

Silah Rehmi

KIND TREATMENT
WITH RELATIVES

Sunnah-Inspiring speech of weekly
Sunnah-Inspiring Ijtima

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

Kind Treatment with Relatives

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of reciting Salat-'Alan-Nabi ﷺ

The Prophet of Rahmah, the Intercessor of the Ummah, and the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'O people! Undoubtedly, on the Day of Judgement, that person amongst you who will attain salvation from its terror and accountability, will be the one who would have recited Salat upon me abundantly in the world.' (Al-Firdaus-ul-Akhbar, vol. 2, pp. 471, Hadees 8210)

پڑھتا رہوں کثرت سے دُرُود اُن پہ سدا مِیں
 اور ذِکر کا بھی شوق پئے عَوْت و رِضا دے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَتِيَةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَدُّونَا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَيَّ الْحَبِيبِ*, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salaam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٌ

Intentions of delivering the Bayan

1. I also make the intention that I would deliver this speech (Bayan) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah ﷻ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Iman: ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

And the Beloved Rasool ﷺ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadees 4361)

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In’amaat and to join the ‘Ilaqa’i Daura for Nayki ki Da’wat’ (area visit for calling towards righteousness).
7. I will avoid laughing and prevent others from laughing as well.
8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Pain caused by a relative

It is stated on page 160 of the renowned book 'Call to Righteousness', written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رحمۃ اللہ تعالیٰ علیہ:

Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رحمۃ اللہ تعالیٰ علیہ would provide for his maternal cousin Sayyiduna Mistah رحمۃ اللہ تعالیٰ علیہ, who was a poor companion and had taken part in the migration as well as in the battle of Badr. Sayyiduna Mistah رحمۃ اللہ تعالیٰ علیہ caused great pain to Sayyiduna Abu Bakr Siddeeq رحمۃ اللہ تعالیٰ علیہ by favouring those who had laid a false blame on his beloved daughter, Umm-ul-Mu'mineen (Mother of the believers) Sayyidatuna 'Aishah Siddiqah رحمۃ اللہ تعالیٰ علیہا. Disappointed, he رحمۃ اللہ تعالیٰ علیہ took an oath not to provide for him any longer. Upon this, the verse number 22 of Surah An-Noor, part 18 was revealed, this verse is as follows:

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

Translation from Kanz-ul-Iman: And swear not those among you who are possessors of excellence and of (worldly) means to give to the kinsmen 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. (Part 18, Surah An-Noor, verse 22)

After the Holy Prophet صَلَّى اللّٰهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse, Sayyiduna Abu Bakr Siddeeq رحمۃ اللہ تعالیٰ علیہ said: I wish that Allah (عَزَّ وَجَلَّ) forgive me and I would never discontinue providing for Mistah (رحمۃ اللہ تعالیٰ علیہ). Therefore, he رحمۃ اللہ تعالیٰ علیہ resumed his financial assistance to him. (Khazaain-ul-'Irfan, pp. 563)

Dear Islamic brothers! Did you notice that Sayyiduna Siddeeq-e-Akbar رضي الله تعالى عنه took an oath to break ties with his maternal cousin Sayyiduna Mistah Bin Usasah رضي الله تعالى عنه, but when this blessed verse was revealed, then for the pleasure of Allah عز وجل he رضي الله تعالى عنه forgave Sayyiduna Mistah Bin Usasah رضي الله تعالى عنه. Just ponder! If such a thing happened to us, we would stop talking, meeting or even stop greeting such a person. We even break ties with our relatives on trivial matters and do not treat them well, we even stop talking to them.

We should all ponder, with which relatives do we have differences. If we have quarrelled with any relative, we should immediately make efforts for reconciliation, provided there is no Shar'i prohibition. Even if you have to humiliate yourself, do it for the pleasure of Allah عز وجل. You will reach heights of respect, إن شاء الله عز وجل. The Holy Prophet صلى الله تعالى عليه وآله وسلم has said: مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ That is, one who shows humility for Allah عز وجل is granted loftiness by Allah عز وجل. (*Shu'ab-ul-Iman, vol. 6, pp. 276, Hadees 8140*)

Get into the habit of being polite and having kind relationships with your relatives and try your best to avoid severing ties with them because other sins affect only sinners but due to the evil effect of breaking ties with relatives the whole group of people get deprived of Allah's mercy.

Quranic commandment for maintaining ties with relatives

Allah عز وجل has commanded us to have kind relationships with relatives, orphans and those who are helpless. It is stated in verse 38 of Surah Ar-Room, part 21:

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۗ
ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

Translation from Kanz-ul-Iman: And that which you give upon usury, in order that it may increase the creditors' property, will not increase before Allah;

and the charity you give seeking the pleasure of Allah – only that will increase manifold.

