

Good Treatment with
Sibling

12-July-2018

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



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

Good Treatment with Siblings

وَعَلَى إِلِكْ وَأَصْحَبِكْ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكْ وَأَصْحَبِكْ يَا نُورَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! 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.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in Rad-dul-Muhtar (Shaami): 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of Salat- 'Alan-Nabi ﷺ

The Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'مَنْ صَلَّى عَلَيَّ مِائَةً كَتَبَ اللَّهُ بَيْنَ عَيْنَيْهِ بَرَاءَةً مِّنَ التَّفَاقِي وَبِرَاءَةً مِّنَ النَّارِ' The one who sends 100 Salat to me, Allah عَزَّوَجَلَّ writes from his two eyes that this

person is free from hypocrisy and Hellfire 'وَأَسْكَنَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ الشَّهَدَاءِ' and on the Day of Judgement, he will be kept with martyrs.

(Al-Mu'jam-ul-Awsat, pp. 252, vol. 5, Hadees 7235)

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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تُؤَيُّوْا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
4. 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

We have millions of favours from Allah Pak and are greatly thankful to Him because we are Muslims and Allah عَزَّوَجَلَّ has guided us through the basic principles of Islam to live our lives in a better manner. Moreover, He عَزَّوَجَلَّ has

also guided us through countless such deeds on which if we act upon, we can improve our worldly and Hereafter life in a good manner. One best deed out of these deeds is ‘Good Treatment’ which is one of the deeds liked by Allah ﷺ. Close relatives such as parents, siblings, etc., deserve good treatment the most. In today’s weekly Sunnah-inspiring Ijtima arranged by Dawat-e-Islami, we will listen to the virtues and blessings of good treatment with siblings. Let’s listen to a very beautiful parable about it.

Hasanayn-e-Karimayn’s love with each other:

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: It is not permissible for any Muslim to break off relations with his brother for more than three days and nights. The one amongst them who starts conversation first, will also take the lead in going towards Paradise. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ said: It came to my knowledge that there is some disagreement between blessed Hasanayn-e-Karimayn (Imam Hassan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا). I went to Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ and humbly said: People follow you and you blessed personages are displeased with each other and have broken off relations i.e., stopped talking to each other. Go to Sayyiduna Imam Hassan رَضِيَ اللهُ تَعَالَى عَنْهُ right now and please him because you are younger to him. Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ said: If I had not heard from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that when two people break off relations with each other, so the one who takes the lead in talking will go to Paradise first, I would have certainly taken the lead in meeting, but I do not like to enter Paradise before him.

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ said: After this I went to Sayyiduna Imam Hassan رَضِيَ اللهُ تَعَالَى عَنْهُ and related the whole event to him. Sayyiduna Imam Hassan رَضِيَ اللهُ تَعَالَى عَنْهُ replied: Whatever Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ has said is true. He (Sayyiduna Imam Hasan) رَضِيَ اللهُ تَعَالَى عَنْهُ then went to Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ and met him. In this way, both brothers got reconciled. (*Zakhair-ul-Uqba*, pp. 238)

Dear Islamic brothers! From the abovementioned parable it has become obvious that Hasanayn-e-Karimayn would love each other very much.

They even had this desire that one brother should not be left behind the other one in virtuous deed. It has also become obvious that it is not permissible for a Muslim to break off relations with his Muslim brother for more than three days and nights, but unfortunately, nowadays brothers and sisters get annoyed with each other on a trivial matter; they even do not want to see faces of each other; due to a petty quarrel the whole family breaks up. Sometimes this quarrel grows to such an extent that massacre begins though the one who without any reason breaks off relations with his Muslim brother, severe punishments have been mentioned in blessed Ahadees for him.

Deprived of forgiveness:

The Beloved Rasool ﷺ has said: The deeds of people are presented to Allah ﷻ on Monday and Thursday, so Allah ﷻ forgives everyone except those who bear enmity towards one another and break off relations [with relatives]. (*Mu'jam-ul-Kabeer, vol. 1, pp. 167, Hadees 309*)

The Beloved Rasool ﷺ has said: The one who breaks off relations will not enter Paradise. (*Muslim, pp. 1062, Hadees 6520*)

From the abovementioned blessed Ahadees the people should learn an admonitory lesson who break off relations on a trivial matter with their sisters, daughters, paternal aunts, maternal aunts, paternal nephews, maternal nephews, etc. If any one of us is displeased with any of his relatives or siblings, he should make reconciliation with them even though they have made the mistake. Be first in making reconciliation and meet them cheerfully and improve your relations. If you have to take the lead even in making an apology, do it for the pleasure of Allah ﷻ. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. You will attain eminence. The Beloved Rasool ﷺ has said: *مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ* The one who becomes humble for the sake of Allah ﷻ, Allah ﷻ bestows eminence upon him. (*Shu'ab-ul-Iman, vol. 6, pp. 276, Hadees 8140*) So always have good relationship with your siblings and relatives. Treat them well because it brings only benefits.

