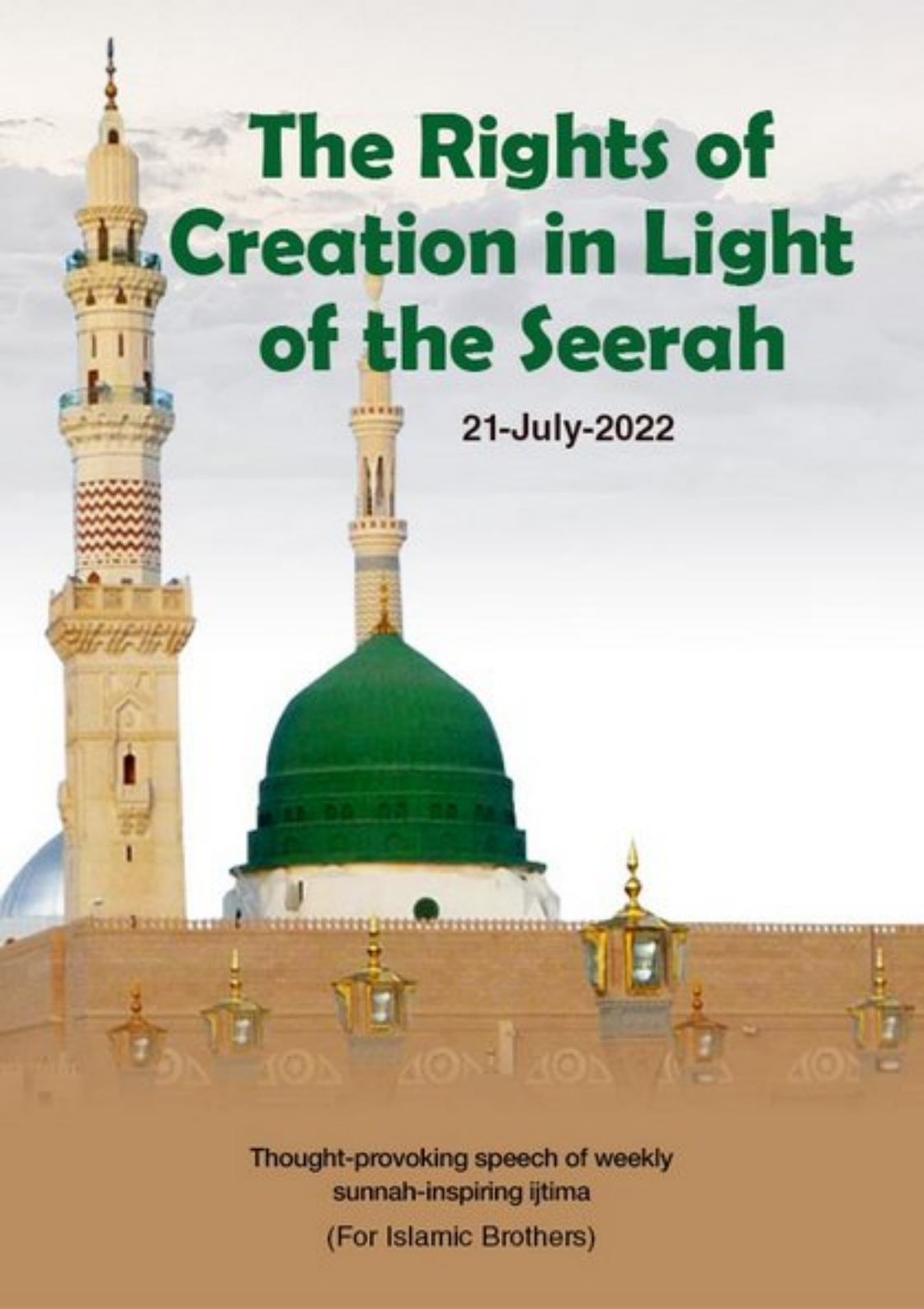




The Rights of Creation in Light of the Seerah

21-July-2022

Thought-provoking speech of weekly
sunnah-inspiring ijtimā
(For Islamic Brothers)

