

منهاج المسلم

MINHAJ AL-MUSLIM

A Book of Creed, Manners,
Character, Acts of Worship
and other Deeds

Volume: 1

By

Abu Bakr Jabir Al-Jazairi

Lecturer in the Noble Prophetic Masjid



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Abdul Hameed

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منهاج المسلم لأبي بكر الجزائري

About this Book

“There was a request made of me during my visits to the Islamic lands...The brothers asked me to compose a book for the righteous believing youth there as well as the Muslims in the general area, to serve as a law or a statute for them. It should comprise all that concerns the righteous Muslim regarding his creed, manners, providing direction for righteous character and acts of worship, and dealings with his colleagues. This book should be based on the light of the Book of Allah the Almighty and the guidance of the Messenger of Allah ﷺ”

“I responded to the righteous brothers' request, seeking help from Allah to compose the requested *Minhaj*. From the first day of my return to the Holy Land (Makkah and Al-Madinah), I started composing, revising, and correcting. Despite my limited spare time and the great responsibilities I bear, Allah the Almighty, has blessed the few hours I managed to save from my days pocket filled with concerns and preoccupation. Only two years had passed since my start and the book was composed exactly as I hoped and as the brothers requested. Here is the book that I submit to the righteous of the Muslim brothers in every place...”



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Author's Introduction

Praise is to Allāh, Lord of all that exists and the God of those who passed away and those to come. Prayers, peace and blessings be upon the elite of His creation, the last of His Prophets and Messengers, our master Muhammad, his pure family, and his Companions. May Allāh the Almighty show mercy at those who followed them till the Day of Judgement. To proceed:

There was a request made of me from some righteous brothers in the city of Wujdah during my visits to the Islamic lands of Al-Maghrib. These visits were for the purpose of inviting people to adhere to the Book of Allāh the Almighty and the Sunnah of the Messenger of Allāh ﷺ since they are the only way for salvation and the source of strength and welfare for the people. The brothers asked me to compose a book for the righteous believing youth there as well as the Muslims in the general area, to serve as a law or a statute for them. It should comprise all that concerns the righteous Muslim regarding his creed, manners, providing direction for righteous character and acts of worship, and dealings with his colleagues. This book should be based on the light of the Book of Allāh the Almighty and the guidance of the Messenger of Allāh ﷺ.

I responded to the righteous brothers' request, seeking help from Allāh to compose the requested *Minhaj*. From the first day of my return to the Holy Land (Makkah and Al-Madinah), I started composing, revising and correcting it. Despite my limited spare time and the great responsibilities I bear, Allāh the Almighty has blessed the few hours I managed to steal (save) from my days pocket filled with concerns and preoccupation. Only two years had passed since my start and the book was composed exactly as I hoped and as the brothers requested.

Here is the book that I submit to the righteous of the Muslim brothers in every place. Were I not its author, I would describe it in a way that heightens its value and increases its demand and acceptance to the readers. But it is sufficient for me to say that it is a book which no Muslim house should be without.

As for the topics related to *Fiqh*, the acts of worship, and other dealings, I spared no effort in investigating and searching for the most sound opinion of the eminent scholars such as Imams Abu Hanifah, Malik, Ash Shafi'i, and Ahmad, may Allāh have mercy on them all, when there was no conclusive text or apparent proof from the Book of Allāh the Almighty and the Sunnah of the Messenger of Allāh ﷺ for a topic.

For this reason, I have not the least doubt that he who behaves in accordance with the rulings of this *Minhaj* either in the subjects of creed, *Fiqh*, manners, or character, actually behaves in accordance with the *Shari'ah* of Allāh the Almighty and with the guidance of His Messenger ﷺ.

Whenever I chose the opinion of a particular Imam on a matter of *Fiqh*, I spared no effort in checking the various and numerous sources, and weighing the different opinions of the well known scholars.

Out of my hope that the righteous Muslim brothers should have one way in which their efforts could be unified, their motivation, and their response be united, I was compelled to take such a difficult task under which I bore heavy burdens, and praise is to Allāh the Almighty Who enabled and helped me to achieve that goal.

I complain to Allāh the Almighty, my Lord, about every person who may say that I have innovated an innovation in this work or I have introduced a tenet contradicting the Muslims.

I pray unto Him against anyone who tries to detract the righteous of this nation from the way or from that *Minhaj* to

which I have invited the people, because I am well aware that I have not deviated, intentionally or unintentionally, even a hair from the Book of Allāh the Almighty, the Sunnah of the Messenger of Allāh ﷺ, nor from the sound opinions of the Imams of Islam and the millions of the Muslims who followed them.

I have no objective except that the Muslims be gathered via the shortest route, after their separation and dissipation.

O Allāh! The Protector of the believers and the Supporter of the righteous, accept my effort in this *Minhaj* and make it right and accepted, and reward me for my efforts, and make it beneficial to him who adheres to it and behaved in accordance with it. And O Allāh! guide therewith of Your worshippers whom You see deserving of Your guidance, You and only You are the One Able. And prayers and peace be upon our Messenger Muhammad.

The author

Abu Bakr Jabir Al-Jaza'iri

Al-Madinah Al-Manawwarah

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About fourteen hundred years ago the Prophet ﷺ kindled a lamp of knowledge, and then in his path, his followers went to every part of the world facing every kind of difficulty to guide the people towards this light.

Knowledge is a prophetic inheritance and it is at the very least obligatory upon us to nurture our offspring on its basis. To assist in keeping this lamp lit, it has long been our desire – by the grace of Allāh – to translate some of the books written in the Arabic language which are beneficial to every person, bringing common or particular benefits, and translate these useful books into the English language.

Minhaj Al-Muslim, or “The way of a Muslim” is one of these important books whose author is the great scholar Abu Bakr Jabir Al-Jaza’ri. The author has held the prestige of being a regular lecturer at the Prophet’s Mosque in Al-Madinah. I had the chance to attend some of his lectures, his way of teaching is very simple and his lectures find a place in the minds and hearts of the people.

The great author has a very humble and pious personality. If Allāh wants someone to have the honor of serving His religion, then He Himself provides him with the necessary requirements. The author was born in ‘Liwah’, Al-Jaza’ir (Algeria) in 1921 CE. He was less than one year old when his father died, his pious mother nurtured the eminent child on the basis of Islamic guidelines. He learned the whole Qur’an in his youth before he was even twelve years old. He finished his early education in his hometown, then moved to the capital of Al-Jaza’ir and worked there as a teacher in a school. During that period he attended the lectures of ‘Allamah At-Tayyab Abu Qir and was enlightened with the light of belief in *Tawhid* and the Sunnah (way) of Prophet ﷺ. When the French colonization began in 1372 AH or 1952 CE, he migrated to Al-Madinah, the city of Prophet ﷺ. King Sa’ud bin ‘Abdul-‘Aziz was the

ruler at that time and Al-Madinah University was being established. Abu Bakr Jabir Al-Jaza'ri first worked as a teacher in Al-Madinah, then he joined Al-Madinah University and worked there until his retirement. He also worked as an adviser and helper in some institutes affiliated with the Muslim World League during that time.

Allāh has given the author a great ability in reading and writing so he wrote several books, some small and some larger, totaling about eighty. Besides these he also wrote more than ten large books, among which *Minhaj Al-Muslim* or "The Way of a Muslim", 'Aqeedah Mu'min or "The Believer's Creed", and a selection on the *Sirah* (biography) of the Prophet ﷺ entitled *Hadha Al-Habib* (This is the Beloved) and his *Tafsir* of the Qur'an entitled *Aysar At-Tafsir* are the more popular.

The author wrote this book, *Minhaj Al-Muslim*, at the request of the people of 'Wahdah', a city in Morocco. They desired such a book that included all of the necessary topics like correct belief, etiquette, manners, worship, business and transactions etc. So the author compiled this book after the incessant struggle of about two years, may Allāh reward him and increase his benefit to the True Religion.

We have prepared this work in two volumes in the English language due to the large amount of material that the book covers. We hope Allāh will reward all of us for the benefit it may provide for the readers.

Lastly, should any reader notice some error in our presentation of this text, we ask that they should be so kind as to inform us of that so it may be corrected in future editions.

Abdul-Malik Mujahid
Director
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Riyadh, Saudi Arabia

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Chapter 1

CREED

Belief in Allāh

This chapter is the most important, and the most significant of chapters, since the Muslim's entire life is based upon it, and lived according to it. It is the most basic of fundamentals covering the Muslim's entire life.

Belief in Allāh

The Muslim believes in Allāh the Most High, i.e. he believes in the Existence of the Lord, and that it is He Who originated the heavens and the earth, that He knows the seen and the unseen as well. He is the Lord and the Sovereign of all creatures, none has the right to be worshipped except Him, and there is no true Lord except Him. All of His Attributes are perfect. He is free of any deficiency whatsoever.

This belief arises from many sources, i.e. Allāh's guidance before anything else, and the textual, and rational proofs that follow:

Textual Proofs

1. Allāh informs us about Himself, about His Existence, Lordship over all creatures, and His Names and Attributes. Such form of information can be found in His Noble Book, such as His saying:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حِينًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٠٢﴾﴾

Indeed, your Lord is Allāh, Who created the heavens and the earth in six days, then He Istawa (ascended) the Throne. He brings the night as a cover over the day; seeking it rapidly, and the sun, the moon, and the stars (all) are subjected to His

command. Surely His is the creation and the commandment.
Blessed is Allāh, the Lord of all that exists. ﴿7:54﴾

And His saying when He called his Prophet Musa, upon him be peace, from the right bank of the valley, from a tree on hallowed ground:

﴿يٰمُوسَىٰ اِنَّا اَنَّا اللهُ رَبُّ الْعٰلَمِيْنَ ﴿٣٠﴾﴾

﴿O Musa! Verily, I am Allāh, the Lord of all that exists.﴾
(28:30)

And His saying:

﴿اِنِّىۤ اَنَا اللهُ لَا اِلٰهَ اِلَّا اَنَا فَاعْبُدْنِىۤ وَاَقِمِ الصَّلٰوةَ لِذِكْرِىۤ ﴿١٤﴾﴾

﴿Verily, I am Allāh. There is no Ilah but I. So worship Me (only) and establish the Salah for My remembrance.﴾ (20:14)

Allāh states His Grandeur and mentions some of His Names and Attributes

﴿هُوَ اللهُ الَّذِىۤ لَا اِلٰهَ اِلَّا هُوَ عَلِيْمٌ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٠٠﴾ هُوَ اللهُ الَّذِىۤ لَا اِلٰهَ اِلَّا هُوَ الْمَلِكُ الْقَدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْمَرْبُ الْعَبَّاسُ الْمُنْكَبِرُ سُبْحٰنَ اللهِ عَمَّا يُشْرِكُوْنَ ﴿٢٠١﴾ هُوَ اللهُ الْخَلِيْقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَاءُ الْحُسْنٰى يَسْبُحُ لَهُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٠٢﴾﴾

﴿He is Allāh, besides Whom none has the right to be worshipped but He, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allāh besides Whom none has the right to be worshipped but He, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glorious is Allāh! (High is He) above all that they associate as partners with Him. He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the All-Wise.﴾ (59:22-24)

He says, praising Himself:

﴿الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١﴾ الرَّحْمٰنِ الرَّحِيْمِ ﴿٢﴾ مٰلِكِ يَوْمِ الدِّيْنِ ﴿٣﴾﴾

﴿All praise and the thanks are Allāh's, the Lord of all that exists. The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense.﴾ (1:2-4)

His saying addressing the Muslims

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿١٩﴾﴾

﴿Truly, this, your Ummah is one Ummah, and I am your Lord, therefore worship Me.﴾ (21:92) And:

﴿وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٢١﴾﴾

﴿And I am your Lord, so keep your duty to Me.﴾ (23:52)

Refuting the claim that there is a Lord, or one worthy of worship besides Him in all of the heavens or the earth, He said:

﴿لَوْ كَانَ فِيهَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾﴾

﴿Had there been therein (in the heavens and the earth) gods besides Allāh, then verily, both would have been ruined. Glorified is Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him.﴾ (21:22)

2. The information from one hundred and twenty-four thousand Prophets and Messenger of Allāh confirming the Existence, and the Lordship of Allāh over all creatures, His Creation of all creatures, His disposal of their affairs and about His Names and Attributes. Each of these Prophets and Messengers were either directly spoken to by Allāh through one (the angel) sent to him, or by inspiring the Revelation Allāh willed into his heart.

The proclamation of such a great number of the purest of creatures and noblest of humans makes it impossible either to belie their proclamation, or to imagine that they would agree to fabricate such information. Thereby conveying to their people information that they did not know for sure, or not believing in its correctness with certainty. This is especially so, if we know that they (Prophets and the Messengers) are the best of creatures, purest of souls, the most reasonable thinkers and the truest in speech.

3. The faith of billions of people, and their belief in the Existence of the Lord and their worship and obedience to Him. Especially when we know for certain that all mankind unanimously agree on the acceptance of the testimony of only one or two persons as a legal means of proof, not to speak of a group of people or a countless number of people. While reason and instinct testify to the truth of their belief in Him and what they said about Him as well as their worship and devotion to Him.

4. The proclamation of the millions of scholars about the Existence of Allāh, about His Names and Attributes, and His Lordship and Ability over all creatures. For all these reasons, they worshipped Him, obeyed Him, they loved for His sake, and hated for His sake.

Rational Proofs

1. The existence of the different universes and the many categories of creatures testifies to the existence of their Creator Who is Allāh the Almighty. For none but Allāh the Almighty has claimed to have created the universe and what it contains. Reason rejects the idea that anything could come into existence on its own, even the simplest of things. Like food served without one preparing it, or a bedding prepared without one preparing it.

Then what about this awesome expansive universe of heavens and all that is in them. The sun, the moon, the stars and planets - all are entirely different in volume, mass, distance and orbit.

The earth and all the creatures it contains, the humans *jīns*, and animals, the diverse species, completely different in color, languages, their abilities to reason and understand. The deposits of gems and metals of various colors and uses. The oceans, and rivers. The rivers made to flow through the earth and the oceans made to surround it. The growth of trees and plants producing such a variety of fruits, and so many different tastes, scents, characteristics

and uses.

2. Availability of the Word of Allāh for us to read it, reflect upon it, and deeply consider its meanings. This is a further proof of the Existence of Allāh the Almighty, since there can be neither speech nor saying without a speaker.

Thus, the Word of Allāh proves His Existence. This is especially true when we know that it contains the most indisputable legislation knowable to mankind and the wisest form of rules for the good of humanity, just as it includes the truest of scientific theories. All of the many unseen matters informed about and the historical events are still true. The long passage of time has not altered the benefit, in either time or place, of any of the laws of the Qur'an, none of the scientific theories have been discredited, nor have any of the matters of the unseen informed about been contradicted. Up till now, no single historian has been able to refute or belie one narration or the smallest detail thereof.

All such facts make it impossible for human reason to believe that it was authored by a human; since this is beyond human ability and knowledge.

Since it has been proven that it is not human speech, it is then, the Speech of the Creator of all creatures and is a proof of His Existence, His Knowledge, His Ability, and His Wisdom.

3. The existence of a precise program visible in the universal laws that govern all creatures and existence. All living creatures are subjected to these rules, having no ability to escape them by any means. Man, for example, begins as a clinging drop of sperm in the womb. Then he passes through amazing phases that none besides Allāh could bring about, in the end, exiting the womb in the form of a human being. This deals with his creation and existence. As for the development stages, man passes through childhood, youth, maturity, old age and senility.

Creatures other than man and animals, such as plants,

trees, and the celestial bodies are also subject to these universal laws, having no means to avert or escape them. Had any of these celestial bodies deviated from the course (orbit) preordained for it, the whole universe should have been ruined and life would have come to an end.

Based on such textual and rational proofs, the Muslim believes in Allāh the Almighty, His Lordship over everything, and in His Divinity. On such concrete basis of belief and faith, all aspects of the Muslim's life are molded.



Belief in Allāh's Lordship Over All Creatures

The Muslim believes in the Lordship of Allāh over all creatures, and that none shares in His Lordship over creation. This belief results from Allāh's guidance to him in the first place, then because of the below mentioned textual and rational proofs:

Textual Proofs

1. Allāh Himself has provided information about His *Rububiyah* (Lordship) when He praised Himself saying:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿All the praise and thanks are Allāh's.﴾ (1:2)

In acknowledgement of His Lordship He said:

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ﴾

﴿Say (O Muhammad): 'Who is the Lord of the heavens and the earth?' Say: 'Allāh'.﴾ (13:16)

He explained His Lordship and Divinity:

﴿رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ﴾

﴿رَبِّكُمْ رَبِّ آبَائِكُمْ الْأَوَّلِينَ﴾

﴿The Lord of the heavens and the earth and all that is between them. None has the right to be worshipped but He, the Giver of life and death, your Lord and the Lord of your forefathers.﴾

(44:7-8)

Reminding of the covenant He took from humanity while they were in the loins of their father (Adam) that they believe in His Lordship and worship Him without associating any with Him, He said:

﴿وَأَذَانَا أَنذَرْتُكُمْ رَبَّكُمْ مِنْ نَظْمِهِمْ دُونَهُمْ وَأَشْهَدْتُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ﴾

قَالُوا يَا شَهِدْنَا ﴿١٧٢﴾

﴿And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed and made them testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify.﴾ (7:172)

Establishing the proof against the polytheists in order that they abide by it, Allāh says:

﴿قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٧٣﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿١٧٤﴾﴾

﴿Say: 'Who is the Lord of the seven heavens, and the Lord of the Great Throne?' They will say: 'Allāh.' Say: 'Will you not then fear Allāh?﴾ (23:86-87)

2. The Prophets and Messengers proclaimed, testified and confessed to His Lordship. Adam, upon him be peace, supplicated:

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّا تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٧٥﴾﴾

﴿Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.﴾ (7:23)

Nuh in his complaint to Allāh, said:

﴿رَبِّ إِنِّي أَعْتَصَمْتُ عِصْمَ مَنْ لَّا يُرِيدُ مَالَهُمْ وَلَا بَنِينَ يُرِيدُونَ لِيُكْفَرُوا بِمَا كَفَرُوا وَإِنِّي أَخَافُ أَن يُكْفَرُوا بِمَا كَفَرُوا وَإِنِّي أَخَافُ أَن يُكْفَرُوا بِمَا كَفَرُوا ﴿١٧٦﴾﴾

﴿My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.﴾ (71:21)

And he said:

﴿رَبِّ إِنِّي قَرِئْتُ الْقُرْآنَ وَإِنِّي كُنْتُ مِنَ الْمُسْلِمِينَ ﴿١٧٧﴾﴾

﴿My Lord! Verily, my people have belied me. Therefore judge You between me and them, and save me and those of the believers who are with me.﴾ (26:117-118)

In his supplication for Makkah, Allāh's Noble Sanctuary, and for himself and his offspring, Ibrahim said:

﴿رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿١٧٨﴾﴾

﴿O My Lord! Make this city one of peace and security, and keep me and my sons away from worshipping idols.﴾ (14:35)

Yusuf, peace be upon him and all of the Prophets, praised Allāh, and supplicated to him:

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ فَوَفِّي مُسْلِمًا وَآلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾﴾

﴿My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of the dreams - the Creator of the heavens and the earth! You are My Protector in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.﴾ (12:101)

Musa requested:

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿١٥﴾ وَبَسِّرْ لِي أَمْرِي ﴿١٦﴾ وَأَخْلُصْ عُنُقَهُ مِنْ لِسَانِي ﴿١٧﴾ يَفْقَهُوا قَوْلِي ﴿١٨﴾ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿١٩﴾﴾

﴿O my Lord! Open for me my chest, and ease my task for me; and loosen the knot (defect) from my tongue, that they understand my speech. And appoint for me a helper from my family.﴾ (20:25-29)

Harun said to the Children of Israel:

﴿وَإِنَّ رَبَّكُمْ أَرْحَمُنْ فَأَلِيعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾﴾

﴿And verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order.﴾ (20:90)

Zakariyya appealed to Allāh's Mercy:

﴿رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَمَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿١٨٠﴾﴾

﴿My Lord! Indeed my bones have grown feeble, and gray hair has spread on my head, and I have never been unblessed in my invocation to You, O my Lord!﴾ (19:4)

And he supplicated:

﴿رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨١﴾﴾

﴿O My Lord! Leave me not single, though You are the Best of

the inheritors. ﴿ (21:89)

Tsa will answer Allāh:

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ﴾

﴿Never did I say to them except what you (Allāh) commanded me to say: Worship Allāh, my Lord and your Lord.﴾ (5:117)

And he addressed his people:

﴿يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّكُمْ مِنْ يُشْرِكِ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾﴾

﴿O Children of Israel! Worship Allāh, my Lord and your Lord. Verily, whosoever set up partners with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the wrongdoers there are no helpers.﴾ (5:72)

Our Prophet Muhammad ﷺ when distressed would say:

﴿لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ﴾

«There is none worthy of worship except Allāh, the Most Great, the Most Benign. There is none worthy of worship except Allāh Lord of the Great Throne. There is none worthy of worship except Allāh, the Lord of the heavens, the Lord of the earth, and the Lord of the Noble Throne.» (Muslim in the Chapter of the Supplication during Dismay)

All these Prophets and Messengers acknowledged the Lordship of Allāh, they used to pray to Him by this means, and they were the best, truest in speech, and the most sensible, and the most knowledgeable about Allāh the Almighty and His Attributes.

3. The belief of billions of scholars and wise men in Allāh's Lordship over them and over all creatures, their confession thereof and the belief with absolute certainty they had concerning it.

4. The belief of billions of countless wise and righteous people in His Lordship over them and all other creatures.

Rational Proofs

The following are some of the rational proofs and arguments of sound reason of His Lordship over all creatures:

1. Allāh alone created all things. No one dares to claim having the ability to create even a single hair on a man's body, a feather in a bird's wing, a leaf on a branch of a tree; not to speak of creating a complete living body either small or big.

As for Allāh the Almighty, He affirmed that the unique ability to create belongs to Him and none besides Him, saying:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ السَّمَاوَاتِ﴾

﴿Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾ (7:54)

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

﴿While Allāh has created you and that you make.﴾ (37:96)

And He praised Himself due to His Ability to create:

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

﴿All praise is due to Allāh who created the heavens and the earth and placed (therein) the darknesses and the light.﴾ (7:1)

And He said:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَاتُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.﴾ (30:27)

Is not Allāh's Ability to create everything a sufficient evidence of His Existence and Lordship? Yes indeed! And we are among those who witness this fact; Our Lord!

2. It is Allāh alone who provides sustenance. There is not a

single creature roaming freely on the earth, swimming in the water, or deep in its den, but Allāh the Almighty creates its provisions and guides it to recognize the benefits of those provisions how to acquire them, and the results of doing so.

Be it an ant, the smallest animal, or man, all creatures stand in need of Allāh for their existence, being, sustenance, and provision. Allāh the Almighty is the only One Who brings them into existence, puts them together and provides them with their means of living.

The following are some verses of the Qur'an that mention and confirm this very plain fact:

﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ﴾ ١٨ ﴿أَنَا صَبَّأُ الْمَاءَ صَبًّا﴾ ١٩ ﴿ثُمَّ شَفَقْنَا الْأَرْضَ شَفَاقًا﴾ ٢٠ ﴿فَأَبْنَا فِيهَا﴾ ٢١ ﴿حَبًّا﴾ ٢٢ ﴿وَعِنًا وَقَضْبًا﴾ ٢٣ ﴿وَزَيْتُونًا وَنَخْلًا﴾ ٢٤ ﴿وَمَدَائِنَ غَلْبًا﴾ ٢٥ ﴿وَنَكْهَةً وَأَبَا﴾ ٢٦ ﴿حَبًّا﴾ ٢٧

﴿Then let man look at his food: We pour forth water in abundance. And We split the earth in clefts. And We cause therein the grain to grow, and grapes and clover plants, and olives and date palms, and gardens dense with many trees, and fruits and herbage.﴾ (80:24-31) And:

﴿وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى﴾ ٥٣ ﴿كُلُوا وَارْعَوْا أَنْعَامَكُمْ﴾ ٥٤

﴿And has sent down water from the sky. And We have brought forth with it various kinds of vegetation. Eat and pasture your cattle (therein).﴾ (20:53-54) And:

﴿فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْشَقِّبُكُمُوهُ وَمَا أَنْشَرْتُمْ لَهُ بِحَنْدَرِينٍ﴾ ٢٢

﴿Then We cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores.﴾ (15:22) And:

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا﴾ ١١

﴿And no moving (living) creature is thereon earth but its provision is due from Allāh. And He knows its dwelling place and its deposit.﴾ (11:6)

As it has been indisputably established that Allāh alone

provides for all creatures, then this proves that He is the Lord of all creatures.

3. Human instinct clearly testifies to His Lordship. Men of sound and pure nature feel their weakness and disability before Allāh the Almighty, they feel their subjugation to Him in all their deeds, and accept whatever He allots them, clearly realizing that this comes from Allāh, his Lord and the Lord of all else.

We should keep in mind that Lordship of Allāh the Almighty over all creatures is intuitive not only with the men of pure nature, rather the same is true with the most ridiculous polytheists which the Noble Qur'an addresses. By their own confession, they admit to the fact that Allāh is the Lord of all creatures:

﴿وَلَمَّا سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾﴾

﴿And indeed if you ask them, 'Who has created the heavens and the earth?' They will surely say: 'The All-Mighty, the All-Knower created them.'﴾ (43:9) And:

﴿وَلَمَّا سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ﴿٦١﴾﴾

﴿And if you were to ask them: 'Who has created the heavens and the earth and subjected the sun and the moon?' They will surely reply: 'Allāh.'﴾ (29:61) And

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٧﴾ سَيَقُولُونَ لِلَّهِ ﴿﴾

﴿Say: 'Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?' They will say: 'Allāh.'﴾ (23:86-87)

4. Allāh's unique Sovereignty of everything, and His arrangement and execution of all affairs are evidence of His Lordship over everything. It is granted that man, like all other creatures, does not possess anything in reality. He enters life bare-foot and naked. Then he leaves it accompanied by nothing except two sheets wound around his body. How is it to be said then that man is really a possessor of any property?

Since it has been established that man, the most honorable

creature, does not really possess anything, then who is the real owner? The owner is, without argument, Allāh and Allāh alone, there is no doubt in it. What was said earlier about sovereignty applies to the ownership and management of all affairs. These are the Attributes of Lordship; creating, sustaining, owning, and management of all affairs. As mentioned earlier, the worst of idol worshippers were compelled to acknowledge these facts, as recorded in many *Surahs* of the Noble Qur'an. Allāh the Most High said:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْنَ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدِيرُ الْأَمْرَ فَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا لَتَقُونَ ﴿٣١﴾
فَذِكْرُ اللَّهِ أَكْبَرُ فَمَاذَا بَدَأَ الْحَقُّ إِلَّا الصَّلَوةَ﴾

﴿Say: 'Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And disposes the affairs? They will say: 'Allāh.' Say: 'Will you not then be afraid of Allāh's punishment?' Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error?﴾ (10:31,32)

Belief in the Divinity of Allāh

Al-Uloohiyah

The Muslim believes in the Divinity of Allāh over all creatures; those who have passed away and those to come. He also believes that there is no God except Him and that none is worthy to be worshipped except Him. This belief is based on the following textual and rational proofs, in addition to Allāh's guidance before anything else; since the guided is who Allāh guides, and whoever He misleads will not find anyone to guide him.

Textual Proofs

1. The testification of Allāh, His angels, and the knowledgeable about His Divinity, as is mentioned in *Surat Aal 'Imran*:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابًا بِأَلْفُسٍ لَا إِلَهَ إِلَّا هُوَ
الْقَبِيرُ الْعَكْبَرُ﴾

﴿Allāh bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. None has the right to be worshipped but He, the All-Mighty, the All-Wise.﴾ (3:18)

2. Allāh refers to His Divinity in many a verse of the Noble Qur'an:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾

﴿Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him.﴾ (2:255) And:

﴿وَاللَّهُمَّ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

﴿And your Ilah (God) is One Ilah (God - Allāh), none has the right to be worshipped but He, the Most Gracious, the Most Merciful.﴾ (2:163)

Allāh the Almighty said to His Messenger Musa, upon him be peace:

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي﴾

﴿Verily, I am Allāh! None has the right to be worshipped but I, so worship Me.﴾ (20:14)

And to our Prophet Muhammad ﷺ:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

﴿So know that none has the right to be worshipped but Allāh.﴾ (47:19)

Informing us about Himself, He said:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٩٠﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ﴾

﴿He is Allāh, besides Whom none has the right to be worshipped but He, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allāh, besides Whom none has the right to be worshipped but He, the King, the Holy.﴾ (59:22-23)

3. The proclamation of His Messengers, upon them be the peace and blessings of Allāh, about His Divinity, their invitation to their peoples to confess and believe in it, and to worship Him alone, with no other:

Nuh said:

﴿يَقُولِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

﴿O my people! Worship Allāh! You have no other Ilah (God) but Him.﴾ (7:59)

Hud, Salih, and Shu'ayb each said the same:

﴿يَقُولِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

﴿O my people! Worship Allāh! You have no other Ilah (God) but Him.﴾ (7:65,73 and 85)

When they sought to have a god besides Allāh sanctioned for themselves, Musa said to the Children of Israel:

﴿أَغَيْرَ اللَّهِ أَبِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ﴾

«Shall I seek for you an Ilah (a god) other than Allāh, while He has given you superiority over the 'Alamin (mankind and jinn of the time).» (7:140)

Yunus, upon him be peace, prayed to Allāh while inside the belly of the fish:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

«None has the right to be worshipped but You (O, Allāh), Glorified are You! Truly, I have been of the wrongdoers.» (21:87)

During the sitting position of prayer, our Prophet Muhammad ﷺ would say:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ»

«I testify that there is none worthy of worship except Allāh alone without any partner whatsoever.»

Rational Proofs

1. Since the Lordship of Allāh is confirmed without any doubt, then that necessitates recognizing His Divinity. For the Lord Who causes death and brings to life, gives and takes, causes benefit and causes harm is the One Who deserves to be worshipped by the creatures. It is therefore necessary to deify Him by obedience and love, to revere Him and declare His Holiness, with fear of Him, and the eagerness to meet Him.

2. Since everything is subjected to Allāh, all being subjected, meaning that it is He who created them, sustains them, and manages their affairs, how then could it make sense that any of the creatures who are in need of Him be deified? Since it is invalid that a creature be a god, thus, Allāh the Sole Creator, is the only True God worthy of worship.

3. The Attributes of Allāh are of complete perfection unlike any other. He is Strong, Powerful, Exalted, Great, Seeing, Hearing, Kind, Merciful, Gentle, Aware etc. All these attributes entitle that He be deified, which entails love, obedience, and submission in the hearts of His creatures and as shown on their limbs by external acts of worship.



Belief in Allāh's Names and Attributes

The Muslim believes in the (Beautiful) Names and Perfect Attributes of Allāh. He believes that no one whatsoever shares such Names and Attributes with Him. He does not interpret them in a way that would result in denying them, nor saying "how", nor resembling them to any of His creatures, since this is impossible. He confesses only the Names and Attributes that have been attributed to Allāh the Almighty, by Himself (in the Noble Qur'an) or by His Messenger ﷺ. He negates the deficiencies and defects that Allāh the Almighty has negated from Himself, and were negated by His Messenger ﷺ. This belief arises from the textual, as well as rational proofs that follow.

Textual Proofs

Allāh the Almighty Himself informed about His Names and Attributes, saying:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

﴿And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie (or deny) His Names. They will be requited for what they used to do.﴾ (7:180) And:

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

﴿Say: Invoke Allāh or invoke the Most Gracious, by whatever name you invoke Him (it is the same), for to Him belong the Best Names.﴾ (17:110)

Allāh the Almighty has described Himself saying that He is Hearing and Knowing, Wise, Strong and Mighty, Gentle and Aware, Appreciative and Forbearing, Pardoning and Merciful. He informs that He spoke to Musa, upon him be

peace, and that He rose over the Throne and that He created by His Hand, and that He loves the good-doers and is satisfied with the believers, etc., among the attributes of Himself and His doings. There are statements that confirm His Coming and His Descent plus other deeds and actions clarified by Allāh the Almighty in the Noble Qur'an, or by His Messenger ﷺ (in the Sunnah).

2. In many of the authentic *Hadiths*, Allāh's Messenger ﷺ informed of His Attributes, such as:

«يَضْحَكُ اللهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ»

«Allāh the Almighty laughs for two men who killed each other, yet they were admitted into Paradise.» (Agreed upon)

And his ﷺ saying:

«لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا، وَهِيَ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا رَجُلَهُ - وَفِي رِوَايَةٍ: قَدَمُهُ - فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ، فَتَقُولُ قَطُّ قَطُّ»

«The Fire continues to ask its Lord: 'Are there any more' (for Hell) till Allāh the Almighty puts His Foot therein, and the Fire says, 'Enough! Enough!'" (Agreed upon)

And:

«يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟. مَنْ يَسْأَلُنِي فَأُعْطِيهِ؟. مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ»

«Our Lord descends every night to the lowest heaven till the last third remains, and says: 'Is there anyone who calls upon Me, that I would respond? Is there anyone asking, that I would endow? Is there anyone asking for forgiveness, that I would forgive him?'» (Agreed upon) And:

«لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ بِرَاحِلَتِهِ»

«Allāh the Almighty becomes more pleased than anyone of you upon finding his (lost) mount which carries his provision in the wilderness after he lost hope and was about to perish.» (Agreed upon)

The Messenger of Allāh ﷺ questioned the slave girl:

«أَيْنَ اللَّهِ؟» .

«Where is Allāh?» “In the heavens.” Replied the girl. He asked her:

«أَنَا مَنْ؟»

«Who am I?» “You are the Messenger of Allāh.” Replied the girl. Then he ﷺ said:

«أَعْتَمَهَا فَإِنَّهَا مُؤْمِنَةٌ»

«Free her, for she is indeed a believer.» (Muslim)

He ﷺ also said:

«يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ،
أَيْنَ مُلُوكِ الْأَرْضِ؟»

«Allāh will grasp the earth and fold it up on the Day of Judgement with His Right Hand, then He will say: ‘I am the King. Where are the kings of earth?’» (Al-Bukhari)

The confession of the righteous predecessors of the Companions of the Prophet ﷺ, those who followed them, and the Four eminent scholars (Imams), of the Attributes of Allāh without giving them interpretations, rejecting them, or comparing them to those of His creatures. Not even one single Companion, interpreted, rejected, or said that its apparent meaning is other than the intended meaning. It never happened that one of them said the literal meaning of any Attribute is not intended. Rather they were believers in what the texts prove, conveying that according to the apparent meanings, and they knew that the Attributes of Allāh the Almighty are not like those of His creatures.

When Imam Malik was asked about the meaning of the verse:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

﴿The Most Gracious Istawa (rose over) the Throne.﴾ (20:5)

He answered: “Istawa is (well) known, the how of it is (completely) unknown, and asking about it is an

innovation.”

Imam Ash-Shafi'i, may Allāh have mercy upon him, used to say: "I believe in Allāh, and in what has reached me from Allāh, as it was meant to be understood by Allāh. And I believe in the Messenger of Allāh, and in what has reached me from the Messenger of Allāh, as it was meant to be understood by the Messenger of Allāh."

Imam Ahmad, may Allāh have mercy upon him, commented about the sayings of the Messenger ﷺ such as: "Allāh the Almighty descends to the lower heaven." "On the Day of Judgement Allāh the Almighty will be seen." "Allāh wonders." "He laughs and gets angry." "He is satisfied, and He loves and hates."

"We believe in them and trust them, with out saying how nor giving them interpretations."

