

Rights of Neighbours

03/08/2017



Thought-provoking speech of weekly
sunnah-inspiring ijtimia

(For Islamic Brothers)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Rights of Neighbour

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf. In addition, eating and drinking (water etc.) will also become permissible for you in the Masjid.

Excellence of Salat-‘Alan-Nabi ﷺ

The Beloved and Blessed Rasool ﷺ has stated, ‘Whoever recites Salat upon me on the day of Friday, I will intercede for him on the Day of Judgement.’ (Kanz-ul-‘Ummal, vol. 1, pp. 255, Hadees 2236)

شافی و نافی ہو تم کافی و وافى ہو تم

درد کو کر دو دوا تم پہ کروڑوں درود

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلُّوا عَلَى الْحَبِيبِ, اَذْكُرُوا اللَّهَ, تَوْبُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Generosity of Haatim Taa`ee

Sayyiduna Milhaan Taa`ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: Talking about the event of the generosity of Haatim Taa`ee his wife said: Once famine struck the whole country. Land did not produce anything green and nor did rain fall throughout the year. Camels would roam in search of water the whole day, but would not get a single drop of water. Every living being was hungry and thirsty. One night, it was very cold and we did not have a single morsel to eat. Our children 'Abdullah, 'Adee and (one daughter) Siffaanah were very hungry. Ultimately, feeling tired, two children fell asleep. We put them on a mat and started diverting the third one's attention and he also fell asleep. Haatim Taa`ee said: I don't know why I am unable to sleep today. He then started walking to and fro. Suddenly, he heard the footfalls of someone outside. In a loud voice Haatim Taa`ee said: Who is it? But no one replied. I went outside, saw the situation and then came back and told Haatim Taa`ee: Outside is so and so neighbour of yours; she didn't find anyone but you in this hard time to seek refuge. She has come to you with her starving children. They are weeping and crying with hunger as the babies of animals do. Having heard this, Haatim Taa`ee said: Hurry up, bring her to me. I said: Our own children are starving. We have nothing to give them so how can we help the poor female neighbour and her children? Haatim Taa`ee said: Keep quiet. Allah عَزَّوَجَلَّ will definitely fill the stomach of you and all of them. Hurry up! Go and bring in the sad mother immediately. I brought her in.

The poor woman was carrying two children in her lap and four were clung to her and following her. Haatim Taa`ee asked them to sit in the room and set the fire after slaughtering his nice animal. When the flames started leaping he took a knife and started skinning the animal; passing the knife to the woman he said: Eat! And also feed your children and then told me: You also eat and wake up our children up so that they can also satisfy their hunger. Our female neighbour was eating meat bit by bit. Sensing her hesitation, Haatim Taa`ee said: How awful is it that being our guest you are eating bit by bit! Having said this, he started walking to and fro near us. We all were busy eating and Haatim Taa`ee was looking towards us. We were satiated but Haatim Taa`ee did not eat a single piece of meat, though he was hungrier

than all of us. In the morning, there was nothing left on the floor except bones and hooves. (*'Uyoon-ul-Hikayaat*, vol. 2, pp. 240; summarized)

Dear Islamic brothers! The above-mentioned parable contains many Madani pearls of advice. For example, people in the past had great sympathy and feeling for their neighbours. Haatim Taa'ee, who was considered to be very famous for his generosity in the era of ignorance, was especially very kind to his neighbours. He was a great well-wisher and helper of needy neighbours. If someone in his neighbourhood suffered from trouble, he could not sleep and become restless. From the above-mentioned parable, it has been understood that giving good treatment to neighbours has been in practice since the ancient era. Islam has given more importance to the rights of neighbours. O those who wanted to sacrifice for Islam and obey the commandments of Allah ﷻ and have deep devotion towards the Holy Rasool ﷺ, set great and matchless examples of fulfilling the rights of neighbours and extend good treatment to them through your sayings and character. For persuasion, let's listen to a faith-refreshing parable consisting of good treatment given to neighbours and attain Madani pearls of advice.

Repentance of a neighbour

Sayyiduna 'Abdullah Bin Rajja'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: In Kufa, a cobbler used to live in the neighbourhood of Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He used to take fish or the meat (of any other animal) at night after working the whole day and then used to eat it after roasting. Afterwards he used to drink wine and then being intoxicated, he used to make too much noise. It would continue late night until he would fall asleep. The great spiritual leader of millions of Hanafis, Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to get disturbed a lot by this noise, but he used to remain occupied with Salah the whole night.

