



# REMEDY FOR DISCORDS



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ناراضيوں كا علاج

## Remedy for Discords

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# Remedy for Discords



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

## Dua for reading this book

**R**ecite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study **إِنْ شَاءَ اللَّهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

**O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)**

**Note:** Recite **ṣalāt** upon the Prophet ﷺ once before and after.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

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### Attar's Prayer:

"O Lord of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whoever reads or listens to the 27-page booklet "**Remedy for Discords**" protect them from the sorrows and troubles of this world and the hereafter, and grant them happiness in both worlds."

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Virtue of Reciting Durood on the Prophet ﷺ:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "When people who love each other for the sake of Allah meet, shake hands, and recite Durood on the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, their past and future sins are forgiven before they part ways."<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Musnad Abu Ya'la, vol. 3, p. 95, Hadith: 2951



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## The Faith-Inspiring Account of Imam Hasan and Imam Husain's Reconciliation

The companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Hazrat Abu Huraira رَضِيَ اللهُ عَنْهُ, said: "I learnt that there was a disagreement between Hazrat Imam Hasan and Hazrat Imam Husain رَضِيَ اللهُ عَنْهُمَا. So, I went to the grandson of the Prophet, Hazrat Imam Husain رَضِيَ اللهُ عَنْهُ, and said: 'People look up to both of you as their leaders. Why don't you go to your elder brother, Hazrat Imam Hasan and reconcile with him since you are younger than him?' To this, Hazrat Imam Husain رَضِيَ اللهُ عَنْهُ replied, 'If I had not heard the noble saying of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that the one who initiates reconciliation will be the first to enter Paradise, I would have certainly gone to him. But I do not wish to enter Paradise before him.' Hazrat Abu Huraira رَضِيَ اللهُ عَنْهُ continued, 'I then went to Hazrat Imam Hasan رَضِيَ اللهُ عَنْهُ and narrated the whole incident. The grandson of the Prophet, Hazrat Imam Hasan رَضِيَ اللهُ عَنْهُ, said: صَدَقَ أَخِي, 'My brother has spoken the truth.' He then stood up, went to his brother, Hazrat Imam Husain رَضِيَ اللهُ عَنْهُ, and reconciled with him."<sup>1</sup>

(May Allah's mercy be upon them and may He grant us forgiveness without accountability for their sake! Amen)

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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<sup>1</sup> Zakhair Al-'Uqba, p. 238

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*Sadaqah Hasan Husain ka Ya Rabb-e-Mustafa*

*Kar day mu'aaf har khata Ya Rabb-e-Mustafa*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### The Secret of surpassing in Paradise

#### O devotees of the Companions and the Family of the Prophet!

From this faith-inspiring account, we learn that even if we become displeased with someone, we should muster the courage and take the first step towards reconciliation.

My Master A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ once encouraged two estranged brothers to reconcile by saying:

"Whoever takes the first step to meet (i.e., reconcile), will be the one to take the first step towards Paradise."<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Hayat-e-A'la Hazrat, vol. 1, p. 358

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## Satan Sows Discord

Dear Islamic brothers! Remember, Satan the accursed incites division, fighting, and violence among Muslims, and he does not let them be inclined towards reconciliation. Even if a kind-hearted person intervenes to make peace between them, Satan puts different kinds of doubts in their hearts, provoking and inciting them.

Allah Almighty warns us of Satan's deceitful attacks in the 53<sup>rd</sup> verse of Surah Al-Isra (part 15) in the Holy Quran:

إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ<sup>ط</sup>

*Easy translation of Quran, Kanz-ul-Irfan: Indeed Satan is an open enemy for mankind.<sup>1</sup>*

Allah Almighty says in part 7, Surah Al-Mā'idah, verse 91:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

*Easy translation of Quran, Kanz-ul-Irfan: Indeed, Satan only desires to instil enmity and extreme hatred between you through alcohol and gambling.<sup>2</sup>*

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<sup>1</sup> [Translation of Quran (Kanz-ul-'Irfan)] (Part 15, Surah Bani Israel, Verse 53)

<sup>2</sup> [Translation of Quran (Kanz-ul-'Irfan)] (Part 7, Surah Al-Maa'idah, Verse 91)

## Everyone Should Live in Harmony

In households where there are ongoing disagreements among family members, whether between mother and daughter, father and son, siblings, in-laws, or other relatives, or if there are conflicts with neighbours, friends, or within tribes and communities, or even competition among shopkeepers in the market—all such Muslims should reconcile sincerely for the sake of Allah. They should come together to thwart the destructive schemes of Satan, who sows discord among them. Indeed, conflicts and disputes bring countless harms in both this world and the hereafter. Those devotees of the Prophet who read or listen to this booklet until the end, if Allah wills, will develop a mindset to avoid conflicts and embrace forgiveness and tolerance.