Respect for elder brother

Dear Islamic brothers! Our beautiful religion Islam has taught us respect for our elders. Amongst our elders the status and rank of our elder brother is worthy of respect. Allah Almighty bestows the heart of the elder brother with the affection and love like father for younger siblings. In the presence of father, the elder brother takes care of younger [siblings], fulfils their needs. If the father dies, he [elder brother] also fulfils his responsibilities properly afterwards. These favours of elder brother demand that younger siblings should revere him, respect him, give him the status and rank that he deserves. In the absence of parents, they should give him the status of their parents; otherwise they must consider him as their guardian. Younger siblings should not do backbiting and tale-telling against him, and should avoid quarrelling and having bad assumption about him. They should fulfil his permissible desires and obey his orders as far as possible. They should always maintain good relations with their elder brother and if he ever gets displeased with them, they themselves should come forward and apologize to him and try their best to reconcile with him.

Treat elder brother well

Sayyiduna Jareer bin Hazim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Once I saw a dream that my head was in my hands. In order to know its interpretation I related my dream to a famous Tabai pious person Sayyiduna Imam Muhammad bin Sireen رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who was very expert in telling the interpretations of dreams). He asked me if any of my parents was alive. I replied in the negative. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked me if I had any elder brother. I replied in the affirmative. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Keep fearing Allah عَزَّوَجَلَّ in this matter; behave well towards him [your elder brother] and refrain from breaking off relations [with him].

(Shu'ab-ul-Iman, vol. 6, pp. 210, Hadees 7928)

Dear Islamic brothers! An elder brother should not make this mind either that only young ones should respect him even if he becomes strict with them. Remember! Islam has mentioned the rights and manners of everyone; it not only enjoins young ones to respect their elders, but it also enjoins elders to

behave towards their youngsters lovingly and affectionately, to take care of their needs and to give them good Tarbiyat. Let's listen to two blessed sayings of the Beloved Rasool ﷺ in this regard.

The Beloved Rasool ﷺ has said:

لَيْسَ مِثْلًا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ كَبِيرَنَا وَيَعْرِفَ لَنَا حَقَّنَا

The one who does not show mercy to our younger ones, does not respect our elders and does not know the right of a Muslim is not from us.

(*Mu'jam-ul-Kabeer, vol. 11, pp. 355, Hadees 12276*)

The Beloved Rasool ﷺ has said to Sayyiduna Anas رضى الله تعالى عنه: Respect the elders, show mercy to the youngsters I and you will come like this on the Judgment Day. The Beloved Rasool ﷺ put his [blessed] fingers together. (*Al-Matalib-ul-'Aaliya, vol. 7, pp. 570, Hadees 3143*)

Dear Islamic brothers! Have you noticed! Our Beloved Rasool ﷺ has commanded us to behave affectionately towards younger siblings and respect elder siblings, but unfortunately at present the way we are getting away from righteous deeds, we are not treating our siblings kindly, fulfilling their needs, helping them in their ups and downs of life and taking care of their needs. There are some such unfortunate people who part from their siblings as their parents pass away and do not inquire after them for many months. At present, the treatment which is given especially to sisters is not hidden from anyone. الامان والحفيظ Let's listen to an admonitory parable of the one who did not treat his sister kindly and became heedless of her rights and tremble with the Divine fear.

Well named Barhoot!

It has been narrated that a rich man intended to perform Haj. He entrusted 1000 dinars to another rich man until his return from Arfah. When he returned he found him dead. He asked his children about his money, but they had no idea of it. So he asked for the solution to this problem from the

Islamic scholars of Makkah Mukarama, they replied: At midnight, go to Zamzam well and look into it and then call out the deceased person by his name. If he is amongst the blessed inhabitants, he will reply when you call him out first time. He went and called out in it, but no one gave him a reply.