One night, he did not hear the voice of the neighbour cobbler. In the morning he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked about him, so he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was informed that the cobbler had been arrested by policemen last night and he is in prison. Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ offered Fajr Salah and reached the caliph and asked someone to inform the caliph of his arrival. The caliph ordered his

soldiers to bring him to the royal floor after holding the rein of his horse without dismounting, with great respect and reverence. The soldiers did the same. The caliph humbly asked: What can I do for you? He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied: One of my neighbours, who is a cobbler, was arrested by the soldiers last night. Issue an order to release him. The caliph issued the order to release the cobbler immediately and to release all the prisoners who were arrested that day [today]. Therefore, all of them were released.

Sayyiduna Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then mounted his ride and left. The neighbour started following him so Sayyiduna Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked him: O young man! Did I cause any trouble to you? He humbly replied: No, but rather you have helped me and made intercession on my behalf. May Allah عَزَّوَجَلَّ bestow better reward upon you for this act because you have taken care of the respect of your neighbour and fulfilled his right. Thereafter that person repented of his sins and refrained from sins.

(Manaqib Imam-ul-A'zam pp. 224, 225; summarized)

خیر خواہ ہم بھی پڑوسی کے بنیں
نعمتِ اخلاق کر دیجئے عطا
یہ کرم یا مصطفیٰ فرمائیے
یہ کرم یا مصطفیٰ فرمائیے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you heard! Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would treat his neighbours very well. Despite knowing the fact that his neighbour troubled him till late night after being intoxicated with wine and disturbed his worship, he [a great Imam of his time] did not take revenge and nor did he mistreat him but rather [may I be sacrificed for him] remained patient on this troublesome act and kept forgiving him. When he was arrested he was in a position to lodge a complaint against him to the caliph so that he could be punished, but he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ did not do so, rather fulfilling the right of being his neighbour, he went to the caliph and made a permissible intercession on his behalf to get him released. This good

treatment of his impressed the cobbler so much that he repented of all of his sins and refrained from sins forever.

بہری بے جھولی ہر ایک گدا کی
إمام اعظم اُبُو حنیفہ

بے دھوم چاروں طرف سَخا کی
عطا ہو مجھ کو بھی طیبہ کا غم

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوا عَلٰى الْحَبِيبِ

Dear Islamic brothers! It has been understood that if someone faces a trouble due to his neighbour, he should remain patient instead of quarrelling with him, taking disciplinary action against him or harming him in any way because by virtue of the blessing of being patient upon the troubles caused by the neighbour, a person becomes beloved of Allah ﷺ.

The Beloved Rasool ﷺ has said: The people Allah ﷻ loves also include the one whose bad neighbour hurts him and he remains patient upon the act of his hurting until Allah ﷻ saves him (from his neighbour's infliction) through his life or death. (*Al-Mu'jam-ul-Kabeer, vol. 2, pp. 152, Hadees 1637*)

What is neighbour's right?

Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has said: Remember! It is not only the right of a neighbour that one should avoid troubling him, but rather he should also tolerate the troubles caused by him [his neighbour]. It also happens that a person does not trouble his neighbour and in return his neighbour does not trouble him either. In this way, the right of a neighbour is not fulfilled, therefore one should not only bear the troubles, but rather it is necessary that he should also behave him [his neighbour] well and gently.

(*Ihya-ul-'Uloom, vol. 2, pp. 267*)

Dear Islamic brothers! We should also treat our neighbour well. If our neighbour suffers from a trouble such as his child is lost, death occurs or robbery is committed at his home, his house or the roof of his house collapses, his

house catches fire, or he faces the problems of electricity, water, illness, unemployment, household quarrels or false cases, so we should immediately try to resolve his problems according to our ability. Treating neighbours well is such a best deed for which Allah ﷻ has said: It is stated in Ayah 36 of Surah An-Nisa, part 5:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

Translation from Kanz-ul-Iman: And worship Allah and associate none with Him, and be good to parents, and to relatives, and to orphans, and to needy, and to the near neighbour and to the distant neighbour, and to the close companion and to the traveller; and to your male and female slaves; indeed Allah does not like the arrogant, the boastful.

