

يا حيُّ يا قيُّومُ

Ya Hayyu Ya Qayyum:
Advices of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
to his Daughter Fathima رضي الله عنها



Extracted from the Discourse of Hazrat Maulana Naeem Motala DB (دامت برکاته)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قَالَ اللَّهُ تَعَالَى: وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ
صَدَقَ اللَّهُ الْعَظِيمُ

Most Respected Ulama, Brothers, Elders,
Mothers and Sisters listening at home
with the receivers:

There are times when a person feels
spiritually low. He feels a void—an
emptiness in the heart. There is no
enjoyment in his ibadah, when reciting the
Qur'an etc; he does not feel or get any
spiritual enjoyment.

The same applies when making Zikr, Duaa
or attempting tawbah and istighfaar, the
heart remains empty.

Once, a person came to our beloved **Hazrat Maulana Hakim Mohammed Akhtar Saheb** رحمه الله عليه to complain about the same.

This person was not an ordinary individual. He was an Aalim (scholar).

He said, "When I make tawbah, I am not getting that spiritual ecstasy, I am not getting that enjoyment.

Even when I sit in your Majlis (gathering), I feel no enjoyment. My heart feels empty, as though it has become spiritually dead."

At that moment, **Hazrat Maulana Hakim Mohammed Akhtar Saheb** رحمه الله عليه prescribed a remedy.

This prescription, was originally given by **Allama Sharani** رحمه الله عليه many years ago, is a wazifa (spiritual practice) that,

سبحانه وتعالى Allah, إن شاء الله, our beloved Allah will help us overcome such feelings of spiritual lowliness.

This practice is established in the Hadith of Rasulullah ﷺ, and we will mention the relevant hadith shortly.

It revolves around two beautiful qualities of Allah سبحانه وتعالى.

If a person abstains from sin and tries to please Allah سبحانه وتعالى, reciting these two qualities will, إن شاء الله, bring him relief from this low feeling.

These two qualities are:

يا قيُّومُ (Ya Qayyum) يا حيُّ (Ya Hayyu)

إن شاء الله, we will explain the benefits of these powerful names of our beloved Allah سبحانه وتعالى.

In one narration, **Rasulullah** ﷺ gives his beloved daughter, **Fathima رضي الله عنها**, a beautiful piece of advice. He says to her, "Oh, my **Fathima**, why are you not listening to the advice I am giving you?"

This was not a reprimand, as she was an extremely obedient daughter and very close to **Rasulullah** ﷺ. **Rasulullah** ﷺ was drawing to her attention the significance of the Wazifa he prescribed to her so that she could read it regularly.

So close was their relationship that when **Rasulullah** ﷺ returned from a journey, after praying two rakats of Nafl Salaah in the masjid and after meeting the Sahaaba (companions), he would immediately go to his daughter's house.

Fathima رضي الله عنها would stand up, greet her father, kiss him on his forehead, and make him sit in her place.

Rasulullah ﷺ would do the same for her when she visited him as well.

Their relationship was one of profound love and respect.

We also know the famous incident where **Rasulullah ﷺ** was with his beloved wives (Ummahatul Mu'mineen) and with his daughter **Fathima رضي الله عنها**.

Rasulullah ﷺ called **Fathima رضي الله عنها** and whispered something into her ear, causing her to cry.

Then, he whispered something again into her ear, and she then began to smile.

Aisha رضي الله عنها, the beloved wife of **Rasulullah ﷺ**, was curious and asked **Fathima رضي الله عنها** what her father **Rasulullah ﷺ** had whispered to her.

At first, **Fathima رضي الله عنها** refused, saying, "This is a secret between my father **Rasulullah ﷺ** and myself", but after the demise of **Rasulullah ﷺ**, **Aisha رضي الله عنها** approached her again, and she said to her the following,

"I have a right over you because your father was my Husband. Now tell me."

Fathima رضي الله عنها relented and said,

"**Rasulullah ﷺ** first whispered to me, 'Oh, my beloved **Fathima**, soon I will be leaving this world'.

Of course, that made me cry because of my close relationship with my father but then he told me,
'O my beloved **Fathima** You will be the leader of the women in Jannah.
'That made me happy, so I smiled."