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

The Rights of Creation in Light of the Seerah

وَعَلَى إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكْ وَأَصْحِكْ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ 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, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or do suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. 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 intention to observe *i'tikaf* and do dhikr of Allah Almighty for some time. Then, whatever he wants, he can do (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *salawat* upon the Prophet ﷺ

The final Prophet ﷺ said:

حَيْثُ مَا كُنْتُمْ فُصِّلُوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

“Send *salat* upon me wherever you are, because your salat will surely reach me.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Prophet ﷺ has stated: “أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ”, meaning, a truthful intention is the best action.² O devotees of the Prophet, get into the habit of making good intentions before every action, because a good intention can be the cause of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam;
- you will sit in a respectful manner;
- you will refrain from laziness during the *bayan*;
- you will listen to the *bayan* to reform yourself;
- whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, اَلْحَمْدُ لِلَّهِ, through the statements and actions of the beloved Prophet ﷺ, we learn about the importance of the rights of creation and the great emphasis Islam places upon fulfilling them. This way, we too can understand and fulfil the rights of others or forgive them, all with the intention of following the beloved Prophet ﷺ. Here is a heart-touching incident from the life of the noble Prophet ﷺ.

¹ Mu'jam Kabeer, vol. 3, p. 82, Raqm 2729

² Jami' al-Sagħīr, p. 81, Hadith 1284

The Humility of the Prophet ﷺ

Before his departure from this world, the beloved Prophet ﷺ announced in a gathering: "If I am indebted to someone, or if I have caused harm to someone's life, wealth or honour, then my life, wealth and honour is present. He can take his revenge in this world. Do not think I will be unhappy with such a person; that is not befitting of me. If someone has a right over me, I would like it greatly if they seek its fulfilment or forgive me." Then, he said, "O people! The person who is responsible for fulfilling a right must deliver it. Do not be discouraged if it causes disgrace and humiliation, for the humiliation of this world is easier to bear than that of the Hereafter."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Becoming Wealthy through Good Deeds

Dear Islamic brothers, سُبْحَانَ اللَّهِ! You heard how much importance the Prophet ﷺ gave to the rights of people. This is the esteemed individual who never violated the rights of anybody during the 63 years of his blessed life, displayed extraordinary character, and fulfilled the rights of his family and the people of the community; the one who went above and beyond in the fulfilment of rights; the one about whom we cannot even think that he would suppress someone's right or delay its fulfilment; the personality who fulfilled the rights of others before the required time with patience and forbearance, as opposed to being unwilling and displeased.

The noble companions عَلَيْهِمُ الرِّضْوَانُ knew the importance of the rights of others from the actions and speech of the Prophet ﷺ and thus, they did not fall short in this matter. May our lives be sacrificed upon his fear of Allah, his concern for the Hereafter, and his humility.

¹ Tareekh Dimashq, vol. 48, p. 323

He told the people in the gathering to seek their rights or forgive him. He also reminded the people of the Hereafter and encouraged them to fulfil the rights of each other. Therefore, if we intentionally or unknowingly violated the rights of other Muslims, or caused harm to them, then we must seek forgiveness at once.

Why is it Necessary to Fulfil the Rights of People?

Remember, there are two types of rights:

1. The rights of Allah, and
2. The rights of people.

Fulfilling the rights of Allah is necessary for us because we are His slaves. He created us and sustains us. Thus, it is imperative for us to accept His commands and act according to them. But, why is it compulsory for us to fulfil the rights of others? Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ answers this question in the following way:

A person either lives alone or lives with others, and as it is difficult for a person to live without being in contact with other humans, it is necessary to learn the correct etiquettes of living and interacting with others. There are some etiquettes (rights) to learn for everyone that meets others.¹ We come to know that the reason it is incumbent to fulfil the rights of others is for everyone to live together peacefully.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, it is unfortunate that our condition is only getting worse today. People violate the rights of others, usurp their wealth, disgrace them, deceive them, take advantage of their simple nature, and cause all kinds of harm to them. Children disobey their parents, and parents are ignorant of their children's rights; employers do not pay their employees on time, and workers are deceitful in their work;

¹ *Ihya Uloom, vol. 2, p. 699*

teachers are lazy when teaching their students, and students fail to respect their teachers. In short, rights are being violated in every field.