## Anger is the Root of Discord

A person who frequently gets emotional and angry often becomes the cause of conflicts. Those who are prone to anger should be cautious, as losing control due to anger driven by the ego (Nafs) can lead to actions that displease Allah Almighty, potentially resulting in falling into the deep pits of Hell.

## Definition of Anger

**Ghadab**, meaning anger, is defined as: **ثَوْرَانُ دَمِ الْقَلْبِ إِزَادَةَ الْإِسْتِقَامِ** "The surging of blood from the heart due to the intention of taking

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revenge."<sup>1</sup>

Hazrat Al-Haj Mufti Ahmad Yar Khan رحمۃ اللہ علیہ states: "Anger, or **Ghadab**, is the term for that surge in the ego (Nafs) which incites one to take revenge or to repel (i.e., drive away) the other."<sup>2</sup>

### A Special Door of Hell

The beloved and final Prophet of Allah صلی اللہ علیہ والہ وسلم, said: "There is a door in Hell through which only those will enter whose anger subsides only after disobeying Allah Almighty."<sup>3</sup>

*Sun lo! Nuqsan hi hota hay bil aakhir un ko*

*Nafs kay wasitay ghussa jo kiya kertay hayn*

*(Wasail Bakhshish, p. 294)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### The Blessing of Controlling Anger: The Story of Malik bin Dinar

Hazrat Malik bin Dinar رحمۃ اللہ علیہ rented a house, which was

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<sup>1</sup> Al-Mufridaat, p. 608

<sup>2</sup> Mirat Al-Manajih, vol. 6, p. 655

<sup>3</sup> Shu'ab-ul-Iman, vol. 6, p. 320, Hadith 8331

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adjacent to the house of a Jewish neighbour. Out of enmity, the Jew would deliberately cause dirty water to flow into Hazrat Malik's house through the drainpipe. Despite this, Hazrat Malik رحمته اللّٰه عليه remained silent.

One day, the Jewish man approached and asked: "Sir, doesn't the dirty water from my drain cause you any discomfort?" With great gentleness, Hazrat Malik رحمته اللّٰه عليه replied, "I simply sweep it away and wash the area."

The Jewish man then asked, "Despite this hardship, don't you get angry?"

Hazrat Malik رحمته اللّٰه عليه responded, "I do get angry, but I control it because Allah, the Most Merciful, says in the Quran, Surah Aal-Imran (verse 134):

وَأَنْكُظِيْنَ الْعَظِيْمَ وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

*Easy translation of Quran, Kanz-ul-Irfan: And control rage, and forgive people—and Allah loves the righteous.<sup>1</sup>*

Upon hearing this response, the Jewish man embraced Islam.<sup>2</sup>

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<sup>1</sup> [Translation of Quran (Kanz-ul-'Irfan)] (Part 4, Surah Aal Imran, verse 134)

<sup>2</sup> Tazkira-tul-Awliya, p. 45

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*Nigah-e-Wali mayn woh taseer dekhi*

*Badalti hazaron ki taqdeer dekhi*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Anger Breeds Hatred and Grudge

**O devotees of the Prophet!** See the blessings of gentleness! The Jewish man was so moved by the kindness that he embraced Islam. One of the destructive consequences of anger is that it breeds hatred, which can sometimes lead to violence and bloodshed.

## Definition of Grudge

الْحِغْدُ: أَنْ يُلَوِّهَ نَفْسَهُ اسْتِثْقَالَ أَحَدٍ وَالنِّفَارَ عَنْهُ، وَالْبُغْضَ لَهُ وَإِرَادَةَ السُّبْرِ "Holding feelings of hatred, displeasure, enmity, and malice against a person and wishing evil for him is called a grudge (Keenah)."<sup>1</sup>

Behold and tremble with the fear of Allah as you read about the destructiveness of grudges and enmity:

## Hindrance to Forgiveness

The famous Companion, Hazrat Abu Huraira رضي الله عنه narrates

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<sup>1</sup> Al-Hadiqah-tul-Nadiyyah, vol. 3, p. 78

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that the Holy Prophet ﷺ said: "People's deeds are presented twice a week, on Mondays and Thursdays. Every believer is forgiven, except for the two brothers who hold enmity between for each other. It is said: 'Leave them until they reconcile.'<sup>1</sup>

### The Misfortune of Those Who Hold Enmity

The Companion of the Prophet, Hazrat Mu'adh bin Jabal رضى الله عنه, narrates that the Leader of the Prophets ﷺ said: "On the night of the 15<sup>th</sup> of Sha'ban, Allah Almighty looks at His servants with mercy and forgives everyone, except for the polytheist and the one who holds enmity."<sup>2</sup>

### Breaking Ties Without a Valid Shar'i Reason is a Sin

**Dear Islamic brothers!** Remember, severing relationships with other Muslims solely due to personal grievances and without any valid reason as per Shariah is a sin and forbidden (Haram). It is an action that leads to Hell.

