قصيدة طُوبي في أساءِ الله الحسني

للشيخ محمد موسى البازي رَاللَّهُ اللهُ

Qasīdah Tūbā

A Qasīdah interwoven with Asmā al Husnā and Duā

By Shaykhul Hadīth, Hadrat Mawlānā Muhammad Mūsā Ruhānī Al Bāzī

Translated by :

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Virtues of Qasīdah Tūba

There are many benefits in reciting the Qasīdah T**ū**hā

- With Allāh's permission many calamities and difficulties can be removed by the barakah of Asmā al Husnā:
- Abundance of sustenance
- Cure from incurable diseases
- Enduring difficulties becomes easy
- More customers are attracted to ones business
- The once flourishing business that has suffered due to sihr (magic) will now improve
- The effect of sihr will be dispelled
- It is a cure for the heart and stomach ailments
- It prevents Shayātīn (devils) throwing stones at the house

- The effects of the Jinnāt are deflected
- It stops nightmares and bad dreams
- Barren women will conceive children
- Lost items will be found
- Individuals who have run away from home will be found
- It is very effective in capturing the hearts
- People will succeed in court cases
- It is a protection against enemies and their harm
- Unmarried persons will find suitable partners
- Nikāh proposals will be accepted
- A woman who had lost her children previously will now have a baby who will be blessed with long life
- Due to the barakah of reading this wazīfah one will have a safe journey and will return

with goodness

• One does not have to be an 'āmil' (one who dispenses tāwīz to obtain these benefits).

However to become an āmil for this wazīfah one will receive additional benefits.

3 ways of becoming an āmil for this Qasīdah:

- 1. Read this Qasīdah for 41 days consecutively three times a day. After that once a day this Qasīdah has to be recited
- 2. Read this Qasīdah 11 times for 41 days consecutively
- 3. Read this Qasīdah 21 times whilst fasting and making ietikāf for three consecutive days

A special request is made to remember the author and his family in your duas

Introduction

حَامِدًا وَّ مُصَلِّيَا أَمَّا بَعْدُ

I have compiled this work about the beautiful attributive names of Allāh si in Arabic poetry form. These names are in addition to the 99 names of Allāh si which are commonly known as 'Asmā al Husnā'

I have undertaken this task when my close associates have insisted that I compile the Qasīdah and after making Istikhāra it begun. I have named this compilation

المَنْظُومُ الْأَسْلَى فِي السَمَاءِ الْحُسْلَى

better known as Qasīdah Tūba. (Tūba is a tree in Jannah laden with fruit that reaches into the dwellings. It also means good news and glad tidings - for those that read this Qasīdah)

This Qasīdah happens to be (one of) the first Qasīdah's as far as Asmā al Husnā is concerned. Alhamdulillāh by reciting this Qasīdah many benefits pertaining to this

world and the hereafter will be obtained. The readers will experience this themselves. I have recommended this Qasīdah to one of my associates who was in difficulty. He read it and alhamdulillāh with the barakah of Asmā al Husnā his difficulty was removed.

It comes in a hadīth that the reciter of the Asmā al Husnā will enter Jannah. The muhaddithīn (the experts in the field of hadīth) have said: There is not anything more effective for duas to be readily accepted than the Asmā al Husnā.

The benefits of reading Asmā al Husnā in the light of the sayings of Rasulullāh . Rasulullāh said who ever is inflicted with any sorrow or grief must read the following dua

اَللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِيْ فِيْ يَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلُ فِيَّ خُكْمُكَ عَدْلُ فِيَّ قَضَاؤُكَ أَسُأَلُكَ بِكُلِّ السَّمِ هُوَ لَكَ

سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلْمِ عَلَّمْتَهُ أَحَدًا مِّنْ خَلْقِكَ أَوِ اسْتَأْثَرُتَ بِهِ فِي عِلْمِ عَلَّمْتَهُ أَحَدًا مِّنْ خَلْقِكَ أَوِ اسْتَأْثَرُتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيْعَ قَلْبِي وَنُوْرَ صَدْرِي وَذَهَابَ هَمِّيْ، وَجِلَاءَ حُزْنِيْ

Baihaqi -Ibn Masʻūd ومخالله عنه

"O Allāh, I am your slave, the son of your slave. My forelock is in Your Hand. Your judgment of me is inescapable. Your trial of me is just. I am invoking You by all the names that You call Yourself, that You have taught to anyone in Your creation, that You have mentioned in Your Book, or that You have kept unknown. Let the Qur'ān be delight of my heart, the light of my chest, the reliever of my distress and the banisher of my sadness

It comes in the hadīth that the one who makes 'ihsa' of the 99 names of Allāh ﷺ will go to Jannah

The word ihsā has been explained by the scholars of the hadīth as follows:

- a) According to Imām Nawawi it means one who memorizes it will go to Jannah and will enjoy the high stages of Jannah.
- b) One who contemplates on these Names while making supplication.
- c) One who recites it with utmost sincerity and with the intention of taking barakah thereof.
- d) One who learns it and practices upon it, meaning on reading the name الرَّزَّاقُ (The Sustainer) he has full conviction that it is only Allāh ﷺ that will provide and no other Being.