He returned and told the Islamic scholars about it. They recited **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** and said: We are afraid that your friend will be amongst the Hell dwellers. Now you go to Yemen where there is a well Barhoot. It is narrated that it [this well] is at the mouth of Hell. Go there at night and call out: O so-and-so! He will reply to your call. He went to Yemen and asked people about the well so he was guided to the well. He went there at night and called out: O so-and-so! Hence his friend replied to his call. He asked: Where are my dinars? He replied: I buried them at such-and-such place at my home and I did not inform my children about them. Go to them; when you dig a pit there you will get your money. He then asked: What has brought you here though I had good opinion of you? He replied: I had a poor sister whom I had left and I did not treat her kindly. Allah Almighty has punished me for this reason and got me in this state. *(Tanbeeh-ul-Ghafileen, pp. 72)*

Dear Islamic brothers! You must have noticed how the one who broke off relations with his sister and did not treat her kindly was made to suffer a severe torment in the abovementioned parable because the one who breaks off relations will not enter Paradise. The Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: The one who breaks off relations will not enter Paradise.

(Muslim, pp. 1062, Hadees 6520)

Remember! Good manners are extremely necessary for the survival of a strong and happy family. The best way of it is that parents should not become negligent even a bit in the upbringing of their children from their childhood and give them such Madani Tarbiyat regarding good manners, sociability, affection and love with one another that everyone praises their children by saying that they are very well-mannered because they say Salam and shake hands with everyone, talk smilingly and get ready happily for every task. Remember! Children follow the upbringing and footsteps of their parents. If parents do not meet their siblings and relatives, do not treat them

kindly, do not go to their [siblings'] homes for many months, so their children will not live with their siblings with unity either. Therefore parents should treat their siblings and relatives kindly, should be present in their joys and sorrows so that seeing their parents their children also live with their siblings together. In this way, the possibility of a happy family getting indulged in any discord and quarrel will be ruled out.

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Our pious predecessors would treat their siblings kindly, would be very soft and loving to them and would take care of their needs. If someone would try to break their love, they would make their satanic attacks unsuccessful and give such a reply to him that he would return disappointed.

Telltale fell quiet

A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would love very much his younger brother Maulana Muhammad Raza Khan. Once Maulana Muhammad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ made gold bracelets for his wife. A telltale mentioned it to A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, so giving a very beautiful reply A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: If [my brother] Maulana Muhammad Raza has got these bracelets made with his wealth [money], I will be pleased that Allah عَزَّوَجَلَّ has bestowed so much wealth upon my brother and if he has got them made with my wealth [money], I will be more pleased because my brother considers my wealth to be his own wealth. Having heard this that telltale returned unsuccessful and disappointed. (*A'la Hadrat kay pasandidah Waqia'at*, pp. 35)

Dear Islamic brothers! From the abovementioned parable not only have we understood A'la Hadrat's manner of loving his brother, we have also understood that it is a very bad deed to have different types of bad opinions for siblings, to disrespect them, to quarrel with them and to disclose their faults to people by being deceived by someone else. Unfortunately, nowadays in our conversation backbiting and tale-telling are becoming very common. Unending act of backbiting and tale-telling against the third one

begins where two people sit together. If we have a chance to talk to someone even for a few minutes no matter whether in the gathering of friends or the gathering after a religious Ijtima, in the wedding ceremony or on the occasion of condolence, meeting with someone or talking to someone on phone, so if a sensitive person having Islamic knowledge investigates the conversation, perhaps he may prove examples of dozens of tale-telling along with sinful words in our many of the Majalis. At present, tale-telling is one of the reasons that cause hatred and mischief between two brothers, quarrels and massacre in the family. A telltale is a thief of love. A telltale is the enemy of wisdom. A telltale brings about hatred. A telltale is a satanic machine that causes quarrels. Let's listen to three sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about tale-telling:

- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Amongst you the most disliked people are the telltales who create discord between friends and find faults with righteous people. *(Mu'jam-ul-Kabeer, vol. 8, pp. 48, Raqm 16668)*
- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Backbiting and tale-telling cut off faith in such a way as a shepherd cuts a tree. *(Attargheeb Wattarheeb, vol. 3, pp. 405, Hadees 4362)*
- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: لَا يَدْخُلُ الْجَنَّةَ تَتَات i.e. A telltale will not enter Paradise. *(Bukhari, vol. 4, pp. 115, Hadees 6056)*

Dear Islamic brothers! Have you noticed that fire will blaze in the grave of a telltale! A telltale is included in the disobedience of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Tale-telling brings about destruction of faith. A telltale will not enter Paradise. Therefore we should not tell tales about anyone else, and nor should we form any opinion about the other party after listening to one side only. May Allah عَزَّوَجَلَّ enable us to stay safe from the evils of tale-telling! Ameen!

