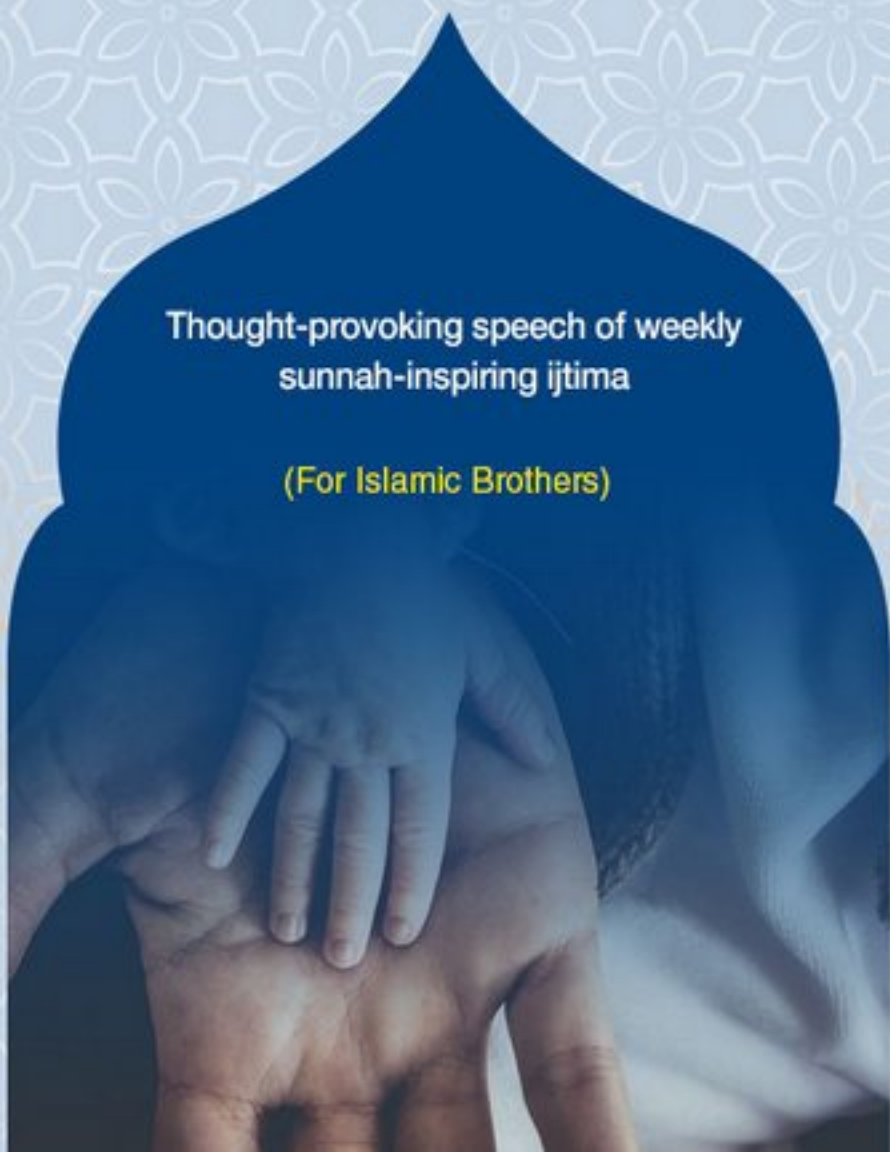


Rights of the father

15-April-2021

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



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

Rights of the father

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا نَوْرَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make the intention to observe I'tikaf and do Zikr of Allah Almighty for some time; then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The last and final Prophet of Allah Almighty صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ بِلُغْتِي صَلَاتَهُ، وَصَلَّيْتُ عَلَيْهِ، وَكُتِبَتْ لَهُ سِوَى ذَلِكَ عَشْرٌ حَسَنَاتٍ

Meaning, 'Whosoever sends Salat upon me, his Salat reaches me, I seek forgiveness for him and 10 good deeds are recorded for him besides this.' (Mu'jam-e-Awsat, vol. 1, p. 446, Raqm 1642)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah Almighty and to earn reward. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' The intention of a Muslim is better than his action. (Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942)

An important point

For righteous and permissible work, the more good intentions we make, the more reward we attain.