Regarding this blessed Ayah it is stated in *Tafseerat Ahmadiyyah* that close neighbour means his house is attached to your house and a distant neighbour means he lives in the neighbourhood, but his house is not attached to your house or the one who is your neighbour as well as your relative, is close neighbour. The one who is only your neighbour but not your relative is a distant neighbour or the one who is your neighbour as well as Muslim is a close neighbour and the one who is only your neighbour but not Muslim is a distant neighbour. (*Tafseerat Ahmadiyyah, An-Nisa, Taht-al-Ayah: 36, pp. 275*)

Dear Islamic brother! Have you noticed! Islam is such a beautiful religion which not only instructs us of doing good to parents and relatives but it also teaches us how to treat close and distant neighbours. اَلْحَفِظْ لِلَّهِ عَزَّوَجَلَّ, not only in the Holy Quran but also in blessed Ahadees, we have been given the mind-set of giving importance and good treatment to neighbours and fulfilling their rights. Let's listen to a very beautiful Hadees in this regard and try to memorize the Madani pearls from it.

The Beloved Rasool ﷺ has said: Do you know what the right of a neighbour is? (He ﷺ then himself said:) When he asks you for help, help him and when he asks for a loan, give him a loan and when he is needy, give him and when he is ill, visit him to enquire about his health and when he receives goodness, congratulate him and when he is in trouble, condole him and when he dies, attend his funeral and do not make your building higher without his permission that may disrupt air ventilation to his house and do not hurt him with your Haandi [food], but give him something from it and if you buy dry fruit, also present him some and if you do not want to present him then bring it to your home secretly and your children should not go out with it because it may grieve the children of your neighbour. Do you know what the right of a neighbour is? By the One in Whose power my life is! There are few who completely fulfil the rights of their neighbours. They are those who have blessing of Allah عَزَّوَجَلَّ.

The Beloved Rasool ﷺ constantly advised on neighbours to the extent that people thought that he ﷺ would make their neighbour their heirs. He ﷺ then said: There are three types of neighbours. Some have three rights, some have two and some have one. The neighbour who is Muslim and your relative has three rights: The right of neighbour, the right of Islam and the right of relative. Muslim neighbour has two rights: The right of neighbour and the right of Islam and the neighbour [who is an unbeliever] has only one right, the right of neighbour.

(Shu'ab-ul-Iman, vol. 7, pp. 83-84, Hadees 9560)

Dear Islamic brothers! From the above-mentioned blessed Hadees every wise person can understand that how wonderful are the Islamic teachings about fulfilling the rights of neighbours, satisfying their needs, visiting them to enquire about their health, making them happy, treating them excellently, and protecting them from troubles. If today, the Muslims make these beautiful teachings of Islam, a part and parcel of their life and act upon them accordingly, so the day is not far when true Madani revolution will take place in our society and our society will become a peaceful place. But Alas! As we are getting away from the era of our Beloved Rasool ﷺ, we are becoming heedless in fulfilling the rights of our neighbours along with other

matters. After spending many years in one street or neighbourhood, we are so heedless of the recognition, presence and the right of our neighbour that if someone comes to meet his relative and asks us about his relative who lives in the same street or neighbourhood, we do not know about him because we do not know at all who lives in our neighbourhood, what his name is and what he does. We have become so heedless that if there is a death in the neighbourhood, or someone is ill or our neighbour faces some troubles, we do not go to condole and enquire after his health or console him.

Of course! If we have to get our work done by wealthy people, employers, officers, ministers, people having good posts, specific friends, relatives or neighbours we go to them on the occasions of joy and sorrow both or we invite them to our functions or parties, but unfortunately we do not invite our poor neighbours and nor do we establish ties with them. We think that these things are against our reputation. Some unwise people are so insensitive that they do not ask about their brothers and sisters living in the same house who are hungry and thirsty, suffering from disease or any tension even they do not ask their parents. So just imagine how can such a person take care of his neighbours and fulfil their rights? The importance of the rights of neighbours can be judged by the fact that many pious predecessors not only fulfilled the rights of neighbours themselves, but they also persuaded other people to do so.

Common rights of neighbours

Talking about the rights of neighbours Sayyiduna Imam Muhammad Ghazali رحمه الله تعالى عليه has said:

- One should lead in saying Salam to his neighbours.
- Should not have long conversation with them.
- Should not ask too many questions about his circumstances.
- Should inquire after their health when they are ill.
- Should console them when they are in difficulty.
- Should help them in their difficult times.

