



Showing Kindness to Relatives

Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

رشته داروں سے بھلائی

Rishtay daron say bhalayi

Showing kindness to relatives

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Showing kindness to relatives

The English translation of ‘Rishtay daron say bhalayi’



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

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**:

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 upon the Holy Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Showing kindness to relatives

Du'a of Attar

O Lord of Mustafa! Whoever reads or listens to the 21 page booklet 'Showing kindness to relatives', bless him and his entire family with the ability to perform Hajj, visiting Madinah with reverence, martyrdom while beholding the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and entry into Jannat-ul-Firdaus without accountability.

اٰمِيْنٌ بِجَاهِ النَّبِيِّ الْاَوْمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Indeed, the closest to me on the Day of Judgement will be the one who recites the most Salat upon me.' (Tirmizi, vol. 2, p. 27, Hadith 484)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Mercy does not descend in the presence of the person who breaks ties

It is stated in the book Tabarani that Sayyiduna A'mash رَحْمَةُ اللَّهِ عَلَيْهِ

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has narrated: Whilst present in a gathering in the morning, Sayyiduna ‘Abdullah Ibn-e-Mas’ood رَضِيَ اللهُ عَنْهُ said, ‘I urge the relations-severing person (i.e. a person who breaks family ties), in the name of Allah عَزَّوَجَلَّ, to leave our gathering so that we can seek forgiveness from Allah عَزَّوَجَلَّ, because the doors of the sky are closed for the person who breaks off relations (i.e. if he stays here, mercy will not descend, preventing our prayer from being answered).’ (*Al-Mu’jam-ul-Kabeer, vol. 9 p. 158, Raqm 8793*)

7 Madani pearls of treating relatives with kindness

Accept the gift of seven Madani pearls about ‘kind treatment to relatives’ taken from pages 559 and 560 of the 3rd volume of the 1312-page book *Bahar-e-Shari’at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

1. Different levels of kind treatment to different relatives

Muslims have been unconditionally commanded in Hadith to treat relatives with kindness. The words ذَوِي الْقُرْبَى (i.e. close relatives) were unconditionally mentioned in the Holy Quran. However, as there are different levels in terms of relationship, there are also different levels of treating relatives with kindness, depending upon how close a relative is. Parents hold the greatest status in this matter. After them is the status of Zu-Rihm Mahram (ذُو رَحْمٍ مَّحْرَمٍ) (i.e. those relatives with whom

marriage is Haraam forever, due to Nasabi [genealogical] relationship with them). After them is the status of other relatives, depending upon how close a relationship they have. *(Rad-dul-Muhtar, vol. 9, p. 678)*

2. Different forms of treating relatives with kindness

One can treat his relatives with kindness in different ways. For example, giving them gifts, helping them if they need it, saying Salam to them, meeting them, sitting with them, talking to them and treating them gracefully and nicely. *(Durar, vol. 1, p. 323)*

3. Staying in contact from abroad

If a person is in a foreign country, he should remain in contact with his relatives so that the relationship is not severed. If possible, he should come to his country so that relationships with his relatives are strengthened. This will also develop harmony among relatives. *(Rad-dul-Muhtar, vol. 9, p. 678)* (Phoning relatives or staying in contact with them via 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 enough in this case. Likewise, if his parents need to be cared for by him, he should return and take care of them.

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After the father, the grandfather and the eldest brother hold the greatest status, as the eldest brother has a status similar to that of the father. Similarly, the eldest sister and sister of the mother have a status similar to that of the mother.

Some scholars have stated that the paternal uncle is like the father, as is deduced from the Hadith: **عَمُّ الرَّجُلِ صِنُّ أَبِيهِ** (i.e. *the paternal uncle of a man is like his father*). As for other relatives, it is enough to send letters and gifts to them. (*Rad-dul-Muhtar, vol. 9, p. 678*)

5. How often should one meet his relatives?

One should meet his relatives with regular intervals, **‘وَعَلَىٰ هَذَا الْقِيَاسُ’** i.e. every other day, as appropriate; this will increase love and affection. One can also meet his close relatives weekly or monthly. The whole family and tribe should be united. One should also help his relatives when they are correct in any issue. All of them should favour the truth with unity. (*Durar, vol. 1, p. 323*)

6. Not fulfilling the need of relative is a sin

When any of the relatives request help for the fulfilment of a need, one must help them, because turning down this request is like breaking ties with him. (*Ibid*) (Remember that treating relatives with kindness is Wajib and breaking ties is a Haraam 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 would actually become 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 rights of kinship of the relative who ignores you and stays away from you. (*Rad-dul-Muhtar, vol. 9, p. 678*)

How to maintain a positive opinion

Dear Islamic brothers! All of the above seven Madani pearls deserve great consideration. The seventh point, in particular, has become very common these days. For example, if a relative has invited another relative to a wedding ceremony, only then will the latter invite the former, and if a relative has not invited the other relative to a wedding ceremony, the latter does not 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 and expresses his anger by criticizing and backbiting.

