

# Causes of conflicts and their solutions

02-July-2020



Thought-provoking speech of weekly  
sunnah-inspired ijtimā

(For Islamic Sisters)

**Muballighah must read the Bayan at least 3 times before delivering speech.**

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

## Causes of conflicts and their solutions

وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا حَبِيبَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

*Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Translation Department of Dawat-e-Islami)*

## Excellence of reciting Durood

The mother of believers, Sayyidatuna Aisha Siddiqah رَضِيَ اللَّهُ عَنْهَا narrates that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لِيَّ عِنْدِي يَوْمَ الْقِيَامَةِ

i.e. whoever recites Durood upon me on a Friday will be blessed with intercession from my court on the Day of Judgement. (*Kanz-ul-'Ummal*, vol. 1, pp. 255, Hadees 2236)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (*Al-Mu'jam-ul-Kabeer*, vol. 6, pp. 185, Hadees 5942)

## Important point

The more righteous intentions one makes the greater reward she will attain.

**Note:** *The intentions mentioned below can be modified as per situation*

## 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 reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear **صَلُّوا عَلَى الْحَبِيبِ**, **أَذْكُرُوا اللَّهَ**, **تُؤَيَّبُوا إِلَى اللَّهِ**, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The topic of today's speech in the weekly Sunnah-inspired Ijtima is 'causes of conflicts and their solutions'. Since resolving conflicts is impossible without knowing its causes, hence, we will mention blessed verses, Ahadees, and instructive and admonitory parables regarding

the causes and destructions of conflicts. May we be privileged to listen to the entire speech with good intentions. May Allah Almighty make our homes an abode of Shari'ah and Sunnah.

اٰوِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

## Story of Aws and Khazraj

Two Arab tribes resided in Madina-tul-Munawwarah. One was called 'Aws', whereas, the other was called 'Khazraj'. At first, both the tribes lived with great unity, but then fight broke out between both the tribes, as per the nature of the Arabs. To the extent that the last war, that is famous as the 'battle of Bu'aas', was so terrifying and full of bloodshed that almost all the famous brave warriors of both tribes died fighting each other. Subsequently, both tribes became extremely weak due to their fights and enmity with each other.

After embracing Islam, the old conflicts of Aws and Khazraj came to an end due to the sacred teachings and guidance of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and both tribes started living with peace and harmony. They helped Islam and Muslims immensely. That is the reason why the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only blessed them with the great title of 'Ansaar', but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ considered having love for them to be the sign of faith.

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The sign of faith is to love the Ansaar, and the sign of hypocrisy is to have enmity against the Ansaar.' (Bukhari, vol. 2, pp. 255, Hadees 3784)

Once, few people of Aws and Khazraj were collectively sitting in a tent and talking affectionately to each other. In the meanwhile, a non-Muslim passed by. When he saw that Islam has eradicated conflicts between Aws and Khazraj and has prevailed affection and sincerity among them, he started to burn in the fire of jealousy. He reminded those poems to a non-Muslim

young man that the poets of Aws and Khazraj wrote during the battle of Bu'aas.

Then he said: 'Go, sit in the gathering of Aws and Khazraj and read out these poems to them.'

When he read out those poems, it reignited the emotions of the both tribes and they said: 'Come, let's fight again.'

To the extent that all of them arrived in the battlefield with their weapons. When the Holy Prophet ﷺ found out about this, he ﷺ quickly reached the battlefield. He ﷺ stopped the both tribes and said: 'I am present among you and you are going to fight the war of ignorance?'

Listening to the advice of the Holy Prophet ﷺ, both the tribes realised that it was a satanic trap and a conspiracy of the non-Muslims. Therefore, both the tribes repented, embraced each other and returned home with affection under the leadership of the Holy Prophet ﷺ.

