

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

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

احترام مُسْلِم

Ihtiram-e-Muslim

THE RESPECT OF A MUSLIM

THIS Bayan was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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The Respect of a Muslim
An English translation of 'Ihtiram-e-Muslim'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The Respect of a Muslim*

While Satan will try his best to prevent you from reading this booklet, making you feel lazy, read it from beginning to end. You will feel a Madani transformation in your heart, إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

Excellence of Salat-‘Alan-Nabi ﷺ

The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The closest to me on the Day of Judgement will be the one who will have recited more Salat upon me.’ (*Sunan-ut-Tirmizi, vol. 2, pp. 27, Hadees 484*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Fake coin

A fire worshiper used to get his clothes sewn by Sayyiduna Shaykh Abu ‘Abdullah Khayyaat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and would give a

* This speech was delivered by Ameer-e-Ahl-e-Sunnat وَاِمَامُ بَرَكَاتِهِمُ الْعَالَمِيَّة during the 3-day International Ijtima’ of Dawat-e-Islami held on (11th, 12th, 13th Sha’ban-ul-Mu’azzam, 1423 AH) in Madina-tul-Awliya, Multan. It is being presented with necessary amendments. [Majlis Maktaba-tul-Madinah]

fake coin each time which he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ accepted knowingly. Once, in his absence, the apprentice did not accept the fake coin from the fire worshiper. When Sayyiduna Shaykh Abu ‘Abdullah Khayyaat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ returned and learnt about the situation, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked the apprentice, ‘Why didn’t you take the coin? For many years, he has been giving me a fake coin which I always accepted so that he will not give it to any other Muslim.’ (*Ihya-ul-‘Uloom, vol. 3, pp. 87*)

What does Dawat-e-Islami want?

Dear Islamic brothers! Did you see! Our pious predecessors رَحْمَتُهُمُ اللهُ تَعَالَى had the sincere feeling of respecting other Muslims. They used to bear their personal loss just to save other strange Muslims even from accidental loss, whereas today, a brother is seen robbing his own brother. The worldwide non-political movement, Dawat-e-Islami wants to rekindle the memories of our pious predecessors رَحْمَتُهُمُ اللهُ تَعَالَى. Dawat-e-Islami removes hatred and spreads love. Every Islamic brother should routinely travel with the Madani Qafilahs in the company of devotees of Rasool in order to learn Sunnahs, fill in Madani In’amaat booklet doing Fikr-e-Madinah and hand it in to the relevant responsible Islamic brother on the first day of every Islamic month. For the sake of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enthusiasm for respect for Muslims will be generated, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. If all of us treat each other with respect from the bottom of our heart, our society will once again turn into a beautiful, attractive, fragrant

and evergreen garden of Madinah laden with multi-coloured flowers, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three people are initially deprived of Heaven

Parents and ﴿ذَوِي الْأَرْحَامِ﴾ [Zawil-Arhaam] (i.e. those who have blood relation in respect of closeness) deserve to be treated with most respect and kindness in society, but unfortunately, very little attention is paid to this matter now. Some people look very humble and sociable in public but they mistreat their family-members, especially their parents. Here is a Hadees for such people. Sayyiduna ‘Abdullah Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Three people will not enter Heaven: One who distresses his parents; Dayyooos and the woman who adopts masculine style.’

(Majma’-uz-Zawaid, vol. 8, pp. 270, Hadees 13431)

Definition of Dayyooos

The foregoing Hadees states that a Dayyooos as well as the one who distresses his parents will not enter the Heaven.

Dayyooos is the person who does not care about his wife or any other Mahram woman’s (indecent) behaviour with other men.

(Durr-e-Mukhtar, vol. 6, pp. 113) That is, those who have the power

to prevent their mother, wife, sisters and young daughters etc. but still do not prevent them from wandering without veil in streets, marketplaces, shopping malls, and mixed picnic spots; as well as those who do not prevent them from talking freely to non-Mahram neighbours, relatives, employees, gatekeepers and drivers are Dayyooos and deprived of Heaven, deserving Hell.

Remember! Besides other non-Mahram people, Shari'ah has declared it essential to observe veil with both paternal and maternal first cousins, the wife of the brother of one's father and mother, the husband of one's mother's sister and that of one's father's sister, sister-in-law and brother-in-law. If the wife does not observe Shar'i veil with them, she will deserve Hell. If the husband does not prevent her from this sin to the extent to which he can do, then he is a Dayyooos by Shari'ah and initially deprived of Heaven, deserving hellfire. The Dayyooos who commits this sin openly is a Faasiq-e-Mu'lin, incapable of leading Salah and giving witness.

Dear Islamic brothers! Make a habit of travelling with the Madani Qafilahs, filling in Madani In'amaat booklet every day and submitting it to the relevant responsible Islamic brother of your area every month. **إِنَّ هَذَا اللَّهُ عَزَّ وَجَلَّ**, the diseases of sins including the indecent disease of being Dayyooos will be cured for the sake of the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Mentioning the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** who keeps his blessed gaze

lowered in shyness, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has made a plea in the Divine court:

Ya Ilahi! Rang la-ayn jab mayri bay baakiyan

Un ki neechi neechi nazron ki haya ka sath ho

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Woman wearing masculine clothes is deprived of Heaven

It is stated in a Hadees that the woman who adopts masculine styles will be deprived of Heaven. The woman who wears masculine clothes, shoes, or has a masculine hairstyle also deserves the same punishment. These days, people do not take care of this matter when dressing children. (Allah عَزَّوَجَلَّ forbid) sometimes, boys are made to wear the dress of girls making them look like girls. Similarly, not only are girls made to wear shirts and trousers with masculine hats etc. but are also made to have a boyish haircut, which makes them look like boys.