Similarly, if a relative does not attend a ceremony of the other, the other boycotts the ceremony taking place at the home of that relative, widening the gap between them. Even if someone has not attended our ceremony, we can still have a positive

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assumption about him in many ways. For example, he may have fallen ill, forgotten, had some important work to attend or faced some urgent problem that he may not be able to explain to us.

Nevertheless, whether he informs us of the reason for his absence or not, we should have a positive assumption, reaping reward and paving our way to Paradise. The Prophet of Mercy, the Intercessor of the Ummah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: *(حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ)* Positive opinion is one of the great acts of worship. *(Sunan Abu Dawood, vol. 4, p. 388, Hadith 4993)*

Commenting on the differing meanings of the above Hadith, the renowned commentator of the Quran, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘That is, thinking positively about Muslims and not having an ill-opinion about them is also one of the forms of excellent worship.’ *(Mirat-ul-Manajih, vol. 6, p. 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. Sayyiduna Ubayy Bin Ka’b رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who wants a palace to be built for him (in Paradise) and his ranks to be raised, should forgive the one who

oppresses him, bestow upon the one who deprives him, and maintain relations with the one who breaks off relations with him.’ (Al-Mustadrak-lil-Haakim, vol. 3, p. 12, Hadith 3215)

Giving Sadaqah to the relative who has concealed enmity

Whether or not anyone treats us gracefully, we should always treat him gracefully. It is mentioned in a Hadith narrated in the book *Musnad Imam Ahmad*:

إِنَّ أَفْضَلَ الصَّدَقَةِ الصَّدَقَةُ عَلَى ذِي الرَّجْمِ الْكَاشِحِ

The most superior Sadaqah is the one that is given to a relative who holds concealed enmity. (Musnad Imam Ahmad, vol. 9, p. 138, Hadith 23589)

Pain caused by a relative

The leader of the believers, Sayyiduna Abu Bakr Siddeeq رضي الله عنه would provide for his maternal cousin Sayyiduna Mistah رضي الله عنه who was a poor companion and had taken part in the migration as well as in the Battle of Badr. Sayyiduna Mistah رضي الله عنه caused great pain to Sayyiduna Abu Bakr Siddeeq رضي الله عنه by favouring those who had made a false accusation against his beloved daughter, the mother of the believers, Sayyidatuna ‘Aishah Siddiqah رضي الله عنها. (The ‘Ifk’ incidence is mentioned on page 196 [Nayki ki Dawat] at length.) Extremely aggrieved, he رضي الله عنه swore not to provide for him any longer.

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Upon this, verse number 22 of Surah An-Noor, part 18 was revealed. The verse is as follows:

وَلَا يَأْتَلِ أُولُو 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 those amongst you who possess excellence and have capacity should not take oath (in not) giving to the relatives, and the needy, and the emigrants in the path of Allah. And they should forgive and overlook, do you not like that Allah may forgive you? And Allah is Most Forgiving, Ever Merciful.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, Verse 22)

After the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ said, 'I wish that Allah عَزَّوَجَلَّ forgive me and I would never discontinue providing for Mistah رَضِيَ اللَّهُ عَنْهُ.' Therefore, he رَضِيَ اللَّهُ عَنْهُ resumed assisting him financially. The above verse shows that even if a person has sworn not to do a certain lawful thing but later on he learns that doing that thing is better, then he should do it and pay expiation for breaking the oath. This is stated in an authentic Hadith.