So, **Rasulullah** ﷺ advises his beloved daughter to read these two powerful names of **Allah** سبحانه وتعالى,
يَا قَيُّوْمُ (Ya Qayyum) **يَا حَيُّ (Ya Hayyu)**,
as a means of attaining spiritual strength and closeness to **Allah** ﷻ .

Hazrat Maulana Hakim Mohammed Akhtar Saheb رحمه الله عليه encouraged the individual to recite the beautiful and powerful Duaa:

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

**"Ya Hayyu Ya Qayyum, Bi Rahmatika
Astaghith. Aslihli Sha'ni Kullahu, Wala
Takilni ila Nafsi, Tarfata Ayn."**

Ya Hayyu and Ya Qayyum.

The word **Hayy** means **"The Ever Living."**

Allah سبحانه وتعالى is the **Ever-Living**,
possessing the quality of perfect and
eternal life (Hayat Kamila).

Allah ﷻ the most exalted ,the most high
always existed and he will always remain.

No one brought **Allah** ﷻ into existence.

Allah ﷻ says in the Qur'an:

**"Kullu Man Alaiha Faan. Wa Yabqa
Wajhu Rabbika Dhul Jalali Wal Ikram."**

("Everything upon the earth will perish, and there will remain only the Face of your Lord, the Owner of Majesty and Honor.")

In another verse Allah ﷻ says:

"Kullu Shayin Haalikun Illa Wajhah."

("Everything will be destroyed except His Face.")

Allah سبحانه وتعالى is the giver of life.

He brings life into existence from non-existence—whether it is man, animals, jinn, or even the angels.

Allah ﷻ created all of us from nothing and gave us all Hayat (life).

However, this life is not under our control.

You and I sleep, and we eventually pass away but **Allah** سبحانه وتعالى never experiences slumber or death.

Life and death are in **Allah's** control.

On the Day of Qiyamah (Resurrection), when **Allah** ﷻ gives life to all once more, we will stand before Him.

Allah ﷻ is **Al-Hayy, the Ever-Living.**

Allah ﷻ is **Al-Qayyum, the Self-Sustaining**

These two names are mentioned in the following verses of the Qur'an,

1. **Ayatul Kursi (Surah 2; Ayah 255):**
(i.e. The greatest verse of the Quran)

"Allahu La ilaha illa Huwal Hayyul Qayyum."

("Allah—there is no deity except Him, the Ever-Living, the Sustainer of existence.")

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا
نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ ۚ إِلَّا بِمَا
شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ
حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ٢٥٥

2. Surah Aal-e-Imran (3:1-2):

"Alif-Laam-Meem. Allahu La Ilaha Illa Huwa Al-Hayy Al-Qayyum."

3. Surah Taha (16:111):

"Wa Anatil Wujuhu Lil-Hayyil Qayyum."

("And all faces will bow in humility
before the Ever-Living, the Sustainer.")

On the Day of Qiyamah, everyones face will humble before **Allah** سبحانه وتعالى

Al-Hayy (the Ever Living / Eternal)

Al-Qayyum (the Self-Sustaining).

Allah سبحانه وتعالى does not depend on anyone to exist, while all of creation is entirely dependent on Him.

Allah ﷻ is independent, while we are utterly reliant on His mercy, strength, sustenance, etc.

Scholars explain:

Qaaimun Lizaatihi wa Muqeemun Lighayrihi

(Allah exists independently by His essence and grants existence to others).

This very dua, beginning with the words **Ya Hayyu, Ya Qayyum**, was recited by **Rasulullah ﷺ** on the night before the Battle of Badr, the greatest battle in the history of Islam.

Rasulullah ﷺ made lots of Duaa to **Allah سبحانه وتعالى** with deep emotion, and crying profusely saying:

Ya Hayyu Ya Qayyum , Bi Rahmatika Astaghith.

("O Ever-Living, O Self Sustaining and All Sustaining, ("O Ever-Living, O Self Sustaining and All Sustaining, I seek Your help through Your mercy.")

He begged **Allah جلّ** for mercy and victory, crying so much that **Hazrat Abu Bakr Siddiq رضي الله عنه**, his closest companion, approached him and said,

"Hasbuk, Hasbuk Ya Rasulallah."
("Enough, enough, O Messenger of Allah.")

