

A Mother's Prayer

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SHARES

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This text is a collection of prayers, supplications, and recommended acts which have been extracted from the Noble Qur'an and the Ahadith of the Infallibles.

It features invocations for: Divine intervention in conceiving a child, having a safe and secure pregnancy, assistance for an easy delivery, help in breastfeeding, spiritual protection of the child from the evil elements, and various other themes.

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

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Dedication

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

الحزن بسبب الوحدة والشعور بالعبودية أدى إلى الشعور أنني لم أفعل ما يكفي مما كان يجب أن أفعله لأشكرك "الله)، لكنني أتوسل إليك أن ترزقني ذرية مستقيمة وصادقة - من الذكر والأنثى. على حسابهم استبدل وحدتي بالرفقة ، ول يكن هناك سهولة وراحة بدلاً من انفراد/تَوَحُّد، حتى أشكرك على إكمال الفضل (علي). يا عظيم مانع العظمة."

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

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Words Of Wisdom From Imam Ali Ibn Al-Husayn Zayn Al-'Abidin ('A)

Taken from the “Treatise of Rights” (Risalat ul-Huquq) – Rights of Womb Relatives

حق الرّحم

The Right Of The Mother

حق الأم

The right of your mother is that you know that she carried you where no one carries anyone, she gave to you of the fruit of her heart that which no one gives to anyone, and she protected you with all her organs.

She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, if she was in the sun as long as you were in the shade. She gave up sleep for your sake, she protected you from heat and cold, all in order that you might belong to her. You will not be able to show her gratitude, unless through God's help and giving success.¹

وَأَمَّا حَقُّ أُمِّكَ، فَأَنْ تَعْلَمَ أَنَّهَا حَمَّلَتْكَ حِينُّ لَا يَحْتَمِلُ أَحَدٌ أَحَدًا،
وَوَقْتُكَ بِجَمِيعِ جَوَارِحِهَا، وَلَمْ تَبَالْ أَنْ تَجُوعَ وَتَطْعَمَكَ، وَتَعْطِشَ وَتَسْقِيكَ، وَتَعْرِي وَتَكْسُوكَ، وَتَضْحِي وَتَظْلُكَ، وَتَهْجُرَ
النَّوْمَ لِأَجْلِكَ، وَوَقْتُكَ الْحَرَّ وَالْبَرَدُ، لِتَكُونَ لَهَا، فَإِنَّكَ لَا تُطِيقُ شُكْرَهَا إِلَّا بِعَوْنَى اللَّهِ وَتَوْفِيقِهِ.

The Right Of The Father

حق الأب

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

وَأَمَّا حَقُّ أَبِيكَ فَانْ تَعْلَمَ أَنَّهُ أَصْلُكَ، وَأَنَّهُ لَوْلَاهُ لَمْ تَكُنْ. فَمَهْمَا رَأَيْتَ فِي نَفْسِكَ مِمَّا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ
النِّعْمَةِ عَلَيْكَ فِيهِ وَاحْمَدِ اللَّهَ وَاشْكُرْهُ عَلَى قَدْرِ ذَلِكَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

The Right Of The Child

حق الولد

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

وَأَمَّا حَقُّ وَلَدِكَ فَانْ تَعْلَمَ أَنَّهُ مِنْكَ وَمُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَشَرِّهِ، وَأَنَّكَ مَسْئُولٌ عَمَّا وَلَيْتَهُ بِهِ مِنْ
حُسْنِ الْأَدَبِ وَالدَّلَالَةِ عَلَى رَبِّهِ وَالْمَعْوِنَةِ لَهُ عَلَى طَاعَتِهِ فَاعْمَلْ فِي أَمْرِهِ عَمَلًا مِنْ يَعْلَمُ أَنَّهُ مَثَابٌ عَلَى الْإِحْسَانِ إِلَيْهِ
مُعَاقِبٌ عَلَى الْإِسَاعَةِ إِلَيْهِ.

1. Cf. the well-known hadith in which the Prophet replied to a Companion who asked him toward whom he should show

familial devotion (birr): 'He answered: "Your mother." He was asked: "Then to whom?" He replied: "Your mother." Once again he was asked: "Then to whom?" He replied: "Then to your father, then to the next nearest, then to the next nearest".' (Tirmidhi, Birr I; Abu Dawud, Adab 120; Ibn Maja, Adab I; Ahmad V, 3 and 5).

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Introduction To A Mother's Prayer

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

- Prayer (prar) n.
- A reverent petition made to God.
- An act of communion with God, such as in devotion, confession, praise, or thanksgiving.

A specially worded form used to address God.

Thus, prayer is to converse with Allah (SwT), prayer is the interaction of the soul with Allah (SwT), not in reflection or meditation, but indirect address to Him. It is the act of "calling upon our Lord"; "pouring out our soul before Allah (SwT) " and "drawing near to Allah (SwT).

Prayer presupposes a belief of the love of Allah (SwT) for His servants His ability and willingness to hold communication with us, His personal control of all things, all His creatures and all of their actions.

An acceptable prayer must be sincere, offered with reverence and godly consciousness (Taqwa), coupled with a humble sense of our own insignificance as His creations, along with earnest importunity, and with unhesitating submission to the Divine Will. The prayer must also be offered with the faith that Allah (SwT) is the Hearer and Answerer of the prayer, and that He will fulfil His word:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

And your Lord says: Call upon me, I will answer you. (Surah al-Ghafir or al-Mu'min, 40:60).

When a person is faced with difficulties or desires something in his life like a child, he immediately hastens to find a way out of his problems and a way to fulfil his needs usually through the natural world and through employing physical cures and methods instead of first resorting to Allah (SwT).

In a long narration, the following point is mentioned directly by Allah (SwT) in the hadith al-qudsi:

إِنَّمَا يُؤْمِنُ غَيْرِي فِي الشَّدَادِ وَالشَّدَادُ بِيَدِي وَيَرْجُو غَيْرِي وَيَقْرَعُ بِالْفَكَرِ بَابَ غَيْرِي وَبِيَدِي مَفَاتِيحُ الْأَبْوَابِ وَهِيَ مُعْلَقَةٌ وَبَابِي مَفْتُوحٌ لِمَنْ دَعَانِي

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

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

When we refer to the Noble Qur'an, we see that Allah (SwT) has given us the answer as to where He is, and He states this in one word:

وَإِذَا سَأَلَكُ عَبْدِي عَنِّي فَإِنِّي قَرِيبٌ

And when My servant asks you (O' Muhammad) about Me so then (say to them) that verily I am near. (Surah al-Baqarah, 2: 186).

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

A Mother's Prayer is a compilation of tried and tested prayers and supplications all of which have been extracted from the authentic and original sources of the teachings of the Prophet of Islam (S) and the Ahl Al-Bayt.

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

الشَّفِيعُ مَنْ شَفِقَ فِي بَطْنِ أُمِّهِ وَالسَّعِيدُ مَنْ سَعَدَ فِي بَطْنِ أُمِّهِ

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

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

Prayers are then mentioned to avoid a miscarriage or still birth and other hazards which the woman and her fetus may face during pregnancy. The supplications continue into the delivery stage to ensure a safe and easy delivery with no complications. The right of the child breastfeeding is also covered with prayers aimed in increasing the supply of breast milk.

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

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

The selection of prayers ends with a touching Du'a taught to us by the great grandson of Prophet Muhammad (S), Imam 'Ali Ibn al-Husayn Zayn Al-'Abidin ('a), which he taught for one's children – a prayer which each and every parent must read and understand.

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

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

The prayers and supplications mentioned in this manual are not meant to remove the medical specialists from the picture rather both can and should be employed hand in hand. This is something which we are told from the ahadith of the Ma'sumin that we must not only perform the payers, rather we must also refer to the specialists when we require assistance. Amir Al-Mu'minin 'Ali Ibn Abi Talib ('a) has told us:

من كتم الاطباء مرضه كان خائن بدن

"A person who hides his sickness from the doctor has done an injustice to his body".¹

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

In closing, we ask the readers to point out any errors that you may find in this work so that we may improve this book for future editions. We would like to thank those who came forward to offer their support for the publication of this work may Allah (SwT) reward you amply for your contributions.

We also ask that you remember us, our dear daughter Muhadditha Fatema, and our parents when you make use of this book. And I have no success (in my endeavours) except with the permission of Allah (SwT).

Saleem Bhimji & Arifa Hudda

13th of the Month of Dhul Hijjah, 1424 AH

9th of February, 2004 CE

[1.](#) Ghurar al-Hikam, p. 663.

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Chapter 1: Supplications To Help Conceive A Child

Contents: This section contains a selection of verses of the Noble Qur'an and various supplications which are highly beneficial if the couple desires righteous children or if the woman is not able to conceive a child within a reasonable period of time after marriage. However, it should be kept in mind that this does not mean that it is the fault of the woman if she cannot conceive, since the Noble Qur'an clearly tells us that the granting of a child rests solely, in the Hands of Allah (SwT).

Some of the prayers are recommended for the wife to perform, some are for the husband, while others are for both as have been indicated before the actual text of the prayer. Another point which should be kept in mind for this and every other chapter is the importance of always being in a state of wudhu. The spiritual impact that this act has on a child whether it is before conception, during the pregnancy or while breastfeeding is indescribable.

Prayer 1

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

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوْبُ إِلَيْهِ. أَسْتَغْفِرُ اللَّهَ مِنْ جَمِيعِ مَا كَرِهَ اللَّهَ.

I seek forgiveness from Allah the One whom there is no creature or entity worthy of worship except for Him, the Ever-Living, the Self Subsistent and I turn back towards him. I seek forgiveness from Allah from all of those things which Allah is displeased with.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مَا قَدَّمْتُ وَمَا أَخْرَجْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَمْتُ مِنْ مَعْصِيَتِكَ. وَأَسْتَغْفِرُكَ مِنَ الذُّنُوبِ الَّتِي لَا يَغْفِرُهَا غَيْرُكَ وَلَمْ يَطْلُعْ عَلَيْهَا سُوَاقٌ وَلَا يَسْعَهَا إِلَّا حَلْمُكَ وَلَا يَتَجَاوزُ مِنْهَا إِلَّا عَفْوُكَ وَأَسْتَغْفِرُكَ مِنْ كُلِّ يَمِينٍ صَدَرَ مِنِّي فَخَالَقْتُ مِنْهَا يَا لَإِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. وَأَسْتَغْفِرُكَ يَا عَالَمَ الْغَيْبِ وَالشَّهَادَةِ مِنْ كُلِّ سَيِّئَةٍ عَمِلْتُهَا فِي بَيَاضِ النَّهَارِ وَسَوَادِ اللَّيلِ وَمَلَءَ وَسِرَّ وَعَلَانِيَةً وَأَنْتَ نَاظِرٌ بِهَا، إِلَيْكِ إِذَا أَرْتَكْبَهَا وَأَنْيَتْ بِهَا مِنَ الْعَصَيَانِ يَا حَلِيمَ يَا كَرِيمَ، فَأَسْتَغْفِرُكَ لِكُلِّ سَيِّدِ الْمُرْسَلِينَ وَإِلَيْنَا مِنْ نَبِيِّكَ مُحَمَّدَ وَآلِهِ طَهَ وَيُسَارَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّحْمَنِينَ

O, Allah! Surely, I seek forgiveness from you for that which has passed (of my acts) and that which will come (in the future) and from that which I have performed in secret and that which I have done in the open from all of those transgressions against You. And I seek forgiveness from the sins which none can forgive except for You and of which no one else has any knowledge of except for You and which is not possible except through Your Patience and which none have the ability to over-look except through Your Forgiveness. And I seek forgiveness from any oath that I have uttered but then I breached. And I seek forgiveness from You from this O, the One whom there is no creature or entity worthy of worship except for You, glory be to

You, surely, I was of those who was unjust (to his own self). And I seek forgiveness from You, O, the Knower of the Unseen and the Apparent from all disobedience which I have performed in the brightness of the day and the darkness of the night, both performed openly and secretly, both performed hidden (from others) and also in the open and You are the One who Sees all of this.

O, my Lord! If I was to execute any of these acts, then O, Forebearing, O, Noble! And I seek forgiveness from You for every leader from amongst those who were sent by You and to us from Your Prophet, Muhammad and his family, the righteous, purified, immaculate from the family of Taha and Yasin. Through Your mercy, O, the Most Merciful of those who are able to show Mercy.

Prayer 2

Both the husband and wife should recite Surah al-Fajr (Chapter 89) either 3 or 7 times a day with the intention that they want to be granted a child.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالْفَجْرِ

I swear by the daybreak (89:1).

وَلَيَالٍ عَشْرِ

And the ten nights (89:2).

وَالشَّفْعِ وَالْوَتْرِ

And the even and the odd (89:3).

وَاللَّيْلِ إِذَا يَسِرَ

And the night when it departs (89:4).

هَلْ فِي ذَلِكَ قَسْمٌ لِذِي حِجْرٍ

Truly in that there is a promise for those who possess understanding (89:5).

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

Have you not seen how your Lord dealt with Ad (89:6).

إِرَمَ ذَاتِ الْعِمَادِ

[The people of] Iram – the possessors of lofty buildings (89:7).

الَّتِي لَمْ يُخْلِقْ مِثْلَهَا فِي الْبِلَادِ

The likes of which were not created in [other] cities (89:8).

وَثَمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ

And [with] Thamood, who hewed out the rocks in the valley (89:9).

وَفِرْعَوْنَ ذِي الْأَفْتَادِ

And [with] Fir'awn, the lord of hosts (89:10).

الَّذِينَ طَفَوْا فِي الْبِلَادِ

Who committed inordinacy in the cities (89:11).

فَأَكْثَرُوا فِيهَا الْفَسَادَ

So, they made great mischief therein (89:12).

فَحَسَبَ عَلَيْهِمْ رَبُّكَ سُوطَ عَذَابٍ

Therefore, your Lord let down upon them a portion of the chastisement (89:13).

إِنَّ رَبَّكَ لِبِالْمُرْصَادِ

Most Surely, your Lord is watching. (89:14).

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

And as for mankind, when his Lord tries him, then treats him with me (89: 15).

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

But when He tries him (with difficulty), then cuts off to him his means of sustenance, he says: My Lord has disgraced me (89: 16).

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتَمَ

Nay! But you do not honour the orphan (89: 17).

وَلَا تَحَاضُنُ عَلَى طَعَامِ الْمِسْكِينِ

Nor do you urge one another to feed the poor (89: 18).

وَتَأْكُلُونَ الْتُّرَاثَ أَكْلًا لَمَّا

And you eat away the inheritance, devouring (everything) indiscriminately (89: 19).

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you love wealth with exceeding love (89:20).

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكَّا دَكًا

Nay! When the Earth is made to crumble to pieces (89:21).

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفَّا صَفَّا

And your Lord comes and (also) the Angels come in ranks (89:22).

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذَكِرُ الْإِنْسَانُ وَأَنَّ لَهُ الذِّكْرَى

And hell is made to appear on that day. On that day shall mankind be mindful and what shall being mindful (at that time) avail him (89:23).

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاةِ

He shall say: O' would that I had sent before for (this) my life (89:24).

فَيَوْمَنِي لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ

But on that day, no one shall chastise with (anything like) His chastisement (89:25).

وَلَا يُوْثِقُ وَنَاقَهُ أَحَدٌ

And no one shall bind with (anything like) His binding (89:26).

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَةُ

O' soul that is at rest (89:27).

