

# INSTANT RECONCILIATION

Including excellence of good treatment with relatives



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باتھوں ہاتھ پُھوپھی سے صلح کرلی

Hâthâun Hâth Phuphî say Sulah ker li

## INSTANT RECONCILIATION WITH PATERNAL AUNT

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

## Du'ā for Reading the Book

**R**ead the following Du'ā (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 وَانْشُرْ  
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 *Ṣalāt-‘Alan-Nabī ﷺ* once before and after the Du'ā.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Instant Reconciliation with Paternal Aunt

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

(‘**Excellence of reciting**، صَلَّى اللهُ عَلَى مُحَمَّدٍ’)

Sayyidunā Abul Maẓaffar Muhammad Bin ‘Abdullāh Khayyām Samarqandī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: One day, when going somewhere I got lost on the way. Suddenly, I saw a person who asked me to follow him. I did as was asked. I thought to myself that he was Sayyidunā Khiḍar عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. When asked, he replied that his name was Khiḍar. With him was another great personage. As I asked his name, Sayyidunā Khiḍar عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ replied that he was Ilyās عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. I said, ‘May Allah عَزَّوَجَلَّ bless you! Have both of you ever seen the Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ They replied in the positive.

I said, ‘Please tell me some Ḥadīṣ you have heard from the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that I can narrate it to others from you.’ They replied that they had heard

the Holiest and Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘The heart of the one reciting Ṣalāt upon me is cleansed from hypocrisy, as cloth is cleaned with water. Furthermore, whoever recites ‘صَلَّى اللهُ عَلَى مُحَمَّدٍ’ opens 70 doors of mercy for him.’

*(Al-Qawl-ul-Badī’, pp. 277; Jaḏb-ul-Qulūb, pp. 235)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Instant reconciliation with paternal aunt

Dear Islamic brothers! These days, people break off relations with each other on trivial matters. With the intentions of developing mutual affection and conveying the call to righteousness, I am presenting you with some Madanī pearls of advice regarding treating relatives with good manners. While describing the Aḥādīš of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ once said: Anyone breaking off relations must leave our gathering. Listening to this, a young man stood up and went to his paternal aunt he had a years old quarrel with. After the aunt and the nephew got reconciled with each other, the aunt asked her nephew to go and ask the reason for it (i.e. what was the wisdom behind the announcement made by Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ?). Therefore, the young man came and asked the reason for it. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ replied that he had heard the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘The nation which has

any relations-severing person in it is not blessed with the mercy of Allah **عَزَّوَجَلَّ**.’ (*Az-Zawājir ‘Aniqtirāf-il-Kabāir*, vol. 2, pp. 153)

## Secret of reconciliation between mother-in-law and daughter-in-law

Dear Islamic brothers! Did you see how the Muslims of the past had deep divine fear? The fortunate young man overcome with divine fear promptly went to his aunt himself and made reconciliation with her. Everyone should ponder which relatives they have differences with. If anyone finds out any quarrel with any relative, they should immediately make efforts for reconciliation provided there is no Shar’i prohibition. Even if you have to demean yourself, do it for the pleasure of Allah **عَزَّوَجَلَّ**. You will reach heights of respect, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. The Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: **‘مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ’** That is, one who shows humility for Allah **عَزَّوَجَلَّ** is granted loftiness by Allah **عَزَّوَجَلَّ**. (*Shu’ab-ul-Īmān*, vol. 6, pp. 276, *Hadīṣ* 8140)

In order to establish peace at homes and society, join the fragrant Madanī environment of Dawat-e-Islami and travel every month with the Sunnah-Inspiring Madanī Qāfilaḥs for three days. Also spend your life acting upon Madanī In’āmāt. Let me tell you a Madanī parable for your persuasion. Here is a summary of what an Islamic brother from Bāb-ul-Madīnāḥ Karachi has related. There was a long-standing row between my wife and mother. At last, my wife fell out with us and went to her parental home.



Extremely upset, I was unable to handle the situation. Meanwhile, I was lucky to have obtained a Madanī Muẓākarāh VCD titled ‘Ģhar Amn kā Gehwārah kaysay Banay’ released by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. Hoping for some solution to my issue, I not only watched the VCD myself but also made my mother watch it. Moreover, I sent a VCD to the house of my in-laws. My mother liked it so much that she watched it twice and, much to my astonishment, said, ‘Son! Let’s go to the house of your in-laws.’