Intentions of listening to Bayan

1. In order to gain the knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position for as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, صَلُّوا عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, اذْكُرُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Who is the most wretched and who is the most fortunate?

It is mentioned in the *Monthly Magazine Faizan-e-Madinah*: A Bedouin states: I left my village with the intention of finding out who is the most wretched and who is the most fortunate from among the people. Thus, I passed by an elderly individual who had a rope tied around his neck from which a large drum was also hanging. A young man was whipping the elderly man. So, I said to that young man, 'Do you not fear Allah Almighty in regards to this old and weak man? A rope and drum are already hanging from his neck, due to which he is worried, and you are whipping him on top of this also!'

The young man said, 'You should also know that this is my father!' Whereupon, I said, 'May Allah Almighty not grant you any goodness! (Does a person treat his father in this oppressive manner?)' The young man then said, 'Remain silent! What do you know! This is how he would treat his own father too, and his father would also treat his father (i.e. his grandfather) in this manner!' After witnessing this, I said, 'This old man is the most wretched person.'

Then I continued ahead until I came across a young man who had a basket made out of date palms around his neck, and it contained a weak and elderly person who was like a chicken. The young man would keep him with himself at all times, and look after him like a chicken. I said, 'What is this?' The young man said, 'This is my father who has lost his mind, and I am looking after him.' Whereupon, I said, 'This young man is the most fortunate from among the people.' (*Al-Mahasin wa Al-Masawi*, vol. 1, p. 235)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! From this narration, we come to know that the one who treats his father with goodness is the most fortunate from among the people, and the one who treats his father in a bad manner

is the most wretched from among the people. We seek the refuge of Allah Almighty! There is no doubt in the fact that there is only destruction in the world and Hereafter for the one who treats his mother and father badly. Therefore, each and every person should treat their parents in a good manner, and obey them by fulfilling every permissible thing that they demand. However, if they demand something that is against the Shari'ah then they should not be obeyed in that, for it is stated in a Hadith, 'There is no obedience to creation if it entails the disobedience of Allah Almighty.' (*Muslim, p. 789, Hadith 4765*)

A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ states, 'If the parents commit sins, then he should explain to them in a gentle and respectful manner; if they accept then that is better, if they don't accept, he cannot be stern with them, rather, he should make Du'a for them.' (*Fatawa Razawiyah, vol. 25, p. 205, slightly amended*)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! It is famously said, 'You reap what you sow.' If we treat our father in an unpleasant manner today, it is possible that our children will treat us in a similar manner tomorrow.

You will reap what you sow

It is stated in a Hadith: 'كَمَا تَدِينُ تَدَانُ', meaning, 'You will be treated as you treat (others).' (*Musannaf Abdur Razzaq, vol. 10, p. 189, Hadith 20430*)

'Allamah Abdur Rauf Munaawi رَحْمَةُ اللَّهِ عَلَيْهِ writes the following in explanation of this Hadith, 'Meaning, you will be recompensed in accordance to what you do; what you do to others will be done back to you.' (*Al-Tayseer bi Sharh Al-Jami'ah-us-Sagheer, vol. 2, p. 222*)

A'la Hadrat, Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes: When the unwise, evil and foolish acquire power and strength, they exert it over their fathers, and they disobey his command. They

will soon realise when they become old themselves and they will realise when they taste the outcome of what they have done; you reap what you sow, and the punishment of the Hereafter is severe and everlasting. (*Fatawa Razawiyyah, vol. 24, p. 424*)

Remember! In this age of tribulations, just as there are those who treat their parents in a good manner, there is also not a shortage of those who treat them badly.

How did the son treat his father upon not receiving property?

The summary of what an Islamic brother mentioned is as follows: When I exited the Masjid after Jumu'ah Salah, I saw that the people had gathered and a youth was hitting an elderly man, and that old man was the father of that youth. It was revealed that due to not receiving a portion of wealth, property, etc., the senseless son began to hit his father until he was covered in blood.