Remember, if you have oppressed someone in this world, unless you reconcile with them and ask for forgiveness, you will be held accountable for it on the Day of Judgement. Yes, if Allah Almighty wills, He will reconcile between the oppressor and the oppressed on the Day of Judgement. Otherwise, the good deeds of the oppressor will be given to the oppressed. If the rights of the oppressed are not fulfilled after this, their bad deeds will be given to the oppressor. Due to violating the rights of others, the oppressor will be sent to Hell.

Who will be Poor on the Day of Judgement?

The Prophet ﷺ asked his companions عَلَيْهِمُ الرِّضْوَانُ, “Do you know who is poor?” They (the Companions of the Holy Prophet) replied, “A poor man amongst us is one who has neither dirham nor any worldly possessions.” He (the Holy Prophet) said:

“The poorest person from my Ummah will be the one who will come on the Day of Resurrection with prayers, fasts and Zakat, but since he hurled abuse at others, made false accusations against people, unlawfully consumed the wealth of others, shed the blood of others, and struck others, his good deeds will be taken in exchange for these sins. And if his good deeds fall short, and there are more people who are rightful [to his good deeds], then the sins of the oppressed will be placed in [his account], and he will be thrown into Hell.”¹

Who is an Oppressor?

Dear Islamic brothers, remember, the word ‘oppressor’ here does not only refer to those who kill, steal, and beat others. Rather, it includes

¹ Muslim, p. 1069, Hadith 2581

anyone who has violated the rights of others, even if it appears to be something minor. This includes withholding small amounts of money, scolding someone, scowling at someone with anger without the permission of shariah, making fun of someone, etc. It is a separate matter if the ‘oppressed’ violated the rights of the ‘oppressor’. In this scenario, both of them are the oppressed and oppressors. There are perhaps many people like this who oppress others but are also oppressed in other matters.

Sayyiduna Abdullah bin Anis رَحْمَةُ اللَّهِ عَلَيْهِ states: Allah Almighty will announce on the Day of Judgement, “No dweller of Paradise will enter Paradise and no dweller of Hell will enter Hell until he pays back the rights of others, i.e., the one who violated the rights of others will not enter Paradise or Hell until the dispute is settled.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, from the rights of people, the rights of parents are the greatest, and then the rights of other blood relatives who are deserving of honour and respect. It is unfortunate that no attention is given to this. Some people are well-mannered and polite in public but disrespectful and bad-mannered at home, especially with their parents. *Sayyiduna* Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Three people will not enter Paradise²:

1. The one who aggrieves his parents.
2. *Dayyooth*.
3. A woman who imitates a man.”

Remember,

¹ *Akhlaq Saliheen*, p. 59

² *Mu’jam Awsat*, vol. 2, p. 43, *Hadith* 2443

- **Parents** are a priceless gift.
- The rank of **parents** is explained in the Quran and Hadith.
- Obedience to **parents** is a means of earning the pleasure of Allah and His Messenger ﷺ .
- **Parents** sacrifice their health and well-being for their children.
- Children are born from the blood and flesh of the **parents**.
- **Parents** shed tears and worry when their children fall ill.
- **Parents** will stay awake during the night for the sake of their ill children.
- **Parents** sacrifice their lives for the future of their children.
- **Parents** bear hardship before and after their children are born.
- The rights of **parents** are explained by the Prophet ﷺ himself.

Paradise Lies beneath the Feet of Mothers

Sayyiduna Jaahima رَضِيَ اللَّهُ عَنْهُ went to the court of the Prophet ﷺ and said, “O Messenger of Allah ﷺ! I wish to fight in the way of Allah, and I have come to you for advice.” The Prophet ﷺ asked, “Is your mother alive?” He replied in the positive. So, the Prophet ﷺ said: قَالَزُمُهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا, “Make it necessary upon yourself to serve her, for Paradise lies beneath her feet.”¹

¹ *Al-Nasai, p. 504, Hadith 3101*

It is mentioned in another narration, “The one who finds both of his parents or one of them and does not treat them well, he is distant from the mercy of Allah and deserving of His wrath.”¹

Therefore, we must respect our parents at all costs, regardless of whether they are our real parents, step parents or foster parents. Keep their needs in mind, speak to them respectfully, respect their wishes, refrain from causing them harm, try your best to live up to their hopes, listen to them attentively and obey all their permissible commands. Continue to fulfil their rights, unless you encounter something which opposes Shariah, and be included amongst those who are deserving of the pleasure of Allah Almighty.

