

Tawba - our return to Allāh

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Contents

Introduction

Stage one - a commitment to *Tawba*

Stage two - a commitment to change

Stage three - a commitment to Allāh

Epilogue

Optional prayers for *Shabe Barā'at* (*Layla al-Nisf min Sha'bān*)

Introduction

Tawba is to feel sorry for your mistakes, to then seek forgiveness from Allāh and promise not to do it again. In Arabic, it means 'to return' By repenting, we are returning to Allāh.

Imagine if we could turn the clocks back. Imagine we lived in a world where we could overturn the mistakes we made by simply going back in time and making amends. Alternatively, imagine if we could treat our life like a long video clip, one that we could edit at any time to take out the unwanted parts. *Tawba* is the closest thing possible to turning the clocks back and deleting the unwanted parts. It is a great gift from Allāh, if not His greatest gift.

This paper is an introduction to the importance and virtues of turning to Allāh in repentance. Importantly, the paper has been written to be as practical as possible, almost a manual on how to do *Tawba*. It explains how, when we repent to Allāh, there are three stages we must all go through. May Allāh provide us all with the ability to sincerely repent to Him, Amīn.

1.0. Stage one - a commitment to *Tawba*

Sinning is like drinking poison. Do not ever think it is harmless and do not ever think it cannot affect your spiritual health. It is a problem you cannot ignore. We never ignore it when our car, property and possessions are subject to damage. Our heart is infinitely more important. The mistake is not that a Muslim sins. We are all sinners. The mistake is to refrain from seeking Allāh's forgiveness. Prophet Muhammad (peace & blessings of Allāh be upon him) affirmed:

كل ابن ادم خطاء و خير الخطائين التوابون (سنن الترمذي)

'All the children of Adam are sinners. And the best sinners are the repenters.'

1.1. When to perform *Tawba*

*Do not wait for special dates (Ramadān, Hajj, Layla al-Barā'at or even Jum'a).

*Do not wait for a rite of passage (marriage, old age, university graduation and so on).

*Do not wait for old age. One of the fortunate ones under the shade of Allāh on the Day of Reckoning is the youth who worshipped Allāh in his young age.

*Everything has a time limit, meaning a preferred time. Some things can wait and some things have immediate priority. In the clearest way possible, the Prophet (peace & blessings of Allāh be upon him) indicated that performing *Tawba* is something that cannot be delayed, even for a second. He said, 'Repent to Allāh before you die', and we can die at any moment.

يا ايها الناس توبوا الي الله قبل ان تموتوا (سنن ابن ماجة)
'O people! Repent to Allāh before you die.'

*Once you commit to Allāh, then He is waiting for you at any time. The Prophet (peace & blessings of Allāh be upon him) said:

ان الله يبسط يده بالليل ليتوب مسيء النهار و يبسط يده بالنهار ليتوب مسيء الليل حتي تطلع الشمس من مغربها
(صحيح مسلم)

'Certainly Allāh stretches out His Hand during the night so that the people may repent for their sins committed during the day. And He stretches out His Hand during the day so that the people may repent for their sins committed during the night; until the sun rises from the west (signalling the end of the world).'

1.2. And if we do not....

*If a Muslim dies having performed *Tawba*, then Allāh forgives him.

*If a Muslim dies having performed no *Tawba*, then his matter is in the hands of Allāh. As he is a Muslim, he will eventually be entered into paradise. But Allāh can enter him into the fire of hell for a period as a punishment for his major sins. This will be for however long He chooses.

*The intercession (*Shafā'a*) of the Prophet (peace be upon him) will ensure that all Muslims are taken out of the fire of hell. Eventually. Are we ready for the fire to punish us, even for a second? *Shafā'a* does not mean no punishment for most part, it means relief from punishment.

1.3. How to do the *Tawba* itself

*Recite *Sayyid al-Istighfār* as much as possible.

