

Islam Life

Is a Complete Code Of

17-October-2019



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Sisters)

Muballighah must read the Bayan at least 3 times before delivering speech

أَتَخَذُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Islam is a complete code of life

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Majlis-e-Tarajim)

Excellence of reciting Durood

The Beloved Rasool ﷺ has stated:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

Whoever recites blessed Durood upon me 1000 times in a day, he will not pass away until he sees his abode in Paradise. (*Attargheeb Wattarheeb, vol. 2, pp. 328, Hadees 2591*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! 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 Muslim is better than his deed.* (*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

An important point

The more righteous intentions one makes the greater reward she will attain.

Note: *The intentions mentioned below can be modified as per situation*

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 other Islamic sisters 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 **تُؤَيَّبُوا إِلَى اللَّهِ، أَذْكُرُوا اللَّهَ، صَلَّى اللَّهُ عَلَيَّ الْحَيِّبِ**, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters, **اللَّحْمَدُ لِلَّهِ** Islam is a peace-loving and truthful religion. It is a perfect religion spreading fast across the globe. Islam is the only religion which has the largest number of followers and well-wishers in the world. It has the best rules and regulations and glorious guidance for individuals associated with every aspect of life like religious, worldly and the hereafter, moral, physical, spiritual, domestic, family, social aspect of life. These things prove that Islam is a complete code of life. **اللَّحْمَدُ لِلَّهِ** only Islam is the favourite religion of Allah Almighty. In verse 3 of Surah Al-Ma'idah, part 6 Allah Almighty has stated:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

Today I have perfected for you your religion and completed My Favour upon you, and have chosen for you Islam as your religion.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 3)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Islam has mentioned many rights of women and has granted them such an elevated status in the society which has made mankind swell with pride.

Treated women well

In relation to fulfilling women's rights, Allah Almighty has mentioned in verse 9 of Surah An-Nisa:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَآتِنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُنَّ شَيْعًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١١﴾

O believers! It is not lawful for you to become the heirs of women by force, and do not detain women with the intention of taking away a part of the dowry you gave them, unless they commit blatant indecency. And deal with them kindly, and if you do not like them, so it is likely that you dislike a thing in which Allah has placed much good.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah An-Nisa, Ayah 19)

In his renowned commentary, *Tafseer Qurtubi*, ‘Allamah Qurtubi رَحْمَةُ اللهِ عَلَيْهِ has said: Before Islam it was the practice of the Arabs that they would become the inheritors of their relatives’ wives just as they would become inheritors of their wealth. They then either would keep them as spouses without giving dowry or they would marry them to others and keep their dowry themselves, or they would not let them marry further, but rather keep them with themselves so that they could get the inheritance from them when they would receive it and only then would they free them. Another reason why they would prevent women was to become their inheritors when they would die. In short, the women would be completely helpless in their hands and could not do anything willingly. This verse was revealed to abolish this practice. (*Tafseer-e-Qurtubi*, vol. 3, pp. 1378)

Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللهُ عَنْهُمَا has stated: This verse is about the one who hates his wife and mistreats her so that she either returns the Mahr or forgives it after becoming distressed. Allah Almighty has forbidden it. (*Tafseer-e-Khaazin*, vol. 1, pp. 360)

Regarding this blessed verse, in **Tafseer Siraat-ul-Jinaan**, it has been stated: When we ponder over the conditions of the pre-Islamic era mentioned in this verse, the thought comes into our mind: Do we not have the same conditions in our society today? In our society, woman as a wife is distressed, forced to forgive her dowry; her rights are not fulfilled and she is mentally tortured; sometimes she is forced to stay at her parents’ home and sometimes she is kept at home but her husband does not talk to her; she is scolded, reproached, etc. in front of others. New demands are clearly made from her family or through her, asking for something at one time and another thing at other time. In short, every type of oppression and injustice can be found in

our homes! May these people understand these blessed verses of the Holy Quran and abstain from this bad habit.

Moreover, in the light of these blessed verses, even the people should ponder a little who feel embarrassed about Islam and using ambiguous words say, 'There are many hardships for women in Islam.' They should reflect on whether Islam has caused hardships for women or has saved women from hardships.