Alas! When the father, who sacrifices his own wishes and desires in order to fulfil the wishes and desires of his children, reaches an old age and seeks the compassion and good conduct of his children, he receives inattentiveness, taunts and is sent to the old people's home instead. It is an appeal to those whose parents are alive that they serve them happily, and become deserving of Paradise by respecting and honouring them. (*Mahnamah Faizan-e-Madinah, February 2018, p. 1, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember! The command of treating parents in a good manner has been mentioned in the Quran and Hadith. Hence, Allah Almighty states in Part 15, Surah Bani Israa'eel, Verses 23 and 24:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا آيَاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا
 أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا
 جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

And your Lord has commanded not to worship anyone except Him, and treat parents with goodness; if one of them or both reach old age in front of you, so, do not say (even) ‘Ugh’ to them and do not scold them, and speak to them words of respect. And spread for them the arm of humbleness with a soft heart, and request humbly that, ‘O my Lord, have mercy on them both, just as they brought me up in my childhood.’

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israa’eel, Verses 23-24)

‘Allamah Sayyid Mufti Muhammad Na’eem-ud-Din Muradabadi رَحْمَةُ اللهِ عَلَيْهِ states the following under these verses: (When parents are) overcome with weakness, strength no longer remains in their limbs and they become weak in their later years in your presence, just as you were helpless in their presence during your childhood, then do not utter such a word from your mouth through which it is understood that it is difficult upon them to hear it. Speak to them with utmost respect, do not address your parents with their names, as this is against correct etiquette, and it hurts their feelings. Speak to your parents in a manner that a slave addresses his master.

Display gentleness and humility before them and treat them with love and compassion in their old age, for they raised you with love during your age of helplessness (childhood), and do not be stingy in spending on that which they require. The purport is that no matter how much you exaggerate in your good conduct and service in the world, the favour of the parents cannot be repaid. Therefore, one should make

Du'a in the court of Allah Almighty for them to be showered with grace and mercy, and he should say, 'O Lord! My services cannot be a remuneration for their favours, so have mercy upon them, so that it may become a means of recompense for their favour.' (*Tafseer Khaza'in-ul-'Irfan, Part 15, Surah Bani Israa'eel, under the verse 23-24, pp. 529-530*)

O devotees of the Prophet! In light of Hadith, let us now listen to six sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the excellence of the father and the importance of treating the father in a good manner:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The father is the middle door from the doors of Paradise; thus, it is up to you whether you lose that door or protect it.' (*Tirmizi, vol. 3, p. 359, Hadith 1906*)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It is from the major sins for a person to swear at his parents.' The noble companions رَضِيَ اللهُ عَنْهُمْ asked, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Can a person swear at his parents?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Yes! (in this manner,) A person swears at another's father and the latter also swears back at his father, and he swears at his mother, and the other swears back at his mother.' (*Muslim, p. 60, Hadith 263*)

'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ states: The noble companions (رَضِيَ اللهُ عَنْهُمْ), who had witnessed the age of ignorance in Arabia, could not fathom how a person could swear at his parents, i.e. this matter was beyond their understanding. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained: The meaning is that he makes another person swear, and now that era has arrived in which some people swear at their parents themselves and they do not have any concern. (*Bahar-e-Shari'at, Part 16, vol. 3, p. 552*)

3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The pleasure of Allah Almighty is in the pleasure of the father, and the displeasure of Allah Almighty is in the displeasure of the father.' (*Tirmizi, vol. 3, p. 360, Hadith 1907*)

4. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Obedience to Allah Almighty lies in obedience to the father, and disobedience to Allah Almighty lies in disobedience to the father.' (*Mu'jam-e-Awsat, vol. 1, p. 614, Hadith 2255*)
5. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whosoever reached both of his parents, or one of them, and did not treat them good, he will enter Hell, he will be distant from the mercy of Allah Almighty and he will be worthy of the wrath of Allah Almighty.' (*Mu'jam-e-Kabeer, vol. 12, p. 66, Hadith 12551*)
6. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A son cannot fulfil the right of his father, until he found his father as a slave, purchased him and then freed him.' (*Muslim, p. 624, Hadith 3799*)

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The purpose of this Hadith is to mention the great rank of the father, it does not mean that a person will fulfil the right of his father if he found his father as a slave, and then purchased and freed him. Hence, Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: The meaning is that no matter how much a son serves his father, he cannot fulfil his right. (*Mirat-ul-Manajih, vol. 5, p. 187*)

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How was the ship maker destroyed?