Remember, the noble father of the Prophet ﷺ, *Sayyiduna* Abdullah bin Abdul Muttalib رَضِيَ اللهُ عَنْهُ passed away before his son was born. When the Prophet ﷺ was only six years of age, his beloved mother, *Sayyidatuna* Aaminah bint Wahb رَضِيَ اللهُ عَنْهَا also passed away. Then, he was under the care of his grandfather, and then his uncle. He ﷺ respected all of them, fulfilled their rights, and brought them happiness.

The Prophet ﷺ spread out his Cloak

Sayyiduna Abu Tufail رَضِيَ اللهُ عَنْهُ states: “A woman approached until she reached the Prophet ﷺ. He spread out his cloak for her, and she sat on it. I asked, ‘Who is she?’ The people replied, ‘She is his mother through nursing.’”²

Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْه states:

The Prophet ﷺ did this to show respect and express his happiness. We also learn that standing out of respect is permissible, and

¹ *Mu’jam Kabeer, vol. 12, p. 66, Hadith 12551*

² *Abu Dawood, vol. 4, p. 434 Hadith 5144*

regardless of a person's status, they should respect those who raised them. This is the court which *Sayyiduna* Jibraeel عَلَيْهِ السَّلَام would visit as a servant, but the cloak was spread for this blessed woman. This contains a lesson for us: if this is the respect shown to a foster mother, then what is the respect and honour that is owed to real parents?

This incident took place during the Battle of Hunayn. The war had ended, and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was with a group of companions when *Sayyidatuna* Halimah Sa'diyah رَضِيَ اللَّهُ عَنْهَا arrived. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood and spread his cloak for her. He did not speak to anyone else for as long as she was there and only paid attention towards her. When she was about to leave, he gave her many gifts and walked with her for a while as she left. Then, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, or a companion, addressed the onlookers, "This is the foster mother of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who gave him milk." The youth of today should read these narrations, take heed from them, and think about how we do not even respect our blood mothers.¹

Sayyidatuna Halimah was given an Abundance of Wealth

Sayyidatuna Halimah رَضِيَ اللَّهُ عَنْهَا once came to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and complained of a drought. Thus, upon the request of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, *Sayyidatuna* Khadijah رَضِيَ اللَّهُ عَنْهَا gave one camel and 40 goats to *Sayyidatuna* Halimah رَضِيَ اللَّهُ عَنْهَا.²

Respect for Foster Parents

Sayyiduna 'Amr bin Saa'ib رَضِيَ اللَّهُ عَنْهُ states:

I was once in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when his foster father (*Sayyidatuna* Halimah's husband) arrived. The Prophet

¹ *Mirat ul Manajeeh*, vol. 5, p. 51

² *Al-Hada'iq Ibn Jawzi*, vol. 1, p. 169

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم spread out a piece of his clothing for him to sit on. Then, Sayyidatuna Halimah رَضِيَ اللّٰهُ عَنْهَا arrived, and the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم spread what was left of the cloth for her to sit on. Then, his foster brother came, and so the noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sat him in front of himself.

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would always send clothes and other gifts to Sayyidatuna Thuwaybah رَضِيَ اللّٰهُ عَنْهَا. She was the slave of Abu Lahab and nursed the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم for a few days.¹

Mufti Ahmad Yar Khan states: The truth of the matter is that [Sayyidatuna] Thuwaybah, [Sayyidatuna] Halimah and her husband accepted Islam. When Sayyidatuna Khadijah رَضِيَ اللّٰهُ عَنْهَا married the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyidatuna Thuwaybah would visit them. He respected her greatly and would send clothes and other gifts to her from Madinah.²