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, 'Applying henna to the hands and feet of boys unnecessarily is impermissible. A woman can apply henna to her hands and feet but she will be sinner, if she applies henna to the hands or feet of boys. (*Bahar-e-Shari'at, vol. 3, pp. 428*)

Do not dress your children in clothes which have pictures of living things on them. Do not apply nail polish to children's nails. The mother of children should never also apply nail polish to her own nails because water does not reach the nails to which nail polish has been applied and thus Wudu & Ghusl remain invalid.

Respect of the elder brother

Along with parents, other family members such as brothers and sisters should also be respected. After the father, the grandfather and elder brother are closer as the elder brother is a father's substitute. The Noblest Prophet ﷺ said, 'The right of an elder brother upon his younger brother is like the right which a father has upon his offspring.'

(Shu'ab-ul-Iman, vol. 6, pp. 210, Hadees 7929)

Teach manners to your offspring

Parents should also pay ample attention to the fulfilment of their children's rights. Instead of making them 'modern', they should try to make their children follow Sunnah, teach them good manners, keep them away from a bad company and make them join Sunnah-inspiring Madani environment. They should prevent them from indulging in bad habits such as watching films & dramas participating in sinful customs and traditions in which music is played, making people negligent from the remembrance of Allah ﷻ.

These days, parents perhaps consider it the most important right of their children to provide them with proper education along with any skill and expertise whereby they could earn a living. Alas! The body and the clothes of the child are saved from dirt but no effort is made for the purification of his heart and deeds. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It is better for a person to teach his children manners than to give one Saa' (i.e. approx. 4 kilogram of grain) in charity.' (*Sunan-ut-Tirmizi, vol. 3, pp. 382, Hadees 1958*)

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, 'No father gave anything to his child better than good manners.' (*Ibid, vol. 3, pp. 383, Hadees 1959*)

A reason for failing to maintain Madani environment at home

Regretfully, there is no Madani environment in most of our homes these days and we are ourselves responsible for this situation to a great extent. Our joking, mocking, discourtesy, bad manners, and extreme carelessness are the causes of this situation. Some of our Islamic brothers behave towards others very politely and humbly but they 'roar' like a fierce lion at home. This results in damaging one's prestige in home.

Remember! Your misbehaviour is a very big hurdle in the rectification of your family. Beware! If you do not improve your character and don't make efforts humbly and politely for the reform of your family, you may end up in the damnation of Hell.

Allah عَزَّوَجَلَّ says in the Holy Quran, part 28, Surah At-Tahrim, verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O believers, save yourselves and your family from the fire whose fuel are men and stones.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Tahrim, verse 6)

How shall we save our family members from Hell?

Regarding the forgoing verse, it is stated in *Khaza'in-ul-'Irfan*: (Protect yourselves and your families from the fire of Hell) by obeying Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, performing worship, refraining from sins, guiding your family members towards goodness and forbidding them from evils and by teaching them knowledge and etiquettes.'

Respect of relatives

All relatives should be treated nicely. Sayyiduna 'Aasim رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever wants a long life, increase in his sustenance and protection from bad death, should continue to fear Allah عَزَّوَجَلَّ and treat his relatives with kindness.'

(Al-Mustadrak, vol. 5, pp. 222, Hadees 7362)

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who breaks off relations will not enter Heaven.’

(*Sahih Bukhari, vol. 4, pp. 97, Hadees 5984*)

MADANI PEARLS OF KIND TREATMENT WITH RELATIVES

Meaning of *Silah Rihmi* [kind treatment]

It is stated on pages 201 to 203 of the sixteenth part of *Bahar-e-Shari'at* – a 312-page publication of Maktaba-tul-Madinah – the publishing department of Dawat-e-Islami: ﴿صِلَّةٌ رَحِمٌ﴾ [Silah-Rihm] implies establishing relations, i.e. doing relatives any favour and treating them with kindness. The entire Ummah is agreed that Silah-Rihm [i.e. kind treatment with relatives] is Wajib and breaking off relations is Haraam.

It is Wajib to treat certain relatives with kindness

Which are the relatives that must be treated with kindness as a Wajib obligation? Some scholars have stated that they are ‘Zu-Rihm Mahram’ and some other stated that they are Zu-Rihm relatives regardless of whether they are Mahram or not. Apparently, the latter ruling is more accurate. Ahadees contain an unconditional order of treating relatives with kindness. The Holy Quran also unconditionally stated ﴿ذَوَى الْقُرْبَى﴾ (i.e. the

relatives). However, as there are different levels of relations, there are also different levels of treating relatives with kindness. Parents have the greatest status. After them is the status of ‘Zu-Rihm Mahram’ (i.e. the relatives with whom marriage is Haraam forever due to Nasabi [i.e. genealogical] relation with them). After them is the status of the rest of relatives, depending upon how close relationship they have. (*Rad-dul-Muhtar*, vol. 9, pp. 678)



What do ‘Zu-Rihm Mahram’ and ‘Zu-Rihm’ imply?