The word Allāh 🗯

According to some ulama the word 'Allāh' is the Isme-Dhāt. In other words, it is a personal name of Allāh & which is commonly called Ismul A'zam- The Greatest Name of Allāh & This is the view held by Imām Abu Hanīfa & Imām Tahāwi & and Imām Rāzi & .

Someone enquired from Imām Sh'arāni

after his demise as to what had happened after he left this worldly abode. He said: Allāh has forgiven only on the basis that I had a full conviction in the word Allāh to be the Ismul A'zam

Yet some are of the view that the Ismul A'zam is the word ٱللَّهُمَّ and others say it is الْقَيُّومُ

According to the Ahle Bayt (the household of the Rasulullāh) and according to one narration of Abdullah bin Mas'ūd , the Asmā al Husnā are much more than 99 which are which are commonly known as the 99 names of Allāh ...

According to Abu bakr bin al Arabi there are 1000 names of Allāh s, then he said there are still more than that. According to Imām Rāzi and other saints there are 5000 Names of Allāh. 1000 are mentioned in the Qur-ān, Hadīth, Taurah, Injīl and 1000 names are present in the Lowh al Mahfūz, The Preserved Tablet.

Those names that are not in compliance with

the Qur-ān, Hadith and ijma (consensus) are not allowed to be read, but according to Imām Abu Bakr Bāqilāni ﷺ, Allāma Alūsi ﷺ and Imām Rāzi ﷺ they are allowed to be read provided they carry a appropriate meaning.

Allāh s should not be invoked by the following names:

It is better to call Allāh & with the names like

Note: I hope that this work gains popularity and acceptance and becomes a sadaqah Jāriyah (continuous reward)

The method of reciting this Qasīdah

After performing whudhu sit facing the Qibla and recite Durūd thrice in the beginning thereafter recite the Qasīdah. Recite Durūd in the end thrice

(It is recommended to make an intention before reciting to recite for the pleasure of Allāh s and to intend reciting for Allāhs pleasure firstly, thereafter for whatever need one has or for the removal of any calamity, illness difficulty etc. After recitation lift ones hands and make dua as well - publisher)

Humble servant of Allāh 38%

Muhammad Mūsā Ruhāni Al Bāzī (Rahmatullah Alayhi)

Teacher of Hadīth & Tafsīr

Jamia Ashrafia

Lahore, Pakistan

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ۩ اَلْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ وَ صَـَلَّى اللَّهُ عَلى سَيِّدِنَا مُحَمَّدٍ ۩ وَ عَلى الهِ وَ صَحْبِهِ اَجْمَعِيْنَ

> قصيدة طُوبي في أسماء الله الحسني للشيخ محمد موسى البازي رَالِيَّا اللهِ

حَمَانَا اللهُ رَبُّ الْعَالَمِيْنَا مِنَ الْأَفَاتِ جُثْمَانًا وَّ دِيْنًا

May Allāh the Sustainer of the worlds save us from all kinds of physical and spiritual ailments.

One who is the All Knowing, All Aware, The Judge. The Guide who eases the difficulties of those who invoke Him.

All Hearing, hearing the audible and the inaudible sounds. Subjugater, Powerful, Overrider of our plans.

At times He brings down people causing disgrace and at times He elevates others to the highest rank.

مُقَدِّمُنَا مُؤَخِّرُنَا مَقَامًا وَسِيعً وَاسِعُ الْحُكِمِ رَزِيْنَا

He Promotes our status and Lowers down. Vast is His mercy, Profound in Judgement.

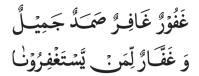
Overseer, Protector of His Kingdom, The Just. Exalted beyond the comprehension of the Intellectuals.

He is the Most High, The Bestower, The Great. Lofty, He Resurrects the bones of the deceased

Most certainly Pride is the upper garment of my Sustainer, and Exaltation is His lower garment without any doubt.

Compassionate, Evident in His signs, but concealed His personality.

Peerless, Alone, One and Only, Guardian. Conceals the wrongs of the sinners.



Most Forgiving, Pardoner, Independent, Par Excellece. Oft Forgiving to those who seek His Forgiveness.

Powerful, Mighty, Protector, Friend. Absolutely Powerful in taking the oppressor to task.

Most Kind, Sovereign, Most Merciful, Righteous. Lofty in grandeur who's affairs can not be encompassed.

Strong, Overwhelming, Eternal and a Healer. Exterminator, Subjugator of the arrogant.

And there is non worthy of worship except Allāh the Absolute. He is ready to respond to the one who moves towards Him.

What is besides Him is a Shadow or a bubble The Countenance of the Lord of the world's will remain eternally.