أَرْجِعِي إِلَى رَبِّكِ رَاضِيَّةً مَرْضِيَّةً

Return to your Lord, well-pleased (with him), well-pleasing (Him) (89:28).

فَادْخُلِي فِي عِبَادِي

So enter among My servants, (89:29).

وَادْخُلِي جَنَّتِي

And enter into My garden (89:30).

Prayer 3

The husband should recite Surah al-Muzammil (Chapter 73) eleven times, and after every recitation, he should blow his breath through the fingers of his right hand onto some white sugar. The wife should then

be given this sugar to eat:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا الْمُزَمِّلُ

O you who have wrapped up in your garments (73:1).

قُمُّ اللَّيْلَ إِلَّا قَلِيلًا

Rise to pray in the night except a little (73:2).

نِصْفُهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا

Half of it, or lessen it a little (73:3).

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

Or add to it, and recite the Quran as it ought to be recited (73:4).

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا تَقِيلًا

Surely, We will make to light upon you a weighty Word (73:5).

إِنَّ نَاسِنَةَ اللَّيْلِ هِيَ أَشَدُ وَطْأً وَأَفْوَمُ قِيلًا

Surely, the rising by night is the firmest way to tread and the best corrective of speech (73:6).

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا

Surely, you have in the day time a long occupation (73:7).

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَّلِّ إِلَيْهِ تَبَّيِّلًا

And remember the name of your Lord and devote yourself to Him with (exclusive) devotion (73:8).

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

The Lord of the East and the West - there is no god but He - therefore take Him for a protector (73:9).

وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

And bear patiently what they say and avoid them with a becoming avoidance (73: 10).

وَذَرْنِي وَالْمُكَذِّبِينَ أُولَى النِّعَمَةِ وَمَهْلِكُمْ قَلِيلًا

And leave Me and the rejecters, the possessors of ease and plenty, and respite them a little (73: 11).

إِنَّ لَدِينَا أَنْكَالًا وَجَحِيمًا

Surely, with Us are heavy fetters and a flaming fire (73: 12).

وَطَعَامًا ذَا غُصَّةً وَعَذَابًا أَلِيمًا

And food that chokes and a painful punishment (73: 13).

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَهِيلًا

On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose (73: 14).

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا

Surely, We have sent to you a Messenger, a witness against you, as We sent a messenger to Fir'awn (73: 15).

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخْذَنَاهُ أَخْذًا وَبِيَلًا

But Fir'awn disobeyed the messenger, so We laid on him a violent hold (73: 16).

فَكَيْفَ تَتَقْوَنَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوَلَدَانَ شَيْبًا

How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed? (73: 17).

السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا

The heaven shall rend asunder thereby; His promise is ever brought to fulfillment (73: 18).

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَيِّ رَبِّهِ سَبِيلًا

Surely, this is a reminder, then let him, who will take the way to his Lord (73: 19).

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَنْتَ مِنْ ثُلُثِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةً مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُعْدِرُ اللَّيْلَ وَالنَّهَارَ عِلْمَ أَنْ لَنْ تُحْصِنُهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عِلْمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضٌ ۝ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۝ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا وَمَا تُقْدِمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Surely, your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; Surely, Allah is Forgiving, Merciful (73:20).

Prayer 4

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

اللَّهُمَّ ارْزُقْنِي وَلَدًا وَاجْعُلْهُ تَقِيمًا زَكِيًّا لَيْسَ فِي خَلْفِهِ زِيَادَةً وَلَا نُفْصَانٌ وَاجْعُلْ عَاقِبَتَهُ إِلَى خَيْرٍ

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

Prayer 5

The following verse of the Noble Qur'an found in Surah Ale Imran (Chapter 3), Verse 38, should be recited as often as possible by both the husband and wife with the intention that

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

O' Lord! Grant me - from Your Knowledge -a righteous child. Surely, You are the Hearer of the supplication (3:39).

Prayer 6: Either the husband or the wife should recite both the first two supplications seventy times and the third one once for three days in a row, right after Salat al-Isha and Salat al-Fajr.

The first two are common adhkar (remembrances) of Allah (SwT) while the third dhikr is Verses 10 – 12 of Surah Nur (Chapter 71) from the Noble Qur'an:

سُبْحَانَ اللَّهِ

Glory be to Allah

إِسْتَغْفِرَ اللَّهِ

I seek forgiveness from Allah

فَقُلْتُ اسْتَغْفِرُوا رَبِّكُمْ إِنَّهُ كَانَ غَفَارًا

Seek repentance from your Lord. Surely, He is the Oft-forgiving (71: 10).

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

He will send down water from the skies (71:11).

وَيُمْدِدُكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا

And He will assist you with wealth and sons and make your place in Paradise and make for you rivers (which flow) (71:12).

Prayer 7

The following verses of the Noble Qur'an (and the supplication which follows it that contains various verses of the Noble Qur'an and other prayers) should be written on a piece of paper with a pen and then wrapped in cloth – as it contains the verses of the Noble Qur'an and must not be touched without wudhu.

This should then be tied around the stomach of the woman in order to conceive a child. The following verses are from Surah Mariam (Chapter 19), Verses 1 to 6, and the supplication which follows is from: Surah Ale Imran (Chapter 3), Verse 6; Surah Yasin (Chapter 36), Verse 82 and Surah al-Anbiya (Chapter 21), Verse 89:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

كَهِيْعَصْن

Ka, Ha, Ya, Ain, Sad (19:1).

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدُهُ زَكَرِيَا

This is a mention of the mercy of your Lord to His servant Zakariyya (19:2).

إِذْ نَادَى رَبَّهُ نِدَاءً حَفِيَّاً

When he called upon his Lord in a low voice (19:3).

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظُمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَّ رَبِّ شَقِيًّا

He said: My Lord! Surely, my bones are weak and the hair on my head is turning grey from my old age, and my Lord, I have never been unsuccessful in my prayer to You (19:4).

فَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَدَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

And surely, I fear my family after me, and my wife is barren, therefore grant me from Yourself an heir (19:5).

بِرِّتُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا

Who should inherit me and inherit from the children of Ya'qub, and make him, my Lord, one in whom You are well pleased with (19:6).

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهٌ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

He it is Who has formed you in the wombs (of your mother) however He sees fit. There is no creature or entity worthy of worship except for the Noble, the All-Wise (3:6).

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Surely, His command when He intends to do something is simply to say be, and it is (36:82).

برحمتك يا ارحم الراحمين اللهم يا ذا العرش كريم والملك القديم يا الله يا رحمن يا رحيم يا ستار يا غفار يا احد يا صمد صل على محمد وآلله أجمعين

So then 'Be Through Your Mercy, O' the Most Merciful of those who show Mercy O' Allah, O' Possessor of the Noble Throne and the Eternal Dominion. O' Allah, O' Merciful O' Compassionate, O' Coverer (of defects), O' Forgiver, O' One, O' Eternal send Your prayers upon Muhammad and his family all of them.

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

O my Lord do not leave me alone (childless) and You are the Best of Inheritors. (21:89)

Prayer 8

It has been reported that Amir Al-Mu'minin 'Ali Ibn Abi Talib ('a) advised one of his companions to pronounce the Adhan (call to prayer) in a loud, clear voice at home regularly if he wanted Allah (SwT) to bless him with a child. Thus, the husband should recite the Adhan for every salat in a loud voice if the couple desires a child.

Prayer 9

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

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

O my Lord do not leave me alone (childless) and You are the Best of Inheritors (21:89).

وَاجْعَلْ لِي مِنْ لَدُنْكَ وَلِيَا يَرْثِي فِي حَيَاةِي وَيَسْتَغْفِرْ لِي بَعْدَ مَوْتِي وَاجْعَلْهُ خَلْقًا سَوِيًّا وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ
نَصِيبًا. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ إِنَّكَ أَنْتَ الْفَوْرُ الرَّحِيمُ

And grant me from Your Knowledge a child who will inherit from me during my life time and who will seek forgiveness for me after my death; and make his/her physical creation that of a proper balance and do not permit the Shaitan to have any share in him/her. O' Allah, Surely, I seek repentance from You and I turn back towards You for Surely, You are the Forgiving the Compassionate."

Prayer 10

The following verses should be continuously recited in the state of Sajdah if one desires a child. This prayer comes from Surah Ale Imran (Chapter 3), Verse 38 and Surah Al-Anbiya (Chapter 21), Verse 89:

مِنَ اللَّهِ وَسِيدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ

O Lord grant me – from Your Knowledge – a pure child, Surely, You are the One who Hears the prayers (3:38).

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

O Lord do not leave me alone (childless) and You are the Best of Inheritors (21:89).

Prayer 11

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

1. Fatihatul Kitab (Surah al-Fatiha – Chapter 1)[1](#)
2. Ayat al-Kursi (Verse 255 of Surah al-Baqarah – Chapter 2)[2](#)
3. Surah al-Ikhlas (Chapter 112)[3](#)
4. Surah al-Falaq (chapter 113)[4](#)
5. Surahun Nas (Chapter 114)[5](#)
6. Surah al-Kafirun (Chapter 109)[6](#)

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

Prayer 12

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

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلَّهَا مِنْ شَرِّ كُلِّ شَيْطَانٍ وَمِنْ شَرِّ السَّأَمَّةِ وَمِنْ كُلِّ عَيْنٍ لَا مَةٌ

I seek refuge with all of the Perfect Words of Allah against the evil of all devils, against the evil of the venomous venom and against the evil eyes.

وَ إِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِفُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ

And the unbelievers would almost trip you up with their eyes when they hear the Message; and they say, 'Surely, he is possessed!' (68:51).

وَ مَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

But it is nothing less than a Message to all the worlds (68:52).

كَهِيَعْصُنَ

Ka, Ha, Ya, Ain, Sad (19: 1).

حَمَ

Ha, Mim (42: 1).

عَسْقَ

Ain, Sin Qaf (42:2).

أَهَا شَرَاهَتِ أَذُونِي أَصَابَاتِ آلِ شِدَّا يِ

Ah Sharahat Adhuni Aswati Ali Shidaya

بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ يَسْمِ اللَّهِ الشَّافِي

By the right of there is no creature or entity worthy of worship except for Allah, Muhammad is the Prophet Muhammad. In the Name of Allah, the Healer.

بِسْمِ اللَّهِ الْكَافِي بِسْمِ اللَّهِ الْمُعَافِي بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the Name of Allah, the Protector. In the Name of Allah, the Curer. In the Name of Allah with (the presence of) whose name nothing will ever harm the one on the Earth or in the Heavens, for He is the One Who hears and knows all things.

إِنْ يَشَاءُ يَسْكُنْ فَيَظْلَلُنَّ رَوَاكِدَ عَلَى ظَهْرِهِ

If it be His Will He can halt the wind: then would they become motionless on the back of it the ocean

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَارٍ شُكُورٍ

Verily in this are signs for everyone who patiently perseveres and is grateful (31:31).

إِنَّهُمْ يَكِيدُونَ كَيْدًا

As for them, they are but plotting a scheme (86: 15).

وَأَكِيدُ كَيْدًا

And I am planning a scheme (86: 16).

فَمَهِلُّ الْكَافِرِينَ أَمْهَلُّمُ رُؤْيَا الْرِّبِيعُ

Therefore, grant a delay to the unbelievers: give respite to them gently for a while (86:17).

وَاللَّهُ وَرَأَهُمْ مُحِيطٌ

But Allah does encompass them from behind (85:20).

بَلْ هُوَ قُرْآنٌ مَجِيدٌ

However, this is a glorious Quran (85:21).

فِي لَوْحٍ مَحْفُوظٍ

kept in the preserved tablet (85:22).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: I seek refuge in the Lord of the dawn (113:1).

مِنْ شَرِّ مَا خَلَقَ

From the evil of what He has created (113:2).

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

And from the evil of the utterly dark night when it comes (113:3).

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

And from the evil of those who blow on knots (113:4).

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And from the evil of the envious when he envies (113:5).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

فُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say: I seek refuge in the Lord of men (114:1).

مَلِكِ النَّاسِ

The King of men (114:2).

إِلَهِ النَّاسِ

The God of men (114:3).

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

From the evil of the whisperings of the slinking [Shaitan] (114:4).

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

Who whispers into the hearts of men (114:5).

مِنَ الْجِنَّةِ وَالنَّاسِ

From among the jinn and the men (114:6).

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكُ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا

Allah surely, desires to reduce the load which is upon you and indeed, mankind has been created in a state of weakness (4:28).

وَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ

And may prayers be upon our Prophet Muhammad and his family.

أَلَّا يَخْفَفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنْ فِيهِمْ ضَعْفًا .

Now has Allah reduced the load upon you as He knows that Surely, amongst you are those who are weak (8:66).

وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ

And may prayers be upon our Prophet Muhammad and his family, all of them.

ذَلِكَ تَخْفِيفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ

That is a discount from your Lord and a mercy [from Him] (2:178).

وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ

And may the blessings of Allah be upon the best of creation Muhammad and his family all of them."

Prayer 13

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

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

O my Lord! Do not leave me alone (childless), and You are the Best of inheritors (21:89).

Prayer 14

If the woman is not able to conceive a child within a reasonable period of time after marriage, then the husband should recite the following supplication 11 times separately on 11 almonds, and then the wife should eat these for 11 consecutive days (one almond a day):

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

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

Prayer 15

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

وَالَّذِينَ يَقُولُونَ رَبُّنَا هُبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةً أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those people who say, 'O' our Lord, grant us from among our spouses and from among our children that which will be the light of our eyes, and make us to be a leader for those who possess consciousness [of You] (25:74).

Prayer 16

If the woman is not able to conceive a child, then the husband and wife should both fast, and at the time of iftar (breaking of the fast), they should perform a ghusl and each of them should recite Surah al-Muzammil (Chapter 73)⁷ once over a glass of water and then both of them should drink that water, and InshaAllah, she will conceive.

Prayer 17

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

وَذَا الْتُّونِ إِذْ ذَهَبَ مُعَاضِبًا فَظَنَّ أَنْ لَنْ تَنْفَدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

And [remember] Yunus, when he went away in anger, so he thought that We did not have any power over him, so he called out from the darkness [which he was in]: there is no creature or entity worthy of worship except for You, glory be to You, Surely, I am of those who have been unjust to his own self' (21:87).

Prayer 18

The final supplication to help conceive is a valuable prayer known as Ganjul Arsh or The Treasure of the Throne. Among the various benefits of this prayer, it is has been narrated that if a person reads this supplication, Allah (SwT) will grant him three things:

1. He will have Barakah (Divine Blessings) in his sustenance and wealth;
2. He will be granted sustenance and wealth from places where he did not expect it to come from; and
3. His enemies shall all be destroyed.

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

In case, a person is extremely sick and doctors have given up hope on his being cured, then if a person recites this supplication every day and then blows on top of the sick person, then through the grace of Allah (SwT), the sick person will be cured.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمَكَنَ الْقَدُوسَ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَزِيزِ الْحَبَارِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الرَّؤْفَ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْغَفُورِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْكَرِيمِ الْحَكِيمِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْقَوِيِّ الْوَفِيِّ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْلَّطِيفِ الْخَبِيرِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الصَّمَدِ الْمَعْبُودِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْفَعُورِ الْوَدُودِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْوَكِيلِ الْكَفِيلِ ..

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الرَّقِيبِ الْحَفِظِيِّ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الدَّائِمِ الْقَائِمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمُحْيِيِّ الْمُمِيتِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَيِّ الْقَيُّوْمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْخَالِقِ الْبَارِيِّ.