Heaving a sigh of relief, I thought to myself the VCD seemed to have done what I could not do despite making repeated individual efforts. After we reached there, my mother propitiated my wife very affectionately and brought her home. My wife too responded positively. The very next day after she came home, she said to my mother, ‘Dear mother! The room I am living in is very large, whereas the one other family members are living in is rather small. Please you people live in my room and I will live in yours.’ اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Our home that was full of discords and disharmony turned into a palace of peace by the blessings of Dawat-e-Islami.

(The VCD ‘Ģhar Amn kā Gehwārah kaysay Banay’ can be bought from Maktaba-tul-Madīnah and can also be watched at the website: [www.dawateislami.net](http://www.dawateislami.net))

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

## Definition of ‘Ṣilah-Riḥmī (صِلَّةٌ رَحْمِيٌّ)’

The word ‘صِلَّةٌ [Ṣilah]’ is defined as: ‘إِيصَالٌ نَوْعٌ مِّنْ أَنْوَاعِ الْإِحْسَانِ’ That is, showing benevolence and doing any type of favour.

(*Az-Zawājir*, vol. 2, pp. 156) The word ‘رَحْمٌ [Riḥm]’ refers to closeness and relationship. (*Lisān-ul-Arab*, vol. 1, pp. 1479)

It is sated in *Bahār-e-Sharī’at*, ‘صِلَّةٌ رَحْمٌ [Ṣilah-Riḥm] implies establishing relations, i.e. doing relatives any favour and treating them with kindness. (*Bahār-e-Sharī’at*, vol. 13, pp. 558)

Treating relatives with kindness and forgiving them for their misbehaviour for the pleasure of Allah عَزَّوَجَلَّ is a great moral quality and earns you great reward from the court of Allah عَزَّوَجَلَّ.

## Fulfill the financial and moral rights of relatives

Allah عَزَّوَجَلَّ has said in the 26<sup>th</sup> verse of Sūrah Banī Isrāil in part 15:

*And give the relatives their rights.* **وَاتِذَا الْقُرْبَىٰ حَقَّهُ**

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 15, Sūrah Banī Isrāil, verse 26)

Commenting on the foregoing verse, Ṣadr-ul-Afāḍil, ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيَّوَرَحْمَةُ اللّٰهِ الْهَادِي has stated in *Khazāin-ul-‘Irfān*: It also implies treating them with kindness, showing love to them, meeting

and asking after them, providing timely help to them and maintaining good social relations with them. **Ruling:** If they are from among the ‘Maḥārim’ and have been destitute, then it is obligatory for a well-off relative to provide for them as it is also their right. (Maḥārim here imply such close relatives that if one of them is supposed to be a man and the other a woman, Nikah [i.e. marriage] is Ḥarām forever between them; e.g. the father, the mother, the son, the daughter, the brother, the sister, the brother and the sister of the father and those of the mother, the nephew and the niece, etc.)

### Ten virtues of treating relatives with kindness

Sayyidunā Faqīh Abul Layṣ Samarqandī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: There are ten virtues of treating relatives with kindness:

1. It brings about the pleasure of Allah عَزَّوَجَلَّ.
2. It pleases people. (3. It delights angels.
4. It earns you praise from Muslims.
5. It upsets satan. (6. It increases age.
7. It brings blessings in sustenance.
8. It pleases the deceased forefathers (i.e. the Muslim father and grandfather).
9. It fosters harmony.
10. It increases reward after demise because people make Du’ā for such a person. (*Tanbīh-ul-Ghāfilīn*, pp. 73)

## Restoring relations and treating relatives with kindness

Allah ﷻ has said in verse 21 of Sūrah Ar-Ra'd in part 13:

وَالَّذِينَ يَصِلُونَ مَا آمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

*Those who join what Allah has commended to join.*

*[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūrah Ar-Ra'd, verse 21)*

Commenting on the foregoing verse, Şadr-ul-Afāḍil, 'Allāmah Maulānā Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated in *Khazāin-ul-'Irfān*: That is, they believe in all the books and Prophets of Allah ﷻ and make no distinction among them by believing some of them and disbelieving some others. Alternatively, it may imply that they fulfill the rights of relatives without breaking off relations. Relationship with the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and attachment to faith are also included in it. It also includes treating the descendants of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with respect and Muslims with affection, doing them favours, assisting and standing up for them, treating them with gentleness, saying Salām to them and making Du'ā for them, visiting the sick Muslims and fulfilling the rights of friends, servants, neighbours and travelling companions.