There was a carpenter who lived in a city and would receive 1 Dirham every day; he would spend half a Dirham on his elderly father, and his wife and children, and he would save half a Dirham. For a long time, he continued to work like this and he lived a good life. One day, he counted the money that he had saved and it came to just over 100 Dinars. He said, 'I am still in loss after doing this work of mine; if I had built a ship and traded via the sea, I would be very wealthy today.' When he expressed his sentiments to his father, he said, 'O my son! Do

not do this, for an astrologer told me before your birth that you will die by drowning at sea.'

(Remember! The father, out of love for his son, could have mentioned the astrologer in order to stop him from trading at sea. It is also possible that the astrologer had seen ships and those aboard them sinking with his own eyes, which is why the father mentioned the words of the astrologer and tried to prevent his son from taking part in trading at sea. Otherwise, a sensible Muslim would never trust the words of an astrologer, for in Shari'ah, the statements of an astrologer are rejected and unreliable, and one cannot rely upon them. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the noble companions and Tabi'een رَضِيَ اللهُ عَنْهُمْ, and the pious predecessors رَضِيَ اللهُ عَنْهُمْ did not act upon this nor did they consider it). (*Ashi'a-tul-Lam'aat, vol. 2, p. 82*)

The son replied, 'Did he also mention that I will receive wealth?' The father replied, 'Of course! This is the reason why I prevented you from trading and found such an occupation for you that you can do every day.' The son said, 'According to the words of the astrologer, it is only possible for me to receive wealth in the case of trading at sea.' The father said, 'My son! Do not do this! I fear that you will be destroyed!' The son replied, 'I will definitely acquire wealth, and if I remain alive then I will become very wealthy, however, if I die, I will leave behind something better for my children.' The father said, 'O my son! Do not put your life at risk for your children!' To which the son said, 'By Allah Almighty! I will not change my opinion.'

Thus, the son prepared a ship, loaded it with various business goods and then set off for a year long journey. When he returned after a year, he had wealth equal to 100 Qintaar of gold. Seeing his son, the father thanked Allah Almighty and praised the wealth that he had brought back, and said, 'O my son! I had taken a vow in the court of Allah Almighty that if He brings you back safely, I will set fire to your ship.' The son said, 'O my father! You are determined to destroy me and ruin my home!' The father replied, 'O my son! I have done this for

the sake of your life and for the safety of your home; I am more aware of matters than you. I see that Allah Almighty has given you more, now you should do that which pleases Him and be grateful to Him, for you have been made one of the wealthiest people of the age, and you will find safety in adhering to the command of Allah Almighty. I only desire your safety; I have no other concern. Accept what I am saying.'

The son said, 'I am going on a journey for a few days and I will quickly return with a large amount of profit.' Thus, the son set off once again. When he returned, he had even more wealth than before. He said to his father, 'If I had listened to you, would I have this much wealth today?' The father said, 'O my child! I am witnessing you striving for others, but if you were aware of the reality then you would wish that there was a distance of the mountains in the east between you and your desire for this wealth.' The son replied, 'O father! You made Du'a due to the statement of an astrologer. I believe that the words of the astrologer regarding me receiving wealth are true, but what he said about me dying due to drowning is incorrect.' Saying this, he gave the command for another ship to be built.

He remained there for 40 days until he was ready for the journey to the sea. His father said to him, 'My son! Imploring and pleading will not stop you this time either, for I have now seen such signs that I believe the astrologer's words are true.' After saying this, tears began to flow from the father's eyes due to the separation from his son. The son said, 'O father! May Allah Almighty sacrifice me upon you! Just have patience for this final time! By Allah Almighty! If Allah Almighty brings me back safe and sound, then I will never travel by sea again.'

The old father said, 'O my son! By Allah Almighty! Today I am certain that you will be ruined. By Allah Almighty! You will not return this time, until the sun rises in the west.' The father begged and pleaded and tried to explain to him while crying profusely, but he did not listen to his father and left for the journey with both ships.