Meaning we believe that Allāh the Almighty descends, and that He sees, and that He is above and separate from His creation. Yet we do not know how He descends, He will be seen, and He ascends. We do not know the meaning of the reality of these. But we leave the real meaning of these affairs to the Knowledge of Allāh, the One Who said them, and revealed them to His Messenger ﷺ. We do not choose our own sayings over those of the Messenger of Allāh ﷺ, and we do not describe Allāh the Almighty with attributes more than He Himself or His Messenger ﷺ attributed to Him in specific nor in general. We know that there is nothing comparable to Allāh, and He is the All-Hearer, the All-Seer.

Rational Proofs

1. Allāh the Almighty has described Himself with Attributes and named Himself with Names. He did not forbid describing Him as such nor calling Him by these Names. Nor has He ordered us to give them interpretations or meanings other than those apparent.

Is it reasonable then to say that if we describe Him with the

Attributes conveyed by the Noble Qur'an and the Sunnah, then "We have fallen into making comparisons, and that we should either interpret them or give them meanings other than the apparent?" Were we to do such then we would find ourselves among the deniers who reject His Attributes and distort His Names. Indeed He has threatened those who do so:

﴿وَذَرُوا الَّذِينَ يَلْحَدُونَ فِي أَسْمَائِهِ سَاجِدُونَ مَا كَانُوا يَعْبُدُونَ﴾

﴿And leave the company of those who belie (or deny) His Names. They will be requited for what they used to do.﴾(7:180)

2. Is it not so that when one negates an Attribute from Allāh the Almighty out of fear of making comparisons, that he has in fact made a comparison between His attributes and those of the creatures in the first place? Then he became frightened of this comparison so he fled from it until he negated and denied it. So then he negated and denied the Attributes Allāh affirmed for Himself. In this way he committed both the sin of comparison and that of rejection.

Is it not reasonable then that the Creator should be described only with the Attributes He Himself and His Messenger ﷺ described Him with, believing that His Attributes do not, in any way, resemble those of His creatures, just as Allāh does not Himself resemble the selves of the creatures.

3. Belief in the Attributes of Allāh the Almighty does not require comparing Him to the attributes of His creatures. Reason does not reject that Allāh has Attributes that are specific to Himself that do not resemble those of His creatures, except in the term used to describe them. Thus the Creator has Attributes specific to Him, and the creatures have attributes specific to them.

When we say that the Muslim believes in the Attributes of Allāh the Almighty, and describes Him with these, it does not mean that he thinks that the Hand of Allāh the

Almighty resembles that of a human in any respect, except the term used to describe it.

This is because the creature does not resemble the Creator, neither in His Attributes nor in what He does.

Allāh the Almighty says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾
﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝﴾

﴿Say: He is Allāh, the One. Allāh, the Self-Sufficient. He begets not, nor was He begotten. And there is none comparable to Him.﴾ (112: 1-3) And:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝﴾

﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ (42:11)



Belief in the Angels

The Muslim believes in the angels of Allāh the Almighty. He believes that they are among the most honorable and dignified of His creatures. He also believes that Allāh created them from light as man was created from sounding clay like the clay of pottery, and that *jinns* were created from a smokeless flame of fire. He also believes that Allāh has assigned specific missions for them to carry out. Of them are those who guard the worshippers, those who record their deeds, some of them are assigned to work in Paradise with its favors, while others are assigned to work in the Fire with its chastisement. Some of them spend all day and night without slackening in the glorification of Allāh.

The Muslim believes that Allāh preferred some of them over others; of them are those who are most favored such as Jibril, Mika'il, and Israfil, and others do not hold the same status.

This belief arises from the guidance of Allāh the Almighty before anything else, then from the textual and rational proofs that follow:

Textual Proofs

1. Allāh the Almighty ordered believing in them, and He said about them:

﴿وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

﴿And whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed for away.﴾ (4:136)

And:

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ

﴿لِّلْكَافِرِينَ﴾

﴿Whoever is an enemy to Allāh, His angels, His Messengers, Jibril and Mika'il, then verily, Allāh is an enemy to the disbelievers.﴾ (2:98)

﴿لَنْ يَسْتَكْبِرَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ﴾

﴿The Messiah will never be proud to reject to be a slave of Allāh, nor the angels who are the near (to Allāh).﴾ (4:172)

﴿وَيَجِيءُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ﴾

﴿And eight angels will, that Day, bear the Throne of your Lord above them.﴾ (69:17)

﴿وَمَا جَعَلْنَا أَصْنَابَ النَّارِ إِلَّا مَلَائِكَةً﴾

﴿And We have set none but angels as guardians of the Fire.﴾ (74:31)

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿١٣﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ﴾

﴿And angels shall enter unto them from every gate (saying): 'Salam Alaikum (peace be upon you) for you persevered in patience!'﴾ (13:23-24)

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾﴾

﴿And (remember) when your Lord said to the angels: 'Verily, I am going to place (mankind) generations after generations on earth.' They said: 'Will you place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You.' He (Allāh) said: 'I know that which you do not know.'﴾ (2:30)

2. The Messenger of Allāh ﷺ informed about them when supplicating in his night prayer:

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ»

وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تُهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

«O Allāh! Lord of Jibril, Mika'il, and Israfil! Originator of the heavens and the earth! Knower of the unseen and the seen! You Who judge between your servants in what they used to dispute over! Guide me by Your Permission when the truth is opposed; You guide whom you will to the Straight Path.» (Muslim)

And:

«أَطَّتْ السَّمَاءُ وَحَقٌّ لَهَا أَنْ تَبْطَأَ، مَا فِيهَا مَوْضِعٌ أَرْبَعِ أَصَابِعٍ إِلَّا وَعَلَيْهِ مَلَكٌ سَاجِدٌ»

«The heavens creaked, and it has a right to, for there is no space of four fingers wide in the heaven but is occupied by a prostrating angel.» (Recorded by Ibn Abi Hatim, but it has a deficiency)

«إِنَّ الْبَيْتَ الْمَعْمُورَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ ثُمَّ لَا يَعُودُونَ»

«There are seventy thousand angels that enter Al-Bait Al-Ma'mur every day, to never return.» (Its basis is recorded by Al-Bukhari and Muslim)

«إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَأَلَّوْلَ، فَإِذَا جَلَسَ الْإِمَامُ طَوَّأُوا الصُّحُفَ وَجَاؤُوا يَسْتَمِعُونَ الذِّكْرَ»

«Each Friday, there is an angel at each door of the Masjid registering, so the first comes first. When the Imam sits (to deliver Al-Khutbah), they roll up their records and come to listen to Adh-Dhikr (the sermon).» (Recorded by Malik and it is Sahih).

«يَتَمَثَّلُ لِي الْمَلَكُ أَحْيَانًا رَجُلًا فَيَكَلِّمُنِي فَأَعِي مَا يَقُولُ»

«Sometimes, the angel (Jibril) appears to me in the image of a man and speaks to me until I understand what he said.» (Al-Bukhari)

«يَتَعَاقَبُ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ»

«Angels rotate among you by day and by night.» (Al-Bukhari)

«خَلَقَ الْمَلَائِكَةَ مِنْ نُورٍ، وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخَلَقَ آدَمَ مِمَّا وُصِفَ لَكُمْ»

«Allāh created the angels of light, the jinn of smokeless flames of fire, and He created Adam as it has been described to you.»

(Muslim)

3. A great number of the Companions of the Prophet ﷺ saw the angels on the day of (Badr). They collectively saw Jibril more than one time. They also saw Jibril when he came to them in the appearance of the Companion Dihyah Al-Kalbi. The most famous *Hadīth* about this is that of ‘Umar Ibn Al-Khattab, may Allāh be pleased with him, compiled by Imam Muslim, where the Messenger of Allāh ﷺ said:

«أَتَذَرُونَ مَنِ السَّائِلُ؟»

«Do you know the questioner?»

They said: “Allāh and His Messenger know best.” The Messenger ﷺ said:

«هَذَا جِبْرِيلُ أَنَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ»

«This is Jibril who came to teach you your religion.»

4. The belief of the thousands of millions of followers of the Messengers in every time and place in angels, and their trust in what the Messengers conveyed to them, with neither hesitation nor doubt.

Rational Proofs

Reason neither rejects nor negates the existence of angels. Reason rejects and negates only the existence of two contradicting things at the same time, such as the existence and nonexistence (of a specific material thing) at the same time, or the existence and nonexistence of (two contradicting immaterial things) like darkness and light at the same time. Belief in the existence of the angels is not included in either case.

It is taken for granted that the effect of anything proposes

its existence. Based on this, the angels have many effects that compel their existence and confirm it; such as:

First: Conveyance of Revelation to the Prophets and Messengers of Allāh. In most cases, Revelation was conveyed to them through Jibril, the Truthful Spirit, upon him be peace. This is an undeniable effect confirming the existence of the angels.

Second: Taking the souls of people at the time of death is a further apparent effect. It is a proof of the existence of the angel of death and his helpers. Allāh the Almighty says:

﴿قُلْ بَوَّأْنَكُمْ مَلَكَ السَّوْتِ الَّذِي وُكِّلَ بِكُمْ﴾

﴿Say: the angel of death, who is set over you, will take your souls.﴾ (32:11)

Third: Guarding man from the harms of the *jinn*s and the devils. Man lives among the two (the *jinn* and the devils). They see him, but he does not see them. They are able to harm him while he is neither able to harm them, nor to repel their harm. All of these are proofs of the existence of man's guardian angels who look after him and defend him. Allāh the Almighty says:

﴿لَمْ مَعْقَبْتُمْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَكُمْ مِنْ أَمْرِ اللَّهِ﴾

﴿For him (each person), there are angels in succession before and behind him. They guard him by the command of Allāh.﴾ (13:11)

3. Not seeing something due to the inability to do so does not negate the thing's existence. There are many things now visible in life that were not visible to the naked eyes in the past, but are now easily seen with the aid of microscopes (and telescopes).



Belief in the Books of Allāh the Almighty

The Muslim believes in all that Allāh the Almighty revealed in the Books, and in the Scriptures He gave to some of His Messengers. All of these Revelations are the Word of Allāh revealed to His Messengers, for the purpose of conveying His law and religion (to their peoples).

The greatest of these Books are the Four Books, i.e.:

The Noble Qur'an that was revealed to our Prophet Muhammad ﷺ;

The Tawrah that was revealed to Allāh's Prophet Musa;

The Zabur that was revealed to Allāh's Prophet Dawud;

The Injil that was revealed to Allāh's Prophet 'Isa.

The Noble Qur'an is the greatest of these Books. (He has an unshakable belief that) the Noble Qur'an stands as a guardian over all the Books and that it abrogates all other Books' rules and regulations. This belief arises from the following textual and rational proofs:

Textual Proofs

1. Allāh the Almighty commanded believing in all the revealed Books, as He said:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَوَالِكُتُبِ الَّتِي نَزَّلَ عَلَيَّ رَسُولِهِ ءَوَالِكِتَابِ
الَّتِي نَزَّلَ مِن قَبْلُ﴾

﴿O you who believe! Believe in Allāh, and His Messenger, and the Book which He has sent down to His Messenger, and the Scripture which He sent down to those before (him).﴾ (4:136)

2. Allāh the Almighty informed about revealing the Books, saying:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ أَلَمُ الْقَيُّومُ ﴿١﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ

التَّورَةَ وَالْإِنْجِيلَ ﴿٣﴾ مِنْ قَبْلِ هُدًى لِنَّاسٍ وَأَنْزَلَ الْقُرْآنَ ﴿٤﴾

﴿Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. It is He Who has sent down the Book (the Qur'an) to You with truth, confirming what came before it. And He sent down the Tawrah and the Injil, aforetime, as guidance to mankind. And He sent down the Criterion.﴾ (3:2-4)

And He said:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ﴾

﴿And We have sent down to You (O Muhammad) the Book in truth, confirming the Scripture that came before it and Muhaymin (trustworthy, high and a witness) over it (earlier Scriptures).﴾ (5:48) And:

﴿وَمَا آتَيْنَا دَاوُدَ زُكُورًا ﴿١٦٦﴾﴾

﴿And to Dawud We gave the Zabur.﴾(4:163) And:

﴿وَلَقَدْ أَنْزَلْنَا رَبِّيَ الْكَلِمَاتِ الْكَلِيمَ ﴿١٦٧﴾ نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ ﴿١٦٨﴾ عَلَيَّ قَلْبِكَ لِئَكُونَ مِنَ الْمُنذِرِينَ ﴿١٦٩﴾
بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٧٠﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٧١﴾﴾

﴿And truly, this (the Qur'an) is a revelation from the Lord of all that exists, which the Trustworthy Ruh (Jibril) has brought down, upon your heart (O Muhammad) that you may be (one) of the warners, in the plain Arabic language. And verily, it (the Qur'an) is (announced) in the Scriptures of the former people.﴾ (26:192-196) And:

﴿إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾﴾

﴿Verily, this is in the former Scriptures, the Scriptures of Ibrahim and Musa.﴾ (87:18-19)

3. Allāh's Messenger ﷺ informed about the revelation of the Books in many *Hadiths*, such as:

«إِنَّمَا بَقَاؤُكُمْ فِيمَنْ سَلَفَ، كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أَوْتِي أَهْلَ التَّوْرَةِ التَّوْرَةَ فَعَمِلُوا بِهَا حَتَّى انْتَصَفَ النَّهَارُ، ثُمَّ عَجَزُوا فَأَعْطُوا قِيرَاطًا

قِيرَاطًا، ثُمَّ أُوتِيَ أَهْلَ الْإِنْجِيلِ الْإِنْجِيلَ فَعَمِلُوا بِهِ حَتَّى صُلِبَتِ الْعَصْرُ، ثُمَّ عَجَزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُوتِيَتْهُمُ الْقُرْآنَ فَعَمِلْتُمْ بِهِ حَتَّى غَرَبَتِ الشَّمْسُ فَأَعْطَيْتُمْ قِيرَاطَيْنِ قِيرَاطَيْنِ، فَقَالَ أَهْلُ الْكِتَابِ: أَقَلُّ مِنَّا عَمَلًا وَأَكْثَرُ أَجْرًا؟. قَالَ اللَّهُ: هَلْ ظَلَمْتُمْكُمْ مِنْ حَقِّكُمْ مِنْ شَيْءٍ؟ قَالُوا: لَا، قَالَ: هُوَ فَضْلِي أُوتِيَهُ مَنْ أَشَاءُ».

«The period of your stay compared to the previous nations is like the period equal to the time between the 'Asr prayer and sunset. The people of the Tawrah were given the Tawrah and they acted (upon it) till mid-day, then they were exhausted and were given one Qirat each. And then the people of the Injil were given the Injil and they acted (upon it) till the 'Asr prayer, then they were exhausted and were given one Qirat each. And then we were given the Qur'an and we acted (upon it) till sunset and we were given two Qirat each. On that the people of both the Scriptures said: 'O our Lord! You have given them two Qirat and given us one Qirat, though we have worked more than they.' Allāh said: 'Have I usurped some of your rights?' They said: 'No.' Allāh said: "That is My blessing that I bestow upon whomsoever I wish."» (Al-Bukhari)

And:

«خَفَّفَ عَلَى دَاوُدَ، عَلَيْهِ السَّلَامُ، الْقُرْآنَ (الْقِرَاءَةَ) فَكَانَ يَأْمُرُ بِدَوَابِهِ فَنُسْرَجُ فَيَقْرَأُ الْقُرْآنَ (التَّوْرَةَ أَوْ الزَّبُورَ) قَبْلَ أَنْ تُنْسَرَجَ دَوَابُّهُ، وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْهِ»

«The reciting of the Recitation was made easy for Dawud. He used to order that his riding animals be saddled, and would finish reciting the (recitation of) the Tawrah or the Zabur before they were saddled. And he would never eat except from the earnings of his manual work.» (Al-Bukhari)

And:

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ»

«There should be no envy except for two men: A man whom Allāh has taught the Qur'an and he recites it during the hours

of the night and during the hours of the day.» (Al-Bukhari)

And:

«تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي: كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ ﷺ»

«I have left for you that which, if you adhere to them firmly, you will never go astray after me, the Book of Allāh, and the Sunnah of His Messenger ﷺ.» (Recorded by Al-Hakim in *Al-Mustadrak* and it is *Sahih*. Malik also mentioned it.) And:

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تَكْذِبُوهُمْ، وَقُولُوا: آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْكُمْ، وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ»

«Neither trust (the narrations of) the People of the Book nor belie them; but say: 'We believe in what has been sent down to us, what has been sent down to you, Our God and yours is only One, and we are Muslims.'» (Al-Bukhari)

4. The belief of millions of scholars, the wise, and people of faith in all places and times; their firm belief that Allāh, the Almighty, sent down and revealed Books to His Messengers who are the best of mankind. They also believed in what these Books mentioned about His Attributes, the narrations of the unseen, and the manifestation of His laws and religion, His threats and His promises.

Rational Proofs

1. The weakness of man - along with his need for his Lord to cure his body and soul - necessitates sending down the Books that comprise the rules and laws helping man to attain his noble aims, explaining life and the Hereafter's requirements to him.

2. Since the Messengers are the means (of communication) between Allāh, the Creator and His servants, and the Messengers are mortals like all men, i.e. they live only a preordained period of time then die, then without the Books, their Messages would have been lost upon their death and the people (afterwards) would be left to live with neither means (of communication) nor Message. In this way,

the primary aim of Revelation and sending the Message would be lost. Indeed such circumstances necessitate sending Divine Books.

3. Had not the Messenger who invites the people to Allāh had the Book from His Lord, containing legislation, guidance, and the other types of good it provides, it would have been easy for the people to whom the Messenger was sent to belie him and deny his Message. Such circumstances require revealing the Divine Books to establish the argument against people.



Belief in the Noble Qur'an

The Muslim believes that the Noble Qur'an is the Book of Allāh revealed to the best of His creatures, the most eminent of His Prophets and Messengers – our Prophet Muhammad ﷺ as He revealed the other Books to the previous Messengers. He believes that the rules in the Noble Qur'an abrogated the rules and regulations of the previous Divine Books. He also believes that Messengership ended with the Message of Muhammad ﷺ.

It is the Book that comprises the most comprehensive Divine Law. Allāh guarantees happiness in this life and in the Hereafter for those who adhere to its commandments. He threatens those who turn away from it with wretchedness in this life and the Hereafter.^[1]

The Noble Qur'an alone is the Book that Allāh guards against additions and omissions, alterations and distortions. It will last intact until this life ends. This belief rises from the following textual and rational proofs:

Textual Proofs

1. Allāh the Almighty said about the Qur'an:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

﴿Blessed is He Who sent down the Criterion (of right and wrong, i.e. the Qur'an) to His slave (Muhammad ﷺ) that he may be a warner to the 'Alamin (mankind and jinn).﴾ (25:1)

And:

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ

^[1] This is based upon Allāh's saying :

﴿فَمَنْ أَتَّبَعْ مُدَايَئًا فَلَا يَضِلَّ﴾

﴿Whoever follows My guidance, then he will not stray.﴾ (20:123)

﴿قَبَلَهُ. لَمِنَ النَّفِيلَاتِ﴾

﴿We relate unto you the best of stories through Our Revelations unto you, of this Qur'an. And before this, you were among the heedless, those who knew nothing about it (the Qur'an).﴾ (12:3)

And:

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا﴾ (105)

﴿Surely, We have sent down to you (O Muhammad) the Book (this Qur'an) in truth that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.﴾ (4:105)

And:

﴿يَأْهَلُ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْقُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥٦﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانُكَ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾﴾

﴿O People of the Scripture (Jews and Christians)! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light and a plain Book (this Qur'an). Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way.﴾ (5:15-16)

And:

﴿فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٧٧﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٧٨﴾﴾

﴿Then whoever follows My guidance, he shall neither go astray nor shall he be distressed. But whosoever turns away from My Reminder, verily for him is a life of hardship, and We shall

raise him up blind on the Day of Resurrection. ﴿ (20:123.124)

And:

﴿وَأَنَّهُ لَكَتَّابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَطْلُ مِن بَيْن يَدَيْهِ وَلَا مِن خَلْفِهِ تَنزِيلٌ مِّن حَكِيمٍ ﴿٤٢﴾﴾

﴿And verily, it is an honorable well-fortified respected Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).﴾ (41:41-42)

And:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩٦﴾﴾

﴿Verily, We, it is We Who have sent down the Dhikr (the Qur'an) and surely We will guard it.﴾ (15:9)

2. The statements of the Messenger of Allāh ﷺ to whom the Noble Qur'an was revealed:

«أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ»

«Indeed! I have been given the Book and the like of it along with it.» (Abu Dawud, Ibn Majah, and Ad-Darimi)

And:

«خَيْرُكُمْ مَن تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

«The best among you is he who learns the Qur'an and teaches it.» (Abu Dawud, At-Tirmithi and Ibn Majah recorded it and it is Hasan)

And:

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ»

«There should be no envy except for two men: A man whom Allāh has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and a man whom Allāh gave wealth and he spent in (in good) during the hours of the night and the hours of the day.» (Al-Bukhari)

And:

«مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا وَقَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَمَّنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«There was no Prophet among the Prophets but he was given some signs that would cause humanity to believe in him. The one given to me was what Allāh revealed to me, so I hope to have more followers than them on the Day of Resurrection.»

(Muslim)

«لَوْ كَانَ مُوسَىٰ أَوْ عِيسَىٰ حَيًّا لَمْ يَسْعُهُ إِلَّا اتِّبَاعِي»

«Had either Musa or Jesus been alive, he would have no choice but to follow me.» (Recorded by Abu Ya'la with different wording.)

3. The belief and certainty of billions of the Muslims that the Noble Qur'an is the Book of Allāh and His Revelation to His Messenger - along with their recitation and memorization of it, and their adherence to its rules and legalization.

Rational Proofs

1. In spite of the illiteracy of the Prophet (Muhammad) ﷺ who never read, wrote, or joined a school, the Noble Qur'an comprises (unquestionable) facts related to various branches of knowledge, like astronomy, history, legislation and law, the sciences of war and politics. The presence of such various fields of knowledge is a strong evidence that it is the Word of Allāh revealed by Him. Reason rejects the idea that an unlettered man could know all of these branches of knowledge.

2. The challenge of Allāh, the One Who revealed to mankind and the *jinn* to produce the like of it. As He said:

﴿قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾

﴿Say: 'If mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.﴾ (17:88)

The Noble Qur'an has been challenging the fluent and

eloquent of the Arabs to produce ten *Surahs*, or even one *Surah* similar to its shortest *Surah*, but they failed to meet the challenge. This is the most obvious proof and the clearest evidence that it is the Word of Allāh, not the speech of mankind.

3. The Qur'an foretells many events of the unseen, some of these events already took place as informed without discrepancies.^[1]

4. As long as Allāh the Almighty has sent down Books other than the Noble Qur'an to the Messengers other than Muhammad ﷺ, such as the Tawrah to Musa, the Injil to 'Isa, it should not be denied that Allāh has sent down the Noble Qur'an likewise.

Does reason reject or deem impossible the notion of sending down the Noble Qur'an? Nay, reason implies that it would be revealed.

5. All the prophecies of the Noble Qur'an came true as they were foretold by the Noble Qur'an. All of its information and narrations were (carefully) scrutinized and found to be non-contradictory. All of its rules, regulations, and laws were tried and proved the security, dignity, and glory they were designed for.

What proofs are required beside these to prove that the Noble Qur'an is the Word of Allāh revealed to the best of His creatures and the last of the Prophets and Messengers?

^[1] Among these is the case of the Roman victory over the Persians. During the time of the revelation about it, the Romans appeared to have no chance to outdo the Persians. But no more than two years passed before the Romans defeated the Persians. Allāh said :

﴿الَّذِينَ ظَلَمُوا السُّورَةَ ۗ وَآذَى الْأَرْضَ وَالْهَيْمَةَ ۗ وَآذَى الْأَرْضَ وَالْهَيْمَةَ ۗ وَآذَى الْأَرْضَ وَالْهَيْمَةَ ۗ وَآذَى الْأَرْضَ وَالْهَيْمَةَ ۗ﴾
 ﴿الَّذِينَ ظَلَمُوا السُّورَةَ ۗ وَآذَى الْأَرْضَ وَالْهَيْمَةَ ۗ وَآذَى الْأَرْضَ وَالْهَيْمَةَ ۗ وَآذَى الْأَرْضَ وَالْهَيْمَةَ ۗ﴾
 ﴿الَّذِينَ ظَلَمُوا السُّورَةَ ۗ وَآذَى الْأَرْضَ وَالْهَيْمَةَ ۗ وَآذَى الْأَرْضَ وَالْهَيْمَةَ ۗ وَآذَى الْأَرْضَ وَالْهَيْمَةَ ۗ﴾

﴿Alif-Lam-Mim. The Romans have been defeated in the nearer land. And they will, after their defeat, be victorious. Within [three to nine] years.﴾ (30:1-4)

Belief in the Messengers

The Muslim believes that Allāh the Almighty chose Messengers from among people to whom He sent down His Legislation. He commanded them to convey this revelation so that mankind should have no argument (against Him) on the Day of Judgement. He also sent them with clear proofs, and supported them with miracles. Nuh, upon him be peace, was the first Messenger, and Muhammad ﷺ is the last Messenger ﷺ.

All the Messengers and Prophets were human beings. They suffer from what other men suffer. They eat and drink, become ill and healthy, they forget and remember, and live and die. They are the most perfect of humans and one's faith will not be complete unless and until he believes in them all.

This belief arises from the following textual and rational proofs:

Textual Proofs

1. Allāh the Almighty informed about His Messengers, and about sending them and their Message. He said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): Worship Allāh, and avoid the Taghut (all false deities).﴾ (16:36)

And:

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿Allāh chooses Messenger from angels and from men. Verily, Allāh is All-Hearer, All-Seer.﴾ (22:75)

And:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿١٥٣﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٥٤﴾ رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٥﴾ ﴾

﴿Verily, We have sent the Revelation to you (O Muhammad) as We sent the Revelation to Nuh and the Prophets after him; We (also) sent the Revelation to Ibrahim, Isma'il, Ishaq, Ya'qub, and Al-Asbat, 'Isa, Ayyub, Yunus, Harun, and Sulaiman; and to Dawud We gave the Zabur. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Musa Allāh spoke directly. Messengers, as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise.﴾ (4:163-165)

And:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ﴿٥٧﴾﴾

﴿Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.﴾ (57:25)

And:

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾﴾

﴿And (remember) Ayyub, when he cried to his Lord: Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.﴾ (21:83)

And:

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ﴿١٥٦﴾﴾

﴿And We never sent before you (Muhammad) any of the Messengers but verily they ate food and walked in the

markets. ﴿ (25:20)

And:

﴿وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَأَلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ﴾

﴿And indeed We gave Musa nine clear signs. Ask then the Children of Israel, when he came to them.﴾ (17:101)

And:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾﴾

﴿And (remember) when We took from the Prophets their covenant, and from you (O Muhammad), and from Nuh, Musa, and 'Isa - son of Maryam. We took from them a strong covenant. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.﴾ (33:7-8)

2. Allāh's Messenger Muhammad ﷺ informed about himself and about the other Prophets and Messengers in his saying:

«مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ قَوْمَهُ الْأَعْوَرَ الْكَذَّابَ»

«Allāh never sent a Messenger except that he warned his people against the one-eyed liar. (That is Al-Masih Ad-Dajjal)»
(Agreed upon)

And:

«لَا تَفَاضِلُوا بَيْنَ الْأَنْبِيَاءِ»

«Do not prefer one of the Prophets over the other.» (Al-Bukhari and Muslim with a variety of different wordings)

When Abu Dharr asked him about the number of the Prophets and Messengers, the Messenger ﷺ replied:

«مِائَةٌ وَعِشْرُونَ أَلْفًا وَالْمُرْسَلُونَ مِنْهُمْ ثَلَاثُمِائَةٌ وَثَلَاثَةٌ عَشْرَ»

«One hundred and twenty thousand (of Prophets), among them three hundred and thirteen are Messengers.» (Part of a Hadīth recorded by Ibn Khuzaymah, and Ibn Hibban in his Sahih.)

And:

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ مُوسَىٰ كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي»

«By Him! In Whose Hand my soul is; had Musa been alive, he would have done naught but to follow me.» (Ahmad, and Al-Bayhaqi, and it is Hasan)

When someone said to him, “O best of creation!” he ﷺ humbly replied:

«ذَاكَ إِبْرَاهِيمُ - لَمَّا قِيلَ لَهُ يَا خَيْرَ الْبَرِيَّةِ - تَوَاضَعًا مِنِّي ﷺ»

«That is Ibrahim.» (Muslim, Ahmad, Abu Dawud)

And:

«مَا كَانَ لِعَبْدٍ أَنْ يَقُولَ إِنِّي خَيْرٌ مِنْ يُوسُفَ بْنِ مَتَّى»

«It is not for a servant (of Allāh) to say that I am superior to Yunus.» (Recorded by Ahmad, and Al-Bukhari and Muslim from Abu Hurayrah)

Allāh’s Messenger ﷺ mentioned seeing the Prophets and Messengers during the Night of Isra’ when they were assembled at Bayt Al-Maqdis (in Jerusalem) where he led them in prayer. There he met Yahya, ‘Isa, Yusuf, Idris, Harun, Musa, and Ibrahim in the heavens. He spoke of each of them and how they appeared.

His statement:

«وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ»

«Allāh’s Prophet Dawud used to eat from his work.» (Al-Bukhari and Muslim)

3. The belief of billions of the Muslims and the People of the Book - the Jews and the Christians - in Allāh’s Messengers and their firm conviction in their Message, along with their belief in their perfection and that they were chosen by Allāh.

Rational Proofs

1. Allāh’s Lordship and Mercy necessitates sending Messengers to His creatures to teach them about their Lord, to guide them to attain perfection, and to guide them

to their happiness in this life and the Hereafter.

2. Since Allāh the Almighty created the creatures to worship Him, as He said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾﴾

﴿And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone).﴾ (51:56)

This required choosing and sending Messengers to teach the servants of Allāh the Almighty, how to worship and obey Him; since this is the mission they were created for.

3. Since reward and punishment are effects dependent upon obedience and disobedience, affecting the soul either purifying it or defiling it, then this necessitates sending Messengers and Prophets. Otherwise on the Day of Judgement the people would say: "O Our Lord! We did not know how to obey You, or we would have done so, and we did not know the acts to stay away from, or we would have done so. Our Lord! There is no oppression with You; so do not torture us." In this way, they would have an argument to avoid punishment. For this reason, the Messengers were sent to invalidate such an argument. Allāh the Almighty says:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾﴾

﴿Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise.﴾ (4:165)



Belief in the Messengership of Muhammad ﷺ

The Muslim believes that the Prophet Muhammad, son of 'Abdullah, son of 'Abdul-Muttalib Al-Hashimi, Al-Qurashi, the Arab, the descendent of the loins of Isma'il the son of Ibrahim is Allāh's servant and Messenger.

He believes that Allāh has sent him to all of mankind, the dark and the light. Both Prophethood and Messengership have been ended with his coming, so there will be no Prophet after him. Allāh the Almighty supported him with miracles, honored him above the other Messengers. Allāh the Almighty honored his nation (his followers) above the nations of the other Prophets and Messengers. Allāh the Almighty has commanded loving and obeying him, and made it incumbent to follow him. He granted him magnificent special privileges such as: *Al-Wasilah*,^[1] *Al-Kawthar*, *Al-Hawdh*, and *Al-Maqam Al-Mahmud*.

This belief arises from the textual and rational proofs that follow:

Textual Proofs

1. The testimony of Allāh the Almighty, and His angels about the revelation to the Messenger ﷺ. Allāh said:

﴿لَئِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلْنَا إِلَيْكَ آيَاتِنَا يَعْلَمِ وَالْمَلَائِكَةُ يُشْهَدُونَ وَأَكْفَنُ بِاللَّهِ شَهِيدًا﴾

[1] *Al-Wasilah* is the privilege for the Messenger of Allāh (ﷺ) to intercede with Allāh on the Day of Resurrection. *Al-Kawthar* is a river in Paradise for his followers. *Al-Hawdh* is the water-basin for his followers; once a Muslim drinks its water on the Day of Judgement he will never feel thirst again. *Al-Maqam Al-Mahmud* is the praised station in the Hereafter.

﴿But Allāh bears witness to that which He has sent down (the Qur'an) unto you ; He has sent it down with His Knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.﴾ (4:166)

The statement of Allāh the Almighty about the universality of the Message of Muhammad ﷺ that he is the last Prophet, making obeying and loving him a requirement:

﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ﴾

﴿O mankind! Verily, there has come to you the Messenger with the truth from your Lord. So believe in him, it is better for you.﴾ (4:170)

And:

﴿يَا هَذِهِ الْكِتَابُ الَّذِي جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى قَدَرٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ﴾

﴿O People of the Scripture (Jews and Christians)! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: 'There came unto us no bearer of glad tidings and no warner.' But now has come unto you a bearer of glad tidings and a warner.﴾ (5:19)

And:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿And We have sent you (Muhammad) not but as a mercy for the 'Alamin.﴾ (21:107)

And:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِن رُسُلًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ. وَيُرَكِّمُهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

﴿He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His verses, purifying them, and teaching them the Book (this Qur'an) and Al-Hikmah. And verily, they had been before in manifest error.﴾ (62:2)

And:

﴿مُحَمَّدٌ رَّسُولُ اللَّهِ﴾

﴿Muhammad is the Messenger of Allāh.﴾ (48:29)

And:

﴿بَارِكْ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

﴿Blessed is He Who sent down the Criterion to His servant (Muhammad) that he may be a warner to the 'Alamin.﴾ (25:1)

And:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

﴿Muhammad is not the father of any of your men, but he is the Messenger of Allāh and the last of the Prophets.﴾ (33:40)

And:

﴿اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾

﴿The Hour has drawn near, and the moon has been cleft asunder.﴾ (54:1)

And:

﴿إِنَّا أَنْعَمْنَا عَلَىكَ يَا كَاوْثَرَ﴾

﴿Verily, We have granted you (Muhammad) Al-Kawthar.﴾ (108:1)

And:

﴿وَلَسَوْفَ يَرْضَىٰ رَبُّكَ فَرِحْنَا﴾

﴿And verily, your Lord will give you (all good) so that you shall be well-pleased.﴾ (93:5)

And:

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿It may be that your Lord will raise you to Maqam Mahmud.﴾ (17:79)

And:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

﴿O you who believe! Obey Allāh and obey the Messenger.﴾
(4:59)

And:

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعِيَالُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُيُوتٌ تَحْسَبُونَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ﴾

﴿Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His Decision (torment).﴾ (9:24)

And:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴿You are the best of people ever raised up for mankind.﴾
(3:110)

And:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴿Thus We have made you a just (and the best) nation, that you be witnesses over mankind and the Messenger be a witness over you.﴾ (2:143)

And:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

﴿Say: If you (really) love Allāh, then follow me, Allāh will love you and forgive you your sins.﴾ (3:31)

3. Allāh's Messenger ﷺ informed of his Prophethood, and that Prophethood ended with His Message, which is for all peoples, and that it is obligatory to obey him. He ﷺ said:

«أَنَا النَّبِيُّ لَا كَذِبَ - أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

«I am the Prophet, there is no lie in it, I am the son of 'Abdul

Muttalib.» (Al-Bukhari and Muslim)

And:

«إِنِّي عَبْدُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَإِنَّ أَدَمَ لَمُنْجِدِلٌ فِي طِينَتِهِ»

«I was the servant of Allāh, and the last of the Prophets when Adam was dust.» (Al-Bukhari in *At-Tarikh*, Ahmad, and Ibn Hibban graded it *Sahih*.)

And:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَجَمَّلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ وَاحِدَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ مَاذَا وَضَعْتَ هَذِهِ اللَّبْنَةَ؟ فَأَنَا اللَّبْنَةُ وَأَنَا خَاتَمُ النَّبِيِّينَ»

«The parable of myself and the other Prophets is similar to that of a man who built a house and perfectly decorated it except a place of one brick. The people used to go round this house, wonder, and say: 'If only this brick were put in!?' Thus, I am that brick and I am the last of the Prophets.» (Agreed upon)

And:

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ»

«By Him! In Whose Hand my soul is! None of you will be a (true) believer until I am dearer to him than his children, parents, and all the people.» (Al-Bukhari)

And:

«كُلُّكُمْ يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ أَبَى»، قَالُوا وَمَنْ يَأْبَى يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى»

«All of you will be admitted into Paradise except he who rejects.» He was asked: «And who would reject O Messenger of Allāh?» He replied: «Whoever obeyed me would be admitted into Paradise, and whoever disobeyed me then he rejected.» (Al-Bukhari)

And:

«إِنَّ الرُّسَالََةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٍّ»

«Prophethood and Messengership have come to their end, therefore there will never be a Messenger after me nor a Prophet.» (Recorded by Ahmad, and At-Tirmithi who said that it is Sahih.)

And:

«فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّغْبِ، وَأَجِلْتُ لِي الْعَنَائِمُ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِي النَّبِيُّونَ»

«I have been preferred to the other Prophets by six (privileges): I have been given encompassing speech; I have been made victorious due to the fright (of my enemies); The spoils of war have been made lawful for me; The earth has been made a place of prayer for me and a means of purification; I have been sent to all people; The chain of Prophethood is finished with me.» (Muslim and At-Tirmithi)

And:

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي»

«Whoever obeys me, obeys Allāh. Whoever disobeys me, disobeys Allāh. Whoever obeys my 'Amir, obeys me. Whoever disobeys my 'Amir, disobeys me.» (Al-Bukhari)

And:

«إِنَّ الْجَنَّةَ حُرِّمَتْ عَلَى الْأَنْبِيَاءِ كُلِّهِمْ حَتَّىٰ أَدْخُلَهَا، وَحُرِّمَتْ عَلَى الْأُمَّةِ حَتَّىٰ تَدْخُلَهَا أُمَّتِي»

«Verily, not a Prophet will be admitted into Paradise until I am admitted into it first. And not a nation will be admitted into Paradise until my nation will be admitted into it first.» (Ad-Daraqutni, and it is Hasan)

And:

«إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ الْأَنْبِيَاءِ وَخَطِيئُهُمْ وَصَاحِبَ شَفَاعَتِهِمْ وَلَا فَخْرَ»

«On the Day of Judgement, I will be the leader of the

Prophets, their spokesman, and the one privileged with intercession and I am not boasting.» (At-Tirmithi, Ibn Majah, and Ahmad)

And:

«أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُسْتَفْعٍ»

«On the Day of Judgement, I will be the master of the sons of Adam, the first one whose grave will be split open, the first to intercede, and the first whose intercession will be granted.»
(Muslim)

4. The Tawrah and the Injil bore witness to his advent, his Message and his Prophethood. Musa and 'Isa foretold of his mission. Allāh narrated about 'Isa:

﴿رَأَى قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ﴾

«And (remember) when 'Isa, son of Maryam, said: 'O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.'» (61:6)

And:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾

«Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil - he commands them with Al-Ma'ruf (good); and forbids them from Al-Munkar (evil); he allows them as lawful At-Tayyibat (i.e. all that is good and lawful), and prohibits them as unlawful Al-Khaba'ith (i.e. all that is evil and unlawful).» (7:157)

The following is in the Tawrah: "Allāh said: I will raise

among them a Prophet like you (Musa) from their brothers. I will cast My Word in his mouth, he will tell them everything I command him. Whoever of them does not obey his speech which he delivers in My Name, I will avenge that.” (Deuteronomy 18:18-19)

This statement in today’s version of the Tawrah testifies to the Prophethood of our Prophet Muhammad ﷺ and his Messengership. It also testifies that following him, and obeying him is mandatory. This statement is an argument against the Jews even though they misinterpret or deny it; since the saying: “I will raise among them a Prophet” testifies to the Prophethood and Messengership of the Messenger of Allāh ﷺ; since the one spoken to here is Musa (upon him be peace). He is a Prophet and a Messenger, hence the one like him is a Prophet and a Messenger. His saying: “From their brothers,” refers plainly to (our Messenger) Muhammad ﷺ. His saying: “I will cast My Word in his mouth,” applies to none but to our Prophet Muhammad ﷺ because he read the Word of Allāh, i.e. the Noble Qur’an and memorized it. His saying: “he will speak to them everything I command him (to convey).” is a further proof because the Prophet ﷺ has spoken of the Unseen in words never spoken by any of the other Prophets; since he told some of what had taken place and of what will take place till the Day of Judgement.

It is also written in the Tawrah: “‘O Prophet! We have sent you as a witness and a giver of glad tidings, and a warner, and a guardian of the illiterates. You are My servant and My Messenger. I have named you Al-Mutawakkil (who depends on Allāh). You are neither discourteous, harsh nor one who clamors in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness.’ Allāh will not let him die until he makes straight the crooked people by making them say, ‘*La ilaha illallah*,’ opening blind eyes, deaf ears, and covered hearts.” (Stated by ‘Abdullah bin ‘Amr bin Al-‘As, recorded by Al-Bukhari, no. 2125.)

It also says: "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will replace them with another people; I will provoke them to anger with a foolish nation." (Deuteronomy 32:21)

The saying, "a foolish nation" clearly refers to the Arabs, since it is the Arabs who were living in ignorance before the Prophet ﷺ was sent. Their degree of ignorance was such that the Jews called them "illiterates." Also mentioned in it: "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come; and all the nations shall await him." (Genesis 25:50)

So who is it that all of the nations awaited other than our Prophet Muhammad ﷺ? Especially the Jews, they were the largest group awaiting him, and they clearly recognized him but envy prevented them from believing in him and following him ﷺ. As Allāh said in *Surat Al-Baqarah*:

﴿وَكَاذِبًا مِنْ قَبْلُ بَسْتَنصِرُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَمَسَهُ اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾﴾

﴿Although they aforetime had sought victory over those who disbelieved, then when there came to them that which they recognized, they disbelieved in it. So let the curse of Allāh be upon the disbelievers.﴾(2:89)

This is mentioned in the modern version of the Injil (New Testament) in the following:

1. During those times, John the Baptist came to the Jews saying: "Repent! For the kingdom of heaven is near." (Matthew 3:2) This indicates the coming of Muhammad ﷺ since he is the one who ruled with the law of the heavens.

2. The believers have another description as well, the saying goes: "The kingdom of heaven is like a mustard grain which a man took, and sowed in his field: which indeed is the least of all seeds, but it becomes a tree." (Matthew 13:31-32) This lesson in the modern version of the Injil is the same mentioned by Allāh in the Noble Qur'an when He said:

﴿وَمَثَلُ فِي الْإِنجِيلِ كَرْبَجٍ أُخْرِجَ سَطْعُهُ فَكَازَرَهُ فَأَسْتَقْلَطَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ
لِيَغِيظَ بِهِمُ الْكُفَّارَ﴾

﴿And their similitude in the Injil is like a seed which sends forth its blade, then makes it strong: it then becomes thick, and it stands on its own stem, delighting the sowers, raging the disbelievers with them.﴾(48:29)

This refers to Muhammad ﷺ and his Companions.

3. "I must go away: for if I go not away, the Paraclete will not come unto you; but if I depart, I will send him to you. And when he is come, he will reprove the world of sin." (John 16:7) Is not this passage from the modern Injil clearly a prophecy of Muhammad ﷺ? Who is the Paraclete if not Muhammad ﷺ? And who is the one who reprovved the world of sin besides him? He is the one who was sent while the world was drowning in evil and corruption, and idolatry had spread even to the People of the Book. Who is it that after the ascent of 'Isa, upon him be peace, brought the invitation to Allāh the Lord of the heavens and the earth if it were not Muhammad ﷺ?

Rational Proofs

1. What reason denies Muhammad ﷺ being sent as a Messenger, while hundreds of Messengers and thousands of Prophets were sent before him?

If neither reason nor religion deny this, how is it then that his Message is denied and his Messengership to all humanity is rejected?

2. The prevalent circumstances surrounding his advent required a heavenly Message in order to renew the pledge between Allāh the Creator and His creatures.

3. The rapid and mass acceptance of Islam worldwide and in many countries, plus the preference of it over other religions is a further proof of his Prophethood.

4. The soundness, truthfulness, and applicability of the

principles brought by Islam, in addition to their blessed and good results testify that they were from Allāh, and to the Messengership of Muhammad ﷺ.

5. There were many miracles and phenomenal acts that took place at the hands of Muhammad ﷺ. Reason rejects them being carried out by other than a Messenger of Allāh. Such events have been narrated in authentic *Hadiths* whose narrators and reporters in each level of transmission reach a number making it impossible to reject them, except by one devoid of reason.

i) The splitting of the moon: Al-Walid bin Al-Mughirah and some others of the unbelievers of Quraysh asked the Messenger of Allāh ﷺ to produce a miracle substantiating his truthfulness, therefore the moon was split into two sections one in view above a mountain and the other beyond it. The Messenger of Allāh ﷺ said to them:

«اشْهَدُوا»

«Look and bear witness.» Some of them said: “I have seen the moon between the two gaps of Abi Qubays mountain.” The Quraysh questioned the neighboring tribes, and they confirmed this incident. These verses were revealed:

﴿اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾ وَإِن يَرَوْا آيَةً يُرْضُوا بِهَا فَيَكْفُرُوا بِهَا لَعْنًا مُّسْمًّى ﴿٢﴾﴾
 وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿٣﴾

«The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away, and say: 'This is continuous magic.' They belied (the verses of Allāh this Qur'an), and followed their own lusts.» (54:1-3)

ii) Qatadah's eye was gouged out and fell on his cheek on the day of Uhud. The Messenger of Allāh ﷺ replaced it and it was even better than before.

iii) On the day of the battle of Khaybar, 'Ali bin Abi Talib suffered from an ailment in his eyes. The Messenger of Allāh ﷺ put some of his saliva in them, and behold! they healed and were better than before.

iv) On the day of Badr, Ibn Al-Hakam's leg was broken. The Messenger of Allāh ﷺ put some of his saliva on it and it healed. He never felt any pain in his leg after that.

v) The trees spoke to him; once a Bedouin approached the Messenger of Allāh ﷺ who asked him:

«هَلْ لَكَ إِلَى خَيْرٍ؟»

«Would you wish for good?» The man asked: "What is it?" The Messenger of Allāh ﷺ said:

«تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

«To testify that none has the right to be worshipped except Allāh, ascribing no partner to Him, and (to testify that) Muhammad is His servant and His Messenger.»

The Bedouin said: "Who testifies to what you say?" The Messenger of Allāh ﷺ said:

«هَذِهِ الشَّجَرَةُ»

«This tree.» Pointing at a tree in the valley bank. The tree came and stood between his hands. The Messenger of Allāh ﷺ asked it to testify three times and the tree did as it was asked.

vi) The groaning of the trunk of a palm-tree and weeping in an audible voice which was heard by all of those who were in the *Masjid*. The Messenger of Allāh ﷺ used to deliver the *Khutbah* (the Friday sermon) on the trunk of a palm-tree. When a wooden pulpit was made for him, he left the trunk and stood on the pulpit. At that time the trunk wept longing for him in a voice so audible that it was heard by all of those in the *Masjid*. The trunk did not stop weeping until the Messenger of Allāh ﷺ placed his noble hand on it.

vii) His invocation against Kisra the Persian that his kingdom be torn. Thus, his kingdom was ruined.

viii) His invocation for Ibn 'Abbas to gain understanding in the religion. Ibn 'Abbas was one of the most notable Muslim scholars.

ix) The increase of small amounts of food due to his

invocation. About eighty men ate from one and half pounds, or about three quarters of a kilogram of barley.

x) The increase of water due to his invocation. On the day of Al-Hudaybiah, the people were extremely thirsty, so they went to Allāh's Messenger ﷺ before whom there was a jar filled with water and said: "We have no water except what you have."

The Messenger of Allāh ﷺ put his hand in the jar, and behold! the water gushed forth like springs between his fingers. The people drank and performed ablution. They were about one thousand five hundred men.

xi) The *Isra'* and *Mi'raj* (the Night Journey and Ascension) from the Sacred Masjid in Makkah to the Aqsa Masjid in Jerusalem then to *Sidrat Al-Muntaha* (the Lote tree at the furthest height beyond which none passes) and returning while his bed was still warm.

xii) The Noble Qur'an, is the Book narrating the news of those who precede us and those who will succeed, judging between us, containing light and guidance. It is his Great Miracle and the everlasting and eternal proof in all times and ages testifying to his Prophethood. It is the plain argument to all creatures until Allāh the Almighty destroys the earth.

Thus, the Noble Qur'an is the greatest miracle given to our Prophet Muhammad ﷺ. The Messenger of Allāh ﷺ said:

«مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا وَقَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَمَّنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أَوْتِيَهُ وَخَيَا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«There is not a Prophet except he was given signs by which his people would believe in him. What I was given is the Revelation from Allāh. Therefore I hope I will be the one having more followers on the Day of Resurrection.»^[1]

[1] Most of these miracles are confirmed in the Two *Sahīhs* and those not mentioned in the Two *Sahīhs* are in the remainder of the Six Books.

Belief in the Last Day

The Muslim believes there will be a Final Hour bringing the end to this worldly life, and that there will be a Last Day after which there will be no other day. Then the Second Life comes. The term "Last Day" refers to events of the Hereafter, when Allāh the Almighty, will resurrect all the creatures, gather them before Him and call them all to account. Then He will reward the pious with the eternal bliss in Paradise, and the evildoers with the disgraceful chastisement in the Fire.

The Hour has signs and precursors. Like the appearance of Al-Masih Ad-Dajjal (the False Messiah), Gog and Magog, the descent of 'Isa (Jesus) (upon him be peace), the appearance of the Beast, the rising of the sun from the west, etc.

Then the Trumpet will be blown once, for all the great terror and annihilation, and again for resurrection and gathering to congregate before the Lord of the Worlds. Then the Records will be issued; some will receive their records with their right hands, and some others with their left hands.

Then the Scale (*Al-Mizan*) will be erected and Reckoning will begin. This ends with those destined for Paradise entering it, and the those destined for the Fire entering it. Such belief arises from the textual, inductive and logical evidences that follow:

Textual Proofs

1. Allāh the Almighty said:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿١٦﴾ وَبَقِيَ وَجْهٌ رَبِّكَ ذُو الْمَلَكِطِطِ وَالْإِكْرَامِ ﴿١٧﴾﴾

﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever.﴾

(55:26-27)

And:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ لَخَالِدُونَ ﴿٢٦﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٢٧﴾﴾

﴿And We granted not to any human being immortality before you (O Muhammad); then if you die, would they live forever? Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.﴾ (21:34-35)

And:

﴿رَعِمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْتَرَأَ قُلُوبُ بَنِي وَرَبِّي لَتُبْعَنَّ ثُمَّ لَنَنْبِتَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٦٤﴾﴾

﴿The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad): 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allāh.'﴾ (64:7)

And:

﴿أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿١﴾ لِيَوْمٍ عَظِيمٍ ﴿٢﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٣﴾﴾

﴿Do they not think that they will be resurrected (for reckoning), on a Great Day? The Day when (all) mankind will stand before the Lord of all that exists?﴾ (83:4-6)

And:

﴿وَنُنذِرُ يَوْمَ الْجَمْعِ لَا رَبَّ فِيهِ فِرْقَيْنِ فِي الْجَنَّةِ وَفِرْقَيْنِ فِي السَّعِيرِ ﴿٧﴾﴾

﴿And warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise and a party in the blazing Fire (Hell).﴾ (42:7)

And:

﴿إِنَّا زَلَّلْنَا الْأَرْضَ زَلْزَالَةً ﴿١﴾ وَأَخْرَجْنَا الْأَرْضَ أَفْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ مَا لَنَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَى لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِيُرَوَّا أَعْمَلَهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ

﴿شَرًّا يَرَوُوهَا﴾

﴿When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens. And man will say: 'What is the matter with it?' That Day it will declare its information (about all that happened over it of good or evil). Because your Lord will inspire it. That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.﴾ (99:1-8)

And:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْتَابًا لَوْ تَكُنَّ مَأْمَنَةً مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾

﴿Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith.﴾ (6:158)

And:

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾

﴿And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayaat.﴾ (27:82)

And:

﴿حَتَّىٰ إِذَا فُجِّعَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾ (١١) ﴿وَأَقْرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا﴾

﴿Until, when Ya'juj and Ma'juj (Gog and Magog) are let loose

(from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. ﴿ (21:96-97)

And:

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٧﴾ وَقَالُوا مَا إِلَهُنَا حَيْرٌ أَرَّ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ ﴿٥٩﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ لَكِيفَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٦١﴾ لَسَاعَةً فَلَا مَعْنَىٰ لَهَا ﴿٦٢﴾﴾

﴿And when the son of Maryam (i.e. 'Isa) is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: 'Are our aalihah (gods) better or is he ['Isa]?' They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He ('Isa) was not more than a slave. We granted Our Favor to him, and We made him an example for the Children of Israel (i.e. his creation without a father). And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. And he ('Isa), shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isa's descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). ﴿ (43:57-61)

And:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَظُنُّونَ ﴿٥١﴾ وَأَنْشَرَتِ الْأَرْضُ بُيُوتَ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجَاءَتِ بِالنِّبِيِّينَ وَالشَّهَادَةِ وَفُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٥٢﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٥٣﴾﴾

﴿And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting). And the earth will shine with the light of its Lord (Allāh, when He

will come to judge among men), and the Book will be placed (open); and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and He is Best Aware of what they do. ﴿ (39:68-70)

And

﴿وَنُضَعُ الْمَوَازِينَ الْقَيْصَاطَ يَوْمَ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكُنْ بِئَا حَسِيبِينَ﴾ ﴿١٧﴾

﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.﴾ (21:47)

And

﴿إِذَا نُفِخَ فِي الصُّورِ نَفْعَةٌ وَجِدَةٌ ﴿١٣﴾ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَجِدَةٌ ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ سِمْبُكٌ رَاحِيَةٌ ﴿١٦﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَجْمَلُ عَرَشَ رَبِّكَ قُرُونَهُمْ يَوْمَئِذٍ ثَمْبِيَّةٌ ﴿١٧﴾ يَوْمَئِذٍ تَمْرُضُونَ لَا تُنْفَعُ مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أَرَادَ مِنْكُمْ سِيْرِيْهِ. فَيَقُولُ هَؤُلَاءِ مَنْ أَقْرَبُوا كِتَابِيَّةٌ ﴿١٩﴾ إِيَّيْكَ لَنْتُ أَقْرَبُ مَلَكِي حِسَابِيَّةٌ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَهَنَّمَ عَالِيَةً ﴿٢٢﴾ فَطَوَّقَهَا دَاوِيَةَ ﴿٢٣﴾ كُلًّا وَأَشْرَبُوا هَيْتَا بِمَا اسْتَلْفَنَتْ فِي الْأَيَّامِ لِنَالِيَةٍ ﴿٢٤﴾ وَأَمَّا مَنْ أَرَادَ مِنْكُمْ سِيْرِيْهِ بِسْمَالِهِ. فَيَقُولُ يَبْنَئِي لَرَأَيْتُ كِتَابِيَّةً ﴿٢٥﴾ وَرَأَيْتُ مَا حِسَابِيَّةٌ ﴿٢٦﴾ يَلْبِثَهَا كَانَتْ الْفَاصِيَةَ ﴿٢٧﴾ مَا أَغْنَى عَنِّي مَالِيَّةٌ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ لِلْجَحِيمِ مَسْلُوبٌ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُمْ كَانُوا يُؤْمِنُونَ بِآفَةِ الظَّالِمِ ﴿٣٣﴾ وَلَا يَحْضُرُ عَلَى طَعَامِ الْيَتِيمِ ﴿٣٤﴾﴾

﴿Then when the Trumpet will be blown with one blowing (the first one). And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgement, not a secret of you will be

hidden. Then as for him who will be given his Record in his right hand will say: 'Here! Read my Record! Surely, I did believe that I shall meet my Account!' So he shall be in a life, well-pleasing in a lofty Paradise, the fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, he will say: 'I wish that I had not been given my Record! And that I had never known how my Account is! Would that it had been my end (death)! My wealth has not availed me; my power (and arguments to defend myself) have gone from me!' (It will be said): 'Seize him and fetter him. Then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits! Verily, he used not to believe in Allāh, the Most Great, and urged not on the feeding of Al-Miskin (the poor).' ﴿69:13-34﴾

And

﴿فَرَزَيْكَ لِنَحْشُرَهُمْ وَالشَّيْطَانَ ثُمَّ لَنَحْضِرَهُمْ حَوْلَ جَهَنَّمَ جُنُودًا ﴿١٩﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عُنِيًّا ﴿٢٠﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلَاتًا ﴿٢١﴾﴾ وَلَئِن يَسْكُرُوا إِلَّا وَارِدَهَا كَانَ عَلَىٰ رَبِّكَ حَسْمًا مَّقْضِيًّا ﴿٢٢﴾ ثُمَّ نَسْجِي الَّذِينَ أَتَقَوْا وَنَدَّرُ الظَّالِمِينَ فِيهَا جُنُودًا ﴿٢٣﴾﴾

﴿So by your Lord, surely, We shall gather them together, and (also) the Shayatin [(devils) with them], then We shall bring them round Hell on their knees. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allāh). Then, verily, We know best those who are most worthy of being burnt therein. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. Then We shall save those who used to fear Allāh and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).﴾ (19:68-72)

2. The statements of the Messenger of Allāh:

«لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ يَا لَيْتَنِي كُنْتُ مَكَانَهُ»

«The Hour will not be established until a man passes by another man's grave and says: 'I wish I was in his place.'»
(Ahmad, Al-Bukhari and Muslim)

«إِنَّ السَّاعَةَ لَا تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: خَسْفٌ بِالشَّمْرِقِ، وَخَسْفٌ بِالشَّمْرِقِ، وَخَسْفٌ فِي جَزِيرَةِ الْعَرَبِ، وَالدَّخَانُ، وَالدَّجَالُ، وَدَابَّةُ الْأَرْضِ، وَيَأْجُوجُ وَمَأْجُوجُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَرْحَلُ النَّاسَ، وَنُزُولُ عِيسَى ابْنِ مَرْيَمَ»

«The Hour will not be before these ten signs take place :

The quakes in the east ;

the quakes in the west ;

the quakes in the Arabian Peninsula ;

the Smoke ;

the Dajjal and the Beast ;

Gog and Magog ;

the rising of the sun from the west ;

the coming out of fire from the farthest place in 'Aden ; that will compel people to evacuate ;

the descent of 'Isa son of Maryam.» (Muslim)

And:

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمُكُّكَ أَرْبَعِينَ، فَيَبْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةٌ ابْنُ مَسْعُودٍ فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمُكُّ النَّاسَ سَبْعَ سِنِينَ، لَيْسَ بَيْنَ اثْنَيْنِ عِدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ فَلَا يَتَّقِي عَلَى وَجْهِ الْأَرْضِ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبِضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ، فَيَبْقَى شِرَارُ النَّاسِ فِي خِيفَةِ الطَّيْرِ وَأَخْلَامِ السَّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَاذَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْتَانِ، وَهُمْ فِي ذَلِكَ دَارٌ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يَنْفُخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَى لَيْتًا، وَرَفَعَ لَيْتًا وَأَوَّلَ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبْلِهِ، قَالَ: قَبِضَعَقُ وَيَضَعَقُ النَّاسُ، ثُمَّ يُنْزِلُ اللَّهُ مَطَرًا كَأَنَّهُ الطَّلُّ، فَتَبَّتْ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يَنْفُخُ فِيهِ

أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ! هَلُمُّوا إِلَىٰ رَبِّكُمْ، وَقَفُّوهُمْ
 إِنَّهُمْ مَسْئُولُونَ، ثُمَّ يُقَالُ: أَخْرِجُوا بَعَثَ النَّارِ، فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ مِنْ كُلِّ
 أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ، فَذَلِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شِيبًا، وَذَلِكَ يَوْمٌ
 يُكْشَفُ عَنْ سَاقِي»

«The Dajjal will appear in my nation (among my followers) and will stay for forty. Allāh will send 'Isa son of Maryam in the appearance of 'Urwah bin Mas'ud, he will chase him and kill him. Then the people will stay for seven years without hostility between them. Then Allāh will send a cold wind from the direction of Syria and no one in whose heart is a weight of an atom of good or belief will remain, except it takes away his soul; even if he resorted to the center of a mountain, it will chase him and take away his soul. Only the evilest of people will remain alive; they will neither enjoin what is right nor denounce what is wrong. Shaytan will appear to them and say: 'Is it not opportune for you to respond?' They will say: 'What do you command us?' He will command them idol worship. At that time they will live luxurious life. Then, the Trumpet will be blown, no one will hear it except he listens attentively to it. The first man to hear it is a man who will be mending the water basin of his camels. The man will faint and so will the other people. Then a light rain from the sky will fall, therewith the bodies of the people will sprout. Then, the Trumpet will be blown once again, and behold! All of them will be standing and looking. Then it will be said: 'O people! Come fast before Your Lord, and stop them, they will be questioned. Then it will be said: 'Sort out the rightful innates of the Fire.' It will be asked: 'How many?' It will be said: 'Nine hundred and ninety-nine out of one thousand.' Such is the Day that will turn the children gray-headed and the Day when the Shin will be uncovered.» (Muslim)

He ﷺ also said:

«لَا تَقُومُ السَّاعَةُ إِلَّا عَلَىٰ شِرَارِ النَّاسِ»

«The Hour will not come except upon the evilest of people.» (Muslim)

And:

«مَا بَيْنَ الثَّمَخَيْنِ أَرْبَعُونَ، ثُمَّ يُنَزَّلُ اللَّهُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ،
وَلَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبْلَى إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجَبُ الدَّنْبِ، وَمِنْهُ
يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ»

«There are forty between the two blows. Then Allāh will send down water (rain) from the heaven, and the people will sprout like the crops. Every person will disintegrate except for the coccyx, from which people will be rejuvenated on the Day of Resurrection.» (Muslim)

And:

«أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى رَبِّكُمْ حُفَاةَ عُرَاةٍ غُرُلَا، أَلَا وَإِنَّ أَوَّلَ الْخَلْقِ
يُكْسَى إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ -، أَلَا وَإِنَّهُ سَيَجَاءُ بِرَجَالٍ مِنْ أُمَّتِي فَيُؤَخِّدُ مِنْهُمْ
ذَاتَ الشَّمَالِ، فَأَقُولُ: يَا رَبِّ أَصْحَابِي فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا
بَعْدَكَ»

«O people! You will be gathered before your Lord, bare-foot, naked, and uncircumcised. The first one to be clothed will be Ibrahim, upon him be peace. Some of my followers will be taken to the left. I will say: 'O Lord! These are my companions!' Allāh will say: 'You do not know what they innovated (in religion) after you.'»

And:

«لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ،
وَعَنْ عَلَيْهِ مَا عَمِلَ بِهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَا أَنْفَقَهُ، وَعَنْ جَسَدِهِ
فِيمَا أَبْلَاهُ»

«Not one of you will move his feet on the Day of Judgement until he is asked about four (things): His life and how has he spent it, his knowledge and what he did with it, his wealth - how he earned and spent it, and his body and how he cared for it.»

And:

«حَوْضِي مَسِيرَةٌ شَهْرٍ، مَاءُهَا أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ،

وَكَيْزَانُهُ كُنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهُ لَا يَطْمَأُ أَبَدًا»

«My Hawdh is one month's distance. Its water is whiter than milk, its smell is better than musk, its cups are like the stars of heaven. Whoever drinks its water, he will never feel thirsty again.»

When 'A'ishah, may Allāh be pleased with her, mentioned the Fire and began to weep, the Messenger of Allāh ﷺ asked her:

«مَا يَبْكِيكِ؟»

«Why do you weep?» She replied, "I thought about the Fire, that is why I weep." 'A'ishah then asked: "Will one remember their household on the Day of Judgement?" The Messenger of Allāh ﷺ said:

«أَمَا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا: عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيِخْفُ مِيزَانُهُ أَمْ يَنْفُلُ؟ وَعِنْدَ تَطَايُرِ الصُّحُفِ حَتَّى يَعْلَمَ أَيْنَ يَقَعُ كِتَابُهُ فِي يَمِينِهِ، أَمْ فِي شِمَالِهِ، أَمْ وَرَاءَ ظَهْرِهِ؟ وَعِنْدَ الصَّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرَيْنِ جَهَنَّمَ حَتَّى يَجُوزَ»

«Except in three situations: When one's own deeds are weighed till he knows whether they be heavy or light; when the Records are issued until he knows whether his record will be presented to him in his right hand, in his left hand, or behind his back. And when passing on the Sirat until he passes safely.» (Abu Dawud.)

And:

«لِكُلِّ نَبِيٍّ دَعْوَةٌ فَذَعَاهَا لِأُمَّتِهِ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي»

«Every Prophet had a prayer for his nation, and all the Prophets have communicated their prayers for their nations (to Allāh). As for me, I have saved my prayer for intercession for my nation.»

And:

«أَنَا سَيِّدُ وُلْدِ آدَمَ وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ تَشَفَّقُ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشْفَعٍ وَلَا فَخْرَ، وَلِوَاءِ الْحَمْدِ بِيَدِي يَوْمَ الْقِيَامَةِ»

وَلَا فَخْرَ»

«I am the master of the sons of Adam - and I am not boasting. I am the first the earth will split open for on the Day of Judgement - and I am not boasting. I am the first to ask intercession and the first whose intercession will be responded to, and I am not boasting. The banner of praise will be in my hand, and I am not boasting.» (At-Tirmithi, Ibn Majah, An-Nasa'i, Ibn Hibban and Al-Hakim who said that it is *Sahih*.)

«مَنْ سَأَلَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ، قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ، وَمَنْ اسْتَجَارَ مِنْ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ»

«Whoever asks (Allāh) to admit him into Paradise three times, Paradise will say: 'O Allāh! Admit him into Paradise.' Whoever seeks refuge from the Fire three times, the Fire will say: 'O Allāh! Save him from the Fire.'»

3. The belief of the millions of the Prophets, Messengers, wise, knowledgeable, and righteous servants of Allāh in the Last Day, and their conviction and certainty in all that was narrated about it.

Rational Proofs

1. Allāh has the ability to rejuvenate all creatures after their death, since re-creating them is in no way more difficult than originating them. Reason does not reject the ideas of resurrection and reward. Reason negates only what is impossible, such as the accord of two opposites or two contradictions. But this is clearly not the case with the idea of resurrection and accountability.

3. Due to Allāh's obvious wisdom in the affairs of His creatures, and the competition in every sphere and realm of life, it is unlikely that the creatures would not be resurrected after death, ending the short earthly life to requite them for their good and evil deeds.

4. The blessings and hardships of the earthly life alone testify to the existence of another life in another realm full

of justice, good, perfection, bliss and hardship - all greater and more encompassing. For this life with its bliss and hardship would not resemble that life except as the mere picture of a palace resembles a magnificent palace in reality, or the comparison between a luxurious garden and that of a small leaf.



Belief in the Punishment and Bliss in the Grave

The Muslim believes that the chastisement and bliss in the grave, and the questioning of the two angels are correct and are the truth, due to the following textual and rational proofs:

Textual Proofs

1. Allāh the Almighty informs of these matters:

﴿رَأَوْ تَرَئِ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا
عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَلِكَ بِمَا قَدَّمْتُمْ آيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلْمٍ لِلْيَقِينِ ﴿٥١﴾﴾

﴿And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): 'Taste the punishment of the blazing Fire. This is because of that which your hands had forwarded.' And verily, Allāh is not unjust to His slaves.﴾ (8:50-51)

And:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ
بِشَيْءٍ مَّا أَنْزَلَ اللَّهُ وَلَوْ تَرَئِ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ
أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٤٩﴾ وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَرَكَّبْتُمْ مَا
حَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ
نَقَطَعَ بَيْنَكُمْ وَوَسَّلَ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٥٠﴾﴾

﴿And if you could but see when the Zalimun (wrongdoers) are in the agonies of death, while the angels are stretching forth their hands (saying): 'Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you

used to reject His Ayat (signs, revelations) with disrespect!' And truly, you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors that you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. ﴿ (6:93-94)

And:

﴿سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿We shall punish them twice, and thereafter they shall be brought back to a great torment.﴾ (9:101)

And:

﴿أَنزَارُ بَرَضُونَ عَلَيْهَا آعْدُوا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

﴿The Fire, they are exposed to it, morning and afternoon. And on the Day when Hour will be established (it will be said to the angels): 'Cause Fir'aun's people to enter the severest torment!'﴾ (40:46)

And:

﴿يَبْنِيهِ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُغِضُ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

﴿Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone), and in the Hereafter. And Allāh will cause to go astray those who are wrongdoers, and Allāh does what He wills.﴾ (14:27)

2. Allāh's Messenger ﷺ also informed of such matters:

«إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّىٰ عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قُرْعَ نِعَالِهِمْ، أَنَا هَؤُلَاءِ مَلَكَانِ فَيَقْعِدَانِي، فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ - مُحَمَّدٍ ﷺ؟ - فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيَقَالُ لَهُ: انظُرْ إِلَىٰ مَقْعِدِكَ مِنْ

النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ فَيَرَاهُمَا جَمِيعًا. وَأَمَّا الْمُنَافِقُ أَوْ الْكَافِرُ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فَيَقَالُ لَهُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، وَيُضْرَبُ بِمَطَارِقٍ مِنْ حَدِيدٍ صَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُهُ مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ»

«Upon burying the servant in his grave, while his friends are departing and he still hears the rustle of their shoes, two angels come to him and sit him up. They say to him: 'What did you say about this man (Muhammad ﷺ).' The believer will say: 'I testify that he is the servant of Allāh and His Messenger.' It will be said to him: 'Look at your seat in the Fire. Allāh has replaced it with a seat in Paradise for you.' Then, he will see both of them. As for the hypocrite or the disbeliever, the two angels will say to him: 'What did you say about this man?' He will say: 'I do not know. I would repeat what the people were saying.' It will be said to him: 'You have neither known nor followed.' Then he will be struck with hammers of iron. As a result, he will cry a very loud cry that will be heard by all except humans and jinns.» (Al-Bukhari)

«إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَاللَّيْلِ، إِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيَقَالُ لَهُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ»

«Upon the death of each one of you his seat will be shown to him by day and by night. If he is (to be one) of the people of the Fire, he will be of the people of the Fire. Then it will be said to him: 'This is your seat until Allāh resurrects you on the Day of Judgement.'» (Al-Bukhari)

In the invocation of the Messenger of Allāh ﷺ:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ»

«O Allāh! I seek refuge in You from the punishment in the grave, from the chastisement of the Fire, and from the turmoil of Al-Masih Ad-Dajjal.» (Al-Bukhari)

The Prophet ﷺ passed by two graves, and he said:

«إِنَّهُمَا يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ»، ثُمَّ قَالَ «بَلَى، أَمَا أَحَدُهُمَا فَكَانَ يَسْعَى
بِالنَّمِيمَةِ، وَأَمَا الْآخَرُ فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ»

«The two men buried in these graves are tortured. They are not tortured for something major.» Then he said: «But indeed! One of them used to spread the statements of others, and the other did not protect himself for his urine.» (Al-Bukhari)

3. The belief of the billions of scholars, the righteous, and the believers of the followers of Muhammad ﷺ and those of the previous nations in the chastisement and bliss in the grave, in addition to their conviction in all that was said about that.

Rational Proofs

1. One's belief in Allāh, His angels, and the Last day requires his belief in the chastisement and bliss in the grave and in all related matters, since this is an element of the belief in the unseen. Whoever believes in some of its elements, he should necessarily believe in the others.