*(Siraat-ul-Jinaan, vol. 2, pp. 19 Summarised)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We learn 2 things from the story of Aws and Khazraj:

1. Firstly, we learn that whenever a fight is about to break out somewhere, a good and true Muslim should try to stop the fight, following the blessed footsteps of the Holy Prophet ﷺ. As tale-telling between both groups, increasing quarrels amongst one another and staying desirous of quarrels and fights on the name of reconciliation is the way of Satan and his followers.
2. Secondly, we learn that fighting and quarrelling not only harms the peace of the society, but also weakens both groups and makes them face economic and social loss. Just like when the tribes of Aws and Khazraj would rage war against each other, they would face financial loss as well as physical loss without gaining anything; on the contrary, they both would weaken dramatically. Based on the similar harms of fighting and

quarrelling, it is said that fighting and quarrelling is a satanic act. It is Satan who always remains in the endeavour of inciting fights between people somehow.

While making us cautious of this dangerous trap of Satan, Allah Almighty states in the 53<sup>rd</sup> verse of Surah Bani Israel, part 15:

إِنَّ الشَّيْطَانَ يَنْزَعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

**Translation from Kanz-ul-Iman: Undoubtedly Shaytan causes mischief amongst them; indeed Shaytan is an open enemy of human beings.**

Similarly, Allah Almighty states in part 7, Surah Ma'idah, verse no. 91:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ

**Translation from Kanz-ul-Iman: The devil desires only that he infuses hatred and enmity between you**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! If we analyse our society in sight of the aforementioned verses, then the bitter truth will become apparent before us that Satan seems to be succeeding in this trap of his. For example:

- At some places, we see fights between families and at others, we see people fighting with one another based on their own caste.
- At some places, disputes are erupting between husband and wife and at some places, mother in law and daughter in law are in the middle of conflicts.
- At some places, a landlord is in dispute with the tenants.
- At some places, we see patients and doctors being impatient with each other.

- At some places, neighbours are each other's enemies and at other places, families have disputes and quarrels between them.
- At some places, loyal friends are in dispute with one another and at other places, an entire household seems like a battlefield.

Conflicts would not have risen in our society had we acted upon the blessed sayings of the Holy Prophet ﷺ; rather, our society would have reflected affection and well-wishing all around.

Let's listen to 4 blessed sayings of the Holy Prophet ﷺ regarding the destructions of quarrelling.

#### 4 blessed sayings of the Holy Prophet ﷺ regarding the condemnation of quarrelling

1. The Holy Prophet ﷺ has stated: The most disliked in the court of Allah Almighty is the one who is extremely quarrelsome.  
*(Bukhari, vol. 2, pp. 130, Hadees 2457)*
2. The Holy Prophet ﷺ has stated: The one who quarrels without a reason always stays in the displeasure of Allah Almighty, until he abandons it. *(Mawsu'ah Li Ibn-e-Abi Dunya, vol. 7, pp. 111, Hadees 153)*
3. The Holy Prophet ﷺ has stated: No nation strayed after staying on guidance, but due to quarrels. *(Tirmizi, vol. 5, pp. 170, Hadees 3264)*
4. He ﷺ has stated: A person cannot reach the excellence in the reality of faith until he leaves quarrelling despite being right.  
*(Mawsu'ah Li Ibn-e-Abi Dunya, vol. 7, pp. 101, Hadees 139)*

Whereas, the one who does not quarrel, the Holy Prophet ﷺ said regarding him: 'The one who abandons quarrelling whilst being at fault, a house will be built for him at the outskirts of paradise; and the one who abandons quarrelling whilst being right, a house will be built for him in the middle of paradise.' *(Tirmizi, vol. 3, pp. 400, Hadees 2000)*

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Unnecessary anger

Dear Islamic sisters! Unnecessary anger is also such a dangerous epidemic that creates major mischiefs and opens doors to many conflicts. Anger is the name of those emotions of the Nafs that incite a person to take revenge from the other person or to distance her away. (*Mirat-ul-Manajeeh, vol. 6, pp. 655*)

## Highlighting evils created by unnecessary anger

Remember! Unnecessary anger leads to various evils that are destructive for the Hereafter. For example:

- Anger leads to jealousy.
- Anger leads to backbiting.
- Anger entices a person to tale-tell.
- Anger revives the hidden animosity in the heart.
- Anger severs relationships.
- Anger leads a person towards lying.
- Due to anger, a person tarnishes the dignity of others.
- Anger gives a person the disgraceful mind-set of considering Muslims having lower status to be inferior than oneself.
- Anger leads both parties to abuse each other.
- Anger makes a person arrogant.
- Anger leads a person into an unnecessary quarrel.
- Anger makes a person mock others.
- Anger provokes a person to sever other people's ties.
- Anger does not let a person regard anyone.
- At times, anger destroys a happy family, i.e. even divorce takes place between husband and wife.
- An angry person becomes happy and pleased upon the loss of his enemy.

- Due to being angry, the ill-habit like forgetting other's favours gets developed inside a person.

Some people have anger hidden in their hearts which doesn't go away for years. Due to this, they do not attend each other's weddings or other occasions. Even if some people are apparently pious, but they still hide anger in their hearts. It gets expressed in such a way that if they would do favours on somebody before, now they would stop doing so. Now, they would not treat nicely nor would they sympathise. If the other person has arranged for a gathering of Na't etc., then they would deprive themselves from it just because of their Nafs and anger **معاد الله**. There are some such relatives as well that no matter how nicely a person treats them, they remain stubborn over their stance.

However, we should not lose hope. It is stated in the famous book of Hadees, 'Jami' Sagheer': The Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: **صِلْ مَنْ قَطَعَكَ** i.e. join (relationship) with the one who severs relationship with you. (*Jami' Sagheer*, pp. 309, *Hadees 5004*)

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

## Tale-telling

Dear Islamic sisters! Tale-telling is also such an accursed evil that brings about a lot of destruction and creates conflicts among one another.

### What is tale-telling?

Imam Nawavi **رحمته الله عليه** narrates: 'Conveying one's matter to other people with the intention of causing harm is called tale-telling.' (*'Umda-tul-Qaari*, vol. 2, pp. 594; *Taht-al-Hadees 216*)

Conveying one's matter to the other with the intention of creating discord between them is called tale-telling. (*Al-Zawajir 'An Iqtiraf-il-Kabaair*, vol. 2, pp. 46)

### Examples of tale-telling

- A student complaining to her teacher about her class fellow for her to face punishment.

- Mentioning weaknesses of a husband to his wife.
- Disclosing a person's shortcomings in front of his brother to create dispute between both the brothers.
- Mentioning the shortcomings of parents to children in order to distance them away from their parents.

The aforementioned examples will be deemed as tale-telling depending on the context and situation.

### Destructions of tale-telling

Millions of regret! The evil of tale-telling is spreading very fast in our society. Our predecessors possessed the passion of respecting Muslims immensely and every Muslim would preserve the dignity of the other Muslim. Alas! Now hatred has prevailed all around. Due to the accursed evil of tale-telling, every home seems to have become a battlefield. Thus, those who used to claim to sacrifice their lives for each other, those who used to preserve each other's honour, those whose unity and friendship was given examples of, those who wouldn't hear a single word against each other, those who would help each other out during testing times, those who used to persuade each other towards pious deeds, due to the curse of the accursed satanic act of tale-telling, such hatred develops among them that they don't even want to see each other. Take it this way that the way fire burns and destroys homes, factories, buildings, jungles, villages and different things in hours, rather, in minutes, similarly, tale-telling is often found as the root cause for destroying the peace of generations, nations, households, families, departments, organisations and institutes; and the same cause is often found behind sowing the seed of hatred in the hearts.