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Habeel and Qabeel both are the sons of Sayyiduna Adam عَلَيْهِ السَّلَام. It is narrated that the first murderer on the earth is Qabeel and the first person who was murdered is Habeel. The incident of both is as follows: One baby boy and one baby girl used to be born with every pregnancy of Sayyidatuna Hawa رَضِيَ اللهُ تَعَالَى عَنْهَا. The boy of one pregnancy used to be married with the girl of the other pregnancy. According to this common practice, Sayyiduna Adam عَلَيْهِ السَّلَام wanted to perform the Nikah of the girl named Akleema, who was born with Qabeel, with his another son Habeel, but Qabeel did not agree to it because Akleema was more beautiful and hence he wanted her. Sayyiduna Adam عَلَيْهِ السَّلَام made him understand a lot by saying that Akleema was born with him and that's why she was her sister and he could not do Nikah with her, but he did not listen to him. Finally, Sayyiduna Adam عَلَيْهِ السَّلَام ordered: Both of you present your sacrifices in the court of Allah عَزَّوَجَلَّ. The one whose sacrifice is accepted will deserve Akleema. In that age, the sign of the sacrifice being accepted was that a fire would come from the sky and eat the sacrifice that would be accepted in the court of Allah عَزَّوَجَلَّ. Qabeel presented some ears of wheat and Sayyiduna Habeel رَضِيَ اللهُ تَعَالَى عَنْهُ presented a goat for sacrifice. Fire from the sky ate the sacrifice of Sayyiduna Habeel رَضِيَ اللهُ تَعَالَى عَنْهُ and left the wheat of Qabeel. Due to this Qabeel developed malice and jealousy and decided to kill Sayyiduna Habeel رَضِيَ اللهُ تَعَالَى عَنْهُ and said to Habeel: I will kill you. It is Allah Almighty's Will to accept the sacrifice, replied Sayyiduna Habeel رَضِيَ اللهُ تَعَالَى عَنْهُ and He عَزَّوَجَلَّ accepts the sacrifice of those who are pious and sincere. If you had been pious, your sacrifice must have been accepted. (*Aja'ib-ul-Quran Ma' Ghara'ib-ul-Quran*, pp. 85-86, *Siraat-ul-Jinnan*, vol. 2, pp. 416, *Taht-al-Ayah 27*)

Dear Islamic brothers! Qabeel was instigated by worldly love, malice and jealousy to murder his brother and he murdered his brother. Today even in our society, a brother feels jealous of his brother by seeing his scholarly competence, excellent mental ability, plenty of wealth, respect and nobility, excellent job and his dignity and due to this jealousy he tries to harm his own brother and makes Du'as that these blessings be taken back from him. Remember! Feeling jealous is Haraam and an act leading to Hell.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: **الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ** Jealousy eats virtue as fire eats dry pieces of wood.

(Sunan Ibn Majah, vol. 4, pp. 472, Hadees 4210)

Talking about the method of maintaining brotherhood in another blessed Hadees the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Do not feel jealous of each other; do not have malice and enmity towards each other; do not speak ill of each other in the absence of each other and O the bondmen of Allah عَزَّوَجَلَّ! Live like brothers. *(Bukhari, vol. 4, pp. 117, Hadees 2022)*

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Having bad assumption, jealousy, malice, etc., are the things which end love and Islamic brotherhood wants love, therefore give up these faults so that you become brothers to one another. *(Miraat-ul-Manajeer, vol. 6, pp. 608)* It has become obvious that jealousy is such a bad deed due to which not only our righteous deeds go to waste, but rather love and brotherhood among Muslims end and malice and enmity get bred in their hearts. So repent of the sin of jealousy today and instead of feeling jealous by seeing the happiness and delight of your siblings make Du'a to Allah عَزَّوَجَلَّ for the increase in their blessings.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Give children equal treatment

Dear Islamic brothers! Parents' role is also very important in maintaining unity amongst siblings. They should give their children equal treatment; they should adopt the principle of equality in giving them something or treating them with affection and love. They should not prefer one child to the other by ignoring him without any Shar'i reason as it breeds malice and jealousy in them from their childhood which is extremely harmful to their personal development. By seeing this discriminatory treatment of parents with any one of the children other siblings feel inferiority complex and feeling inferiority complex sometimes they take such a step that proves to be extremely harmful to their life and their parents' life.