(Tafseer-e-Siraat-ul-Jinaan, vol. 2, pp. 167)

Dear Islamic sisters! Remember! Women were in a very sorry state before Islam. For men, women were nothing women would give men whatever they would earn after working hard day and night, but yet men would not value women, but rather they would beat them mercilessly. For trivial things, they would cut the ear and nose etc. of women and sometimes would even kill them. The Arabs would bury their daughters alive. After father's death just as sons would become the owners of the land and property left by their father, they would also become the owners of his (i.e. father's) wives and would keep them by force. The woman was not given any portion of inheritance from her mother, father, brother, sister or husband, nor was she allowed to be the owner of anything. When the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived with Islam from Allah Almighty, fortune smiled on all the mistreated women in the world.

By virtue of the blessings of Islam, the status of women who were the victims of the oppression and injustice became so high that she has been declared mercy in the form of a daughter, her feet have been compared to the threshold of Paradise in the form of mother and she has been given such a respect and status in the society which could not even be imagined in the past. In terms of acts of worship and matters, or rather in every stage of life and death, women have been given rights just like men. Hence, women have been given the right of ownership; they have been declared to be the owner of their dowry amount, properties and have been made inheritors of the inheritance left by their parents, brothers and sisters, children and husbands.

(Jannati Zaywar, pp. 39-42 summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Vital aspects of Islamic guidance about parents

Dear Islamic sisters, parents are the great personages whose children mean everything to them. No matter if the children are useless, disobedient or even disabled, they are still the apple of their eyes. But alas! Parents are the helpless members of the society who have been greatly oppressed in every era. Disobedient children forget all the favours of their parents and consider them **مَعَاذَ اللَّهِ** to be like a gooseberry. They treat their parents even worse than servants. If parents advise their children for their betterment, children stare at them, scold them, taunt them and threaten to expel them from the home. Even now things have become so terrible that in some countries, old People's homes have been established to look after the parents who have been expelled from their homes and oppressed by their children. In the old people's home, parents spend their entire life feeling sorrow for the separation from their children and crying in their memory.

Remember! Islam strongly condemns these things. In Islam, very clear guidance has been given in abundance on the respect for parents and fulfilling their rights. The amount of persuasion and emphasis Islam has put on fulfilling their rights and protecting their honour is sufficient to awaken heedless people to it. Commanding people to treat parents well, Allah Almighty has said in verse 23 and 24 of Surah Bani Israel, part 15:

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أُفٍّ
وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ
رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

And treat parents with goodness; if one of them or both reach old age in front of you, so do not say (even) 'Ugh' to them and do not scold them, and speak to them words of respect. And spread for them the arm of humbleness with a

soft heart, and request humbly that, 'O my Lord! Have mercy on them both, just as they brought me up in my childhood.'

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israel, Ayah 23, 24)

On page 92 to 94 of *Jannati Zaywar*, a book published by Maktaba-tul-Madinah, it has been written:

1. Beware! Beware! Do not cause any kind of inconvenience to your parents by any of your sayings and actions. Even if they oppress you to some extent, it is still obligatory for you not to hurt their feelings at all in all states.
2. Respect your parents by every word and every action of yours and always take care of their respect.
3. Obey the orders of your parents in every permissible action.
4. If your parents need anything, look after them by using your time and wealth.
5. If your parents take anything from your wealth and possessions out of need, never mind it, and nor express your anger towards them, but rather consider that you and entire wealth of yours all belong to your parents.

It is stated in a blessed Hadees: The Beloved Rasool ﷺ said to a person: 'أَنْتَ وَمَالُكَ لِأَبِيكَ' e.g. You and your wealth all belong to your father.

(Ibn-e-Majah, vol. 3, pp. 81, Hadees 2292)

6. If parents pass away, it is their right on children to keep making Du'as for their forgiveness. They should also keep conveying the reward of their Nafl acts of worship and charity to their souls. They should keep sending the reward to their souls after reciting Fatihah over food and sweet items, etc.
7. Pay off your parents' debts or act upon their wills after their death.
8. Do not perform the act which used to cause pain to your parents when they were alive even after their death as it will inflict pain on their souls.

9. Make Du'a of forgiveness for them. These acts will please their souls. Placing the reward of Fatihah in the dishes of Noor, angels will present them before parents that will please them and they then will make Du'a for their sons and daughters. (*Jannati Zaywar, pp. 92-94, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Islam is a very beautiful religion that has awakened people to the rights of parents in a proper manner. If Islam had not been brought to the world, then who would have taught us how to protect the rights of parents in this great manner? So following the teachings of Islam practically we should also value our parents, fulfil their rights, avoid the acts which displease them and consider that looking after them is a privilege both in the world and the Hereafter.

