

Seven Proven Prescriptions for Steadfastness on Dīn & Death on Īmān

By: Mawlānā Shāh Ḥakīm Muḥammad Akhtar Ṣāhib

PRESCRIPTION 1

A SPECIAL DU‘Ā’

After every *fard ṣalāh*, recite:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

O our Sustainer, do not steer our hearts away after guiding us, and shower Your Mercy on us. Surely You are the Most Generous. (3:8)

In the above *āyah*, Allah Most High, who is the King of all Kings, has revealed to His slaves the necessity of asking Him for steadfastness and a good death,⁵⁴ and when the Supreme King teaches us how to present our request, then why would our request not be accepted? This steadfastness is a great wealth that is a means for our entrance into Jannah. To attain the everlasting with limited action is surely a great bargain.

⁵⁴ When our hearts are protected from deviation, then we hope in Allah that it is a sign that we shall be honored with death upon *īmān*.

PRESCRIPTION 2

A SUPPLICATION FOR SEEKING ALLAH'S ASSISTANCE IN ALL MATTERS

The following *du'ā'* should be recited abundantly to acquire steadfastness (*iṣtiqāmah*) and death upon *īmān* (*ḥusn al-khātimah*).

It has been narrated by Anas رضي الله عنه that whenever the Messenger of Allah ﷺ was confronted with a problem, he would recite:

يَا حَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ
شَأْنِيْ كُلَّهُ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

*O the Ever-Living and Self-Sustaining, by Your mercy I seek
your help. Rectify all my affairs, and do not leave me to my self
(nafs) for even the blink of an eye.*⁵⁵

The only way a person can be protected from the evil of his *nafs* is solely by the mercy of Allah Most High.

The two beautiful names of Allah that are invoked here—*حَيُّ* (Ḥayy) and *قَيُّوْمُ* (Qayyūm)—have the effect of the Great Name (*al-Ism al-Aẓam*). *حَيُّ* means the Ever-Living through Whom everything is sustained. *قَيُّوْمُ* means the One who is not dependent on anything while sustaining

⁵⁵ Tirmidhī

all of creation through His dominant and absolute power.⁵⁶
Mawlānā Jalāluddīn Rūmī says beautifully:

گر هزاران دام باشد در قدم
چون تو با مایی نباشد هیچ غم

*If there are thousands of traps of sins
in every step of mine.
But, O Allah! I have no worries,
if Your Grace is on me.*

56 The reason why this *du‘ā* is for *ḥusn al khā‘ima* (a good ending to one’s life), is because when it is accepted by Allah, He does not leave you for the blink of an eye—even including the time of death. Secondly, the word ‘*islāḥ*’ (in: ‘أَصْلِحْ لِي شَأْنِي كُلَّهُ’) means to protect, preserve, guide and reform something. Thus we are asking Allah to make *islāḥ* of all one’s affairs, and death is one of those affairs.

PRESCRIPTION 3

USING THE MISWĀK

The Messenger of Allah ﷺ said that a *ṣalāh* performed after making *wuḍū'* with *miswāk* is more superior than seventy *ṣalāh* without *miswāk*. Through the *barakah* of *miswāk* one is granted the *tawfīq* (Divine assistance) of reciting the *kalimah* at the time of death.

The method of holding *miswāk*—as has been narrated by ‘Abdullah bin Mas‘ūd ؓ—is to place the small finger and the thumb beneath the *miswāk*, while the remaining fingers are placed on top of the *miswāk*.⁵⁷

NOTE

One should start with the top right side three times, and then clean the bottom right side three times. Then the top left three times and the bottom left three times. This is the prescribed way as taught to us by our *mashā'ikh*, who in turn have taken it from the *ḥadīth* of the Messenger of Allah ﷺ.

57 *Radd al-Muhtār ‘ala Durr al-Mukhtār* 1:85

PRESCRIPTION 4

GRATITUDE FOR ĪMĀN

Allah ﷻ says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

If you are thankful, I will increase for you [My favors]. (14:7)

Hence, to show gratitude for one's *īmān* will be a means of progress in one's *īmān*.