A'la Hazrat Imam Ahmad Raza Khan رحمه الله عليه states: "It is forbidden (Haram) to harbour baseless grudges and enmity against a Muslim, and it is also forbidden to refrain from greeting or speaking to a Muslim for more than three days

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<sup>1</sup> Muslim, p. 1388, Hadith 2565

<sup>2</sup> Ibn-e-Majah, vol. 2, p. 161, Hadith 1390



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without a valid Shar'i reason."<sup>1</sup>

Hazrat Abu Huraira رضي الله عنه narrates that the beloved Prophet صلى الله عليه وآله وسلم said: "It is not permissible for a Muslim to abandon his brother for more than three days. Whoever abandons his brother for more than three days and dies in this state will enter Hell."<sup>2</sup>

## Three Types of People

The Companion who is also the son of a Companion, Hazrat Abdullah ibn Abbas رضي الله عنهما, says that the beloved Prophet صلى الله عليه وآله وسلم said: "The prayers of three types of people do not rise above their heads even by a handspan:

1. An Imam of a community whom the people dislike
2. A woman who spends the night while her husband is displeased with her
3. Two brothers who are estranged from each other without a valid Shar'i reason."<sup>3</sup>

## The Virtue of Concealing Faults

**Dear Islamic brothers!** Remember, without a Shariah-

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<sup>1</sup> Fatawa Razawiyah, vol. 6, p. 526

<sup>2</sup> Abu Dawood, vol. 4, p. 364, Hadith 4914

<sup>3</sup> Ibn-e-Majah, vol. 1, p. 516, Hadith 971

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permitted reason, personal grievances among individuals often lead to sins such as suspicion, backbiting, gossip, and slander, which can lead to Hell. Due to such grievances, there is often a sinful tendency to expose each other's faults, making it crucial to exercise great caution. If a Muslim's fault becomes known, it is essential to conceal it.

أَلْحَمْدُ لِلَّهِ, there is great reward in concealing a Muslim's faults. As narrated by Hazrat Uqbah bin Aamir رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Whoever conceals the fault of another, it is as though he revived a girl who was buried alive."<sup>1</sup>

### Explanation of Faults

Hazrat Al-Haj Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ عَلَيْهِ has provided an insightful clarification of this Hadith. Here are the key points derived from his explanation: The fault in question should not concern the rights of another Muslim and should be something the person wants to keep hidden. Some Hadith commentators have stated that this refers to the private parts (Satr) of a Muslim man or woman. It means, if someone sees another person in an exposed state, they should cover them with a cloth. It is possible that both interpretations are intended.

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<sup>1</sup> Mu'jam Awsat, vol. 6, p. 97, Hadith 8133

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The saying of the Holy Prophet ﷺ: "Frequently recite Durood upon me, for indeed, your recitation of Durood upon me is a means of purification for you." (Abu Ya'la)

Likewise (if you see someone's fault), you should privately tell them, 'Look! Do not repeat this action in the future, or else you will not be spared,' and then conceal his fault from others. This way, you offer guidance and also protect the Muslim's dignity.

However, if this person is conspiring to kill or harm someone, you must inform the potential victim to prevent harm. If the person is a habitual offender, you should announce it. The intent of this teaching is not to hide the crimes of secret thieves or murderers. The Holy Prophet's ﷺ sayings are very comprehensive, meaning that the reward for concealing this fault is akin to reviving a girl buried who was alive, because the honour of a Muslim is as sacred as his life. In any case, protecting the honour of a Muslim that is on the verge of being lost is highly rewarding, but the restrictions (i.e., clarifications) we have mentioned must be kept in mind.<sup>1</sup>

## What Should a Muslim Be Like?

The Companion who is also the son of a Companion, Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا, narrates that the beloved Prophet ﷺ has said: "A Muslim is the brother of another

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<sup>1</sup> Mirat-ul-Manajih, vol. 6, p. 570

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Muslim; he does not oppress him nor does he abandon him. Whoever fulfils the need of his brother, Allah will fulfil his needs. Whoever relieves a Muslim of distress, Allah will relieve him of distress on the Day of Judgement. And whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Judgement."<sup>1</sup>

### Conceal Faults, Enter Paradise

The Companion of the Holy Prophet, Hazrat Abu Saeed Khudri رضي الله عنه, narrates that the last Prophet صلى الله عليه وآله وسلم has said: "Whoever sees his brother's fault and conceals it (i.e., covers it), he will be admitted into Paradise."<sup>2</sup>