2. Reason neither rejects nor negates the chastisement and bliss in the grave and what happens therein, such as the question of the two angels. Rather sound reason acknowledges and supports it.

3. A person sleeping may have a dream and be pleased and delighted by its effect. He feels sorrow and regret when he is awakened. Likewise, he may dream of what he dislikes and so he feels regret and distress because of it. When he is awakened, he praises the person who woke him.

Both the case of pleasure and sorrow felt by one sleeping affect his soul, although they are not tangible or visible. No one denies this. How then can the chastisement and bliss in the grave be denied although the case is same?



Belief in Divine Decree (*Qadha'*) and Will (*Qadar*)

The Muslim believes in the *Qadha'* and *Qadar* of Allāh the Almighty. He believes in His Wisdom and Will, and that nothing in existence occurs or takes place except after Allāh's Knowledge and allocation for it, and that He is Just in His Decree and Will, Wise in His disposal and arrangement of affairs and that His Wisdom complies with His Will. He is also convinced that whatever Allāh wills, will come to pass, and whatever He does not will, will never occur, and that there is neither power nor might except from Allāh. The following are the textual and rational proofs:

Textual Proofs

The statements of Allāh the Almighty:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْتَهُ بِقَدَرٍ ۗ ﴾

﴿ *Verily, We have created all things with Qadar.* ﴾ (54:49)

And:

﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ۗ ﴾

﴿ *And there is not a thing, but with Us are the supplies thereof. And We send it not down except in a known measure.* ﴾ (15:21)

And:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۗ ﴾

﴿ *No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees, before We bring it into existence. Verily, that is easy for Allāh.* ﴾ (57:22)

And:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿No calamity befalls, but by the Leave of Allāh.﴾ (64:11)

And:

﴿وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي عُنُقِهِ﴾

﴿And We have fastened every man's deed to his neck.﴾ (17:13)

And:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿٥١﴾﴾

﴿Say: Nothing shall ever happen to us except what Allāh has ordained for us. He is our Mawla (Lord, Helper, and Protector). And in Allāh let the believers put their trust.﴾ (9:51)

And:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ
مُبِينٍ ﴿٥٢﴾﴾

﴿And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ (6:59)

And:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢١﴾﴾

﴿And you cannot will unless (it be) that Allāh wills - Lord of all that exists.﴾ (81:29)

And:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُعَذَّرُونَ ﴿١٠١﴾﴾

﴿Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell).﴾ (21:101)

And:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

﴿It was better for you to say, when you entered your garden :
'That which Allāh wills (will come to pass)! There is no power
but with Allāh!﴾ (18:39)

And:

﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾

﴿And never could we have found guidance, were it not that
Allāh had guided us.﴾ (7:43)

2. Allāh's Messenger ﷺ said:

«إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتْبِ رِزْقِهِ، وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٍّ أَوْ سَعِيدٍ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ، إِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

«The form of each one of you is gathered together in the womb of his mother as a drop of sperm for forty days, and then it is a clot for an equal period (of forty days) and then it is a piece of flesh for a similar period (of forty days) and then Allāh sends an angel to breathe the soul into him, and orders him to write four things; i.e. his provision, his stated term to die (age) and whether he will be of the wretched or the blessed (in the Hereafter). And by the One Whom there is no God besides Him! A person among you (or a man) may do the deeds of the people of Paradise till there is only an arm's-length distance between him and Paradise, but then, that writing (which Allāh ordered the angel to write) precedes, and he does the deeds of the people of the Fire and enters it; and one of you may do the deeds of the people of the Fire till there is only an arm's-length or two between him and the Fire, and then the writing

precedes and he does the deeds of the people of Paradise and enters it.» (Muslim)

The Messenger of Allāh ﷺ advised 'Abdullah bin 'Abbas, saying:

«يَا غُلَامُ! إِنِّي أَعْلَمُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ يَحْفَظَكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ. رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ»

«O boy! I shall teach you something: Remember Allāh, He will protect you. If Allāh protects you, you shall find Him before you. If you ask, ask Allāh. If you seek for help, seek the help of Allāh. And be informed that all of the people gathered together to benefit you, they will never benefit you in naught except that which Allāh has decreed for you. And that, had they gathered together to harm you, they will never harm you in naught except that which Allāh has decreed for you. The pens have been lifted, and the records have dried.» (At-Tirmithi who said that it is Sahih.)

He ﷺ said:

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ، فَقَالَ: رَبِّ! وَمَاذَا أَكْتُبُ؟
قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ»

«The first thing that Allāh had created is the Pen. He then said to it: 'Write.' It said: 'My Lord! What would I write?' Allāh said: 'Write the allotment of each thing till the Hour is established.'» (Ahmad and At-Tirmithi.)

And:

«اِحْتَجَّ آدَمُ وَمُوسَى، قَالَ مُوسَى: يَا آدَمُ أَنْتَ أَبُوْنَا حَيِّتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ،
فَقَالَ آدَمُ: أَنْتَ مُوسَى اضْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَحَطَّ لَكَ التَّوْرَةَ بِيَدِهِ، تَلُومُنِي
عَلَى أَمْرِ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ عَامًا، فَحَجَّ آدَمُ مُوسَى»

«Musa argued with Adam. Musa said: 'O Adam! You are our

father. You have disappointed us and caused us to be expelled from Paradise.' Adam said: 'You are Musa. Allāh has given you preference and inscribed the Tawrah for you by His Hand; how do you blame me for a deed decreed for me forty years before creating me.' Thus, Adam confuted Musa.»^[1] (Muslim)

The statement of the Messenger of Allāh ﷺ clarifying the articles of faith, saying:

«أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ»

«It is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and to believe in the Divine Will, both the good and evil of it.» (Muslim)

And:

«اعْمَلُوا، فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»

«Act, as each one is enabled for that which he was created for.» (Muslim)

And:

«إِنَّ التَّذْرَ لَا يَرُدُّ قَضَاءَ»

«A vow does not change the Decree.» (The Group)

The Prophet ﷺ said to 'Abdullah bin Qays:

«يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا أَعْلَمُكَ كَلِمَةً هِيَ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

«O 'Abdullah! Let me teach you a statement from the treasures of Paradise; 'There is neither power nor might except from Allāh.'» (Al-Bukhari and Muslim)

^[1] Musa's blame of Adam was inappropriate, since, if he blamed him for being expelled from Paradise, he then blamed him for a deed preordained for him. If he blamed him for the sin (eating of the Forbidden Tree), then this is wrong since Adam repented to Allāh and anyone who repents is not to be blamed, in accordance with either law or reason.

A man said to the Prophet ﷺ: "If Allāh wills and if you will." He ﷺ said to him:

«قُلْ مَا شَاءَ اللَّهُ وَحْدَهُ»

"But say: 'If Allāh wills' alone." (An-Nasa'i who said that it is *Sahih*.)

3. The belief of hundreds of millions of the knowledgeable, wise, righteous people among the followers of Muhammad ﷺ and others, in Allāh's Decree and Preordainment, His Wisdom and His Will. They believe everything is preceded by His Knowledge and occurs in accordance with His Decree, and that there will not be in His creation except what He intends. Whatever He wills, shall be, and whatever He does not will, shall not be. The Pen has recorded the allotment for everything until the Hour is established.

Rational Proofs

1. It is practical that Allāh would revive the creatures after their annihilation, since reviving them is not more difficult than creating them or bringing them into existence.

2. Reason does not deny any of the matters of the Decree, Preordainment, Will, Wisdom and of Arrangement. Nay, reason requires and compels belief in all of these.

3. The belief in Allāh the Almighty and His Ability requires one to believe in his Decree, Preordainment of all things, His Wisdom and His Will.

4. People usually appreciate the efforts and the precise planning of the architect when he designs a palace, sketches it, and fixes the required time for its construction. As soon as the prefixed days pass, the palace comes to existence exactly the same as it had been designed by the architect. How is it deniable then, that Allāh measured all that would exist until the last Hour, then due to His perfect Ability and Knowledge, what He decreed occurred exactly as He ordained, in time and place. And with all of this, it is known that Allāh is Able to do all things.

Tawhid Al-'Ibadah (Worship)

The Muslim believes in the Divinity and Lordship of Allāh over all creatures. And that none is worthy of worship except Him and that there is no (true) Lord except him. For this reason, he offers all the acts of worship to Allāh alone, in the very manner ordained by Him. He directs none of that to any creature besides Allāh the Almighty.

If he asks, he asks Allāh. If he seeks help, he seeks it from Allāh. If he vows, he vows to none but Allāh. All his inner feelings such as fear and hope, repentance and love, glorification and trust are directed solely to Allāh. All his apparent deeds such as *Salah*, *Zakah*, *Sawm*, *Hajj*, and *Jihad* are directed exclusively to Allāh. This is due to the following textual and rational proofs:

Textual Proofs

1. Allāh the Almighty ordered this:

﴿لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي﴾

﴿None has the right to be worshipped except Me, so worship Me.﴾ (20:14) And:

﴿وَلَا تَخْضَعُونَ لِمَنْ دُونِي﴾

﴿And fear none but Me.﴾ (2:40) And:

﴿يٰۤاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٦﴾ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فِرْسًا وَالسَّمَآءَ بِنَآءٍ وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنْ الشَّجَرٰتِ رِزْقًا لَّكُمْ فَاَلَا تَحْسَبُوْا لِلّٰهِ اٰنۡدَادًا وَّاَنْتُمْ تَكْفُرُوْنَ ﴿١٧﴾﴾

﴿O mankind! Worship your Lord (Allāh), Who created you and those before you so that you may become the pious. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought

forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know. ﴿ (2:21-22)

And:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

﴿So know that none has the right to be worshipped but Allāh. ﴿ (47:19) And:

﴿فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿Then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower. ﴿ (41:36) And:

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿And in Allāh (Alone) therefore let the believers put their trust. ﴿ (64:13)

2. The statements of Allāh the Almighty:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every community a Messenger (proclaiming): Worship Allāh (Alone) and avoid all false deities. ﴿ (16:36)

And:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا﴾

﴿Whoever disbelieves in false deities and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. ﴿ (2:256)

And:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you but We revealed to him saying: None has the right to be worshipped but I, so worship Me. ﴿ (21:25)

And:

﴿قُلْ أَفَعَبَّرَ اللَّهُ تَأْمُرُونَِّيَّ أَعْبُدُ إِلَّا اللَّهَ الْغَيْبُونَ﴾

﴿Say: 'Do you order me to worship other than Allāh? O

fool!» ﴿39:64﴾

And:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (Alone) we worship, and you (Alone) we ask for help.﴾
(1:5)

And:

﴿يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُمْ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾

﴿He sends down the angels with revelation of His Command to whom of His slaves He wills (saying): Warn mankind that none has the right to be worshipped but I, so fear Me.﴾ (16:2)

3. Allāh's Messenger ﷺ informed about this matter in his directive to Mu'adh bin Jabal when sending him to Yemen:

﴿فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ أَنْ يُوحِدُوا اللَّهَ تَعَالَى﴾

«Let the first thing you invite them to is that they single out Allāh.» (Agreed upon)

He asked Mu'adh:

﴿يَا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟﴾

«O Mu'adh! Do you know what Allāh's right over His servants is?»

He replied, «Allāh and His Messenger know better.» The Messenger of Allāh ﷺ said:

﴿قَالَ: أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا﴾

«To worship Him and not to associate any other with Him.»
(Agreed upon)

He said to 'Abdullah bin 'Abbas, may Allāh be pleased with him:

﴿إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ﴾

«If you ask, ask Allāh Alone. And if you seek help, seek help from Allāh alone.» (At-Tirmithi who said it is Sahih.)

When a man said to the Messenger of Allāh ﷺ: "If Allāh wills and you will." The Messenger of Allāh ﷺ said to him:

«قُلْ مَا شَاءَ اللَّهُ وَخَدَّهُ»

«Say: 'When Allāh wills' only.» (An-Nasa'i who said that it is Sahih)

And:

«أَخَوْفُ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ»

«The thing I fear most for you is the minor Shirk.»

They asked: "What is the minor Shirk? O Messenger of Allāh!" He said:

«الرِّيَاءُ؛ يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ إِذَا جَازَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاوُونَ فِي الدُّنْيَا، فَاَنْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ مِنْ جَزَاءٍ»

«Showing off. On the Day of Judgement and after Allāh the Almighty rewards the people in accordance with their deeds, He will say (to the people who used to show off): "Go to those whom you used to show off for in life and see if you could find any reward with them."» (Ahmad with a number of versions, it is Hasan)

He ﷺ said:

«أَلَيْسُوا يُجِلُّونَ لَكُمْ مَا حَرَّمَ اللَّهُ فَتَجْلُونَهُ، وَيُحَرِّمُونَ مَا أَحَلَّ اللَّهُ فَتَحَرِّمُونَهُ»

«Did not they make lawful to you what Allāh appointed as unlawful and you took them as lawful? And did not they make unlawful to you what Allāh made lawful and you took them as unlawful?»

They replied: "Yes indeed." Then the Messenger ﷺ clarified:

«فَتِلْكَ عِبَادَتُهُمْ»

«That was your worship of them.»

This was said to 'Adi bin Hatim when he heard Allāh's saying:

«اتَّخَذُوا أَحْبَابَهُمْ وَرَبَّهُمْ أَرْكَابًا مِنْ دُونِ اللَّهِ»

«They have taken their rabbis and monks as lords besides

Allāh ﴿9:31﴾ (At-Tirmithi who said that it is *Hasan*)

And he said, "O Messenger of Allāh we did not worship them."

When some of the Companions, may Allāh be pleased with them, said to each other: "Let us seek aid from the Prophet against this hypocrite (who used to harm them)," the Messenger ﷺ forbade them and said:

«إِنَّهُ لَا يُسْتَعَاثُ بِي، وَإِنَّمَا يُسْتَعَاثُ بِاللَّهِ»

«Do not seek aid from me. Seeking aid is from Allāh (only).»

(At-Tabarani and it is *Hasan*)

His statement:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ»

«Whoever swears by anyone other than Allāh, he then commits an act of *Shirk*.» (At-Tirmithi and he said that it is *Hasan*)

And his saying:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ»

«Incantation, amulets and love-spells are (forms of) *Shirk*.»

(Ahmad, Abu Dawud and others, and it is *Hasan*)

Rational Proofs

1. Allāh is alone creating, providing, and managing all matters, and not a single partner shares any of this with Him. So it is obligatory to worship Him alone without associating others with Him in any of these matters.

2. All creatures are subjugated to Him and are in need of Him. So there is no possibility that one of them could be a god worshipped besides Him.

3. Whoever is called upon, help or refuge is sought from, they have no authority to give any assistance, aid, or protection at all. This necessitates that any call upon them, requests for help, vows to them, or dependence and reliance upon those creatures is false.

At-Tawassul ^[1]

The Muslim believes that Allāh the Almighty loves the best of deeds and actions, and that He loves the righteous of His servants. He wants His servants to come nearer to Him, to show their love to Him, and to seek a means of approach to Him.

Thus, the Muslim draws closer to, and petitions Allāh through righteous deeds and good sayings. He asks from Allāh, petitioning Him by His Beautiful Names and His High Attributes, by his belief and love for Him and for His Messenger ﷺ, as well as his love for the righteous and for the believers as a whole. He draws nearer to Allāh by performing obligatory *Salah*, *Zakah*, *Sawm*, and *Hajj*, and by performing voluntary deeds. In the same way, He draws nearer to Allāh by shunning all forbidden acts and prohibitions, and by not asking Allāh to give "for the sake of" any of His creatures nor because of the deeds of any of His servants. Since there is none for whose sake it is - nor are any actions committed by a creature - worth putting before Allāh to petition Him to use as a means of approach to Him.

Allāh the Almighty did not legislate for His servants to try to get closer to Him by deeds other than their own, along with the purification of their own souls with faith and righteous deeds. This belief is supported by the following textual and rational proofs:

Textual Proofs

1. Allāh the Almighty has informed about this, saying:

[1] *At-Tawassul* and *Al-Wasilah* refer to various forms of petitioning Allāh, and seeking a means of approach to Him. Some forms are legitimate and others not.

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

﴿To Him, ascend (all) the goodly words, and the righteous deeds exalt it.﴾ (35:10)

And:

﴿يَأْتِيَا الرُّسُلَ كُلًّا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾

﴿O (you) Messengers! Eat of the Tayyibat (all good and lawful things) and do righteous deeds.﴾ (23:51)

And:

﴿وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ﴾

﴿And We admitted him to Our Mercy; truly, he was of the righteous.﴾ (21:75)

And:

﴿يَأْتِيهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾

﴿O you who believe! Do your duty to Allāh and fear Him. And seek the means of approach to Him.﴾ (5:35) And:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

﴿Say: If you (really) love Allāh, then follow me, Allāh will love you and forgive you your sins.﴾ (3:31)

And:

﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

﴿Our Lord! We believe in what You have sent down, and we follow the Messenger ('Isa); so write us down among those who bear witness.﴾ (3:53)

And:

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ﴾

﴿Our Lord! Verily, we have heard the call of one (Muhammad) calling to faith: 'Believe in your Lord' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along

with Al-Abrar (the pious believers). ﴿ (3:193)

And:

﴿رَبِّهِ الْأَسْمَاءَ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَمْعَلُونَ﴾

﴿And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie or deny His Names. They will be requited for what they used to do.﴾ (7:180)

And:

﴿وَأَسْجُدْ وَقَرِّبْ﴾

﴿Fall prostrate and draw near (to Allāh)!﴾ (96:19)

1. Allāh's Messenger ﷺ informed about this, saying:

«إِنَّ اللَّهَ طَيِّبٌ فَلَا يَقْبَلُ إِلَّا طَيِّبًا»

«Allāh is Good and accepts only that which is good.» (Muslim, At-Tirmithi and Ahmad)

«تَعَرَّفْتُ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَاةِ»

«Be cognizant of Allāh when at ease, that Allāh might help you while in difficult circumstances.» (From a Hadith recorded by At-Tirmithi who said it is Sahih)

The Prophet ﷺ reported that Allāh the Almighty said:

«وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّىٰ أَحِبَّهُ»

«My servant does not draw near to Me by anything more beloved to Me than what I have made obligatory upon him. My servant continues to draw near to Me by the voluntary deeds, until I love Him» (Agreed upon)

And he ﷺ reported that Allāh said:

«وَإِنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ مِنِّي بَاعًا، وَإِنْ أَتَانِي يَمِينِي أَتَيْتُهُ هَرَوَلَةً»

«If he comes near to Me a hand span, I will come near to him

an arm's length. And if he comes near to Me an arm's length, I will come near to him two arm's length. If he comes to Me walking, I will come to him running.» (Al-Bukhari)

In the *Hadith* about the three people enclosed by a boulder in the cave, one of them petitioned Allāh through his obedience to his parents, the second through shunning what Allāh forbade, and the third through the act of paying off an old debt after investing it. The three people had said to each other:

«انظُرُوا أَعْمَالًا صَالِحَةً عَمِلْتُمُوهَا لِلَّهِ فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يُفَرِّجَهَا عَنْكُمْ، فَدَعَوْا وَتَوَسَّلُوا، فَفَرَّجَ عَنْهُمْ الصَّخْرَةَ وَخَرَجُوا مِنَ الْغَارِ سَالِمِينَ»

«'Look for the good deeds and petition Allāh by them so that Allāh might release us from this disaster.' Upon their petition, Allāh released the rock that blocked the cave and they safely exited the cave.» (Agreed upon)

And in the Prophet's words:

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ»

«The servant is nearest to Allāh while prostrating.» (Muslim and others)

His ﷺ saying:

«أَسْأَلُكَ اللَّهُمَّ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رِيبَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي وَعَمِّي»

«O Allāh! I ask You through each of your Names that You named Yourself with, revealed in Your Book, taught to any of Your creatures, or You kept in the Unseen with You. Let the Great Qur'an be the delight of my heart, the light of my chest, and the removal of my sadness, distress and grief.» (Ahmad with a *Hasan* chain of narration)

In his ﷺ saying (about the invocation of a man to Allāh):

«لَقَدْ سَأَلَ هَذَا بِاسْمِ اللَّهِ الْأَعْظَمِ الَّذِي مَا سُئِلَ بِهِ إِلَّا أُعْطِيَ، وَمَا دُعِيَ بِهِ إِلَّا أَجَابَ»

«He has petitioned Allāh with His Greatest Name, by which He is never petitioned but He grants, and by which He is never asked but responded.»

3. As mentioned in the Noble Qur'an, the Prophets petitioned Allāh by His Names and Attributes, and their faith and good deeds. They never used another form of *Tawassul*:

Yusuf, upon him be peace, said:

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَرَبِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَالْحَقِيقِي بِالصَّالِحِينَ﴾ (12:101)

﴿My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams the (Only) Creator of the heavens and the earth! You are my Wali (Protector) in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.﴾ (12:101)

Dhun-Noon (Yunus) said:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ (21:87)

﴿None has the right to be worshipped but You! (O Allāh) Truly, I have been of the wrongdoers.﴾ (21:87)

Musa said:

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ﴾ (28:16)

﴿My Lord! Verily, I have wronged myself, so forgive me. Then He forgave him.﴾ (28:16)

And:

﴿وَإِنِّي عُدْتُ رَبِّي وَرَبَّكَ﴾ (44:20)

﴿I seek refuge with my Lord and your Lord.﴾ (44:20)

Ibrahim and Isma'il (upon them be peace) said:

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ (2:127)

﴿Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.﴾ (2:127)

Adam and Hawwa' said:

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّا تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٣﴾﴾

﴿Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.﴾ (7:23)

Rational Proofs

1. People stand in need of Allāh, while Allāh the Almighty is in need of none of His creatures. So it is necessary for the needing servant to petition His Lord, the Ever Rich; in order that the weak servant might be rescued from what he is frightened of, and win what he likes and wishes.
2. The servants can not by themselves know what sayings and deeds Allāh likes or dislikes from them. This implies that the correct means of approach to Allāh results from doing what Allāh legislated, and His Messenger ﷺ clarified, be that good sayings or righteous deeds, and staying away from the evil sayings and wicked deeds.
3. The high status of some people is not a result of the deeds of others, nor even by their own hands.

This means that petitioning Allāh should not be done by means of them; since no matter how honored one is, such an act would not be considered a good deed to the merit of another person since it is not a result of the petitioner's struggle or work. Except when the petitioner exerted effort or spent of his wealth to help another person attain such glory and high rank. In this case only, the petitioner is permitted to petition by that deed, since the glory the other person attained is a result, in part, of his struggling and his deeds, provided that he initially did such deed for the sake of Allāh the Almighty alone.



The *Awliya'* (Friends) of Allāh and their Grace, the *Awliya'* of Shaytan and their Errors

The *Awliya'* of Allāh

The Muslim believes that Allāh the Almighty has chosen some of His servants to be His devotees, making them act in obedience, and honoring them with His Love, and giving them of from His grace. He is their Supporter Who loves them and draws them nearer to Him. They are His devotees who love and revere Him. They do whatever He commands them and recommend others to do the same. They refrain from whatever He forbids and advise others to refrain from it. They love what He loves and hate what He hates. If they ask Him, He gives them. If they seek His aid, He aids them. If they seek refuge in Him, He grants them asylum. They are the men of piety and belief, dignity and good news in both this life and in the Hereafter.

Each pious believer is one of the *Awliya'* of Allāh. They differ in only grades proportional to their belief and piety. The more one's share of piety and belief, the higher his rank and dignity before Allāh. Those with the most grace are the Prophets and the Messengers of Allāh, then, the believers. The Muslim believes in all of the phenomenon and miracles that Allāh causes to occur by their hands. Events such as the increase of otherwise little amounts of food, curing the diseased and the ill, crossing oceans (without navigational means), and fire that causes no harm etc. It is important to differentiate between *Al-Karamah* - the phenomenon (which is given to the devotee) and *Al-Mu'jizah* - the miracle (which is given to the Messenger). The miracle is accompanied by a challenge while the

phenomenon is not. Among the greatest phenomenon is abiding in obedience by doing what is commanded in the *Shari'ah* and staying away from what is prohibited.

Textual Proofs

1. The statements of Allāh the Almighty such as:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٧﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِلُ لِكَلِمَاتِ اللَّهِ ذٰلِكَ هُوَ الْقَوْرُ الْمَظِيْرُ ﴿١٨﴾﴾

﴿No doubt! Verily, the Awliya' of Allāh, no fear shall come upon them nor shall they grieve. Those who believed, and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success.﴾
(10:62-64)

And:

﴿اللَّهُ وَرَىٰ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمٰتِ إِلَى النُّوْرِ﴾

﴿Allāh is the Wali (Protector) of those who believe. He brings them out from darkness into light.﴾ (2:257)

And:

﴿وَمَا كَانَ مِنَ أَوْلِيَاءِهِۦٓ إِنَّ أَوْلِيَاءَهُۥٓ إِلَّا الْمُتَّقُونَ﴾

﴿And they are not its (Al-Masjid Al-Haram's) guardians? None can be its guardians except the pious.﴾ (8:34)

And:

﴿إِنَّ رِبِّيُّهُ اللَّهُ الَّذِي نَزَّلَ الْكِتٰبَ وَهُوَ يَتَوَلَّى الصَّٰلِحِينَ ﴿١٦٦﴾﴾

﴿Verily, my Wali (Protector) is Allāh Who has revealed the Book (the Qur'an), and He protects the righteous.﴾ (7:196)

And:

﴿كَذٰلِكَ يَصْرِفُ عَنْهُ السُّوٓءَ وَالْفَحْشٰءَ اِنَّهُمْ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿١٦٧﴾﴾

﴿Thus it was, that We might turn away from him evil and immorality. Surely, he was one of Our chosen (guided)

servants. ﴿ (12:24)

And:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾

﴿Certainly, you shall have no authority over My servants.﴾
(15:42)

And:

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنْفَرِمَ أَنْ لِي مِنْ دُونِ اللَّهِ مَا هَذَا قَالَتْ مَرْءٌ مِنْ عِنْدِ اللَّهِ﴾

﴿Every time Zakariyya entered Al-Mihrab (a place to pray) to (visit) her, he found her supplied with sustenance. He said: 'O Maryam! From where have you gotten this?' She said, 'This is from Allāh.'﴾ (3:37)

And:

﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَتَى إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾ فَتَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَفَمَهُ الْقَوْمُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾﴾

﴿And, verily, Yunus was one of the Messengers. When he ran to the laden ship. Then he (agreed to) cast lots, and he was among the losers. Then a (big) fish swallowed him as he had done an act worthy of blame. Had he not been of them who glorify Allāh, He would have indeed remained inside its belly (the fish) until the Day of Resurrection.﴾ (37:139-144)

And:

﴿فَدَادَهَا مِنْ تَحْتِهَا آلَا تَحْزَنِي قَدْ جَمَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٥﴾ وَهَرَيَ إِلَيْكَ بِجَنَاحِ السَّخْلَةِ ﴿٢٦﴾ نَسْفُوطَ عَلَيْكَ رُطْبًا جَيِّدًا ﴿٢٧﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا﴾

﴿Then cried unto her from below her, saying: 'Grieve not: your Lord has provided a water stream under you. And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you. So eat and drink and be glad.'﴾ (19:24-26)

And:

﴿قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَيَّ إِبراهيمَ ﴿١١١﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمْ

الْأَخْسَرِينَ ﴿٧٠﴾

﴿We (Allāh) said: 'O fire! Be you coolness and safety for Ibrahim!' And they wanted to harm him, but We made them the worst losers.﴾ (21:69-70)

And:

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيِّمِ كَانُوا مِن مَّآئِنَا عَجَبًا ﴿١٨﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٩﴾ فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿٢٠﴾ ثُمَّ بَدَأْنَاهُم بِحَمُوكَ الْغَدَاةِ فِي أُذُنِهِمْ فَسَبَحُوا لِآيَاتِنَا ﴿٢١﴾﴾

﴿Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs? (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: 'Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!' Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years. Then We raised them up (from their sleep).﴾ (18:9-12)

2. Allāh's Messenger ﷺ informed about the *Awliya'* of Allāh and their grace, according to what he narrated from Allāh:

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافُلِ حَتَّىٰ أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْتَطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لِأَعْطَيْتُهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ»

«Whoever shows hostility to My Wali, I proclaim war against him. My servant does not draw near to Me by anything more beloved to Me than what I have made obligatory upon him. My servant continues to draw near to Me by the voluntary deeds, until I love Him. When I love him, I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his feet with which he walks. If he asks Me, I will surely give him. And if he seeks refuge in Me, I will surely give him refuge.» (Agreed upon)

And:

«إِنِّي لَأَتَارُ لِأَوْلِيَانِي كَمَا يَتَارُ اللَّيْتُ الْحَرْبُ»

«Indeed I rage for My Awliya' as the lion rages in war.»

And the Prophet ﷺ said:

«إِنَّ اللَّهَ رِجَالًا لَوْ أَقْسَمُوا عَلَى اللَّهِ لَأَبْرَهُمْ»

«Indeed Allāh has men, such that if one of them swears that a thing will be done, it will be done.» (Agreed upon with the wording "servants" instead of "men.")

And:

«لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الْأُمَمِ نَاسٌ مُّحَدَّثُونَ، فَإِنْ كَانَ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ
عُمْرُ»

«Among the nations before you there were Muhaddathun (people who were inspired, though they were not Prophets). And if there is any such a person among my followers, it would be 'Umar.» (Agreed upon)

In his ﷺ saying:

«كَانَتْ امْرَأَةٌ تُرَضِّعُ وَلَدَهَا فَرَأَتْ رَجُلًا عَلَى فَرَسٍ فَارَو، فَقَالَتْ: اللَّهُمَّ اجْعَلْ
وَلَدِي مِثْلَ هَذَا فَالْتَمَتْ إِلَيْهِ الطِّفْلُ وَهُوَ يَرْضَعُ وَقَالَ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ»

«A woman was nursing her infant when she saw a man mounting a high horse, she said: 'O Allāh! Make my infant like that man.' The infant looked at the man and said: 'O Allāh! Do not make me the like of him.'» (Agreed upon)

The statement of the infant was a miracle dignifying the infant and his parent.

In his saying regarding Juraij the worshipper and his mother who said: "O Allāh! Do not take away his soul unless and until he sees the prostitutes' faces."

Her prayer being against her son was miracle dignifying her. When Juraij was accused of being the father of the prostitute's son, he said to the baby: "Who is your father?" The baby answered: "The shepherd." (Al-Bukhari)

The statement of the baby was a miracle dignifying Juraij the worshipper.

He mentioned the three people that were trapped in the cave, petitioning Allāh by their good deeds, so Allāh opened the way for them and they escaped safely after petitioning Him by their good deeds. (Agreed upon)

In the *Hadith* about monk and the boy, the boy threw a stone killing the beast that was preventing the people from passing. Thus the people were able to pass. This also was a miracle showing the dignity of the boy. When the king tried to kill the boy, he could not. He threw him from the top of a high mountain, he did not die. Then he threw him in the sea but he emerged walking out of it. This also was a miracle dignifying the righteous boy. (Al-Bukhari)

3. Thousands of scholars and witnesses narrate the phenomenons of countless number of individuals.^[1] Like the report that says that the angels used to shake hands with Imran bin Husayn, may Allāh be pleased with him. That Salman Al-Farisi and Abu Ad-Darda' were eating in a bowl. They hear the bowl or the food glorifying Allāh. While Khubayb was a captive of the pagans in Makkah, he was seen eating grapes, while there were no grapes in Makkah.

Al-Bara' bin 'Azib, may Allāh be pleased with him, is one of those who if he swore (by Allāh) that anything would be done, it was done. When it was the day of Qadisiyyah, he petitioned Allāh that the Muslims overpower the polytheists and that he be the first martyr of the battle. It was thus.

'Umar bin Khattab, may Allāh be pleased with him, was delivering the Friday sermon on the pulpit of the Messenger of Allāh ﷺ in Al-Madinah, and behold! He was heard saying: "O Sariyah! The mountain!" He repeated it twice directing the leader of the army to a better position.

[1] Most of these miracles are confirmed in the Two *Sahihs*, the authentic *Sunan* or the authentic reports.

Sariyah, who was far from Al-Madinah heard the call and retreated to the mountain. The army was victorious. When Sariyah returned to Al-Madinah, he told 'Umar and the Companions what he heard.

Al-'Ala' Al-Hadrami, may Allāh be pleased with him, used to pray: "O All-Knower, All-Wise, the Most High, the Most Great!" His supplications were responded to. Once he crossed the sea with a troop yet the saddles of their horses did not get wet.

Al-Hassan Al-Basri prayed to Allāh against a man who used to hurt him; instantly, the man died.

The donkey of a man from Nakh'a died while he was traveling. The man performed *Wudu'* (ablution), prayed two *Rak'ahs* and called upon Allāh. And behold! Allāh resurrected his donkey for him and the man carried his luggage on it. There are countless cases of phenomenons witnessed by thousands, even millions of people.

The *Awliya'* of Shaytan

The Muslim believes that Shaytan has evil companions that are overpowered by him and consequently forget about their Lord. He seduced them to evil, encouraging them to falsehood, deafening them from hearing the truth, blinding them from seeing the proofs, so that they are subordinate to him, obeying his commands. He misled them to mischief by making it attractive to them, until they consider evil to be good and good to be bad. Thus, they became enemies and opponents to the *Awliya'* of Allāh, and warriors against them. The *Awliya'* of Allāh take Allāh the Almighty as their Supporter, while the *Awliya'* of Shaytan chose to be the opponents of Allāh. The *Awliya'* of Allāh love Him and strive hard to please Him, while the *Awliya'* of Shaytan strive to displease Allāh. May the curse and anger of Allāh befall them. Nevertheless, amazing feats may occur by their hands, such as; flying in the sky, or walking on water. Such feats are merely a means by which Allāh facilitates

the downfall of His enemies, or some form of assistance by Shaytan for his supporter. The following are some evidences for this topic:

1. The statements of Allāh the Almighty, such as:

﴿وَالَّذِينَ كَفَرُوا أَوْلِيَآؤُهُمُ الظَّالِمُونَ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾﴾

﴿But as for those who disbelieve, their Awliya' (supporters and helpers) are false deities, they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.﴾ (2:257)

And:

﴿وَإِنَّ الشَّيْطَانَ لِرَبِّهِمْ لَئِيْلٌ مُّبِينٌ ﴿١٢١﴾﴾

﴿And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be polytheists.﴾ (6:121)

And:

﴿يَوْمَ يَجْمَعُهُمْ جَمِيعًا يَمَعَشَرَ الْجَنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ وَقَالَ أَوْلِيَآؤُهُمْ مِنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا آجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ﴾

﴿And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Awliya' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will."﴾ (6:128)

And:

﴿وَمَنْ يَتُشْ عَن ذِكْرِ الرَّحْمٰنِ نُفِضْ لَمْ سَيِّطَلْنَا فَهَوَ لَمْ قَرِيْنٌ ﴿٦١﴾﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him a Shaytan to be

a companion to him. And verily, they (Satans) hinder them from the path (of Allāh), but they think that they are guided aright! ﴿ (43:36-37)

And:

﴿ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴾

﴿Verily, We made the Shayatin, Awliya' (protectors) for those who believe not.﴾ (7:27)

And:

﴿ إِنَّهُمْ أَخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴾

﴿Surely, they took the Shayatin as Awliya' instead of Allāh, and think that they are guided.﴾ (7:30)

And:

﴿ وَفِيصْنَا لَهُمْ قُرَّانًا فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ﴾

﴿And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them and what was behind them.﴾ (41:25)

And:

﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَن أَمْرِ رَبِّهِ أَفَتَسْتَعِينُهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ ﴾

﴿And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblis (Satan). He was one of the jinn; he disobeyed the command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you?﴾ (18:50)

2. The statements of the Messenger of Allāh ﷺ such as:
When the Messenger of Allāh ﷺ saw a shooting star, he asked his Companions:

«مَا كُنْتُمْ تَقُولُونَ لِيَسْبُلَ هَذِهِ فِي الْجَاهِلِيَّةِ»؟

«What would you say about this in Jahiliyyah (the pre-Islamic era)?»