PRESCRIPTION 5

PROTECTING THE GAZE

By protecting one's gaze, one is promised the taste of the sweetness of faith and the glad tidings of a good death. The Messenger of Allah ﷺ said that Allah ﷻ says the unlawful gaze is an arrow from the poisonous arrows⁵⁸ of *Iblīs*. "Whoever abstains from it because of My fear, I will grant him such a sweetness that he shall taste it in his heart."⁵⁹

COMMENTARY

Mulla 'Alī al-Qārī writes that once the sweetness of faith enters the heart, it will never depart. Thus, this guarantees a death with faith, *inshā' Allah*.

Ḥaḍrat Mawlānā Ḥakīm Akhtar Ṣāhib (may Allah have mercy on him) says: "Unfortunately this great wealth (sweetness of faith) is in particular lost in the marketplace and in the streets, due to evil gazes."

Therefore, lower your gaze and reap this great benefit.

58 The difference between a regular arrow and a poisonous arrow is that in the case of a regular arrow, once it is removed from the body, the wound can heal and there is relatively minimal after-effect. An arrow laced with poison, despite its removal, will result in poison circulating in the blood of the individual, causing a more insidious, long-lasting injury that will result in worse harm than a simple wound. In the same way, an illicit glance may not harm the person immediately, but rather it slowly and gradually increases the desires of *luṣṭ*, which can eventually consume one.

59 Ṭabarānī; *Kanz al-'Ummāl*, 5:228

PRESCRIPTION 6

DU'Ā AFTER THE ADHĀN

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اٰتِ مُحَمَّدًا
الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ
*O Allah! Lord of this perfect call and everlasting prayer, grant the
Messenger of Allah ﷺ the Wasīlah⁶⁰ and the great status of virtue,
and raise him to the lofty position that You have promised him.*

It is mentioned in Bukhārī that whoever recites this *du'ā*, the intercession of the Messenger of Allah ﷺ becomes incumbent upon him.⁶¹

In this *ḥadīth* there is a hint of glad tidings of death with faith, because the intercession of the Messenger will only be for those who die upon faith.

60 The *Wasīlah* is a special rank in Paradise, exclusively for the Messenger ﷺ

61 Bukhārī

PRESCRIPTION 7

ASSOCIATING WITH THE FRIENDS OF ALLAH ONLY FOR THE PLEASURE OF ALLAH ﷻ

It has been narrated in a *ḥadīth* of Bukhārī, that a person once went to fulfill one of his personal needs. He sat near a gathering of people making *dhikr*. Allah proclaimed forgiveness of all those who were engaged in His remembrance, including this person.

An angel said, “O Allah, this sinful person did not come to make *dhikr* but came for some personal need, and just so happened to join the gathering.” Allah ﷻ replied: “This gathering is so blessed that even a person who joins it without intention will not be deprived of its blessing.” Therefore, Allah ﷻ forgave him too.

Ibn Ḥajar al-Asqalānī has written in the commentary of Bukhārī, *Fath al-Bārī*, that:

إِنَّ جَلِيسَهُمْ يَنْدَرِجُ مَعَهُمْ فِي جَمِيعِ مَا يَتَفَضَّلُ
اللَّهُ بِهِ عَلَيْهِمْ أَكْرَامًا لَهُمْ

Those who sit with the friends of Allah, will enjoy the same bounties that the Ahlullah do (like the servant of a respected guest enjoys the same bounties as the guest himself).⁶²

Ibn Ḥajar writes that the *dhikr* of a Muslim is far superior to the *dhikr* of the angels for two reasons. The first is that humans have thousands of engrossments that the angels

62 *Fath al-Bārī*: 11:213

do not have, yet they are busy with *dhikr*. The second is that angels are able to witness the Divine manifestations of Allah Most High, whereas human beings are not, yet they still remember Him.