For admonition, let's listen to three blessed sayings of the Holy Prophet ﷺ  
عَلَيْهِوَالِهِوَسَلَّمَ:

### Three blessed sayings of the Holy Prophet ﷺ regarding tale-telling:

1. Backbiting and tale-telling cut faith the way a shepherd cuts a tree.

(Attargheeb Wattarheeb, vol. 3, pp. 405, Hadees 4362)

2. Those wandering around for tale-telling and those finding faults out of faultless people are the worst people of Allah Almighty. (Musnad-e-Imam Ahmad, vol. 6, pp. 291, Hadees 18020)
3. لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ i.e. A tale-teller will not enter paradise. (Bukhari, vol. 4, pp. 115, Hadees 6056)

Regarding the last aforementioned Hadees, the renowned commentator of the Holy Quran, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: 'قَتَاتٌ' is the person who secretly listens to the conversation of the two oppositions and then relays one's matter to the other to intensify a fight amongst them. If he passes away on Iman (i.e. faith), then he will not initially (at the beginning) enter paradise. He may later if he does. If he dies on disbelief, then he will never enter it (paradise). (Mirat-ul-Manajeer, vol. 6, pp. 452)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Lie

Dear Islamic sisters! One important cause for conflicts and disputes amongst each other is also lying.

## Definition of lying

Giving news regarding somebody or something that is contrary to the reality (is called lying). The one giving the false news will become a sinner when he deliberately lies (without a need). (Hadiqa-tun-Nadiyyah, vol. 4, pp. 10)

Let's listen to the various destructions mentioned in Ahadees regarding lying:

## Destructions of lying

- When a person lies, the angel goes a mile away from him due to its foul smell. (Tirmizi, vol. 3, pp. 392, Hadees 1979)
- Lying is the biggest deception. (Abu Dawood, vol. 4, pp. 381, Hadees 4971)
- Lying is against Iman. (Musnad-e-Imam Ahmad, vol. 16, pp. 22, Hadees 1)

- Destruction is for the one who lies to make people laugh. (*Tirmizi, vol. 4, pp. 142, Hadees 2322*)
- The one who lies to make people laugh falls in such depth of hell that is even more than the distance between the sky and the earth. (*Shu'ab-ul-Iman, vol. 213, pp. 4832, Hadees 4*)
- The face darkens due to lying. (*Shu'ab-ul-Iman, vol. 4, pp. 208, Hadees 4813*)
- Telling a lie is a major sin. (*Mu'jam-e-Kabeer, vol. 140, pp. 293, Hadees 18 Summarised*)
- Lying is a symbol amongst the symbols of the hypocrite. (*Muslim, pp. 50, Hadees 106*)
- Liars will be amongst the most disliked people in the sight of Allah Almighty on the Day of Judgement. (*Kanz-ul-'Ummal, vol. 16, pp. 39, Hadees 44037*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You have heard how harmful lying is in relation to the Hereafter. Therefore, wise is the one who abandons lying and always speaks the truth. By speaking the truth, a person will not only remain safe from the destructions of lying, but will also be enriched with the benefits of speaking the truth. For persuasion, let's hear about some benefits of speaking the truth.

## Benefits of speaking the truth

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رحمته اللہ علیہ states:

- The one who becomes habitual in speaking the truth, Allah Almighty will make him into a righteous individual,
- It will become his habit to do good works,
- Due to its blessings, that person will remain pious until he dies,
- He will stay away from evil deeds,
- He will remain protected from every kind of punishment,

- He will attain every kind of reward,
- His respect is placed in the hearts. (*Mirat-ul-Manajeeh, vol. 6, pp. 452*)
- Truth is a light that is placed in the hearts of the truthful and becomes a means of their guidance; the closer they are to their Lord, the greater the amount of that light they possess. (*Tafseer-e-Rooh-ul-Bayan, vol. 7, pp. 175*)

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ      صَلُّوْا عَلٰى الْحَبِيْبِ

## Motivation for acting upon Madani In'aam number 42

سُبْحٰنَ اللّٰهِ! Did you hear the number of blessings that Muslims who speak the truth receive, therefore, always refrain from speaking lies and hold firm to truthfulness, due to its blessings, the disunity in society will be brought to an end and unity will spread. Remember! Just as it is necessary to remove disunity outside of the home, similarly, if the darkness of disunity enters the home, it is very important to get rid of this darkness. One effective way of removing disunity, and creating unity and cohesion within the home is to refrain from jesting and joking both inside the home and outside of it. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has advised us to refrain from these things in the 63 Madani In'amaat, hence, Madani In'aam number 42 states:

*Did you succeed to avoid (inside and outside the home) joking, mocking, guffawing, hurting other's feelings and laughing out aloud (remember! Hurting a Muslim's feelings is a major sin).*

In order to establish unity and harmony within your home, obtain the Madani In'amaat card and make it a habit to ponder and reflect daily, اِنْ شَاءَ اللّٰهُ there will be many blessings in this.