'Allamah Maulana Sayyid Muhammad Na'eem-ud-Deen

Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has further stated, ‘This verse shows the greatness and the high rank of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. (In the verse of the Quran) Allah عَزَّوَجَلَّ said the words (أُولُو الْقَضَلِ) for him (i.e. one who has superiority).’ (*Khaza`in-ul-Irfan, p. 563*)

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

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَوْيُنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Bayan ho kis zaban say martabah Siddeeq-e-Akbar ka
Hay yar-e-ghaar Mahboob-e-Khuda Siddeeq-e-Akbar ka*

(Zauq-e-Na't)

Translation: How can words express the status of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ who is the companion of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the cave!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ



Oath and its expiation

Dear Islamic brothers! The account of the leader of the believers, the greatest devotee, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ refers to an oath, while the commentary of the verse deals with expiation for oath. These days, most people tend to

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swear oaths over trivial matters. Some people often swear even false oaths. Generally, such people neither repent nor pay the expiation. Therefore, I have presented here some detailed Madani pearls about an oath and its expiation with the intention of gaining the reward of wishing well for the Ummah. To study these Madani pearls from start to end or to read them out to others during Dars will be extremely useful, **إِنْ شَاءَ اللَّهُ**.

Definition of oath

The Arabic word for ‘oath’ is **(يَمِين)** [Yameen], which means ‘*the right side.*’ As the Arabs used to shake right hands with each other whilst making an oath, they began to call it ‘Yameen’. The word Yameen **(يَمِين)** is taken from the word ‘Yumn’ **(يُمْن)** which means ‘*blessing and power.*’ As the blessed name of Allah **عَزَّوَجَلَّ** is mentioned at the time of taking an oath, increasing the importance of what the oath-taking person says, this may also be a reason of it being called ‘Yameen’, that is, the conversation of blessing and power. (*Mirat-ul-Manajih, vol. 5, p. 194, summarised*)

In terms of Shari’ah, an oath is such a pledge by which the oath-swearing person makes a firm intention of doing or avoiding some act. (*Durr-e-Mukhtar, vol. 5, p. 488*) For example, someone said, ‘By Allah **عَزَّوَجَلَّ**! I will pay back all of your debt tomorrow.’ This is an oath.

Three types of oath

There are three types of oath. (1) Laghw (2) Ghamoos (3) Mun'aqidah:

1. **Laghw** (لَغْوٌ) is the oath a person swears about a past or current matter assuming it to be true (due to some misunderstanding), but what he has said is the opposite of the fact of the matter. For example, someone took the oath, 'By Allah عَزَّوَجَلَّ! Zayd is not present at home.' He had the information that Zayd was not present at home, and he had sworn this oath considering it to be true but in fact Zayd was present at home. This type of oath is called 'Laghw' and it is forgiven. There is no expiation for it.
2. **Ghamoos** (غَمُوسٌ) is a false oath a person deliberately takes about a past or current matter. For example, despite knowing that Zayd is not present at home, someone takes the oath, 'By Allah عَزَّوَجَلَّ! Zayd is present at home.' This type of oath is called Ghamoos and the one who has sworn this oath is extremely sinful. It is Fard for him to repent of this sin. However, there is no commandment for him to pay expiation.
3. **Mun'aqidah** (مُنْأَقِدَةٌ) is the oath a person swears about a future matter. For example, he said, 'I swear by Allah عَزَّوَجَلَّ that I will certainly come to your home tomorrow.' If the person does not come the next day, his oath will break,

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and he will have to pay expiation. In some cases, he will also become a sinner. (*Fatawa 'Aalamgiri, vol. 2, p. 52*)

In summary, the one who has sworn an oath about a past or current matter would have either sworn a truthful oath or a false oath. If he has sworn a truthful oath, there is no harm in it. If he has sworn a false oath [unknowingly] assuming it to be true, still there is no harm, i.e. he will not be a sinner nor will he have to pay expiation. However, if he has deliberately sworn a false oath [about a past or current matter], he will be a sinner but still there is no expiation. If he has sworn an oath to do or not to do something in future, and has fulfilled his oath, there is no harm; otherwise, he will have to pay expiation and will also be sinful in some cases because of breaking the oath. (The detail of these cases is present on the next pages).