These two names—**Hayy and Qayyum**—are extremely powerful. They can be recited anytime, morning or evening, and they will bring spiritual strength.

Hazrat Maulana Hakim Mohammed Akhtar Saheb رحمه الله عليه advised the individual to recite these two names to bring spiritual life back into his dead heart.

As mentioned earlier, sometimes we feel spiritually dead, even while engaging in the zikr of **Allah** , ﷻ fasting, or performing ibadah.

Reciting these names can, **إِنْ شَاءَ اللَّهُ**, revive our spiritual state and rekindle the connection with **Allah** . ﷻ

By reciting **Ya Hayyu**, **Allah** تعالى, through the **barakah** (blessing) of His name, brings life into our spiritual hearts.

When this happens, our deeds begin to carry meaning, and the enjoyment in **ibadah** (worship) returns.

However, we are human, and at times, we falter. We make mistakes and blunders.

A person who sincerely wishes to remain on **Siratal Mustaqim** (the straight path) and please **Allah** سبحانه وتعالى will not want to do anything that will displease Him.

For this, we now turn to **Al-Qayyum**, the One who gives us strength and keeps us firm on the straight path.

Hence By reciting these two names—

Ya Hayyu Ya Qayyum—a person will feel spiritually enlivened and boosted.

He will begin to enjoy his ibadah, and **Allah** تعالى, through the barakah of His names, will protect him from evil and keep him steadfast on Siratal Mustaqim.

Rasulullah ﷺ taught his beloved daughter, **Fathima** رضي الله عنها, to recite this Duaa:

**"Ya Hayyu Ya Qayyum
Bi Rahmatika Astaghith."**

The word **Astaghith** is in the singular form, **Astaghith** meaning:

"O Allah, I am seeking Your assistance."

If said in **plural**, it becomes **Nastaghith**.

Some people feel confused about whether to say **Astaghith** or **Nastaghith**.

The rule is simple:

if you are reciting **alone**, say **Astaghith**;

if in a **group**, say **Nastaghith**.

Either way, the meaning of the above and barakah remain the same.

This Duaa reminds us that **Allah** تعالیٰ is eternal, all-living, and independent.

Life and death are in His hands. He never experiences death, slumber, or weakness.

Allah ﷻ is the One who gives life to every being. He existed before creation, and nothing will remain after Him except Him.

Everything revolves around His command and decree. **Allah** ﷻ is supreme, independent, and all-powerful.

When we take **Allah's** name, whether in the kitchen, while driving, or during

business, we are calling out to the One who is always dominant, the One who controls everything.

Allah سبحانه وتعالى is,

Al-Ghalib (dominant), Al-Azeez (mighty), and Al-Hakeem (all-wise).

Nothing and no one can overpower Him. When we stand before the **Baytullah (Kaaba)** during Umrah, we feel overwhelmed by its majesty.

Tears roll down our cheeks as we feel humbled in the presence of **Allah's** house.

This is the same **Allah** ﷻ we worship in **Ruku** and **Sajda**.

Our focus and attention in worship should always be directed toward seeking **Allah Ta'alas** love and recognition (**ma'rifat**).

Mawlana Jalaluddin Rumi رحمه الله عليه explains this beautifully.

When a person feels a void or emptiness in his life and is searching for peace, tranquillity, and the love of **Allah** ﷻ, he must go to the right place to find it.

If he searches aimlessly and in the wrong company or in the wrong place, he will not find **Allah** سبحانه وتعالى

To find the love of **Allah** ﷻ, one must go to the lovers of **Allah** ﷻ

He gives an example:

A woman is desperately searching for a beautiful diamond necklace her husband gave her on their wedding day.

She searches every room, opens every cupboard, and checks every drawer—only to realize the necklace is around her neck.

Similarly, **Allah** تعالى is always with us.

We simply need to call out to Him.

Allah ﷻ loves us and wants to shower His love upon us.