*(Khazāin-ul-'Irfān, pp. 482 – published by Maktaba-tul-Madīnah)*

## Traits of best person

The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was once sitting on the blessed Mimbar (a pulpit-like raised structure) when a companion said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is the best person among all people?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘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 Imām Aḥmad, vol. 10, pp. 402, Ḥadīṣ 27504)*

## Quranic recitation, piety, call to righteousness and treating relatives with kindness

Dear Islamic brothers! Let me get the privilege of conveying you the call to righteousness in the light of the foregoing Ḥadīṣ, with the intention of reaping reward. The foregoing Ḥadīṣ contains four traits of the best person.

1. Recitation of the Holy Quran in abundance.
2. A great deal of piety
3. Calling others towards righteousness and preventing them from evils the most.
4. Treating relatives with kindness.

All of these four are indeed extremely excellent traits. May Allah ﷻ bless us with them. Amīn! Here is the excellence of these traits:

1. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holiest and Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: On the Day of Judgement, when the reciter of the Quran comes, the Quran will say, ‘Yā Rab! Bestow heavenly attire upon him.’ So he will be made to wear the attire of Karāmah (i.e. heavenly and holy clothing). The Quran will say again, ‘Yā Rab! Increase it.’ So he will be made to wear the crown of Karāmah. The Quran will say once again, ‘Yā Rab! Get pleased with him.’ Allah ﷻ will get pleased with him. It will then be said to the reciter of the Quran, ‘Continue to recite the Quran and get ranks in Heaven.’ And he will be blessed with a favour for every verse.
2. The good news of success in the Hereafter has been given to the pious. It is stated in verse 35 of Sūrah Az-Zukhruf in part 25:

وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

*And the Hereafter with your Lord is for the pious ones.*

*[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Az-Zukhruf, verse 35)*

3. Sayyidunā Ka’b-ul-Aḥbār رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that Jannat-ul-Firdaus is especially created for the person who

carries out the obligation of **أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ** (i.e. conveying the call to righteousness and preventing others from evils).<sup>1</sup>

4. The Beloved Prophet Muhammad Mustafa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘One who likes that his age and sustenance be increased should behave towards his parents kindly and treat his relatives gracefully.’<sup>2</sup>

### Explanation of increase in age and sustenance

Şadr-ush-Sharī’ah, Badr-uṭ-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī **عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي** has stated in the 1197-page book ‘*Bāhār-e-Sharī’at*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: It is stated in a Ḥadīṣ, ‘Treating relatives with kindness increases age and sustenance.’ Some scholars have said this Ḥadīṣ implies what it apparently means. That is, it refers to Qaḍā Mu’allaq because Qaḍā Mubram cannot be changed<sup>3</sup>.

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<sup>1</sup> Tanbīh-ul-Mughtarrin, pp. 236

<sup>2</sup> Attarghīb Wattarhīb, vol. 3, pp. 217, Ḥadīṣ 16

<sup>3</sup> ‘Qaḍā’ here refers to fate. In order to learn about its details and kinds, study from page 14 to 17 of the first volume of ‘*Bāhār-e-Sharī’at*’ published by Maktaba-tul-Madīnah. The footnotes given by Majlis Al-Madīna-tul-‘Ilmiyyah, in particular, are unique and a cure for several satanic deceptions.

إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

When their term completes (death comes), then neither can they stay behind for a moment, nor can they advance.

[Kanz-ul-Īmān (Translation of Quran)] (Part 11, Sūrah Yūnus, verse 49)

Some scholars have stated that the increase in age implies that he receives reward even after his death; it is as if he is still alive. It may also mean that people speak well of him even after his death. (*Rad-dul-Muhtār*, vol. 9, pp. 678)

## Two sayings of Mustafa ﷺ

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

(*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 136, Ḥadīṣ 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 bimā Ṣaur-ul-Khaṭṭāb*, vol. 2, pp. 99, Ḥadīṣ 2526)

## Umm-ul-Mu`minīn Sayyidatunā Zaynab رَضِيَ اللهُ عَنْهَا and kind treatment to relatives

Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has stated: I have not seen any woman more religious, more



pious, more truthful, more kind to relatives and more generous in giving charity than Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا.