May Allah Almighty enable us to keep respecting, honouring and obeying our parents!

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Islamic teachings about elder brother

Dear Islamic sisters! After parents the relationship between a sister and brother is considered to be very close. After the death of parents, there is a danger that their relationship (i.e. brother and sister) will get worse. Therefore, to settle disagreements between brothers and sisters, the person Islam has honoured after parents and has granted rank and esteem and taught that he must be respected and revered is none other than the elder brother. To highlight the importance of the elder brother, the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'حَقُّ كَبِيرِ الْإِخْوَةِ عَلَى صَغِيرِهِمْ حَقُّ الْوَالِدِ عَلَى وَكْدِهِ' The right of the elder brother over his younger brothers and sisters is like the right of the father over the son. (*Shu'ab-ul-Iman, vol. 6, pp. 210, Hadees 7929*)

Remember! Allah Almighty has created the same affection and love in the heart of the elder brother for his younger brothers and sisters as He has created in the heart of the father. In the presence of the father, the elder brother takes care of younger siblings and fulfils their needs. If the father passes away, the elder brother carries his responsibilities in a good manner. All these favours of the elder brother demand that the younger brothers and sisters respect him, give him the status of parents in their absence, or at least consider him to be their leader and guardian. They should refrain from backbiting, tale-telling and bad presumptions against him. They should, as far as possible, act upon his permissible desires and orders. They should always maintain a good relationship with him and if he ever becomes angry, they should take the initiative and apologize to him and try their best to bring him round.

Treat elder brother well

Sayyiduna Jareer Bin Haazim رَحْمَةُ اللَّهِ عَلَيْهِ has stated: I once had a dream in which I saw that my head was in my hands. In order to get its interpretation, I related my dream to Sayyiduna Ibn-e-Seereen (who was an expert in interpreting dreams). He asked me: 'Are any of your parents alive?' I replied in the negative. He then said, 'Do you have an elder brother?' I replied in the affirmative. He رَحْمَةُ اللَّهِ عَلَيْهِ said, 'Keep fearing Allah Almighty, treat him well and refrain from breaking ties with him.' (*Shu'ab-ul-Iman, vol. 6, pp. 210, Hadees 7928*)

Affection for children

Dear Islamic sisters! While Islam has taught the young to respect their elders, it has also ordered the elders to show affection and devotion to their younger brothers and sisters. For motivation, let us listen to two blessed sayings of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Whoever has three daughters or three sisters, or two daughters or two sisters, and he treats them well and fears Allah عَزَّوَجَلَّ in relation to them, then there is Paradise for him. (*Tirmizi, vol. 3, pp. 367, Hadees 1923*)

2. He is not amongst us who does not show mercy to our young ones, does not pay respect to our elders and does not fulfil our rights. *(Mu'jam-e-Kabeer, vol. 11, pp. 355, Hadees 12276)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Islamic code of life regarding relatives

Dear Islamic sisters! As Islam guides us about familial relations and teaches us to fulfil the rights of one another, it also gives us the guiding principles and rules in relation to relatives.

Let us listen to what Islam has commanded us with regard to treating relatives well and about how we should behave towards them. Listen to it carefully and do your best to treat your relatives well. It is stated in the first verse of Surah An-Nisa:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

And fear Allah in whose name you demand (mutual rights) and be mindful of your (blood) relations. Indeed Allah is observing you at all times.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah An-Nisa, Ayah 1)

Regarding this blessed verse, it is stated in Tafseer-e-Na'eemi: The way Salah, Fast, Hajj, Zakah etc. are necessary for Muslims, similarly it is also extremely necessary to fulfil the rights of relatives. He رَحْمَةُ اللَّهِ عَلَيْهِ further said: Treating relatives and 'near ones' well is very beneficial for one's life in the world and the Hereafter; it makes all our life, death and the Hereafter better.

(Tafseer-e-Na'eemi, vol. 4, pp. 455-456)

Remember! Grandmothers, grandfathers (both paternal and maternal) and uncles, aunties (both paternal and maternal) etc., also have some rights.