Regarding this blessed verse, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عليه رَحْمَةُ الْمَلَأَن has said: This blessed verse is commanding (us) to fulfil the rights of all relatives. It has become obvious that every relative has a right; it includes all the relatives. It has also been learnt from this verse that one should not treat relatives and give Sadaqah (charity) just to show off (ostentation) and as a part of custom, but do so for the pleasure of Allah عَزَّوَجَلَّ, only then he will deserve to have rewards.

At another place, Allah عَزَّوَجَلَّ has stated:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٦١﴾

Translation from Kanz-ul-Iman: Fear Allah in Whose name you claim (your rights from one another) and be mindful of your blood relations; indeed Allah is always seeing you.

Regarding this blessed verse, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عليه رَحْمَةُ الْمَلَأَن has stated: The way Salah, Fasting, Hajj, Zakah etc. are necessary for Muslims, similarly, it is also extremely necessary to fulfil the rights of relatives. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further said: It is very effective for the world and the Hereafter to treat the dear and near ones well; this is better for our life, death and the Hereafter. (*Tafseer Na'eemi, vol. 4, pp. 456*)

Dear Islamic brothers! Allah عَزَّوَجَلَّ has commanded us to be polite to our relatives. This can be understood like this that if the government forbids someone from doing something and also announces punishment for the person who commits this crime, then no sensible person will deliberately do it, rather he will try to avoid it. Just ponder for a while, we become disturbed by a certain crime because a worldly ruler has forbidden us, but perform deeds against the commandments of Allah عَزَّوَجَلَّ Who is Ahkam-ul-Hakimeen,

the lord and master of our profits, and He has the power over our life and death, so what foolishness is this?

The act of maintaining a kind relationship with relatives has been emphasized so much that if someone takes an oath that he will not treat his relatives well, then in this case he is commanded to still have a kind relationship with the relatives and he also has to pay a compensation for his oath.

Break the oath!

Sayyiduna Abul Ahwas 'Awf Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated from his father: I humbly said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What do you say about this: When I go to my paternal cousin to ask for something, he does not give anything to me, nor does he treat me politely but when he needs anything, he comes to me and asks me for it. I have taken an oath not to give him anything nor to treat him kindly. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered me to do what was better, and pay a compensation for my oath.'

(Sunan Nasa'i, pp. 619, Hadees 3793)

Dear Islamic brothers! Keep this thing in mind that if a person has sworn an oath to harm someone, it is a sin to fulfil such an oath. However, he will still have to pay an atonement for breaking this oath.

Biggest sin

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If a person swore an oath to harm his family members, therefore by Almighty Allah عَزَّوَجَلَّ, this is a bigger sin according to Allah عَزَّوَجَلَّ to harm that person and fulfil his oath, than to pay a compensation imposed on him by Allah عَزَّوَجَلَّ for [breaking] the oath.'

(Sahih Bukhari, pp. 281, vol. 4, Hadees 6625) (Fatawa Razawiyyah, pp. 549, vol. 13)

Commenting on this blessed Hadees, the renowned commentator of Quran and Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated, 'If a person has sworn an oath to violate the right of any of his family members – for example, he has sworn an oath not to serve his mother or not

to talk to his parents – it is a sin for him to fulfil this type of an oath. It is Wajib (compulsory) for him to break such oaths and to fulfil the rights of his family members.

Remember, here it does not mean that the act of not fulfilling this oath is also a sin, but fulfilling it is a greater sin. The correct ruling is that to fulfil this oath is a severely major sin, and not to fulfil it is an act of reward. As it is the blasphemy of the name of Allah ﷻ to break the oath, it is for this reason that atonement is Wajib. Not to break this oath is a more severe sin.

(*Mirat-ul-Manajih*, pp. 198, vol. 5)

Definition of ‘Silah-e-Rihmi (صِلَّةٌ رِحْمِيٌّ)’

Dear Islamic brothers! The word ‘صِلَّةٌ [Silah]’ is defined as: ‘إِصْطِلَاقٌ تَوْعٍ مِّنْ أَنْوَاعِ الْإِحْسَانِ’ i.e., showing kindness and doing any type of favour. (*Az-Zawajir*, vol. 2, pp. 156)

The word ‘رِحْمٌ [Rihm]’ refers to closeness and relationship.

(*Lisan-ul-Arab*, vol. 1, pp. 1479)

It is sated in *Bahar-e-Shari’at*, ‘صِلَّةٌ رِحْمٌ [Silah-Rihm] implies establishing relations, i.e. doing any favour to your relatives and treating them with kindness. (*Bahar-e-Shari’at*, vol. 3, pp. 558)

Sadr-ush-Shar’iah, Badr-ut-Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said: The entire Ummah agree with the fact that treating one’s relatives with kindness is Wajib, and breaking off relations is a grave sin. Muslims have been unconditionally commanded in the blessed Ahadees to treat relatives with kindness. The words ‘ذَوِي الْقُرْبَى’ (i.e. relatives) were unconditionally stated in the Holy Quran. However, as there are different levels in relationships, 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 (i.e. those relatives with whom marriage is Haraam forever, due to Nasabi [genealogical] relationship with them). Thereafter is the status of other relatives, depending upon how close relationship they have with you.