### When Conflicts Arise

Often, due to mutual displeasure, backbiting becomes rampant. Backbiting is a major sin, forbidden, and an act leading one to Hell. When resentment settles in hearts and conflicts arise, a flood of backbiting and slander emerges, driving both the perpetrators and listeners towards Hell. In this regard, listen to the two sayings of the Master of the both Worlds صلى الله عليه وآله وسلم and tremble with the fear of the Lord:

#### 1. The Punishment of Backbiting

"On the Night of Ascension (Mi'raj), I passed by people who

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<sup>1</sup> Muslim, p. 1394, Hadith 6580

<sup>2</sup> Musnad 'Abd Bin Hameed, p. 279, Hadith 885

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were scratching their faces and chests with copper nails. I asked, 'O Jibraeel, who are these people?' He replied, 'These are the ones who ate the flesh of others (i.e., engaged in backbiting) and tarnished their honour.'<sup>1</sup>

## Definition of Backbiting

To talk about a person (alive or deceased) by exposing his hidden faults (the disclosure of which he dislikes) to condemn him.<sup>2</sup>

## 2. The Punishment of Slander

Whoever slanders a Muslim (i.e., says something about him that is not true), Allah will place them in Radghat al-Khabal until he retracts his statement." (Radghat al-Khabal is a place in Hell where the blood and pus of the inhabitants of Hell will accumulate)<sup>3</sup>

Explaining "until they retract their statement," Hazrat Sheikh Abdul Haq Muhaddis Dehlavi رحمۃ اللہ علیہ states: This means that either they repent of this sin and thus become free from it, or they endure the punishment they deserve for slander and thereby become purified from the sin of slander.<sup>4</sup>

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<sup>1</sup> Abu Dawood, vol. 4, p. 353, Hadith 4878

<sup>2</sup> Bahar e Shariat vol. 3, p.532

<sup>3</sup> Abu Dawood, vol. 3, p. 427, Hadith 3597

<sup>4</sup> Ashi'a-tul-Lam'aat, vol. 3, p. 290

## Cursing is Revenge

**Remember!** Expressing a curse against someone who has wronged you is an act of revenge. The Holy Prophet ﷺ has said: "Whoever curses the oppressor has taken their revenge."<sup>1</sup>

## The Virtue of Avoiding Quarrels

A Muslim should avoid quarrelling for personal reasons. Even if someone offends him, it is better to refrain from disputes and practice forgiveness, thus keeping away from quarrels. The last Prophet ﷺ has said: 'Whoever refrains from quarrelling, even when he is right, I guarantee a house in the (inner) corner of Paradise for him.'<sup>2</sup>

## Who is a Muslim?

What business do Muslims have quarrelling among themselves? In fact, they are protectors of one another. The Holy Prophet ﷺ has said: "A (perfect) Muslim is the one from whose tongue and hands no harm comes to other Muslims. And a (perfect) migrant (Muhajir) is the one who leaves what Allah has forbidden."<sup>3</sup>

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<sup>1</sup> Tirmizi, vol. 5, p. 324, Hadith 3563

<sup>2</sup> Abu Dawood, vol. 4, p. 332, Hadith 4800

<sup>3</sup> Bukhari, vol. 1, p. 10, Hadith 10

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In explaining this Hadith, Hazrat Al-Haj Mufti Ahmad Yar Khan رحمته اللہ علیہ states:

"A complete Muslim is the one who, in every sense—linguistically and according to Shariah—is a Muslim. A true believer is the one who does not engage in backbiting against any Muslim, does not insult, or taunt, or speak ill of him, does not physically harm him, and does not write anything against him."

He further states:

"A complete migrant (Muhajir) is a Muslim who, in addition to leaving his homeland, also abandons sins. This abandonment of sins is, in a linguistic sense, a form of migration that will continue perpetually."<sup>1</sup>

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "It is not permissible for a Muslim to gesture with his eyes in a manner that causes harm to another Muslim."<sup>2</sup>

In another instance, he said:

"It is not permissible for a Muslim to frighten another Muslim."<sup>3</sup>

## Hurting a Muslim

Dear Islamic brothers! Indeed, the matter of the rights of fellow humans is very delicate. Alas! Today, audacity is rampant.

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<sup>1</sup> Mirat-ul-Manajih, vol. 1, p. 29

<sup>2</sup> Al-Zuhd li Ibn Mubarak, p. 240, hadith 689

<sup>3</sup> Abu Dawood, vol. 4, p. 391, Hadith 5004

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Common people, and sometimes even notable individuals, remain heedless of this matter. The disease of expressing anger without due cause is widespread. Due to anger, many prominent individuals also hurt others' feelings, and they are completely oblivious to this sin. Surely, hurting a Muslim without a valid Shar'i reason is a major sin, Haraam, and an act leading to Hell.