“We used to say: ‘This is a precursor of a great person’s birth or death.’” They replied. The Messenger of Allāh ﷺ said:

«لَا يُرْمَى بِهِ لِمَوْتِ أَحَدٍ، وَلَا لِحَيَاتِهِ، وَلَكِنْ رَبُّنَا تَبَارَكَ وَتَعَالَى إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةَ الْعَرْشِ ثُمَّ سَبَّحَ أَهْلَ السَّمَاءِ الَّذِينَ يُلُونَهُمْ، ثُمَّ الَّذِينَ يُلُونَهُمْ حَتَّى يَبْلُغَ التَّشْيِيعُ أَهْلَ هَذِهِ السَّمَاءِ، ثُمَّ يَسْأَلُ أَهْلَ السَّمَاءِ حَمَلَةَ الْعَرْشِ: مَاذَا قَالَ رَبُّنَا؟ ثُمَّ يَسْتَخْبِرُ أَهْلَ كُلِّ سَمَاءٍ حَتَّى يَبْلُغَ الْخَبَرَ أَهْلَ السَّمَاءِ الدُّنْيَا، وَتَخْتَفُفُ الشَّيَاطِينُ السَّمْعَ فَيَرْمُونَ، فَيَقْدِفُونَهُ إِلَى أَوْلِيَائِهِمْ، فَمَا جَاؤُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ، وَلَكِنَّهُمْ يَزِيدُونَ»

«It does not fall for the birth or the death of anyone. But when our Lord the Blessed and Most Exalted decrees a matter, the Throne bearers glorify Him, upon hearing them, the inhabitants of the heaven after them glorify Him, then those who come after them until it reaches this heaven. Then, the inhabitants of heaven ask the bearers of the Throne: ‘What did our Lord say?’ So the bearers of the Throne tell them. The inhabitants of every heaven inquire about the news until it reaches the inhabitants of the lower heaven. Then the devils snatch the news; thus, these are shot at them. Then, the devils cast the news to their companions. If the companions convey the news as it reached them, it would be right; but they add to it.» (Muslim, Ahmad and others)

When the Messenger of Allāh ﷺ was asked about the fortunetellers, he said:

«لَيْسُوا بِشَيْءٍ»

«They are nothing (they know nothing of the unseen).»

They said: “What they tell us sometimes comes true.” The Messenger of Allāh ﷺ said:

«تَلِكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطِفُهَا الْجِنِّي فَيَقْرُهَا فِي أُذُنِ وَلِيِّهِ فَيَجْعَلُونَ مَعَهَا مِائَةَ كَذِبَةٍ»

«The jinn snatches the right word then recites it into the ear of his ally. They add one hundred lies to it.» (Al-Bukhari)

He ﷺ also said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِيْنُهُ»

«There is none of you but he has an assigned companion.»

(Muslim)

And:

«إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ مِنَ الْعُرْوِقِ، فَضَيِّقُوا عَلَيْهِ مَجَارِيَهُ بِالصُّوْمِ»

«Shaytan circulates in the veins of the son of Adam like blood, so restrict its ducts by fasting.» (Agreed upon with different wording)

3. Hundreds of thousands of humans have witnessed strange Satanic circumstances surrounding the *Awliya'* of Shaytan in every time and place. For some, Shaytan would bring him different types of food and drink, fulfill some sort of need he had, inform him of some secret matters of the unseen, or prevent the sword from penetrating him. For some, Shaytan comes to him in the form of a righteous man from whom he seeks some benefit. Then he changes, misleading him and bringing him to acts of *Shirk* and disobedience. Of them are those that are carried to a far away land, or delivered persons or things from distant places etc.

The real cause for such devilish actions are due to the wickedness of the human soul which results from his addiction to evil deeds, corruption, disbelief, and the acts of disobedience, until the human reaches a level of evil that unites him with the Satanic souls. Then the allegiance between himself and the devils is complete. They give information to each other, serving each other in any way possible. So on the Day of Judgment it will be said to them:

﴿يَنْمَشَرُ الْجِنَّ قَدْ اسْتَكْرَمُوا مِنَ الْإِنْسِ﴾

﴿O you assembly of jinn! Many did you mislead of men.﴾

The companions of the *jinn*s will say:

﴿رَبَّنَا أَسْتَمِعْ بَعْضُنَا بِبَعْضٍ﴾

﴿'Our Lord! We benefited one from the other.'﴾ (6:128)

The difference between the phenomenon committed by the *Awliya'* of Allāh and devilish feats, is apparent by the behavior and condition of the one involved. He will be either a person of belief and piety who adheres to the Law of Allāh, and this phenomenon is a means of honor from Allāh. Or, he will be a wicked, evil, impious person, in which case it is a means of drawing himself or his Satanic helpers into their own destruction.



Belief in the Necessity of Commanding Good and Prohibiting Evil

Commanding Good and Prohibiting Evil is Obligatory

The Muslim believes that commanding good and prohibiting evil is obligatory for every capable Muslim who has reached the age of responsibility, who knows what is good and sees that it has been neglected, and he knows evil and sees that it is being practiced, and he is capable to order its correction, or change it with his hand or tongue.

This is one of the greatest religious obligations after faith in Allāh, since Allāh mentioned it in His Mighty Book along with faith. He said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

﴿You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rif (all that is good) and forbid Al-Munkar (all that is evil), and you believe in Allāh.﴾ (3:110)

This belief arises from the textual and rational proofs that follow:

1. Allāh the Almighty has ordered it:

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿Let there arise from you an Ummah inviting to goodness, and commanded good and forbidding evil, these it is who are the successful.﴾ (3:104)

1. Allāh the Almighty informed about those who help in His

cause, and His *Awliya'*, that they command good and forbid evil:

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾

﴿Those who, if We give them power in the land, (they) establish the Salah, and pay the Zakah and they enjoin Al-Ma'ruf (all that is good), and forbid Al-Munkar (all that is evil).﴾ (22:41)

And:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ﴾

﴿The believers, men and women, are *Awliya'* (helpers) of one another; they enjoin (on the people) Al-Ma'ruf, and forbid (people) from Al-Munkar; they perform the Salah, and give the Zakah, and obey Allāh and His Messenger.﴾ (9:71)

And:

﴿يٰٓأَيُّهَا الَّذِينَ آمَنُوا أَقِمُوا الصَّلَاةَ وَأَمُرُوا بِالْمَعْرُوفِ وَانْهَوُا عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمَا صَالِحَاتٌ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

﴿O my son! Perform the Salah, enjoin (on people) Al-Ma'ruf, and forbid (people) from Al-Munkar, and bear with patience whatever befalls you. Verily, these are some of the important commandments.﴾ (31:17)

And:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٧﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنِ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٦٨﴾﴾

﴿Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud and 'Isa, son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkar which they committed. Vile

indeed was what they used to do. ﴿ (5:78-79)

And:

﴿أَجْمَعْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَينِ يَمَينِ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾﴾

﴿We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allāh's command.﴾ (7:165)

1. The Messenger of Allāh ﷺ ordered commanding good and forbidding evil, saying:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

«Whoever sees an evil deed (committed), let him change it by his hand. If he is unable, let him change it by his tongue. If he is unable, let him change it by his heart; and this is the weakest of faith.» (Muslim)

And:

«لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لِيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ، ثُمَّ تَدْعُوهُ فَلَا يَسْتَجِيبُ لَكُمْ»

«Either you command good and prohibit evil, or Allāh would send down a punishment from Him; then you supplicate to Him but He does not respond to you.» (At-Tirmithi who said it is Hasan)

2. His statement:

«مَا مِنْ قَوْمٍ عَمِلُوا بِالْمَعَاصِي وَفِيهِمْ مَنْ يَقْدِرُ أَنْ يُنْكَرَ عَلَيْهِمْ فَلَمْ يَفْعَلُوا، إِلَّا يُوشِكُ أَنْ يُعَذِّبَهُمُ اللهُ بِعَذَابٍ مِنْ عِنْدِهِ»

«There is not an assembly of people committing acts of disobedience, yet, among them are those able to prevent them, except Allāh would punish them with a penalty from Him.» (At-Tirmithi who said it is Hasan Sahih)

Abu Tha'labah Al-Khashani asked about the verse:

﴿لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَمْتَدَيْتُمْ﴾

﴿No hurt can come to you from those who are in error.﴾
(5:105)

The Prophet ﷺ said:

«يَا تَعْلَبَةُ! مُرْ بِالْمَعْرُوفِ وَانْتَهَ عَنِ الْمُنْكَرِ، فَإِذَا رَأَيْتَ شُحًا مُطَاعًا وَهَوَى مُتَّبَعًا وَدُنْيَا مُؤْتَرَةً وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ بِنَفْسِكَ، وَدَعْ عَنكَ الْعَوْمَاءَ، إِنَّ مِنْ وَرَائِكُمْ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، لِلْمَتَمَسِّكِ فِيهَا بِمِثْلِ الَّذِي أَنْتُمْ عَلَيْهِ أُجْرُ خَمْسِينَ مِنْكُمْ»

«O Tha'labah! Command good and prohibit evil. When you see the prevalence of stinginess, and desires followed, and worldly gains preferred, and everyone with an opinion is amazed with it, then look out for yourself, and remove yourself from the masses. There will be dreadful turmoil like pieces of a dark night. The one who protects himself during that time will get the reward of fifty of you.»

The Companions said: "Fifty of one of them, O Messenger of Allāh?" The Messenger of Allāh ﷺ said:

«لَا بَلَّ مِنْكُمْ، لِأَنَّكُمْ تَجِدُونَ عَلَى الْخَيْرِ أَغْوَانًا، وَلَا يَجِدُونَ عَلَيْهِ أَغْوَانًا»

«No! Of you, since you find supporters while they will not find any supporters.» (Abu Dawud, Ibn Majah, and At-Tirmithi who said it is *Hasan*)

He ﷺ said:

«مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ، وَيَتَّقُونَ بِأَمْرِهِ، ثُمَّ إِنَّهُمْ تَخَلَّفُوا مِنْ تَعْدِيهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، لَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةٌ حَرْدَلٍ»

«There is not a Prophet who was sent in a nation before me except he had out of his nation helpers and companions adhering to his Sunnah and following his commandments.»

Then among their successors are those who say what they do not do, and do as they have not been commanded. Whoever strives against them with his hand, he is a believer. Whoever strives against them with his tongue, he is a believer. Whoever strives against them with his heart, he is a believer. Beyond this, there is no belief that even equals the weight of a mustard seed.» (Muslim)

When he ﷺ was asked about the best kind of *Jihad*, he said:

«كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ»

«A statement of truth before an unjust ruler.» (Ibn Majah, Ahmad, An-Nasa'i, and it is *Sahih*)

Rational Proofs

1. It has been proven that neglecting an illness leads to its spread throughout the entire body. Its cure becomes impossible because of this diffusion. Likewise if evil deeds are neglected and not changed, then people become accustomed to them, and everyone old and young will commit them. At that point, it becomes too difficult to remove or even change them. In this case those committing them deserve the inevitable punishment of Allāh. This is Allāh's way that does not change nor alter:

﴿فَلَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَكَأَنَّمَا يُجِزِيهِمْ قَوْمًا يَكْفُرُونَ﴾

«So no change will you find in Allāh's Sunnah (way of dealing), and no turning off will you find in Allāh's Sunnah.»
(35:43)

2. It has been seen that a house whose upkeep is neglected for a short period of time, not being cleaned, nor removing the rubbish, begins to be a danger for its inhabitants. Its smell becomes rotten, its air becomes poison, and it becomes a source of germs and infectious diseases. Likewise the believing society, if they neglect evil deeds and refuse to change them; and if they neglect good deeds by not commanding them, their souls become spoiled. Then,

they neither command good nor prohibit evil. In this way, they become unfit for life. Allāh would destroy them by the means He wills. The punishment of your Lord is severe, and Allāh is All-Mighty, All-Able of Retribution.

3. It is known that the human soul becomes accustomed and addicted to bad habits, making them the usual practice. The same rule applies to commanding good and prohibiting evil. If a neglected good deed is not commanded immediately, people will become accustomed to it. The very idea of practicing it may be completely rejected by them. Likewise the evil deed, if neglected, then only a short period will pass before it prevails and becomes the normal practice. Later such evil deed is considered a good deed in the sight of those who are addicted to it. Indeed, this is tarnished insight and deformed thinking; may Allāh protect us all.

For these reasons, Allāh the Almighty has made commanding good and prohibiting evil mandatory on the Muslims, and so has His Messenger ﷺ, in order to keep the Muslim society a pure and righteous one, and maintain their honorable and elevated status among other nations and countries.

Manners of Commanding Good and Prohibiting Evil

1. One must know that what he is commanding is truly good according to the *Shari'ah*, and that it has been forsaken. Similarly he must know that the evil he is to prohibit and alter is in reality being practiced, and that it is something that the *Shari'ah* rebukes as disobedience and unlawful.

2. He should be an example, meaning that he does not do what he is prohibiting nor does he neglect what he is commanding. Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿١﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٢﴾﴾

﴿O you who believe! Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do.﴾ (61:2-3)

And:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

﴿Enjoin you Al-Birr (righteousness) on the people and you forget (to practice it) yourselves, while you recite the Scripture! Have you then no sense?﴾ (2:44)

3. He must have good conduct, being patient and being gentle when ordering, and lenient when forbidding. He should bear the harms he may experience during this process, without bitterness nor anger. Allāh the Almighty says:

﴿وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ﴾

﴿And enjoin (on people) Al-Ma'ruf (all that is good), and forbid (people) from Al-Munkar (all that is evil), and bear with patience whatever befalls you. Verily, these are some of the important commandments.﴾ (31:17)

4. He may not learn of the evils by spying and eavesdropping. One is not required to spy on people in their homes in order to learn of the evils they practice, nor to "raise the garment of a person to see what is under it" nor to uncover a container to see what is inside it. Since Allāh has commanded veiling evil deeds and shortcomings, and has prohibited both spying and eavesdropping. Allāh the Almighty says:

﴿وَلَا تَجَسَّسُوا﴾

﴿And spy not.﴾ (49:12)

The Messenger of Allāh ﷺ said:

«لَا تَجَسَّسُوا»

«Spy not.» (Al-Bukhari)

And:

«مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ»

«Whoever veils something for a Muslim, Allāh veils him in both this life and in the Hereafter» (Muslim)

5. To explain to those whom he intends to command good that the commanded action is good according to the *Shari'ah*, and to explain to those whom he intends to prohibit evil that the prohibited action is evil according to the *Shari'ah*. It may happen that he does not do a good deed simply because he was not aware that it was good, or he does an evil action being unaware that it is prohibited in the *Shari'ah*.

6. To command good and prohibit evil in a kind way. If there is no response, he should admonish, and remind of both the related commandments and prohibitions along with rewards and punishments in the best way. If there is no response, he resorts to blame and rebuke. If there is no response, he changes it by his hand. If he is unable, he asks the help of his (Muslim) brothers or the ruling authority.

7. If he is unable to change the evil with either his hand or his tongue, fearing lest harm befalls him in his wealth or honor, seeing he cannot help bearing more, he has to condemn the evil only in his heart. The Messenger of Allāh ﷺ says:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ...» الحديث

«Whoever sees an evil deed, let him change it by his hand. If he is unable...» (Muslim)



The Belief in the Necessity of Loving the Companions of Allāh's Messenger ﷺ and Honoring them, Respecting the Imams of Islam, and Obedience to the Muslim Authority

The Muslim believes that it is obligatory to love the Companions of Allāh's Messenger ﷺ, and his family, and to honor them above all others. Their superiority, virtue, and rank ranges based on when they entered Islam.

The best of them are the four rightly guided caliphs; Abu Bakr, 'Umar, 'Uthman, and 'Ali, may Allāh be pleased with them all. Then the ten men foretold (by Allāh's Messenger ﷺ) of Paradise; they are: The four rightly guided caliphs plus Talhah bin 'Ubaydullah, Az-Zubayr bin Al-'Awwam, Sa'd bin Abi Waqqas, Sa'd bin Zayd, Abu 'Ubaydah 'Amir bin Al-Jarrah, and Abdur-Rahman bin 'Awf. Then the people of Badr. Then those who were foretold of their admission to Paradise, besides the ten; such as Fatimah Az-Zahra' and her two sons Al-Hasan and Al-Husayn, Thabit bin Qays, Bilal bin Rabah and others. Then those who attend the Pledge at Al-Hudaybiyah; these were some one thousand four hundred Companions, may Allāh be pleased with them all.

Similarly the Muslim believes in the obligation of respecting the Imams of Islam, since they are our leaders in religion and the beacons of guidance. These include the reciters, the scholars of *Fiqh*, the scholars of *Hadith*, and the scholars of *Tafsir* among those who followed the Companions' generation, and those who followed them.

The Muslim also believes that it is obligatory to obey the Muslim authorities and render them their respect, participate in *Jihad* along with them, perform *Salah* behind them, and that it is prohibited to rebel against them. In

each category there are certain manners due.

The Companions and the Household of the Messenger of Allāh ﷺ

1. They are loved due to the fact that Allāh and His Messenger ﷺ love them. Allāh the Almighty says:

﴿سَوَّيْنَا لِلَّهِ يُقَوِّمُهُمْ وَيُجْزِيهِمْ وَأَذَلُّهُ عَلَى الْمُؤْمِنِينَ أَعْرَضَ عَلَى الْكٰفِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾

﴿Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fearing the blame of the blamers.﴾ (5:54)

And:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكٰفِرِينَ رُحَمَاءُ بَيْنَهُمْ﴾

﴿Muhammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves.﴾ (48:29)

Allāh's Messenger ﷺ said:

«اللَّهُ اللَّهُ فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي، فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ فَبِغْضِي أَبْغَضَهُمْ، وَمَنْ آذَاهُمْ فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ، وَمَنْ آذَى اللَّهَ يُوشِكُ أَنْ يَأْخُذَهُ»

«[Fear Allāh] regarding my Companions. Do not treat them with bias after me. Whoever loves them loves them because of his love for me. Whoever hates them, hates them as a result of his hatred for me. Whoever abuses them, abuses me and whoever abuses me, abuses Allāh. Whoever abuses Allāh, he will soon be punished.» (At-Tirmithi who said that it is *Hasan*)

2. The Muslim believes in the superiority of the Companions and the household of the Messenger of Allāh over all other Muslims and believers. Allāh the Almighty said:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ

وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٠﴾

«And the foremost to embrace Islam of the Muhajirun and the Ansar and also those who followed them exactly (in faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.» (9:100)

The Messenger of Allāh ﷺ said:

«لَا تَسُبُّوا أَصْحَابِي، فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

«Do not abuse my Companions, since even if one of you spends an amount of gold as heavy as the mountain of Uhud, he would not reach the status of a few handfuls from any of them, nor even half of that.» (Abu Dawud and its chain is Hasan)

3. The Muslim believes that Abu Bakr was the most virtuous of the Companions of Allāh's Messenger, then 'Umar, 'Uthman, and 'Ali. Allāh Messenger ﷺ said:

«لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَأَتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أُخِي وَصَاحِبِي»

«If I were to take a Khalil, I would have taken Abu Bakr, but he is my brother and my companion (in Islam).» (Al-Bukhari)

Ibn 'Umar, may Allāh be pleased with him said, "While the Prophet ﷺ was living, we would say, 'Abu Bakr, then 'Umar, then 'Uthman, then 'Ali.' This reached the Prophet ﷺ and he did not reject it."

'Ali, may Allāh be pleased with him, said: "The best of this Ummah after its Prophet is Abu Bakr, then 'Umar. If you wish I will name the third." Meaning 'Uthman, may Allāh be pleased with them all.

4. The Muslim acknowledges their noble characters and virtues; like those mentioned about Abu Bakr, 'Umar and 'Uthman as mentioned by the Messenger of Allāh ﷺ when

the mountain of Uhud began to shake:

«اشْكُنْ أَحَدًا إِلَّا مَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ»

«Be calm, O Uhud! There is none on you but a Prophet, a true believer, and two martyrs.» (Al-Bukhari)

And his ﷺ saying to 'Ali:

«أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَثَلِ هَارُونَ مِنْ مُوسَى؟»

«Will you not be pleased from this that you are to me like Harun was to Musa?» (Al-Bukhari)

And:

«فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ»

«Fatimah is the chief of all the ladies of Paradise.» (Al-Bukhari)

He ﷺ said to Az-Zubayr bin Al-'Awwam:

«إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَإِنَّ حَوَارِيَّ الرَّبِيِّ بْنِ الْعَوَّامِ»

«Every Prophet used to have a Hawari (i.e., disciple), and my Hawari is Az-Zubair bin Al-'Awwam.» (Al-Bukhari)

He ﷺ said about Al-Hasan and Al-Husayn:

«اللَّهُمَّ أَحِبَّهُمَا فَإِنِّي أَحِبُّهُمَا»

«O Allāh! Love them, as I love them.» (Al-Bukhari)

He ﷺ said about 'Abdullah bin 'Umar:

«إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ»

«'Abdullah is a pious man.» (Al-Bukhari)

He ﷺ said to Zayd bin Harithah:

«أَنْتَ أَخُونَا وَمَوْلَانَا»

«You are our brother and our freed slave.» (Al-Bukhari)

He ﷺ said to Ja'far bin Abi Talib:

«أَشْبَهْتَ خَلْقِي وَخُلُقِي»

«You resemble me in appearance and character.» (Al-Bukhari)

He ﷺ said to Bilal bin Rabah

«سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ»

«I heard the sound of your shoes in Paradise just in front of me.» (Al-Bukhari)

He said about Salim, the freed slave of Abu Hudhayfah, 'Abdullah bin Mas'ud, Ubayy bin Ka'b and Mu'adh bin Jabal:

«اشْتَقِرُّوا الْقُرْآنَ مِنْ أَرْبَعَةٍ : مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ، وَأَبِي بِنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ»

«Learn the recitation of the Qur'an from (any of) four persons: 'Abdullah bin Mas'ud, Salim the freed slave of Abu Hudhayfah, Ubayy bin Ka'b, and Mu'adh bin Jabal.» (Al-Bukhari)

He ﷺ said about 'A'ishah:

«وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ، كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ»

«The superiority of 'A'ishah over other women is like the superiority of Tharid to other meals.» (Al-Bukhari)

He ﷺ said about the Ansar:

«لَوْ أَنَّ الْأَنْصَارَ سَلَكُوا وَاوِيَا أَوْ شِغْبَا، لَسَلَكْتُ فِي وَاوِيِ الْأَنْصَارِ، وَلَوْ لَا الْهِجْرَةُ لَكُنْتُ امْرَأَةً مِنَ الْأَنْصَارِ»

«If the Ansar took their way through a valley or a mountain path, I would take the Ansar's valley. And but for the emigration, I would have been one of the Ansar.» (Al-Bukhari)

And:

«الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ»

«None loves the Ansar but a believer, and none hates them but a hypocrite. So, Allāh will love him who loves them, and He will hate him who hates them.» (Al-Bukhari)

He ﷺ said about Mu'adh bin Jabal:

«اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ»

«The Throne (of Allāh) shook at the death of Sa'd bin Mu'adh.» (Al-Bukhari)

When Usayd bin Hudhayr was with some of the Companions on a dark night at the house of Allāh's Messenger ﷺ and they departed, he saw a light in front of them illuminating their path. When they departed, the light went with them. Once, the Prophet ﷺ said to Ubayy bin K'ab:

«إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ»

«Allāh has ordered me to recite to you :

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾

﴿Those who disbelieve were not to leave that﴾.» (98:1)

Ubayy said, "Has He mentioned my name?" The Prophet ﷺ told him yes, on hearing that Ubayy started weeping. (Al-Bukhari)

He ﷺ said about Khalid bin Al-Walid:

«سَيْفٌ مِنْ سُيُوفِ اللَّهِ مَسْلُورٌ»

«A sword from Allāh's Swords» (Al-Bukhari)

And about Al-Hasan:

«ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ»

«This son of mine is a Sayyid (i.e., chief) and perhaps Allāh will bring about an agreement between two groups of the Muslims through him.» (Al-Bukhari)

He ﷺ said about Abu 'Ubaydah:

«لِكُلِّ أُمَّةٍ أَمِينٌ، وَإِنَّ أَمِينَنَا أَيْتَمْنَا أَيْتَمَهَا الْأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ»

«Every nation has an Amin (i.e., the most trustworthy), and the Amin of this nation is Abu 'Ubaydah bin Al-Jarrah.» (Al-Bukhari)

May Allāh be pleased with all of his Companions.

5. He refrains from mentioning what would defame them and abstains from indulging in debates over the disputes

that took place between them. The Prophet ﷺ said:

«لَا تَسُبُّوا أَصْحَابِي»

«Do not abuse my Companions» (Abu Dawud and its chain is *Hasan*)

And:

«لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي»

«Do not treat them with bias after me.» (At-Tirmithi who said that it is *Hasan*)

6. He believes in the sanctity of the wives of the Messenger ﷺ, and that they are pure and chaste and that Allāh is pleased with them. He should believe that the best among them are Khadijah bint Khuwaylid, and 'A'ishah bint Abu Bakr. Allāh the Almighty said:

﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَرْوَاجُهُنَّ أُمَّهَاتُهُمْ﴾

«The Prophet is closer to the believers than they are with themselves and his wives are their mothers.» (33:6)

The Imams, Reciters, Scholars of *Hadīth* and *Fiqh*

1. He loves them, is kind to them, and acknowledges their virtues. This is because Allāh has mentioned them as those who followed the Companions in faith, and that He is pleased with them and they with Him.

Allāh's Messenger ﷺ said:

«خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

«The best generation is mine, then those who follow them, then those who follow them.»

The majority of the reciters, the *Hadith* scholars, *Fiqh* scholars, and *Tafsir* scholars are from these three generations as clearly defined by the Messenger of Allāh ﷺ in the above mentioned *Hadith*.

We should take into consideration that Allāh the Almighty praises those who ask for forgiveness for those who

preceded them in belief, saying:

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

﴿Our Lord! Forgive us and our brethren who have preceded us in faith.﴾ (59:10)

The previous verse shows that the Muslim should ask forgiveness for all the believing men and the believing women.

2. The Muslim does not mention them but with good. He does not criticize an opinion or view inferred as right by them. He knows that they sincerely struggled hard in their decisions so he behaves well when they are mentioned. He prefers their views to the views of those scholars of *Fiqh*, *Tafsir*, or *Hadith* who came after them. He does not disregard their views except to follow the saying of Allāh or of His Messenger ﷺ, or the saying of one of the Companions, may Allāh be pleased with them all.

3. He believes that what the four Imams; Malik, Ash-Shafi'i, Ahmad, and Abu Hanifah said in issues of religion and *Fiqh*, and what they instituted is all based upon the Book of Allāh, and the Sunnah of His Messenger. They only mentioned what they understood from these two sources, or what was based upon them, or analogues to them when the texts required or indicated such interpretation.

4. He believes that beyond these people, following any of the scholars in issues of *Fiqh* and religion is permissible. This is acceptable in the *Shari'ah* of Allāh as long as it does not contradict a clear text from the Book of Allāh or the authentic Sunnah of His Messenger ﷺ. He does not abandon the saying of Allāh or the saying of His Messenger ﷺ for the saying of any creature no matter who he is. This is because of Allāh's saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ﴾

﴿O you who believe! Make not (a decision) in advance before Allāh and His Messenger.﴾ (49:1)

And:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

﴿And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).﴾ (59:7)

And:

﴿وَمَا كَانَ لِلْمُؤْمِنِينَ وَلَا الْمُؤْمِنَاتِ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter, that they should have any option in their decision.﴾ (33:36)

And the Messenger of Allāh ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْنَا أَمْرًا فَهُوَ رَدٌّ»

«Whoever does a deed which is not from our matter, then it is refused.» (Agreed upon)

And his saying:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ بَعَا لِمَا جِئْتُ بِهِ»

«None of you will be a (true) believer until his desires would comply with what I brought.» (Recorded by An-Nawawi and he said that it is *Hasan Sahih*. Although Ibn Rajab graded it weak.)

5. The Muslim believes that they are human and are liable to err. One of them might have been mistaken on a particular issue. They did not intentionally or purposefully make a mistake. Rather it was due to forgetfulness, overlooking something, or due to an unclear understanding of the text. The Muslim does not zealously hold the views of any one of them over another. He is permitted to accept the views of any of them. He should not reject their view except for adhering to a saying of Allāh the Almighty or of His Messenger ﷺ.

6. He excuses them for their disagreements in some of the branches of religion, believing that their differences were not due to any ignorance nor jealousy for their own opinions. Either a *Hadith* did not reach the one who

differed with the others, or he thought that the *Hadith* he did not accept was abrogated, or that it contradicted another that reached him to which he gave preference. It is possible that different people would understand different things from the same texts. An example of this is what Imam Ash-Shafi'i understood from the verse regarding invalidation of one's *Wudu'* (ablution):

﴿أَوْ لَمَسْتُمُ النِّسَاءَ﴾

﴿Or if you touched women﴾ (4:43)

Ash-Shafi'i inferred from the verse that the mere touch of a woman invalidates *Wudu'*. So he said that merely touching a woman requires that the ablution be renewed. Others did not see it that way. They understood the "touch" mentioned in the verse to refer to sexual intercourse, so it is not required to renew ablution for merely touching a woman. It would only be required due to something else, like the presence of desire or sexual pleasure.

It might be said: "Why didn't Imam Ash-Shafi'i give up his view in order to remove the dispute from the nation?"

The answer is: If a Muslim truly understands, without ambiguity, that something is from his Lord, it is not permissible for him to leave that merely for the opinion or understanding of another Imam. In this case, he would be following the saying of people and leaving the saying of Allāh the Almighty. This is one of the worst sins according to Allāh the Almighty.

If his understanding of the text contradicts what is clearly proven in the Book or the Sunnah, then it is obligatory for him to stick to what is apparent and proven by the text and abandon his understanding - which is not as clear or apparent. For if the text was absolutely clear in meaning there would be no difference between the people, not to speak of the eminent scholars.

The Muslim Authorities

1. The Muslim believes that it is obligatory to obey them. Allāh the Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَ الْأَمْرِ مِنْكُمْ﴾

﴿O you who believe! Obey Allāh and obey the Messenger, and those of you (Muslims) who are in authority.﴾ (4:59)

And the saying of the Messenger of Allāh ﷺ:

«اسْمَعُوا وَأَطِيعُوا، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيئَةٌ»

«Listen and obey, even if a Ethiopian slave with a head like a raisin is your ruler.»

And:

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي»

«He who obeys me, obeys Allāh, and he who disobeys me, disobeys Allāh. He who obeys My 'Amir, obeys me; and he who disobeys My 'Amir, disobeys me.»

However, he does not think that he must obey them when that would involve disobedience to Allāh, because obedience to Allāh takes precedence over obedience to them, as Allāh said:

﴿وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ﴾

﴿And that they will not disobey you in Ma'ruf (all that is good).﴾ (60:12)

The Prophet ﷺ said:

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

«Obedience is only in what is good.»

And:

«لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ»

«No obedience is due to the created, in disobedience of the Creator.» (Ahmad and Al-Hakim who said that it is Sahih)

And:

«لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ»

«There is no obedience in disobedience to Allāh.» (Agreed upon)

And:

«السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ»

«The Muslim man is obliged to listen and obey in what he likes and what he does not like, as long as he is not ordered to disobedience. When he is ordered with disobedience, then he is to neither listen nor obey.» (Agreed upon)

2. The Muslim believes that it is unlawful to rebel against them or publicize their sins, since that will cause opposition to obeying the Muslim authority. This is due to the saying of Allāh's Messenger ﷺ:

«مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةَ جَاهِلِيَّةٍ»

«Whoever disapproves of something done by his (Muslim) ruler then he should be patient, for whoever leaves the Sultan even a span, will die a death of the Period of Ignorance.»

And he ﷺ said:

«مَنْ أَهَانَ السُّلْطَانَ أَهَانَهُ اللَّهُ»

«Whoever scorns the Sultan, he scorns Allāh.» (At-Tirmithi who graded it *Hasan*)

3. The Muslims are to pray to Allāh to guide their rulers to righteousness, success, prosperity, happiness, and to protect them from evil; since the nation's progress relies on their righteousness, and its corruption rises from their corruption. The Muslim believes in giving sincere advice to the Muslim men in authority without insulting them nor detracting from their honor, due to the saying of the Prophet ﷺ:

«الَّذِينَ النَّصِيحَةُ»

«Religion is giving (sincere) advice.»

The Companions asked: "To whom?" The Messenger of Allāh replied:

«لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ وَلَايِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ»

«To Allāh, His Book, His Messengers, the Imams of the Muslims and to the people.» (Muslim)

To participate with them in *Jihad* and to pray behind them, even if they are wicked and commit acts from the unlawful that are less than disbelief. When the Messenger of Allāh ﷺ was asked about the obedience of the evil ruler, he said:

«اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْكُمْ مَا حُمِلُوا وَعَلَيْكُمْ مَا حُمِلْتُمْ»

«Listen and obey; since they are responsible for what they have done, and you are responsible for what you have done.»
(Muslim)

Also the saying of 'Ubadah bin As-Samit: "We pledged to the Messenger of Allāh ﷺ to listen and obey, in what we like as well as what we dislike, in ease as well as in adversity, and that we would not dispute (about rule) with those deserving of it."

The Messenger of Allāh ﷺ further explained:

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ فِيهِ مِنَ اللَّهِ بُرْهَانٌ»

«Except if you see open disbelief and you have a clear proof thereof.»



Chapter - 2

Etiquette

Etiquette Related to Intention

A Muslim believes in the great importance of intention and its implication as regards his deeds, both for this world and the Hereafter. This is so because all deeds are based on intention. Due to it, the deed is strengthened or weakened. Depending on the intention, the deed is either valid or void. This belief of the Muslim - concerning the necessity of intention for every deed and the obligation to make the intention proper - is based first of all on Allāh's Words:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴿And they were commanded not but that they should worship Allāh and worship none but Him alone (abstaining from ascribing partners to Him).﴾ (98:5)

Allāh has also said:

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

﴿Say: 'Verily, I am commanded to worship Allāh (alone) by obeying Him and doing religious deeds sincerely for His sake only.'﴾ (39:11).

This belief is also based on Allāh's Messenger's words:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى»

«Verily, all actions are but driven by intention and for everyone is what he intended.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ، وَأَمْوَالِكُمْ، وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

«Certainly, Allāh does not look at your appearance or wealth. But He only looks at your hearts and deeds.» (Al-Bukhari and Muslim)

Looking at the hearts means looking at the intentions, for it is the intention that is the driving and motivating force

behind the deed. Allāh's Messenger ﷺ also said:

«مَنْ هَمَّ بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ»

«He who seriously considered doing a good deed but did not do it, will have one good deed recorded for him.» (Muslim).