There is no creature or entity worthy of worship except for Allah Glory be to the Watcher, the Keeper. There is no creature or entity worthy of worship except for Allah Glory be to the Perpetual, the Upright. There is no creature or entity worthy of worship except for Allah, Glory be to the One Who Gives life, the One Who Causes to Die. There is no creature or entity worthy of worship except for Allah, Glory be to the living, the Self-Subsistent. There is no creature or entity worthy of worship except for Allah, Glory be to the Creator, the Maker.

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَلِيِّ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْوَاحِدِ الْأَحَدِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمُؤْمِنِ الْمُهَمِّيْمِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَسِيبِ الشَّهِيدِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَلِيمِ الْكَرِيمِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْأَوَّلِ الْقَدِيمِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْأَوَّلِ الْآخِرِ لَا إِلَهَ إِلَّا اللَّهُ

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

سُبْحَانَ الظَّاهِرِ الْبَاطِنِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْكَبِيرِ الْمُتَعَالِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْفَاضِلِ الْحَاجَاتِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ رَبِّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ رَبِّي الْأَعْلَى لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْبَرْهَانَ السُّلْطَانِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ السَّمِيعِ الْبَصِيرِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْوَاحِدِ الْفَهَارِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَلِيمِ الْحَكِيمِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ السَّارِ الْفَقَارِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الرَّحْمَنِ الدِّيَانِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْكَبِيرِ الْأَكْبَرِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَلِيمِ الْعَلَامِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الشَّافِي الْكَافِيِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَظِيمِ الْبَاقِيِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الصَّمَدِ الْأَحَدِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ رَبِّ الْأَرْضِ وَالسَّمَاءِ

There is no creature or entity worthy of worship except for Allah, Glory be to the All-Aware, the All-

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْخَالِقِ الْمَخْلُوقِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ مَنْ خَلَقَ الظَّلَلَ وَالنَّهَارَ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْخَالِقِ
الرَّزَّاقِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْفَتَّاحِ الْعَلِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَزِيزِ الْغَنِيِّ

There is no creature or entity worthy of worship except for Allah, Glory be to the Creator of the Created. There is no creature or entity worthy of worship except for Allah, Glory be to the One who has created the night and the day. There is no creature or entity worthy of worship except for Allah, Glory be to the Creator, the Continuous Granter of Sustenance. There is no creature or entity worthy of worship except for Allah, Glory be to the Opener, the All-Knowing. There is no creature or entity worthy of worship except for Allah, Glory be to the Noble, the All-Sufficient."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْغَفُورِ الشَّكُورِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَظِيمِ الْعَلِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْمُلْكِ وَ
الْمَكْوُتِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْهَبَّةِ وَالْقُدْرَةِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْكَبِيرِيَاءِ وَالْحَبْرُوتِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ السَّارِ الْعَظِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَالَمِ
الْغَيْبِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَمِيدِ وَالْمَجِيدِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَكِيمِ الْقَدِيمِ

There is no creature or entity worthy of worship except for Allah, Glory be to the Possessor of Pride and Dignity. There is no creature or entity worthy of worship except for Allah, Glory be to the Coverer (of sins), the Great. There is no creature or entity worthy of worship except for Allah, Glory be to the Knower of the Unseen. There is no creature or entity worthy of worship except for Allah, Glory be to the Praised, the Exalted. There is no creature or entity worthy of worship except for Allah, Glory be to the All-Wise, the Eternal."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْقَادِرِ السَّارِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ السَّمِيعِ الْعَلِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْغَنِيِّ الْعَظِيمِ. لَا إِلَهَ إِلَّا

إِلَّا اللَّهُ سُبْحَانَ الْعَلَمِ السَّلَامِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمَلِكِ الْأَنَصِيرِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْغَنِيِّ الرَّحْمَنِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْوَلِيِّ
الْحَسَنَاتِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الصَّبُورِ السَّارِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْخَالِقِ النُّورِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمُعْجِزِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْفَاضِلِ الشَّكُورِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْغَنِيِّ الْقَدِيمِ. لَا
إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْحَلَالِ الْمُبِينِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْخَالِصِ الْمُخْلِصِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الصَّادِقِ الْوَعْدِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَقِّ الْمُبِينِ. لَا
إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْفُوْزِ الْمَتَينِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْقَوِيِّ الْعَزِيزِ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَالَمِ الْغَيُوبِ

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

All-Knowing of the Unseen."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَمَىِ الَّذِي لَا يَمُوتُ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ السَّتَّارِ الْعُيُوبِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمُسْتَعِنِ
الْغَفُورِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ رَبِّ الْعَالَمِينَ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الرَّحْمَنِ السَّتَّارِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الرَّحِيمِ الْغَفَارِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَزِيزِ الْوَهَابِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْقَادِرِ الْمُقْتَدِرِ. لَا
إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْفَقْرَانِ الْحَلِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمَالِكِ الْمُلْكِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْبَارِئِ الْمُصَوِّرِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَزِيزِ الْجَبَارِ. لَا
إِلَهَ إِلَّا اللَّهُ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْقُدُوسِ السُّبُّوْحِ

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

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْأَلَاءِ وَالنَّعْمَاءِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمَالِكِ
الْمَفْصُودِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَنَانِ الْمُثَانِ.

"There is no creature or entity worthy of worship except for Allah, Glory be to the Lord of the Angels and the Spirit. There is no creature or entity worthy of worship except for Allah, Glory be to the Possessor of

Bounties and the Treasures. There is no creature or entity worthy of worship except for Allah, Glory be to the Ruler of the Purpose. There is no creature or entity worthy of worship except for Allah Glory be to the Compassionate, the Benign."

لَا إِلَهَ إِلَّا اللَّهُ أَدَمُ صَفِيُّ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ نُوحُ نَحِيُّ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمُ خَلِيلُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ إِسْمَائِيلُ ذَبِيجُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِيمُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ دَاؤُدُّ خَلِيفَةُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ عِيسَى رُوحُ اللَّهِ

"There is no creature or entity worthy of worship except for Allah, worship except for Allah, Nuh – the Saved of Allah. There is no creature or entity worthy of worship except for Allah, Ibrahim – the Friend of Allah. There is no creature or entity worthy of worship except for Allah, Isma'il – the Sacrificed of Allah. There is no creature or entity worthy of worship except for Allah, Moosa – the one who spoke to Allah. There is no creature or entity worthy of worship except for Allah, Dawud – the Successor of Allah (on His Earth). There is no creature or entity worthy of worship except for Allah 'Isa, the Spirit of Allah."

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدُ رَسُولُ اللَّهِ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ وَنُورُ عَرْشِهِ أَفْضَلُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ حَبِيبُنَا وَسَيِّدُنَا وَسَنَدُنَا وَشَفِيعُنَا وَمَوْلَانَا مُحَمَّدٌ وَعَلَى آلِهِ وَأَصْحَابِهِ الْمُتَجَبِّينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

There is no creature or entity worthy of worship except for Allah, Muhammad is the Prophet Muhammad (S) and may the blessings of Allah be upon the best of His creations and the Light of His Divine Throne, the best of Prophet; and those who were sent (to guide humanity), our beloved, our leader, our support, our intercessor and our master

Muhammad and upon his family and his select distinguished companions. May Your mercy be upon them all, the Most Merciful of the Merciful Ones"

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SHARES

Chapter 2: Supplications For Safe Pregnancy

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

Prayer 1

For a safe pregnancy, the woman should place her hand on her stomach and recite the following name of Allah (SwT) 99 times:

يَا مُبْدِعُ

O Originator

Prayer 2

The woman should continuously recite Ayat al-Kursi for protection during her pregnancy:

اللَّهُ أَلَا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا
يَنْوَدُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

“Allah! There is no creature or entity worthy of worship except for Him – the Living the Self-Subsiding Eternal No slumber can seize Him, nor can sleep. To Him belongs all things in the Heavens and on the Earth. Who is there who can intercede in His presence except as He permits? He knows what is before, after and behind His creations. None shall encompass any of His knowledge except as He permits His Throne extends over the Heavens and the Earth and He feels no fatigue in guarding and preserving them, for He is the Most High the Supreme (in Glory).” (2:255).

Prayer 3

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

Surah Al-Kafirun (Chapter 109)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Say: O unbelievers! (109:1)

لَا أَعْبُدُ مَا تَعْبُدُونَ

I do not serve that which you serve (109:2).

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Nor do you serve Him Whom I serve (109:3).

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ

Nor am I going to serve that which you serve (109:4).

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Nor are you going to serve Him Whom I serve (109:5).

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

You shall have your religion and I shall have my religion (109:6).

Surah Al-Ikhlas (Chapter 112)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ هُوَ اللَّهُ أَحَدٌ

Say: He, Allah, is One (112:1).

اللَّهُ الصَّمَدُ

Allah is He on Whom all depend (112:2).

لَمْ يَلِدْ وَلَمْ يُوْلَدْ

He begets not, nor is He begotten (112:3).

وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ

And none is like Him (112:4).

Surah Al-Falaq (Chapter 113)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: I seek refuge in the Lord of the dawn (113:1).

مِنْ شَرِّ مَا خَلَقَ

From the evil of what He has created (113:2).

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

And from the evil of the utterly dark night when it comes (113:3).

وَمِنْ شَرِّ النَّفَاثَاتِ فِي الْعُقَدِ

And from the evil of those who blow on knots (113:4).

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And from the evil of the envious when he envies (113:5).

Surah An-Nas (Chapter 114)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say: I seek refuge in the Lord of men (114:1).

مَلِكُ النَّاسِ

The King of men (114:2).

إِلَهُ النَّاسِ

The God of men (114:3).

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

From the evil of the whisperings of the slinking [Shaitan] (114:4).

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

Who whispers into the hearts of men (114:5).

مِنَ الْجِنَّةِ وَالنَّاسِ

From among the jinn and the men (114:6).

Prayer 4

The following name of Allah (SwT) should be recited daily

يَا بَرُّ

Righteous One

Prayer 5

Surah al-Qadr (Chapter 97) should be recited continuously by the woman during the course of her pregnancy:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Surely, We revealed it on the grand night (97: 1).

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

And what will make you comprehend what the grand night is? (97:2).

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفٍ شَهْرٍ

The grand night is better than a thousand months (97:3).

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

The angels and The Spirit descend in it by the permission of their Lord for every affair (97:4).

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

Peace! It is till the break of the morning (97:5).

Prayer 6

Surah al-Fatiha (Chapter 1) should be recited continuously by the woman during her entire pregnancy.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful (1: 1).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to Allah, the Lord of the Worlds (1:2).

الرَّحْمَنُ الرَّحِيمُ

The Beneficent, the Merciful (1:3).

مَالِكِ يَوْمِ الدِّينِ

Master of the Day of Judgment (1:4).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Thee do we serve and Thee do we beseech for help (1:5).

اَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Keep us on the Right Path (1:6).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray (1:7).

Prayer 7

The following name of Allah (SwT) should be recited 121 times daily by the woman:

يَا قَوِيٌّ

O Powerful One

Prayer 8

Surah Yusuf (Chapter 12) of the Noble Qur'an should be recited continuously by the woman during her pregnancy.

Prayer 9

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

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَ مِنْ أَنفُسِهِمْ وَ مِمَّا لَا يَعْلَمُونَ

Glory be to Him Who created pairs of all things of what the Earth grows, and of their kind (humanity) and that of what they do not know (36:36).

Prayer 10

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

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allah there is creature or entity worthy of worship except for Him: He is the Lord of the Mighty Throne [Power] (27:26).

Prayer 11

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

وَالَّتِي أَحْسَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

And remember her (Maryam) who had guarded her chastity then We breathed into her of Our spirit and We made her and her son (Prophet 'Isa) a sign for all people (21:91).

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

Verily this is your Nation one Nation and I am your Lord therefore worship Me alone (21:92).

وَنَقْطَعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاجِعُونَ

But they have rent asunder their matter amongst themselves into sects, and all shall be brought back to Us (21:93).

Prayer 12

The following names of Allah (SwT) should be recited over a glass of water by the woman (in the number specified underneath) and then she should drink this

يَا مُصَدِّرُ

O Fashioner (21 times)

يَا بَرَّ

O Good (21 times)

يَا قُدُّوسٍ

O Sacred (11 times)

Prayer 13

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَاتُ

Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence (98:1).

رَسُولٌ مِّنَ اللَّهِ يَأْتِيُّ صُحْفًا مُّطَهَّرًا

A messenger from Allah, reciting pure pages (98:2).

فِيهَا كُتُبٌ قَيْمَةٌ

Wherein are all the right ordinances (98:3).

وَمَا تَفَرَّقَ الَّذِينَ أَتَوْا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ

And those who were given the Book did not become divided except after clear evidence had come to them (98:4).

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَافَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيمَةِ

And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion (98:5).

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِّيَّةِ

Surely, those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men (98:6).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّيَّةِ

(As for) those who believe and do good, Surely, they are the -best of men (98:7).

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein forever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord (98:8).

Prayer 14

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

- Surah al-Anbiya (Chapter 21), Verse 1:

اقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفَلَةٍ مُّعْرِضُونَ

The [Day of] Reckoning has drawn near to mankind, and in heedlessness are they turning aside [from it] (21:1).

- Surah Yasin (Chapter 36), Verse 36:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ لِكُلِّهَا مِمَّا ثَنَبَتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

Glory be to Him who created pairs of all things of what the Earth grows, and of their kind [humanity] and that of which they do not know" (36:36).

- Surah Yusuf (Chapter 12), Verse 64:

قَالَ هَلْ آمَنْتُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

He [Ya'qub] said: I cannot trust in you with respect to him (Benyamin), except as I trusted you with respect to his brother [Yusuf] before. But Allah is the Best Protector, and He is the Most Merciful of those who are able to show mercy (12:64).

Surah ar-Ra'd (Chapter 13), Verse 8:

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْتَ وَمَا تَغْيِضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

Allah knows what every female carries and that of which the wombs fall short of completion [through a miscarriage] and that which grow (to full term). And with Him/ there is a measure of everything (13:8).

Prayer 15

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

فَإِنَّ اللَّهَ خَيْرُ حَافِظٍ وَهُوَ أَرْحَمُ الرَّحْمَةِ

But Allah is the Best Protector and He is the most merciful of those who are able to show mercy (12:64).

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغْيِضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

Allah knows what every female carries and that of which the wombs fall short of completion [through a miscarriage] and that which grow (to full term). And with Him/ there is a measure of everything (13:8).

Prayer 16

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

وَاصْبِرْ وَمَا صَبَرْتُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضيقٍ مَا يَمْكُرُونَ

Be patient [O Muhammad] and your patience is only with (the help of) Allah and do not grieve for them and do not be distressed because of what they devise (16: 127).

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقُوا وَالَّذِينَ هُمْ مُحْسِنُونَ

Verily Allah is with those who safeguard themselves against evil and [He is with] those who perform good deeds (16: 128).

Prayer 17

If a woman has had miscarriages in the past, then the following supplication, which is a combination of three separate verses of the Qur'an, should be written and kept with her so that she will be protected from having further miscarriages both now and in the future, by the permission of Allah. These verses are from Surah al-Tariq (Chapter 86), Verses 4–6, and Surah Yusuf (Chapter 12), Verse 64.

إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ

There is no human soul except that there is a Guardian over it (86:4).

فَلَيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

So then let the man look at from where he was created (86:5).

خُلِقَ مِنْ مَاءٍ دَافِقٍ

He has been created from an emitted drop of sperm (86:6).

فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

So, then Allah is the Best of Protectors and He is the Most Merciful of those who are able to show mercy (12:64).

[1] [1]

SHARES

Chapter 3: Various Supplication To Be Read During Pregnancy

Contents: During the pregnancy, there are many things which a woman can perform to help her child become a righteous and pious believer. This section contains some

of the supplications which will not only inspire the mother to remain on the sublime path of Islam, but will

also act as a spiritual light for the baby to keep him/her on the 'Natural Religion' of al-Islam.

It goes without saying that a woman must not simply 'recite' these supplications, rather, she must also act according to the injunctions and lessons found within them and must also follow the teachings of Islam in all aspects of her life.

Prayer 1

The recitation of Surah Mariam (Chapter 19) daily will make the child righteous and pious, InshaAllah.

Prayer 2

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

- a. Surah Yasin (Chapter 36) should be recited upon a pomegranate, and then eaten by the woman.
- b. Surah Yusuf (Chapter 12) should be recited upon an apple, and then eaten by the woman.
- c. Surah tul Anbiya (Chapter 21) should be recited once a week.
- d. The entire Qur'an should be recited at least once during the course of one's pregnancy with the reward of this recitation being offered as a gift to the 12th Imam, Hujjat Ibn al-Hasan al-'Askari
- e. Recitation of Du'a at-Tawassul.
- f. Recitation of Ziyarat Ale Yasin.
- g. Du'a al-'Ahd (Pledge of Allegiance to the 12th Imam) should be recited for forty consecutive days.

- h. Salat al-Layl should be performed as much as possible during the pregnancy, but at least forty times.
 - i. Ziyaratul Jamiah al-Kabirah should be recited.
 - j. Ziyarat-e-'Ashura with Du'a Alqamah should be recited.

Note: The one hundred salutations and curses should also be read to 'complete' this Ziyarat and Du'a (however if one cannot recite them one hundred times each, then even ten times each will suffice)

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

Prayer 3

From the seventh month onwards, the woman should eat one almond every day.

Prayer 4

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

[1] [1]

SHARES

Chapter 4: Supplication For Safe And Easy Delivery

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

Prayer 1

The following supplication, which is taken from four separate verses of the Noble Qur'an, should be written on a piece of paper, wrapped in some cloth and then tied to the right leg of the mother at the time of delivery. This should be removed immediately after the baby is born. These supplications come from: Surah al-Fatiha (Chapter 1), Verse 1; Surah al-Auqaf (Chapter 46), Verse 35; Surah al-Naziat (Chapter 79), Verse 46; Surah Ale Imran (Chapter 3), Verse 35:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful (1:1).

كَانُوكُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُسُوا إِلَّا سَاعَةً مِنْ نَهَارٍ

On the Day when they shall see what they were promised, they shall be as if they had not tarried save an hour of the day (46:35).

كَانُوكُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُسُوا إِلَّا عَشِيَّةً أَوْ ضُحَّا هَا

On the Day when they see it, it will be as though they had not tarried but the latter part of a day or the early part of it (79:46).

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَرَتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَنَقَبَلْ مِنِّي

When a woman of Imran said: My Lord! Surely, I vow to You what is in my womb to be devoted to Your service (3:35).

Prayer 2

The following verse of the Qur'an from Surah Mariam (Chapter 19), Verse 23, should be recited over the pregnant woman at the time of delivery:

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

And the throes (of childbirth) compelled her (Mariam) to betake herself to the tank of a palm tree. She said: 'Oh, would that I had died before this, and had been a thing quite forgotten' (19:23).

فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكَ تَحْمَكِ سَرِيًّا

Then (the child) called out to her from beneath her. 'Grieve not, Surely, your Lord has made a stream to flow beneath you (19:24).

وَهُزِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا

And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates (19:25).

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

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأُفْنَدَةَ ۝ لَعَلَّكُمْ تَشْكُرُونَ

And Allah has brought you forth from the wombs of your mothers, you did not know anything. And He gave you hearing and sight and hearts that perhaps you may give thanks (16:78).

Say, come out (of the womb) O you child, come out (of the womb) by the permission of Allah.

Prayer 3

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

(daughter of) 'Ali):

اللَّهُمَّ فَارِجِ الْهَمِّ وَ كَاشِفِ الْغَمِّ وَ رَحْمَنُ الدُّنْيَا وَ الْآخِرَةِ رَحْمَةً وَ رَحِيمُهُمَا إِرْحَم

[name of the woman and her father]

"O' Allah the One who Frees from Grief and the Unveiler of Sorrow and the Most Merciful of this world and the next world and the Most Compassionate of both – have mercy upon [here, the names of the woman and her father would be mentioned]

رَحْمَةً تُغْنِيَهَا عَنْ رَحْمَةِ جَمِيعِ خَلْقِكَ تَفْرُقُ بِهَا كُرْبَتَهَا وَ تَكْشِفُ بِهَا غَمَّهَا وَ تُيَسِّرُ لِادَّتَهَا وَ فُصِّلَ بَيْنُهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

A mercy which would make her needless of mercy from all of Your creations. Separate from her distress and unveil from her, her grief; and make the delivery of her child an easy one and decide between them with the Truth and they do not do any oppression in the least and it is shall then be said that, All the Praise belongs solely to Allah, the Lord of the Universe."

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

Prayer 4

For a quick delivery, the following four verses of the Noble Qur'an should be written on animal skin or a piece of paper, wrapped in some cloth and then tied around the pregnant woman. Immediately after delivery, this should be removed from the woman. This prayer comes from the following verses: Surah al-Anbiya (Chapter 21), Verse 30; Surah Yasin (Chapter 36), Verse 37 and 51; Surah al-Ahqaf (Chapter 46), Verse 35:

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

Do those people who disbelieve not see that Surely, the Heavens and the Earth were both once one entity, and We separated them and We have made every living thing out of water will they then not have true belief? (21:30).

وَآيَةً لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

And His sign to you is the night as it covers up the day and then you are left in utter darkness (36:37).

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسَلُونَ

And We will blow the trumpet on that Day and all of the people shall come forth to their Lord their graves (36:51).

كَأَنَّهُمْ يَوْمَ يَرْفَنُ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ

On that Day when they shall see that which they are promised [it will seem to them] as though they had tarried but an hour of the day [in the life of this world] (46:35).

Prayer 5

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

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

O my Lord! Do not leave me alone (childless), and You are the Best of inheritors (21:89).

وَاحِدًا وَحْشًا فَيَقْصُرُ شُكْرِي عَنْ تَنَكُّرِي بَلْ هَبْ لِي عَاقِبَةً صِدْقًا ذُكُورًا وَإِنَاثًا

Sorrowfulness due to loneliness and a sense of abandonment made me fall short of what I should have done to thank You, but I beseech You to give me an upright and honest posterity, both male and female.

آسِبِّهِمْ مِنَ الْوَحْشَةِ وَاسْكُنْ إِلَيْهِمْ مِنَ الْوَحْدَةِ وَأَشْكُرُكَ عِنْدَ تَمَامِ النِّعْمَةِ يَا وَهَابُ وَيَا عَظِيمُ وَيَا مُعَظَّمُ ثُمَّ أَعْطِنِي فِي كُلِّ عَافِيَةٍ شُكْرًا حَتَّى تَبْلُغَنِي مِنْهَا رِضْوَانِكَ فِي صِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ وَوَفَاءِ الْعَهْدِ

On account of them, change my loneliness with companionship and let there be ease and comfort instead of desolation, so that I should thank You on the completion of the bounty, O' the Great, the Giver of Greatness. Then keep me continuously in ease and comfort till I am favoured with Your pleasure because of the truthfulness in speech, in fulfilling the trusts and allegiance to the promise made."

Prayer 6

It has been mentioned in the ahadith that if verse 30 of Surah al-Anbiya (Chapter 21); verses 37 to 44; and verse 51 of Surah Yasin (Chapter 36) are written on one side of a piece of paper; and verse 35 of Surah al-Ahqaf (Chapter 46); and verse 46 of Surah al-Naziat (Chapter 79) are written on the other side of the paper, and then this is wrapped in a cloth and tied around the stomach of the woman who has entered into her ninth month of pregnancy, that she will have a safe delivery, InshaAllah:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْفًا فَفَتَّقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلُّ شَيْءٍ حَيٍّ
أَفَلَا يُؤْمِنُونَ

Do those people who disbelieve not see that Surely, the Heavens and the Earth were once both one entity and We separated them and We have made every living thing out of water will they then not have true believe? (21:30).

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

And a sign to them is the night – We draw forth from the day, then lo! they are in the dark! (36:37).

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And the sun runs on to a term appointed for it that is the ordinance of the Almighty, the Knowing (36:38).

وَالْقَمَرَ قَدْرُنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

And [as for] the moon, We have ordained for it stages till it becomes again as an old dry palm branch [in shape] (36:39)

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلُّ فِي فَلَكٍ يَسْبَحُونَ

Neither is it allowable for the sun that if should overtake the moon, nor can the night outstrip the

day; and all float on in a sphere (36:40).

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَسْحُونِ

And is a sign to them that We bear their offspring in the laden ship (36:41).

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ

And We have created for them the like of it, what they will ride on (36:42).

وَإِنْ نَشَاءُ نُغْرِقُهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ

And if We please, We can drown them, then there shall be no protector for them, nor shall they be rescued (36:43).

إِلَّا رَحْمَةً مِنَّا قَمَتَعًا إِلَى حِينٍ

But (by) mercy from Us and for enjoyment till a time (36:44).

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ

And the trumpet shall be blown, when lo, from their graves they shall hasten on to their Lord (36:51).

كَانُوكُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

On the Day that they shall see what they are promised if shall be as if they had not larded save an hour of the day. A sufficient exposition! Shall there be any destroyed except for the transgressing people? (46:35).

كَانُوكُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَّاها

On the day that they see it, H will be as though they had not larded but the latter part of a day or the early part of day (79:46).

Prayer 7

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

وَيَا خَالِقَ النَّفْسِ مِنَ النَّفْسِ وَمُخْرِجَ النَّفْسِ مِنَ النَّفْسِ مُخْلِصَ النَّفْسِ مِنَ النَّفْسِ خَلَصْهَا

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

Prayer 8

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

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

Verily with every difficulty there is ease (94:5).

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Surely, with every difficulty there is ease [that follows] (94:6).

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

O people! Have Taqwa of your Lord. Surely, the earthquake [and violence] of the hour [of the Day of Judgement] is a grievous thing (22: 1).

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتٍ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى
وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

On the Day when you shall see every nursing woman will forget her child and every pregnant woman shall drop her load [the child she is carrying in her womb] and you shall see men intoxicated, however they shall not be intoxicated but the chastisement of Allah will be severe (22:2).

Prayer 9

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْحَقُّ الْمُبِينُ الْمُدَبِّرُ بِلَا وَزِيرٍ وَلَا خَلْقٍ مِنْ عِبَادِهِ يَسْتَشِيرُ الْأَوَّلُ غَيْرُ مَوْصُوفٍ

"All Praise is due to Allah. There is no creature or entity worthy of worship except for Him, the Ruler, the Truth the Manifest. He is the Administrator without any minister and without consultation with any of His slaves. He is the First who cannot be described.

الْبَاقِي بَعْدَ فَنَاءِ الْخَلْقِ الْعَظِيمِ الْرَّبُوبِيَّةُ، نُورُ السَّمَاوَاتِ وَالْأَرْضَيْنِ وَفَاطِرُهُمَا وَمُبْتَدِعُهُمَا بِغَيْرِ عَمَدٍ خَلَقُهُمَا وَفَنَّهُمَا، فَتَقَّا فَقَامَتِ السَّمَاوَاتُ طَائِعَاتٍ بِأَمْرِهِ وَاسْتَقْرَرَتِ الْأَرْضُونَ بِأَوْتَادِهَا فَوْقَ الْمَاءِ

He is Eternal and will live forever, even after the annihilation of all creatures. He is the greatest Cherisher and Sustainer and the Light of the Heavens and the Earths/ and their Creator and Maker out of nothing. He created both of them (the Heavens and the Earths) and separated them a proper separation. The Heavens became stable in obedience to His commandment and the Earths became fixed on the surface of the water with their pegs.

لَمْ عَلَّرِبَنَا فِي السَّمَاوَاتِ الْعُلَى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ التَّرَى، فَإِنَّا أَشْهُدُ بِأَنَّكَ أَنْتَ اللَّهُ لَا رَأْفَعَ لِمَا وَضَعْتَ، وَلَا وَاضْعَ لِمَا رَفَعْتَ، وَلَا مُعَزٌ لِمَنْ أَذْلَلَتْ، وَلَا مُدَلٌّ لِمَنْ أَعْزَزْتَ وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ

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

and no one to prevent him upon whom You bestows Your favour and no one to bestow anything which You have withheld.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ إِذْ لَمْ تَكُنْ سَمَاءً مَنِيَّةً وَلَا أَرْضًا مَدْحَيَّةً وَلَا شَمْسً مُضِيَّةً وَلَا لَيْلًا مُظْلِمًا، وَلَا نَهَارًا مُضِيًّا، وَلَا بَحْرًا لَجِيًّا وَلَا جَبَلًا رَاسِ، وَلَا نَجْمًا سَارِ، وَلَا قَمَرًا مُنِيرًا، وَلَا رِيحًا تَهْبُ، وَلَا سَحَابًا يَسْكُبُ، وَلَا بَرْقًا يَلْمَعُ، وَلَا رَعْدًا يَسْبِحُ، وَلَا رُوحًا تَنَفَّسُ، وَلَا طَائِرًا يَطِيرُ، وَلَا نَارًا تَنَوَّدُ، وَلَا مَاءً يَطِرُدُ

You are Allah there is no creature or entity worthy of worship except for You who existed when there was neither the stable sky nor the broad earth nor the brilliant sun nor the dark night nor the bright day nor the vast and stormy sea, nor any sublime and stable mountain nor any revolving planet, nor the luminous moon, nor any blowing wind, nor any raining cloud, nor flashing lightning, nor any praising thunder, nor any breathing soul nor any flying bird nor any blazing fire, nor any flowing water.

كُنْتَ قَبْلَ كُلِّ شَيْءٍ، وَكَوَنْتَ كُلِّ شَيْءٍ، وَقَدْرُتَ عَلَى كُلِّ شَيْءٍ، وَأَبْتَدَعْتَ كُلِّ شَيْءٍ وَأَغْنَيْتَ وَأَفْقَرْتَ وَأَمَتَ وَأَحْيَتَ وَأَضْحَكْتَ وَأَبْكَيْتَ وَعَلَى الْعَرْشِ اسْتَوَيْتَ، فَتَبَارَكْتَ يَا أَللَّهُ وَتَعَالَيْتَ. أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْخَالِقُ، الْمُعِينُ أَمْرُكَ غَالِبٌ وَعِلْمُكَ نَافِدٌ

You existed before the existence of everything, and You created everything and You controlled everything and You originated everything. You enriched some and reduced others to poverty caused some to die and brought others to life, and made some people glad and others weep. Verily You rule from the Throne. You are of vast blessing, O' Allah You are Great and Supreme. You are Allah and there is no creature or entity worthy of worship except for You. You are the Perpetual Creator and the Supporter. Your Decree is Over-powering and Your Knowledge is Operative.