- Should congratulate them in their joyous moments.
- Should participate in their joyful occasions.
- Should forgive their mistakes.
- Should not peep into their home from the top of his roof.
- Should not trouble them by putting a roof beam on their wall or by draining water into their roof drain or by putting dust etc., into their courtyard.
- Should not narrow the pathway to their home.
- Should not fix his gaze on whatever they carry to their home.
- If he becomes aware of their faults, he should hide them.
- Should immediately help them if they meet with an accident.
- Should not show negligence in safeguarding the house of neighbours in their absence.
- Should not listen to anything against them.
- Should lower his gaze before their women.
- Should speak softly to their children.
- If they need guidance in the worldly or religious matters, he should guide them accordingly. (*Ihya-ul-'Uloom*, vol. 2, pp. 772)

Dear Islamic brothers! Allah ﷻ did not only bless our pious predecessors with many good qualities but He ﷻ also blessed them with the great attribute that they used to be extremely careful regarding the rights of neighbours. These personages knew better than anybody else that what status and rank do neighbours have in Islam? What are their rights? How should they be treated if they cause trouble? We treat neighbours badly and want to take revenge on them, whereas these great personages spent their entire life fulfilling the rights of Allah ﷻ and the rights of people, especially the rights of neighbours. They used to fulfil the rights of neighbours and treat them well. For persuasion, let's listen to some faith-refreshing parables and make intention to act upon the Madani pearls obtained from them.

Non-Muslim embraced Islam!

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once rented a house. Just adjacent to the house was the house of a non-Muslim. That non-Muslim, due to his enmity and malice, used to throw dirty water and filth in the blessed house of Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ through a roof drain, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to remain patient. And then one day, that person himself came to Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and humbly asked, 'Don't you have any problem with the filth that passes through my roof drain?' Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied gently, 'Whatever filth enters my house through that roof drain, I simply sweep it out.' The non-Muslim humbly asked, 'Don't you get angry despite so much trouble?' Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: I do, but I suppress it because Allah عَزَّوَجَلَّ has stated in the Glorious Quran:

وَالْكُظَيْبِ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

Translation from Kanz-ul-Iman: And who restrain anger and who pardon men. And virtuous people are dear to Allah. (Part 4, Surah Aal-e-Imran, Ayah 134)

Having heard this reply the non-Muslim embraced Islam.

(Tazkira-tul-Awliya, pp. 51)

آخلاق یوں اچھے مرا کردار ہو سُتھرا
محبوب کا صدقہ تُو مجھے نیک بنا دے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Whole family embraced Islam

A non-Muslim neighbour of Sayyiduna Ba-Yazeed Bistami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went on a journey leaving his wife and children at home. His child used to cry at night. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked (his wife): Why does the child weep? She replied: There is no lamp at home and the child is afraid of the darkness. Since that day he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to fill up the lamp with oil and after lighting it sent it to his

home. When the non-Muslim came back from the journey, his wife related him the incident. The non-Muslim said: The house in which the lamp of Ba-Yazeed has entered why should there be darkness! They all embraced Islam.

(Mirat-ul-Manajih, vol. 6, pp. 573)

Sahl Tustari's good treatment to his neighbour

There was a hole in the toilet of a non-Muslim neighbour of Sayyiduna Sahl Tustari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. The hole was at the side of house of Sayyiduna Sahl Tustari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ through which filth would fall. Sayyiduna Sahl Tustari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would accumulate the filth that would fall throughout the day at night. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fell ill so he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ called his neighbour and inform him of it and said to him apologetically: I fear that my heirs would not tolerate it (after my death) and might quarrel with you. The neighbour became astonished at the patience of Sayyiduna Sahl Tustari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ on this extreme inconvenience and humbly said: You have been doing it for such a long time and on the other hand I am still on Kufr (unbelief); extend your hand so that I may embrace Islam. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ extended his hand and the non-Muslim embraced Islam [after reciting Kalimah instantly]. Afterwards he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also departed this life. *(Kitab-ul-Kaba'ir, pp. 241)*

Would spend on forty houses

Sayyiduna 'Abdullah Bin Abi Bakr رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would spend on the people of forty houses amongst his neighbours from right and left and forty from front and behind. On Eid, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would send the meat of sacrificial animals and clothes to them and would free 100 slaves at every Eid.