When he reached the middle of the sea, a severe storm struck, causing both ships to collide with each other and sink. As he drowned, he recalled the prediction of the astrologer and began to feel regret on account of his disobedience to his father. Then he and his companions all drowned in the sea and died. After a few days, the news of his death reached his father, so he displayed patience and departed from the world with the grief of his son's death. (*'Uyoon-ul-Hikayaat, vol. 2, pp. 441-443, summarised*)

صَلِّ عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! There are many points of heed and advice in the aforementioned narration, for example:

- Contentment is a great bounty, and the one who possesses this bounty remains at peace
- A person destroys everything that he owns when he is overcome with greed
- He does whatever he wishes even if he is ruined
- A father always desires for his children to succeed and is pleased when they receive benefit
- Whatever he says comes to pass
- He invites his children towards righteousness and instils in them fear of the Hereafter
- He can understand matters better than his children
- He saves them from going to places of destruction
- He cries in the absence of his children
- He always wishes the best for them and makes Du'a
- Children can never attain happiness by disobeying their father

- Destruction and ruin become the fate of disobedient children, to such an extent that it can take them towards death, then they cannot do anything except feel regret. Therefore, children should not disregard the advice of their father due to greed
- He should not rebuff his sympathies
- He should remember his favours
- He should not leave him alone
- He should not hurt his feelings
- He should take Du'as from him
- He should not displease him
- He should refrain from those things which he prevents him from, as long as it does not oppose the Shari'ah.

In order to learn more about this, read the booklet of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**, entitled 'Oceanic Dome.' **أَلْحَمْدُ لِلَّهِ**, in the Pious Deeds booklet, there is a question regarding the reading of the weekly booklet, hence, *Pious Deed number 63* states: Have you read/listened to this week's booklet?

Remaining attached to the religious environment of Dawat-e-Islami is an excellent way of making children aware of the importance of parents.

Translation Department

أَلْحَمْدُ لِلَّهِ, Dawat-e-Islami is spreading the call to righteousness in approximately 80 departments; one of these departments of Dawat-e-Islami is the 'Translation Department.' The books and booklets of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** and Maktaba-tul-Madinah, the Monthly Magazine Faizan-e-Madinah, the Bayans of the weekly Sunnah-inspired Ijtima's and the organisational documents received

from other departments are translated under this department. Over 1600 books and booklets have been translated into various languages by this department, and countless people who speak different languages of the world are benefitting from these books and booklets.

You should read these books and booklets of Maktaba-tul-Madinah yourself and also encourage others to read them. Distribute the booklets in accordance to your means, and **إِنَّ شَكَاءَ اللَّهِ** you will attain countless blessings through this. May Allah Almighty grant the Translation Department the ability to make further progress in this tremendous work with passion.

أُمِّينَ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! A'la Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ** states: Although Allah Almighty has mentioned the great right of the father over the children, to such an extent that He mentioned the father's right alongside His own right, when He said:

أَنْ أَشْكُرُنِي وَوَالِدَيْكَ^ط

Be thankful to Me and to your parents.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Luqmaan, Verse 14)

However, He has also placed a great right of the children upon the father, for the child, on account of his Islam in general, then the speciality of neighbourhood, then the speciality of being closely related and then the speciality of being a family member, due to his being a compendium of all of these rights, he possesses a very special position, and as the speciality increases, the right also becomes greater and firmer. (*Fatawa Razawiyyah, vol. 24, p. 451*)

A'la Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ** was once asked: What do the scholars of the

religion state about the following matter: Zayd's father has been blind for a long time, both of them are tailors and they prepare a number of things for the purpose of selling. The father of Zayd goes to the marketplace for several hours in order to purchase goods to sell because this is his age-old practise. Is there any Shar'i blame upon Zayd for this? Is it Haraam or Halal for the son to utilise his father's property? They both eat together; for how long does the right of the father remain upon the son, and for how long does the son's right remain upon the father?