One can treat his relatives with kindness in different ways. For example, giving them gifts etc., providing them with help if they need it, making Salam to them, visiting them frequently, talking to them and treating them gracefully and in a kind manner. If a person is in a foreign country, he should send letters (or use other media sources with good intentions) to his relatives, and continue to remain in touch with them so that the relationship is not broken off. If possible, he should return to his country so that ties with his relatives can be strengthened. This will also develop harmony among his relatives.

(Currently as there is very little communication through sending letters, then one can stay in contact through the phone or the internet etc. because the purpose of this contact is to maintain a good and strong relationship with each other). (*Bahar-e-Shari'at, vol. 3, pp. 558*)

Strengthen relationships with relatives

Dear Islamic brothers! Besides being courteous to relatives, always maintain a good relationship with them, helping them, being with them in their joy and sorrows, invite them to ceremonies and festivals, attend their celebrations, and many other good acts like these are included in maintaining a good relationship with relatives. The kind treatment of relatives 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 the one who cuts off ties with you and caring about the relative who ignores you and stays away from you. (*Rad-dul-Muhtar, vol. 9, pp. 678*)

Dear Islamic brothers! From both the blessed Ahadees that we have just heard, we have learnt that the correct Mafhoom (understanding) of Silah Rihmi is that if a relative deprives us of anything, even then, we should give to him; if he oppresses us, even then we should forgive him. We should visit the relatives who feel a dislike towards us or those who have broken their ties with us for years, or have stopped talking to us due to trivial matters, we should try and make them understand and ask for their forgiveness.

It is a fact that all these deeds will be very difficult for our Nafs and Satan will never allow us to reconcile with each other. It will put different types of evil thoughts into our minds, for example, 'Why should we go to the person who does not like to enter our house or why should we accept the invitation of the person who has turned down our invitation? Why should we go to the person who does not want to attend our ceremonies? Etc. many such evil thoughts will enter the mind, but remember, this is the time of tests, now it is up to us whether we destroy our Hereafter by obeying our Nafs or by forcing our Nafs we act upon the commandments of Allah ﷺ and His Beloved Prophet ﷺ by making preparations for the Hereafter.

Therefore, muster your courage! Oppose Satan, and with the intention of attaining rewards for maintain kind relationships with relatives, make your firm intention to reconcile with the relatives who are displeased with you.

While mentioning the blessed Ahadees of the Beloved and Blessed Prophet ﷺ, Sayyiduna Abu Hurayrah رضى الله تعالى عنه once said: Any person who breaks relations must leave our gathering. Listening to this, a young man stood up and went to his paternal aunt, for many years he had an argument with her. After the aunt and the nephew got reconciled, the aunt asked her nephew to go and ask the reason for this (i.e. what was the wisdom behind the announcement made by Sayyiduna Abu Hurayrah رضى الله تعالى عنه?). Therefore, the young man came and asked its reason. Sayyiduna Abu Hurayrah رضى الله تعالى عنه replied that he had heard the Beloved and Blessed Prophet ﷺ say, 'The nation which has any person who severs relations in it, is not blessed with the mercy of Allah ﷻ.' (Az-Zawajir 'Aniqtiraf-il-Kabair, vol. 2, pp.351)

Virtues of maintaining ties with relatives

Let's listen to 3 sayings of Beloved Mustafa ﷺ for our persuasion about the excellences of maintaining ties with relatives:

1. One who wants his sustenance to be increased and death to be delayed should maintain kind relations with relatives.

(Sahih Bukhari, vol. 4, pp. 97, Hadees 5985)

2. To maintain kind relations leads to love among family members, blessing in wealth, length in age. *(Sunan-ut-Tirmizi, vol. 3, pp. 394, Hadees 1986)*
3. Undoubtedly Allah **عَزَّوَجَلَّ** preserves the world by virtue of one group of people, and increases the wealth by their virtue and has never seen them with dislike since He created them. It was humbly asked, ‘Ya Rasoolallah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! How is this? It was said: ‘By virtue of re-establishing their ties with their own relatives.’