كَيْدُكَ غَرِيبٌ، وَوَعْدُكَ صَادِقٌ، وَفَوْلُكَ حَقٌّ وَحُكْمُكَ عَدْلٌ، وَكَلَامُكَ هُدَى، وَوَحْيُكَ نُورٌ، وَرَحْمَتُكَ وَاسِعَةٌ، وَعَفْوُكَ عَظِيمٌ، وَفَضْلُكَ كَثِيرٌ، وَعَطَاؤُكَ حَزِيلٌ، وَحَبْلُكَ مَتِينٌ، وَإِمْكَانُكَ عَتِيدٌ، وَجَارُكَ عَزِيزٌ، وَبَأْسُكَ شَدِيدٌ، وَمَكْرُوكَ مَكِيدٌ

Your Strategy is Wonderful: Your Promise is True; Your Word is Right; Your Command is Just; Your Utterance is Right Guidance; Your Revelation is Light; Your Mercy is Vast and Abundant; Your Forgiveness is Superb; Your Grace is Excessive; Your Gift is most Respectable; Your Cord is Strong; Your Might is Ever Ready; Your Responsibility is Powerful; Your Wrath is Severe; and Your Stratagem is Entrapping.

أَنْتَ يَا رَبِّ مَوْضِعُ كُلِّ شَكُوْيٍ، وَحَاضِرُ كُلِّ مَلَائِيْكَ، وَشَاهِدُ كُلِّ نَحْوَيٍ، مُنْتَهِيُ كُلِّ حَاجَةٍ، مُفْرِجُ كُلِّ حُزْنٍ عَنِ كُلِّ مَسْكِينٍ، حَصْنُ كُلِّ هَارِبٍ، أَمَانُ كُلِّ خَالِفٍ حِرْزُ الْضُّعْفَاءِ، كَثُرُ الْفُقَرَاءِ، مُفَرِّجُ الْفَمَاءِ مُعِينُ الصَّالِحِينَ، ذَلِكَ اللَّهُ رَبُّنَا، لَا إِلَهَ إِلَّا هُوَ

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

تُكْفِي مِنْ عِبَادِكَ مَنْ تَوَكَّلَ عَلَيْكَ، وَأَنْتَ جَارٌ مَنْ لَا ذِي كَوْنَةٍ وَتَضَرَّعُ إِلَيْكَ، عَصْمَةٌ مَنْ أَعْتَصَمَ بِكَ، نَاصِرٌ مَنْ اتَّصَرَ بِكَ.

You satisfy those of Your slaves that trust You alone. You are the Protector of him who is firmly attached to You and humiliates himself before You; You are a Shield for him who seeks refuge with You

تَغْفِرُ الذُّنُوبَ لِمَنِ اسْتَغْفَرَكَ، جَبَارُ الْجَبَابِرَةِ، عَظِيمُ الْعَظَمَاءِ، كَبِيرُ الْكُبَرَاءِ سَيِّدُ السَّادَاتِ، مَوْلَى الْمَوَالِيِّ، صَرِيحُ الْمُسْتَصْنَرِ حِينَ، مُنْفَسٌ عَنِ الْمُكْرُوبِينَ مُحِبُّ دَعْوَةِ الْمُضْطَرِّينَ، أَسْمَعُ السَّامِعِينَ، أَبْصَرُ النَّاظِرِينَ

You are the Help of him who looks up to You for help; You are the Forgiver of Sins for him who begs Your pardon; You are the Complier of the tyrant; You are the Most Grand of the grand; You are the Most Great of the great; You are the Master of masters; You are the Lord of lords; You are the Succour of the grieved; You are the Helper of those crying for help; You are the Responder to the call of the distressed; You are the Best of all listeners; You are the Best of all observers.

أَحْكَمُ الْحَاكِمِينَ، أَسْرَعُ الْحَاسِبِينَ، أَرْحَمُ الرَّاحِمِينَ، خَيْرُ الْفَاغِرِينَ، قَاضِي حَوَائِجِ الْمُؤْمِنِينَ، مُغِيثُ الصَّالِحِينَ
أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ.

You are the Best of all judges; You are the Quickest of all reckoners; You are the Most Merciful of all the merciful; You are the Best of all forgivers; You are the Satisfier of the needs of the faithful and You are the Hearer of the appeals of the virtuous. You are Allah there is no creature or entity worthy of worship except for You. You are the Cherisher and Sustainer of all the worlds.

أَنْتَ الْخَالِقُ وَأَنَا الْمَخْلُوقُ وَأَنْتَ الْمَالِكُ وَأَنَا الْمَمْلُوكُ. وَأَنْتَ الرَّبُّ وَأَنَا الْعَبْدُ وَأَنْتَ الرَّازِقُ وَأَنَا الْمَرْزُوقُ وَ
أَنْتَ الْمُعْطِي وَأَنَا السَّائِلُ. وَأَنْتَ الْجَوَادُ وَأَنَا الْبَخِيلُ. وَأَنْتَ الْقَوِيُّ وَأَنَا الْضَّعِيفُ. وَأَنْتَ الْمَزِيزُ وَأَنَا الْذَلِيلُ وَ
أَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ

"You are the Creator and I am the created; You are the Master and I am the servant; You are the Lord and I am the slave; You are the Provider while I am the one provided (with sustenance); You are the Giver while I am the beggar; You are the Generous while I am the miser; You are the Mighty while I am the weak; You are the Noble while I am the humble; You are the Independent while I am the needy.

وَأَنْتَ السَّيِّدُ وَأَنَا الْعَبْدُ وَأَنْتَ الْغَافِرُ وَأَنَا الْمُسْئِيُّ. وَأَنْتَ الْعَالَمُ وَأَنَا الْجَاهِلُ. وَأَنْتَ الْحَلِيمُ وَأَنَا الْعَجُولُ. وَأَنْتَ الرَّحْمَنُ وَأَنَا الْمَرْحُومُ، وَأَنْتَ الْمُعَافِي وَأَنَا الْمُبْتَلَى . وَأَنْتَ الْمُجِيبُ وَأَنَا الْمُضْطَرُ.

You are the Master while I am the slave; You are the Forgiver of Sins while I am the sinful; You are the Omniscient while I am the ignorant; You are the Forbearing while I am the hasty; You are the All-Merciful and I have been treated with mercy; You are the Provider of safety but I am involved in suffering; You are the Responder and I am the distressed.

وَأَنَا أَشْهُدُ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمُعْطَى عِبَادَكَ بِلَا سُوَالٍ، وَأَشْهُدُ بِأَنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الْأَحَدُ الْمُتَنَزَّهُ
الصَّمَدُ الْفَرْدُ وَإِلَيْكَ الْمَصِيرُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الطَّاهِرِينَ الطَّاهِرِينَ

And I bear witness that You are Allah, there is no creature or entity worthy of worship except for You. You bestow favour upon Your slaves even without their asking. And I bear witness that verily You are Allah, the One, the Peerless, the Unique, the Independent, the Single, and verily to You we must all return. May the blessings of Allah be upon Muhammad and his family, the holy and the pure.

وَأَغْفِرْ لِي ذُنُوبِي وَأَسْتُرْ عَلَيَّ عُيُوبِي وَأَفْتَحْ لِي مِنْ لَدُنْكَ رَحْمَةً وَرَزْقًا وَاسْعَا يَا أَرْحَمَ الرَّاحِمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ، وَحَسَبِيَا اللَّهُ وَنَعْمَ الْوَكِيلُ. وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Lord, forgive my sins and keep my faults concealed and extend to me Your special mercy and abundant sustenance, O' the All Merciful! All praise is due to Allah, the Cherisher and the Sustainer of all the worlds, and Allah is sufficient for us and (He is the) excellent Protector. There is neither might, nor power except with Allah the Great, the Exalted."

[1] [1]

SHARES

Chapter 5 Supplications To Assist Breastfeeding

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Prayer 1

To increase the milk of the mother, write Surah al-Hijr (Chapter 15) or Surah Yasin (Chapter 36) with a mixture of saffron and rose water on a piece of paper, wash it with pure water and then give this water to the mother to drink.

Prayer 2

Write verse 21 of Surah al-Mu'minun (Chapter 23) with a mixture of saffron and rose water on a piece of paper, wash it with pure water and then give it to the mother to drink:

فَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيْكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

And most Surely, there is a lesson for you in the cattle: We make you to drink of what is in their bellies (milk), and you have in them many advantages and of them you eat (23:21).

Prayer 3

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

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغْيِضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him for everything (13:8).

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالُ

The Knower of the Unseen and the Seen, the Great, the Most High (13:9).

Prayer 4

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

Prayer 5

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

[1] [1]

SHARES

Chapter 6: Recommended Acts After Birth

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

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

Recommended Act 1

The very first thing to do when a child is born is to recite Adhan in the right ear of the baby and Iqamah in the left ear of the new-born:

The Prophet Muhammad (S) has said:

قَالَ رَسُولُ اللَّهِ : مَنْ فُلِدَ لَهُ مَوْلُودٍ فَلْيُؤْذِنْ فِي أَذْنِهِ الْيُمْنَى بِأَذْنَانِ الصَّلَاةِ وَلِيَقُمْ فِي أَذْنِهِ الْيَسْرَى فَإِنَّهَا عِصْمَةٌ مِنَ الشَّيْطَانِ الرَّجِيمِ

“The person who has a child born to him must recite the call to Salat (the Adhan) in his right ear and the Iqamah in the left ear since this act will protect the child from the cursed Shaitan”.

Recommended Act 2

Giving the new-born baby a Ghusl is also a highly recommended act to be carried out (as long as it is medically safe and would not be harmful to the baby):

Imam Ja'far Ibn Muhammad as-Sadiq ('a) has said:

قَالَ جَعْفَرُ ابْنُ مُحَمَّدٍ الصَّادِقِ : غُسْلُ الْمَوْلُودِ وَاجِبٌ

"It is obligatory¹ to give the new-born child a Ghusl".

Recommended Act 3

A little bit of dirt from the grave of Imam Husayn Ibn 'Ali ash-Shaheed ('a) should be rubbed onto the gums of the child (mixed with water from the Euphrates River in 'Iraq, if available):

Imam Muhammad Ibn 'Ali al-Baqir ('a) has said:

قَالَ مُحَمَّدُ ابْنَ عَلَى الْبَاقِرِ : حَنَكُوا أَوْلَادَكُمْ بِمَاءِ الْفُرَاتِ . بِتَرْبَةِ الْحَسِينِ اللَّهُ فَإِنْ لَمْ يَكُنْ فِيمَاءِ السَّمَاءِ

"Give your children water from the River of Furat (Euphrates) and dirt from the grave of al-Husayn (peace be upon him) and if you cannot get the water of al Furat, then use the water which falls from the sky (rain)."

Recommended Act 4

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

Amir al-Mu'minin 'Ali Ibn Abi Talib ('a) has said:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ ابْنُ أَبِي طَالِبٍ : سَمِّوْا أَوْلَادَكُمْ قَبْلَ أَنْ يُولَدُوا

"Name your children before they are born (while they are in the womb)"

Recommended Act 5

It is highly recommended to have a Walimah or dinner on the seventh day after the birth of a child in which family and friends are invited to share in the auspicious occasion of the new-born coming into the

world. The hadith also tells us that in order for this recommended act to be fulfilled, a minimum of ten people should be invited from among the 'rich' and 'poor' of the community, so that all can equally take part and celebrate this blessed occasion:

The Prophet Muhammad (S) has said:

قَالَ رَسُولُ اللَّهِ : لَا وَلِيمَةَ إِلَّا فِي خَمْسٍ فِي عُرْسٍ أَوْ فِي عِدَارٍ أَوْ فِي رِكَازٍ فَالْعُرْسُ التَّزْوِيجُ
وَالْخُرْسُ النَّفَاسُ بِالْوَلَدِ وَالْعُدَّرُ الْخَتَانُ وَالرِّكَازُ الرَّجُلُ يَشْتَرِي الدَّارَ وَالرِّكَازُ الرَّجُلُ يَقْدُمُ مِنْ مَكَةَ

"There is no Walimah except for five occasions: In the 'Urs or the Khurs or the 'Idhar or the Wikaz or the Rikaz. So then as for the Urs this is the marriage; and the Khurs is when a child is born; and the 'Idhar is at the time of circumcision (of the boy); and the Wikaz is when a person purchases a house; and the Rikaz is when a one returns home from Makkah (after performing the Hajj or 'Umrah)"

Recommended Act 6

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

Imam Musa Ibn Jafar al-Kadhim ('a) has said:

قَالَ مُوسَى بْنِ جَعْفَرِ الْكَاظِمِ : وَيُحَلِّقُ رَأْسَهُ فِي السَّابِعِ وَيَتَصَدَّقُ بِوزْنِهِ ذَهَبًا أَوْ فِضَّةً

"The head (of the child) should be shaved on the seventh day after birth and sadaqah (charity) should be given in gold or silver for the weight of the hair"

Recommended Act 7

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

Amir al-Mu'minin 'Ali Ibn Abi Talib ('a) has said:

قَالَ عَلَيُّ ابْنُ أَبِي طَالِبٍ : إِعْنَلُوا أَوْلَادَكُمْ يَوْمَ السَّابِعِ وَلَا يَمْنَعُكُمْ حَرَّ وَلَا بَارُدٌ فَإِنَّهُ طَهُورٌ لِلْجَسَدِ

"Circumcise your (male) children on the seventh day and do not let the heat or cold (weather) prevent you from doing this since this act purifies the body"

Prayer 1

The following Du'a should be read while the circumcision is taking place:

اللَّهُمَّ هَذِهِ سُنْتُكَ وَ سُنْتُ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ وَأَنْبَاعُ مِنَّا لَكَ وَلِدِينِكَ بِمَشِيَّتِكَ وَإِرَادَتِكَ لِأَمْرِ أَرْدُتُهُ وَقَضَاءِ حَكْمَتُهُ وَأَمْرِ الْمُفْضَّةِ.

"O' Allah! Surely, (what we are performing) is in line with Your tradition and the tradition (Sunnah) of Your Prophet (may Your blessings be upon him and his family) – to obey You and Your religion and to fulfil Your will, intention and to carry out the rules which You have decided to make to be followed to be conditionally.

فَأَذْقْنُهُ حَرَّ الْحَدِيدِ فِي خَتَانَهِ وَ حِجَامَتِهِ لِأَمْرٍ أَنْتَ أَعْرُفُ بِهِ مِنِّي. اللَّهُمَّ فَطَهِرْهُ مِنَ الذُّنُوبِ وَ زِدْ فِي عُمْرِهِ وَ ادْفَعْ الْأَفْلَاتِ عَنْ بَدَنِهِ وَ الْأَوْجَاءَ عَنْ حَسْمِهِ وَ زِدْهُ مِنَ الْفَقْرِ فَإِنَّكَ تَعْلَمُ وَ أَنَا لَا تَعْلَمُ

You have thus given him the taste of the heat of the iron through his circumcision and cupping for a matter which You definitely know better than we do. O' Allah! Then cleanse him of sins; increase his age; and release from his body, epidemics and pains and increase his wealth; and save him from poverty; since Surely, You know better and we do not know"

Recommended Act 8

An animal should be slaughtered in the name of the child for his or her protection. It is further recommended that if the child is a boy, a male animal is slaughtered; and if it is a girl, then a female animal is slaughtered.