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ said: If Zayd's father willingly goes out as it his habit, then there is no blame upon Zayd, although being considerate demands that he should allow him to rest and instead do the work himself. However, if Zayd is forcing him to do this then he is definitely sinful and incompetent. The property of the father is only Halal for the son to the extent that the father is happy with, otherwise it is Haraam. Regardless of whether they live together or are living separately, the right of the father always remains upon the son, and the son's right also remains upon the father. Yes, there are certain rights that are limited to a certain time period, for example, when the son becomes an adult (Islamically), it is no longer Wajib upon the father to provide for him. (*Fatawa Razawiyyah, vol. 23, p. 545*)

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ states, 'The one who shows the most favour is the one who favours his father's friends in the case of his father not being present (i.e. after the death of the father or if he goes somewhere).' (*Muslim, p. 1061, Hadith 6515*) Meaning, when the father passes away or goes somewhere. (*Bahar-e-Shari'at, Part 16, vol. 3, p. 551*)

In another Hadith, it is stated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned the following in regards to being good towards parents, 'وَإِكْرَامُ صَدِيقِهِمَا', meaning, 'And honouring their friends.' (*Abu Dawood, vol. 4, p. 434, Hadith 5142*)

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was asked: A son disobeyed his father by seizing

all of his property, and did not leave anything for his father so that he can live his life, in fact, he is trying to humiliate and disgrace him, and Allah Almighty has mentioned being obedient to the father in His Speech. In this scenario, he has opposed the command of Allah Almighty; has he become a rejector of the Divine command? And what is the Shar'i ruling for the one who denies the Divine Speech? And how sinful is he?

A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ replied: The aforementioned son is a sinner, a transgressor, a major sinner and one who is disobedient to his father, and he is deserving of severe punishment and Divine wrath. The disobedience of the father is the disobedience of Allah Almighty, and the displeasure of the father is the displeasure of Allah Almighty. If a person pleases his parents then they are his Paradise, and if he displeases them then they are his Hell. Until he does not please his father, none of his Fard nor his Nafil nor any righteous action of his will be accepted at all. Besides punishment in the Hereafter, he will be subjected to severe torment whilst living in the world, and there is fear that he will be unable to recite the Kalimah at the time of death. *(Fatawa Razawiyyah, vol. 24, pp. 383-384, selected)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Parents sometimes separate for some reason or another, and this causes great confusion for the children, as they do not know whether they should side with the mother or the father. رَحْمَةُ اللَّهِ عَلَيْهِ, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ has given an excellent solution for this! Let us listen to it.

What should the children do if the parents separate?

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ was asked: If the parents separate, what should the children do in this case? He دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ replied by saying: If the parents separate, then the children should be fair towards both mother and father. The children should adopt the mindset that a

father does not cease to be a father after a divorce, rather, he remains a father, therefore, it is necessary to fulfil his rights. As the mother usually has more influence over the children, when such an incident occurs, the children side with the mother and drive the father out of the house.

Similarly, after separation occurs, the mother sometimes prevents the children from meeting the father by making threats, such as, 'If you meet your father, I will not forgive you.' In such a case, the children should not obey the command of their mother; they should maintain a relationship with their father in secret, and if he is in need of money, they should make their money available to him, by doing this, Allah Almighty will make them wealthy. Even if the mother was correct in the dispute and the father divorced her out of anger, the children must still treat their father in a good manner, otherwise, let alone the Day of Judgement, which is distant, the one who is disobedient to his parents will be punished in the world.

الْحَسَنُ رِئْهٖ, there are such commendable children in the society who, in the case of the parents splitting, financially aid their father without telling their mother in order to avoid quarrels, and they bear the expenses for his treatment too. If a divorce does occur, then the mother should be compromising and not compel her children to commit the sin of disobeying their father, rather, if possible, she should tell her children to disregard that which occurred between her and their father, and tell them to serve her and take care of their father as well. (*Episode 11: Maan Baap larayn to Aulad kaya karay?, p. 24-25*)

If the father stops meeting them, what should the children do?

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was asked: If the father remarries and stops meeting with his children from his first wife, what should the children do in this case? He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said: In such a situation, the children of the first wife should have patience, and try to meet their father. If the children serve their father, then no doubt, he will maintain a relationship with them. Those children who say that

they will not maintain a relationship with their father because he does not meet them are the same children who will exert all of their efforts to attain the inheritance that he leaves behind after his death, and even in their dreams, they will not refuse to accept the wealth that he leaves behind. If the children are wealthy and the father is poor, the children should still serve him for the sake of Allah Almighty and for the attainment of Paradise. *(Episode 11: Maan Baap Iarayn to aulad kaya karay?, p. 27)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Sunnahs and etiquettes of wearing shoes