(Al-Mu’jam-ul-Kabeer, vol. 12, pp. 67, Raqm 12556)

Ten virtues of maintain a kind relationship with relatives

Sayyiduna Faqih Abul Lays Samarqandi **عَلَيْهِ رَحْمَةُ اللهِ الْكَوْنِي** has stated: There are ten virtues of having kind relationships with relatives:

1. It brings about the pleasure of Allah **عَزَّوَجَلَّ**.
2. It pleases people.
3. It delights the angels.
4. It earns you praises from the 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 promotes harmony.
10. It increases reward after demise because people make Du’a-e-Khayr (goodness) for such a person. *(Tanbih-ul-Ghafileen, pp. 73)*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ **صَلُّوا عَلَى الْحَبِيبِ**

Evil suspicion is a cause of severing ties with relatives

Dear Islamic brothers! Undoubtedly treating relatives well will bring about respect and nobility, salvation in the Hereafter, the pleasure of Allah ﷻ, blessings in sustenance, life and much more. Whereas breaking off relations brings about the displeasure of Allah ﷻ and the destruction of the Hereafter besides many other worldly disadvantages. A lack of having good opinions and an abundance of bad opinions usually leads to breaking off relations. Alas! It is very common to raise a bad opinion about each other based on mere doubts and suspicions in our society. For example, if we invite a relative to a ceremony, but he does not attend it, then he is criticised a lot and plenty of backbiting is also committed against him that develops a mindset that he has boycotted our ceremony, therefore we too will not attend his ceremonies, this widens the gap between the two families which becomes so intense with the passing of time that both the families do not meet each other for a long time. 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 he was faced with some urgent problem that he may not be able to explain to us. Anyway, whether he informs us of the cause of his absence or not, we should have positive thinking, reaping rewards and paving our way to Paradise.

Excellence of having good opinions

The Holiest Prophet ﷺ has said: **حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ**, 'Having a good opinion [about others] is from good worship.'

(Sunan Abi Dawood, vol. 4, pp. 388, Hadees 4993)

While elaborating on the abovementioned blessed Hadees, the renowned commentator of the Glorious Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'This means that to hold a good opinion about other Muslims and to avoid ill-suspicion against them, is amongst the most virtuous acts of worship.' *(Mirat-ul-Manajih, vol. 6, pp. 621)*

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 tolerance. Sayyiduna Ubayy Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Rahmah 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 the one who oppresses him, give [something suitable] to one who deprives him and keep relations with one who breaks off relations with him. (*Al-Mustadrak lil-Haakim, vol. 3, pp. 12, Hadees 3215*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! At times, minor mistakes, committed by them become a cause of severing ties with the relatives. If any of our relatives say something mistakenly or does something that hurts our feelings, then we fall prey to the tricks of the Nafs and Satan and stop talking, dealing with them and sever ties with them. We intend to destroy and boycott him forever. Now if that person pleads with us or repeatedly asks for forgiveness, we are not ready to forgive him. Furthermore, if someone wants to advise us, we silence him. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden us to have hatred and jealousy for each other, to break relations and to reject the apology of those who apologize to us.

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has narrated in a Hadees: 'وَمَنْ اعْتَدَرَ إِلَىٰ أَخِيهِ الْمُسْلِمِ مِنْ شَيْءٍ بَلَغَهُ عَنْهُ فَلَمْ يَقْبَلْ عُذْرَهُ لَمْ يَرِدْ عَلَى الْحَوْضِ' 'Whoever seeks forgiveness from his Muslim brother, and that brother [without any valid Shar'i reason] does not accept the apology, he (the one who rejects) will not be blessed to go to the Hawd-e-Kawsar¹.'

(*Al-Mu'jam-ul-Awsat, vol. 4, pp. 376, Hadees 6295*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Pond of Kawsar or Hawd-e-Kawsar is the pond where the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will give water to the thirsty ones on the Day of Judgment. Kawsar literally means abundance.

Displeased, yet living under one roof?

Dear Islamic brothers! Just ponder! Since we have been persuaded to treat a Muslim well, to love him, to establish and maintain a good relationship with him, we must be more polite and have a kinder relationship with those people who are our blood relations such as parents, siblings, paternal uncles, cousins, maternal uncles, etc. Among the relatives who deserve our good treatment most are our parents and siblings. Parents are those who bring us up, teach us good manners and the difference between good and bad, and by facing difficulties themselves they comfort us. Whereas siblings are those who are our childhood companions, friends in our good and bad times and most of all they are the children of the same parents. But regrettably, today if parents are found to be disappointed in their children, then the children are also seen paying no attention to their parents; the elder siblings are displeased with their younger siblings, so the younger siblings do not respect their elder siblings. Alas! Despite living under the same roof, due to minor differences, siblings do not talk to each other and if they live at a distance, they do not like to see each other for many months or even for many years.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to become a pious Muslim, be regular in performing Salah and acting upon the Sunan, always remain associated with the Madani environment of Dawat-e-Islami. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, by the blessing of the Madani environment of Dawat-e-Islami, many wicked individuals have transformed into living a righteous life and are now spreading the call towards righteousness. Let's listen to a Madani parable of a lover of the Beloved Rasool who is occupied with different Madani activities after associating himself with the Madani environment of Dawat-e-Islami:

I call out Sada-e-Madinah

An Islamic brother from Mathura (India) has stated: I was a fashionable young man and would often watch movies as my pastime. I was once privileged to listen to a Sunnah-Inspiring speech from a cassette titled *'The Perils of*