The Master of the two worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'مَنْ أَدَّى مُسْلِمًا فَقَدْ أَدَّى إِلَيَّ، وَمَنْ أَدَّى إِلَيَّ فَقَدْ أَدَّى إِلَى اللَّهِ' "Whoever offends a Muslim (without a valid Shar'i reason), has offended me, and whoever offended me has offended Allah."<sup>1</sup>

Offending Allah and His Messenger is indeed a grave wrongdoing committed by the disbelievers. Allah the Almighty declares in part 22, Surah Al-Ahzab, verse 57:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ

عَذَابًا مُهِينًا ﴿٥٧﴾

*Easy translation of Quran, Kanz-ul-Irfan: Those who offend Allah and His Messenger, Allah has deprived them of mercy in this world and the Hereafter and has prepared a humiliating punishment for them.<sup>2</sup>*

<sup>1</sup> Mu'jam Awsat, vol. 2, p. 387, Hadith 3607

<sup>2</sup> [Translation of Quran (Kanz-ul-'Irfan)] (part 22, Surah Ahzaab, verse 57)



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## Spreading Evil Gossip Leads to Punishment

Particularly, revealing the faults or mistakes of a preacher and especially Sunni scholars, to others and spreading them among people is extremely harmful. This behaviour is extremely detrimental to the call to righteousness and the propagation of Islam, causing severe damage both in this world and the Hereafter.

My Master, A'la Hazrat رحمۃ اللہ علیہ has said: And if such a grave mistake occurs from the Ahl-e-Sunnat by the decree of Allah, it is obligatory to conceal it. If, Lord forbid, people become mistrustful of them, the benefit that their speeches and writings bring to Islam and Sunnah will be disrupted. Spreading it is 'Isha'at-e-Fahisha' (i.e., spreading evil gossip), and spreading evil gossip is expressly forbidden in the Glorious Quran."

Allah Almighty states:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي  
الدُّنْيَا وَالْآخِرَةِ<sup>ط</sup>

*Easy translation of Quran, Kanz-ul-Irfan: Those who desire that indecency spreads within Muslims, there is painful punishment for them in this world and the Hereafter. <sup>1</sup>*

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<sup>1</sup> [Translation of Quran (Kanz-ul-'Irfan)] (Part 18, Surah Al-Noor, verse 19)

## Remedy for Discords

The Saying of the Holy Prophet ﷺ: "Recite abundant Durood upon me, for indeed, your reciting Durood upon me is a means of forgiveness for your sins." (bn Asakir)

Especially when those servants of Allah have turned towards the truth without any hesitation or excuse. The Holy Prophet ﷺ said: "Whoever shames his brother for a sin, will not die before committing that same sin."<sup>1</sup>

Some people have a very quarrelsome nature. They criticise unnecessarily, nit-pick, and cause discord over every little thing, thus becoming a source of harm to Muslims. Such people should be fearful of the warning from Allah in part 30, Surah Al-Burūj, verse 10:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ  
جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

*Easy translation of Quran, Kanz-ul-Irfan: Surely, those who persecuted the believing men and the believing women, then they did not repent, there is the punishment of Hell for them and there is the punishment of fire for them.*<sup>2</sup>

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<sup>1</sup> Tirmizi, vol. 4, p. 226, Hadith 2513; Fatawa Razawiyyah, vol. 29, Hadith 594

<sup>2</sup> [Translation of Quran (Kanz-ul-'Irfan)] (Part 30, Surah Buruj, verse 10)

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### Curse upon the One Who Awakens Fitna (discord)

The Holy Prophet ﷺ has said: "Fitna (discord) is asleep; may the curse of Allah be upon the one who awakens it."<sup>1</sup>

### A Quranic Remedy to Turn Enemies into Friends

Dear Islamic brothers! Remember this principle: Impurity is not cleansed by impurity, but by water. Therefore, if someone treats you with foolishness, strive to respond with kindness and love. God willing, you will see excellent results, and your heart will be soothed.

By Allah! Those people are truly fortunate who, instead of retaliating, forgive the oppressor and repel evil with good.

The encouragement to repel evil with good is present in the Holy Quran. In part 24, Surah Fussilat (Ha Mim As-Sajdah), verse 34, Allah Almighty says:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

*Easy translation of Quran, Kanz-ul-Irfan: Repel evil with what is best; then he, between whom and you there is enmity, will become as though he is a close friend.<sup>2</sup>*

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<sup>1</sup> Al-Jami'-us-Sagheer, p. 370, Hadith 5975; Tareekh Quzween lil Rafa'i, vol. 1, p. 291

<sup>2</sup> [Translation of Quran (Kanz-ul-Irfan)] (Part 24, Surah Ha-Meem Al-Sajdah, verse 34)