Swearing a false oath is a major sin

The Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Associating a partner with Allah عَزَّوَجَلَّ, disobeying parents, killing someone and swearing a false oath are major sins.' (*Sahih Bukhari, vol. 4, p. 295, Hadith 6675*)

Satan the first to swear a false oath

As Satan had been cursed because of not prostrating to Sayyiduna Aadam Safiyyullah عَلَيْهِ السَّلَام, he was determined to harm Sayyiduna Aadam عَلَيْهِ السَّلَام. Allah عَزَّوَجَلَّ had allowed

Sayyiduna Aadam عَلَيْهِ السَّلَام and Sayyidatuna Hawwa رَضِيَ اللَّهُ عَنْهَا to live in Paradise and eat whatever they liked, but He عَزَّوَجَلَّ had forbidden them from approaching a certain ‘tree’. Satan somehow managed to whisper to them, saying, ‘Should I not show you the Tree of Immortality?’ Sayyiduna Aadam عَلَيْهِ السَّلَام forbade him but Satan swore that he was their well-wisher. Assuming that no one can swear a false oath with the name of Allah عَزَّوَجَلَّ, Sayyidatuna Hawwa رَضِيَ اللَّهُ عَنْهَا ate something from that tree. Sayyiduna Aadam عَلَيْهِ السَّلَام then also ate it. (*Tafseer ‘Abdur Razzaq, vol. 2, p. 76, summarised*)

It is stated in the 20th and 21st verse of Surah Al-A’raf, part 8:

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِحِهِمَا
وَأَنَّ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَّا
تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَسَمْنَا لِنِي تَكُونَا مِنَ النَّاصِحِينَ ﴿٢١﴾

The Devil then whispered into their hearts in order to disclose their (body) parts of shame to them, which were (previously) hidden from them, and said, ‘Your Lord has forbidden you from this tree, that you may not become angels or live forever.’ And he swore an oath to them that, ‘I am indeed a well-wisher for both of you.’

[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A’raf, Verses 20-21)

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Commenting on these verses, ‘Allamah Maulana Sayyid Muhammad Na’eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ has stated in his book of Quranic commentary, *Khaza'in-ul-'Irfan*: These verses imply that the accursed Satan deceived (Sayyiduna) Aadam عَلَيْهِ السَّلَام by swearing a false oath. Satan was the first to swear a false oath. (Sayyiduna) Aadam عَلَيْهِ السَّلَام could not even imagine that anyone could tell a lie by swearing an oath while mentioning the name of Allah عَزَّوَجَلَّ. This is why he trusted what Satan said.

False oath to deprive someone of his right leads to Hell

The Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘One who deprives a Muslim of his right by swearing an oath, Allah عَزَّوَجَلَّ will make it Wajib for him to enter Hell, and will declare Paradise Haraam for him.’ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked, ‘Even if it is a little thing?’ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Even if it is a twig of Peelu (i.e. *Salvadora persica*).’ (*Sahih Muslim, p. 82, Hadith 137- 218*)

Salvadora persica is a tree whose roots and branches are used in making Miswak. [In Arabic, it is called (الْأَرَك) (Al-Arak)].

The one who swears a false oath will be raised with his hands and feet severed

Once, a Hadrami (i.e. a person from Hadramaut, a city of Yemen) and a Kindi (i.e. a person from the tribe Kindah)

brought a dispute to the court of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ over a piece of land in Yemen. The Hadrami said, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! His father had seized my land which is now in his possession.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Do you have a witness?’ He replied, ‘No, but I will make him swear to Allah عَزَّوَجَلَّ that he does not know that I am the owner of the land which his father seized.’ The Kindi was prepared to swear the oath, so the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one unlawfully taking someone’s wealth by swearing (a false) oath will be presented in the Divine court in such a state that his hands and feet will have been cut.’ Listening to this, the Kindi admitted that the land belonged to him (i.e. the Hadrami). (*Sunan Abu Dawood, vol. 3, p. 298, Hadith 3244*)

Commenting on this Hadith, the renowned commentator of Hadith and Quran, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘سُبْحَانَ اللهِ! This is the effect of the blessed tongue that uttered just a few words and changed the entire inner condition of the Kindi, making him tell the truth and withdrawing his claim to the land.’ (*Mirat-ul-Manajih, vol. 5, p. 403*)

A necklace of seven earths

Dishonest landlords, farmers and village chiefs who have seized hired farm lands of people and those who have seized others’ lands by bribery and have had buildings constructed on

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them should all repent immediately and make up for people's rights they have violated. A Hadith is stated in the book *Sahih Muslim* that the Holy Prophet ﷺ has said, 'The one who unjustly takes even a hand-span of a person's land will be made to wear a necklace of seven earths on the Day of Judgement.' (*Sahih Muslim, p. 869, Hadith 1610*)

Do not block public paths unlawfully

Some people unlawfully block public paths, thereby causing severe discomfort to people in many forms. For example:

1. [In some countries] During the days of Eid-ul-Adha, some people unlawfully block whole streets at some places for the purpose of selling, renting out or slaughtering sacrificial animals.
2. Some people throw away garbage or litter on paths, causing trouble to others. Some people purchase gravel and steel for construction and then heaps of these materials remain lying unnecessarily on public paths for months even after the construction.
3. On the occasion of marriage, funeral, Niyaz¹ etc., some people [in some countries of the world] cook food in cauldrons [i.e. large round pots] in streets that sometimes

¹ Meal or sweets etc. distributed among people for the Isal-e-Sawab of a Muslim saint.

leave craters in the ground. These craters are then filled with mud and dirty water causing diseases spread by mosquitoes.