So we should recite:

**"Ya Hayyu Ya Qayyum
Bi Rahmatika Astaghith."**

**"O Allah, I am seeking Your help through
Your mercy."**

Call out to **Allah** ﷻ with sincerity and devotion, and **in-sha-Allah**, you will see that **Allah** ﷻ will respond.

"Ya Allah, Make me yours! "

"Ya Allah, You become mine!"

"Aslih li sha'ni kullahu"

"O Allah, make correct all my matters."

"O Allah, rectify all my affairs:"

Correct my worldly matters, my matters of the Akhirah (Hereafter), my business dealings, my relationship with my parents, my children, my husband or wife, my workers, my boss, my friends, and society.

Ya Allah, Most importantly, correct my relationship with You.

"Wa la takilni ila nafsi"

Ya Allah, do not leave me in charge of my affairs

Ya Allah, we are absolutely helpless. We are Your bondsmen and bondswomen. We are Your slaves and your servants.

Ya Allah, You are our Master and Sustainer.

Everything is in Your supreme control, and you are most powerful.

A person confesses their weakness, their **'ajz (inability)**, saying:

"**Ya Allah**, I have nothing. If You entrust me to myself, I will fail miserably. My matters will not be resolved.

Ya Allah, I am seeking Your assistance."

Take the name and say:

**"Ya Hayyu Ya Qayyum Bi Rahmatika
Astaghith. Aslih li sha'ni kullahu."**

We all want our matters to be rectified—our worldly matters and our matters of the Hereafter.

We face different challenges and problems in life.

Here, we are exhorted to seek **Allah's** mercy and say:

"**O Allah**, do not entrust me to myself or to any of Your creation."

"Tarfata Ayn"

– Not even for a single second, the blink of an eye, or the smallest moment.

O Allah, do not leave me to my own devices or to the help of people.

In this world, we may rely on friends or others for assistance. Perhaps they help us once or twice, but eventually, they get frustrated or fed up.

But, Allah ﷻ never becomes frustrated,
Allah ﷻ never gets tired of assisting us,
Allah ﷻ loves to give and loves to assist.

In every Salaah we recite **Surah Al-Fatiha**,
and we proclaim every day in this Surah,

"Iyyaka Na'budu wa Iyyaka Nasta'een" —

**O Allah , You alone do we worship, and
You alone do we seek for help**

This is our daily declaration:

"O Allah, we are seeking Your assistance.

"O Allah, You are the only One who can
assist us with our needs."

The Ulama have stated that when a
person starts reciting the words—

Ya Hayyu Ya Qayyum—he is invoking one
of **Allah ﷻ** greatest names.

Imam Nawawi رحمه الله عليه, Sheikh Ibn Al-Qayyim رحمه الله عليه, and others have mentioned that these two names, **Hayyu and Qayyum**, are from the **Ismul Azam** (the Greatest Name of Allah ﷻ).

What is the Ismul Azam?

It is the name of **Allah** ﷻ that, when mentioned in Duaa, the Duaa is accepted.

Although different scholars have suggested various other names and attributes of **Allah** ﷻ, many believe that Ismul Azam is found in these two words: **Hayyu and Qayyum**.

When a person recites these words, **إن شاء الله**, his Duaa will be accepted.

When a person purifies his heart and sincerely searches for **Allah** سبحانه وتعالى, he desires to become beloved to Him.

Never lose hope. Never lose hope!

I often remind in every gathering:

Allah ﷻ is most merciful.

Allah ﷻ loves us.

If **Allah** ﷻ, who changes the darkness of night into the brightness of day, can he not change our dark hearts and make them shine again?

This transformation requires sincerity and the right steps toward **Allah** ﷻ.

When we take even small baby steps toward Him, **Allah** ﷻ comes running toward us, i.e. He guides us towards him.

The ulama explain:

Any person who drowns in the love of **Allah** ﷻ will always remain safe. In any other type of drowning, the person is lost—gone. But when someone drowns in the love of **Allah** ﷻ, this "drowning" brings them closer to Him. It does not lead to destruction; it leads to salvation.

The more we love **Allah** سبحانه وتعالى, the more we gain His ma'rifat (recognition). We begin to recognize His power, greatness, and loftiness. This deep love and recognition of **Allah** ﷻ draws us nearer to Him and brings tranquility to our hearts.