(Al-Mustatraf, vol. 1, pp. 241)

Khuwajah Ghareeb Nawaz and rights of neighbours

Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would take great care of his neighbours; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would look after them; if a neighbour would pass away he would definitely go with his funeral bier; when people would leave after burying him, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would sit alone near his grave and would

make Du'a of forgiveness and salvation for him. Further, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ also would advise his family members to remain patient and would console them.

(Mu'een-ul-Arwaah, pp. 188)

Dear Islamic brothers! Have you noticed! How great was the manner of our pious predecessors regarding the rights of neighbours! Not only Muslim neighbours would get the blessing of their good treatment, but even non-Muslim neighbours would also be very impressed with their good behaviour. Despite the fact that their neighbours would hurt them a lot, these personages would bear the torture given to them by their neighbours. They used to include them in the joy of Eid and even after the death of the neighbour they would attend their funeral, make Du'a of forgiveness for them and would advise their family members to have patience. These are the teachings of Islam.

Alas! Today every one raises their voice for their own right, but has no care at all for the right of their neighbours. We have lots of blessings and eat delicious food, but don't want to know the sufferings of our neighbour. If any of our needy neighbours asks for something, so despite being able to fulfil his need, we become stingy. Sometimes we treat them badly. Similarly, some unwise people bother and disturb their neighbours by throwing their rubbish, such as skins of fruits and vegetables, blood of sacrificial animals, their tails or membranes, etc., draining filthy water, peeping into their homes without their permission, playing songs on wedding or other ceremonies, firing or displaying fireworks, making hurdles without any reason in front of their homes or shops, ringing the bells of their homes, threatening and beating their children, finding faults with them or anything related to them such as, their sacrificial animals, homes, shops or cars etc., making their walls dirty with the squirt of betel nut and Gutkha, etc. By doing such things they put their grave and the Hereafter at risk. Such people should not violate the rights of neighbours and hurt them. If Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are displeased with us due to bothering neighbours, so remember, even the abundance of Salah, Sawm, Sadaqah and charity will not save us from the torment of Hell. Let's listen to 4 sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about the punishment for the mistreatment with neighbours and learn an admonitory lesson.

The Beloved Rasool ﷺ has said: Many neighbours will hold the Daman [the lower part of a Qamees] of their neighbours on the Judgement Day. The oppressed neighbour will humbly say: Ya Rab عَزَّوَجَلَّ! Ask him as he kept his door closed for me and prevented the things from me which were more than his need. (*Kanz-ul-'Ummal*, vol. 5, pp. 23, Juz: 9, Hadees 24894)

A person humbly said: O Beloved Rasool ﷺ! So and so woman is discussed due to the abundance of her Salah, Sadaqah and Sawm, but she troubles her neighbours with her tongue. The Beloved Rasool ﷺ said: She is a Hell-dweller [Jahannami]. He again humbly asked: O Beloved Rasool ﷺ! So and so woman is recognized due to the lack of Salah and Sawm and giving the pieces of cheese in Sadaqah and does not trouble her neighbours. The Beloved Rasool ﷺ replied: She is a heavenly person [Jannati]. (*Musnad Imam Ahmad*, vol. 3, pp. 441, Hadees 9681)

A person said to the Beloved and Blessed Rasool ﷺ: O Beloved Rasool ﷺ! I am living in the neighbourhood at such and such tribe, but amongst them, the one who troubles me more is the nearest neighbour of mine. So the Beloved Rasool ﷺ sent Sayyiduna Abu Bakr Siddeeq, Sayyiduna 'Umar Farooq and Sayyiduna 'Ali-ul-Murtada رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. Standing at the door of the Masjid they started making this announcement loudly: Undoubtedly, 40 houses are included in the neighbourhood and if someone's neighbour is terrified due to his evil, he will not enter Paradise. (*Al-Mu'jam-ul-Kabeer*, vol. 19, pp. 73, Hadees 143)

It is stated in another blessed Hadees: The one who hurts his neighbour, undoubtedly hurts me, and the one who hurts me, displeases Allah عَزَّوَجَلَّ. The one who quarrels with his neighbour quarrels with me and the one who quarrels with me undoubtedly quarrels with Allah عَزَّوَجَلَّ.