On page no. 197 of the book 'Bahisht ki Kunjiyan [Keys to Paradise]', publication of Maktaba-tul-Madinah, it is stated: Severing ties with relatives

is Haraam and an act leading to Hell. Therefore every Muslim should always be cautious in this matter and should not sever ties with his relatives but rather he should always make efforts to maintain relations with them and ensure that their relationship never comes to an end. Some people are heard saying: 'We will only maintain relations with those relatives who keep relations with us, and we will sever relations with those who also sever relations with us.' Saying this and adopting this manner both are contrary to Islam. (He has further said): There is only one permissible condition of severing ties with relatives and that condition is to sever ties based on a religious reason for example, no matter how close a relative is, if he becomes an apostate, goes astray or become heretic, then it is Wajib to sever ties with him or if a relative is indulged in major sin, and does not abstain from it even after he is prevented but rather he adamantly remains indulged in committing sins then it is necessary to cut ties with him because keeping ties with him and cooperating with him is like taking part in his major sin and this act is not permissible at all. *(Bahisht ki Kunjiyan, pp. 197, summarised)*

However, if you do not help such a person at all in her acts of sins and there is no risk of developing of ominousness of sins then it is not Wajib to sever ties with her and if possible she must call her to righteousness so that she may keep away from committing sins.

Dear Islamic sisters! While talking about relatives, it must be kept in mind that who is Mahram and who isn't. Those who are non-mahram relatives they should be dealt according to the bounds defined by Shariah. Remember! Shari'ah has mentioned the rights of all the people; but be it parents, sister, brother, their rights will only be fulfilled if the rights are in accordance to the Shari'ah otherwise none of them will be obeyed and nor will the relation be maintained; instead, Allah ﷻ and His Prophet ﷺ will be obeyed. We should always keep this principle in mind and act upon it in every situation.

The blessings of Islam

Dear Islamic sisters! As time passes, the greatness and eminence of Islam is increasing speedily. Even today, Islam is welcoming those who have deviated from the right path and those who have lost in the darkness of disbelief.

اَلْحَمْدُ لِلّٰهِ! Through the blessings of the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Rasool, through the blessing of reading the books and booklets written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, many non-Muslims are repenting of the acts of disbelief and entering the fold of Islam. In this connection, let us listen to a few faith-refreshing parables:

In 2004, after listening to the virtues of reciting blessed Durood mentioned in Dars of Faizan-e-Sunnat, 25 non-Muslim prisoners embraced Islam in Kamwala Jail, Lusaka (the capital of Zambia).

(25 Christian Qaydiyoon aur paadri ka Qabool-e-Islam, pp. 2, 3 summarised)

While making individual effort, England (UK) gifted a non-Muslim a VCD released by Maktaba-tul-Madinah entitled 'International Ijtima and collective I'tikaf'. That non-Muslim played the VCD and watched the scenes of the international Ijtima', and by the blessings of beholding the sight of Ameer-e-Ahl-e-Sunnat, he became so impressed that he recited the Kalimah and entered the folds of Islam.

(Christian Musalman Ho Gaya, pp. 7-8 summarised)

Someone gifted a booklet authored by Ameer-e-Ahl-e-Sunnat entitled 'Respect of a Muslim' to a person belonging to India who was wandering in the folds of darkness of disbelief. He read it and as a result, the devotion to Islam was firmly embedded in his heart. After a few days, Islamic brothers also made individual efforts upon him and invited him to Islam. اَلْحَمْدُ لِلّٰهِ! By the blessings of reading the booklet 'Respect of a Muslim' and the individual efforts of the devotees of Rasool, he also embraced Islam by reciting the Kalimah.

(Ta'aruf-e-Ameer-e-Ahl-e-Sunnat, pp. 24-25, summarised)

Glowing aspects of Islamic guidelines related to society

Dear Islamic sisters! A human living in a society mostly comes into contact to her neighbour. اَلْحَمْدُ لِلّٰهِ! It is a great favour of Islam upon mankind that by

giving the command of behaving gracefully to neighbours, Islam has made believers the protectors of the honour of one another.

Let us listen to the blessed sayings of the Beloved Rasool ﷺ about the neighbours and to what extent it is necessary upon us to fulfil their rights.