Some of this meat should be given to the poor and needy Muslims and the rest of it to others; however, it should be noted that it is highly discouraged for the mother and father (and anyone who is dependent upon the father of the child for their sustenance such as parents, other children, etc to eat this meat:

Imam Ja'far Ibn Muhammad as-Sadiq ('a) has said:

قَالَ جَعْفَرُ ابْنَ مُحَمَّدَ الصَّادِقِ : الْعَقِيقَةُ وَاجِبَةٌ

"The 'Aqiqah (slaughtering of an animal) is obligatory" [2](#)

Prayer 2

At the time of slaughtering the animal for the 'Aqiqah, the following supplication should be recited. At the end of the supplication, one should say his name and the name of his father (thus, if the father's name is Tahir and his father's name is 'Abdullah you would say, Tahir Ibn (the son of) 'Abdullah). This supplication begins with Verses 78 and 79 of Surah al-An'am (Chapter 6) followed by Verses 162 and 163 of Surah al-An'am (Chapter 6):

يَا قَوْمٍ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

O' my nation! Surely, I disown myself from that which you associate [with Allah] (6:78).

إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Surely, I have fumed my entire presence towards He who has brought forth the Heavens and the Earth sincerely and I am not of those who set up partners [with Allah] (6:79).

فُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Surely, my Salat and my sacrifice and my life and my death are all entirely for Allah, the Lord of the all the Worlds (6: 162).

لَا شَرِيكَ لَهُ وَبِذَلِكَ أَمْرَتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

He has no partners and to this I have been commanded (to attest to) and I am the first of those who submit as Muslims (6: 163).

اللَّهُمَّ مِنْكَ وَإِلَيْكَ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ تَقْبَلْ مِنْ

[name of person and the father]

"O' Allah! Surely, this (animal) is from You and it goes back to You in the Name of Allah and Allah is greater than any description which can be mentioned of Him. O' Allah! Shower your prayers upon Muhammad and the family of Muhammad and accept this from [At this point mention your name and your father's name]."

Prayer 3

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

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ إِيمَانًا بِاللَّهِ وَثَنَاءً عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَشَكْرًا لِرَزْقِ
اللَّهِ وَعِصْمَةً بِأَمْرِ اللَّهِ وَمَعْرِفَةً بِفَضْلِهِ عَلَيْنَا أَهْلَ الْبَيْتِ

"In the Name of Allah and in Allah and All Praise belongs solely to Allah and Allah is Greater than any description which can be mentioned of Him. With full faith in Allah and admiration upon the Prophet Muhammad (may the blessings of Allah be upon him and his family) and they are thankful for the sustenance of Allah and the protection afforded by the command of Allah and complete cognizance with His bounties upon us the Ahl Al-Bayt."

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

اللَّهُمَّ أَنْتَ وَهَيْتَ لَنَا ذَكَرًا وَأَنْتَ أَعْلَمُ بِمَا وَهَيْتَ، وَمِنْكَ مَا أَعْطَيْتَ وَلَكَ مَا صَنَعْنَا فَتَقْبِلُهُ مِنَّا عَلَى سُنْتِكَ وَسُنْنَةِ
رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَحْسِنْ عَنَّا الشَّيْطَانَ الرَّحِيمِ، لَكَ سَفَكْتُ الدِّمَاءَ لَا شَرِيكَ لَكَ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

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

Prayer 4

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

..... بِسْمِ اللَّهِ وَبِاللَّهِ. اللَّهُمَّ هَذِهِ عَقِيقَةٌ عَنْ

[name of child and the father]

لَحْمُهَا بِلَحْمِهِ وَ دَمُهَا بِدَمِهِ وَ عَظَمُهَا بِعَظَمِهِ. اللَّهُمَّ اجْعَلْهَا وَقَاءَ لَهُ بِالْمُحَمَّدِ صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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

..... بِسْمِ اللَّهِ وَ بِاللَّهِ. اللَّهُمَّ هَذِهِ عَقِيقَةٌ عَنْ

[name of child and the father]

لَحْمُهَا بِلَحْمِهِ وَ دَمُهَا بِدَمِهِ وَ عَظَمُهَا بِعَظَمِهِ. اللَّهُمَّ اجْعَلْهَا وَقَاءَ لَهُ بِالْمُحَمَّدِ صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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

Recommended Act 9

The ears of the child, whether boy or girl should be pierced as this is one of the traditions of the Prophet of Islam (S) and his legitimate successors.

Imam Ja 'far Ibn Muhammad as-Sadiq ('a) has said:

قَالَ جَعْفَرُ ابْنَ مُحَمَّدٍ الصَّادِقِ : ثَقْتُ أَذْنَ الْغَلَامِ مِنَ السُّنْنَةِ.

"Piercing the ear of the boy is from the Sunnah (of the Prophet)."

1. The meaning of obligatory (wajib) in this hadith is a highly recommended act and not 'obligatory' as in the Jurisprudential sense of the word. (Tr.).
2. The meaning of obligatory (wajib) in this hadith is a highly recommended act and not 'obligatory' as in the Jurisprudential sense of the word. (Tr.).

Chapter 7: Supplications To Protect The Child From Evil Elements

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

Prayer 1

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

Prayer 2

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

لَا أَقْسِمُ بِهَذَا الْبَلْدَ

Nay! I swear by this city (90:1).

وَأَنْتَ حِلٌّ بِهَذَا الْبَلْدَ

And you shall be made free from obligation in this city (90:2).

وَوَالِدٍ وَمَا وَلَدَ

And the begetter and whom he begets (90:3).

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبِدٍ

Certainly, We have created man to be in distress (90:4).

أَيْحُسْبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

Does he think that no one has power over him (90:5)?

يَقُولُ أَهْلَكْتُ مَا لِي بَدِأْ

He shall say: I have wasted much wealth (90:6).

أَيْحُسْبُ أَنْ لَمْ يَرَهُ أَحَدٌ

Does he think that no one sees him? (90:7).

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

Have We not given him two eyes (90:8).

وَلِسَانًا وَشَفَتَيْنِ

And a tongue and two lips (90:9).

وَهَدَيْنَاهُ النَّجْدَيْنِ

And pointed out to him the two conspicuous ways [of right and wrong] (90:10).

فَلَا افْتَحْمَ الْعَقَبَةَ

But he would not attempt the uphill road (90: 11).

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ

And what will make you comprehend what the uphill road is (90: 12).

فَكُلْ رَقَبَةً

[It is] the setting free of a slave (90: 13).

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ

Or the giving of food in a day of hunger (90: 14).

يَتِيمًا ذَا مَقْرَبَةٍ

To an orphan having relationship (90: 15).

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

Or to the poor man lying in the dust (90: 16).

لَمْ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبَرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

Then [if he does so] he shall be one of those who believes and charges one another to show patience, and charges one another to show compassion (90: 17)

أُولَئِكَ أَصْحَابُ الْمِيمَةِ

These are the people of the right hand (90: 18).

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشَأْمَةِ

And [as for] those who disbelieve in Our communications, they are the people of the left hand

(90: 19).

عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ

Upon them is fire closed over (90:20).

Prayer 3

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Prayer 4

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

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاقُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

O Allah, Lord of withheld rain and hard rock and gloomy night, and all that is fresh, and all that is dry; (please) drive back the evil eyes to the heart, and neck and fortunes of the sources of these evil eyes (67:3).

لَمْ ارْجِعِ الْبَصَرَ كَرَتَتِينِ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِنًا وَهُوَ حَسِيرٌ

Then look again can you see any disorder? Then turn back the eye again and again; your look shall come back to you confused while it is fatigued (67:4).

Prayer 5

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

اللَّهُمَّ ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَنِ الْقَدِيمِ وَالْوَجْهِ الْكَرِيمِ ذَا الْكَلَمَاتِ التَّامَاتِ وَالدَّعَوَاتِ الْمُسْتَجَابَاتِ عَافِ

[name of the child]

مِنْ أَنْفُسِ الْجِنِّ وَأَعْيُنِ الْإِنْسَ

O' Allah, Possessor of the Magnificent Authority and the Eternal Blessings and the Munificent Disposition and the Possessor of all of the perfect and the accepted supplications, avert evil from (name of the child) from the evil spirits of the Jinn and the evil eyes of the people.

Prayer 6

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

وَإِنْ يَكُادُ الَّذِينَ كَفَرُوا لَيُزْلِقُنَّكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

And the unbelievers would almost trip you up (Muhammad) with their eyes when they hear the Message, and they say, 'Surely, he has gone mad! (68:51).

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

But this is nothing less than a Reminder to all the worlds (68:52).

[1] [1]

SHARES

Chapter 8: Various Supplications For The Child

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

field of child health as required.

If The Child Is Sick

Prayer 1

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّمَا الْمُحَمَّدَ نَبِيٌّ وَالرَّسُولُ يَسْأَلُ عَنْ أَنْفُسِهِ وَمَا يَرَى وَمَا يَعْلَمُ إِنَّمَا يَنْهَا عَنِ الْمُنْكَرِ وَمَا يَنْهَا عَنِ الْمُنْكَرِ إِنَّمَا يَنْهَا عَنِ الْمُنْكَرِ وَمَا يَنْهَا عَنِ الْمُنْكَرِ

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

أَعُوذُ بِكَلِمَاتِ اللَّهِ الْمُكَفَّلَةِ مِنْ كُلِّ شَيْطَانٍ وَّهَامَةٍ وَّمِنْ

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

To Cure Sleepless Nights And /Or A Crying Baby

Prayer 2

The following supplication, which is comprised of five separate verses of the Qur'an followed by a short supplication, should be read over the baby to cure sleepless nights and his or her crying. These verses come from: Surah al-Fatiha (Chapter 1), Verse 1; Surah al-Anfal (Chapter 8), Verse 66; Saratul Nisa (Chapter 4), Verse 28; Sarah Taha (Chapter 20), Verse 111; Surah al-Anbiya (Chapter 21), Verse 69:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful (1:1).

إِنَّمَا يَنْهَا عَنِ الْمُنْكَرِ وَمَا يَنْهَا عَنِ الْمُنْكَرِ

Now has Allah reduced from you your burdens and He knows that Surely, you are weak (8:66).

وَخَلَقَ الْإِنْسَانَ ضَعِيفًا

And mankind has been created in a state of weakness (4:28).

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا

And the faces shall be humbled before the Living, the Self-Subsistent Allah and he who bears iniquity is indeed a failure (20:111).

فُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ

O fire! Be a source of coolness and tranquillity on Ibrahim. (21:69).

بِسْمِ اللَّهِ ذِي الْعِزَّةِ وَالْكَبْرِيَاءِ وَالنُّورِ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ

In the Name of Allah the Possessor of Nobility and Greatness and Divine Light, and may the blessings of Allah be upon Muhammad and his family, all of them.

Prayer 3

If the baby is not sleeping well or crying too much, then the names of the Companions of the Cave (Ashabul Kahf)¹ should be written on a piece of paper and kept with the child.

These names are:

مَكْسُومِينَا، رَطِيونِس، تَمْلِيخَا، يَنْبُونِس، قَطْمِيرِ زِيَان، كَشِيطَطُونِس، سَازِيُونِي، تَنُور

In another hadith, the names are mentioned as being:

مَكْسُومِينَا، مَكْسِينَا، مَرْطُوْس سَطْطِيُوْس، مَلِيحا، يَوَانِس، كِيد، أَرِيَطَانِس، اوْتُوس، قَطْمِير

Prayer 4

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

فَخَسَرُيْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

So We prevented them from hearing in the cave for a number of years (18:11).

لَعْلَمَ أَيُّ الْحَزِينَ أَحْسَنَ لِمَا لَبِثُوا أَمَدًا

Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained (18: 12).

Prayer 5

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

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ

It was nothing except for one loud cry and then lo! They were all extinct (36:29).

Prayer 6

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

وَلَهُمْ فِيهَا مَنَافِعٌ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ

And from them [the cows] you derive benefit and something to drink, will you then not give thanks [to Allah]? (36:73).

Prayer 7

The following supplication which is comprised of four verses of the Qur'an and one short supplication can be written on a piece of paper and kept in a locket tied around the neck of the baby, if he or she is suffering from sleepless nights.

The following prayer is a combination of Surah al-Fatiha (Chapter 1), Verse 1; Surah al-Zumar (Chapter 39), Verse 42, Surah al-Kahf (Chapter 18), Verse 18; Surah al-Najm, (Chapter 53), Verses 59–61:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful (1:1).

بِسْمِ اللَّهِ، وَبِكَلِمَاتِ اللَّهِ التَّامَّاتِ الْمُبَارَكَاتِ الَّتِي نَامَ بِهَا أَهْلُ الْكَهْفِ وَالرَّقِيمِ

In the Name of Allah and with the complete, blessed words of Allah through which the People of the Cave and Inscription went to sleep with.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمَّى

Allah takes the souls at the time of their death and those who do not die during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term (39:42).

وَتَحْسِبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ

And you might think them awake, while they were asleep (18: 18).

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ

Do you then wonder at this announcement? (53:59).

وَتَضْحَكُونَ وَلَا تَبْكُونَ

And will you laugh and not weep (53:60).

وَأَنْتُمْ سَامِدُونَ

While you are indulging in varieties (53:61).

Prayer 8

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

Prayer 9

If Surah al-Ra'd (Chapter 13) is written on a piece of paper and kept inside the crib of the baby, then the crying will stop, InshaAllah.

If The Baby Becomes Frightened

Prayer 10

When a baby becomes frightened, Surah al-Zilzal (Chapter 99) should be read out loud to the child. In addition, this surah can also be written on a piece of paper, wrapped in a cloth, and kept with the baby:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِذَا زُلْزَلتُ الْأَرْضُ زُلْزَلَهَا

When the earth is shaken with her (violent) shaking (99:1).

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

And the earth brings forth her burdens (99:2).

وَقَالَ إِنْسَانٌ مَا لَهَا

And man says: What has befallen her? (99:3).

يَوْمَئِنْ تُحَدَّثُ أَخْبَارَهَا

On that day she shall tell her news (99:4).

بِأَنَّ رَبَّكَ أَفْحَى لَهَا

Because your Lord had inspired her (99:5).

يَوْمَئِنْ يَصْدُرُ النَّاسُ أَشْتَانًا لِيُرَوَّا أَعْمَالُهُمْ

On that day men shall come forth in sundry bodies that they may be shown their works (99:6).

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

So. he who has done an atom's weight of good shall see it (99:7).

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And he who has done an atom's weight of evil shall see it (99:8).

For Parents Who Want Their Child To Be Intelligent

Prayer 11

If the parents desire that their child becomes very intelligent, then the blessed name of Allah (SwT):

الْمُفْتُ

The Maintainer

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

Prayer 12

If one of the parents writes Surah al-Haqqah (Chapter 69) on a piece of paper, and then washes this with water and feeds this water to the breastfeeding child, the baby will become an intelligent child.

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

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

For Teeth To Grow With Ease And Little Pain

Prayer 13

If Surah al-Hujurat (Chapter 49) is written on a piece of paper and washed with water and this water is used to wash the mouth of the child, then the teeth of the baby will grow with ease and very little pain, by

the permission of Allah (SwT).

Prayer 14

If Surah Qaf (Chapter 50) is written on a piece of paper and washed with water and the child's mouth is washed with this water, then InshaAllah, the child's teeth will come out with ease and no pain.