Television' released by Maktaba-tul-Madinah. This speech transformed my life, inspiring me to join the Madani environment of Dawat-e-Islami. I suffered from appendix, and the doctors advised me to have an operation, I was terrified. Meanwhile, as a result of the individual efforts of a preacher of Dawat-e-Islami, I travelled with a 3-day Sunnah-Inspiring Madani Qafilah with lovers of the beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, for the first time in my life.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, By the blessings of the Madani Qafilah, my sickness was cured without any operation. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, being greatly inspired by this, I now have the privileged to travel with a 3-day Madani Qafilah every month. Furthermore, I hand in my Madani In'amaat booklet every month and I move around at the time of Fajr for the sake of waking up the Muslims for Salat-ul-Fajr by calling out Sada-e-Madinah. (*Faizan-e-Sunnat*, pp. 248)

تُو بھی اے بھائی کر قافلے میں سفر

کاش! کر لے اگر قافلے میں سفر

بے عمل با عمل بنتے ہیں سر بسر

اچھی صحبت سے ٹھنڈا ہو تیرا جگر

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Those who sever relations with you, you must re-establish ties with them!

'*Bihisht ki Kunjiyan*', is a book published by Maktab-tul-Madinah, the publishing house of Dawat-e-Islami. It is a faith-refreshing book, containing rich Madani pearls that have a pleasant fragrance. Let's listen to this: What is Paradise? Where is Paradise? How many Paradises are there? How long will the life of the dwellers of Paradise be? What are the deeds that lead to Paradise? The blessings of reciting the Holy Quran, an easy way of rising to the rank of a martyr, virtues of concealing the faults of a Muslim, virtues of forgiving the mistakes of people and plenty of Islamic information is contained in this wonderful book which can be obtained from Maktab-tul-Madinah. In the same excellent book, pointing out towards these circumstances, Maulana Abdul Mustafa A'zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: In the present era, upon trivial matters people say, 'From today onwards I am not your brother and

you are not my sister' similarly, one brother says to the other, 'From today onwards, I am not your brother and you are not my brother.' This is called severing ties with relatives, which is Haraam and an act leading to Hell. Therefore every Muslim should be careful not to sever ties with his relatives, but he should always make efforts to maintain ties with his relatives so that ties can never be broken. Some people say that the relatives who maintain ties with us, we will also maintain ties with them and the ones who sever ties with us, we will also sever ties with them; having this attitude is contrary to Islam. (He has further said): There is only one permissible condition in which ties can be broken with relatives and that is to sever ties in the matters of Shari'ah, for example, if a relative however close he may be, if he becomes an apostate (Murtad), a man of corrupt beliefs, then it becomes Wajib (compulsory) to sever ties with him or if a relative is indulged in committing a major sin, and does not abstain from it even after you have prevented him, rather he stubbornly continues to indulge in his major sin, now it is necessary for you to cut ties with him as well. To have ties with such a person and to cooperate with him means that you are joining him in his act of committing the major sin, and this is absolutely not permissible. (*Bihisht ki Kunjiyan*, pp. 197)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

To have a kind relationship is compulsory

Dear Islamic brothers! To fulfil the rights of relatives and to treat them well is certainly a great privilege, but their perfect benefit can be derived only when these virtuous acts are performed sincerely. Alas! Nowadays sincere and good relationships are hard to find, therefore, this is more reason to establish kind and wholesome relationships with relatives, which has become necessary. Some people apparently look very sociable, but they have hatred towards some Muslims; some ignorant people fall prey to their Nafs and Satan and due to personal reasons, they unnecessarily sever ties with their relatives and spend a lot on their friends. But Alas! They remain completely neglectful of the rights of their parents, siblings, uncles, nephews, nieces etc. Nowadays whether it is a wedding ceremony or the arrival of blessed days, an arrangement of Nazr and Niyaz for the Isal-e-Sawab of pious saints or the

Ijtima of Zikr and Na'at etc. some people have the habit of inviting only those relatives or sending food etc. to only those who invite them to their ceremonies or with whom they have their personal interests. On the other hand, the relatives who cannot help them or do not invite them due to their poverty, are not invited to the ceremonies and they are not even met and respected because their relatives feel it as an insult to be associated with such 'low-standing' relatives. Similarly, the relatives who deserve Zakat are constantly ignored, even some personal hostilities between families become obstacles in the matters of funeral rites, performing the funeral Salah and expressing condolences on the occasion of someone passing away.

In short, today that enthusiasm of love and sincerity and helping each other among the relatives, as seen in the past, seems to be becoming extinct. Witnessing such hostile circumstances, it is not difficult to understand that true and kind relationships with relatives is now being considered as a burden.