The Beloved Rasool ﷺ said: ‘Do you know what the right of a neighbour is? It is that when he seeks help, you should help him. When he asks for a loan, you should give him a loan. When he is needy, you should support him. When he falls ill, you should inquire after his health. When he attains goodness, you should congratulate him. When he is inflicted with a calamity, you should console him. Do not bother him with your pot [cooking smells], instead give him a share of it. If you buy fruit, send him too. If it is not (possible) to send it to him, keep it hidden when bringing it to your home and your children should not take it out as it will hurt the children of your neighbour. (*Shu’ab-ul-Iman*, vol. 7, pp. 83, *Hadees 9560*)

The Holy Prophet ﷺ said: By Allah عَزَّوَجَلَّ! He will not be (an absolute) believer. By Allah عَزَّوَجَلَّ! He will not be (an absolute) believer. By Allah عَزَّوَجَلَّ! He will not be (an absolute) believer. Someone humbly asked: ‘Ya Rasoolallah! Who [is it]?’ The Holy Prophet ﷺ said: ‘The person whose neighbour is not fearless from his mischiefs’. (*Bukhari*, vol. 4, pp. 104, *Hadees 6016*)

There is a lesson in these blessed Ahadees for those unwise Islamic sisters who for their own comfort cause discomfort to their neighbours. Upon these wrongful acts, they don’t feel any embarrassment. Surely this behaviour is against the teachings of Islam because Islam is the biggest supporter of the rights of neighbours.

اَلْحَمْدُ لِلّٰهِ! The lives of our pious predecessors رَحْمَةُ اللّٰهِ تَعَالٰى were fully moulded according to the teachings of Islam. This is why they would always take the lead in looking after their neighbours.

For motivation, let us listen to a faith-refreshing parable:

Khuwajah Ghareeb Nawaz and the rights of neighbours

On page 62 of ‘Behtar Kaun? [Who is the superior?]', a book published by Maktaba-tul-Madinah, it is stated: Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ would look after his neighbours very much. He would support them. If anyone from his neighbours died, he would urge the family of deceased to have patience and would console them. (*Behtar Kaun, pp. 62*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Etiquette and manners about sleeping and waking up

Dear Islamic sisters! Let’s listen to the etiquette and manners about sleeping and waking up from the booklet “101 Madani pearls” by Shaikh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Hazrat ‘Allamah Maulana Muhammad Ilyas Attar Qadiri Razawi Ziyaae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ.

1. Dust the bed off properly before sleeping, so that poisonous insects etc. if any, are removed.
2. Recite this Du’a before sleeping:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

O Allah عَزَّوَجَلَّ, I die and live (sleep and wake up) by Your name. (*Sahih Bukhari, vol. 4, pp. 196, Hadees 6325*)

3. Do not sleep after ‘Asr, as there is a fear of losing the intellect. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever sleeps after ‘Asr and loses his intellect, should blame only himself.’
(*Musnad Abi Ya’la, vol. 4, pp. 678, Hadees 4897*)
4. It is Mustahab [preferable] to nap for a while in the afternoon. (*Fatawa ‘Aalamgiri, vol. 5, pp. 376*)

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ says, 'This is probably for those who remain awake at night offering Salah, doing Zikr of Allah عَزَّوَجَلَّ, or reading and studying religious books, so that the tiredness caused by staying awake at night can be removed by the midday nap.' (*Bahar-e-Shari'at*, vol. 16, pp. 79)

5. It is Makruh [disliked] to sleep in the beginning of the day or between Maghrib and 'Isha. (*Fatawa 'Aalamgiri*, vol. 5, pp. 376)
6. To sleep in the state of purity is Mustahab.
7. First sleep on your right side facing Qiblah with your right hand under the right cheek for some duration, and then on your left side. (*Fatawa 'Aalamgiri*, vol. 5, pp. 376)
8. Remember the grave as you go to sleep, as in the grave we will be alone and there will be no one but our deeds.
9. When going to sleep, busy yourself with the remembrance of Allah عَزَّوَجَلَّ. Keep reciting Tahleel, Tasbih and Tahmeed (i.e. keep reciting لَا إِلَهَ إِلَّا اللَّهُ, سُبْحَانَ اللَّهِ, and الْحَمْدُ لِلَّهِ) until you fall asleep because a person wakes up in the same state that he falls asleep in, and on the Day of Judgement a person will rise in the same state that he dies in.
(*Fatawa 'Aalamgiri*, vol. 5, pp. 376)
10. Recite this Du'a upon waking up:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praise is to Allah عَزَّوَجَلَّ who gave us life after death and to Him we will return.

(*Sahih Bukhari*, vol. 4, pp. 196, Hadees 6325)