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, it is often seen that there are people who offer salah; observe fasts; perform Hajj and Umrah; spend with an open hand in the way of Allah Almighty; visit the masjids and madrassas; help the poor and needy; and spend on their friends, ask about them, and help them in difficult times. They live a life of luxury and buy expensive items like cars, houses, laptops, iPads, tablets and other things for their children. They happily spend large sums of money to cover fees and wedding expenses. But, it is unfortunate that they do not have good relations their relatives, especially with their sisters. They do not give their sisters their share of inheritance and do not fulfil their needs. If they do seek their right, they are told that a lot of money was spent on their weddings, and so, they are entitled to nothing. Remember:

¹ *Al-Shifa*, vol. 1, pp. 128 - 129

² *Mirat ul Manajeeh*, vol. 6, p. 534

- An understanding brother does not engage in anything that opposes shariah.
- He does not hurt the feelings of his sisters like this.
- He does not oppress his sisters.
- He does not neglect their rights.
- He does not threaten his sisters.
- A good brother is always considerate of his sisters' happiness, needs and permissible wishes.
- He is kind and compassionate to them.
- He helps them during difficult times.
- He sacrifices his happiness and desires for the sake of his sisters.
- He does not delay in fulfilling their rights.
- He does not allow them to become sad even after they are married.

A good brother does not allow his sisters to become upset, rather he ensures they spend their lives in happiness. Such sisters are proud to have brothers like this and they pray for them wholeheartedly.

From the actions of the Prophet ﷺ we can learn about the importance of sisters, their rights, showing them love and compassion, and having good relations with them. We will also learn how the Prophet ﷺ showed compassion to his foster sister. Here are some faith-inspiring incidents for encouragement.

Exemplary Conduct with a Foster Sister

It is written on page 46 of the Monthly Magazine Faizan-e-Madina, April 2017 edition: The Prophet ﷺ displayed good conduct

towards his foster sister, *Sayyidatuna* Shaymaa رَضِيَ اللهُ عَنْهَا in the following manner:

1. He would stand in her presence.¹
2. He would spread out his cloak for her to sit on.
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to her, “Ask! You will be given. Intercede! Your intercession will be accepted.”² The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shed tears whilst showing this level of generosity.
4. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, “If you wish, you can stay with us with honour.”
5. When she returned, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave her three male slaves, one female slave, and one or two camels.
6. When they met again in Ji’raanah, he gave her sheep and goats.³

The relationship between the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his foster sister is enough for us to know how much love our sisters are deserving of.

The blessed Companions would also treat their sisters well.

A Companion’s Good Conduct with his Sisters

Sayyiduna Jaabir bin Abdullah رَضِيَ اللهُ عَنْهُمَا raised 9 or 7 sisters, and he married a widow so she could teach them good manners and help with their upbringing.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Subul al-huda wal Rashad*, vol. 5, p. 333

² *Dalaail al-Nubuwwah al-Bayhaqi*, vol. 5, p. 199

³ *Subul al-huda wal Rashad*, vol. 5, p. 333

⁴ *Muslim*, p. 593, *Hadith* 3638

Dear Islamic brothers, other family members have rights too, and so, ensure to fulfil them. Let us hear about how the Prophet ﷺ would fulfil the rights of his family:

Remember, 11 noble, pure women were blessed to be married to the Prophet ﷺ. He ﷺ would always treat them fairly, fulfil their rights, bring joy to their hearts, and have good relations with them all.

Being Fair and Just with the Pure Wives

The mother of the believers, *Sayyidatuna A'isha* رَضِيَ اللهُ عَنْهَا states: “Whenever Allah's Messenger ﷺ intended to go on a journey, he used to draw lots among his wives and would take with him the one whose name was drawn.”¹

It is written on page 48 of the Monthly Magazine Faizan-e-Madina, December 2017 edition: Before passing away, the Prophet ﷺ became ill and wanted to spend the last days of his life at the house of *Sayyidatuna A'isha* رَضِيَ اللهُ عَنْهَا. Instead of clearly announcing his decision, he ﷺ repeated the following question again and again while keeping the rights of his wives in mind, “At whose house will I be tomorrow?” The blessed wives came to know of the beloved Prophet’s wish and humbly said, “Wherever you like.” Thus, he ﷺ stayed at the house of *Sayyidatuna A'isha* رَضِيَ اللهُ عَنْهَا until his passing.²

Dear Islamic brothers, this action of the Prophet ﷺ serves as great advice for us. Despite having authority, the noble Prophet ﷺ adopted fairness and equality with his wives. So, those

¹ Bukhari, vol. 2, p. 208, Hadith 2688

² Bukhari, vol. 3, p. 468, Hadith 5217

who have no choice in such matters must display a greater level of equality and fairness.