ورنہ ہوگا مستحق تو نار کا

بھائی حق مت مارنا گھر بار کا

Listen to some warnings in the blessed Ahadees that condemn the act of severing ties with close relatives and not helping them in their times of difficulties, and tremble with the fear of Allah ﷻ; furthermore, make a firm intention to foster a kind relationship with your relatives:

1. O Ummah of Muhammad! By the One! Who has sent me with truth; Allah ﷻ does not accept the Sadaqah of the person, whose relatives need goodness from him and (yet) he gives to others. By the one! In Whose Power is my life: Allah ﷻ will not have mercy on such a person on the Day of Judgement. (*Majma'-uz-Zawaid, vol. 3 pp. 297, Hadees 4652*)
2. If a person approaches his close relative and asks for something that Allah ﷻ has granted upon him more than he needs, but he (that relative) becomes stingy on it, then Allah ﷻ will take out the python from Hell whose name will be Shuja'; it will move its tongue and will become the garland around his neck. (*Mu'jam-ul-Awsat, vol. 4, pp. 167, Hadees 5593*)

3. The punishment for a sin which is immediately given in the world and its torment is stored in the Hereafter as well, is not greater than rebellion and severing ties with relatives. (*Tirmizi, Hadees 2519, vol. 4, pp. 229*)

Punishment for severing ties

Sayyiduna Faqih Abul Lays Samarqandi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated in *Tanbih-ul-Ghafileen* that Sayyiduna Yahya Bin Sulaym رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: A pious person from Khurasan used to live in Makkah Mukarramah ذَاوَمَا اللَّهُ شَرَفًا وَتَعْظِيمًا. People used to give him their belongings for safekeeping. A person entrusted ten thousand gold coins to him and went on a journey for some work. When this person returned from the journey, he learnt that the Khurasanian person had died. He asked the family members of the deceased about his entrustment but they denied all knowledge of it. This man who had kept the gold coins with that person consulted with the scholars of Makkah Mukarramah about the issue, they replied, ‘We are hopeful that the Khurasanian person would be a dweller of Heaven. Go to the Zamzam well after half of or one-third of the night has 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 this, they uttered, ‘إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ’.

Thereafter, they said, ‘We are afraid that he might not be a dweller of Heaven. They now advised him to go to Yemen. In a valley of Burhoot is a well’. When 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 your belongings at so-and-so place of my home. I have not entrusted your possession with my family members. Go to my son and dig the ground, you will find it there.’ Therefore, he did so and found his possession. I asked him, ‘You were a very pious person, why are you here?’ He replied, ‘Some of my relatives used to live in Khurasan. I had broken off relations with them and died without reconciling with them. Therefore, I was brought here as punishment from Allah عَذُوبًا.’ (*Tanbih-ul-Ghafileen, pp. 72, summarized*)

Dear Islamic brothers! Ponder over this! How terrible it is to cut ties with your relatives! Because of this, the reward of many virtuous deeds is lost and that person may be deprived of Allah’s mercy in the Hereafter. On the Day of

Judgement, Allah ﷺ will not have mercy on those who do not do good to their relatives; and a very huge snake of Hell will be set on the one who is able to but does not fulfil the needs of his relatives; this snake will become a garland around his neck. The one who severs ties with his relatives will be punished not only in the Hereafter but also in this world.

گناہ بے عدد اور جرم بھی ہیں لا تعداد معاف کردے نہ سہہ پاؤں گا سزا یا رب

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Usually the relatives who meet and visit each other frequently may become more grieved or displeased. Since brothers and sisters are very close to each other, there is usually a fear of having a bad relationship between themselves. If we bear in mind the demands of Shari'ah and ethics, then *إِنْ هَسَاءَ اللَّهُ عَزَّوَجَلَّ*, these disagreements and displeasure will be no more. What are the rights of the elder siblings over their younger siblings and vice-versa?

Let's listen to this: May Allah ﷺ enable us to act upon them!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Rights of younger siblings upon their elder siblings

The following are among the rights of younger siblings upon their elder siblings:

1. To bring up younger siblings when the parents have passed away; and to teach them good manners.
2. To satisfy the needs of their living and supporting them in every difficulty; to provide them with what they need as much as possible and be kind to them as well.
3. To treat them affectionately even when the parents are alive.
4. Backbiting, tale-telling, suspicion and jealousy are all Haram against an ordinary Muslim and these are even more impermissible against younger siblings.

5. Being a human, forgive their mistakes and always behave gently towards them.

Rights of elder siblings upon their younger siblings

Similarly, the following are rights of elder siblings upon their younger siblings:

1. To give them status according to their honour by showing great respect for them.
2. To give them the status of parents in the absence of parents, otherwise consider them as their guardian and guide.
3. To try and obey their permissible demands as far as possible.
4. To apologize to them for your (younger siblings) mistakes.
5. To try and abstain from upsetting their heart.