(*Kanz-ul-'Ummal*, vol. 5, pp. 25, Juz: 9, Hadees 24922)

Madrasa-tul-Madinah for adults - one of the 12 Madani activities

Dear Islamic brothers! How destructive it is to trouble neighbours! Due to causing trouble to neighbours, a person gets deprived of Paradise and becomes deserving of Hell. Such a person annoys Allah عَزَّوَجَلَّ and His Beloved

Rasool ﷺ and quarrels with them. Therefore take care of your neighbours in every matter; refrain from troubling them and sympathize with them practically. A best way to make the mind of fulfilling the rights of neighbours and treating them well, is to associate yourself with the Madani environment of Dawat-e-Islami. The mindset of fulfilling the rights of neighbours is given in this environment, therefore associate with this Madani environment in order to fulfil the rights of neighbours and to develop the passion for treating them well and also get yourself busy in the 12 Madani activities of Zayli Halqah.

One of the 12 Madani activities is to study or teach at Madrasa-tul-Madinah for adults. In this Madrasah, the Holy Quran is taught **فِي سَبِيلِ اللَّهِ** daily to adult Islamic brothers with correct pronunciation. How great and excellent is to recite the Holy Quran and gain its knowledge. The Holy Nabi ﷺ said: Make it compulsory for you to learn the Holy Quran, to recite it abundantly, and to ponder over its wonders; you will attain [high] ranks in Paradise through it. (*Kanz-ul-'Ummal*, vol. 1, pp. 266, *Hadees* 2365) For persuasion, let's listen to a faith-refreshing Madani parable.

This environment made the inferior one, superior

Here is a summary of what an Islamic brother stated: I had committed too many sins such as providing VCR-cable, watching two to three movies every day and attending concerts all night.

Fortune smiled on me and **الْحَفَظُ لِلَّهِ عَزَّوَجَلَّ**, by the blessing of the constant individual effort made by an Islamic brother from the Nayabad area of Bab-ul-Madinah (Karachi), I attended the Madrasa-tul-Madinah for adults where I was blessed with the companionship of devotees of Rasool and was inspired to join the Madani environment of the global and non-political movement for the preaching of Quran and Sunnah – Dawat-e-Islami. I am now actively busy in Madani activities.

گنہگارو آؤ، سیہ کارو آؤ
گناہوں کو دیگا چھڑا مَدَنی ماحول

Dear Islamic brothers! Have you noticed! The Madani environment of Dawat-e-Islami not only persuades us to reform ourselves, but it also persuades us to reform others or rather it makes us Salah-offering and the one who acts upon the Sunnah. In the beginning, someone might have made an individual effort upon us due to which today we are also attaining the blessing of this environment, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. Similarly, by individual efforts, we should also present the call towards righteousness to other Muslims, in particular, our neighbours and by doing this we should make up their mind to offer Salah, act upon Sunnah, fill out the booklet of Madani In'amaat, travel with the Madani Qafilah in the company of devotees of Rasool, study the books and booklets published by Maktaba-tul-Madinah and attend Sunnah-inspiring Ijtima', etc. **مَعَآذَ اللّٰهِ عَزَّوَجَلَّ** if we see them committing sins, we should try to prevent them with love, affection and softness. It is a very important act to enjoin to do good and forbid to commit sins.

Once the Beloved Rasool **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** gave a sermon and praised some groups of Muslims. He **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** then said: How are the people who neither make their neighbours understand nor teach them, nor advise them, nor enjoin them to do good, nor prevent them from evil. And how are the people who neither learn anything from their neighbours, nor understand anything from them, nor seek advice. By Allah **عَزَّوَجَلَّ**! One tribe must teach religion to their neighbours, make them understand, advise them and present them the call towards righteousness. Similarly, the other tribe should learn and understand religion from their neighbours and get advice, otherwise soon they will have to face its consequences. He **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** then came down from the blessed pulpit. The blessed companions **رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ** asked [from each other]: What do you think who the Beloved Rasool **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** meant when he **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** said 'the people'? So the others told them: 'The people' means the people of Ash'ari tribe because they are the tribe of jurists and their neighbours are illiterate Bedouins.