During the Tahajjud (pre-dawn prayer), we recite the prescribed Duaa:

"Allahumma Lakal-Hamdu, Anta Qayyimus Samawati Wal-Ardi Waman Feehin....."

(O Allah, all praise is for You. You are the Sustainer of the heavens and the earth and all those within them.) Sahih al-Bukhari 1120

The word **Qayyum** appears here again.

O Allah, You are the one holding up the skies and the earth, without any support.

Look at the entire world, look at the skies—are there any visible pillars or columns holding them upright? No!

This is the Qudrat (power) of our beloved Kareem **Allah** سبحانه وتعالى.

When the ma'rifat (recognition) of our **Allah** جلّ enters our hearts, we begin to develop a close proximity to **Allah** جلّ .

Now, when a person takes the name of **Allah** جلّ, he will feel a unique type of enjoyment. When he engages in ibadah, he will enjoy a special ecstasy—something indescribable to others.

In sajdah, when he cries and begs **Allah** سبحانه and glorifies **Allah** سبحانه وتعالى, he draws closer to **Allah** سبحانه وتعالى.

This closeness inspires a desire in the heart to do more good deeds to make

Allah ﷻ happy. When a person is in this state, his Rooh ascends toward the heavens.

On the other hand, if we live a life of sin—engaging in evil acts, avoiding tawbah, neglecting istighfar, and remaining in bad company—we drift further away from **Allah** ﷻ. Such a life aligns us with shaitaan, leading to misery in this world and the Hereafter.

In previous talks we highlighted the importance of good company.

People enjoying good company feel purity in their life.

They become inclined towards good deeds and halaal (permissible). They seek environments that provide sukoon (tranquility), and they distance themselves from places and actions that lead to evil.

Closeness to **Allah** ﷻ and the tranquility we seek come from gaining the love of **Allah** ﷻ.

However, living a life of sin without tawbah leads to a heart devoid of peace and to following shaitan.

Such a person becomes miserable in both worlds. However **Allah** ﷻ loves us and wants us to come closer to Him. He desires for us to remain on Siratal Mustaqim (the straight path).

The road to **Allah** ﷻ is yours and yours alone. While others may walk it alongside you, they cannot walk it for you. Every person must traverse this road individually.

Respected friends, **Allah** ﷻ out of His kindness, shows us Siratal Mustaqim and grants us the sukoon we seek.

So, Recite with sincerity:

**"Ya Hayyu Ya Qayyum
Bi Rahmatika Astaghith.**

**Aslih li sha'ni kullahu, Wala takilni ila nafsi,
tarfata ayn."**

**(O Ever-Living, O Self-sustaining and All
Sustaining, By your mercy I seek help; Rectify
all my affairs and do not leave me in charge
of my affairs, even for the blink of an eye.)**

When we sincerely practice upon this, our hearts will become spiritually alive and vigorous once more. We will gain closeness to **Allah** سبحانه وتعالى, and He will grant us His love and ma'rifat.

May **Allah** ﷻ grant me and all of us His love and recognition. May He give us the opportunity to engage in more and more ibadah, and may He give us the strength to refrain from sins and abstain from evil.

May **Allah** سبحانه وتعالى grant us Hayatan Tayyibah—a beautiful and pure life, a serene life. Even when we experience sickness or loss in this world, it should not affect our spiritual connection with our beloved **Allah** ﷻ. In fact, these trials should bring us even closer to Him.

May **Allah** ﷻ grant us Hayat al-Qalb and Hayatan Tayyibah.

Wa Aakhiru Da'waana Anil-Hamdu Lillahi Rabbil 'Aalameen.

NB:

We have made every effort to preserve the original message of **Hazrat Maulana Naeem Motala** دامت برکاته, aiming to retain his words as faithfully as possible.

Adjustments were made solely to enhance readability, with careful attention to maintaining the authenticity and essence of Maulana's teachings.

Any errors are due to our own limitations, and we humbly seek **Allah** (سبحانه وتعالى) forgiveness and guidance in our future publications.

Duaas requested for all who have assisted in making these publications a reality.

Allah make it a means of Sadqa-e-Jaaria for our parents and Teachers. Aameen

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