Allah ﷻ said in the 83rd verse of Surah Al-Baqarah:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ

And be kind to parents and relatives.

Commenting on this verse, a renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عليه رحمة الله الحكمان has stated in *Tafseer-e-Na'eemi*: And the word ﴿قُرْبَىٰ﴾ implies relatives, i.e. treat your relatives with kindness. Since one's relationship with his relatives is created by means of his parental relationship and the kindness of his relatives towards him is lesser than that of his parents, the right of relatives is also softer than that of parents. Here are some pieces of advice in this regard:

First piece of advice: ﴿ذِي الْقُرْبَىٰ﴾ [Zil-Qurba] are those relatives whose relationship is created by means of parental relationship and they are also called ﴿ذِي رَحْمٍ﴾ [Zi-Rihm]. There are three categories of them: First, relatives of the father such as paternal grandfather and grandmother, the brother and sister of the father etc. Second, relatives of the mother like the maternal grandfather and grandmother, the brother and sister of the mother and Akhyaafi brothers (and sisters, i.e. the stepbrothers and the stepsisters whose mother is the same but father is different). Third, relatives of both of the parents such as a real brother and sister. Whoever of them has a closer relationship has a greater right.

Second piece of advice: There are two categories of relatives: Under one category fall those Nikah is Haraam with, and they are also called Zi-Rihm Mahram such as the brother and sister of the father and the mother (Zi-Rihm Mahram are such close relatives that if one of them is supposed to be a man and the other a woman, so Nikah is Haraam forever between them. These include, for example, the father, the mother, the son, the daughter, the brother, the sister, the brother and sister of the father and those of the mother, the nephew and the niece etc.) It is Fard to help them in their hour of need, and one not doing so is a sinner. Under the other category fall those relatives Nikah is Halal with; such as the offspring of paternal and maternal uncles and those of the maternal aunt. It is Sunnah Muakkadah

[i.e. strongly advised Sunnah] and a rich reward-earning act to treat them with kindness and with good manners. Also remember that treating all relatives and even all Muslims with good manners is essential and hurting their feelings is Haraam.

(Tafseer 'Azeezi)

Third piece of advice: Distant in-laws are not included in Zi-Rihm. However, some of them are Mahram such as the mother-in-law and the Rada`ee mother¹ [i.e. the woman who has not given birth to a baby but has suckled it within the age of two and a half years according to the Hijri calendar]. Some of them are not Mahram but have rights. Even neighbours have rights but these rights are not included in this verse as it refers to Zi-Rihm and other relatives. *(Tafseer-e-Na`eemi, vol. 1, pp. 447)*

What should one do if relatives are in other countries?

If a person is in a foreign country, he should remain in correspondence with his relatives so that relationship is not broken off. If possible, he should come to his country so that ties with his relatives are strengthened. This will also develop harmony among relatives. *(Rad-dul-Muhtar, vol. 9, pp. 678)*

Contrary to old times when even dispatching letters would take a long time, it is very easy in modern times to make a contact.

¹ For detailed information about it, refer to Maktaba-tul-Madinah's published book *Bahar-e-Shari'at*, volume 2, part 7.

If possible, one can contact his relatives by e-mail or phone. These are also the means of enhancing love.

A way of breaking off relations

When any of the relatives requests help for the fulfilment of his need we must help him because turning down this request is like breaking ties with him. (*Durad, pp. 323*) Remember that breaking ties (i.e. severing relations) is Haram.

Keep relations with one who breaks relations with you

Kind treatment does not only mean treating those relatives kindly who have treated you kindly. This is actually an ‘exchange of treatment’. For example, sending a gift to the relative who has sent you a gift or going to the house of one who comes to yours. In actual fact, kind treatment means establishing ties with one who cuts off ties with you and caring about the relative who ignores you and stays away from you.

(Rad-dul-Muhtar, vol. 9, pp. 678)

Make reconciliation with displeased relatives

Dear Islamic brothers! If there is any dispute between you and any of your relatives, you should be the first to contact them. It is my Madani request to you to achieve reconciliation with them whole-heartedly even if they are at fault. However, if there is a Shar’i reason preventing you from reconciliation with them, so

you should refrain from doing so. For the sake of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and by the blessings of travelling with Madani Qafilahs every month, filling in the Madani In'amaat booklet and handing it in to the relevant responsible Islamic brother on the first date of every Islamic month, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, you will gain so deep sense of respect for Muslims that all of your differences and quarrels with your family and relatives will be settled and they will also join the Madani environment of Dawat-e-Islami, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

Sab shakar ranjiyan

Door haun gi miyan

Qafilay mayn chalayn

Qafilay mayn chalo

Translation: All differences will be removed. Travel with Madani Qafilah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of stroking the head of an orphan

A non-pubescent boy or girl whose father has passed away is known as an orphan. As soon the boy or the girl reaches puberty, the rulings of the orphan will no longer be applied for them. There is great reward for treating the orphans kindly. The Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who strokes an orphan's head merely for the pleasure of Allah عَزَّوَجَلَّ, will get reward for every hair that he stroked. And

the one who does any orphan boy or girl a favour, I and he will be together in Heaven like this (i.e. these two fingers are meeting each other.)’ (*Musnad Imam Ahmad, vol. 8, pp. 272, Hadees. 22215*)

Stroking the head of an orphan and providing the Miskeen with food remove the hardness of heart. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that a man complained about hardness of his heart. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Stroke the head of an orphan and feed the Miskeen.’