## The Outcome of Good Conduct

Hazrat Allama Maulana Syed Muhammad Naeem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ, in "Khazain-ul-Irfan," explains the method of repelling evil with good: For example, anger with patience, ignorance with forbearance (i.e., gentleness), and mistreatment with forgiveness (and tolerance). If someone wrongs you, forgive him. The result of this trait will be that enemies will become like loving friends. Context of Revelation: It is said that this verse was revealed regarding Abu Sufyan, who, despite his intense enmity, was treated kindly by the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Prophet honoured him by taking his daughter, Hazrat Umm Habibah رَضِيَ اللَّهُ عَنْهَا, in marriage. As a result, he became a sincere lover and a devoted companion.<sup>1</sup>

## Two Examples of Repelling Evil with Good.

### 1. General Amnesty Declaration

During the conquest of Makkah, the leaders of the Quraysh and the common people gathered in the Haram of the Ka'bah. These were the very same people who had been fierce enemies of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for 21 years. They had greatly persecuted the beloved Prophet and his companions (both men and women) رَضِيَ اللَّهُ عَنْهُمْ, forcing them to migrate. These were the

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<sup>1</sup> Khazain-ul-Irfan, p. 884, Al-Tafseer Al-Waseet lil Wahidi, vol. 4, p. 36

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same oppressors who had launched attacks against the Muslims to annihilate Islam and had fought several wars. And now, these people stood with their heads bowed, waiting to hear their fate from the blessed lips of the Master of the two worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked them: "What do you think I will do with you?" They replied: "You will treat us kindly." The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "I will say to you what Yusuf عَلَيْهِ السَّلَام said:"

لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ طُ يُغْفِرُ اللهُ تَكْمُ وَهُوَ أَرْحَمُ الرَّحِيْمِيْنَ ﴿٩٢﴾

*Easy translation of Quran, Kanz-ul-Irfan: "This day there is no blame upon you—may Allah forgive you; He is the most Merciful of the merciful 'ones' !<sup>1, 2</sup>*

*Khaar Bichhanay walon ko bhi phulon ka in'aam diya*

*Aap nay khoon kay piyason ko bhi rahat ka pegham diya*

صَلُّوا عَلَى الْحَبِيْبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 2. Forgiving The One Who Hurt Him

The governor of Madinah, Ja'far bin Sulaiman, became displeased with the great leader of millions of Malikis and the

<sup>1</sup> [Translation of Quran (Kanz-ul-'Irfan)] (Part 13, Surah Yusuf, verse 92)

<sup>2</sup> Al-Sunan Al-Kubra lil Bayhaqi, vol. 9, p. 199, Hadith 18275, summarised

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renowned devotee of the Holy Prophet, Hazrat Imam Malik رحمته اللہ علیہ and, as a punishment, had him flogged. Every time the whip struck, a prayer would come from his blessed lips: اللَّهُمَّ اغْفِرْ لَهُمْ فَإِنَّهُمْ لَا يَعْلَمُونَ "O Allah! Forgive these people, for they are unaware of the reality." He continued praying until he lost consciousness. People brought him home in this state. When he regained consciousness, he said: "People! Bear witness that I have forgiven the one who beat me."<sup>1</sup> May Allah, the Lord of Glory, shower His mercy upon him, and may He grant us forgiveness without accountability for his sake!<sup>2</sup>

*Salam un par baraye Nafs jo badla nah laytay thay*

*Salam un par jo dushman ko du'aye khair daytay thay*

## Divine Command Regarding Forgiveness:

Regarding forgiveness, Allah Almighty commands, in part 9, Surah Al-A'raaf, verse 199:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

*Easy translation of Quran, Kanz-ul-Irfan: 'Dear Beloved Prophet, 'adopt forgiveness and enjoin righteousness and turn away from the ignorant.'*<sup>3</sup>

<sup>1</sup> Al-Shifa bi Ta'reef Huqooq Al-Mustafa, vol. 2, p. 51

<sup>2</sup> Tarteeb Al-Madarik lil Qaazi Iyaz, vol. 1, p. 125

<sup>3</sup> [Translation of Quran (Kanz-ul-'Irfan)] (Part 9, Surah Al-A'raaf, verse 199)

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### Three Ways to Attain Paradise

Hazrat Abu Hurairah رضي الله عنه narrates that the Messenger of Allah صلى الله عليه وآله وسلم has said: "There are three traits; whoever possesses them, Allah will ease the process of his accountability (on the Day of Judgement) and allow him entry into Paradise through His mercy." I asked: "O Messenger of Allah, what are those traits?" He said:

1. Mend ties with those who sever ties with you.
2. Give to those who deprive you.
3. Forgive those who oppress you.<sup>1</sup>

### Bravery

Hazrat Abu Abdullah Muhammad bin Ahmad Muqri رحمته الله عليه states: "Treating your enemy well, spending money on someone you dislike, and maintaining good relations with someone you do not feel comfortable with is true bravery."<sup>2</sup>

### Allah Will Facilitate Reconciliation

The beloved Prophet صلى الله عليه وآله وسلم has said: "Two of my followers will kneel before Allah on the Day of Judgement. One will say, 'O Allah! Give me justice against this person who

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<sup>1</sup> Mu'jam Awsat, vol. 1, p. 263, Hadith 909

<sup>2</sup> Tabqaat Al-Sufiyah lil Sulami, p. 378

## Remedy for Discords

wronged me.' Allah will say to the claimant, 'What should he do now, as he has no good deeds left?'