Just seriously considering a good deed is a good deed itself by which one earns reward. This is due to the virtuousness of having a proper intention. Allāh's Messenger ﷺ also said:

«النَّاسُ أَرْبَعَةٌ: رَجُلٌ آتَاهُ اللَّهُ عَزَّ وَجَلَّ عِلْمًا وَمَالًا فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ، يَقُولُ رَجُلٌ: لَوْ آتَانِي اللَّهُ تَعَالَى مِثْلَ مَا آتَاهُ اللَّهُ لَعَمِلْتُ كَمَا عَمِلَ، فَهَمَا فِي الْأَجْرِ سَوَاءٌ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا وَلَمْ يُؤَيِّهِ عِلْمًا فَهُوَ يَخْطُ فِي مَالِهِ، يَقُولُ رَجُلٌ لَوْ آتَانِي اللَّهُ مِثْلَ مَا آتَاهُ عَمِلْتُ كَمَا يَعْمَلُ، فَهَمَا فِي الْوِزْرِ سَوَاءٌ»

«There are four types of people: one is a man whom Allāh has given knowledge and wealth. He behaves with his wealth based on his knowledge. Another person says; "If Allāh had given me similar to what He gave him, I would have acted in the same fashion." The reward for both of them will be the same. A third person is one, whom Allāh gives wealth but He does not give knowledge. Therefore, he spends his money according to his desire. Another man says; "If Allāh had given me what He gave him, I would have acted in the same manner." These two will have the same burden upon them.» (Ibn Majah with a good chain)

The one who has a pious intention is rewarded for a good deed and the one who has an evil intention will bear its burden just like the one who did an impious deed. All of that is due to intention alone. At the battle of Tabuk, Allāh's Messenger ﷺ said:

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْنَا وَادِيًا وَلَا وَطِئْنَا مَوْطِنًا يَغِيظُ الْكُفَّارَ، وَلَا أَنْفَقْنَا نَفَقَةً، وَلَا أَصَابَتْنا مَخْمَصَةٌ إِلَّا شَرَكُونَا فِي ذَلِكَ وَهُمْ بِالْمَدِينَةِ»

«There are people with whom you do not travel any distance, nor do you spend anything, nor do you pass any valley but they are with you in that matter, while they remain in Al-Madinah.»

The people said, "How is that?" He said:

«حَبَسَهُمُ الْعُدْرُ، فَشَرُّكُوا بِحُسْنِ النِّيَّةِ»

«They have been restrained due to some excuse, but they are with us because of the good intention.» (Abu Dawud and Al-Bukhari in a shorter version)

Good intention is what makes the non-combatant equal in reward to the combatant. It is what makes the *non-Mujahid* receive a reward like that of a *Mujahid*.

Allāh's Messenger ﷺ has also said:

«إِذَا التَّمَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»

«If two Muslims meet each other with their swords, then both the killer and the killed will be in the Hell-fire.»

Someone said, "O Allāh's Messenger, that is the case for the killer but why should that be the case for the killed?" He answered:

«لَأَنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ»

«Because he wanted to kill his companion.» (Al-Bukhari and Muslim)

The impious intention and evil desire have made both fighters equal in deserving the Hell-fire. If the person killed did not have that evil intention, he would have been one of the inhabitants of Paradise.

In another *Hadith*, Allāh's Messenger ﷺ states:

«مَنْ تَزَوَّجَ بِصَدَاقٍ لَا يَنْوِي أَدَاءَهُ فَهُوَ زَانٍ، وَمَنْ أَدَانَ دَيْنًا وَهُوَ لَا يَنْوِي قَضَاءَهُ فَهُوَ سَارِقٌ»

«The one who marries based on a dower that he has no intention of paying is, in fact, a fornicator. And one, who takes a loan that he has no intention of repaying is, in fact, a thief.» (Ahmad, and Ibn Majah without the part about the dower)

Therefore, an evil intention can transform a permissible deed into a forbidden one. It can also change a deed that is free from any harm into a harmful deed.

All of the above emphasize what a Muslim believes about the seriousness of intention and its gravity. Therefore, he bases all of his deeds upon a pious intention. He also strives his best not to perform any deed without an intention or with an impure intention. The intention is the soul of the deed and its value. The deed is sound if the intention is sound and the deed is wicked if the intention is wicked. The one who performs deeds without intention is done for show.

Furthermore, a Muslim believes that intention is an essential component of deeds and a condition for the validity of the deed. He also knows that the intention is not simply the statement of the tongue, "O Allāh, I intend such and such..." nor is it simply a thought in the mind. Instead, it is the driving force in the heart towards a deed that is in accord with a sound goal of bringing about benefit or repelling harm, presently or in the future. It is also the will that directs a person to perform a deed for the sake of Allāh and to fulfill His commands.

A Muslim, therefore, also believes that a permissible act may become an act of obedience, worthy of reward and recompense. At the same time, an act of obedience, if it is void of a pious intention, becomes an act of disobedience worthy of punishment and burden. He also does not believe that an act of disobedience can be changed into an act of obedience simply due to a good intention. For example, the one who backbites a person just to make another person feel better has disobeyed Allāh and has committed a sin. His "good intention" will not benefit him at all before Allāh. Similarly, the one who builds a mosque with money from prohibited sources, will not be rewarded. One who attends singing and dancing parties or who purchases raffle tickets to support good purposes or for the sake of *Jihad*, is a sinner and will bear the burden of his sin, instead of being rewarded for what he has done. Similarly, anyone who builds a dome over the grave of a pious person, slaughters an animal on his behalf or makes an oath on his behalf, all

in the name of having love for the pious people, is disobeying Allāh and earning a sin for what he has done. This is done even if, in his eyes, he had a pious intention. A deed is not transformed by a pious intention into an act of obedience unless it was something permissible in the *Shari'ah* in the first place. As for a forbidden act, it never becomes an act of obedience under any circumstances whatsoever.



Etiquette and Behavior towards Allāh

A Muslim thinks about the countless blessings that Allāh has bestowed upon him. He considers the numerous bounties that Allāh has given him from the time that he was a “drop of fluid” in his mother’s womb. The bounties continue until he meets His Lord. Therefore, a Muslim must thank Allāh for these bounties with his tongue, by praising Him and extolling Him in a proper manner. He must also thank Him with his limbs by using them in obedience to Him. This is how he should behave towards Allāh. Obviously, it is never considered proper etiquette to be ungrateful for bounties one has received, or to reject the favor of the One Who gives, nor to deny His beneficence and kindness. Allāh has said:

﴿وَمَا يَكُم مِّن نِّعْمَةٍ مِّنَ اللَّهِ﴾

﴿And whatever blessing or good thing you have, it is from Allāh.﴾ (16:53)

Allāh the Almighty also said:

﴿وَإِن تَعُدُوا نِعْمَتَ اللَّهِ لَا تَحْسِبُوهَا﴾

﴿And if you count the blessings of Allāh, never will you be able to count them.﴾ (14:34)

He also said:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

﴿Therefore remember Me [by prayer and glorification], I will remember you. Be grateful to Me and never be ungrateful to Me.﴾ (2:152)

A Muslim thinks about Allāh’s Knowledge and the fact that He is watching everything that he does in every circumstance. The Muslim’s heart then becomes filled with awe, respect and veneration for Allāh. He becomes shy and

too embarrassed to go against His commands and disobey Him. This is how he should behave towards Allāh. Obviously, it is not proper etiquette at all for a servant to go against his master by disobeying him or by treating him with evil and disrespect while his master is observing him and watching him.

Allāh has said:

﴿ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ ﴾

﴿What is the matter with you, that [you fear not Allāh (His punishment), and] you hope not for reward (from Allāh or you believe not in His Oneness). While He has created you in (different) stages.﴾ (71:13-14)

Allāh the Almighty also says:

﴿ يَعْلَمُ مَا تُسْرُوكَ وَمَا تَكْتُمُونَ ﴿١٩﴾ ﴾

﴿And Allāh knows what you conceal and what you reveal.﴾ (16:19)

And:

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ شَيْءٍ إِلَّا بِمِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴾

﴿Neither you (O Muhammad) do any deed nor recite any portion of the Qur'an nor you (O mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven.﴾ (10:61)

A Muslim also ponders over Allāh's Power and Control over him, how his forelock is in the Hand of Allāh. He knows that there is no escape or fleeing from Him. There is no refuge or shelter except in Allāh Himself. Therefore, the Muslim flees to Allāh and throws himself before Him. He leaves his affairs with Allāh and puts his trust in Him. This is how he should behave with his Lord and Creator.

It is not proper etiquette to attempt to flee from One from

Whom there is no fleeing. Nor is it proper to rely or put one's trust in one having no power or ability. Allāh has said:

﴿ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِأَصْبِنِهَا ﴾

﴿There is not a moving (living) creature but He has grasp of its forelock.﴾ (11:56)

Allāh the Almighty also says:

﴿ فَهَرَا إِلَى اللَّهِ إِلِي لَكَ مِنْهُ نَذِيرٌ مُبِينٌ ﴾

﴿So flee to Allāh. Verily, I (Muhammad) am a plain warner to you from Him.﴾ (51:50)

Allāh the Almighty says:

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

﴿Put your trust in Allāh if you are believers indeed.﴾ (5:23)

A Muslim also considers how generous and compassionate Allāh has been to him in all of his affairs. He considers how Allāh has been merciful with him and all of His creation. He desires to have more of that mercy. He then humbles himself to Allāh with sincere humility and supplications. He seeks a means of approach to Allāh with the best of speech and good deeds. This is how he should behave towards his Lord Allāh. It is not proper behavior whatsoever to despair of receiving more of His Mercy which encompasses everything. Nor should one despair of receiving more of His Goodness that encompasses all living creatures and His Generosity that is for all existence. Certainly, Allāh has stated:

﴿ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ﴾

﴿My Mercy embraces all things.﴾ (7:156)

Allāh the Almighty also says:

﴿ اللَّهُ لَطِيفٌ بِعِبَادِهِ ﴾

﴿Allāh is very Gracious and Kind to His servants.﴾ (42:19)

Allāh the Almighty has also said:

﴿وَلَا تَيْسُرُوا مِنْ رَحْمَةِ اللَّهِ﴾

﴿Certainly, no one despairs of Allāh's Mercy, except the people who disbelieve.﴾ (12:87)

And:

﴿لَا تَقْطُرُوا مِنْ رَحْمَةِ اللَّهِ﴾

﴿Despair not of the Mercy of Allāh.﴾ (39:53)

A Muslim also considers Allāh's extreme power and ability to punish. He also considers Allāh's swift reckoning. Then he makes sure that he obeys Allāh and tries to die without disobeying Him. This is all part of his proper behavior towards Allāh. People of intelligence know that it is not proper behavior for a weak and incapable servant to commit acts of disobedience and wrong towards the Lord Who is the Powerful, the All-Capable, the Strong, the Dominant. He has said:

﴿وَإِنَّا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾

﴿But when Allāh wills a people's punishment, there can be no turning back of it; and they will find besides Him no protector.﴾ (13:11)

Allāh the Almighty also said:

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾

﴿Verily, the strike of your Lord is severe and painful.﴾ (85:12)

Allāh the Almighty also says:

﴿وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

﴿Allāh is All-Mighty, All-Able of Retribution.﴾ (3:4)

A Muslim should also think about Allāh while he is disobeying Him as if Allāh's threat for that action is already effecting him and His punishment has already come upon him. He should also sense that Allāh's promise has already come true for him and His Pleasure has already been granted while obeying Him and following His laws. This is part of having good expectations of Allāh, and having good

thoughts about Allāh is part of proper etiquette before Him. It is not proper whatsoever for a person to have bad thoughts about Allāh and, therefore, disobey Him and think that Allāh is not watching what he is doing or will not take him to account. Allāh has said:

﴿وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَبَكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾﴾

﴿But you thought that Allāh knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!﴾ (41:22-23)

It is also not proper behavior for a person to fear Allāh and obey Him while suspecting that he will not be rewarded for the good deeds he performed or that he shall not be recompensed for his obedience and acts of worship. Certainly, Allāh the Almighty has stated:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَخَشِيَ اللَّهَ وَاتَّقَىٰ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾﴾

﴿And whosoever obeys Allāh and His Messenger, fears Allāh, and keeps his duty (to Him), such are the successful.﴾ (24:52)

Allāh the Almighty also said:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾﴾

﴿Whoever works righteousness, whether male or female, while he (or she) is a true believer, verily to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do.﴾ (16:97)

Allāh the Almighty says:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا بِمِثْلِهَا وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾﴾

﴿Whoever brings a good deed, shall have ten times the like thereof to his credit; and whoever brings an evil deed, shall have only the recompense of the like thereof, and they will not

be wronged. ﴿6:160﴾

In conclusion, a Muslim must be thankful to his Lord for the favors He has done for him; he must be shy of his Lord whenever he is close to sin; he must sincerely turn to his Lord, put his trust in Him, hope for His Mercy and fear His punishment. He must have good expectations that Allāh will fulfill His promises and carrying out His threats with whoever He wills of His creatures. This is how he should behave toward Allāh. The more he sticks to these matters and guards them, the greater his position will be and the more elevated his rank will be. He shall be greatly blessed by Allāh and he shall become one of the devoted servants of Allāh and from those whom Allāh protects. He shall be enveloped in Allāh's Mercy and be granted His Blessings. This is the most that any Muslim could hope to achieve and this is what he should seek during his entire life.

O Allāh, make us from Your devoted servants. O Allāh, do not prevent us from being among those whom You protect. O Allāh, make us from those who are close to You, O Allāh, Lord of the Worlds.



Etiquette with the Word of Allāh, the Noble Qur'an

A Muslim believes in the sacredness of the Speech of Allāh, as well as its honor and virtue that surpasses the speech of all others. He also believes that the Noble Qur'an is the Word of Allāh, which no falsehood can approach, before it or behind it. Whoever speaks in accord with the Qur'an, has spoken the truth. Whoever judges according to it, has judged justly. Its devoted people are the people of Allāh and His special people. Those who stick to it shall be successful and victorious. Those who turn away from it are the destroyed, the losers.

A Muslim's faith in the grandeur and greatness of the Book of Allāh is increased by what has been stated about it by the one who received its revelation, the best of creation, our leader Muhammad bin 'Abdullah, Messenger of Allāh ﷺ, who said:

«أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَجِيءُ يَوْمَ الْقِيَامَةِ شَفِيعًا لِصَاحِبِهِ»

«Read the Qur'an, for it shall come as an intercessor for its companion on the Day of Resurrection.» (Muslim)

Allāh's Messenger ﷺ also said:

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

«The best of you is he who learns the Qur'an and teaches others.» (Al-Bukhari)

Allāh's Messenger ﷺ also said:

«أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ»

«The people of the Qur'an are Allāh's people and His special servants.» (An-Nisa'i, Ibn Majah, and Al-Hakim with a Hasan chain)

And:

«إِنَّ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ»

«The hearts get rusty like iron gets rusty.»

The people said, “O Messenger of Allāh! What will cleanse it?” He said,

«تِلَاوَةُ الْقُرْآنِ، وَذِكْرُ الْمَوْتِ»

«Reciting the Qur’an and remembering death.» (Al-Bayhaqi in *Shu’ab Al-Iman* with a weak chain)

One of the Prophet’s worst opponents came to him and said, “O Muhammad, read the Qur’an to me.” Allāh’s Messenger ﷺ read to him:

«إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ»

«Verily, Allāh enjoins Al-’Adl and Al-Ihsan, and giving (help) to kith and kin, and forbids Al-Fahsha’, and Al-Munkar, and Al-Baghy (i. e. all kinds of oppression).» (16:90)

The Prophet ﷺ hardly finished reciting the verse when his opponent [an unbeliever] asked him to repeat it, astonished at its lofty wording, sacred meaning and clarity. He was possessed by its great ability to influence man. He did not wait long but immediately raised his voice to state his confession concerning it and declare his testimony concerning the holiness and greatness of Allāh’s Word. He said, “By Allāh, it has a sweetness. It is full of elegance. Its lowest portion is for foliage and its highest portion is for fruits. No human can say such.” (Ibn Jarir At-Tabari. The opponent was Al-Walid bin Al-Mughirah according to a narration with a good chain recorded by Al-Bayhaqi)

A Muslim and believer, then, must even more so allow what it allows and forbid what it forbids. He must abide by its manners and behavior according to how it teaches one to behave.

Etiquette with reciting the Qur'an

When the person recites the Qur'an, he should adhere to the following manners:

1. He should recite it under the best circumstances, including being in a state of purity, facing the *Qiblah* and sitting in a respectable, honorable manner.
2. He should recite the Qur'an slowly and not be hasty in his recitation. He should not recite it in less than three nights. The Prophet ﷺ has said:

«مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثِ لَيَالٍ لَمْ يَفْقَهُهُ»

«Whoever recites the Qur'an in less than three nights did not understand it.» (The Four Sunan, and At-Tirmithi said it is *Sahih*)

Allāh's Messenger ﷺ ordered 'Abdullah bin 'Umar, may Allāh be pleased with him, to recite the entire Qur'an once every seven days. (Al-Bukhari)

'Abdullah bin Mas'ud, 'Uthman bin 'Affan and Zayd bin Thabit, may Allāh be pleased with them, used to complete the entire Qur'an once a week.

3. He must have fear of Allāh and humility while reciting the Qur'an. He should demonstrate sorrow and should cry, or he should try to cry if he is not able to cry. The Prophet ﷺ said:

«اتْلُوا الْقُرْآنَ وَابْكُوا، فَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا»

«Recite the Qur'an and cry. If you cannot cry, then try to make yourself cry.» (Ibn Majah with a good chain)

4. One should also beautify his voice while reading the Qur'an. The Prophet ﷺ said:

«زَيِّنُوا الْقُرْآنَ بِأَصْوَابِكُمْ»

«Beautify the Qur'an by your voices.» (Ahmad, Ibn Majah, An-Nasa'i and Al-Hakim who said it is *Sahih*)

Allāh's Messenger ﷺ also said:

«لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ»

«He is not one of us who does not make his voice beautiful with the Qur'an.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«مَا أَدِنَ اللَّهُ لَشَيْءٍ مَا أَدِنَ لِنَبِيِّ يَتَعَنَّ بِالْقُرْآنِ»

«Allāh has not permitted anything like He has permitted a Prophet to recite the Qur'an in a good voice.» (Al-Bukhari and Muslim)

5. He should recite in private if he fears that he would be reciting for show or reputation only or if he were to disturb those people who were praying. Allāh's Messenger ﷺ said:

«الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ»

«The one who recites the Qur'an aloud is like one who publicly gives charity.»

It is known that it is preferred to give charity secretly unless there is some benefit to doing it publicly, such as encouraging others to follow one's precedent. The same is true for reciting the Qur'an.

6. A person should recite the Qur'an while thinking about and pondering over its meaning, with due respect and presence of mind, in order to understand its meaning and purport.

7. A person should not be one who recites the Qur'an while he is heedless and going against what it says. In that case, he could be the cause for his own cursing by himself. For example, if he reads the verse:

﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

«No doubt! The curse of Allāh is on the oppressors.» (11:18)

And:

﴿لَعْنَتُ اللَّهِ عَلَى الْكَاذِبِينَ﴾

«Curse of Allāh upon those who lie.» (3:61)

And he is a liar or a wrongdoer, then he is simply cursing himself.

The following narration will demonstrate how wrong those people are who turn away from the Book of Allāh, who are heedless of it and spend their time in other pursuits. It is narrated that in the Tawrah it states that Allāh has said: "Are you not ashamed of yourselves in front of Me? If a letter comes to you from some of your brethren while you are walking on the road, you will stop and sit by the side of the road, read the letter, and understand it word by word, in order not to miss anything. This is the Book that I have revealed to you. Look how I have clearly explained everything in it. How many times have you passed by it to ponder over its lengths and widths and then you turn away from it? It is something lighter in your eyes than your brethren. O My servant! If one of your brethren sits next to you, you turn to him with all of your attention and listen to his every word with your entire heart. If someone then talks to you or disturbs you, you will motion to him to stop. Here I am coming to you and speaking to you but you turn your heart away from Me. In your sight, I am less important than one of your brethren!"

8. A person should strive to have the characteristics that are descriptive of those people who are Allāh's people and His special people. 'Abdullah bin Mas'ud, may Allāh be pleased with him, once said, "The reciter of the Qur'an must be known by his night while the people are sleeping, by his day while the people are not fasting, by his crying while the people are laughing, by his devotion and fear of Allāh while the people are mingling, by his silence while the people are talking, by his humility while the people are boasting and by his grieving while the people are rejoicing."

Muhammad bin Ka'b said, "We would recognize the reciter of the Qur'an by the yellowness of his skin that indicated spending the night in prayer and reciting the Qur'an." Wuhaib bin Al-Ward narrated that someone said to a man,

“Do you not sleep?” He answered, “The marvelous nature of the Qur’an chased away my sleep.” And Dhun-Noon has said in lines of poetry,

“The Qur’an has stopped, by its promises and threats, the eyes from sleeping at night,

They understand from the Great Lord His Speech, an understanding that makes the necks submit and surrender.”



Etiquette with Allāh's Messenger ﷺ

A Muslim realizes in the depths of his soul the obligation of complete and proper etiquette with respect to Allāh's Messenger ﷺ. This is due to the following reasons:

1. Allāh has obligated every believing man and woman to have proper manners with Allāh's Messenger ﷺ. This is explicitly mentioned in Allāh's Speech in the following verses:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

﴿O you who believe! Make not (a decision) in advance before Allāh and His Messenger.﴾ (49:1)

And:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

﴿O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive it not.﴾ (49:2)

And:

﴿إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّفَقَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

﴿Verily! Those who lower their voices in the presence of Allāh's Messenger, they are the ones whose hearts Allāh has tested for piety. For them is forgiveness and a great reward.﴾ (49:3)

And:

﴿إِنَّ الَّذِينَ يُتَادُونَكَ مِنَ الْمُجْرِبَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ ﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿Verily! Those who call you from behind the dwellings, most of them have no sense. And if they had patience till you could come to them, it would have been better for them.﴾ (49:4-5)

And:

﴿لَا تَجْمَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

﴿Make not the calling of the Messenger among you as your calling of one another.﴾ (24:63)

And:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ﴾

﴿The true believers are only those who believe in Allāh and His Messenger, and when they are with him on some common matter, they go not away until they have asked his permission.﴾ (24:62)

And:

﴿إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ﴾

﴿Verily! Those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them.﴾ (24:62)

And:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَشَاءُوا مِمَّا بَيْنَ يَدَيْ جُنُودِكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرٌ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.﴾ (58:12)

2. Allāh has made it obligatory upon the believers to obey him and love him.

Allāh has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

﴿O you who believe! Obey Allāh and obey the Messenger.﴾
(47:33)

Allāh has also said:

And:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣٣﴾﴾

﴿And let those who oppose the Messenger's commandment beware lest some Fitnah should befall them or a painful torment be inflicted on them.﴾ (24:63)

And:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

﴿Whatsoever the Messenger gives you, take it. And whatsoever he forbids you, abstain from it.﴾ (59:7)

Allāh said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

﴿Say: If you (really) love Allāh, then follow me. Allāh will love you and forgive you of your sins.﴾ (3:31)

If a person is obliged to be obeyed and one may not go against what he states, then one must behave in the proper way towards him under all circumstances.

3. Allāh has declared him to be a leader and judge for the people. Allāh has stated:

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ الَّذِينَ بَيْنَ أَرْكَانِ اللَّهِ﴾

﴿Surely, We have sent down to you [O Muhammad] the Book (this Qur'an) in truth that you might judge between men by that which Allāh has shown you.﴾ (4:105)

Allāh the Almighty also says:

﴿وَأَنْ أَسْأَلَكُمْ بَيْنَهُمْ يَمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

﴿And so judge (you O Muhammad) among them by what Allāh has revealed and follow not their vain desires﴾ (5:49)

And:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

﴿But no, by your Lord, they can have no faith until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.﴾ (4:65)

Finally, Allāh the Almighty also said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

﴿Indeed, in Allāh's Messenger you have a good example to follow for him who hopes in [the meeting with] Allāh and the Last Day and remembers Allāh much.﴾ (33:21)

To have the proper behavior toward the ruler and judge is something that the *Shari'ah* obliges, sound reasoning approves of, and correct logic decrees.

4. Allāh has also made love for the Prophet ﷺ obligatory, as has been stated by the Prophet ﷺ himself:

«وَالَّذِي تَنفَسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ»

«By the One in Whose Hand is my soul, none of you truly believes until I am more beloved to him than his father, child and all of mankind.» (Al-Bukhari and Muslim)

If one is required to love him, one is also required to behave properly with respect to him and towards him.

5. His Lord has given the Prophet ﷺ special characteristics of beauty in both his physical appearance as well as his behavior. Allāh has also made his soul and being the most beautiful and complete of creatures whatsoever. If this is the case with someone, then, obviously, it is obligatory to have proper etiquette toward him.

These are some of the evidences that make it obligatory to

behave in the proper manner with the Prophet ﷺ. There are also numerous other points. But how is one supposed to behave towards him? Everyone must know these manners. Proper behavior towards the Prophet ﷺ consists of the following aspects:

1. One must have complete obedience to him, following in his footsteps, and following his example in every matter related to the Hereafter and this life.
2. One cannot love, give love, respect and honor to anyone more than one does for the Prophet ﷺ, regardless of who that other one might be.
3. One must have love and loyalty for whoever has given his love and loyalty to the Prophet ﷺ. Similarly, he must oppose anyone who opposes him. One must also be pleased with whatever the Prophet ﷺ is pleased with and be displeased with whatever displeases the Prophet ﷺ.
4. One must show due honor and respect to the Prophet's name whenever it is mentioned. One should pray and ask for blessings upon him. One should also ponder over the greatness of his character and merits.
5. One must believe everything that the Prophet ﷺ stated, whether related to matters of the religion or of this world, including the unseen of both this world and the Hereafter.
6. One should revive his Sunnah, openly practice his law, convey his message and fulfill his bequeaths or advices.
7. One should lower one's voice at his grave and in his *Masjid*, if Allāh has honored him to visit them. One should show respect to him by stopping at his grave and sending blessings (may the peace and blessings of Allāh be upon him, his family and Companions).
8. One should love the righteous people and demonstrate loyalty to them due to the Prophet's love for them. And one should hate the evildoers and oppose them due to his hate for them.

These are some of the prominent categories of manners with the Prophet ﷺ.

A Muslim should always strive to fulfill them as completely as possible and to guard them completely. His own completeness rests upon them and his happiness is fulfilled by them. Allāh is the One Who we ask to guide us to the proper behavior with our Prophet ﷺ. We ask Allāh to make us from those who follow him, support him and are of his party. We also ask Allāh to provide us with obedience to him. We also ask Allāh not to prevent us from receiving his intercession. O Allāh, *Ameen* (accept it)



Behavior towards Oneself

A Muslim believes that his happiness in both this life and the Hereafter, is determined by the extent that he disciplines and trains himself, betters himself, purifies himself and refines himself. Similarly, he knows that his unhappiness comes about by him ruining, desecrating and spoiling himself. This is based on the following evidences. Allāh says:

﴿فَذَاقَ أَفْلَحَ مَن زَكَّهَا ۖ ﴿٩١﴾ وَقَذَا بَابَ مَن دَسَّهَا ۖ ﴿٩٢﴾﴾

﴿Indeed, he succeeds who purifies his self. And indeed he fails who corrupts his self.﴾ (91:9-10)

And He said:

﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ۖ ﴿٤١﴾ لَهُمْ فِي جَهَنَّمَ مِهَادٌ وَمِن قَوَائِمِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ۖ ﴿٤٢﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۖ ﴿٤٣﴾﴾

﴿Verily, those who belie Our Ayat and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle. Thus do We recompense the criminals. Theirs will be a bed of Hell, and over them coverings. Thus do We recompense the wrongdoers. But those who believed and worked righteousness, and We tax not any person beyond his capacity, such are the dwellers of Paradise. They will abide therein.﴾ (7:40-42)

﴿وَالْقَصْرِ ۖ ﴿٤٤﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ خَسِيرٌ ۖ ﴿٤٥﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۖ ﴿٤٦﴾﴾

﴿By Al-'Asr (the time). Verily, man is in loss. Except those

who believe and do righteous deeds, and recommend one another to the truth and recommend one another to patience.»
(103:1-3)

Allāh's Messenger ﷺ said:

«كُلُّكُمْ يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ أَبَى»

«All of you will enter Paradise except for those who refuse.»

They said, "O Allāh's Messenger, who refuses?" He said:

«مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى»

«Whoever obeys me enters Paradise. And whoever disobeys me has refused.» (Al-Bukhari)

The Prophet ﷺ also said:

«كُلُّ النَّاسِ يَغْدُو فَبَايِعَ نَفْسَهُ فَمُعْتِقَهَا أَوْ مُوقِفَهَا»

«All people go out early in the morning selling themselves, thereby setting themselves free or destroying themselves.»

(Muslim)

A Muslim also believes that what purifies his soul and further cleanses him is the beauty of faith and good deeds, and that the evil of disbelief and disobedience ruin and destroy his soul. Allāh says:

﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفُلَا مِنْ آيَلٍ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّكِرِينَ﴾

«And perform As-Salah (the prayer) at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.» (11:114)

Allāh also says:

﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾

«Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.» (83:14)

The Prophet ﷺ said:

«إِنَّ الْمُؤْمِنِينَ إِذَا أَدْنَبَ دَنْبًا كَانَتْ نُكْتَةً سَوْدَاءَ فِي قَلْبِهِ، فَإِنْ تَابَ وَتَرَعَّ وَاسْتَعْتَبَ صُقِلَ قَلْبُهُ، وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلَقَ قَلْبُهُ»

«When the believer commits a sin, a black spot is dotted on his heart. If he leaves that deed and repents, his heart is cleansed of that dot. If he continues such acts, his covering is increased over his heart until it covers it entirely.» (An-Nasa'i, and At-Tirmithi who said it is *Hasan Sahih*)

This is the *Ran* [or "rust"] that is mentioned here:

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

﴿Nay! But on their hearts is the *Ran* (covering of sins and evil deeds) which they used to earn.﴾ (83:14)

The Prophet ﷺ also said:

«اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمُحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقِي حَسَنٍ»

«Have fear of Allāh and obey Him wherever you are. Follow up an evil deed with a good deed that wipes it away. And treat people with good behavior.» (Ahmad, At-Tirmithi and Al-Hakim)

Due to that, a Muslim is always living in the state of refining his soul, purifying it and cleansing it. He is the first to refine it. He uses the means of purification to remove its impurities. He keeps it from everything that ruins or spoils it, be it erroneous evil beliefs, or impure speech and actions. He struggles against it night and day. He holds it to account for every moment. He encourages it to do good deeds and pushes it to acts of obedience. He completely turns it away from evil and depravity. In order to purify it and make it wholesome, he follows the following steps:

1. Repentance: Meaning to cease all sins and acts of disobedience, feeling remorse for every sin one committed in the past and firm conviction not to return to perform any sin for the rest of one's life. Allāh has said in the Qur'an:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

﴿O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins and

admit you into Gardens under which rivers flow.﴾ (66:8)

Allāh the Almighty also said:

﴿وَتَوُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿And turn you all together towards Allāh in repentance, O believers, that you may be successful.﴾ (24:31)

Allāh's Messenger ﷺ said:

«يَا أَيُّهَا النَّاسُ تَوُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ إِلَى اللَّهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ»

«O people, repent to Allāh. Verily, I repent to Allāh one hundred times in a day.» (Muslim)

Allāh's Messenger ﷺ also said:

«مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ»

«Whoever repents before the sun rises from its west, Allāh will forgive him.» (Muslim)

Allāh's Messenger ﷺ also said:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا»

«Verily, Allāh stretches out His Hand with repentance for the one who commits sins in the night until the daytime. And for the one who commits sins in the daytime until the night. (He does this) until the sun rises from its west.» (Muslim)

In another *Hadith*, the Prophet ﷺ said:

«لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ دَوِيَّةٍ مَهْلِكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ، فَطَلَبَهَا حَتَّى أَدْرَكَهُ الْعَطَشُ، ثُمَّ قَالَ: أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ فَإِنَّا مَاتَ حَتَّى أَمُوتَ، فَوَضَعَ رَأْسَهُ عَلَيَّ سَاعِدِيهِ لِيَمُوتَ فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ وَعَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ، فَالَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ»

«Allāh is more pleased with the repentance of His believing servant than a person in a waterless desert whose camel has all of his food and drink with it. He sleeps and the camel leaves him. He looks for the camel until he is about to die from thirst.

He then returns to his place in which he was and then he sets to sleep until he dies. He puts his head on his pillow to die. Then he wakes up and finds his camel with his provisions, food and drink with it. Allāh is more pleased with the repentance of a servant than that believer is with finding that camel and his provisions.» (Al-Bukhari and Muslim)

It is also narrated that angels congratulated Adam for his repentance when Allāh forgave him.

2. Watchfulness and being on guard: This is where the Muslim makes his soul realize that he is being watched by Allāh. He keeps adhering to this belief and understanding in every moment of his life until he becomes absolutely certain that Allāh is seeing everything he is doing, knows all of his secrets, and is watching all of his actions. Allāh will then judge the person and every soul shall receive what it has earned. With this understanding, the person recognizes the greatness and perfection of Allāh. He feels great pleasure and welcome upon remembering Allāh. He finds rest and pleasure in obeying Allāh. He becomes very anxious to become close to Allāh, turning to Him and turning away from everything else. This is the meaning of “submitting one’s face” in the verses in the Qur’an:

﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

﴿And who can be better in religion than one who submits his face (himself) to Allāh and he is a doer of good.﴾ (4:125)

Allāh the Almighty also said:

﴿وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

﴿And whosoever submits his face (himself) to Allāh, while he is a doer of good, then he has grasped the most trustworthy handhold.﴾ (31:22)

It is the essence of what Allāh is calling one to in the verse:

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ﴾

﴿And know that Allāh knows what is in your minds, so fear Him.﴾ (2:235)

Allāh the Almighty also says:

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

﴿Surely Allāh is Ever an All-Watcher over you.﴾ (4:1)

Allāh the Almighty also says:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾

﴿Neither you (O Muhammad) do any deed nor recite any portion of the Qur'an nor you (O mankind) do any deed (good or evil) but We are Witness thereof when you are doing it.﴾
(10:61)

Allāh's Messenger ﷺ said:

«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«Worship Allāh as if you see him. If you do not see Him, He sees you.» (Al-Bukhari and Muslim)

This is exactly what the early pious predecessors of this nation themselves followed until the point that they reached the level of certainty and the state of those close to Allāh. Here are some of their statements that bear witness to that:

i) It was said to Al-Junayd, "What can help one lower one's gaze?" He said, "By your knowledge that the One Who is looking at you is preceding your look at what you are looking at."

ii) Sufyan Al-Thawri said, "You must observe yourself as you are being observed by the One from Whom nothing at all is hidden. You must have hope in the One Who has the power to fulfill all hopes. And you must be cautious toward the One Who has power to punish."

iii) Ibn Al-Mubarak once said to a man, "Be on guard with respect to Allāh." The man asked about being on such guard and he said, "Always be in a state where it is as if you are seeing Allāh."

iv) 'Abdullah bin Dinar said, "I went with 'Umar bin Al-

Khattab to Makkah. We stopped after part of the road. A shepherd from the mountain came across us. 'Umar said to him, 'O shepherd, sell us one of those sheep.' He said, 'They are owned by someone.' Umar said to him, 'Tell your master that the wolf ate it.' The slave said, 'Where is Allāh?' Umar then cried and went in the morning to the master of that slave, purchased him and set him free."

v) It is narrated that one of the pious men passed by a group who were shooting arrows. One person was sitting at a distance from them. He came to him and wanted to speak to him. He said to him, "Remembering Allāh is more desirable to me." He said, "You by yourself?" He answered, "With me is my Lord and two angels." He said to him, "Of those people, who is the winner?" He said, "The one whom Allāh has forgiven." He then asked him, "Where is the path?" The man pointed toward the sky, stood and left.

vi) It is narrated that when Zulaykhah entered upon Yusuf, upon him be peace, to entice him, she covered the face of her idol. Yusuf said to her, "What is wrong with you? You are ashamed in front of the watchful eye of something that is dead and lifeless while you are not ashamed in front of the watchfulness of the All-Powerful King?"

Another person said in words of poetry:

"If you ever spent the whole day alone, do not say, 'I was alone' but say 'over me there was a watcher.'

Do not think that Allāh is ignorant of any moment or that any unseen thing may be hidden from Him.

Do you not see how quickly the day goes and that tomorrow, for those who are seeing, is very close?"