When Ash'aris heard it they came to the Beloved Rasool **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** and humbly said: Ya Rasoolallah **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**! You have mentioned the goodness of one tribe and evil of the other tribe. Which tribe do we belong to? The Beloved Rasool **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** replied: One tribe must teach their

neighbours religion, make them understand, advise them and present them the call towards righteousness. Similarly, the other tribe should learn and understand religion from their neighbours and seek advice from them, otherwise soon they will have to face its consequences. They again humbly asked: O the Beloved Rasool ﷺ! Should we advise other people? The Beloved Rasool ﷺ replied: Yes, it is. They again humbly said: Give us the time of one year. So the Beloved Rasool ﷺ gave them the time of one year so that they could teach people religion and advise them. (*Majma'-uz-Zawaid, vol. 1, pp. 402, Hadees 748*)

Dear Islamic brothers! Have you noticed! It is so important to present neighbours the call towards righteousness, gain and impart Islamic knowledge from them, advise them and seek advice from them. Our Beloved Rasool ﷺ himself persuaded us to do so and made it absolutely clear so that the people who will come until the Judgement Day, can understand these beautiful teachings and do not commit any mistakes in this regard.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Our pious predecessors acted upon the teachings of the Beloved Rasool ﷺ with heart and soul. That's why they were considered to be the great people of their time. They used to be fully aware of the rights of their neighbours. They used to be very kind to them and used to present them the call towards righteousness for the betterment of their Hereafter. In this regard, listen to a faith-refreshing parable and rejoice.

A neighbour embraced Islam inspired by call to righteousness

A non-Muslim whose name was Sham'oon, was a neighbour of Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. When he was on his deathbed, Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ came to him. He رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ saw that the entire body of his neighbour was blackened by the smoke of fire. Making individual effort, he رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ invited his neighbour to embrace Islam, encouraging him to be blessed with Divine mercy. His neighbour said: I have not so far embraced Islam due to three things:

1. The world is considered something very bad in Islam, so why do you people desire to seek it?

2. Why do Muslims not make preparation for death, despite knowing that it is inevitable?
3. You say that beholding the Almighty is the greatest of all favours; then why do you disobey Him?

Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: These things belong to deeds, not creed [i.e. beliefs]. You ponder whether you have attained anything by wasting your life in fire-worshipping. A Muslim – no matter how poor character he has – at least believes in the Oneness of Allah عَزَّوَجَلَّ. Look! You have worshipped this fire for seventy years. If both of us jump into it, it would burn us equally. Your lifelong fire-worshipping will not protect you from this fire. However, my Lord and Creator عَزَّوَجَلَّ has the power to protect me from it. If He عَزَّوَجَلَّ wills, this fire cannot harm me at all.

Saying this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ picked up flames of fire but they did not burn him at all. Seeing this, Sham'oon was very much impressed but responded disappointingly, 'I worshipped fire for seventy years. Is there any benefit of embracing Islam at deathbed?' Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continued to make individual effort. At last, the fire-worshipper said, 'I can become a Muslim on condition that you give me a written agreement, stating that Allah عَزَّوَجَلَّ will forgive all of my sins after I become a Muslim.' Writing the same subject matter-containing agreement, he handed it over to him. The fire-worshipper said, 'Enter the evidence of just people in it.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ satisfied this demand of his as well.

Thereafter, he embraced Islam and made a will that Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ give Ghushl to him after his death and place the agreement onto his hand so that it serves as a proof for his Islam on the Day of Judgement. Making this will, he recited the Kalimah of Shahadah and passed away. Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ executed his will. The same night, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a dream in which he saw that the ex-fire-worshipper who had become a newly-reverted Muslim dressed in very precious attire [i.e. clothing] with a studded and attractive crown over his head he was walking in Paradise. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked, 'How were you treated?' He replied, 'The Almighty عَزَّوَجَلَّ forgave me and granted me such rewards that cannot be

expressed in words. So there is no burden on you now. Take back this agreement because I no longer need it.' When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ woke up, he found the agreement in his hand. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then expressed gratitude to Allah عَزَّوَجَلَّ for granting success to him. (*Tazkira-tul-Awliya*, vol. 1, pp. 41)

Dear Islamic brothers! The beloved bondmen of Allah عَزَّوَجَلَّ have very high ranks. They convey the call to righteousness, demonstrate saintly miracles with the bestowment of Allah عَزَّوَجَلَّ, inspire the disbelievers to attain the wealth of Islam and pave the way for them to enter Paradise. Therefore, one should pay attention to the reformation of his neighbours, conveying the call to righteousness to them. Remember that an ordinary Muslim is not allowed to have friendship with non-Muslims under the pretext that he would make them Muslim. However, an Islamic scholar who is capable enough to confute the false religion and the false beliefs of the non-Muslim can meet and spend time with him, persuade him to embrace Islam and answer to his objections for the purpose of bringing him into the fold of Islam – all remaining within the bounds of Shari'ah.