Remember, a good and pious wife is a great blessing for a husband. A husband who values this blessing will be successful in attaining the goodness of this world and the Hereafter. Allah Almighty has appointed men as the maintainers of women. However, this does not mean that a husband can beat his wife, give her no value, scold her, force her to give up her bridal money, threaten to divorce her or kick her out the house, disregard her rights and humiliate her. It is unfortunate that oppression towards wives is only increasing in our society, and their rights are being violated.

It is written on page 166 of volume 2 of Tafseer Siraat ul-Jinaan: Harassing wives, forcing them to return their bridal money, leaving them at their parent's house, not speaking to them, scolding and humiliating them in front of others [are actions prevalent in society]. The poor wife fulfils her husband's every need, but he acts like Fir'awn. He seeks for new things from his wife's family by asking them directly or through his wife. In short, what forms of oppression cannot be found in our homes?

The teachings of the Prophet ﷺ show us the importance of a wife and her rights. If a husband treats his wife in light of them, then the situation will definitely improve. Here are three narrations for encouragement.

3 Hadith Regarding the Rights of a Wife

1. *Sayyiduna* Hakim bin Mu'awiyah رَضِيَ اللهُ عَنْهُ narrates from his father that a man asked the Prophet ﷺ, "What are the rights of the woman over her husband?" He said, "That he should feed her when he feeds himself and clothe her when he clothes himself; he should not strike her on the face nor call her unsightly, and if he must

separate from her (as a form of discipline), he should only so in the home.”¹

2. He ﷺ stated: **خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي** – “The best amongst you is the one who is good to his family, and I am the best towards my family from among you.”²
3. He ﷺ also said, “A believing man should not consider his believing wife to be an enemy. If he is displeased with one of her habits, he will be pleased with another of her habits.”³

Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ comments in relation to this hadith: **سُبْحَنَ اللَّهُ**! This is an excellent lesson. The purport is that it is impossible to find a faultless wife. Therefore, if there are some things you dislike about her, be patient, for she will have some good qualities too. The author of *Mirqat* رَحْمَةُ اللَّهِ عَلَيْهِ states: The person who searches for a faultless partner will live alone in this world. We are full of many shortcomings ourselves. Overlook the faults of your friends and relatives, focus on the good. Yes, do attempt to rectify them; only the Messenger of Allah ﷺ is faultless.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The “Pious Deeds” Booklet

Dear Islamic brothers, in order to learn the importance of people’s rights, become affiliated with the religious environment of Dawat-e-Islami and take part in the 12 religious works of the *zeli halqa* and

¹ *Ibn Majah*, vol. 2, p. 409, *Raqm* 185

² *Tirmizi*, vol. 5, p. 475, *Hadith* 3921

³ *Muslim*, p. 495, *Hadith* 3648

⁴ *Mirat ul Manajeeh*, vol. 5, p. 87

encourage others to do so too. One of the 12 religious works is to fill in the “Pious Deeds” booklet.

In this age of tribulation, Ameer e Ahl e Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has compiled a booklet in the form of questions to encourage us to perform good deeds and refrain from sins. Thus, fill in the booklet, and by making individual effort, encourage others to do the same. As living your life in accordance with the Pious Deeds booklet will grant you many benefits in this world and the Hereafter, the Devil will try his best to deter you, but you must remain strong and encourage others to perform pious actions. Do not feel helpless or disappointed if people do not listen to your advice, but remain persistent in your efforts. Remember, if one Islamic brother changes his ways because of your efforts, this will become a source of continuous reward for you إِنَّ شَاءَ اللَّهُ.