3. Taking Account of Oneself: The Muslim must work all of this life, day and night, for what will help him in the Hereafter, making him qualify for its honors and the Pleasure of Allāh. This world is the time for deeds and, therefore, the Muslim considers his obligatory deeds like a

merchant with his investment. He should consider his voluntary deeds like extra profits that he makes above his investment. He should look to his sins and evil deeds like losses in his trade. Then he should sit by himself at the end of every day and make an account of the deeds of that day. If he sees that he has a shortcoming in his obligatory deeds, he should blame and censure himself. If it is something that he can rectify at that moment, he should stand to fulfill that obligation. If it is something that he can no longer fulfill, then he should make up for it by performing more voluntary deeds. If he finds that he has had a shortcoming in his voluntary deeds, he should find some compensation for that shortcoming. If he sees that he has a loss due to the sins he committed, he should seek Allāh's forgiveness, have remorse, repent and perform the good deeds that he believes will rectify the evil that he did.

This is the meaning of "taking account of oneself." It is one of the means by which a person can purify and rectify himself and make himself grow. The evidence for that includes the following:

Allāh the Almighty says in the Qur'an:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَارْتَقِبُوا يَوْمَ تَأْتِي سَاعَةُ يَوْمَ يَخْسِفُونَ النُّجُومَ﴾

﴿O you who believe! Fear Allāh. Let every person look to what he has sent forth for the morrow, and fear Allāh. Verily, Allāh is All-Aware of what you do.﴾ (59:18)

In Allāh's statement:

﴿وَارْتَقِبْ﴾

﴿Let every person look to what...﴾ (59:18)

It is a command for everyone to take account of his deeds before the arrival of the next day.

Allāh the Almighty also says:

﴿وَتُؤْتُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿And all of you beg Allāh to forgive you all, O believers, that you may be successful.﴾ (24:31)

Allāh's Messenger ﷺ said:

«إِنِّي لَأَتُوبُ إِلَى اللَّهِ، وَأَسْتَغْفِرُهُ فِي الْيَوْمِ مِائَةَ مَرَّةٍ»

«Verily, I repent to Allāh and seek His forgiveness one hundred times in a day.» (Abu Dawud, and similar with Muslim)

‘Umar, may Allāh be pleased with him, once said:

“Take account of yourself before [your deeds] are weighed.”

When the night came, he used to beat his feet with a stick and say to himself, “What have you done today?”

When Abu Talhah became preoccupied with his garden instead of his prayers, he gave it away as charity for the sake of Allāh. He did this only as a way of reckoning and disciplining himself. (Recorded in the *Sahih*)

It is also narrated that Al-Ahnaf bin Qays used to come to a candle and put his finger on it until he felt the fire. Then he would say to himself, “O Hunayf, what made you do what you did today? What made you do what you did today?”

It is also narrated that one of the pious people was in a battle and came across a woman. He looked at her. So he himself gouged his own eye out. He said, “This is your portion of what harms you.”

One of them passed by a room and he said, “When was this room built?” Then he thought to himself and said, “You ask me about something that does not concern you. I will punish you by fasting for an entire year.” And he did fast that year.

It is also narrated that one of the pious people would go to the place of extreme heat and sit in it, saying to himself, “Feel it. The Hell-fire is much more severe. Isn't the thing which is a carrion in the night stretching itself out during the day time?”

One of them looked up one day to the roof and he saw a woman and he looked at her. Then he swore to himself never to look up at the sky again for as long as he lived.

This is how the pious of this nation would make an account of their own souls for the wrong that they did. They would blame themselves for their shortcomings and make sure that they had *Taqwa*. They would keep themselves from following their desires, in accord with the verse of the Qur'an:

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ فَعِزَّةَ الْجَنَّةِ هِيَ الْمَأْوَىٰ ۗ﴾

﴿But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts, verily, Paradise will be his abode.﴾ (79:40-41)

4. Struggling and Striving Against Oneself: This is where a Muslim realizes that his greatest enemy is his own soul within his skin. By its nature, it leads him to evil and makes him flee from good. It orders him to do evil, as mentioned in the Qur'an:

﴿وَمَا أُبْرِيئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ﴾

﴿And I free not myself (from the blame). Verily, the (human) self is inclined to evil.﴾ (12:53)

The soul loves calmness and relaxation. It desires free time and idleness. It is swept away with desires. It will happily follow its present lusts even though they may lead to its misery and destruction.

If a Muslim realizes that, he takes it upon himself to struggle against his soul. He declares war against it. He prepares his weapons to do battle with it. He determines to struggle against its heedlessness and immaturity. He is ready to contend with his desires. If his soul wants rest, he puts it to work. If it seeks desires, he forbids it. If it falls short in obeying Allāh or doing good deeds, he punishes it and censures it. Then he makes it perform what it failed to do by making up what it missed. He follows that disciplining course until the soul becomes tranquil, pure

and wholesome. This is the goal of striving against oneself. Allāh has said:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

«As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths. And verily, Allāh is with the good doers.» (29:69)

If a Muslim strives against his base self for the sake of Allāh, in order to purify it, refine it, make it wholesome and tranquil, he becomes befitting of Allāh's special blessings and pleasure. This is the training of the pious and the path of the sincere, true believers. The person follows that path in imitation of their example, following along in their footsteps. Allāh's Messenger ﷺ, for example, would pray at night until his two noble feet would bleed. When he was asked about that, he would say:

«أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا»

«(Shall I not be a thankful servant?)» (Al-Bukhari and Muslim)

What better example of striving can be given than that? 'Ali, may Allāh be pleased with him, was once talking about the Companions of Allāh's Messenger ﷺ. He said: "By Allāh, I witnessed the Companions of Muhammad ﷺ and I do not see anyone similar to them. In the morning they would be disheveled, covered with dust, yellowish in skin. They had spent the whole night in prostration and standing (in prayer), reciting the Book of Allāh, spending their time between standing on their feet and being with their foreheads on the ground. If Allāh's Name was mentioned, they would sway like a tree sways on a windy day. Their eyes would cry to the point that their clothing would become wet."

Abu Ad-Darda', may Allāh be pleased with him, said: "If it were not for three things, I would not like to live even for one day. These three are: Having thirst for the sake of Allāh during the midday heat, prostration for Allāh's sake during the middle of the night, and sitting with a people who

choose the most pleasant speech in the same way that one chooses the sweetest fruit.”

‘Umar bin Al-Khattab, may Allāh be pleased with him, reproached himself for missing the ‘Asr prayer in congregation by giving away a piece of land that was worth 200,000 dirhams.

Whenever ‘Abdullah bin ‘Umar, may Allāh be pleased with him, would miss a prayer in congregation, he would spend that whole night in prayer. One night, he delayed the *Maghrib* prayer until two stars had appeared. Therefore, he freed two slaves.

‘Ali, may Allāh be pleased with him, said: “May Allāh have mercy on a people whom the others think are ill but they are not ill. That is simply the effects of them struggling against their soul.”

Allāh’s Messenger ﷺ said:

«خَيْرُ النَّاسِ مَنْ طَالَ عُمُرُهُ، وَحَسَنَ عَمَلُهُ»

«The best of people is one who lives a long life and whose deeds are good.» (At-Tirmithi who said it is *Hasan*)

Uwais Al-Qarni, may Allāh have mercy upon him, would say, “This night is for bowing (in prayer),” so he would spend the entire night in bowing. The next night, he would say, “This night is for prostration,” and he would spend the whole night in prostration. (These narrations are mentioned in *Ihya’ Ulum Al-Din* by Imam Al-Ghazali)

Thabit Al-Banani, may Allāh have mercy upon him, said, “I met some people, among them was one who prayed so much at night that he would not be able to get to his bed except by crawling. Another would stand in prayer so long that it would cause his feet to bleed. They would exert themselves so much in worship that if one were to say to them, ‘The Day of Judgment is tomorrow,’ they would not find anyway to add to what they have done. When the winter came, they would stand on the roof so that the cold

wind would hit them and they would not be able to sleep. During the summer, they would stand beneath the roof so that the heat would keep them from sleeping. Some of them died while they were in prostration.”

Masruq’s wife said, “You could not see Masruq except with his calves swollen due to his long standing (in the night prayer). By Allāh, if I were to sit behind him while he was standing in prayer, I would cry out of mercy for him.”

It was said about one of the pious people that after he had reached the age of forty he rolled up his bed and never slept on it again.

It is also narrated that a pious woman from the pious predecessors, who was blind and called Ajrah, would say in a grieving voice at the early hours of the morning, “It is to You, Your mercy and the grace of Your forgiveness that the servants are rushing to in the night. And of You, O Allāh, I ask, and I do not ask anyone else, to make me from the first group of those who rush to faith and to raise me in Your presence in the *Ilūyin*, to the level of those who are close to You. I also ask You to join me with Your devoted and pious servants. You are the Most Merciful of those who have mercy, the Greatest of the great, the Most Generous of the generous, O Generous One.” Then she would fall in prostration and she would continue to supplicate and cry until the dawn.”



Etiquette with Others

Etiquette with Parents

A Muslim believes in his parents' rights upon him and his obligation to be good to them, obey them and to treat them in the best way. This is not just because they are the cause for his existence. It is also not just because they did a great deal of good to him that he must repay and respond to in a proper manner. But it is first and foremost because Allāh the Almighty has made it obligatory upon him to obey them. He has decreed that the son must be dutiful to his parents and treat them well. In fact, Allāh mentions their rights in conjunction with His own right of being worshipped alone without any partner. Allāh the Almighty has said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِنَّمَا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَوْفٍ وَلَا نَهْرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿١٧﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴿١٨﴾﴾

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say, 'My Lord! Bestow on them Your Mercy as they did bring me up when I was young.'﴾

(17:23-24)

Allāh the Almighty also says:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَىٰ وَهْنٍ وَفِصْلًا فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿٣١﴾﴾

﴿And We have enjoined on man (to be dutiful and good) to his

parents. His mother bore him in weakness and hardship, upon weakness and hardship, and his weaning is in two years, give thanks to Me and to your parents. Unto Me is the final destination. ﴿31:14﴾

A person asked the Prophet ﷺ, "Who has the most right to my good company?" He answered,

«أُمُّكَ»

«Your mother.» The man asked, "And then who?" He said,

«أُمُّكَ»

«Your mother.» The man again asked, "And then who?" He again answered,

«أُمُّكَ»

«Your mother.» Then the man asked yet again, "And then who?" The Prophet ﷺ then said,

«أَبُوكَ»

«Your father.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ، وَمَنْعَ وَهَاتِ، وَوَادَ الْبَنَاتِ، وَكَرِهَ لَكُمْ قَيْلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ»

«Allāh has forbidden for you disobedience to mothers, withholding the rights of others when one has the ability to fulfill them, and burying daughters alive. Allāh also dislikes for you irrelevant talk, persistent questioning and wasting of wealth.» (Al-Bukhari and Muslim)

He also said:

«أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

«Shall I not inform you of the greatest of the great sins?»

They said, "Certainly, O Allāh's Messenger." He said,

«الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ»

«(They are) ascribing partners to Allāh, and disobeying parents.»

At the time he ﷺ was reclining, but then he sat up and said,

«أَلَا وَقَوْلِ الزُّورِ وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلِ الزُّورِ وَشَهَادَةُ الزُّورِ»

«And false testimony and false witness. Verily, false testimony and false witness.»

He continued to repeat that until (the narrator) Abu Bakrah, may Allāh be pleased with him, said (to himself), “If only he were to be silent.” (Al-Bukhari and Muslim)

Allāh’s Messenger ﷺ also said:

«لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ»

«A child has not fulfilled all of his responsibilities toward his parent unless the father is a slave and the son buys him and sets him free.» (Muslim)

‘Abdullah bin Mas‘ud narrated that he asked the Prophet ﷺ to tell him what deed is most beloved to Allāh. Allāh’s Messenger ﷺ answered:

«بِرُّ الْوَالِدَيْنِ»

«Being dutiful to parents.» ‘Abdullah, may Allāh be pleased with him, asked him what deed was next, and he said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Jihad in the way of Allāh.» (Al-Bukhari and Muslim)

A man came to Allāh’s Messenger ﷺ to seek permission to take part in Jihad. The Prophet ﷺ asked him:

«أَخِي وَالِدَاكَ»

«Are your parents alive?» He said, “Yes.” So the Prophet ﷺ told him,

«فَفِيهِمَا فَجَاهِدْ»

«Go and strive on their behalf.» (Al-Bukhari and Muslim)

A man from the Ansar came to Allāh’s Messenger ﷺ and

asked him: "O Allāh's Messenger, is their any responsibility that I have to fulfill toward my parents after they have passed away?" Allāh's Messenger ﷺ replied:

«نَعَمْ، خِصَالٌ أَرْبَعٌ: الصَّلَاةُ عَلَيْهِمَا، الْاسْتِغْفَارُ لَهُمَا، وَإِنْفَادُ عَهْدِهِمَا، وَإِحْرَامُ صَدِيقَيْهِمَا، وَصِلَةُ الرَّجِمِ الَّتِي لَا رَجِمَ لَكَ إِلَّا مِنْ قَبْلِهِمَا، فَهَوَ الَّذِي بَقِيَ عَلَيْكَ مِنْ بَرِّهِمَا بَعْدَ مَوْتِهِمَا»

«Yes, there are four matters: Ask forgiveness for them, fulfill their promises, honor their close friends, keep ties with those concerning whom you have no relations except through (your parents). This is what is left upon you of good behavior toward them after they die.» (Abu Dawud)

Allāh's Messenger ﷺ also said:

«إِنَّ مِنْ أَبْرَ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وَدُ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ»

«From the most dutiful acts is that a man keeps contact with the beloved friends of his father after the father had passed away.» (Muslim)

When a Muslim recognizes these rights of his parents, he fulfills them completely as an act of obedience to Allāh and in fulfillment to His Words. Therefore, it is a must upon him to fulfill the following manners with respect to his parents:

1. One should obey them in everything they order him to do or prohibit him, as long as it is not in disobedience to Allāh or in contradiction to the *Shari'ah*. There is no obedience to a created creature if it is an act of disobedience to the Creator. This is based on Allāh's statement:

﴿وَأَنِ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَلِحْهُمَا فِي الدُّنْيَا مَعْرُوفًا﴾

﴿But if they (both) strive with you to make you join in worship with Me others of which you have no knowledge, then obey them not, but behave with them in the world kindly.﴾ (31:15)

Allāh's Messenger ﷺ also said:

«إِنَّمَا الطَّاعَةُ فِي الْمَرْغُوبِ»

«Obedience is in what is good and proper.» (Agreed upon)

And:

«لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ»

«There is no obedience for created things in a matter of disobedience to Creator.» (Muslim)

2. One should respect them and honor them in all of their affairs. One should be very kind and gracious to them and honor them in speech and action. One must not get mad at them or raise their voice above their voices, nor walk in front of them nor favor one's spouse or child over them. One must not call them by their names but, instead, say, "O my father" or "O my mother." Also, one should not travel except with their permission and approval.

3. One should do one's best to be as dutiful as possible to them and give them all kinds of obedience and goodness. One should feed them, cloth them, care for them, keep harm away from them and give them preference over one's own life by being willing to sacrifice it for them.

4. One should do his best to keep the ties of kinship for which there are no ties except through the parents. One should also pray for them, ask forgiveness for them, fulfill their promises and honor their close friends.

Etiquette with Children

A Muslim recognizes that a child has rights over his parents that he must fulfill. Furthermore, there are some manners and etiquette that must be followed between the two. These are to be found in the parent choosing a good name for his child, to sacrifice an 'Aqiqah for his child on the seventh day, circumcising the child, having mercy and gentleness with the child, providing for the child, bringing him up in a proper way, being concerned with his cultural

and social upbringing, teaching him about Islam and training him to fulfill the obligatory and recommended aspects as well as other manners. This continues until the child is married off, at which time he will give him the choice to stay under his guardianship or to move off on his own. These are all based on the following evidences from the Qur'an and Sunnah.

1. Allāh the Almighty said:

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُبَيِّمَ الرِّضَاعَةَ وَعَلَى الْوَالِدِ لَمْ يَرْضِعَنَّ وَكَسَوْنَهُنَّ بِالْمَعْرُوفِ﴾

﴿The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.﴾ (2:233)

Allāh also says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are angels stern (and) severe, who disobey not (from executing) the commands they receive from Allāh, but do that which they are commanded.﴾ (66:6)

In this verse, there is a command to protect the family from the Hell-fire. This is done by obeying Allāh the Almighty. This obedience of Allāh requires that one know what Allāh the Almighty has obligated him to do. This cannot come about without learning. Therefore, since the father is from the group of men, the verse is evidence that it is obligatory upon the father to teach his child, educate him, guide him and lead him to what is best and the obedience of Allāh and His Messenger ﷺ. Similarly, he must teach him to refrain and remain away from disbelief, acts of disobedience, evil and depravity. This is all in order to protect him from the punishment of the Hell-fire.

Furthermore, in the first verse there is evidence that the responsibility for the maintenance of the child falls upon the father. This is because the obligation upon him to support the suckling mother is because she is suckling his child. Allāh the Almighty says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ﴾

﴿And kill not your children for fear of poverty.﴾ (17:31)

2. When Allāh's Messenger ﷺ was asked about the greatest sins, he replied:

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ، أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ، أَوْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ»

«You should associate an equal to Allāh while He created you, that you kill your child out of fear that he would eat from your food, and that you commit adultery with your neighbor's wife.»

(Al-Bukhari and Muslim)

The prohibition of killing one's children is a necessary consequence of having mercy for them and protecting their body, minds and soul from harm.

The Prophet ﷺ said concerning having an 'Aqiqah for the child:

«الغلامُ مُرْتَهَنٌ بِعَقِيقَتِهِ تَذْبِيحُ عَنْهُ يَوْمَ السَّابِعِ، وَيُسَمَّى فِيهِ وَيُحْلَقُ رَأْسُهُ»

«A boy is being held in pledge for his 'Aqiqah which is slaughtered for him on the seventh day. He should also be named on that day and have his hair shaven from his head.»

(The Four Sunan, and At-Tirmithi said that it is Sahih)

Allāh's Messenger ﷺ also said:

«الْفِطْرَةُ خَمْسٌ: الْخِتَانُ، وَالْأَسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأظْفَارِ، وَتَنْفُؤُ الْإِبْطِ»

«The acts according to the Fitrah (natural disposition for the Prophets) are five: circumcision, removing pubic hairs, trimming the mustache, trimming the nails and removing underarm hairs.» (Al-Bukhari and Muslim and the Four Sunan)

It is also narrated that Allāh's Messenger ﷺ said:

«أَكْرِمُوا أَوْلَادَكُمْ وَأَحْسِنُوا آدَابَهُمْ، فَإِنَّ أَوْلَادَكُمْ هَدِيَّةٌ إِلَيْكُمْ»

«Honor your children and bring them up well. Verily, your children are a gift for you.» (Ibn Majah and it is weak)

Allāh's Messenger ﷺ is also reported to have said:

«سَاوُوا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ، فَلَوْ كُنْتُ مُفَضَّلًا أَحَدًا لَفَضَّلْتُ النِّسَاءَ»

«Be equitable among your children when it comes to giving to them. If I were to give preference to anyone, I would give preference to the females.» (Al-Bayhaqi, At-Tabarani, and Ibn Hajar graded it *Hasan*)

Allāh's Messenger ﷺ also said:

«مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ، فِي الْمَضَاجِعِ»

«Teach the child to pray at the age of seven and beat them to do it at the age of ten. And separate them in their bedding.» (Abu Dawud, and At-Tirmithi who said that it is *Hasan*)

Concerning the right of the child upon the father, it is also mentioned in reports that the father must educate the child in a good way and select a good name for him. 'Umar, may Allāh be pleased with him, once said, "From the rights of the child upon the father is that he teaches him writing and archery and that he not feed him with anything except what is legal and pure." It is also narrated that he said: "Marry from the pious households, for verily genetics has a strong effect." Once a bedouin was showing his children what a favor he did to them by choosing their mother, he told them: "The first good thing I did towards you was choosing a good noble family whose ancestors were chaste."

Etiquette with Siblings

A Muslim is of the view that manners with one's siblings should be like manners with one's parents and children. For example, the smaller sibling should relate toward his elder sibling like a child with his father, the elder sibling

should relate to his younger siblings like parents to their children, with respect to obligations and manners. This is based on what has been narrated:

«حَقُّ كَبِيرِ الْإِخْوَةِ عَلَى صَغِيرِهِمْ كَحَقِّ الْوَالِدِ عَلَى وَلَدِهِ»

«The right of the elder sibling over the younger sibling is like the right of the father over his child.» (Al-Bayhaqi and it is weak)

Allāh's Messenger ﷺ also said:

«بِرِّ أُمَّكَ وَأَبَاكَ، ثُمَّ أُخْتِكَ وَأَخَاكَ، ثُمَّ أَدْنَاكَ فَأَدْنَاكَ»

«Be dutiful towards your mother and your father, and your sister and your brother, then those closest to you, followed by those next closest to you.» (Al-Hakim and the basis of it is in the Sahih and the Sunan)

Etiquette Between Spouses

A Muslim recognizes that there are some common etiquette between a husband and wife. These are the rights that each has upon the other. This is based on Allāh's statement:

﴿وَكُلٌّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَاللِّزْجَالِ عَلَيْهِنَ دَرَجَةٌ﴾

«And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, But men have a degree (of responsibility) over them.» (2:228)

This noble verse makes it clear that each spouse has rights over the other. However, the verse specifically mentions that the man has an additional degree of particular rights.

On the occasion of the Farewell Hajj, Allāh's Messenger ﷺ said:

«أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا»

«Verily, you have rights over your wives and your wives have rights over you.» (The Four Sunan and At-Tirmithi said that it is Sahih)

Some of these rights are common between the two spouses

while others are specific for one of the spouses. As for the common rights, they are the following:

1. Loyalty and honesty: That is, it is obligatory upon each spouse to be truthful and honest with the other. One does not cheat the other on any matter, large or small. The two spouses are like two partners. Therefore, there must be trust, sincerity, honesty and truthfulness between them in every matter of their lives, both private and public.

2. Love and mercy: Each one of them should have as much love and mercy as they can for the other. This should be their standard for their entire lives. In this way, they fulfill Allāh's Words:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً﴾

«And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.» (30:21)

This would also be in fulfillment of the Prophet's ﷺ words:

«مَنْ لَا يَرْحَمُ لَا يُرْحَمُ»

«The one who is not merciful will not be shown mercy.» (At-Tabarani with a Sahih chain)

3. Mutual trust between them: Each one of them should have complete trust in the other and should not have the least amount of doubt or suspicion concerning the other's honesty, sincerity and devotion to the other. Allāh's Messenger ﷺ also said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

«None of you truly believes until he loves for his brother what he loves for himself.» (Al-Bukhari and Muslim and others)

The bond between spouses goes beyond the bond of simple brotherhood with respect to trust, strength and fervor.

Each spouse should realize that they are the essence and personification of the other. How could a person not trust

himself and not be sincere to himself? How could a person cheat and deceive himself?

4. General good manners: This includes kindness in dealings with each other, smiling at each other, good and noble speech, respect and regard for one another. This is the "honorable and good treatment" that is ordered by Allāh the Almighty in the verse:

﴿وَعَايِرُوهُمْ بِالْمَعْرُوفِ﴾

﴿And live with them honorably.﴾ (4:19)

This fulfillment of the advice to treat them well that is found in the words of Allāh's Messenger ﷺ:

«وَأَسْتَوْضُوا بِالنِّسَاءِ خَيْرًا»

«I advise you to treat women well.» (Muslim)

These are, in general, etiquette to be shared between the husband and the wife. These should be mutual between them. This is how to act upon the "firm and strong covenant" that is referred to in the verse:

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْتُ مِنكُمْ مِّيثَاقًا

عَلِيمًا ﴿٢١﴾﴾

﴿And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?﴾ (4:21)

This is also in obedience to Allāh's command in the verse:

﴿وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾﴾

﴿And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.﴾ (2:237)

As for the specific rights and manners that each spouse must maintain with the other, they include the following:

The Rights of the Wife Upon the Husband

It is obligatory upon the husband to adhere to the following manners with his wife:

1. He must treat her in a respectable and honorable manner, as Allāh the Almighty says:

﴿وَعَايِرُوهُنَّ بِالْمَعْرُوفِ﴾

﴿And live with them honorably.﴾ (4:19)

He must feed her when he is fed and clothe her when he is clothed. He must also discipline her if he fears recalcitrance on her part in the way that Allāh the Almighty has ordered women to be disciplined. First, he is to advise her while neither abusing her, swearing at her, or shaming her. If she obeys him, that is the end of the matter. If she does not obey him, then he separates from her in their bedding. If she then reforms herself, the matter is concluded. Otherwise, he may beat her lightly, not in the face and not in a bruising manner or one which would cause bleeding, tearing of the skin, breaking of a bone or the like. These are his responsibilities in accord with the verse:

﴿وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعَفُوهُنَّ فَوُطُوهُنَّ وَأَنْجِرُوهُنَّ فِي الْمَضَاجِعِ وَأَنْصِرُوهُنَّ فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ مَكِيدًا﴾

﴿As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance)﴾ (4:34)

In response to a man who asked him what the rights of the wives are, the Prophet ﷺ said:

«أَنْ تُطْعِمَهَا إِنْ طَعِمْتَ، وَتَكْسُوَهَا إِنْ اكْتَسَيْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تَقْبَحَ، وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ»

«That you feed her when you feed yourself. You clothe her when you clothe yourself. You do not strike the face. You do not shame her and you do not shun her except in the house.»

(Abu Dawud with a *Hasan* chain)

He ﷺ also said:

«أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ»

«Verily, their rights upon you are that you treat them well with respect to their clothing and food.» (At-Tirmithi and Ibn Majah)

And:

«وَلَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً - أَيُّ لَا يَبْغِضُهَا - إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ آخَرَ»

«A believing man does not dislike a believing woman. If he dislikes one character in her, he is pleased with another.»

(Muslim)

2. He must teach her what is necessary for her to know of her religion, if she is not already knowledgeable of it. If he does not or cannot, he must permit her to attend the lectures or gatherings in which she can attain such knowledge. This is because her need to correct her religion and purify her soul is no less than her need for food and drink, which one is obliged to supply her with. This is based on Allāh's saying:

﴿يَأْتِيَا الَّذِينَ آمَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا﴾

«O you who believe! Ward off yourselves and your families against a Fire (Hell)... ﴿66:6﴾»

The wife is part of the family and it is obligatory to protect her from the Hell-fire through faith and good deeds. Good deeds are definitely in need of knowledge and recognition so that one can actually fulfill and execute them in the way that they are demanded by the *Shari'ah*.

Furthermore, the Prophet ﷺ said:

«أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٌ - أَسِيرَاتٌ - عِنْدَكُمْ»

«I advise you to treat women well, for they are like captives under your control.» (Al-Bukhari and Muslim)

This admonition includes teaching them what they need to know to rectify their religion and to educate them in what is necessary in order to follow the right path and proper manner in every affair.

3. He must make her adhere to Islamic teachings and

manners. He should rebuke her whenever she may go against those teachings. He must prevent her from appearing without *Hijab* and displaying her beauty. He must keep her from mixing with men other than her male relatives that she cannot marry. At the same time, he must give her all the means that protect her properly and guard over her. He cannot permit her to do any act that will harm her character or religion. He should not give her any opportunity to go against the commands of Allāh the Almighty and His Messenger ﷺ and to be disobedient. This is because this is his guardianship and he will be asked about it. He is responsible to protect it and guard it, as Allāh the Almighty said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

﴿Men are the protectors and maintainers of women﴾ (4:34)

Allāh's Messenger ﷺ said:

«وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

«The man is responsible for his household and he will be asked about his guardianship.» (Al-Bukhari and Muslim)

4. He must be just between his wife and her co-wives, if she has co-wives. He must be equitable with respect to food, drink, clothing, living with and sleeping in their beds. He cannot be unequal in any of these matters nor can he wrong or oppress any of his wives. Allāh has forbidden that in His Words:

﴿فَإِنْ خِفْتُمْ أَلَّا تَدْلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾

﴿But if you fear that you shall not be able to deal justly (with them), then only one, or what your right hands possess (slaves).﴾ (4:3)

Furthermore, Allāh's Messenger ﷺ advised that they be treated in the best manner when he said:

«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِي، وَأَنَا خَيْرُكُمْ لِأَهْلِي»

«The best of you is the best to his family and I am the best to

my family.» (At-Tabarani with a Hasan chain)

5. The husband must not spread her private matters to others, nor should he mention her shortcomings to others. He is expected to behave as a type of guardian entrusted with her. He should seek her welfare and defend her honor.

Allāh's Messenger ﷺ also said:

«إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةَ يَوْمِ الْقِيَامَةِ، الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا»

«Indeed, among the worst people before Allāh on the Day of Resurrection is a man who goes to his wife and she to him and he then spreads her secrets.» (Muslim)

The Rights of the Husband Upon the Wife

It is obligatory upon the wife to fulfill the following rights and maintain the following manners with her husband:

1. She must obey him in matters that are not disobedience to Allāh the Almighty. Allāh said:

﴿فَإِنْ أَطَعْتُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا﴾

﴿But if they obey you, seek not against them means (of annoyance).﴾ (4:34)

Allāh's Messenger ﷺ said:

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ فَبَاتَ غَضَبَانَ عَلَيْهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تَضِيحَ»

«If a man calls his wife to his bed and she does not come, such that he then spends that night angry with her, the angels curse her until the morning.» (Al-Bukhari and Muslim)

The Prophet ﷺ also said:

«لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لِأَمْرَتِ الْمَرْأَةِ أَنْ تَسْجُدَ لِزَوْجِهَا»

«If I were to order anyone to prostrate oneself to anyone else I would order a wife to prostrate herself to her husband.» (Abu Dawud, Al-Hakim, and At-Tirmithi who graded it Sahih)

2. She must also protect the honor and dignity of her husband. She must also protect his wealth, children and the other things in his household. This is based on Allāh's statement:

﴿وَالْمُحْسِنَاتُ قَنِينَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ﴾

«Therefore the righteous women are devoutly obedient (to Allāh and their husbands), and guard in the husband's absence what Allāh orders them to guard.» (4:34)

Allāh's Messenger ﷺ said:

«وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ»

«The wife is the guardian over the house of her husband and his children.» (Al-Bukhari and Muslim)

He ﷺ also said:

فَحَقُّكُمْ عَلَيْهِمْ أَنْ لَا يُوطِئَنَّ فُرُشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ»

«Their rights over you (wives) are that you do not allow anyone whom they dislike onto your bedding and you do not allow anyone whom they dislike into your house.» (At-Tirmithi)

3. The wife must not leave the house except with her husband's permission and approval. She must also lower her gaze, keep her voice low, keep her hands from reaching out to anything evil and keep her tongue from any lewd or foul speech. She also must not insult his parents or near relatives. This is because Allāh has said:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

«And stay in your houses, and do not display yourselves like that of the times of ignorance.» (33:33)

Allāh the Almighty also said:

﴿لَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ﴾

«Be not soft in speech, lest those in whose heart is a disease should be moved with desire.» (33:32)

Another verse states:

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ﴾

﴿Allāh does not like that evil should be uttered in public.﴾
(4:148)

Allāh the Almighty also said:

﴿وَقُلْ لِلْمُؤْمِنَاتِ بَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾

﴿And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent.﴾ (24:31)

Allāh's Messenger ﷺ said:

«خَيْرُ النِّسَاءِ الَّتِي إِذَا نَظَرْتَ إِلَيْهَا سَرْتِكِ، وَإِذَا أَمَرْتَهَا أَطَاعَتْكَ، وَإِذَا غَيْبَتْ عَلَيْهَا حَفِظَتْكَ فِي نَفْسِهَا وَمَالِكَ»

«The best woman is the one who when you look at her, you are pleased; when you order her, she obeys; if you are absent from her, she guards herself and your property.» (At-Tabarani with a Sahih chain)

Allāh's Messenger ﷺ also said:

«لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ، وَإِذَا اسْتَأْذَنَتْ امْرَأَةٌ أَحَدَكُمْ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا»

«Do not prevent the female servants of Allāh from attending Allāh's mosques. If the wife of any of you should seek permission to go to the mosque, do not prevent her.» (Muslim and Ahmad)

And he ﷺ also said:

«اِذْنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ»

«Permit your wives to go at night to the mosques.» (Muslim, Ahmad, Abu Dawud and At-Tirmithi)

Etiquette with Close Relatives

A Muslim adheres to the same behavior and manners with

his close relatives as he does with his parents, children and siblings. He treats his maternal aunt like his mother and his paternal uncle like his father. He behaves in the same way toward his aunts and uncles as he does with his parents; with obedience, respect and goodness. Everyone between whom he and they share a common link of the womb is his relative, regardless whether they are Muslims or non-Muslims. It is then obligatory upon him to have good relations with them, treat them kindly and behave well with them. He must treat them in the same manner and with the same rights that he treats his father or child. He respects the elder among them and shows mercy for the younger among them. He visits them when they are ill. He pays them condolences when they are afflicted. He keeps ties of relations with them even if they should cut them off. He is kind and gentle with them even if they should be harsh and hard with him. All of this he does in order to follow and obey what is stated in the following *Hadiths* and verses:

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾

﴿And fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship).﴾
(4:1)

Allāh the Almighty also says:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾

﴿And blood relations among each other have closer personal ties in the Decree of Allāh.﴾ (33:6)

In another verse Allāh says:

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطِعُوا أَرْحَامَكُمْ﴾

﴿Would you then, if you are given the authority, do mischief in the land, and sever your ties of kinship?﴾ (47:22)

Again, Allāh says:

﴿فَنَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسَّكِينِ وَإِنَّ السَّبِيلَ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿So give to the kindred his due, and to Al-Miskin (the poor) and to the wayfarer. That is best for those who seek Allāh's Face; and it is they who will be the successful.﴾ (30:38)

Allāh also says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ﴾

﴿Verily, Allāh enjoins Al-'Adl (i.e. justice) and Al-Ihsan giving (help) to kith and kin.﴾ (16:90)

Yet another verse states:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

﴿Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.﴾ (4:36)

Allāh the Almighty also says:

﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْضُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾

﴿And when the relatives and the orphans and Al-Masakin (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.﴾ (4:8)

Allāh's Messenger ﷺ said that Allāh has said:

«أَنَا الرَّحْمَنُ، وَهَذِهِ الرَّحْمُ شَقَقْتُ لَهَا اسْمًا مِنْ أَسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا قَطَعْتُهُ»

«I am the Merciful. As for the womb (Ar-Rahm), I have derived its name from one of My Names. Whoever keeps its ties, I shall keep his ties. And whoever cuts it off, I shall cut him off.» (At-Tirmithi)

Allāh's Messenger ﷺ was asked with whom one should be

most dutiful. He ﷺ answered:

«أُمَّكَ، ثُمَّ أُمَّكَ، ثُمَّ أُمَّكَ، ثُمَّ أَبَاكَ، ثُمَّ الْأَقْرَبَ فَأَلْأَقْرَبَ»

«Your mother, then your mother, then your mother, then your father, then those closest to you followed by those next closest to you.»