The oppressed will say, 'Let my sins be placed upon him.' Upon hearing this, the Prophet of Mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wept and said: 'That will be a momentous day, for everyone will be in need of lightening their burdens.' Allah will then say to the oppressed, 'Look before you.' He will say, 'O Lord, I see cities of gold and palaces adorned with pearls. For which Prophet or Siddiq or Martyr are these?' Allah will say, 'These are for the one who can pay their price.' The person will ask, 'Who can afford that price?' Allah will say, 'You can.' He will ask, 'How?' Allah will say, 'By forgiving your brother's rights.'

The person will say, 'O Allah! I have forgiven them.' Allah will then say, 'Take your brother's hand and both of you enter Paradise together.' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: 'Fear Allah and cause reconciliation among the creation, for Allah will also cause reconciliation among Muslims on the Day of Judgement.'<sup>1</sup>

O devotees of the Prophet! The Hadith shows us how Allah will bring reconciliation among Muslims. It also encourages us to live in harmony with each other. Allah the Almighty, encouraging reconciliation among people, says in part 26, Surah Al-Hujuraat, verse 10:

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<sup>1</sup> Al-Mustadrak, vol. 5, p 795, Hadith 8758



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إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تُرْحَمُونَ ﴿١٠﴾

*Easy translation of Quran, Kanz-ul-Irfan: Only Muslims are brothers to each other, so make peace between your two brothers and fear Allah that you may receive mercy.<sup>1</sup>*

### Reconciliation is a Sunnah

Along with the Quranic commandments, the blessed Sunnah of Allah's last Prophet ﷺ also provides us with practical examples of reconciliation. Hazrat Allama Maulana Syed Muhammad Naeem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ writes on page 949 of "Khazain-ul-Irfan": The Holy Prophet ﷺ was traveling on a donkey and passed by the Ansar. He stopped there for a while. During that time, the donkey urinated, and Ibn Ubayy closed his nose.

Hazrat Abdullah bin Rawahah رَضِيَ اللَّهُ عَنْهُ said: 'The urine of the Prophet's donkey is more fragrant than your musk.' The Holy Prophet ﷺ continued his way. The argument between the two escalated, and their tribes started fighting and came to blows. The Holy Prophet ﷺ returned and reconciled between them. In this context, this verse was revealed.

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<sup>1</sup> [Translation of Quran (Kanz-ul-'Irfan)] (Part 26, Surah Hujuraat, verse 10)

وَأِنْ طَافَتَا مِنْ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

*Easy translation of Quran, Kanz-ul-Irfan: And if two Muslim groups fight one another, then make peace between them.<sup>1</sup>*

In part 5, Surah An-Nisa, verse 128, Allah Almighty encourages reconciliation:

وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ط

*Easy translation of Quran, Kanz-ul-Irfan: And reconciliation is best. Humans are inclined to selfishness.<sup>2</sup>*

### The Holy Prophet Went to Facilitate Reconciliation

In Sahih Bukhari, it is narrated by the companion of the Prophet, Hazrat Sahl bin Sa'd رضي الله عنه: "There was a dispute among the people of Banu Amr bin Awf in Quba. The Prophet صلى الله عليه وآله وسلم went along with some of his companions to reconcile between them."<sup>3</sup>

### Imam Hasan رضي الله عنه Facilitated Reconciliation

The noble lives of our religious elders are richly coloured with acting upon these blessed verses and the practice of fostering

<sup>1</sup> [Translation of Quran (Kanz-ul-Irfan)] (Parah 26, Surah Hujuraat, Verse 9)

<sup>2</sup> [Translation of Quran (Kanz-ul-Irfan)] (Part 5, Surah Al-Nisa, verse 128)

<sup>3</sup> Bukhari, vol. 1, p. 310, Hadith 1218

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peace. These revered individuals were always ready to make great sacrifices to sow the seeds of peace and harmony among Muslims. A shining example of this is Hazrat Sayyiduna Imam Hasan Mujtaba رضي الله عنه. Our merciful Prophet صلى الله عليه وآله وسلم foretold in this manner: "This son of mine is a Sayyid (chief), and Allah will make peace between two groups of Muslims through him."<sup>1</sup>

Thus, after the martyrdom of his revered father, the fourth caliph of the Muslims, Hazrat Ali Al-Murtaza رضي الله عنه, he (Imam Hassan) held the position of caliphate for 6 months and a few days. Then, to reconcile between the two groups of Muslims, he voluntarily stepped down from this great position of caliphate.