Give Tarbiyat in childhood

Dear Islamic brothers! Parents should give their children good upbringing. They should give them the mindset of having love for each other, protecting life, possession of each other and having respect for each other from their childhood, but unfortunately there are a large number of parents who keep waiting by thinking: Now our children are very young and hence let them do what they want. When they grow up a bit, we will give them moral Tarbiyat. Keeping in mind the incident such parents should pay full attention to the upbringing of their children because the early years of the children's life play a role of foundation for the rest of the life as a strong building can be built on strong foundations. Whatever a child learns in his childhood remains throughout his life firmly in his mind because the mind of a child is like wax which can be fit into any mould. The memory of a child is like a blank Takhti (clay tablet) on which whatever is written will be safe for his entire life. The mind of a child is like an empty field in which whatever seed is sown, the crop of the same quality will be obtained. That's why if children are taught the lesson of affection from their childhood, so affection for everyone will be developed in their hearts. If children are taught to take the lead in saying Salam right from their childhood, they do not give up this habit throughout their life. If their habit of speaking the truth is formed, they feel disgusted with lies throughout their life. If they are made habitual of eating, drinking, sitting, wearing shoes, wearing dresses, tying Imama on their heads and combing hair etc., as per Sunnah, so not only do they themselves continue to adopt these pure habits, but these Madani attributes also start transferring to other children who have their company.

صَلِّ اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Madani Halqah after Fajr Salah—one of the 12 Madani activities:

Dear Islamic brothers! If we and our children want to become the ones who treat their siblings, relatives, neighbours and friends kindly, we should from today associate ourselves with the pure Madani environment of Dawat-e-

Islami, the Madani movement of devotees of Rasool and take part actively in the 12 Madani activities of Zayli Halqah. One of them is Madani Halqah after Fajr Salah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, in this Madani Halqah, three Quranic Ayahs are recited along with their translation of Kanz-ul-Iman with Tafseer of Khaza'in-ul-Irfan/Tafseer of Noor-ul-Irfan/Tafseer of Siraat-ul-Jinnan. Dars from Faizan-e-Sunnat (Blessings of Sunnah) (4 pages) is also given and at the end Shajarah-e-Qaadiriyyah, Razawiyyah, Ziyaiyyah, Attariyyah is recited and listened to. Afterwards, some Awraad and Waza'if from Shajarah are recited and the Nawafil of Ishraq and Chaasht are also offered. How great is to recite and teach, understand and make people understand the Holy Quran! The Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: The person who learns the Holy Quran and teaches and acts upon whatever is in the Holy Quran, the Holy Quran will intercede for him and will take [him] to Paradise.

(Tareekh-e-Ibn 'Asakir, vol. 3, pp. 41, Mu'jam-ul-Kabeer, vol. 10, pp. 198, Hadees 10450)

Dear Islamic brothers! We should also associate ourselves with the Madani environment of Dawat-e-Islami and propagate a lot the Madani message of Dawat-e-Islami through 12 Madani activities and try to make our Hereafter better along with the world within the boundaries of Shari'ah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, this Madani environment provides sufficient help in reforming spoiled people.

Individual effort on senior Islamic brothers!

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, we prepare new Islamic brothers through Madani activities, but do not keep in touch with the senior Islamic brothers, who were associated with the Madani environment earlier and acted upon Sunan and Mustahab acts along with obligatory and Wajib acts with sincerity and steadfastness. Some of them stopped performing those acts due to their financial problems so some stopped due to being ill, some left due to their busy schedules so some stopped coming after getting married and some left the Madani environment when their parents did not allow them. Anyhow, whatever the reason was we should bring them to the weekly Sunnah-inspiring Ijtima after making individual efforts upon them. We should invite them to attend Madani Muzakaraha, have Madani visits and travel with

Madani Qafilahs. **لِنْ شَاءَ اللّٰهُ عَزَّ وَجَلَّ**, by virtue of its blessings, Madani activities will thrive. Making individual efforts upon these Islamic brothers is our Madani In'aam. Madani In'aam # 55 says: Have you searched at least one Islamic brother [who was associated with Madani environment, but not now] and then tried to associate him with the Madani environment this week? (But do not make efforts upon the one who has been facing organizational ban.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Status of sister in Islam