(*Musnad Imam Ahmad, vol. 3, pp. 335, Hadees 9028*)

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘If a boy is orphan, stroke his head, bringing the hand to the front; and if the father of the child is alive, stroke his head bringing the hand towards his neck’.

(*Al-Mu’jam-ul-Awsat, vol. 1, pp. 351, Hadees 9028*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Try to maintain relation with wife

A husband should treat his wife nicely and deal with her wisely. Our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Woman has been created from a rib and you cannot straighten her. If you wish to get benefit from her, you can do so with her crookedness. If you try to straighten her, you will break her and breaking a woman means divorcing her.’ (*Sahih Muslim, pp. 775, Hadees 1468*)

The excellence of gentleness towards wife

It became obvious that she will always have some annoying habits. What the husband should do is to always remain patient and tolerant. The Noblest Prophet ﷺ said, ‘Amongst the true believers is also the one who has a nice character and is the most gentle with his wife.’

(Sunan-ut-Tirmizi, vol. 4, pp. 278, Hadees 2621)

Forgive wife

Dear Islamic brothers! Those rebuking and even beating their wives on minor issues should ponder over this blessed Hadees. To use brute force and threatening behaviour against the one who is naturally weak is not manliness. If the woman forgetfully makes a mistake, the husband should forgive her. As he gets many benefits from her, he should also tolerate her foibles. The Prophet of Rahmah ﷺ said, ‘A Muslim male can never have enmity for a Muslim female. If he dislikes any of her habits, he may find any other habit to be pleasing.’

(Sahih Muslim, pp. 775, Hadees 1469)

Excessive salt in food

It is said that the wife of a person once mixed salt in excess in food. He got very furious but managed to contain his anger, thinking, ‘I also make many mistakes. If I treated her harshly today due to her mistake, Allah عزَّوَجَلَّ might also punish me for my sins on the Day of Judgment.’ Therefore, he forgave the

mistake of his wife inwardly. After his demise, someone saw him in dream and asked, ‘How did Allah ﷺ treat you?’ He replied, ‘Torment was going to be inflicted on me due to the abundance of sins when Allah ﷺ said, ‘My bondwoman had mixed excessive salt in food and you had forgiven her mistake, I also forgive you today in reward for that.’

Dear Islamic brothers! For the sake of the Beloved Mustafa ﷺ and by the blessings of travelling in the Madani Qafilahs every month, filling in the Madani In’amaat booklet and handing it to the relevant responsible Islamic brother *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, domestic problems and quarrels will be settled. Happiness will prevail at our home and your family will be blessed with beholding Madinah, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Soya huwa naseeb jaga di-jiye Huzoor

Meetha Madinah mujh ko dikha di-jiye Huzoor

Translation: O Beloved Prophet ﷺ! Make me behold sweet Madinah! May my fortune smile on me!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Rights of the husband

The wife should also behave courteously towards her husband. The Holy Prophet ﷺ said, ‘I swear to the One

under Whose Omnipotence my life is! If there are wounds in the entire body of the husband from foot to head, which pus and pus-mixed blood ooze out from, and the woman licks them, still she has not fulfilled the right of the husband.’

(Musnad Imam Ahmad, vol. 4, pp. 318, Hadees 12614)

Do not leave the home of husband

The woman who frequently falls out with her husband over small matters and goes to her parents’ home should read the following blessed Hadees repeatedly and wholeheartedly. The Noblest Prophet ﷺ said, ‘And (the wife) must not leave the house of him (i.e. the husband) without his permission. If she does so (unnecessarily), Allah عزَّوجلَّ and His angels curse her unless she repents or returns.’

(Kanz-ul-‘Ummal, vol. 16, pp. 144, Hadees 44801)

The cause of most women’s being in Hell

Some women are extremely disobedient and ungrateful to their husbands. If they are offended even slightly, they forget all the previous favours and start cursing their husbands. Those wailing and whining women who often curse and criticise their husbands should learn some lesson. The Revered and Renowned Prophet ﷺ was once going to the Eid-Gah [i.e. a designated venue for Eid Salah] on Eid day. He ﷺ passed by some women and said, ‘O women! Give charity as I have

seen most of you in Hell.’ The women asked, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is the reason for it?’ The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘You often curse and are ungrateful to your husbands.’ (*Sahih Bukhari, vol. 1, pp. 123, Hadees 304*)

The rights of neighbours

Dear Islamic brothers! Everyone should treat their neighbours nicely and respectfully unless there is a valid Shar’i reason. A person once came in the court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! How will I know if I have done something right or wrong?’ The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘When you hear your neighbours saying that you have done something right, so you have indeed done something right. And when you hear them saying that you have done something wrong, so you have indeed done something wrong.’