Dear Islamic brothers! We will listen to the Sunnahs and etiquettes of wearing shoes from the booklet of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, entitled, '101 Madani pearls':

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

1. Use shoes abundantly, because it is as though a person is riding for as long as he wears shoes (i.e. he tires less). *(Muslim, p. 1161, Hadith 2096)*
2. Shake the shoes before wearing them, so that any insects or pebbles are removed.
3. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whenever one of you wears shoes, he should start with the right side, and when he removes them, he should start with the left side, so that the right foot is first in wearing and last when removing them. *(Bukhari, vol. 4, p. 65, Hadith 5855)*

Announcement

The remaining Sunnahs and etiquettes of wearing shoes will be mentioned in the study circles. Therefore, make sure to take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The 6 Salat upon the Prophet and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat upon the Prophet for the night preceding Friday

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

The saints of Islam have quoted that whoever recites this Salat upon the holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Rasool صَلَّى اللَّهُ 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 Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ that the Beloved and Blessed Rasool رَضِيَ اللَّهُ عَنْهُ 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, p. 65*)

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 70 portals of mercy are opened for him.

(Al-Qaul-ul-Badi', p. 277)

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. The reward of 600,000 Salat upon the Prophet

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ

مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that the one reciting this Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once receives the reward of reciting Durood 600,000 times. (Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 149)

5. Nearness to the Distinguished Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these

words.’ (*Al-Qaul-ul-Badi’, p. 125*)

6. Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْبُقْرَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(*Attargheeb Wattarheeb, vol. 2, p. 329, Hadith 31*)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn-e- ‘Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ 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, p. 254, vol. 10, Hadith 17305*)

2. An easy way to spend every night in worship

The holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ Here is the Du’a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ

سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah **عَزَّوَجَلَّ** Who is **‘حَلِيمٌ** (Most Forbearing) and **‘كَرِيمٌ** (Possessor of all excellences). Allah **عَزَّوَجَلَّ** is free from every fault, Rab of the seven skies and Rab of the magnificent ‘Arsh.

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 15 April 2021

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Remaining Sunnahs and etiquettes of wearing shoes

4. A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: Whenever you go to the Masjid, remove the left foot from the shoe first and place it on the shoe, then remove the right foot from the shoe and enter the Masjid, and if you are outside the Masjid, take out the left foot and place it on the shoe then take out your right foot, and wear your right shoe first and then wear the left shoe. *(Nuzha-tul-Qaari, vol. 5, p. 530)*
5. Men should wear shoes made for males and women should wear shoes made for females.
6. Someone said to Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا, 'A woman wears shoes (worn by men)', so she رَضِيَ اللهُ عَنْهَا said, 'The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed the woman who imitates men.' *(Abu Dawood, vol. 4, p. 84, Hadith 4099)* 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ states: Meaning, women should not wear shoes worn by males, in fact, in all those matters where there is a distinction between men and women, it is prohibited for them to imitate each other; men should not imitate women nor should women imitate men. *(Bahar-e-Shari'at, Part 16, p. 65)*
7. Remove your shoes when you sit down; the feet feel comfort in this.

8. (One reason for poverty) is to look at a shoe that is upside down and not turn it the right way up; it is written in ‘Dawlat-e-Bay Zawaal’: If a shoe is left upside down throughout the night, Satan sits on it; it is his throne. *(Sunni Behshti Zaver, Part 5, p. 601)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Du’a to be recited at the time of calamity

According to the schedule of Dawat-e-Islami’s weekly Sunnah Inspired Ijtima’, today we will learn ‘The Du’a to be recited at the time of calamity.’ The Du’a is as follows:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ، اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

(Muslim, p. 356, Hadith 2127)

Translation: *Indeed, we belong to Allah ﷻ and indeed, we shall return to Him. O Allah ﷻ! Grant me reward in my calamity and grant me better than it. (Madani Panj Surah, p. 222)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Method of collective Fikr-e-Madinah (72 Madani In’amaat)

Saying of the Beloved Rasool ﷺ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(Al-Jami’-us-Sagheer, pp. 365, Hadith 5897)

Let’s make ‘good intentions’ before filling in the Madani In’amaat booklet:

1. To please Allah ﷻ, I will carry out today’s Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In’amaat booklet and persuade others as well.