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَ أَنَا عَبْدُكَ وَ أَنَا عَلَىٰ عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ
أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَ أَبُوءُ بِذُنُوبِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

'O Allah! You are my Lord. There is no god except You. You created me and I am your slave. I am upon Your covenant and promise to the best of my ability. I seek refuge with You for the evil I have committed. I acknowledge Your favours bestowed upon me and I also acknowledge by sins. So please forgive me. For no-one forgives sins except You.'

*Perform a bath.

*Perform excessive *Sajdas* (prostrations).

*A person does not have to be in the mosque to perform *Tawba*. It can be done anywhere. It can be done in any language too. All that is required is sincerity.

1.4. What does *Tawba* consist of? What important ingredients must it contain?

i. Regret on committing the crime in the first place. In *al-Risāla al-Qushayriyya*, it is reported that al-Busanjī was asked about *Tawba*. He replied, 'When you remember the sin and do not find pleasure in its recollection.' This ingredient is exceptionally important.

ii. Immediate abandonment.

iii. The resolve and promise to never return to the sin.

1.5. Other important points

*Never think it's too late. Is it possible to commit too many sins to ask for forgiveness? When we repeatedly say sorry to a person, then they eventually feel agitated. With Allāh this is not the case. He said that if a person sins so much that the sins reach the sky, but then still he seeks forgiveness, Allāh will happily forgive:

لو أخطأتم حتي تبلغ خطاياكم السماء ثم تبتتم لتاب عليكم (سنن ابن ماجه)

'If you repent, after you have made so many mistakes that they stack up to the sky, Allāh will still forgive you.'

*Never think you have gone too far. The Prophet (peace be upon him) told us of the story of a man who killed ninety-nine people. Eventually, he felt guilty and so he sought a man of religion to guide him. He came across a monk and asked whether there was any chance of forgiveness, having killed ninety-nine people. The monk replied 'no'. So he killed him too and made it a century. Some time later, the murderer felt bad and so he came across a Muslim scholar. He asked whether there was still a chance of forgiveness? The scholar replied in the affirmative and instructed how. He advised that firstly, he must leave this land, for it is a 'sinful land'. He must migrate to a new place, and accompany people there who worshipped Allāh.

The man set off, but en route to the new place, he unfortunately died. The angel of mercy and the angel of punishment appeared and began arguing. The latter argued he had never done a good act in his life, so he deserved to take his body. The former argued that this was correct, but he had turned a corner. A third angel appeared in the form of a man to arbitrate. He advised to measure the distance between where he had come from and where he was going. Whichever was closer, they would take him.

There are two variations on how the story ends. One is that he died nearer to the new place, so that angel of mercy took him. The other is that he was actually closer to where he had come from. Allāh immediately caused the earth to shrink, so that the angel of mercy could take him (*Sahīh Muslim*).

There were people who buried their daughters alive. There were people who fought against Prophet Muhammad (peace be upon him). When they repented, they were forgiven by Allāh.

2.0. Stage two - a commitment to change; turning away from the sin

After the initial *Tawba*, there is a second stage that everyone must go through. This stage can last three hours or three decades. All, however, have to go through it. This is the hardest stage. It is the part that most Muslims find difficult.

2.1. Keep showing regret and remorse

*Think how selfish you have been.

*Think how many people your sin has affected.

*Think about how you have let your Messenger (peace be upon him) down.

*Constantly remember your sin and how you let yourself down. Please do not think this will result in depression. If anything, a commitment to *Tawba* is the cure to depression.

2.2. Avoid

*Avoid people and places that remind you of the sin. Why? The man who killed one hundred people was told that he would be forgiven by Allāh, but he must first migrate from the land, as it was a sinful place.

*Of all the best places, the mosque is best because this man (in the story) was told to go to the men who worship Allāh. Today, such people only exist in the mosque.

*In short, pick the best *Suhba* (companionship) possible. Sit with people who inspire you religiously.

*Find replacements. If the sin was in seclusion, find ways to avoid that same seclusion.