If The Child Does Not Start To Speak Early In Life

Prayer 15

If the child does not start to speak early in life, then the following supplication, which is comprised of five verses of the Qur'an can be written on a piece of paper and tied in a locket following verses of the Qur'an: Surah al-Saffat (Chaper 37), Verse 92; Surah al-'Alaq (Chapter 96), Verses 1-5; Surah al-Naba' (Chapter 78), Verse 38; Surah al-al-Fussilat (Chapter 41), Verse 21; Surah al-Anbiya (Chapter 21), Verse 79:

مَا لَكُمْ لَا تَنْطِقُونَ

If what is wrong with you that you do not speak? (37:92).

إِنَّمَا يَأْتِيُكُم مِّنْ أَنفُسِكُمْ

Recite in the name of your Lord who created Who created (96: 1).

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Who created man from a clot (96:2).

إِنَّمَا يَأْتِيُكُم مِّنْ أَنفُسِكُمْ

Recite and your Lord is most Noble (96:3).

الَّذِي عَلِمَ بِالْقَمَرِ

The One who taught humanity by the means of the pen (96:4).

عَلَمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

He taught mankind that which they did not know (96:5).

لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذْنَ اللَّهُ الرَّحْمَنُ وَقَالَ صَوَابًا

[On that day] None shall speak except for him whom the Most Merciful permits and who speaks a right word (78:38).

أَنْطَقَ اللَّهُ الَّذِي أَنْطَقَ كُلُّ شَيْءٍ

Allah shall make you speak as He is the One who has made everything speak (41:21).

فَفَهَمْنَاهَا سَلِيمَانٌ

And so then We made Sulayman to understand [and speak] (21:79).

Prayer 16

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

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلَهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ

And when Ibrahim said to his uncle Azar, Do you take idols for gods? Surely, I see you and your people in manifest error (6:74).

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلْكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلَيَكُونَ مِنَ الْمُوْقِنِينَ

And thus did We show Ibrahim the kingdoms of the Heavens and the Earth so that he might be of those who have certainty (6:75).

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفْلَقِينَ

So when the night over-shadowed him/ he saw a star and said: This is my Lord. So when it set, he said: I do not love the setting ones (6:76).

فَلَمَّا رَأَى الْفَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

Then when he saw the moon rising, he said: This is my Lord. So when it set he said: If my Lord had not guided me I would certainly be of the erring people (6:77).

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بِرِبِّيٍّ مِّمَّا تُشْرِكُونَ

Then when he saw the sun rising, he said: This is my Lord – this is the greatest! So when it set, he said: O my people! Surely, I am clear of what you set up [with Allah] (6:78).

If the Child Does Not Start Walking Until Late in Life

Prayer 17

If the child does not start walking until late in life, then the following two verses of the Noble Qur'an should be written with a mixture of saffron and water on a piece of paper, washed with pure water and then some of this water should be rubbed on the body of the child.

A portion of this water should be given to the child to drink, and the paper which contains the writing should then be kept with the child and with the permission of Allah, he or she will start to walk. This supplication is comprised of verses from: Surah Sad (Chapter 38), Verse 42; Surah al-Nur (Chapter 24), Verse 45:

اْرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ

Strike your foot (at this location), here is a cool washing-place and a drink (38:42).

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ
يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And Allah has created every living thing from water. So of them is that which crawls upon its stomach and of them is that which walks upon two feet, and of them is that which walks upon four. Allah creates what He pleases; Surely, Allah has power over all things (24:45).

To Prevent Bed-Wetting

Prayer 18

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدَ رَسُولِ اللَّهِ النَّبِيِّ الْأَمْمَى الْعَرَبِيِّ الْهَاشِمِيِّ الْمَدِينِيِّ الْأَبْطَحِيِّ التَّهَامِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى مَنْ حَضَرَ الدَّارَ مِنَ الْعُمَّارِ. أَمَّا بَعْدُ فَإِنَّ لَنَا وَلَكُمْ فِي الْحَيَاةِ سَعَةٌ

In the Name of Allah the Most Gracious, the Most Merciful. This is from Muhammad, the Prophet Muhammad (S), the Ummi (Unlettered), the 'Arab, the Hashimite, the Madinite, the Abtahite and the Tahamite Prophet-blessings of Allah be upon him and his progeny, addressed to all the inhabitants of this house. Surely, both you and we you have the right to live in this world

فَإِنْ يَكُنْ فَاجِرًا مُفْتَحِمًا أَوْ دَاعِيَ حَقٍّ مُبْطِلًا أَوْ مَنْ يُوذِي الْوَلْدَانَ وَيُفْرِعُ الصَّيْبَانَ وَيُبَكِّيْهُمْ وَيُبَوْلِهُمْ عَلَى الْفِرَاشِ فَلْيُنَوَّصُلُوا إِلَى أَصْحَابِ الْأَصْنَامِ وَإِلَى عَبْدَةِ الْأَوْثَانِ وَلْيَحْلُوا عَنْ أَصْحَابِ الْقُرْآنِ فِي جَوَارِ الرَّحْمَنِ وَمَحَادِ الشَّيْطَانِ وَعَنْ أَيْمَانِهِمُ الْفِرَارُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ عَلَيْهِمُ السَّلَامُ

If there is (among you) a rushing wicked one, or one who falsely claims to being right, or one who harms the children, and terrifies the babies causing them to cry and to urinate in their beds—if there is such a one among you, then they had better go to the idolaters and to the idol-worshippers and they should leave the people of the Quran (who are) in the vicinity of the All-Beneficent (Lord) and the people who disgrace Satan and who always keep the Qur'an on the right sides. Blessings and peace of Allah be upon Muhammad and his progeny."

To Cure A Fever Or High Temperature

Prayer 19

The following supplication has been taught to us by the beloved daughter of Prophet Muhammad (S), Fatimah az-Zahra' and is a tried and trusted supplication to help cure one who has a fever or high temperature.

بِسْمِ اللَّهِ النُّورِ بِسْمِ اللَّهِ نُورِ النُّورِ، بِسْمِ اللَّهِ نُورٌ عَلَى نُورٍ، بِسْمِ اللَّهِ الَّذِي هُوَ مُدَبِّرُ الْأُمُورِ، بِسْمِ اللَّهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ

“In the Name of Allah, the Divine Light (an-Nur). In the Name of Allah the Divine Light of Divine Light. In the Name of Allah who is Light upon Light. In the Name of Allah who is the Organizer of all of the affairs. In the Name of Allah who Created the Divine Light from Divine Light.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ، وَأَنْزَلَ النُّورَ عَلَى الطُّورِ، فِي كِتَابٍ مَسْتُورٍ، فِي رِقٍ مَنْشُورٍ، بِقَدَرٍ مَقْدُورٍ،
عَلَى نَبِيٍّ مُحْبُورٍ. الْحَمْدُ لِلَّهِ الَّذِي هُوَ بِالْعَزَّ مَذْكُورٌ، وَبِالْفَحْرَ مَشْهُورٌ، وَعَلَى السَّرَّاءِ وَالضَّرَاءِ مَشْكُورٌ، وَصَلَّى اللَّهُ
عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

All the praise belongs to Allah, the One who created the Divine Light from Divine Light, and who sent down the Divine Light upon the mountain of Tur in the Written Book on the spread-out pages with an appropriated measurement, upon the learned Prophet. All the praise belongs to Allah, the One Who is remembered through His greatness and Who is well known through His superiority and Who is thanked both in the open and in secret. And may the blessings of Allah be upon Muhammad and his purified family members”

[1.](#) The story of these youths can be read in Surahul Kahf – Chapter 18 of the Noble Qur'an.

[1] [1]

SHARES

Chapter 9: Imam Ali Ibn Al-Husayn Zayn Al-'Abidin Prayer For Children

Contents: The closing Chapter of supplications for the baby is prayer number 25 from the valuable book, as Sahifah al-Kamilah as-Sajjadiyah which is a compilation of prayers and supplications for various circumstances written by Imam Ali Ibn Al-Husayn Zayn Al-'Abidin, the fourth Imam.

This prayer is a touching appeal from the mother and father for their child and his or her physical and spiritual well-being. If this prayer is read with understanding and a true heart, and if the concepts mentioned in this prayer are put into practice, then we should definitely be able to raise an exceptional generation for the future.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ وَمَنْ عَلَيْيَ بَقَاءٌ وَلَدِي، وَبِإِصْلَاحِهِمْ لِي، وَ
بِامْتَاعِهِمْ بِهِمْ.

O Allah! Send your blessings upon Muhammad the family of Muhammad. I begin in the Name of Allah,

the Most Gracious, the Most Merciful. O Allah! Be kind to me through the survival of my children, setting them right for me, and allowing me to enjoy them!

إِلَهِي امْدُدْ لِي فِي أَعْمَارِهِمْ، وَ زِدْ لِي فِي آجَالِهِمْ، وَ رَبِّ لِي صَغِيرَهُمْ وَ قَوْلِي ضَعِيفَهُمْ، وَ أَصْحُ لِي أَبْدَانَهُمْ وَ أَدْيَانَهُمْ وَ أَخْلَاقَهُمْ، وَ يَقْافِهِمْ فِي أَنْفُسِهِمْ وَ فِي جَوَارِحِهِمْ وَ فِي كُلِّ مَا عُنِيتُ بِهِ مِنْ أَمْرِهِمْ، وَ أَدْرِرْ لِي وَعَلَى يَدِي إِرْزَاقَهُمْ

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

وَاجْعَلْهُمْ أَبْرَارًا اتَّقِياءَ بَصَرَاءَ سَامِعِينَ مُطَيِّعِينَ لَكَ وَأَوْلَيَاكَ وَمُحَبِّينَ مَنَاصِحِينَ وَلِجَمِيعِ أَعْدَائِكَ مَعَانِدِينَ وَ مِبْغَضِينَ آمِينَ

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

مُسْتَقِيمِينَ لِي، مُطَيِّعِينَ غَيْرَ عَاصِمِينَ وَ لَا عَاقِبِينَ وَ لَا مُخَالِفِينَ وَ لَا خَاطِئِينَ

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

وَأَعِنِي عَلَى تَرْبِيَتِهِمْ وَ تَأْدِيبِهِمْ وَ بِرِهِمْ، وَ هَبْ لِي مِنْ لَدُنْكَ مَعَهُمْ أَوْلَادًا ذُكُورًا، وَاجْعَلْ ذَلِكَ خَيْرًا لِي وَاجْعَلْهُمْ لِي عَوْنَا عَلَى مَا سَأَلْتُكَ

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

وَأَعْذِنِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ، فَإِنَّكَ حَاقَّتَنَا وَأَمْرَتَنَا وَنَهَيَتَنَا وَرَغَبَتَنَا فِي تَوَابَ مَا أَمْرَتَنَا وَرَهَبَتَنَا عَقَابَهُ، وَجَعَلْتَ لَنَا عَدُوًا يَكِيدُنَا، سُلْطَتَهُ مِنَا عَلَى مَا لَمْ تُسْلِطْنَا عَلَيْهِ مِنْهُ، أَسْكَنْتَهُ صُدُورَنَا، وَأَجْرَيْتَهُ مَجَارِي دَمَائِنَا، لَا يَغْفُلُ إِنَّ غَفَلَنَا، وَ لَا يَنْسَى إِنْ نَسِيَنَا، يُؤْمِنُنَا عِقَابَكَ، وَ يُحَوِّفُنَا بِغَيْرِكَ

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

إِنْ هَمْمَنَا بِفَاحِشَةٍ شَجَعَنَا عَلَيْهَا، وَإِنْ هَمْمَنَا بِعَمَلِ صَالِحٍ ثَبَطَنَا عَنْهُ، يَتَعَرَّضُ لَنَا بِالشَّهْوَاتِ، وَيَنْصِبُ لَنَا بِالشَّبَهَاتِ، إِنْ وَعَدْنَا كَذَبَنَا وَإِنْ مَنَّا أَخْلَفَنَا وَلَا تَصْرُفْ عَنَّا كَيْدُهُ يُضْلِلُنَا، وَلَا تَقْنَا خَبَالُهُ يَسْتَرْلَنَا

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

اللَّهُمَّ فَاقْهِرْ سُلْطَانَهُ عَنَا بِسُلْطَانِكَ حَتَّى تَحْبِسَهُ عَنَا بِكَثْرَةِ الدُّعَاءِ إِلَكَ، فَتُمْبِحَ مِنْ كَيْدِهِ فِي الْمَعْصُومِينَ بِكَ

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

اللَّهُمَّ أَعْطِنِي كُلَّ سُؤْلِي، وَأَفْحِنْ لِي حَوَائِجِي، وَلَا تُمْنِعْنِي الْإِجَابَةَ وَقَدْ حَمِنْتَهَا لِي، وَلَا تُحْجِبْ دُعَائِي عَنْكَ وَقَدْ أَمْرَتَنِي بِهِ، وَأَمْنِنْ عَلَيَّ بِكُلِّ مَا يُصْلِحُنِي فِي دُنْيَايَ وَآخِرَتِي مَا ذَكَرْتُ مِنْهُ وَمَا نَسِيْتُ، أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ، أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ

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

وأجعلني في جميع ذلك من المصلحين بسوالي إياك المنجحين بالطلب إليك، غير الممتوعين بالتوكل عليك المعوذين بالتّعوذ بك، الرابحين في التجارة عليك، المحاربين بعزمك، الموسّع عليهم الرزق الحال من فضلك الواسع بحودك وكرمك، المعزّين من الذلّ بك، والمجارين من الظلم بعدلك، والمعافين من البلاء برحمتك، والمعنّين من الفقر بعناك، والمعصومين من الذنوب والزلل والخطاء بتقواك، والمؤوّفين للخير والرشد والصواب بطاعتك، والمحال بيئهم وبين الذنوب بقدرتك، التاركين لك كلّ معبّتك، الساكنين في حوارك

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

اللَّهُمَّ أَعْطِنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَرَحْمَتِكَ، وَأَعِذْنَا مِنْ عَذَابِ السَّعِيرِ، وَأَعْطِ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِثْلَ الَّذِي سَأَلْتُكَ لِنَفْسِي وَلِوَلْدِي فِي عَاجِلِ الدُّنْيَا وَأَجِلِ الْآخِرَةِ، إِنَّكَ قَرِيبٌ مُحِبٌّ سَمِيعٌ
عَلَيْمٌ عَفُوٌ غَفُورٌ رَّوُوفٌ رَّحِيمٌ.

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

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

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

[1] [1]

SHARES

Chapter 10: Excerpts From The Book The Islamic Family Structure

Contents: This final Chapter is an extract from the valuable book entitled, The Islamic Family Structure, which is a compilation of lectures delivered by Shaykh Husayn Ansaryan, a well-known scholar in Iran, which was later transcribed into a book and is now also available in English.

There are many valuable things mentioned in this book which each and every couple should read.

However, to be brief and to stay on our topic of 'A Mother's Prayer', we have chosen excerpts from three Chapters (with slight editing of the text).[1](#)

The Period Of Pregnancy

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

The husband, the relatives on both sides (of the couple) and their friends should all take care of a woman during her pregnancy period since any yelling, screaming, vulgarity, bad-temper, or any other form of harassment upon the pregnant woman would not only hurt her, but it would also have a negative influence on the baby.

If a couple lives in the house of either of their parents, then the parents are morally bound and religiously obligated to not only avoid provoking the husband against his pregnant wife, but they also must be considerate of the pregnant woman. The husband's parents should avoid interfering in the couple's peaceful life, and the wife's parents too should try not to be picky in relation to the husband.