4. Some people have roads dug but do not have them levelled by plastering etc., even after the need is met.
5. Some people unlawfully occupy the space of the public path for living or business, narrowing the way of people. There is a matter of concern for all of these people.

In the 853-page book '*Jahannam mayn Lay Jaanay walay A'maal (volume 1)*' [i.e. the Deeds Leading to Hell] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, Imam Ibn-e-Hajar Makki Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has mentioned the act of occupying public pathways as major sin number 215. On page 816 of the book, he رَحْمَةُ اللهِ عَلَيْهِ has stated, '[It is a major sin] to make unlawful use of the public pathway, causing severe trouble to passing people.'

Describing the reason of it being a major sin, he رَحْمَةُ اللهِ عَلَيْهِ has stated that this act involves causing trouble to people and unlawful violation of their rights. The Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, '[If] someone took one hand-span piece of land unjustly, a necklace made from that portion of seven earths will be put around his neck on the Day of Judgement.' (*Sahih Bukhari, vol. 2, p. 377, Hadith 3198*)

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False oaths cause homes to become deserted

Describing the harms caused by false oaths, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated, 'A false oath causes homes to become deserted.' (*Fatawa Razawiyyah – referenced, vol. 6, p. 602*)

He رَحْمَةُ اللهِ عَلَيْهِ has further stated, 'Although paying expiation is not obligatory for the one deliberately swearing a false oath about a past matter, its punishment is that he will be made to dive into the boiling water of Hell.' (*Fatawa Razawiyyah, vol. 13, p. 611*)

Dear Islamic brothers! Just ponder! Allah عَزَّوَجَلَّ has created us. He عَزَّوَجَلَّ is the Creator of the entire universe. He عَزَّوَجَلَّ knows everything, and nothing is hidden from Him. He عَزَّوَجَلَّ even knows the secrets of hearts. He عَزَّوَجَلَّ is (رَحْمَن) and (رَحِيم) (i.e. He is the most Merciful) as well as (قَهَّار) and (جَبَّار). How unwise is the person who swears a false oath mentioning the name of the Creator of the universe just for the sake of some coins or for some temporary worldly benefit!

The Jews swore false oaths to conceal the glory of the Prophet ﷺ

The scholars and chiefs of the Jews بُورَافِعُ وَكِينَاةُ بْنِ أَبِي الْحُقَيْقِ، كَعْبُ بْنُ أُبُرَافِعٍ [Abu Raafi', Kinanah Bin Abi-ul-Huqayq, Ka'b Bin Ashraf and Huyayyibn-e-Akhtab] hid the promise they had made to Allah عَزَّوَجَلَّ in the Holy Torah about having belief in

the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They distorted the teachings of the Torah and swore a false oath that what they had written with their own hands was from Allah عَزَّوَجَلَّ. They did so in greed of receiving bribes and wealth from the ignorant people of their community. The following verse was revealed about them:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ
فِي الْآخِرَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

Those who accept a miserable price in exchange for (their) promise with Allah (to believe in the Prophet Muhammad) and their oaths do not have a share in the Hereafter; and Allah will neither speak to them nor look towards them (mercifully) look on the Day of Resurrection, nor will He purify them, and for them is a painful punishment.