2.3. Don't worry, Allāh is at hand to help...

When a Muslim starts to show regret and avoids certain people and places, Allāh ensures immediate results. He will certainly help His servant:

قال النبي ﷺ قال الله عز وجل يا ابن آدم قم اليّ امش اليك و امش اليّ اهرول اليك (الترغيب و الترهيب)

The Prophet (peace be upon him) reported that Allāh said: 'O Children of Adam! Stand for Me and I will come walking to you. Walk to Me, I will come running.'

*Keep making *Du'ās* for His help. Take up specific *Awrād*, *Azkār* and *Du'ās*, such as:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

'There is no God except You, Glory be to You, Certainly I am from the wrong-doers.'

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

'There is no power and might except with Allāh, the most-High, the most-Grand.'

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

'I seek forgiveness from Allāh, my Lord, from every sin and I repent to Him.'

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكْرِهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

'O Allāh! Make Faith (*īmān*) beloved to us and beautify it in our hearts and make disbelief, sin and disobedience disliked for us. Those are the guided ones.'

*Do as many good acts as possible, as they wipe out the bad ones. The Prophet (peace be upon him) said:

اتق الله حيثما كنت و اتبع السيئة الحسنة تمحها و خالق الناس بخلق حسن (الترغيب و الترهيب)

'Fear Allāh wherever you are. And follow up a bad act with a good one, it will wipe it out. And deal with people with a nice character.'

*Speak to Allāh by reciting the Qur'ān.

*Make one promise to Allāh, He will fulfil several for you. Read the Qur'ān and you will see that whenever Allāh asks you of one thing, He never gives one thing in return, always several things. Here are a few examples:

قل ان كنتم تحبون الله فاتبعوني يحببكم الله و يغفر لكم ذنوبكم

Here, Allāh asks for one thing, to follow the Messenger (peace be upon him). If you do, He will love you *and* He will forgive your sins (3: 31).

و من يتق الله يجعل له مخرجا و يرزقه من حيث لا يحتسب

If you fear Allāh, He will find you an escape route from your difficult spots *and* He will provide you with *Rizq* (provisions) like you could never imagine (65:2-3).

ان تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم و ندخلكم مدخلا كريما

Here Allāh asks us to refrain from the prohibitions. If we do, He will wipe away our sins *and* enter us into a noble abode (4: 31).

فقلت استغفروا ربكم انه كان غفارا يرسل السماء عليكم مدرارا و يمددكم باموال و بنين و يجعل لكم جنات و يجعل لكم انهارا

Just seek forgiveness, one thing. In return Allāh will (i) shower you with His mercy (ii) He will help with wealth (iii) He will help with children (iv) He will provide us with rivers and streams (71: 10-12).

2.4. Slowly, you will see Allāh's help and assistance...

*You will experience a sweetness in worship. Almost naturally, you will start a habit of the simple Sunnas of the Messenger (peace and blessings of Allāh be upon him), like reciting Bismillāh before eating, entering the mosque with the right foot and the *Du'ās* for leaving the home, using the bathroom and so on.

*You will experience better health. Why? Because the heart is now in good shape. *Tawba* cleans the heart. If we do not clean it, then the heart becomes black. In a hadīth recorded by Imām al-Tirmidhī, the Prophet (peace and blessings of Allāh be upon him) explained:

ان العبد اذا اخطأ خطيئة نكتت في قلبه نكتة سوداء فاذا هو نزع و استغفر و تاب صُقل قلبه و ان عاد زيد فيها حتى تعلق قلبه و هو الران الذي ذكر الله كلا بل ران علي قلوبهم ما كانوا يكسبون

'When a person commits a sin, a black spot appears on his heart. If he refrains, asks for forgiveness and repents, his heart is cleansed. But if he returns to the sin, the black spot grows until his entire heart is covered. This is the rust that Allāh mentions [Not at all, but rust has appeared on their hearts because of what they did] (Qur'an 83:14).'

*You will notice more productivity in your work.

*You will become less critical of others. This is because we tend to criticise others when we want to hide our own shortcomings, sins and guilt.

*You will become less angry. Again, when we are angry with ourselves, we take it out on others.

*At all times, remember your sins and wrongdoings.