Dear Islamic brothers! Islam has also highlighted the rights of sisters and given Dars to its followers to treat their real and milk sisters kindly because it is only sisters who put up with the airs of their brothers, fulfil their demands, support them in the moments of joy and sorrow and make Du'as for them. They do not let their brothers miss their mother after her death by accepting entire household responsibilities. In the age of ignorance, they were given extremely bad treatment. The greatest well-wisher of women, the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: The one who has 3 daughters or 3 sisters or 2 daughters or 2 sisters and he treats them well and keeps fearing Allah Almighty regarding them, will attain Paradise. (*Tirmizi, vol. 3, pp. 367, Hadees 1923*)

Sayyiduna Jabir bin Abdullah **رَضِيَ اللهُ تَعَالَى عَنْهُمَا** married a widow only for looking after his sisters, for braiding and plaiting their hair and for the sake of their good Tarbiyat [upbringing]. (*Muslim, Hadees 3641*)

Kind treatment with Razai sister

The Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would also treat his Razai sisters (milk sisters) kindly and take care of their needs. His Razai sister Sayyiduna Sheema **رَضِيَ اللهُ تَعَالَى عَنْهَا** was the daughter of Sayyidatuna Bibi Haleema Sadia **رَضِيَ اللهُ تَعَالَى عَنْهَا**. When people arrested her she said: I am the sister of your Nabi. Muslims brought her to the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** for her identification. The Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** immediately recognized her and tears welled up in his blessed eyes out of love. He **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** spread his blessed

chador on the floor, sat her and gave her some camels and some goats and said: You are free. If you want, you can go to my home and live there and if you want to go to your home, I will arrange a conveyance that will take you there. She desired to go to her own home, so she was taken to her tribe with extreme respect and reverence.

(Al-Muwahib-ul-Duniya ma' Sharah-uz-Zarqani, vol. 3, pp. 533)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you noticed how affectionately and kindly the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ treated his Milk sister! The way he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would treat and hearten his blessed wives, Sahabiyaat and other female servants رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, in the same way, his bestowal and favours for his milk sister were also worth-seeing because when the Beloved Rasool's milk sister Sheema رَضِيَ اللَّهُ تَعَالَى عَنْهَا would come to him he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would stand up out of pleasure upon her arrival, would hearten her and give her a lot. This sacred act of our Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ contains Madani pearls of advice for us as today many of us have siblings, but do we treat them with love? Are our brothers and sisters happy with us? Do we not scold, beat or abuse our brothers and sisters? Do we try to keep our sisters happy? Do we invite them to our get-togethers? Do we not violate their rights? Anyhow, following the Islamic teachings we should be affectionate and kind to our brothers and sisters and should associate ourselves with the environment in which we are always given great mindset of fulfilling the rights of relatives. Remember! Brothers and sisters are the remedy for each other's troubles; they support each other in difficulties, but sometimes brothers and sisters or sisters get against each other and taunt each other and hurt each other's feelings. However, when they suffer any loss, they feel ashamed of what they did. Let's listen to an admonitory parable about it.

Blind Girl

Two real sisters settled the match of their children with each other. The girl had weak eyesight due to which she used to wear glasses. After some time disagreements between both the sisters occurred. The disagreements arose

to such an extent that one sister started saying to the other one: I cannot marry my healthy son to your blind daughter. Having heard this, the other sister felt shocked because the one who found fault with her daughter was no one else but her real sister. Anyhow the one who taunted had gone after breaking off the match. When she reached home it came into her mind that iron pipes were kept on the compound and she wanted them to be shifted on the roof. She asked her son to shift them too. What happened was that, all of a sudden, an iron pipe slipped from her hand and hit straightaway the eye of her son due to which his eyeball came out. She appeared extremely shocked and the words which she said to her real sister started echoing in her mind: I cannot marry my healthy son to your blind daughter. She started feeling ashamed at her manner, but there was no gain because her son had lost his eye. *(Jaysi Karni Waysi Bharni, pp. 47)*

Dear Islamic brothers! The above-mentioned parable contains admonitory Madani pearls for us. When one sister utters harsh sentences to the other one hurting her feelings, so according to the saying ‘as you sow so shall you reap’ her son also lost his eye and he also became blind by one eye. Remember! Hurting someone’s feelings is a grave sin and an act leading to Hell, but unfortunately, nowadays, people have become fearless. Hurting Muslims’ feelings without any reason and causing them trouble in different ways are becoming a common practice, however, those who hurt others’ feelings displease Allah ﷻ. Those who hurt others’ feelings are not respected in the society; those who hurt others’ feelings will suffer painful torments.