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ      صَلُّوْا عَلٰى الْحَبِيْبِ

## Swearing

Dear Islamic sisters! We are listening to some reasons and causes for disunity, fighting and quarrelling within the home. No doubt, every Islamic

sister is aware that swearing is also from those actions which are a cause for many issues, disunity and quarrelling. Therefore, we should save ourselves from this calamity. Unfortunately, today, swearing has become widespread in our homes, etc., it is for this reason that even young children learn how to swear within the home, thus, having a negative impact on their upbringing. Likewise, the outside environment has also become overwhelmed with swearing; there are many Muslims who swear without any shame **مَعَادَ اللَّهِ** and they feel no embarrassment whatsoever regarding it, such people should know that swearing is a sin and far from the character of a Muslim. Swearing at one another has been condemned in many Ahadees.

Dear Islamic sisters! Swearing is not befitting of a Muslim, therefore, the Muslims should stay away from evil actions such as this, themselves and also encourage others to stay away from it so that love and affection increases amongst the people, and so that hatred is done away with.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Backbiting

Dear Islamic sisters! We were listening to the causes and harms of disunity. Remember! Another reason for disunity is backbiting too. The definition of backbiting is to mention any defect that is present within a person, whether the defect is in the person's religion, worldly affairs, personality, character, wealth, children, clothes, demeanour, conduct, smile, devotion or anything else which is related to him. **Examples of backbiting about other's appearances:** She is blind, crippled, a midget, lanky, having dark complexion etc. **Examples of backbiting about another's [non-practice of the] religion:** She is a thief, deceitful, lazy in offering prayer, disobedient to her parents, etc.

It is narrated: Backbiting is as sweet as dates and as intense and invigorating as alcohol. May Allah Almighty protect us from this sin. (*Az-Zawajir, vol. 2, pp. 24, 25*)

## The harms of backbiting

Remember!

- Backbiting can tear apart happy families
- Backbiting can end years of friendship
- Backbiting can break family ties
- Backbiting destroys one's faith
- Backbiting is a cause for a bad ending
- The Du'a of the one who backbites excessively is not accepted
- The spiritual luminosity of prayer and fasting is extinguished through backbiting
- Backbiting destroys a person's good deeds
- Backbiting burns one's good deeds
- Even if the backbiter repents, he will still enter Paradise last
- The backbiter will be resurrected in the form of a dog on the Day of Judgement
- The backbiter will become a monkey of the Hell-fire
- The backbiter will be made to eat his own flesh in Hell

In the Qur'an, the backbiter has been likened to the one who eats the flesh of his dead brother, thus, Allah Almighty has stated in part 25, Surah Al-Hujurat, Verse 12:

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۗ أَيُّبُّ أَحَدُكُمْ أَن يَأْكُلُ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۗ

Translation of Kanz-ul-Iman: do not backbite one another; would any one amongst you like to eat the flesh of his dead brother? So you will not tolerate this.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Reconcile!

Dear Islamic sisters! We have heard the causes and harms of disunity. May Allah Almighty enable all Muslims to refrain from anger, lying, backbiting, tale-telling and swearing etc. Make sincere repentance in the court of Allah Almighty, end all disunity and become successful in reconciling amongst themselves.