3.0. Stage three - a commitment to Allāh

*Eventually, you will feel free. This is the result of your sincerity, commitment to Allāh and your desire to change for the better. You will forget the sin, because you will have one hundred percent conviction Allāh has forgiven you. Your hatred of the crime, the people connected to the sin and the places connected with the sin will make you better.

*You will feel like you never committed it in the first place. Prophet Muhammad (peace be upon him) said:

التائب من الذنب كمن لا ذنب له (سنن ابن ماجة)

'The one who repents from his sin is like the one who never committed sin in the first place.'

This will save us from perhaps the scariest part of the Day of Judgement, when our sins are read out in front of everyone.

*The angels on your shoulders forget your sins too. Prophet Muhammad (peace be upon him) said:

إذا تاب العبد من ذنوبه انسى الله حفظته ذنوبه و انسى ذلك جوارحه و معاملة من الارض حتي يلقي الله يوم القيامة و ليس عليه شاهد من الله بذنب (الترغيب و التهيب)

'When a servant repent from his sins, then Allāh makes His angels forget about the sins, and He makes the body parts forget and any other places forget too. This is to the extent that the servant meets Allāh on the Day of Judgement and there is no evidence from Allāh that he even committed a sin.'

In short, you will be given a new lease of life. Hence, this is why *Tawba* is more valuable than a mountain of gold. The Prophet (peace and blessings of Allāh be upon him) said:

عن ابن عباس رضي الله عنه قال قالت قريش للنبي ﷺ ادع لنا ربك يجعل لنا الصفا ذهباً فان اصبح ذهباً اتبعناك فدعا ربه فاتاه جبريل فقال ان ربك يُقرئك السلام و يقول لك ان شئت أصبح لهم الصفا ذهباً فمن كفر منهم عذبته عذاباً لا اعذبه احدا من العالمين و ان شئت فتحت لهم باب التوبة و الرحمة قال بل باب التوبة و الرحمة (الترغيب و التهيب)

'Ibn Abbās (may Allāh be pleased with him) reports that Quraysh said to the Prophet (peace be upon him), "Pray to your Lord for us, to make Mount Safā into gold for us. If it turns into gold, then we will follow you." So the Prophet prayed to Allāh. Jibrīl (peace be upon him) came to the Prophet (peace be upon him) and said, 'Indeed your Lord sends greetings upon you and he says to you, 'If you wish, I can turn Mount Safā into gold. But whosoever commits disbelief thereafter, I shall punish them with a punishment that I have never inflicted on anyone else in the world. And if you wish, I can open the gate of *Tawba* and *Rahma*.' The Prophet (peace be upon him) replied, 'Rather, the gate of *Tawba* and *Rahma*.'

Conclusion

*No voice is more beloved to Allāh than the voice of someone seeking His forgiveness. Why? Because seeking forgiveness itself is an admission that (i) I have wronged a higher authority (ii) this higher authority is upset with me (iii) I need to do something to please Him (iv) If I do not, He has the authority and power to punish me.

All of these express a person being a true servant of Allāh. It is like a footballer who makes a very harsh challenge and then quickly puts his hand up in apology after the tackle to the player and referee. He knows that if he doesn't, he could face a red card.

*Allāh likes it when you seek forgiveness. He loves such people. If people existed who did not sin at all (like angels), He would replace them with people who did, just so He can forgive. Prophet Muhammad (peace be upon him) explained:

و الذي نفسي بيده لو لم تُذنبوا لذهب الله بكم و لجاء بقوم يُذنبون فيستغفرون الله فيغفر لهم (الترغيب و التهيب)
'By the One in whose Hands lies my soul! If you did not commit sins, Allāh would remove such a community and would certainly bring forth a community who did. They would seek forgiveness from Allāh and He would forgive them.'

*Allāh is waiting. So what is stopping us?