Dear Islamic brothers! If we also try to act upon these Madani pearls, then **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**, by virtue of their blessings we will get rid of, to a great extent, the displeasure between siblings and the gaps which are widened due to their displeasure. At times, it also happens that two close relatives are annoyed with each other and despite efforts made, they are unable to be reconciled; in such circumstances, the relatives who are close to both of them face difficulties. How should both relatives who are displeased with each other be treated at the same time and how should they both be pleased? This is a very worrying matter. Regarding this, let's seek some guidance from the blessed '*Fatawa Razawiyyah*'.

A reply full of wisdom

The summary of a question asked to A'la Hadrat, Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan **عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ** is as follows: What do the Islamic scholars say about this ruling that Zayd has an elder paternal uncle and a sister who Zayd meets, but now there is a bitter quarrel between Zayd's elder paternal uncle and his sister, and Zayd's sister tells him: if you meet your elder paternal uncle, then I will not meet you. By chance, Zayd's

wedding is very near and his sister says: If you invite that uncle to your wedding, then I will not attend it. In this case, there is a fear of hurting the uncle's heart and if the uncle is invited, then his sister will be upset. What should Zayd do under these conditions? Should Zayd not invite his uncle after listening to his sister or should Zayd ignore his sister and invite his uncle?

Answering the question, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Zayd's sister and uncle are both Zi-Rihm Mahrams and ties should not be broken with either one of them. Zayd should try to satisfy his sister however possible, even if he secretly invites his uncle to his wedding by saying this to his sister: I want to do things according to your will, I will not include him. However, I would like to say this one thing: Do not be displeased with me if he comes himself, because he is like our father, even if an uninvited guest arrives to a ceremony, it is ill-mannered to send him back and doing such a terrible thing with one's own father is out of the question (as a paternal uncle is similar to the father). Therefore, by using such sympathetic mixed sentences, he should convince both and he will earn the reward of this too. As he utters this sentence: 'I would not invite him', it implies: 'I would not go to him personally to give him an invitation, though, I may send somebody else or send him a letter/message', And as far as: 'If he (uncle) comes himself' implies: 'He may arrive himself on foot (with his own transport), I will not arrange transport for him.' Zayd should mean something ambiguous to give both types of circumstances. This kind of ambiguous sentences implies: Such sentences which are false apparently but literally they are true. (This is called 'توريه' [Tauriyah] in Arabic).

It is stated in a blessed Hadees: 'إِنَّ فِي الْمَعَارِضِ لَمَنْدُوحَةً عَنِ الْكُذِبِ' i.e., undoubtedly, talking with gestures makes one free from lying.

(As-Sunan-ul-Kubra, vol. 10, pp. 336, Hadees 20843)

Dear Islamic brothers! Have you seen that Sayyidi A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ persuaded the questioner to apply 'Tauriyah' according to a Shar'i need. Through applying 'Tauriyah' according to a Shar'i need, one saves himself from lying, however, there are some specific circumstances to apply 'Tauriyah', because without any Shar'i reason, it is impermissible to do so as

Sadr-us-Shari'ah Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: 'Tauriyah' means: The apparent meaning of the words are wrong but the speaker takes some other meaning of the same words uttered by him which are correct. But doing this, without any Shar'i reason is impermissible. The similitude of 'Tauriyah' is that you have invited somebody for a meal and he says: 'I have eaten.' The apparent meaning of this is that he has eaten the meal of that time but if he takes this meaning that he had eaten yesterday then this will be considered a lie. (Therefore, 'Tauriyah' is impermissible in this situation).

Through this question and answer of '*Fatawa Razawiyah*', it is learnt that severing relationship from one relative upon the demand of any other without any Shar'i reason is impermissible according to the Shari'ah. On such occasions, normally, it looks difficult to do justice and highly virtuous people fall into this trap, but do not lose hope and have confidence in the mercy of Allah عَزَّوَجَلَّ. It is stated in a blessed Hadees: 'Wisdom is the lost treasure of the true believer.' (*Tirmizi, vol. 4, pp. 314, Raqm 2696*)

Keeping this blessed Hadith in mind try to apply such a way honestly through which you manage to mediate between difficult parties and no one's right is deprived, because fulfilling the demand of anyone's relative would certainly violate the other's right and this will lead to severing of relations or ties which is an impermissible and Haram act as well as it is disobedience to Allah عَزَّوَجَلَّ, as the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ' i.e., 'There is no obedience to the creation in disobedience to Allah عَزَّوَجَلَّ.' (*Mu'jam-ul-Kabeer, vol. 18, pp. 170, Hadees 381*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction of booklet 'Instant Reconciliation with Paternal Aunt'

Dear Islamic brothers! In order to develop the Madani mind-set of displaying good manners and kind treatment towards other relatives and siblings, go through the remarkable 32-page booklet '*Instant Reconciliation with Paternal*

Aunt' authored by Ameer-e-Ahl-e-Sunnat Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaae **اُمّت بَرَكَاتُهُمُ الْعَالِيَة**. It is a very beneficial and informative piece of writing. This remarkable booklet contains 'Definition of Silah Rihmi', 'Specialities of the best person', '7 Madani pearls of Silah Rihmi', 'Forms of kind treatment with relatives', 'Punishment for breaking relations', Method of having a good opinion, and a treasure of lots of other important pieces of information. Therefore, obtain this booklet from the stall of Maktaba-tul-Madinah today and not only read it yourself but persuade others to read it as well. This booklet can also be read online or downloaded for free from the website of Dawat-e-Islami, www.dawateislami.net.