(*Ibn Majah, vol. 4, pp. 479, Hadees 4223*)

Certificate of good character

اللَّهُ أَكْبَرُ! How important one’s neighbours are! It is as if one’s ‘character certificate’ is issued by them. Unfortunately, today, no one considers neighbours important. For the sake of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and by the blessings of travelling with the Madani Qafilahs every month, filling in the Madani In’amaat booklet and handing it in to the relevant

responsible Islamic brother every Islamic month, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the importance of the status of neighbours will develop in your hearts. You will have the mindset of respecting them and your area will turn into a garden of Madinah, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

*Bahaar aaye mahallay mayn mayray bhi Ya Rasoolallah
Idhar bhi to jhari barsay koi rahmat kay baadal say*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Which qualities should the Ameer-e-Qafilah possess?

An Ameer in a journey should respect and serve his companions a lot. The Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, ‘The one serving his companions the most in a journey is the Ameer, and his companions can never outdo him in any deed. However, if any of them becomes martyr, he will outdo.’

(Shu'ab-ul-Iman, vol. 6, pp. 334, Hadees 8407)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Anything spare should be given to someone else

Once, during a journey, the Beloved and Blessed Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, ‘Whoever has a spare [means of] transport, should bestow it upon to the one who is without it, whoever has

spare food should give it to the one without food’ and like this, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke of other things as well. Sayyiduna Abu Sa’eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘In the same way, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned different kinds of goods until we felt that nobody has the right of keeping anything which is spare.’ (*Sahih Muslim, pp. 952, Hadees 1728*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

You will be questioned about your subordinates

Not only the Ameer-e-Qafilah but everyone else should also treat their subordinates nicely. The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Each of you is a supervisor, and all will be questioned about supervision. The king is a supervisor and will be questioned about his subjects. And a man is a supervisor of his family and will be questioned about his subjects. And a woman is a supervisor of her husband’s home and will be questioned about her subjects.’

(*Sahih Bukhari, vol. 2, pp. 112, Hadees 2409*)

Dear Islamic brothers! For the sake of Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and by the blessings of constantly travelling with the Madani Qafilahs every month, filling in the Madani In’amaat booklet and handing it to the relevant responsible Islamic brother every Islamic month, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ you will have

enthusiasm for respecting your subordinates and everyone will be happy with you and will shower you with prayer of Madinah,

إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

Mayn dunya ki dawlat ka mangta nahin hoon

Mujhay bhaiyon! Do Du'a-e-Madinah

Translation: I am not a beggar of the worldly wealth. O brothers! What I need is the prayer of Madinah.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Delegation of tasks

During the journey, different tasks should be delegated to travellers instead of placing the entire burden on the shoulders of one person only. The blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were once on a journey. They intended to slaughter a goat and assigned duties to each other. Someone took on the responsibility of slaughtering it whilst another took on the responsibility of skinning it. Someone else took on the responsibility of cooking it. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It is my responsibility to collect wood.' The blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ said, 'Ya Rasoolallah! We will also do it.' The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'I also know that you will (happily) do it but I do not like to be prominent amongst you.'

Allah عَزَّوَجَلَّ does not like it either.’ (*Khulasah Siyar Sayyid-ul-Bashar li-Muhibb-id-Deen At-Tabari, pp. 75, summarized*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Offer your seat to somebody else

If all seats of a bus or train are occupied, the sitting travellers should not remain seated throughout the journey and the standing ones should not remain standing all the way. Everyone should take turns to sit and thus earn reward by offering their seat to others, depending upon the situation. One can earn reward even by offering his booked seat as it is not forbidden to offer one’s booked seat to others.

Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that there was only one camel for every three persons in the battle of Badr. Hence Sayyiduna Abu Lubabah and Sayyiduna ‘Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا shared the ride of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Both of them have stated: When it was the turn of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to walk, both of us would request him to remain seated saying that we would walk in lieu of him. The Prophet of Rahmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘You are not stronger than me and I am not indifferent to reward.’ (i.e. I also need reward so why I should not walk!)

(*Sharh-us-Sunnah, vol. 5, pp. 566, Hadees 2680*)

Travel with a Madani Qafilah

Dear Islamic brothers! For the sake of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and by the blessings of constantly travelling with the Madani Qafilahs every month, filling in the Madani In'amaat booklet and handing it to the relevant responsible Islamic brother every Islamic month, *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ*, one will have enthusiasm for self-sacrifice by offering one's seat to others. By its blessing, one will be blessed with Hajj pilgrimage and the beholding of Madinah. Moreover, during these blessed journeys, one will continue to get the privilege of happily offering seats to travellers in Mina, Muzdalifah, 'Arafat, Makkah and Madinah.

Ya Rab! Su-ay Madinah mastanah ban kay jaoon

Us Sham'-e-Do Jahan ka parwanah ban kay jaoon

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Do not occupy too much space

One should not occupy too much space for his own comfort distressing others at such places where people gather in large numbers like Ijtima'at etc. It is stated by Sayyiduna Sahl Bin Mu'aaz رَضِيَ اللهُ تَعَالَى عَنْهُمَا, 'My respected father رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'We once set off for Jihad with the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. People occupied too much space (whilst travelling), blocking the path. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent someone to

make the announcement, ‘Certainly, one who blocks the path, there is no Jihad for him’.