(*Ṣaḥīḥ Muslim*, pp. 1325, Ḥadīṣ 2442)

## Ten thousand dirhams distributed among relatives

Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ once sent ten thousand dirhams to Sayyidatunā Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا, and she distributed them all among her relatives.

(*Asad-ul-Ghābaḥ*, vol. 7, pp. 140)

## Refrain from severing relations with relatives

Allah عَزَّوَجَلَّ has said in the Holy Quran:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ<sup>ط</sup>

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

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 4, Sūrah An-Nisā, verse 1)

Regarding the foregoing verse, it is stated in *Tafsīr Mazḥarī*, ‘That is, refrain from breaking off relations.’

(*Tafsīr Mazḥarī*, vol. 2, pp. 3)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Purposely considering the severing of relations as permissible is Kufr

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘One who severs relations will not enter Paradise.’

*(Ṣaḥīḥ Bukhārī, vol. 4, pp. 97, Ḥadīṣ 5984)*

Commenting on this Ḥadīṣ, ‘Allāmah ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي has stated: It implies that one who considers the severing of relations Ḥalāl and permissible despite being aware of it being Ḥarām, without any cause and doubt, is Kāfir [unbeliever] and will remain in Hell forever. He will not enter Paradise. Alternatively, it implies that he will not enter Paradise with those entering it first. Or it implies that he will not enter Paradise even with those spared from torment (i.e., he will enter Paradise after being tormented). *(Mirqāt, vol. 7, Taḥt Al-Ḥadīṣ 4922)*

It is stated in *Tafhīm-ul-Bukhārī*: Scholars have no disagreement over the fact that treating relatives with kindness is Wājib and breaking off relations is a grave sin. There are some levels of treating a relative with kindness, the least of which is to remove grudge and to treat him with good manners by saying Salām to him and talking to him. There might be different conditions of treating relatives with kindness, depending upon the capability and the necessity to do it. In some cases, treating relatives with kindness is Wājib [essential], whereas in some other cases it is Mustahab [preferential]. In some particular cases, if someone

treats his relatives with kindness, though not fully, he will still not be regarded to have severed relations.

*(Tafhīm-ul-Bukhārī, vol. 9, pp. 221)*

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Here is an informative Fatwā extracted from pages 647 and 648 of the 13<sup>th</sup> volume of *Fatāwā Razawiyyāh*:

### How is it to say the sentence ‘you are not my brother’ to a real brother?

**Question:** If Zayd says the sentence ‘*you are not my brother*’ to his real brother in a gathering reciting Kalimaḥ loudly, conspiring against him; does Sharī’ah require Zayd to pay any type of expiation in this situation? What and how much expiation does he have to pay, if obligatory?

**Answer:** If his brother has treated him unfairly contrary to brotherhood, then he will not be taken to task because what he has said does not mean the denial of reality but that of the brotherly favour, i.e. he said this sentence because his brother did not treat him the way he should have done. If it is not so and Zayd said this without any Sharī’i reason, then he has committed three grave sins: (1) A blatant lie (2) Severing of relations (3) Hurting a Muslim’s feelings. It is Farḍ for him to repent and obligatory to apologize to his brother. وَاللَّهُ تَعَالَىٰ أَعْلَمُ

## Mercy does not descend in the presence of relations-severing person

It is stated in *Ṭabarānī* that Sayyidunā A'mash رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: While present in a gathering in the morning, Sayyidunā 'Abdullāh Ibn Mas'ūd رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'I urge the relations-severing person in the name of Allah عَزَّوَجَلَّ to leave our gathering so that we will seek forgiveness from Allah عَزَّوَجَلَّ because the doors of the sky are closed for the relations-severing person (i.e. if he stays here, mercy will not descend, preventing our prayer from being answered).

*(Al-Mu'jam-ul-Kabīr, vol. 9, pp. 158, Raqm 8793)*

## Make reconciliation with displeased relatives

Dear Islamic brothers! The foregoing blessed Ḥadiṣ contains a great deal of admonition for those falling out with their sisters, daughters, paternal and maternal aunts, uncles and nephews, etc on trivial matters. If any of your relatives has fallen out with you, so it is my Madanī request that you should be the first to get reconciled with him even if he is at fault. Contact him and meet him with a smiling face, restoring the ruptured relations.