Mawlānā As‘adullah Ṣāhib Sahāranpūrī says in his couplet:

گوہزاروں شغل ہیں دن رات میں
لیکن اسعد آپ سے غافل نہیں

*Although duties are countless day and night—
Yet, As‘ad is never unmindful of You.*

And this is my couplet:

دُنیا کے مشغولوں میں بھی یہ باخدا رہے
یہ سب کے ساتھ رہ کے بھی سب سے جدا رہے

*They remained conscious of Allah
while being engrossed in worldly life.
They remained in solitude while being
in the company of people.*

It is narrated in Bukhārī and Muslim, that a person who has three qualities will taste the sweetness of faith, through their blessing:

1. He in whose heart Allah ﷻ and the Messenger of Allah ﷺ are more beloved than the whole universe.
2. He who loves someone for the sake of Allah Most High.

3. He who hates returning to disbelief after he has been brought to faith more than being thrown into the Fire.

To love someone for the sake of Allah ﷻ is a great means of attaining death on *īmān*. Mulla ‘Alī al-Qārī mentions⁶³ that once the sweetness of *īmān* enters the heart it will never depart. It is a royal gift from Allah ﷻ that will never be taken back. Thus death upon faith is linked to the acquisition of the sweetness of faith, which is due to the love one possesses for the friends of Allah Most High.

THE FIVE CONDITIONS OF LOVE FOR THE SAKE OF ALLAH

Mulla ‘Alī al-Qārī says people will attain sincere love for Allah ﷻ when their love for each other is:⁶⁴

1. Free of any ulterior motive.
2. Not for any compensation.
3. Not for any material gain.
4. Not for any worldly pleasure.
5. Free from carnal desires.

FIVE SIGNS OF THE SWEETNESS OF ĪMĀN

The five signs of the sweetness of *īmān* are when one:

1. Derives pleasure in one’s worship (*‘ibādah*).
2. Prefers obedience to Allah ﷻ over one’s carnal desires.

63 *Mirqāt Sharḥ al-Mishkāṭ*: 1/74

64 *Mirqāt Sharḥ al-Mishkāṭ*: 1/75

3. Bears all difficulties to please Allah Most High.
4. Exercises patience in the face of hardship.
5. Is happy at all times with whatever Allah ﷻ has ordained.

It is narrated in *Maḥāsīn-e-Islām* (an Urdu lecture delivered by Ḥakīm al-Ummah Thānwī) that when Hindu Aryans started the movement of converting Muslims to the Hinduism, those who were affiliated with the *Ahlullah* (friends of Allah) disappointed the Hindus greatly. A simple villager in Kānpūr, when he heard about the intimidating conversion tactics of these Hindu extremists, warned that he would beat severely anyone who said anything against Islam, and also mentioned, “Don’t they know that I am the disciple (*murīd*) of Ḥaḍrat Gangōhī?!”

In the Arya center of Delhī it was reported that the Aryans could not affect those who were affiliated with *Ahlullah*.

یک زمانہ صحبتی با اولیاء
بہتر از صد سالہ طاعت بی ریا

*To spend one moment in the company of a Walī of Allah
is better than a hundred years of accepted nafl Ibādah.*

Ḥakīm al-Ummah Thānwī explains that by spending time with the *awliyā’* of Allah, one’s *īmān* becomes so strong that it is unlikely for one to leave the fold of Islam. One could commit a sin, but would never leave Islam and become an apostate. On the other hand, *shayṭān* worshipped

for thousands of years, but his worship could not save him from becoming rejected. It is obvious that the thing that saves one from becoming an apostate would definitely be better than a thousand years of *ʿibādah*.

All thanks are due to Allah ﷻ who made it possible to finish the seven prescriptions for death with *īmān*. May Allah ﷻ give us all the ability to practice them. I request the readers of this book to pray for me that Allah ﷻ through His Mercy, bless me with steadfastness on *Dīn* and death on *īmān*.

COMPILED BY

*ʿArīfbillah Ḥadrat Mawlānā Ḥakīm
Muḥammad Akhtar Ṣāḥib*

*(May Allah ﷻ
have mercy
on him)*