Frightening itch

Sayyiduna Yazeed bin Shajarah رَضِيَ اللهُ تَعَالَى عَنْهُ has said: The way the sea has its corners, similarly, Hell also has its corners which have snakes like Bukhti camels and scorpions like mules. When inhabitants of Hell will make a request to reduce their torment, they will be commanded to get out from the corners, so as they will get out from the corners, the snakes will hold them from their lips and faces and will even remove their skin. They will run towards the fire in order to escape the place. Then itch will be inflicted on

them. They will itch so much that their flesh and skin will get removed and only bones will remain there. It will be called out: O so-and-so! Are you feeling pain? ‘Yes’, he will reply. It will be said: It is for the trouble that you used to inflict on believers. (*Attargheeb Wattarheeb, vol. 4, pp. 280, Hadees 5649*)

Dear Islamic brothers! Tremble with the fear of Allah ﷻ and torment of Hell! If you have ever hurt any Muslim’s feelings without any Shar’i reason, repent without any hesitation whatever close relation you have with him whether you are his elder brother or elder sister, father or father in law, husband or wife or no matter how high rank you have or how wealthy you are and make reconciliation with him after apologizing to him. Otherwise, no one will bear the terrible and frightful torment of the Hell.

Remember! The way hurting a Muslim’s feelings is a very big sin; similarly, bringing pleasure to him is a very big virtuous deed and a privilege. Allah Almighty will make the one enter Paradise as well as bestow countless gifts and favours upon him who brings pleasure to a Muslim. The Beloved Rasool ﷺ has said: I saw a person going around in Paradise; wherever he wanted he went because in this world he cut down the tree from the way that would give trouble to people. (*Muslim, pp. 1082, Hadees 6671*)

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Ameer Ahl-e-Sunnat دامت بركاتهم العالیه continues to advise his disciples and well-wishers to try their best to never hurt any Muslims’ feelings and never to give them any trouble.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Majlis Tarajim

Dear Islamic brothers! الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Dawat-e-Islami, the Madani movement of devotees of Rasool, is busy propagating the call towards righteousness all over the world approximately in 104 departments of serving Islam. One of them is ‘Majlis-e-Tarajim’ which is translating the books and booklets of Ameer Ahl-e-Sunnat دامت بركاتهم العالیه and Maktaba tul Madinah into different languages so that not only the readers of Urdu can benefit, but also millions

of people speaking other languages of the world can also benefit and they may also have this Madani mind-set that **‘I must strive to reform myself and people of the entire world** **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**. Until now many books of Ameer Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** and the books and booklets of Maktaba tul Madinah have been translated in short period of time. We should not only study the books and booklets of Maktaba tul Madinah ourselves, but we should also persuade our friends and dear ones to read them. We should continue to distribute them and if possible we should give books and booklets as gifts with the intention to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Schedule of the Halqas of weekly Ijtima (overseas countries)

12 July 2018

Learning Sunnah and manners: 5 minutes

Memorising Dua: 5 minutes

Fikr-e-Madina: 5 minutes

Total duration: 15 minutes

Sunnah and manner of grave and burial

- It is not permissible to bury more than one dead body together in one grave unnecessarily. However, it can be done out of necessity. *(Bahar-e-Shari'at, vol. 1, pp. 846)*
- It is Mustahab to place the bier towards the Qiblah side from the grave so that the deceased is lowered down into the grave from the side of Qiblah. *(Bahar-e-Shari'at, vol. 1, pp. 844)*
- Do not bring the deceased towards the top after placing the bier at the foot-side of the grave.

- As required, two or three people should step in the grave and it is better if they are strong and pious. The deceased woman should be lowered into the grave by the Maharim i.e. those people with whom her Nikah was Haraam forever, like brother, son, father, etc. If they are not present, then other relatives should lower her into the grave and if they are also not present, then the pious people should be asked to perform this task.