Remember! Reconciling yourself with others and reconciling between others is an action that pleases Allah Almighty, Allah Almighty is pleased with those who reconcile. Reconciling between others is a beautiful Sunnah of the Beloved Prophet ﷺ, reconciling between others was the habit of the pious predecessors, reconciling oneself and reconciling between others brings happiness to the hearts of Muslims, reconciliation displeases shaytan, reconciliation causes the Mercy of Allah عزوجل to descend, and on the Day of Judgement, Allah Almighty will reconcile between His slaves. Let us hear a beautiful narration in regards to this:

## Allah Almighty will reconcile between Muslims

Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri Razavi دامت بركاتهم العالیه writes on pages 30-32 of his booklet '*Nachaqiyon ka 'Ilaj*': Sayyiduna Anas رضی اللہ عنہ states: the Beloved Prophet ﷺ was once seated and smiling. Ameer-ul-Mu'mineen Sayyiduna Umar Farooq رضی اللہ عنہ asked, 'O Messenger of Allah! May my mother and father be sacrificed for you! What is the reason for your smile?' The Prophet ﷺ said, 'two people from my nation will fall on their knees in the court of Allah Almighty; one will say: O Merciful Lord! Take justice from him as he oppressed me. Allah Almighty will say to the claimant: what do you want from this (i.e. the one who is being accused) poor man, he has no good deed left. The oppressed individual (i.e. the claimant) will say: transfer all my bad deeds to him. After saying this, the Beloved Prophet ﷺ began to weep. Then the Prophet ﷺ said: that will be a very serious day because at that time (i.e. on Judgment Day), every individual will be looking to lighten his burden. Allah Almighty will say to the oppressed: look, what is before you? He will say: O Merciful Lord! I am witnessing large cities of gold and palaces

which are covered in pearls, is this city and these delightful palaces for the Prophets, Siddiqueen or martyrs? Allah Almighty will say: these are for the one who can pay its price. He will say: how so? Allah Almighty will say: by forgoing the rights of your brother upon you. The individual will say: O Merciful Lord! I have forgiven all my rights. Allah Almighty will say: take the hand of your brother and enter Paradise together. Then the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: fear Allah Almighty and reconcile between the people, because Allah Almighty will reconcile between the Muslims on the Day of Judgement.

(Mustadrak, vol. 5, pp. 795, Hadees 8758)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Pearls of wisdom regarding neighbour

Let's listen to some pearls of wisdom from the booklet by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. First, listen to the 2 blessed sayings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: 1) In the court of Allah عَزَّوَجَلَّ, the best neighbour is the one who is a well-wisher of his neighbour. (Sunan-ut-Tirmizi, vol. 3, pp. 379, Hadees 1951)

2) The one who causes suffering to his neighbour, undoubtedly causes suffering to me, and the one who causes suffering to me, displeases Allah عَزَّوَجَلَّ. (Attargheeb Wattarheeb, vol. 3, pp. 286, Hadees 3907)

It is stated in the book 'Nuzhat-ul-Qaari': Who is a neighbour? Everyone knows this matter according to his situation and norms. (Nuzhat-ul-Qaari, vol. 5, pp. 568)

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: The rights of the neighbour also include the following: One should be the first to say Salam to her neighbour. (Islamic sister should say Salam to Islamic sister only while observing the veil). She should not have a long conversation with her. She should not excessively enquire about her; she should visit her if she becomes ill; she should comfort and help her when she is in trouble; she should congratulate her on happy occasions and participate in them; she should forgive her mistakes; she should not peep into the house of her neighbour from the roof; she should not narrow the path leading to the house of her neighbour; she should not try to see whatever her neighbour

takes to her house; she should cover up the faults of her neighbour; she should immediately help her neighbour if she suffers any accident or problem; she should not listen to anything against her neighbour and should lower her eyes instead of looking at her family members; one should softly talk to the children of her neighbour. (*Ihya-ul-'Uloom, vol. 2, pp. 267, summarized*)

For learning thousands of different Sunnahs, please purchase and study 2 books of Maktaba-tul-Madinah *Bahar-e-Shari'at* Part-16 (312 pages) and 120-page book "Sunnatein aur Adaab", and two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*."101 Madani Pearls" and "163 Madani Pearls".

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