Al Madinah Library

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ Dawat-e-Islami is currently carrying out religious work in over 80 departments to serve the sunnah. “Al Madinah Library” has been established to spread the light of Islamic literature and to provide people with easy access to it. The library provides a pleasant atmosphere for studying and has computers to give people the opportunity to watch Madani Channel and video bayaans and listen to audio CDs. Al Madinah Library also includes many books, booklets, VCDs, CDs, etc., of Ameer e Ahl e Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, other scholars of Ahl al-Sunnah and Al Madinah tul-Ilmiyyah. We can also take benefit of these facilities and reap the blessings of religious knowledge.

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, the matters relating to the rights of people are extremely important. We must always remain cautious. If you knowingly or unknowingly violate someone’s right, repent immediately and seek

forgiveness from them. It is incumbent upon every Muslim to fulfil the rights of people, and to abandon the fulfilment of the necessary rights is a major sin, which cannot be forgiven through repenting alone. Rather, it is necessary to repent and then fulfil the rights or have them relieved from you.

How to Relieve Someone of Fulfilling a Right

It is written on page 115 of volume 2 of Ihya ul-Uloom:

Remember, mentioning a sin you committed and making others aware of it is another sin entirely, which you must seek forgiveness for too. If you have infringed someone's right, mention it to them. However, if they do not forgive you, the sin will remain as they have a right to not forgive. Remember, the one from whom forgiveness is being sought should forgive. It is mentioned in a Hadith, "If a brother approaches you to apologise, you should forgive your brother, regardless of if he is lying or telling the truth. The one who does not forgive will be unable to come to the Fountain of Kawthar."¹

The one seeking forgiveness should be gentle towards him, assist him in his needs and affairs, and display love and compassion towards him so that his heart is inclined towards him. A famous proverb asserts: man is a slave of kindness.

The person who is distant due to sins becomes inclined through good deeds. So, when there is a display of love and compassion, the person will forgive in time. However, if he still decides to not forgive, continue to be loving and kind; this may be a means of forgiveness on the Day of Judgement. It may be accepted as an expiation by the will of Allah Almighty. If someone destroys another's wealth in this world, he offers to replace it. However, if the owner of the wealth refuses to accept it or

¹ *Mustadrak*, vol. 5, p. 216, Hadith 7340

forgive him, the ruler will command him to take it, even if he does not agree. Likewise, on the Day of Judgment, Allah Almighty, the most just, will deliver the final verdicts.

It is written on page 103 and 104 of “Jannati Zewar”: If someone had a right over you and you did not fulfil it despite being able to do so, like a debt, there are three ways of fulfilling it. Fulfil the right of the one who has a right over you, i.e. repay the debt, or have it forgiven. If he has passed away, then give it to his inheritors. If the right is not something to be paid but a matter of forgiving, e.g. backbiting or slandering someone, then it is necessary to seek forgiveness. If for some reason the rights have not been relieved or fulfilled, e.g. the one who had a right over you passed away, such people should continuously pray for forgiveness and repent. There is hope on the Day of Judgement that Allah Almighty will grant reward to those whose rights were abandoned and have them forgive those who were unable to fulfil the rights. If you have a right upon someone and are hopeful in its fulfilment, be gentle in this matter. If the person passes away, it is better to forgive him and you will receive great reward in return on the Day of Judgement

¹إِنْ شَاءَ اللَّهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Important Madani Pearls regarding Conversing

Dear Islamic brothers, here are some Madani pearls about conversing from Ameer e Ahl e Sunnat’s book entitled, “101 Madani Pearls”.

- Be cheerful and smile whilst talking.
- With the intention of bringing joy to Muslims, be compassionate to the young and respectful with the elderly

¹ Jannati Zewar, pp. 103 - 104

- Be careful not to yell when talking.
- Even if you are talking to a new-born baby, address them with respect. Your manners will become excellent and the child will learn from this too **إِنْ شَاءَ اللَّهُ**.
- It is unpleasant to touch your private area, remove dirt from your body, pick your nose and ear, etc., whilst talking to others.

Announcement:

The remaining Madani pearls of speaking 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 اللَّهُ عَلَى مُحَمَّدٍ