(‘Aalamgeeri, vol. 1, pp. 166)

- Keep the deceased woman covered with any cloth from the time of lowering her into the grave till the slabs are placed.
- Recite the following Du’a while lowering the deceased into the grave:

بِسْمِ اللَّهِ وَاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ (Tanweer-ul-Absar, vol. 3, pp. 166)

- Lay the deceased on his right side and turn his face towards the Qiblah, untie the knots of the shroud as they are no longer required, and there is no harm even if they are left tied. (‘Aalamgeeri, vol. 1, pp. 166)
- The person who unties the knots of the shroud should recite the following Du’a:

اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنْنَا بَعْدَهُ

Translation: O Allah عَزَّوَجَلَّ! Do not deprive us of its reward and do not put us to trial after him. (Haashiyah Tahtaawi ‘ala Maraqil Falah, pp. 609)

- Close the grave with unbaked bricks. If the ground is soft, it is permissible to place planks (of wood). (Bahar-e-Shari’at, vol. 1, pp. 844)
- Now it is a time to throw the sand, it is Mustahab to throw sand three times with both hands from the head side [of the deceased]. First time, say مِنْهَا خَلَقْنَاكُمْ; second time, say وَفِيهَا نُعِيدُكُمْ; third time, say وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى. Now throw the leftover sand on the grave using a spade etc. (Jauharah, pp. 141)

- It is Makruh to throw sand more than that which has been removed from the grave. (*'Aalam-Geeri, vol. 1, pp. 166*)
- The sand which is on the hands can either be removed or washed. (*Bahar-e-Shari'at, vol. 1, pp. 845*)
- Do not make the grave consisting of four corners. Instead, keep it convex-shaped like the hump of a camel. It is better to sprinkle water on the grave (after the burial). The grave should be a hand span high or a little more. (*Bahar-e-Shari'at, vol. 1, pp. 846*)
- Calling out Azan after burial at the [side of the] grave is a means of Sawab [reward] and extremely beneficial for the deceased. (*Fatawa Razawiyyah, vol. 5, pp. 370*)
- After the burial, it is Mustahab to recite the first and the last portion of Surah-al-Baqarah at the [side of the] grave. At the head side [of the deceased], recite from **مُفْلِحُونَ** to **الَّذِينَ آمَنُوا** and at the feet side, recite from **أَمَّا الرَّسُولُ** to the end of Surah. (*Bahar-e-Shari'at, vol. 1, pp. 846*)
- It is permissible to place Shajarah or Ahd-Naamah in the grave. It is better to make a niche in the wall towards the Qiblah in front of the face of the deceased and place Shajarah or Ahd-Naamah in it. In fact, it is stated permissible in Durr-e-Mukhtar to write Ahd-Naamah on the shroud and it is stated that one can hope for forgiveness by doing so. It is permissible to write **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** on the chest and forehead of the deceased. It can be done like this as well: Write **بِسْمِ اللَّهِ** on the forehead and Kalimah Tayyibah **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** on the chest. However, write these with the index finger after giving Ghusl and before shrouding; do not write these with ink. (*Bahar-e-Shari'at, vol. 1, pp. 848*)
- If the bones of the deceased appear out from the grave, it is Wajib [compulsory] to bury them. (*Fatawa Razawiyyah, vol. 9, pp. 406*)

For learning thousands of Sunnahs, purchase the following two books published by Maktaba-tul-Madinah and study them:

1. A 312-page book, namely “Bahar-e-Shari’at” part 16.
2. A 120-page book, namely “Sunnatayn aur Aadaab”.

Travelling with the Madani Qafilahs of Dawat-e-Islami with the devotees of Rasool is also an excellent source of learning Sunnahs.

لوٹنے رحمتیں قافلے میں چلو سیکھنے سنتیں قافلے میں چلو
ہوں گی حل مشکلیں قافلے میں چلو ختم ہوں شامتیں قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Du’a for martyrdom in Madinah Munawwarah!

In the Madani Halqahs of the weekly Sunnah-inspiring Ijtima of Dawat-e-Islami, Islamic brothers will be made to memorise “Du’a of martyrdom in Madinah Munawwarah” according to Jadwal [schedule] today. Du’a is as follows:

اللَّهُمَّ ارْزُقْنَا شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

i.e. Ya Allah عَزَّوَجَلَّ! Bless me with martyrdom in Your path and [bless me with] death in the blessed city of Your Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands.

(Afdal-us-Salawat 'A'la 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 اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 اللهُ 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 ذَائِمَةً بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي 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 ‘A’la 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 ﷺ], and the Noble Rasool ﷺ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه. The respected companions رضي الله تعالى عنهم were surprised as to who that honoured person was. When he had left, the Beloved Rasool ﷺ 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 وَانزِلْهُ 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 اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is ‘حَلِيمٌ’ and ‘كَرِيمٌ’. Allah عَزَّوَجَلَّ is ‘سُبْحَانَ’, Rab of the seven skies and Rab of the magnificent ‘Arsh.