(Sunan Abi Dawood, vol. 3, pp. 58, Hadees 2629)

It is Sunnah to make space for the newcomer

It is a Sunnah for the people who are already sitting to make space for a newcomer by moving up. It is stated by Sayyiduna Waasilah Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ that a person came to the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting in Masjid. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ moved up [i.e. changed his position making space] for him. The person said, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! There is already enough space. (Why did you take the trouble of making more space?)’ The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The right of a Muslim is, when his brother sees him, he should make space.’

(Shu’ab-ul-Iman, vol. 6, pp. 468, Hadees 8933)

Dear Islamic brothers! For the sake of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and by the blessings of constantly travelling with the Madani Qafilahs every month, filling in the Madani In’amaat booklet and handing it to the relevant responsible Islamic brother every Islamic month, **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ**, there will be blessings even in a little space. One will develop the mindset of practicing the Sunnah of making space for others by moving up and will be blessed with vast space in Jannat-ul-Baqi’, **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ**.

*Zahideen-e-dunya bhi rashk kertay 'aasi per
Mayn Baqi'-e-gharqad mayn dafn ho agar jata*

Translation: Even the ascetic individuals of the world would have envied me – a sinner, if I had been buried in Jannat-ul-Baqi’.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Whispering

Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If there are three persons, two of them should not talk secretly, leaving the third one, until lots of people arrive in the gathering as it will cause grief to the third one.’ (*Sahih Bukhari, vol. 4, pp. 185, Hadees 6290*)

(He might think that they are talking about him or they did not consider him worthy of joining the discussion etc.)

Jumping over necks

If people are already sitting in first rows for Salat-ul-Jumu’ah, it is prohibited for the latecomer to move forwards by jumping over the necks of people. The Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who jumps over necks on Friday, has made a bridge towards Hell.’

(Sunan-ut-Tirmizi, vol. 2, pp. 48, Hadees 513)

One of its meanings is that people will enter Hell by trampling over him. (*Footnote: Bahar-e-Shari'at, vol. 1, pp. 761, 762*)

Dear Islamic brothers! One should reach the Masjid early for Salat-ul-Jumu'ah. If he got late and the sermon started, he should stop where he got space and should not even move a step forward. A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ الرَّحْمَنِ عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated: It is Haraam to walk during the sermon. Scholars رَحْمَةُ اللَّهِ تَعَالَى even said, 'If one reached Masjid when the sermon had started, he should stop where he reached. He should not move forward as it would be an act and no act is permissible during the sermon.'
(*Fatawa Razawiyyah – referenced, vol. 8, pp. 333*)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated, 'Even seeing someone somewhere by turning the face is Haraam during sermon. (*Ibid, pp. 333*)

Barging in on two people

If two people are already sitting, it is extremely immoral and quite contrary to respect for a Muslim to barge in on them without their permission. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It is not Halal for a man to separate two people except with their permission.'¹ (Meaning, it is not Halal to sit between them without their permission.)

¹ Sunan Abi Dawood, vol. 4, pp. 344, Hadees 4845

Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said that the person who [undesirably] sits in the middle of a group is cursed.¹

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also said, ‘A person should not ask a sitting person to stand up so that he will sit in his place. But those sitting should make space.’

(Sahih Muslim, pp. 1199, Hadees 2177)

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If someone leaves his gathering and then returns, he is more entitled to his place [i.e. where he was sitting].’ *(Ibid, Hadees 2179)*

Occupying space by placing a shawl

A’la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ narrated: If a person comes in the Masjid, sits somewhere and then goes to make Wudu, leaving a piece of cloth at the place where he was sitting, the other person should not sit there removing the piece of cloth because the former has already occupied this space. However, this occupying of space is valid for a short while. For instance, it takes somebody only a few minutes to go to make Wudu, leaving a piece of cloth and then return. [So this is a valid reason]. But this does not allow anyone to place something in

¹ Sunan-ut-Tirmizi, vol. 4, pp. 346, Hadees 2762

the Masjid, occupying that space permanently so that he appears to be superior to others whenever he enters the Masjid. This is neither permissible nor valid at all.

(Fatawa Razawiyyah, vol. 16, pp. 148)

Dear Islamic brothers! For the sake of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and by the blessings of constantly travelling with the Madani Qafilahs every month, filling in the Madani In'amaat booklet and handing it to the relevant responsible Islamic brother every Islamic month, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, you will learn the norms of attending a gathering, develop the mindset of respecting Muslims, refraining from violating people's rights and hurting their feelings. By the blessings of this Madani training, you will إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ get the privilege of performing Hajj, beholding Madinah and practising these Sunnahs there.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Don't hurt anyone's feelings

Dear Islamic brothers! The Muslim's respect demands us to fulfil the rights of every Muslim at any cost. We must not hurt the feelings of any Muslim without Shari' permission. Our Beloved

Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never hurt the feelings of any Muslim. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never taunted anyone, never made a fun of anybody, never snubbed anybody and never insulted anyone. Instead, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would embrace everybody (i.e. treat everyone with affection).