Majlis for Reforming Players

Dear Islamic brothers! اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, the Madani environment of Dawat-e-Islami also gives us the same thought that we should refrain from harming anything that belongs to our neighbours such as causing troubles to their animals and birds so that we can make the path to Paradise easy for us. Therefore, associate yourself with the Madani environment in order to attain this Madani thought. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Dawat-e-Islami, the global non-political movement of propagating Quran and Sunnah, and serving Islam in more than 100 departments in more than 200 countries of the world. One of these departments is Majlis for Reforming Players. The main aim of this Majlis is to convey the Madani message of Dawat-e-Islami to the players and develop the mindset of living their life as per the Madani aim 'I must strive to reform myself and the people of the entire world, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ' by associating them with the Madani environment of Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of speech

Dear Islamic brothers! In today's speech, we have had the privilege of listening to the rights of neighbours.

- Treating neighbours well has been in practice since the ancient time.
- Allah ﷻ has commanded us to treat neighbours well in the Holy Quran.
- Persuasion has been made in many blessed Ahadees regarding the rights of neighbours.
- If neighbours cause any trouble to us, we should be patient.
- If our neighbour suffers from a trouble so we should immediately help him.

May Allah ﷻ enable us to fulfil the rights of neighbours and protect us from causing them any kind of grief and trouble!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah ﷺ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنَّت کا مدینہ بنے آقا
جَنَّت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunan and manners of sneezing

Sayings of the Beloved Rasool ﷺ:

1. Allah ﷻ likes the sneeze (of a person) and does not like the yawn (of a person). (*Sahih Bukhari, vol. 4, pp. 163, Hadees 6226*)
2. When one sneezes and says 'اَلْحَمْدُ لِلّٰهِ', the angels say 'رَبُّ الْعَالَمِينَ' and if he says, 'رَبُّ الْعَالَمِينَ' the angels say, 'May Allah ﷻ have mercy upon you'. (*Al-Mu'jam-ul-Kabeer, vol. 11, pp. 358, Hadees 12284*)
3. Lower your head, cover your face as you sneeze, and sneeze in a low sound as it is foolish to sneeze loudly. (*Rad-dul-Muhtar, vol. 9, pp. 684*)
4. One should say 'اَلْحَمْدُ لِلّٰهِ' after sneezing. It is better to say 'رَبِّ الْعَالَمِينَ' or 'اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ' (it is stated in *Khaza'in-ul-'Irfan* on page 3 with reference to *Tahtaawi* that it is a Sunnat-e-Muakkadah to recite the Hamd of Allah ﷻ after sneezing).
5. It is Wajib for the one who hears the sneezer, to say 'يَرْحَمُكَ اللهُ' (May Allah ﷻ have mercy on you) immediately in such an audible voice that the one who sneezed can hear it. (*Bahar-e-Shari'at, vol. 16, pp. 119*)
6. Upon hearing 'يَرْحَمُكَ اللهُ', the person who sneezed should say 'يَغْفِرُ اللهُ لَنَا وَلَکُمْ' (may Allah ﷻ forgive us and you) or say 'يَهْدِيْکُمْ اللهُ وَيُصْلِحْ بِاَلْکُمْ' (may Allah ﷻ guide you and improve your condition).
(*Fatawa 'Aalamgiri, vol. 5, pp. 326*)
7. Whoever says 'اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ' after sneezing and passes his tongue over all his teeth, **اِنْ شَاءَ اللهُ** he will be safe from dental diseases.

(*Mirat-ul Manajih, vol. 6, pp. 396*)

8. Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has said, 'Whosoever says أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ upon sneezing, he will never suffer from pain in the molars or from an earache.' (*Mirqat-ul-Mafatih*, vol. 8, pp. 499, *Taht-al-Hadees* 4739)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول
دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool ﷺ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool ﷺ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool ﷺ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عليه رحمته الله الهادي reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool ﷺ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Noble Rasool ﷺ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَنَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيم' and 'كَرِيم'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.