Summary of Bayan

Dear Islamic brothers! In today's Bayan, we have heard that the meaning of Silah Rihmi is to treat relatives well. By virtue of the blessings of treating relatives well, there is blessings in the sustenance, wealth and age of a person.

- ❖ By treating relatives, orphans and those who are helpless well, one is able to act upon the commandment of the Holy Quran and collect an abundance of rewards.
- ❖ If a Muslim apologizes, but is not forgiven without any Shar'i reason, then on the Day of Judgement that person (who did not forgive) can be deprived of the water of Hawd-e-Kawsar.
- ❖ Breaking ties with relatives without any Shar'i reason is Haram and an act leading to Hell, therefore we should not only protect ourselves from this, but also continue persuading other Muslims to stay safe from this.
- ❖ By virtue of the blessings of treating relatives well with gentleness and love, many of our poor relatives can also join us on the joyful occasions of weddings and Eids.
- ❖ No matter how much Sadaqah and charity a person gives, but if he does not do good to his relatives without any Shar'i reason, he can be deprived of Allah's mercy.

- ❖ One who suppresses his feelings against the harsh words of his relatives, overlooks their rude behaviour and begs their pardon for maintaining ties with them apparently he feels inferior, but in reality he is attaining splendid ranks from Allah عَزَّوَجَلَّ.

We should also accept the worldly troubles that we have by considering them the return of gifts in the hereafter and we should treat our relatives and all other Muslims well. May Allah عَزَّوَجَلَّ enable us to act upon this!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Take part in 12 Madani activities

To refrain from sins, carry out virtues and to develop the yearning for Makka-tul-Mukarramah and Madina-tul-Munawwarah, associate yourselves with the Madani environment of Dawat-e-Islami and travel in Madani Qafilahs with the lovers of the Beloved Rasool; furthermore, commit yourself to take part in the 12 Madani activities of Zayli Halqahs. Sada-e-Madinah is also one of the 12 Madani activities. In the Madani environment of Dawat-e-Islami, the term Sada-e-Madinah refers to ‘awakening Muslims for Salat-ul-Fajr’. Awakening Muslims for Salat-ul-Fajr is (undoubtedly) an act of great reward and something that every Muslim should definitely do. It is a Sunnah of Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ as he رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to wake up people on the way when he رَضِيَ اللَّهُ تَعَالَى عَنْهُ would leave his house for Salat-ul-Fajr even after the ‘call to prayer’ (Azan), if he رَضِيَ اللَّهُ تَعَالَى عَنْهُ finds anybody sleeping in the Masjid, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ would awaken him. (At-Tabqat-ul-Kubra, vol. 3, pp. 263)

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.’

(Ibn ‘Asakir, vol. 9, pp. 343)

جَنَّتْ مِیں پڑوسی مجھے تم اپنا بنانا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Talking: 10 Madani pearls

1. Make conversation smilingly and politely.
2. With the intention of pleasing Muslims, talk respectfully with the elders and kindly with the youngsters. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, in addition to earning reward, you will hold a respectful status before them.
3. Talking loudly as if you are shouting, as friends do, is not a Sunnah.
4. With good intentions, make it your habit to talk politely even with a new born baby. Your manners will improve and the child will also learn good manners.
5. During a conversation, one should not do anything disgusting such as touching the private parts, removing dirt from the body with the fingers, touching the nose or putting fingers into the ears, nose or repeatedly spitting etc. People are disgusted by such acts.
6. Calmly continue listening as long as the other person is speaking. Interrupting someone's conversation is not a Sunnah.
7. Do not laugh while talking. The Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* never laughed.
8. Excessive talking and frequent laughing affect one's prestige.
9. The Beloved and Blessed Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, 'When you see someone blessed with disinterest in the world and (the attribute of) speaking less, adopt his nearness and company, as Hikmah (wisdom) is given to him.' (*Sunan Ibn-e-Majah, pp. 422, vol. 4, Hadees 4101*)
10. A blessed Hadees says, 'The one remaining silent received salvation.'

(Jami' Tirmizi, pp. 225, vol. 4, Hadees 2509)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet.

مجھ کو جذبہ دے سفر کرتا رہوں پَروردگار سُنّتوں کی تربیت کے قافلے میں بار بار

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The Salawaat-'Alan-Nabi and Du'as that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:

1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*ibid, pp. 65*)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him.
(*Al-Qaul-ul-Badi’*, pp. 277)

4. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’ (*Al-Qaul-ul-Badi’*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبُقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and the magnificent 'Arsh.