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aal-e-Imraan, Verse 77)

(Tafseer-e-Khaazin, vol. 1, p. 265)

Blue-eyed hypocrite

There was a hypocrite whose name was ‘Abdullah Bin Nabtal. He would attend the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and would pass on secret information to the Jews. One day,

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whilst present in his blessed house, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A very hard-hearted man who sees with the eyes of Satan will come.' After a short while, 'Abdullah Bin Nabtal came. His eyes were blue. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him, 'Why do you and your companions curse us?' He swore that he did not do so. He then brought his companions who also swore that they had not cursed. Upon this, the following verse was revealed:

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَاهُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

Did you not see those (hypocrites) who befriended such people upon whom is Allah's wrath? They are neither amongst you nor amongst them, and they knowingly swear a false oath.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Mujaadalah, Verse 14)

(Khaza'in-ul-Irfan)

Entry into Hell

It is stated that a person will be made to stand in the court of Allah عَزَّوَجَلَّ on the Day of Judgement. Allah عَزَّوَجَلَّ will give the command that he be taken to Hell. The person will humbly ask, 'O Allah عَزَّوَجَلَّ! Why am I being sent to Hell?' Allah عَزَّوَجَلَّ will say, '[You are being sent to Hell] because of offering Salahs

after the elapsing of their time, and swearing false oaths by My name.’ (*Mukashafa-tul-Quloob*, p. 189)

Severe punishment for the trader who takes a false oath

Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ عَنْهُ has narrated that the Prophet of Mercy, the Intercessor of the Ummah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘There are three types of people to whom Allah عَزَّوَجَلَّ will not have Kalam nor will He عَزَّوَجَلَّ look at them with mercy nor will He عَزَّوَجَلَّ purify them; in fact, there is severe punishment for them.’ Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ عَنْهُ has further stated, ‘The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said this three times, so I said, ‘These people are ruined. Who are they?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said [that those three types of people are]:

1. The one drags his Tahband¹ out of arrogance.
2. The one boasting of the favour [he did for someone].
3. The one selling his goods by swearing a false oath.

[*Sahih Muslim*, p. 67, Hadith (106) 171]

A false oath removes blessing

The above narration contains a lesson, especially for those traders and shopkeepers who sell their defective products and

¹ Tahband is a piece of shawl worn to cover the lower part of the body from the waist to the ankles.

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earn undue profit on substandard items by swearing false oaths without feeling shame. There is a matter of concern for them as the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Goods are sold by a false oath, and blessing are removed (by it).’ (*Kanz-ul-Ummal, vol. 16, p. 297, Hadith 46376*) He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has further stated, ‘An oath is a seller of goods and a remover of blessings.’ (*Sahih Bukhari, vol. 2, p. 15, Hadith 2087*)

Commenting on this Hadith, the renowned commentator of the Quran, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘Removal of blessings here means either the ruin of business in the future, or loss in the sale or purchase [made by a false oath]. In other words, if you sell defective items to someone, he will no longer do business with you nor will he let anyone else do it after he has realized the deception you committed. It is also possible that the money you earned will have no blessings in it as Haraam money has no blessings.’ (*Mirat-ul-Manajih, vol. 4, p. 344*)

Swine-resembling corpse

It is stated in the 32-page booklet ‘*Kafan Choron kay Inkashafat*’ [Revelations of Shroud Thieves] published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madinah: Once, a person came to the caliph ‘Abdul Malik and said in panic, ‘Your Majesty! I am a grave sinner and want to know whether or not my sin is forgivable.’ The caliph said, ‘Is your sin bigger than even the sky and the earth?’ He said, ‘Yes.’

The caliph asked again, 'Is your sin bigger than even Lawh (the preserved tablet) and Qalam (the pen)?' He replied in the affirmative. The caliph asked once again, 'Is your sin bigger than even the 'Arsh and the Kursi?' He replied in the affirmative again. The caliph then said, 'Your sin cannot certainly be bigger than the mercy of Allah *عَزَّوَجَلَّ*.' Listening to this, he burst into tears and began to cry uncontrollably. The caliph said, 'Let me know what your sin is.'

On hearing this, he said, 'I feel greatly ashamed of telling it to you but I am going to mention it in the hope of finding a way of repentance.' Saying this, he related his terrible story in these words: 'Your Majesty! I am a shroud-thief. I have learnt a lesson tonight from what I saw in five different graves I dug to steal shrouds.' Describing the condition of a grave, he said, 'When I dug the second grave in order to steal the shroud, I saw an extremely frightening scene. The face of the deceased had been transformed into the face of a swine, and he was manacled and chained. A voice from the unseen said, 'He used to swear false oaths and earn Haraam sustenance.' (*Tazkira-tul-Wa'izeen, p. 612, Derived from*)

Hadith-e-Qudsi

Allah Almighty said to mercy (i.e. relationship of kinship): 'I will mend him who mends you, and I will sever him who severs you.' (*Bukhari, vol. 4, p. 98, Hadith 5988*)



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