## A Deed Greater than Voluntary (Nafil) Prayers and Charity

Dear Islamic brothers, indeed, اصلاح بين الناس, meaning to act upon the command to reconcile among people is a very great deed. Hazrat Abu Darda رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وآله وسلم has said: "Shall I not inform you of a deed better than fasting, charity, and prayer?" The companions رضي الله عنهم said: "Yes, indeed." He replied: "It is reconciling between people. And

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<sup>1</sup> Bukhari, vol. 2, p. 509, Hadith 3629

causing conflict among people is the severing (action)."<sup>1</sup>

**Explanation of Hadith:** In Mir'at, it is stated: Here, voluntary (Nafl) fasting, voluntary charity, and voluntary prayers are meant, not obligatory ones. And in explaining the part "and causing conflict among people is the severing (action)", he says: "Ruining relationships among Muslims and creating enmity among them, is something that destroys good deeds and rewards. Due to its misfortune, a person is deprived of the sweetness of fasting and prayer, and even the actual deeds of fasting, prayer, and other acts of worship."<sup>2</sup>

### Every Word is a Reward

The Holy Prophet ﷺ has said: "Whoever reconciles between two people, Allah sets his affairs right and grants him the reward of freeing a slave for every word he speaks, and he returns with his past sins forgiven."<sup>3</sup>

### Who is a Good Islamic Brother?

Did you see? What a virtuous and noble act it is to foster reconciliation among people! How good and noble is the person who shows kindness to the younger ones, respects the elders, wishes well for everyone, and through his pure character and

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<sup>1</sup> Tirmizi, vol. 4, p. 228, Hadith 2517

<sup>2</sup> Mir'at, vol. 6, p. 614

<sup>3</sup> At-Tarhib wat-Tarhib lil Asbahani, vol. 1, p. 155, Hadith 186

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good conversation, always strives towards removing animosities and fostering peace among the Muslims.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 16 Good Intentions after Reading this Booklet

Two pearls of wisdom:

1. Actions are judged by intentions.
2. The more good intentions there are, the greater the reward.

Dear Islamic brothers! If you have read the booklet "Remedy for Discords" in its entirety, your heart may have been touched deeply. Take courage and for the sake of Allah's pleasure, make the 16 intentions listed below. As the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: **يَنْبَغُ الْبُؤْسُ مِنْ خَيْرٍ مِنْ عَمَلِهِ** "The intention of a believer is better than his action."<sup>1</sup>

1. I will take the initiative and reconcile with my estranged Islamic brothers and
2. with my offended relatives for the sake of Allah's pleasure,
3. will not shame anyone for past mistakes.

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<sup>1</sup> Mu'jam Kabeer, vol. 6, p. 185, Hadith 5942

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4. I will not let hearsay ruin my relationships.
5. I will avoid suspicion,
6. fault-finding,
7. causing heartache,
8. backbiting,
9. talebearing
10. slander, and rejoicing over others' misfortunes.
11. I will also avoid listening to backbiting and talebearing.
12. As much as possible, I will strive to foster reconciliation among my Islamic brothers.
13. For the pleasure of Allah, I forgive all those who have hurt me.
14. I pre-emptively forgive anyone who may hurt me in the future for the sake of Allah's pleasure (Note: Even though one forgives, anyone who causes hurt without a valid Shar'i reason will still face the consequences of disobeying Allah).
15. I will strive to do good to those who wrong me, in obedience to the Quranic command.
16. I will distribute at least 12 copies of this booklet "Remedy for Discords," (especially to relatives and Muslims who have

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disputes among them).

O Allah! Grant us the blessing of living with love and harmony, and the opportunity to earn rewards by reconciling with offended Muslims within the bounds of Shariah.

اٰمِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالسَّلَامُ عَلَى سَائِرِ النَّبِيِّينَ۔

## Reward for Patience over Poverty

Someone saw Hadrat Hasan bin Habib رَحْمَةُ اللَّهِ عَلَيْهِ (Passed away 197AH) in dream after his demise, and asked: مَا فَعَلَ اللَّهُ بِكَ i.e.: How did Allah Almighty treat you? He replied: عَقَّرْتَنِي بِصَبْرِي عَلَى الْفَقْرِ: فِي الدُّنْيَا i.e.: I was forgiven because of my patience over poverty in the world.

(Al-Sabar wa al-Sawab Alaichi Li ibn Abi Al-Dunya, Statement Number 92)



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