2. I will praise (i.e. thank) Allah ﷻ for the Madani In'amaat which I acted upon.
3. I will be regretful about the Madani In'amaat which I did not act upon and try to act on them in the future.
4. Allah ﷻ forbid, if I have not acted on any such Madani In'aam which saves a person from sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if one did not recite Salat upon the Holy Prophet ﷺ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, fear of Allah, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Madani In'amaat you have practised today and mark them with a '(0) sign' in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective reflection (72 Pious Deeds)

Daily 56 pious deeds

1. Made good intentions?
2. Offered all five Salahs with congregation?
3. Invited others to Salah before every Salah?
4. Recited or listened to Surah al-Mulk at night?
5. Recited Aaya-tul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlâs after every Salah?
6. Read or listened to three verses of Kanz-ul-Iman or two pages of Siraat-ul-Jinaan with translation and commentary?
7. Recited the Wazaif of the Shajarah?
8. Recited Salat upon the Prophet 313 times?
9. Protected eyes from sins?
10. Protected ears from sins?
11. Kept gaze lowered while saving yourself from unnecessary glances?
12. Read a reforming book of Maktaba-tul-Madina for 12 minutes?
13. Replied to Azaan and Iqamah?
14. Cured your anger?
15. Reflected upon your actions?
16. Obeyed your Nigran?
17. Conversed in a respectful manner?
18. Studied or taught in Madrassa-tul-Madina Baalighan?

19. Arrived home within two hours of Isha Jumu'ah?
20. Spent two hours on religious works?
21. Awoke others for Fajr Salah?
22. Refrained from peering into others' homes?
23. Did home Dars take place?
24. Delivered or listened to Masjid Dars?
25. Wore clothes in accordance to Sunnah?
26. Are you complying with the Sunnah of keeping tresses?
27. Do you have a fist-length beard?
28. Immediately repented upon committing a sin?
29. Ate according to Sunnah?
30. Gave Salam to Muslims?
31. Acted upon some Sunnahs?
32. Offered the preceding Sunnahs of Zuhr Salah before the Faraaid?
33. Offered Tahajjud or Salah-tul-Layl?
34. Offered Awwabeen or Ishraq and Chasht?
35. Offered the preceding Sunnahs of 'Asr or 'Isha?
36. Gave encouragement for one religious work from the 12 religious works?
37. Refrained from asking others for things and using them?
38. Saved yourself from lying, backbiting and tale-telling?
39. Watched Madani Channel for at least some time?

40. Refrained from forming personal friendships?
41. Paid back debt on time?
42. Refrained from speaking such words of humility that were not in conformity with your heart?
43. Maintained cleanliness and decorum?
44. Concealed the faults of Muslims?
45. Delivered or attended the circle of Quranic commentary after Fajr Salah?
46. Recited 'بِسْمِ اللّٰهِ' before some permissible works?
47. Delivered or listened to Chowk Dars?
48. Conveyed reward to your parents and spiritual guide?
49. Avoided Israaf (wastage)?
50. Abided by the laws of traffic?
51. Resolved issues in accordance to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?
55. Wore 'Imamah?
56. Respected your parents?

Record of Qufi-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times

- Conversing without staring - 12 times

Weekly 10 Pious Deeds

57. Sent at least one Islamic sister from your home to the Weekly Ijtima of Islamic sisters?
58. Watched or listened to the Weekly Madani Muzakarah?
59. Attended the Weekly Ijtima from beginning till end?
60. Conducted the holiday I'tikaf?
61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?
62. Fasted on any day of the week?
63. Read or listened to the weekly booklet?
64. Performed area visit?
65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
66. Took part in the weekly Madani Halqah?

Monthly 3 Pious Deeds

67. Submitted last month's booklet of Pious Deeds to your Nigran?
68. Travelled in at least a 3-day Madani Qafilah this month?
69. Rendered financial help to a Sunni scholar this month?

Yearly 1 Pious Deed

70. Travelled in a 1-month Qafilah this year according to the schedule?

Lifelong 2 Pious Deeds

71. Read the lifelong syllabus?
72. Travelled for 12 months (together) and completed different courses (12 religious works course, 7-day Islah-e-A'maal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