## Relations-severing person is deprived of forgiveness

The Renowned and Revered Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Deeds of people are presented in the court of Allah عَزَّوَجَلَّ on Monday and Thursday, so Allah عَزَّوَجَلَّ forgives all except for

those bearing malice with each other and severing relations.

*(Al-Mu'jam-ul-Kabīr liṭ-Ṭabarānī, vol. 1, pp. 167, Ḥadīṣ 409)*

### **Accountability on the complaint of Amānaḥ (entrustment) and Ṣilaḥ-Riḥmī (kind treatment to relatives)**

The Holiest and Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Entrustment and treating relatives with kindness will be sent, so they will stand at the right and left side of the Ṣirāṭ bridge.

*(Ṣaḥīḥ Muslim, pp. 127, Ḥadīṣ 339)*

Commenting on the foregoing Ḥadīṣ, a renowned commentator Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللهِ الْعَمَّان has stated: This will be the greatest honour given to these two attributes. These two will be made to stand at the sides of the Ṣirāṭ bridge for intercession and complaint. Their intercession will bring about salvation and their complaint will result in torment. This blessed saying shows that one should fulfil Amānaḥ [entrustment] as well as the rights of relatives because carelessness in these matters lead to terrible trouble. Their complaint will cause one to fall there but their intercession will lead to salvation from Hell.

*(Mirāt-ul-Manājīḥ, vol. 7, pp. 424)*

### **Torment for breaking off relations**

Sayyidunā Faqīḥ Abul Layṣ Samarqandī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has narrated in *Tanbīḥ-ul-Ghāfilīn* that Sayyidunā Yaḥyā Bin Sulaym عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: A pious person from Khurāsān used to live in Makkah Mukarramah رَاحِمَا اللهُ شَرَفًا وَتَعْظِيمًا. People would

deposit their belongings with him as entrustment. A person deposited ten thousand gold coins with him as entrustment and went on a journey for some work. After he returned from the journey, he learnt that the Khurāsānian person had died. He asked the family members of the deceased about his entrustment but they denied all knowledge of it. The gold coins-entrusting person consulted with the scholars of Makkah Mukarramah about the issue, they replied, ‘We hope that the Khurāsānian person would be a Heaven-dweller. Go to the Zamzam well after half of or three quarters of night have passed. Call him with his name and ask him.’ He did so for three nights but received no reply. When he informed the scholars about it, they uttered, ‘إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ’. Thereafter, they said, ‘We are afraid that he might not be a Heaven-dweller. Go to Yemen. In a valley of Yemen is a well namely ‘Burhūt’. After you reach the well, call him in the same way.’ He did so and received a reply on the very first call. The deceased said, ‘I have buried it at so-and-so place of my home. I have not even informed any of my family members about it. Go to my son and dig the ground I have identified, and you will find your money.’ Therefore, he did so and found his gold coins. He asked the deceased Khurāsānian person, ‘You were a very pious person, why have you been brought here?’ He replied, ‘Some of my relatives used to live in Khurāsān. I had broken off relations with them and died without getting reconciled with them. Thus I was brought here as torment from Allah عَزَّوَجَلَّ.’ (*Tanbīh-ul-Ghāfilīn*, pp. 72)

## It is Wājib to treat certain relatives with kindness

It is stated on pages 558 and 559 of the 3<sup>rd</sup> volume of the 1196-page book *Bahār-e-Sharī'at* published by Maktaba-tul-Madīnāh, publishing department of Dawat-e-Islami: Which are the relatives that must be treated with kindness as a Wājib obligation? Some scholars have stated that they are 'Žu-Riḥm Maḥram' and some other stated that they are Žu-Riḥm relatives regardless of whether they are Maḥram or not. Apparently, the latter ruling is more accurate. Aḥādīṣ contain an unconditional order of treating relatives with kindness. The Holy Quran also unconditionally stated 'ذَوِي الْقُرْبَىٰ' (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 'Žu-Riḥm Maḥram' (i.e. the relatives marriage is Ḥarām with forever due to Nasabī [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-Muhtār, vol. 9, pp. 678)*

## What do 'Žu-Riḥm Maḥram' and 'Žu-Riḥm' imply?

Allah عَزَّوَجَلَّ said in the 83<sup>rd</sup> verse of Sūrah Al-Baqarah:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ

*And be kind to parents and relatives.*

Commenting on this verse, a renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَتَمَان has stated in *Tafsīr-e-Naʿīmī*: And the word ‘قُرْبَى’ 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 الْقُرْبَى’ [Zīl-Qurbā] are those relatives whose relationship is created by means of parental relationship and they are also called ‘ذِي رَحْمٍ’ [Zī-Riḥm]. 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 Akhyāfi 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 Ḥarām with, and they are also called Zī-Riḥm Maḥram such as the brother and sister of the father and the mother (Zī-Riḥm Maḥram are such close



relatives that if one of them is supposed to be a man and the other a woman, so Nikah is Ḥarām 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 Farḍ 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 Ḥalāl 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 Ḥarām. (*Tafsīr 'Azīzī*)

**Third piece of advice:** Distant in-laws are not included in *Ẓī-Riḥm*. However, some of them are Maḥram such as the mother-in-law and the Razāi mother<sup>1</sup> [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 *Ḥijrī* calendar]. Some of them are not Maḥram but have rights. Even neighbours have rights but these rights are not included in this verse as it refers to *Ẓī-Riḥm* and other relatives. (*Tafsīr Na'imī, vol. 1, pp. 447*)

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<sup>1</sup> For detailed information about it, refer to Maktaba-tul-Madīnah's published book *Bahār-e-Sharī'at*, volume 2, part 7.

## 7 Madanī pearls of treating relatives with kindness

Accept the gift of seven Madanī pearls about ‘kind treatment to relatives’ extracted from pages 559 and 560 of the 3<sup>rd</sup> volume of the 1312-page book *Bahār-e-Sharī’at* published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami.

### 1. Different levels of kind treatment to different relatives

Muslims have been unconditionally commanded in Aḥādīš to treat relatives with kindness. The words ‘ذَوِي الْقُرْبَىٰ’ (i.e. relatives) were unconditionally stated in the Holy Quran. However, as there are different levels in relationship, there are also different levels of treating relatives with kindness, depending upon how close a relative. Parents hold the greatest status in this matter. After them is the status of Zū-Riḥm Maḥram (i.e. those relatives marriage is Ḥarām forever with, due to Nasabī [genealogical] relationship with them). After them is the status of other relatives, depending upon how close relationship they have.

*(Rad-dul-Muḥtār, vol. 9, pp. 678)*

### 2. Different conditions of treating relatives with kindness

One can treat his relatives with kindness in different ways. For example, giving them gifts, providing them help if they need it, saying Salām to them, meeting them, talking to them and treating them gracefully and nicely. *(Durad, vol. 1, pp. 323)*

### 3. Sending letters from abroad

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-Muhtār, vol. 9, pp. 678*)

(Phoning relatives or staying in contact with them by the internet is also very useful.)

### 4. Return from abroad if parents call you

If a person is in a foreign country and his parents call him back, he will have to return home. Sending letters to them is not sufficient in this case. Likewise, if his parents need to be looked after by him, he should return and take care of them. After the father, the grandfather and the eldest brother deserve the greatest status. The eldest brother has the status similar to that of the father. Similarly, eldest sister and sister of the mother have the status similar to that of the mother.

Some scholars have stated that the brother of the father is like the father, as is deduced from the Ḥadīṣ: **عَمُّ الرَّجُلِ صِنُو أَبِيهِ** (i.e. the brother of a man's father is like his father). As for other relatives, it is sufficient to send letters and gifts to them.

(*Rad-dul-Muhtār, vol. 9, pp. 678*)

## 5. Meeting relatives with gaps

One should meet his relatives on alternate days or with gaps, as appropriate, as it will develop affection. One can also meet his relatives weekly or monthly. The whole family and community should be united. One should also help his relatives when they are in the right in any issue. All of them should favour the truth with unity. (*Durad, vol. 1, pp. 323*)

## 6. Not fulfilling need of relative is sin

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. (*ibid*) (Remember that treating relatives with kindness is Wājib and breaking ties is a Ḥarām act leading to Hell.)

## 7. 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-Muhtār, vol. 9, pp. 678*)

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## How to think positive?