ان من قِبَلِ الْمَغْرِبِ لِبَابَا مَسِيرَةٌ عَرْضُهُ اَرْبَعُونَ عَامًا اَوْ سَبْعُونَ سَنَةً فَفَتَحَهُ اللهُ عِزُّهُ وَ جَلُّهُ لِلتَّوْبَةِ يَوْمَ خَلَقَ السَّمَوَاتِ وَ الْاَرْضِ فَلَا يَغْلِقُهُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ (الترغيب و التهيب)

'Prophet Muhammad (peace and blessings of Allāh be upon him) said, 'Indeed on the side of the west, there is certainly a gate - whose width is the walk of forty years (or seventy years) - that Allāh opened for *Tawba* on the day He created the skies and earth. He will not close this gate till the sun rises from the west.'

Epilogue

When a servant sincerely repents, how is it for Allāh? The pearl of all creations, the embodiment of mercy, Prophet Muhammad (peace and blessings of Allāh be upon him) explained:

'Allāh is more pleased with the repentance of His believing servant than a person who is in a barren desert with his riding animal carrying his food and drink. He sleeps and when he gets up, he finds that the animal has run away (taking the food and drink with it). He goes in search for the animal, until he is stricken with thirst. He then says, 'I will go back to the place where I had been before and will go to sleep until I die. So he goes to sleep (completely exhausted) placing his head upon his arms waiting for death. And when he gets up, Lo! there is before him his riding animal with the food and drink. Allāh, the Glorified, is more pleased with the repentance of His servant than the recovery of the riding animal along with the food and drink' (*Sahīh Muslim*).'

Optional prayers for *Shabe Barā'at* (*Layla al-Nisf min Sha'bān*)

The importance of this night

The fifteenth night of Sha'bān is an important night in the Islamic calendar. In Arabic, this night is called '*Layla al-Nisf min Sha'bān*', meaning the 'middle night of Sha'bān.' It is also called *Layla al-Barā'a* or *Shabe Barā'at*, (*Shabe* is Persian for night), which means 'the night of immunity'. The night is so called because Allāh offers immunity from the fire of Hell for those who repent to Him sincerely on this night. Abū Mūsā al-Asharī (may Allāh be pleased with him) reports that the Prophet (peace & blessings of Allāh be upon him) said:

'Allāh Almighty descends on His creation on the middle night of Sha'bān and forgives His creation, except for the polytheist and the one who shows animosity' (*Musnad Ahmad*).

In his *Sunan*, Imām al-Tirmidhī reports that Sayyida Ā'isha (may Allāh be pleased with her) narrated that:

'I missed Allāh's Messenger (peace & blessings of Allāh be upon him) during the night and found him in al-Baqī. He said: 'Were you afraid that Allāh and His Messenger would deal unjustly with you?' I said: 'O Allāh's Messenger, I thought that you had gone to some of your other wives.' He (the Prophet) said: 'Verily Allāh, the Exalted and Glorious, comes down to the heaven of the world in the middle night of Sha'bān and forgives sins more abundantly than the hairs of the goats of Banū Kalb.'

Imām al-Shāfi'ī, one of the four great Imāms, said:

'It has reached us that it is said that there are five nights when the *Du'ās* are accepted; the night of Friday, the night of *Eid al-Adhā*, the night of *Eid al-Fitr*, the first night of Rajab and the fifteenth of Sha'bān.'

The optional (*Nafil*) prayers for this night

a. Perform six units of optional prayers (six *rak'āts* of *Nafil*, in twos) after Maghrib Salāh on the occasion of *Shabe Barā'at*. In each *rak'āt*, recite Sūrah al-Fātiha once and Sūrah al-Ikhlās three times. After performing each two *rak'āts*, recite Sūrah Yāsīn once and Sūrah al-Ikhlās twenty one times. As you perform the first two *rak'āts*, do *Du'ā* to Allāh to grant you a long and prosperous life. As you perform the middle two, perform *Du'ā* to Allāh to protect our families and to provide us with pure sustenance (*Rizq*). On the final two, supplicate to Allāh to make you dependant on Him alone, and to protect us against misfortunes.