Glorious, Purest and Unique. Single in holding the Lofty position whose existence is eternal.

Peace, Giver of Safety, Opener of the unseen, treasures to the ārifīn (who have recognised Allāh ﷺ).

Kind, Bestower of the bounties, The Wise. Compassionately loves the believing folk.

شَهِيْدٌ مُّلْهِمٌ وِّتُرُ مَّتِيْرُكُ وَ قَيُّوُمُ حَمِيْدُ الْحَامِدِيْكَ وَ قَيُّوُمُ حَمِيْدُ الْحَامِدِيْكَ

The Witness, Inspires us (to do good) All powerful. And the Maintainer of the universe, praised by those who hymn his praise.

The Giver of death, The Originator, Ever Living, and the Giver of life. The Benefactor, The Possessor of those who possess things.

The Originator of the creation, Guides His entire creation, to the highway of the Dīn and Ākhirah.

غَنِي مَّانِعُ مُّغْنِ مَّلِيْكُ وَخِي مَّلِيْكُ وَ ضَارٌ ثَافِعُ الْمُسْتَرُشِدِيْنَا

Self Sufficient, Preventor, Enriched, The Sovereign. Inflicts harm (to the disbelievers), Benefactor to those who seek guidance.

Almighty, The Owner of the Kingdom, Grantor of Dignity. Brings about Disgrace whether we disapprove or approve of it.

Possessor of a Lofty position, Majestic. Most Dignified Provider, The Shelter of the offenders

Most Kind and Most compassionate, Most Forgiving. Recompensator to those who perform well.

Our Protector, Perpetual Creator, Helper, And the Creator of the world in utmost Perfection.

Giver of Sustenance, Giver of Abundance. Recorder, Exalted. Reckoner, Magnificent and Holy.

هُوَ الدَّهُـرُ الْمُقَلِّبُ لِلَّيَـالِيُ وَ لِلْاَيَّـامِ دَهُـرَ الدَّاهِرِيْكَا

He is the Owner of time and space. The Alternator of the nights and the days with eternity.

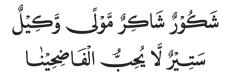
The Sublime, The Master, The Light, Swift in reckoning. Most Compassionate especially for the Allāh conscious.

All Aware Encompassor, Magnificent and Supreme. He has control over us whether we are alone or with people.

Avenger, and He will Gather us all. The Patient Ever living, Modest, accepts the repentance of those who ask forgiveness.

Eternal with no beginning, Everlsting with no end. Truthful in all His speech. He Responds to the downtrodden when they beg for his mercy.

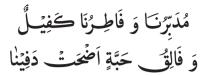
He is the First and the Last of everything. He Fashioned His creation in the most beautiful form.



Extremely Appreciative who appreciates (the good actions.) Concealer, does not like to Disgrace us.

He is The Near, Remover of harm, a Healer. Encompassor, Reliever of the sorrow when it befalls.

Ever Active, Possessor of Might, Loves us. Our Sublime and Best Creator.



He plans for us and brought us into existence from nothing, a Guardian. Splitter of the seed that was buried beneath the sand.

Owner of the Throne, He fulfills the Promise. Avenger. Helper, wanting us to fulfil the right which He has ordained us.

He gives the ability (to do good) brought us into existence, Clement. Extremely Generous and best amongst those who show generosity.

وَ كَافٍ دَافِعُ الْأَمْرَاضِ حَقَّ وَ كَافِعُ الْأَمْرَاضِ حَقَّ وَ قَاضِيُ حَاجَةِ الْمُسْتَنْجِدِيْنَا

He is Sufficient, Remover of sickness, an Absolute. Fulfills the needs of those who ask for their needs to be fulfilled.

There is none like him, Peerless Sublime and Pure from all blemishes.

So O our Granter of sustenance, the one who Gives in abundance, grant us goodness. And our Sustainer, You have taken the responsibility of rizq (sustenance).

مُصَوِّرَنَا وَ يَا تَوَّابُ اِرْحَـمُ عَلَى الشَّادِي وَ حِزْبِ الْقَارِئِيْنَا

Giver of our Forms, and O Relenter, have mercy on the compiler and the reciter of this Qasīdah.

O the one whose affection is hidden Enshroud me with Your affection, you are the best dispenser of goodness.

My poem has gathered Your most beautiful attributive Names. Like the necklace that beautifies the neck of the wide eyed hūr (damsels).

فَغَوَّرَ ثُمَّ الْجَكَ فِي الْأَرَاضِيُ وَ شَرَّقَ ثُمَّ غَرَّبَ مُسْتَبِيْنًا

It's my humble supplication that this compilation of mine, will reach to the furthermost point of the east and the west.

And that it meets every ear prior And gaining permission to enter, it embraces every heart of the listeners.

Therefore O Allāh give us the ability to do good and give us the ability of to do that which pleases you. Āmīn.