Uswa-e-Hasanah

In order to learn how to respect Muslims properly, we must follow and focus on the ‘Uswa-e-Hasanah’ (best character) of our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّوَجَلَّ says in the Glorious Quran, part 21, Surah Al-Ahzaab, verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed following the Noble Prophet of Allah is better for you.

[Kanz-ul-Iman (Translation of Quran)] (Part 21, Al-Ahzaab, verse 21)

Some of the blessed manners of the Holy Prophet ﷺ

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is undoubtedly the noblest, the most respectable and the most honourable. It’s prime duty of ours to respect him in any case. Now, I would like to mention some of his good manners which will guide us regarding the respect of a Muslim.

1. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always protected his blessed tongue and talked only when necessary.
2. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ treated people affectionately. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never did anything that would cause hatred.
3. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always honoured the ‘respected person’ of a nation and would appoint him as the nation’s leader.
4. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always advised people to fear Allah عَزَّ وَجَلَّ.
5. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always ask after the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ.
6. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always praised people’s positive talks & ideas and condemned anything that was evil and forbade people from acting upon it.
7. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ dealt with every matter moderately.
8. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was never neglectful of reform of people.
9. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always do the Zikr of Allah عَزَّ وَجَلَّ.
10. When he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went somewhere, he would sit wherever he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ found place and also advised others to do the same.
11. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would fulfil the rights of the people who sat beside him.

12. Whoever was privileged to attend the blessed company of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ felt that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ loved him the most.
13. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not end the conversation with any one until that person left himself.
14. Whenever he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ shook hands with someone, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not withdraw his blessed hands first.
15. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always help the needy.
16. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ treated every one generously and politely.
17. His blessed gathering was the gathering of knowledge, tolerance, modesty, patience and trust.
18. His blessed gathering was very peaceful and nobody was disgraced.
19. If anyone made a mistake in the blessed gathering, it would not be spread. (*Shumaail-ut-Tirmizi, pp. 192-193, summarized*)
20. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would pay complete attention while talking to someone. (*Shu'ab-ul-Iman, Hadees 1430*)
21. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not gaze at any one's face.

(*Ihya-ul-'Uloom, vol. 2, pp. 442*)

22. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was shyer than even a virgin girl.
(Shumaail-ut-Tirmizi, pp. 203)
23. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always say Salam first.
(Shu'ab-ul-Iman, Hadees 1430)
24. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say Salam to children as well.
25. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say Labbayk [I am here] when anyone called him. *(Wasail-ul-Wusool, pp. 207)*
26. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never stretched his blessed legs towards people in the gathering.
27. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ often sat facing the Qiblah.
28. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never took revenge against anyone due to any personal reason.
29. Instead of taking revenge, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always forgave those who distressed him. *(Ihya-ul-'Uloom, vol. 2, pp. 448, 449)*
30. Apart from Jihad, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never hit anybody with his blessed hands. Not even his wives and slaves.
(Shumaail-ut-Tirmizi, pp. 197)
31. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke gently. *(Ihya-ul-'Uloom, vol. 2, pp. 451)*
A blessed Hadees says, 'On the Day of Judgement, the

worst person amongst people in the court of Allah ﷺ is one whom people left because of his bad language.’

(Sahih Muslim, pp. 1398, Hadees 2591)

32. He ﷺ would talk so gently that anyone could count the words he ﷺ spoke.

(Sahih Bukhari, Hadees 3567)

33. He ﷺ was naturally very gentle and would remain delighted.

34. He ﷺ would never scream.

35. He ﷺ would never speak harshly.

36. He ﷺ would never blame people.

37. He ﷺ was not a miser at all.

38. He ﷺ saved himself from three things: quarrelling, arrogance and involving himself in unnecessary activities.

39. He ﷺ would never find faults with people.

40. He ﷺ would only say the thing that was a means of reward [for him].

41. He ﷺ would have patience even with the harsh questions of traveller or stranger.

42. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would never interrupt anyone's conversation. If somebody went beyond the limit, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would forbid him or leave his place.
(Shumaail-ut-Tirmizi, pp. 199-200, summarized)
43. It was his great simplicity that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had not fixed any specific place to sit. *(Akhlāq-un-Nabi, pp. 15)*
44. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would sometimes rest on a mat and sometimes on floor even without spreading anything.
(Wasail-ul-Wusool, pp. 189)
45. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would never laugh [so loudly that others if present could hear]. *(Ihya-ul-'Uloom, vol. 2, pp. 446)*
46. The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would smile the most (on appropriate occasions). *(Ihya-ul-'Uloom, vol. 2, pp. 453)*

Sayyiduna 'Abdullah Bin Haaris رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that he had not seen anyone smile more than the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. *(Shumaail-ut-Tirmizi, pp. 136)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Bringing my speech to an end, I take the honour to mention some Sunnahs, blessings of Sunnah and some good manners. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who loved my Sunnah, loved me and the one who loved me, would be with me in Heaven.’