After these six *rak'āts*, recite this special *Du'ā*:

اللَّهُمَّ يَا ذَا الْمَنِّ وَلَا يُمْنُ عَلَيْهِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا ذَا الطُّوْلِ وَالْإِنْعَامِ لَا إِلَهَ إِلَّا أَنْتَ ظَهَرَ لِأَجِينٍ وَجَارَ الْمُسْتَجِرِينَ وَآمَانَ
الْخَائِفِينَ - اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَنِي عِنْدَكَ فِي أُمَّ الْكِتَابِ شَقِيًّا أَوْ مَحْرُومًا أَوْ مَطْرُودًا أَوْ مُقْتَرًا عَلَيَّ فِي الرِّزْقِ فَأَمِّحْ اللَّهُمَّ بِفَضْلِكَ
شَقَاوَتِي وَجِرْمَانِي وَطَرْدِي وَاقْتِنَارَ رِزْقِي وَأَثْبِتْنِي عِنْدَكَ فِي أُمَّ الْكِتَابِ سَعِيدًا مَرْزُوقًا مُوفَّقًا لِلْخَيْرَاتِ - فَإِنَّكَ قُلْتَ وَقَوْلِكَ
الْحَقُّ فِي كِتَابِكَ الْمُنزَلِ عَلَيَّ لِسَانِ نَبِيِّكَ الْمُرْسَلِ يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنْبِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ - إِلَهِي بِالتَّجَلِّيِ الْأَعْظَمِ فِي لَيْلَةِ

النَّصْفِ مِنْ شَهْرِ شَعْبَانَ الْمُكَرَّمِ الَّتِي يُفْرَقُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ وَيَبْرُمُ أَنْ تَكْشِفَ عَنَّْا مِنَ الْبَلَاءِ وَالْبَلَوَاءِ مَا نَعْلَمُ وَمَا لَا نَعْلَمُ وَمَا أَنْتَ بِهِ أَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ - وَصَلَّى اللهُ تَعَالَى عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

b. Perform a twelve *rak'at Nafl* prayer. In each *rak'at*, recite Sūrah al-Fātiha once and Sūrah al-Ikhlās ten times. After concluding the Salāh, recite the third *Kalima Sharīf* ten times (mentioned below), the fourth *Kalima Sharīf* ten times (mentioned below) and *Durūd Sharīf* one hundred times (mentioned below).

سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

'Glory be to Allāh and all praise be to Allāh. [And] there is no god but Allāh and Allāh is the Greatest. And there is no power and might except from Allāh, the most-High, the most-Grand.'

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ وَالْإِكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'There is none worthy of worship except Allāh. He is One, there is no partner for Him. For Him is the kingdom and for Him is all praise. He gives life and causes death. And He is alive. He will never, ever die, the possessor of majesty and reverence. In His Hand is goodness. And He has power over everything.'

اللَّهُمَّ صَلِّ عَلَيَّ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ وَصَلِّ عَلَيهِ

'O Allah! Send blessings upon our master and leader Muhammad, and upon the family of our master and leader Muhammad, and send him salutations and blessings.'

c. Perform an eight *rak'at Nafl* prayer with one *Salām*. In each *rak'at*, recite Sūrah al-Fātiha once and Sūrah al-Ikhlās eleven times. Sayyida Fātima (may Allāh be pleased with her) is reported to have said that whosoever recites this Salāh on the night of Barā'at and dedicates the reward to her, she in return will strongly pray to Allāh for that person's forgiveness before she enters paradise herself.

d. Perform one hundred *rak'ats* of *Nafl* prayers. In each *rak'at*, recite Sūrah al-Fātiha once and Sūrah al-Ikhlās ten times. The Muslim observing this prayer on this night will have tremendous blessings from Allāh and his/her supplications will be answered by Him.

e. Prophet Muhammad (peace and blessings of Allāh be upon him) used to read the following *Du'ā* abundantly on this night and hence we should do the same:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدُّنْيَا وَالْآخِرَةِ

'O Allāh! I ask You for forgiveness, well being and continuous healing in this world and the hereafter.'