Dear Islamic brothers! All of the foregoing seven Madanī pearls deserve great consideration. The seventh point, in particular, has been very common these days. For example, if a relative has not invited the other relative to a wedding ceremony, the latter does not also invite the former. If someone has invited his relative with more people and the latter has invited the former with a few people, the former resents it greatly, resorting to even criticizing and backbiting. Similarly, if a relative does not attend a ceremony of the other, the other boycotts the ceremony, widening the gap between them. Even if someone has not attended our ceremony, we can still have positive thinking about him in many ways. For instance, he may have fallen ill or forgotten or got some important piece of work or faced some urgent problem that he may not be able to explain to us.

Anyway, whether he informs us of his absence or not, we should have positive thinking, reaping reward and paving our way for Paradise. The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ' Positive thinking is from excellent worship.

Commenting on the differing meanings of the foregoing Ḥadīṣ, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَنِ has stated: That is, having positive thinking about Muslim and not having an ill opinion about them is also one of the acts of excellent worship.

*(Mirāt-ul-Manājīh, vol. 6, pp. 621)*

## Heavenly palace

Even if our relative has not deliberately met us because of laziness or any other reason or has not invited us or has openly mistreated us, we should still maintain ties with him, showing broadmindedness. Sayyidunā Ubayy Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: One who wants a palace to be built for him (in Paradise) and his ranks to be raised should forgive one who oppresses him, bestow [something suitable] upon one who deprives him and keep relations with one who breaks off relations with him.

*(Al-Mustadrak lil-Ḥākim, vol. 3, pp. 12, Ḥadīṣ 3215)*

## Giving Ṣadaqaḥ to the relative having concealed enmity

Whether or not anyone treats us gracefully, we should always treat him gracefully. It is stated in a Ḥadīṣ narrated in *Musnad Imām Aḥmad*: 'إِنَّ أَفْضَلَ الصَّدَقَةِ الصَّدَقَةُ عَلَى ذِي الرَّجْمِ الْكَاشِحِ' The most preferred Ṣadaqaḥ is the one that is given to a relative who holds concealed enmity.

*(Musnad Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 138, Ḥadīṣ 23589)*

## Pain caused by relative

Amīr-ul-Mu`minīn Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ would provide for his maternal cousin Sayyidunā Miṣṭaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ who was a destitute companion and had taken part in the migration as well as in the battle of Badr. Sayyidunā Miṣṭaḥ

رضي الله تعالى عنه caused great pain to Sayyidunā Abū Bakr Ṣiddīq رضي الله تعالى عنه by favouring those who had laid a false blame on his beloved daughter, Umm-ul-Mu`minīn Sayyidatunā `Āishah Ṣiddīqah رضي الله تعالى عنها. Dejected, he رضي الله تعالى عنه swore not to provide for him any longer. Upon this, verse number 22 of Sūrah An-Nūr, part 18 was revealed. The verse is as follows:

وَلَا يَأْتِلِ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ  
وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ  
أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

*And swear not those among you who are possessors of excellence and of (worldly) means to give to the kinmen and to the needy and to the emigrants in the way of Allah; and they should forgive and overlook; do you not like that Allah may forgive you? And Allah is Forgiving, Merciful.*

*[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 22)*

After the Holy Prophet صلى الله تعالى عليه وآله وسلم recited this verse, Sayyidunā Abū Bakr Ṣiddīq رضي الله تعالى عنه said: I wish that Allah (عَزَّوَجَلَّ) forgive me and I would never discontinue providing for Miṣṭah رضي الله تعالى عنه. Therefore, he رضي الله تعالى عنه resumed his financial cooperation with him. The foregoing verse shows even if a person has sworn not to do a certain thing but later on he

learns that doing that thing is better, so he should do it and pay expiation for breaking the oath. This is stated in an authentic Ḥadīš.

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَتَّانِ has further stated: This verse shows the greatness and the high rank of Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ. Allah عَزَّوَجَلَّ said the words 'أَوْلُو الْفَضْلِ' (i.e. one who has superiority) for him (in the verse of the Quran).

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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16 Muḥarram-ul-Ḥarām, 1436 AH  
November 10, 2014



## Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ĥ/ĥ	ص	Ş/ş	ه/ه/ة	Ĥ/ĥ
ث	Š/š	ض	Đ/đ	ی	Y/y
چ	J/j	ط	Ṭ/ṭ	ے	Y/y
چھ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ď/ď	ق	Q/q	ی مدہ	Ī/ī
ذ	Ž/ž	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

## BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madanih and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ](#)

Every Islamic brother should develop the Madani mindset that 'I must strive to reform myself and people of the entire world, [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ](#)'

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ](#)



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