(Ibn ‘Asakir, vol. 9, pp. 343)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Breaking off relations is Haraam: 13 Madani pearls

❖ Allah عَزَّوَجَلَّ has said in the Holy Quran:

وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ط

Fear Allah in Whose name you ask (your rights from one another) and be mindful of your (blood) relationships.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, An-Nisa, verse 1)

Regarding the foregoing verse, it is stated in *Tafseer Mazhari*: That is, refrain from breaking off relations.

(Tafseer Mazhari, vol. 2, pp. 3)

Seven sayings of the Holy Prophet ﷺ

1. One believing in Allah ﷻ and the Judgement Day should treat relatives with kindness.

(Sahih Bukhari, vol. 4, pp. 136, Hadees 6138)

2. On the Day of Judgement, three types of people will be under the shade of the 'Arsh of Allah ﷻ. One who treats relatives with kindness (will be among them).

(Al-Firdaus bima Saur-ul-Khattab, vol. 2, pp. 99, Hadees 2526)

3. The one who breaks off relations will not enter Heaven.

(Sahih Bukhari, vol. 4, pp. 97, Hadees 5984)

4. The best among all people is the one who recites the Holy Quran in abundance, adopts more piety, calls [people] towards righteousness and prevents [them] from evils the most and treats his relatives with kindness the most.'

(Musnad Imam Ahmad, vol. 10, pp. 402, Hadees 27504)

5. Without doubt, the most preferred Sadaqah is the one that is given to a relative who holds concealed enmity.

(Ibid, vol. 9, pp. 138, Hadees 23589)

6. If there is a relation-severing person among a community, mercy of Allah ﷻ does not descend there.

(Az-Zawajir, vol. 2, pp. 153)

7. One who likes that a palace for him be built in Heaven and that his ranks be raised, should forgive the one who oppresses him, bestow the one who deprives him, and establishes relation with one who breaks relations with him.

(Al Mustadrak, vol. 3, pp. 12, Hadees 3215)

- ❖ Sayyiduna Faqih Abul Lays Samarqandi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: There are ten virtues of treating relatives with kindness: It brings about the pleasure of Allah عَزَّوَجَلَّ. It pleases people. It delights angels. It earns you praise from Muslims. It upsets Satan. It increases age. It brings blessings in sustenance. It pleases the deceased forefathers (i.e. the Muslim father and grandfather). It fosters harmony. It increases reward after demise because people make Du'a for such a person. *(Tanbih-ul-Ghafilien, pp. 73)*
- ❖ It is stated on pages 558 to 560 of the 3rd volume of the 1196-page book *Bahar-e-Shari'at* published by Maktabatul-Madinah, publishing department of Dawat-e-Islami: ﴿صِلَةَ رِيْحَمٍ﴾ [Silah-Rihm] implies establishing relations, i.e. doing relatives any favour and treating them with kindness. The entire Ummah is agreed that Silah-Rihm is Wajib and breaking off relations is Haraam. Which are the relatives that must be treated with kindness as a Wajib obligation? Some scholars have stated that they are 'Zu-Rihm Mahram' and some other stated that they are Zu-Rihm relatives regardless of whether they are Mahram or not. Apparently,

the latter ruling is more accurate. Ahadees contain an unconditional order of treating relatives with kindness. The Holy Quran also unconditionally stated ﴿ذَوَى الْقُرْبَى﴾ (i.e. the relatives).

However, as there are different levels of relations, there are also different levels of treating relatives with kindness. Parents have the greatest status. After them is the status of 'Zu-Rihm Mahram' (i.e. the relatives marriage is Haraam with forever due to Nasabi [i.e. genealogical] relation with them). After them is the status of the rest of relatives, depending upon how close relationship they have.

(Rad-dul-Muhtar, vol. 9, pp. 678)

- ❖ One can treat his relatives with kindness in different ways. For example, giving them gifts, providing them help if they need it, saying Salam to them, meeting them, talking to them and treating them gracefully and nicely.

(Durad, vol. 1, pp. 323)

- ❖ If a person is in a foreign country, he should remain in correspondence with his relatives so that relationship is not broken off. If possible, he should come to his country so that ties with his relatives are strengthened. This will also develop harmony among relatives. *(Rad-dul-Muhtar, vol. 9, pp. 678)* (Phoning relatives or staying in contact with them by the internet is also very useful.)

- ❖ Kind treatment does not only mean treating those relatives kindly who have treated you kindly. This is actually an 'exchange of treatment'. For example, sending a gift to the relative who has sent you a gift or going to the house of one who comes to yours. In actual fact, kind treatment means establishing ties with one who cuts off ties with you and caring about the relative who ignores you and stays away from you. (*Ibid*)

In order to learn thousands of Sunnahs, buy and read the two books published by Maktaba-tul-Madinah: (1) *Bahar-e-Shari'at* part 16 containing 312 pages (2) *Sunnatayn aur Adaab* containing 120 pages. Another excellent way to learn Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of Rasool.

Lootnay rahmatayn Qafilay mayn chalo

Seekhnay Sunnatayn Qafilay mayn chalo

Haun gi hal mushkilayn Qafilay mayn chalo

Khatm haun shamatayn Qafilay mayn chalo

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Muhammad Ilyas Attar Qadiri

10 Safar-ul-Muzaffar, 1436 AH (December 3, 2014)