Both sides are responsible for the couple and the unborn baby. If the fetus is harmed even slightly by the quarrels, bad tempers or excessive expectations of either side of the family, they will undoubtedly be answerable to Allah (SwT) in His Court of Justice and shall be seriously punished for their acts of oppression.

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

فَوَرِّيكَ لِنَسَانَهُمْ أَجْمَعِينَ

So, by your Lord, We would most certainly question them all (15:92).

عَمَّا كَانُوا يَعْمَلُونَ

As to what they did (15:93).

وَقِفْفُوهُمْ إِنَّهُمْ مَسْتُرُونَ

But stop them [O' Muhammad], for they will Surely, be asked [as to what they have done] (37:24).

I have received many letters from young couples during my religious lectures all over Iran, and have helped resolve many family conflicts and have noticed that a majority of the problems are related to the relatives of the couple usually some unreasonable expectations of the husband's father or mother, or the pickiness of the woman's parents.

In these regards, Imam Ja'far Ibn Muhammad as-Sadiq ('a) has said that the source of many of these immoral encounters within the family structure is the result of jealousy among the family members!

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

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

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

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

The parents of both the bride and the groom have either experienced the kindness and nobility of their near relatives and started a good life, or they have been seriously hurt by their family members when they themselves first got married.

In either case, they should now help safeguard the ties of marriage of the newly-wed couple by providing for their peace and security and avoiding any undue interference. In this way, the young couple can enjoy their life and benefit from the blessings given by Allah (SwT), instead of being hurt or separated due to improper intervention and unreasonable expectations.

I remember seeing the following tradition in the book *Usul al-Kafi* in which the sixth Imam, Ja'far Ibn Muhammad as-Sadiq ('a) said that the first piece of advice given to Adam by Allah (SwT) 'it when he

started his life on Earth was:

Want for others what you want for yourself, and do not approve anything for others what you do not approve for yourself."

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

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

... حَمَلَتْهُ أُمُّهُ وَهُنَّ عَلَىٰ وَهُنِّ وَفِصَالُهُ فِي عَامَيْنِ ...

...In difficulty upon difficulty did his mother bear him, and the period of his breastfeeding is two years... (31: 14).

وَوَصَّيْنَا إِلِّيْسَانَ بِوَالدَّيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضْعَتْهُ كُرْهًا

We have enjoined on man kindness to his parents. In pain did his mother bear him, and in pain did she give birth to him (46: 15).

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

Duties During Pregnancy

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

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

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

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

There are many books which explain ways to help safeguard the health of the child and the mother. In addition, there are many details like the kind of clothes, their colour, the shoes, the mother's associations, and so on which also affect the baby. Similarly, if the mother neglects Allah (SwT) and does not pay enough attention to her religious duties and reciting the Qur'an, then the baby's mental and spiritual growth will also be affected.

In closing, pregnancy itself is considered a form of worship with a great reward. The Prophet said:

When a woman becomes pregnant, she is similar to one who fasts, stays up at night to worship Allah (SwT) and fights for Allah (SwT) with her wealth and her life.[2](#)

Delivery

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

The Prophet Muhammad (S) has said:

When a woman delivers her baby, she will have a reward which is so great that it is incomprehensible.[3](#)

Imam Ja'far Ibn Muhammad as-Sadiq ('a) has said:

"A woman who dies during delivery will not be accountable for her deeds in this world, since she has died in the sorrow of childbirth"

The Position And Worth Of Children

A child – whether male or female – is the greatest and most beneficial blessing which Allah (SwT) it has favoured His servants with. A child is a great blessing, a source of goodness, and a benefit both in this World and in the Hereafter for an individual. Of course, such a blessing is for that person who has true belief in Allah (SwT) and due to his beliefs, trains his child to be a righteous believer and a good and worthy person.

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

As for Ishaq, he was the source of the divine Prophets until the time of 'Isa Ibn Mariam; while Isma'il was the source of all the Prophets up to Muhammad Ibn 'Abdullah the last Prophet, and the Immaculate A'immah as well as thousands of wise men, mystics and religious jurisprudents.

Once he was granted righteous offspring, we see that Prophet Ibrahim wholeheartedly praised Allah (SwT) because once being granted offspring, one must praise Allah (SwT):

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكَبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنْ رَبِّي لَسَمِيعُ الدُّعَاءِ

All the Praise belongs to Allah who has granted me in my old age, Isma'il and Is'haq, for truly my Lord is He, the Hearer of the Prayer (14:39).

We understand from this noble Verse that the position of child is so important in life that Prophet Ibrahim requested them from Allah (SwT) even in his old age and his prayer was answered.

The Prophet of Islam (S) has stated:

There are five types of people who leave this world, however their record (of deeds) will not be closed and thus, rewards will continue to be bestowed upon them: The one who plants a tree; the one who digs a water well for others to use; the one who builds a Masjid; the one who writes down the Qur'an which others read from; and the one who leaves behind a righteous child. ["4](#)

Imam 'Ali Ibn Husayn as-Sajjad ('a) has said:

"A Muslim man is fortunate in these (three) regards that his place of business (work) is in a small city in which he lives in so that he can see his family after a day's work; that his friends are worthy and pious; and that he has a child whose help he can benefit from"["5](#)

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

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَنْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيَّابَاتِ

And Allah has made for you mates (and companions) from your own species and made for you, out of them, sons and daughters and grandchildren and provided for you sustenance from the best things available (16:72).

Love For Children And Showing Affection To Them

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

(SwT)'s mercy.

The sixth Imam, Ja'far Ibn Muhammad as-Sadiq ('a) has said:

Certainly, Allah shows mercy upon His servants who have strong love for their offspring. [6](#)

Imam Ja'far Ibn Muhammad as-Sadiq ('a) has also said:

Prophet Musa said the following to Allah when he was on the mountain of Tur: O' Allah! Which action is the best one according to You?" Allah replied: "Loving children is the best act."

In the valuable book Rawdhat al-Waidhin, it has been narrated from one of the A'imma said that:

Kiss your children a great deal because for every kiss, you will be granted a Divine heavenly rank which would otherwise take 500 years to achieve!

A man once came to the Noble Messenger of Islam and said: "I have never kissed my child." The Messenger said:

"Surely, a man like this will be a resident of the fire of Hell."

Allah's Will In Granting A Child

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

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

إِلَهٌ مُّلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهُبُ لِمَنْ يَشَاءُ إِنَّا وَيَهُبُ لِمَنْ يَشَاءُ الذُّكُورَ

To Allah belongs the dominion of the Heavens and the Earth. He creates what He wills. He bestows (children) male or female according to His Will (42:49).

أَوْ يُزَوِّجُهُمْ ذُكْرًا وَإِنَّا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلَيْمٌ قَدِيرٌ

Or He bestows both males and females, and He leaves barren whom He wills. Surely, He is All-Knowing, All Powerful. (42:50).

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

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

In the book Maskan ul-Fu'ad, the author has narrated a hadith from Imam Ja'far Ibn Muhammad as-Sadiq ('a) in which he has said:

"If a person has patience when his baby dies and does not cry a lot, then he will be granted a reward which is greater than if the baby had not died, but grew up and fought as a soldier in the army of Imam al-Mahdi and became a martyr in Allah's way. "

In the 28th Verse of Surah al-Anfal, we are told that children are Allah (SwT)'s test for humanity and if a person is pleased with his child, then he has passed this test. If he tries to educate him and teach him religion, provides the means for his marriage as much as he can, respects him, honours him and respect his rights, then he shall attain a great reward, just as the Noble Qur'an has said:

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Wealth and sons are allurements of the life of this world. But the things that endure good deeds are best in the sight of your Lord as rewards, and best as (the foundation for) hopes (18:46).

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

Were not Mariam Bint Imran, Khadijah Bint Khuwaylid, Asiyah Bint Mazahim and Fatimah Bint Muhammad the best children that their fathers left behind? Thus, why should anyone get upset about having a daughter?

Who knows what is in the womb? Does anybody's will except for Allah (SwT)'s affect the gender of the baby in the womb? This is Allah (SwT)'s will and we must surrender to it. It is His Mercy, Favour and Kindness to grant us a daughter and thus, we should thank Him all our life for being blessed with a daughter.

Remember that the Prophet Muhammad (S) was granted four sons named Qasim, Tayyib, Tahir and Ibrahim, however none of them survived. In addition, we see that Allah (SwT) never congratulated him for having a son, nor was any special verse of the Noble Qur'an revealed on these occasions.

However, when Sayyidah Khadijah became pregnant with Fatimah, the Surah of al-Kawthar of the Qur'an was revealed and through this, the Prophet was informed of receiving a great deal of blessings, and eternal goodness (in the form of a daughter)!

Highly Important Traditions Regarding Raising Daughter

It is recommended to pray to Allah (SwT) to grant you a daughter, if you do not have one.

We see that Prophet Ibrahim who had two sons, Is-haq and Isma'il prayed to Allah to grant him a daughter and his prayer has been quoted by Imam Ja'far Ibn Muhammad as-Sadiq ('a) where he has told us that, Ibrahim asked Allah to grant him a daughter so that there would be someone to cry for him after his death and to remember him.[7](#)

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

The Prophet Muhammad (S) has said:

Daughters are a blessing: they are kind, helpful good companions, blessed, and like cleanliness. [8](#)

During the time of Imam Ja'far Ibn Muhammad as-Sadiq ('a), a man's wife delivered a girl. This man came to Imam as-Sadiq ('a)' upset and angry. The Imam asked him, "What would you say if Allah sent you a revelation and asked you if you will let Him choose the gender of your child?"

He said: "Of course, I would ask Allah to choose for me" Then, the Imam said: "Well now Allah has chosen a daughter for you. Do you remember the story of Musa and Khidhr when Khidhr killed that child by Allah's command and he told Musa: We willed that Allah should give to his parents a better and more merciful child instead of him?"

فَأَرَدْنَا أَنْ يُبَدِّلُهُمَا رِبَّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رُحْمًا

So We desired that their Lord would give them in exchange (of a son) one who is better in purity (of conduct) and closer in affection (18:81).

The Imam continued by saying, "Instead of that child (a boy) who was killed by Khidhr (and to which

Musa objected to), Allah granted the parents of that boy a daughter, from whose generation came seventy Prophets"[9](#)

Imam Ja'far Ibn Muhammad as-Sadiq ('a) has said:

"Daughters are good deeds and boys are Allah's blessings. Good deeds will be given a reward, but one will be questioned about his or her blessings" [10](#)

The Prophet of Islam (S) has said:

"One who goes to the market and buys something and brings it home for his wife and children is similar to one who supports the needy. It is better to give a priority to daughters in gifts. In fact, whoever pleases his daughter gets the reward of having freed one of the slaves from the line of Prophet Isma'il." [11](#)

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

In addition, the Prophet of Islam (S) has said:

"Do not hit your babies, since their crying has a meaning. The first four months of crying is professing the unity of Allah, the second four months of crying is their sending blessings upon the Prophet and his family and the third four months of crying is the baby praying for the parents." [12](#)

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

In closing, consider the following important tradition: Sakuni, who was one of the companions of Imam Ja'far Ibn Muhammad as-Sadiq ('a) said: I went to see Imam Ja'far Ibn Muhammad as-Sadiq ('a) when I was really sad.

He asked me the reason why I was in such a state and I replied that my wife had delivered a girl to which the Imam said: The Earth will support her and Allah will give her sustenance for she lives in a different time period than you and she will eat her own share of daily bread.

Then by Allah I was relieved of the burden. Then the Imam asked me what name I had chosen for her and when I said Fatimah, he put his hand on his forehead, gave a sigh of relief and said: 'Now that you have named her Fatimah do not beat her, swear at her, or curse her.' [13](#)

The ABCs Of Upbringing Children By Arifa Hudda

Accept your child the way he is.

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

Conceal the faults and mistakes of your child from others.

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

Encourage your child to pursue his goals.

Forbearance and patience must be shown at all times.

Give your child the understanding and support that he needs.

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

Inquire about the sorrows and unhappiness of your child.

Justice must be observed between all of your children.

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

Lend an ear to your child in times of distress.

Moral support towards your child is very important.

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

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

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

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

Respect your child for he too is a human being.

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

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

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

Vows and promises made to the child must be kept.

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

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

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

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

- [1.](#) This work has been published in English by Ansariyan Publications (no relation to the author of the book) and can be purchased from many leading Muslim bookstores such as www.al-haqq.com [11].
- [2.](#) Bihar Al-Anwar, Volume 101, Page 106
- [3.](#) Bihar Al-Anwar, Volume 101, Page 106 and 107
- [4.](#) Bihar Al-Anwar, Volume 94, Page 107.
- [5.](#) Bihar Al-Anwar, Volume 103, Page 7.
- [6.](#) Bihar Al-Anwar, Volume 103, Page 7.
- [7.](#) Wasa'il ash-Shi'a, Volume 21, Page 361
- [8.](#) Wasa'il ash-Shi'a, Volume 21, Page 362
- [9.](#) Al-Kafi, Volume 6, Page 6; Wasa'il ash-Shi'a, Volume 21
- [10.](#) Wasa'il ash-Shi'a, Volume 21, Page 365-366
- [11.](#) Bihar Al-Anwar, Volume 104, Page 69
- [12.](#) Bihar Al-Anwar, Volume 60, Page 381
- [13.](#) Al-Kafi, Volume 6, Page 48; Makarim Al-Akhlaq, Page 220; Wasa'il ash-Shi'a, Volume 21, Page 482

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Bibliography

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

Below is a summary of the works researched and translated:

- The Etiquette Related to Family Life from the Proposal Until the Rearing of Children from the View Point of the Qur'an and the Family of the Prophet (Adab-e-Zanashui az Khastgari Ta Farzandari Az Didga Qur'an wa Itrat), By Husayn Najafi Published in Iran, 1377 (1998)
- The Noble Qur'an (Al-Qur'an Al-Karim), English Translation by Muhammad Shakir, Published by Tahrike Tarsile Quran, New York, 1998

- The Spiritual Pharmacy (Darukhane-e-Ma'navi), By Ridha Jahid, Published in Iran, 1376 (1997)
- The Adornment of the Allah Conscious (Halliyatul Muttaqeen), By 'Allamah Muhammad Baqir Majlisi, Published in Iran, 1374 (1995)
- The Keys to the (Acceptance of) the Legitimate Desires (Mafati-ul Hajat), By Sayyid Muhammad Ridha Husayni Ghiyathi, Published in Iran, 1378 (1999)
- The Keys to the Gardens of Paradise (Mafati-ul Jinan), By Shaykh 'Abbas al-Qummi, Published in Iran, 1380 (2001)
- Rules Relating to Marriage and the Rights of the Family (Masa'il-e-Azda waj wa Huquq Khanewadeh), By 'Ali Akbar Babazadeh, Published in Iran, 1378 (1999)
- The Islamic Family Structure (Nizam-e-Khanewadeh dar Islam), By Husayn Ansariyan, Published in Iran, 1379 (2000)
- Upbringing of Children in Islam (Tarbiyat-e-Farzand dar Islam), By Mahmud Argani Bahbahani Haeiri, Published in Iran, 1379 (2000)
- Various articles and booklets containing prayers and supplications on various themes.
- Lectures of Shaykh Sadiq Hasan on Upbringing of Children, (Tarbiyat-e-Awlad) which can be found at www.panjtan.org [12].

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- [8] <https://www.al-islam.org/tags/motherhood>
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