The Prophet ﷺ was also asked about what deeds would take one to Paradise and keep one far from Hell, and he answered:

«تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ»

«Worship Allāh and do not associate anything with Him, establish the prayer, pay the Zakah and keep the ties of kinship.» (Al-Bukhari and Muslim)

He was once asked about the maternal aunt and he said:

«إِنَّهَا بِمَنْزِلَةِ الْأُمِّ»

«She has the same status as the mother.» (Al-Bukhari and Muslim)

He ﷺ also said:

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّحِمِ صَدَقَةٌ وَصِلَةٌ»

«Giving charity to the poor is an act of charity. Giving charity to a relative is both an act of charity and an act of keeping the ties of kin.» (An-Nasa'i, Ibn Majah, and At-Tirmithi who said that it is Hasan)

Asma' bint Abu Bakr, may Allāh be pleased with her, asked Allāh's Messenger ﷺ whether she should keep ties of relationship with her mother, a polytheist, who came to visit her from Makkah. He said to her:

«تَتَمِّ صِلِي أُمَّكَ»

«Yes, maintain the ties of kinship with your mother.» (Al-Bukhari and Muslim)

Etiquette with Respect to One's Neighbors

A Muslim recognizes the rights that a neighbor has over his neighbors, as well as the etiquette that the neighbors must share with respect to one another. They must fulfill these completely. Allāh the Almighty has said in the Qur'an:

﴿وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ﴾

﴿And do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger...﴾ (4:36)

Allāh's Messenger ﷺ once said:

«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورُنِي»

«Jibril kept advising me concerning the neighbor to the point that I thought he would inherit (from his neighbor).» (Al-Bukhari and Muslim)

1. He should not harm his neighbor, neither by his action nor his speech. Allāh's Messenger ﷺ said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ»

«Whoever believes in Allāh and the Last Day should be generous to his neighbor.» (Al-Bukhari and Muslim)

There is also the following *Hadith*:

«وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ»

«By Allāh, he is not a believer, by Allāh, he is not a believer,»

It was said to him, "Who is that, O Allāh's Messenger?" He said:

«الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ»

«The one from whose affairs his neighbor is not safe.» (Al-Bukhari and Muslim)

When asked about a woman who fasted during the day and spent the night in prayer but she would harm her neighbors. Allāh's Messenger ﷺ said:

«هِيَ فِي النَّارِ»

«She is in the Hell-fire.» (Ahmad and Al-Hakim and its chain is Sahih)

2. One should demonstrate goodness towards one's neighbor by helping them when they seek help, assisting them if they seek assistance, and visiting them when they fall ill. One should congratulate them if something pleasing occurs to them, give them condolences upon misfortune, help them if they are in need. One should be the first to greet their neighbor, be kind in speech to them, be gentle in speech to their children, and guide them to what is best for their religion and worldly life. One should overlook their mistakes, not attempt to look into their private matters, not constrain them due to one's building or renovations or obstacles along the walkway, and not harm them by letting one's trash onto their property or in front of their household. All of those actions form part of the goodness that one is ordered to perform in Allāh's command quoted above:

﴿وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ﴾

«The neighbor who is near of kin, the neighbor who is a stranger...» (4:36)

And in the words of Allāh's Messenger ﷺ:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنِ إِلَىٰ جَارِهِ»

«Whoever believes in Allāh and the Last Day should do well to his neighbor.» (Al-Bukhari)

3. He should be generous to his neighbors by extending any type of kindness and goodness to them. As the Prophet ﷺ said:

«يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَخْفِرْنَ جَارَةً لِجَارَتِهَا وَلَوْ فَرَسَنَ شَاةً»

«O Muslim women, none of you should look down upon a gift she receives from a female neighbor, even if it be a meatless foot of a sheep.» (Al-Bukhari)

The Prophet ﷺ also said to Abu Dharr:

«يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرْقَةً فَأَكْثِرْ مَاءَهَا وَتَمَاهُذْ جِيرَانَكَ»

«O Abu Dharr, when you prepare stew, increase its water and deliver it to some of your neighbors.» (Al-Bukhari)

When 'A'ishah, may Allāh be pleased with her, told Allāh's Messenger ﷺ that she had two neighbors and wanted to know which of them to give a present to, he said:

«إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا»

«The one whose door is closest to yours.» (Agreed upon)

4. He should also show his neighbor respect and courtesy. He should not prevent him from putting wood on his wall. He should not sell or rent what is connected or close to his land unless he offers it to him first.

Allāh's Messenger ﷺ has alluded to this when he said:

«لَا يَمْتَعَنَّ أَحَدُكُمْ جَارَهُ أَنْ يَضَعَ خَشْبَةً فِي جِدَارِهِ»

«None of you should prevent his neighbor from putting wood on his wall.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«مَنْ كَانَ لَهُ جَارٌ فِي حَائِطٍ أَوْ شَرِيكٌ فَلَا يَبِعُهُ حَتَّى يَبْرِئَهُ عَلَيْهِ»

«Whoever has a neighbor sharing a garden or a partner should not sell it until he offers it to him first.» (Al-Hakim and he said that it is Sahih)

Two important points:

First: A Muslim knows whether he has treated his neighbors well or if he wronged them. When Allāh's Messenger ﷺ was asked about that, he said:

«إِذَا سَمِعْتَهُمْ يَقُولُونَ: قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتَهُمْ يَقُولُونَ! قَدْ أَسَأْتُ، فَقَدْ أَسَأْتُ»

«If you hear them saying, 'You have done well,' then you have done well. If you hear them saying, 'You have done evil,' then

you have done evil.^D (Ahmad with a good chain)

Second: If a Muslim is harmed by his neighbor, he should be patient as this will be a cause for the problem to end. A man came to Allāh's Messenger ﷺ to complain about his neighbor and he ﷺ told him to be patient. The third or fourth time he complained, Allāh's Messenger ﷺ told him to put his belongings in the path. He did so and when the people tried to pass by it, they would ask why he did that and he would say that his neighbor had harmed him. They would then curse that neighbor until the neighbor said to him, "Take your belongings back to your place as, by Allāh, I will not repeat what I have done." (Abu Dawud and others, and it is *Sahih*)

Etiquette and Rights of Muslims in General

A Muslim believes that his brother Muslim has certain rights and etiquette that one must fulfill. He must adhere to these matters and fulfill them for his brother Muslim. He believes that this is a form of worship of Allāh and a means of getting closer to Allāh. This is because it is Allāh who has laid down these rights and manners and obligated them upon Muslims in their behavior toward other Muslims. Therefore, the one who does them, no doubt, is obeying Allāh and is getting closer to Him.

These etiquette and rights include the following:

1. One should greet a Muslim when he meets him and before he speaks to him. This is done by saying:

«السَّلَامُ عَلَيْكُمْ»

As-Salaamu 'Alaykum

"Peace be upon you and the mercy of Allāh."

He shakes his hand and the other Muslim replies to his greeting:

«وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

Wa 'Alaykum As-Salaam wa Rahmatullaah wa

Barakaatuhu

“And upon you be peace, the mercy of Allāh and His blessings.”

This is in accord with Allāh’s statement:

﴿وَإِذَا حُيِّمُ بِمَجِبَةٍ فَجِبُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّهَا﴾

«And when you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.»
(4:86)

Allāh’s Messenger ﷺ said:

«يُسَلِّمُ الرَّابِّ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ»

«The one riding should greet the one walking. The one walking should greet the one sitting. And the smaller group should greet the larger group.» (Al-Bukhari and Muslim)

He ﷺ also said:

«إِنَّ الْمَلَائِكَةَ تَعَجَّبُ مِنَ الْمُسْلِمِ يَمُرُّ عَلَى الْمُسْلِمِ وَلَا يُسَلِّمُ عَلَيْهِ»

«The angels are shocked at a Muslim who passes by another Muslim and does not greet him.» (Al-Iraqi said, “I did not find any basis for it.”)

He ﷺ also said:

«وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفَتْ وَمَنْ لَمْ تَعْرِفْ»

«One should greet those people that he knows as well as those people that he does not know.» (Al-Bukhari and Muslim)

Allāh’s Messenger ﷺ stated:

«مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَتَفَرَّقَا»

«There are no two Muslims who meet and shake each other’s hand except that they are forgiven before they separate from each other.» (Abu Dawud, Ibn Majah, and At-Tirmithi)

In another *Hadith*, Allāh’s Messenger ﷺ stated:

«مَنْ بَدَأَ بِالْكَلَامِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ حَتَّى يَبْدَأَ بِالسَّلَامِ»

«If someone begins speaking before making the greetings, he

should not be responded to until he gives the proper greetings.»
(At-Tabarani, and Abu Nu'aym and there is a feeble narrator in its chain)

2. If the Muslim sneezes and then praises Allāh, one must respond by saying:

«يَرْحَمُكَ اللهُ»

Yarhamukallaah

“May Allāh have mercy on you.”

The one who sneezed then responds:

«يَغْفِرُ اللهُ لِي وَلَكَ»

Yaghfirullaahu Li wa Lakum

“May Allāh forgive me and you,” or:

«يَهْدِيكُمْ اللهُ وَيُضْلِحُ بِأَلْسِنَتِكُمْ»

Yahdikumullaahu wa Yuslihu Baallakum

“May Allāh guide you and set your affairs aright.”

Allāh’s Messenger ﷺ said:

«إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ لَهُ أَخُوهُ: يَرْحَمُكَ اللهُ، فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللهُ، فَلْيَقُلْ لَهُ: يَهْدِيكُمْ اللهُ وَيُضْلِحُ بِأَلْسِنَتِكُمْ»

«If one of you sneezes then his brother should say to him, ‘May Allāh have mercy on you.’ If his brother says, ‘May Allāh have mercy on you,’ he should say to him, ‘May Allāh guide you and set your affairs aright.’» (Al-Bukhari)

Abu Hurairah, may Allāh be pleased with him, said:

«كَانَ رَسُولُ اللهِ ﷺ إِذَا عَطَسَ وَضَعَ يَدَهُ أَوْ ثَوْبَهُ عَلَى فِيهِ، وَخَفَضَ بِهَا صَوْتَهُ»

«When the Prophet ﷺ would sneeze, he would put his hand or his clothing over his mouth and muffle the sound with it.»

(Abu Dawud and At-Tirmithi)

3. He should visit his brother when he falls ill and should ask Allāh the Almighty to cure him. This is based on the Prophet’s saying:

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ»

«The rights of a Muslim upon another Muslim are five: replying to his greeting, visiting the one who is ill, following the funeral procession, responding to his invitation and responding to him when he sneezes.» (Al-Bukhari and Muslim)

Al-Bara' bin 'Azib, may Allāh be pleased with him, said:

«أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِتْرَارِ الْمُتَمِسِّمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي وَإِفْسَاءِ السَّلَامِ»

«Allāh's Messenger ordered us to visit the ill, follow the funeral procession, respond to the one who sneezed, fulfill the oath for the one who made an oath, help the oppressed, respond to the one who is inviting and spread the salutations.» (Al-Bukhari)

Allāh's Messenger ﷺ also said:

«عُودُوا الْمَرِيضَ، وَأَطْعِمُوا الْجَائِعَ، وَفُكُّوا الْعَانِي - الْأَسِيرَ-»

«Visit the ill, feed the hungry and free the captive.» (Al-Bukhari and Muslim)

'A'ishah, may Allāh be pleased with her, stated that the Prophet ﷺ visited one of his family and wiped them with the right hand and said:

«اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ، اشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءَ لَا يُغَادِرُ سَقَمًا»

Allaahumma rabban-naasi adh-habil-baas. Ishfi antash-shaafi, laa shifaa'i illaa shifaa'uka shifaa'an laa yughaadiru saqmaa

«O Allāh, the Lord of mankind, remove the harm. Cure them, for You are the Curer and there is no cure except for Your cure, a cure that leaves no disease.» (Al-Bukhari and Muslim)

4. A Muslim should attend the funeral of his brother Muslim. This is based on the Prophet's saying:

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ ، وَعِيَادَةُ الْمَرِيضِ ، وَاتِّبَاعُ الْجَنَائِزِ ، وَإِجَابَةُ الدَّعْوَةِ»

«The rights of a Muslim upon another Muslim are five: replying to his greeting, visiting the one who is ill, following the funeral procession, responding to his invitation and responding to him when he sneezes.» (Al-Bukhari and Muslim)

5. He should fulfill his oath if he makes an oath upon him concerning something and there is nothing illegal in that oath. Therefore, the person should do whatever he has made an oath for his sake, so that he does not violate his oath. This is based on the statement of Al-Bara' bin 'Azib:

«أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِعِيَادَةِ الْمَرِيضِ ، وَاتِّبَاعِ الْجَنَائِزِ ، وَتَشْمِيتِ الْعَاطِسِ ، وَإِتْرَارِ الْمُقْسِمِ ، وَنَصْرِ الْمَظْلُومِ ، وَإِجَابَةِ الدَّاعِي ، وَإِفْشَاءِ السَّلَامِ»

«Allāh's Messenger ordered us to visit the ill, follow the funeral procession, respond to the one who sneezed, fulfill the oath for the one who made an oath, help the oppressed, respond to the one who is inviting and spread the salutations.» (Al-Bukhari)

6. He must give him sincere advice whenever he asks for advice concerning any matter or affair. That is, he should make it clear to him what he sees is the good or correct approach. This is based on the Prophet's words:

«إِذَا اسْتَنْصَحَ أَحَدُكُمْ أَخَاهُ فَلْيَنْصَحْ لَهُ»

«If your brother seeks your sincere advice, give him sincere advice.» (Al-Bukhari)

The Prophet ﷺ also said:

«الْدِّينُ النَّصِيحَةُ»

«The religion is sincere advice.» He was asked, "To whom?" He replied:

«لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

«To Allāh, His Book, His Messenger, the leaders of the

Muslims and their masses) (Muslim)

Any particular Muslim is a member of the general masses.

7. He must love for his brother what he loves for himself and dislike for his brother what he dislikes for himself. The Prophet ﷺ said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ، وَيَكْرَهُ لَهُ مَا يَكْرَهُ لِنَفْسِهِ»

«None of you truly believes until he loves for his brother what he loves for himself and he dislikes for him what he dislikes for himself.» (Al-Bukhari and Muslim, “and he dislikes” is with Ahmad)

Allāh’s Messenger ﷺ also said:

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عَضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى»

«The similitude of the believers in their love, mercy and compassion toward one another is like that of a body, if one limb is in pain, the rest of the body suffers sleeplessness and fever.» (Al-Bukhari and Muslim)

He ﷺ also said:

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بِنَفْسِهِ بَعْضُهُ بَعْضًا»

«A believer with respect to another believer is like a building, one part strengthens and reinforces the other.» (Al-Bukhari and Muslim)

8. He must support him and may not leave him to fend for himself in any situation in which he needs his support and help. Allāh’s Messenger ﷺ said:

«انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

«Help your brother (whether he be) the oppressor or the oppressed.»

Allāh’s Messenger ﷺ was asked, How can we help him when he is the oppressor? He answered:

«تَأْخُذُ فَوْقَ يَدَيْهِ، بَعَمَتِي تَحْجُرُهُ عَنِ الظُّلْمِ وَتَحُولُ بَيْنَهُ وَبَيْنَ فِعْلِهِ، فَذَلِكَ نَصْرُكَ لَهُ»

«Keep him from his oppression. That is how one helps him.»

(Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ»

«A Muslim is a brother to another Muslim, he does not wrong him, forsake him or scorn him.» (Muslim)

Allāh's Messenger ﷺ also said:

«مَا مِنْ أَمْرٍ مِنْ مُسْلِمٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَهَكُ فِيهِ عِرْضُهُ، وَتُسْتَحَلُّ فِيهِ حُرْمَتُهُ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نَصْرَهُ، وَمَا مِنْ أَمْرٍ خَذَلَ مُسْلِمًا فِي مَوْطِنٍ تُنْتَهَكُ فِيهِ حُرْمَتُهُ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْضِعٍ يُحِبُّ فِيهِ نَصْرَهُ»

«No Muslim defends another Muslim in a place where his honor is being disregarded and what is not allowed to be done towards him is being done except that Allāh will then defend that Muslim in a place in which he loves to be defended. And no Muslim forsakes another Muslim when his honor is being violated except that Allāh will also forsake him at a time in which he would love to be helped.» (Ahmad and there is some feebleness in its chain)

Allāh's Messenger ﷺ also said:

«مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ»

«Whoever defends his brother's honor will have Allāh turn his face away from the Hell-fire on the Day of Resurrection.»

9. He should not afflict him with anything harmful or disliked by him. This is because Allāh's Messenger ﷺ said:

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ»

«All of the Muslim is sacred to the Muslim; his life, his wealth and his honor.» (Muslim)

He ﷺ also said:

«لَا يَجِلُّ لِمُسْلِمٍ أَنْ يُرَوْعَ مُسْلِمًا»

«It is not allowed for a Muslim to scare another Muslim.» (Ahmad and Abu Dawud and it is Sahih)

And he ﷺ said:

«لَا يَجِلُّ لِمُسْلِمٍ أَنْ يُشِيرَ إِلَى أَخِيهِ بِنَظْرَةٍ تُؤْذِيهِ»

«It is not allowed for a Muslim to point to his brother with a look that harms him.» (Ahmad, and there is some feebleness in its chain)

The Prophet ﷺ also stated:

«إِنَّ اللَّهَ يَكْرَهُ أَدَى الْمُؤْمِنِينَ»

«Allāh dislikes for believers to be harmed.» (Ahmad with a good chain)

Allāh's Messenger ﷺ also said:

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

«A Muslim is the one from whose tongue and hand the Muslims are safe.» (Al-Bukhari and Muslim)

And:

«الْمُؤْمِنُ مَنْ أَيْمَنَهُ الْمُؤْمِنُونَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ»

«A believer is one from whom the believers' lives and wealth are secure.» (Ahmad, At-Tirmithi and Al-Hakim, and it is Sahih)

10. A Muslim should be humble toward his brother and never be arrogant toward him. He also should not make him stand from a permissible place in order to take his seat. Allāh the Almighty has said:

﴿وَلَا تُصَيِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

«And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not an arrogant boaster.» (31:18)

Allāh's Messenger ﷺ stated:

«إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ»

«Allāh revealed to me that people should be humble with one another to the-point that none boasts over another.» (Abu Dawud and Ibn Majah and it is Sahih)

Allāh's Messenger ﷺ also said:

«مَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ تَعَالَى»

«No one is humble for the sake of Allāh except that Allāh raises him (in status and virtue).»

It is well-known that Allāh's Messenger ﷺ was humble towards every Muslim although he was the leader of the Messengers. Furthermore, he would not be too proud to walk with and meet the needs of a widow or indigent. He stated:

«اللَّهُمَّ أَحْيِنِي مِسْكِينًا، وَأَمِتْنِي مِسْكِينًا، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ»

Allaahumma aheeni miskeenan wa amitnee miskeenan wahshurnee fee zumratil-masaakeen

«O Allāh, give me life as a poor person, give me death as a poor person, and resurrect me in the gathering of the poor.»

(Ibn Majah and Ahmad)

Allāh's Messenger ﷺ also said:

«لَا يُقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَوَسَّعُوا وَتَنَسَّحُوا»

«None of you should make a man stand up from his place of sitting and then take his seat. Instead, he should spread out and make room (for everyone).» (Al-Bukhari and Muslim)

11. A Muslim should not boycott another for more than three days. This is based on the Prophet's statement:

«لَا يَجِلُّ لِلْمُسْلِمِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ»

«It is not allowed for a Muslim to boycott his brother for more than three days, when they meet each other, each one turns away from the other. The best of them is the one who begins with the greeting (of Salam).» (Al-Bukhari and Muslim)

He ﷺ also said:

«وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

«Do not avoid one another; but be brethren servants of Allāh.»

(Al-Bukhari and Muslim)

Avoiding is a type of boycotting, where each Muslim gives his back to the other and avoids him.

12. A Muslim should not backbite, scorn, insult or ridicule another. Nor should he call another by offensive nicknames or spread evil tales about him. This is based on Allāh's speech:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا أَخْبِيئُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّكُم بِبَعْضِ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾

﴿O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).﴾ (49:12)

Allāh has also said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُوا قَوْمًا مِّن قَوْمٍ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا يُسَاءَ مِن نِّسَاءٍ ءَن عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الِإِثْمُ الَّفُسُوقُ بَعْدَ الِإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُم الظَّالِمُونَ﴾

﴿O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another; nor insult one another by nicknames. How bad is it to insult one's brother after having faith. And whosoever does not repent, then such are indeed wrongdoers.﴾ (49:11)

(The following *Hadiths* are very relevant):

Allāh's Messenger ﷺ said:

«تَذَرُونَ مَا الِغَيْبَةُ؟»

«Do you know what backbiting is?»

They (the Companions) said, "Allāh and His Messenger know best." He ﷺ said:

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

«It is to mention something about your brother that he

dislikes.»

They said, "Even if what is said is truly found in that brother?" He ﷺ said:

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ»

«If what you said is truly found in him, you have backbitten him. If it is not truly found in him, then you have slandered him.» (Muslim)

During the Farewell pilgrimage, Allāh's Messenger ﷺ stated:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ»

«Verily, it is forbidden for you to transgress against your (brothers) lives, wealth and honor.» (Muslim)

Allāh's Messenger ﷺ also said:

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ»

«All of the Muslim is sacred to the Muslim; his life, his wealth and his honor.» (Muslim)

And:

«يَحْسِبُ امْرِئٌ مِنَ الشَّرِّ أَنْ يَخْفِرَ أَخَاهُ الْمُسْلِمَ»

«It is enough evil for a man that he degrades his Muslim brother.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also stated:

«لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ»

«The tale spreader shall not enter Paradise.» (An-Nasa'i)

13. A Muslim should not revile another, dead or alive, without due right. This is based on the Prophet's statement:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

«Abusing a Muslim is wickedness and fighting against him is Kufr (i.e. very grave and great sin).» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«لَا يَزِمِي رَجُلٌ رَجُلًا بِالْفِسْقِ أَوْ الْكُفْرِ إِلَّا ارْتَدَّ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ»

«A person does not cast any person with wickedness or unbelief except that it returns to him if it was not becoming of his companion (whom he labeled such).»

He ﷺ also said:

«الْمُتَسَابَانِ مَا قَالَا، فَعَلَى الْبَادِي مِنْهُمَا حَتَّى يَعْتَدِيَ الْمَظْلُومُ»

«When two people revile each other, the blame is on the one who began the charges, as long as the one wronged does not go beyond what is proper.» (Muslim)

Allāh's Messenger ﷺ also said:

«لَا تَسُبُّوا الْأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَنْصَرُوا إِلَى مَا قَدَّمُوا»

«Do not abuse the dead, for they have reached the result of the (deeds) they put forth.» (Al-Bukhari)

Allāh's Messenger ﷺ also said:

«مِنَ الْكِبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ»

«Reviling one's parents is one of the great sins.»

It was said, "Does anyone revile his parents?" He said,

«نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ»

«Yes, a person reviles a man's father and then that man reviles his father and reviles his mother and then he reviles his mother.» (Al-Bukhari and Muslim)

14. A Muslim should not be envious towards another Muslim, nor should he have bad thoughts about him, have hatred for him or spy upon him. Allāh has said in the Qur'an:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا جَسْمُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا﴾

«O you who believe! Avoid much suspicion, indeed some suspicion is sinful. And spy not on one another, nor backbite one another.» (49:12)

And:

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا﴾

﴿Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people...﴾
(24:12)

Allāh's Messenger ﷺ also said:

«لَا تَحَاسَدُوا، وَلَا تَنَاجَسُوا، وَلَا تَبَاغَضُوا، وَلَا تَنَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

«Do not envy one another. Do not hate one another. Do not look for each others' faults. Do not inflate prices against each other. And be brethren, O servants of Allāh.» (Muslim)

Allāh's Messenger ﷺ also said:

«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

«Avoid suspicion for suspicion is the falsest of speech.» (Al-Bukhari)

15. A Muslim should also not deceive or cheat his brother Muslim. Allāh has said:

﴿وَالَّذِينَ يُؤْذِرُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَكُمْ وَإِنَّمَا تُبِيحُوا﴾

﴿And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.﴾ (33:58)

Allāh also says:

﴿وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِنَّمَا تُبِيحُوا﴾

﴿And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and manifest sin.﴾ (4:112)

Allāh's Messenger ﷺ said:

«مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ وَمَنْ عَشَّنَا فَلَيْسَ مِنَّا»

«Whoever carries weapons against us or cheats us is not one of us.» (Muslim)

He ﷺ also said:

«مَنْ بَايَعْتَ فَقُلْ: لَا خِلَابَةَ»

«Whoever buys something should say (to the seller), 'No cheating.'» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ»

«If Allāh puts any servant (human) in charge of a people and at the time of his death he was deceiving or cheating those over whom he was in charge, Allāh will forbid Paradise for him.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«مَنْ خَبَّبَ زَوْجَةَ امْرِئٍ أَوْ مَمْلُوكَهُ فَلَيْسَ مِنَّا»

«Whoever contrives to make a man's wife or slave-woman act lewdly is not from us.» (Abu Dawud)

16. A Muslim should not double-cross his Muslim brother, nor should he belie him or delay in repaying a debt he owes him. Allāh the Almighty has said in the Qur'an:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

﴿O believers! Fulfill (your) obligations.﴾ (5:1)

Allāh described the pious as:

﴿وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا﴾

﴿(Those) who fulfill their covenant when they make it...﴾ (2:177)

Allāh also said:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

﴿And fulfill (every) covenant. Verily, the covenant, will be questioned about.﴾ (17:34)

Allāh's Messenger ﷺ said:

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُتَاقِفًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خِصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنَ التَّفَاقِي حَتَّى يَدْعَهَا: إِذَا الْوُثْمَانَ خَانَ، وَإِذَا حَدَّثَ كَذَبًا، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«There are four characteristics, if a person possesses all of them, he is a pure hypocrite. If a person possesses one of them, then he possesses a characteristic of hypocrisy until he abandons that characteristic. (The four are :) when he makes a pact, he acts treacherously; when he speaks, he lies; when he promises, he breaks his promise; and when he disputes, he goes beyond what is proper behavior.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«قَالَ اللهُ تَعَالَى: ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ، رَجُلٌ أُعْطِيَ بِي ثُمَّ عَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ»

«Allāh has said, 'There are three people for whom I will be an adversary on the Day of Resurrection: A man who is entrusted with something then he is disloyal, a man who sells a free man and devours what he got for his price, and a man who hires another man and gets work from him but he does not give him his wages.'» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتَّبِعْ»

«Delaying in repayment by one who has the means is a type of wrongdoing. And if one of you is referred to a man of means, he should accept it.» (Al-Bukhari and Muslim)

17. A Muslim must treat his brother in a good way, he should do good things for him and keep him away from harm. When he meets him, he should have a smiling face. He should accept the good things from his brother and forgive his evil deeds. He should not bear his brother with more than that which he is capable. He also should not seek knowledge from an ignorant person nor should he expect eloquence from one who is incapable in speech.

Allāh the Almighty has said:

﴿حُدِّ الْمَعْرَ وَأَمْرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْبُهْلَانِ﴾

«Show forgiveness, enjoin what is good, and turn away from the foolish.» (7:199)

Allāh's Messenger ﷺ said:

«اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

«Fear Allāh wherever you are. And follow up an evil deed with a good deed, it will erase it. And behave towards the people with a good behavior.» (Al-Hakim, and At-Tirmithi who said it is *Hasan*)

18. A Muslim must show his fellow Muslim the required respect if he is elderly and he must show compassion for him if he is young. Allāh's Messenger ﷺ stated:

«لَيْسَ مِنَّا مَنْ لَمْ يُوقِرْ كِبِيرَنَا، وَيَرْحَمِ صَغِيرَنَا»

«The one who does not show respect to our elderly or mercy for our young is not from among us.» (Abu Dawud, and At-Tirmithi who said it is *Hasan*)

Allāh's Messenger ﷺ also said:

«مِنْ إِجْلَالِ اللَّهِ إِكْرَامُ ذِي الشَّيْبَةِ الْمُسْلِمِ»

«(Verily,) part of glorifying Allāh is to show respect to the gray-haired Muslims (i.e., the elderly).» (Abu Dawud with a *Hasan* chain)

He ﷺ also said:

«كَبِرُ كَبْرًا»

«The older, the older!» Meaning to begin with the older people.

It is also known that the people would bring their young children to Allāh's Messenger ﷺ in order to invoke blessings for them and to name them. They would put them on his lap. Indeed, sometimes a small child would even urinate while sitting on the Prophet's lap. It is also narrated that when Allāh's Messenger ﷺ would return from a journey, the young children would greet him. He would stop to meet them and have them raised up to him. They would be in front of him and behind him. He even ordered his Companions to carry some of them out of his mercy for young children.

19. A Muslim must treat his Muslim brother in a just

manner, give him his full rights, and deal with him in the way that he would like to be dealt with.

Allāh's Messenger ﷺ said:

«لَا يَسْتَكْمِلُ الْعَبْدُ الْإِيمَانَ حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ: الْإِنْفَاقُ مِنَ الْإِفْتَارِ،
وَالْإِنصَافُ مِنْ نَفْسِهِ، وَبَذْلُ السَّلَامِ»

«A slave does not have complete faith until he possesses three characteristics: giving while in a state of poverty, giving full rights to others and spreading the greetings.» (Ahmad)

Allāh's Messenger ﷺ also said:

«مَنْ سَرَّهُ أَنْ يَرْخَرَخَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَلْيُؤْتِ إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ»

«Whoever likes to be saved from the Hell-fire and admitted to Paradise should reach his destined time of death while he testifies that there is none worthy of worship except Allāh and that Muhammad is His servant and Messenger, and he gives to the people what he likes for them to give to him.» (Al-Khara'iti)

20. A Muslim must pardon his brother's slips and conceal his private matters. He also should not eavesdrop, intentionally or unintentionally, on others' speech. Allāh the Almighty says:

﴿فَاعْفُ عَنَّهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

«So forgive them, and overlook (their misdeeds). Verily, Allāh loves good-doers.» (5:13)

Allāh has also said:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَتَيْتُ بِهِ بِالْمَعْرُوفِ وَأَدَّاهُ إِلَيْهِ بِإِحْسَانٍ﴾

«But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness, and payment of the blood money to the heir should be made in fairness.» (2:178)

Allāh also says:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

«Whoever forgives and makes reconciliation, his reward is with Allāh.» (42:40)

He, the Exalted, has also said:

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا يُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ﴾

«Let them pardon and forgive. Do you not love that Allāh should forgive you?» (24:22)

In another verse Allāh the Almighty states:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
وَالْآخِرَةِ﴾

«Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter.» (24:19)

Allāh's Messenger ﷺ stated:

«مَا زَادَ اللَّهُ عَبْدًا يُعْفُو إِلَّا عِزًّا»

«Allāh adds honor to the one who forgives.» (Muslim)

And:

«وَأَنْ تَعْفُو عَمَّن ظَلَمَكَ»

«You should overlook the one who wrongs you.» (Ahmad)

Allāh's Messenger ﷺ also said:

«لَا يَسْتُرُّ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ»

«No servant conceals another servant in this world except that Allāh conceals (his faults) on the Day of Resurrection» (Muslim)

Allāh's Messenger ﷺ also said:

«يَا مَعْشَرَ مَنْ ءَامَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ فِي قَلْبِهِ لَا تَقْتَابُوا الْمُسْلِمِينَ، وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ يَتَّبِعْ عَوْرَةَ أَخِيهِ الْمُسْلِمِ يَتَّبِعْ اللَّهُ عَوْرَتَهُ، يَفْضَحْهُ وَلَوْ كَانَ فِي جَوْفِ بَيْتِهِ»

«O gathering of people who believe with their tongues but in whose heart faith has not entered, do not backbite the Muslims and do not seek their private matters. Whoever seeks the

private matter of his brother Muslim, Allāh will follow up his private matter and expose it even if it is in the innermost portion of his house.» [At-Tirmithi (Hasan)]

And:

«مَنْ اسْتَمَعَ لِحَبْرٍ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنِهِ الْآنُكَ يَوْمَ الْقِيَامَةِ»

«Whoever listens to the statement of a people and they dislike him, shall have lead poured into his ear on the Day of Resurrection.» (Al-Bukhari)

21. A Muslim should help his brother if he is in need of his help and he should intercede on his behalf to fulfill his needs if he has the ability to do so. This is based on Allāh's statement:

﴿وَتَسَاوُوا عَلَى الْبِرِّ وَالْتَقْوَىٰ﴾

«Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety).» (5:2)

Allāh the Almighty also says:

﴿مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا﴾

«Whosoever intercedes for a good cause, will have the reward thereof.» (4:85)

Allāh's Messenger ﷺ said:

«مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

«Whoever rescues a Muslim from a distress of the distresses of this world, Allāh will rescue him from a distress of the distresses of the Day of Resurrection. For whoever makes things easy for one in hardship, Allāh will make this world and the Hereafter easy. Whoever conceals (the faults of a brother), Allāh will conceal his faults in this world and the Hereafter. Allāh helps a servant as long as the servant is helping his brother.» (Muslim)

Allāh's Messenger ﷺ also said:

«اشْفَعُوا تُوَجَّرُوا وَيُقْضَىٰ اللَّهُ عَلَىٰ لِسَانِ نَبِيِّ ﷺ مَا شَاءَ»

«Intercede on each other's behalf and you shall be rewarded. Allāh decrees upon the tongue of His Prophet what He wills.»
(Al-Bukhari and Muslim)

22. A Muslim should give his brother refuge if he asks him for the sake of Allāh and he should give him if he asks him by Allāh. He should respond to the good that the other does to him by similar good deeds or he should pray for him. Allāh's Messenger ﷺ said:

«مَنْ اسْتَعَاذَكُمْ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ بِهِ فَادْعُوا لَهُ حَتَّىٰ تَرَوْا أَنَّكُمْ قَدْ كَفَّائْتُمُوهُ»

«Give protection to the one who seeks your protection for the sake of Allāh. If a person asks you by Allāh, you should give to him. If someone invites you, you should respond to him. If someone does some good to you, you should respond in a similar fashion. If you are not able to respond in a similar fashion, you should pray for them until you feel that you have met what they have done.» (Ahmad, Abu Dawud, An-Nasa'i, Al-Hakim and its chain is Hasan)

Etiquette with the Disbelievers

A Muslim believes that all of the other religions and ways of life are false. Their adherents are all disbelievers. Only the religion of Islam is the true religion. Only the adherents of Islam are believers and Muslims.

This is based on Allāh's statements:

﴿إِنَّ الْدِينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

«Truly, the religion with Allāh is only Islam.» (3:19)

And:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿١٠٥﴾﴾

﴿And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾ (3:85)

And he said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

﴿This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.﴾ (5:3)

From these truthful divine statements from Allāh, a Muslim recognizes that all of the religions from before Islam are abrogated by Islam and that Islam is the religion for all of humanity. Allāh will not accept any other religion from anyone. He also will not be pleased with any other way of life or law. Therefore, a Muslim understands that whoever does not submit to Allāh in Islam is a disbeliever.

Therefore, the following etiquette are a must upon him:

1. A Muslim cannot accept or be pleased with the unbelief of the disbelievers. Approving of *Kufr* (disbelief) is a form of *Kufr* in itself.
2. He should hate the disbeliever because of Allāh's hatred for him. This is because love must be for the sake of Allāh as well as hatred. As long as Allāh hates him for his *Kufr*, a Muslim must also hate him because of Allāh's hatred for him.
3. A Muslim cannot give his loyalty or love to a non-Muslim.

Allāh has said:

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ﴾

﴿Let not the believers take the disbelievers as Awliya' (supporters, helpers) instead of the believers﴾ (3:28)

Allāh the Almighty said:

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾

﴿You (O Muhammad) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad), even though they were their fathers or their sons or their brothers or their kindred (people).﴾ (58:22)

4. A Muslim, though, must also be just and righteous and do good to disbeliever, as long as he is not from those people who are openly fighting Islam.

Allāh has said in the Qur'an:

﴿لَا يَنْهَىٰ اللَّهُ عَنِ الْإِيمَانِ لَمَّا يُؤْمِنُوا فِي الْإِيمَانِ وَلَا يَرْجِعُكُم مِّن دِينِكُمْ أَنْ تَبَرُّوهُمُ وَتُقْسَطُوا إِلَيْهِمْ إِنْ اللَّهُ يَحِبُّ الْمُقْسِطِينَ ﴿٨﴾﴾

﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you from your homes. Verily, Allāh loves those who deal with equity.﴾ (60:8)

This noble verse has allowed dealing justly and doing well to disbelievers, the only exception is that those non-Muslims who fought against Islam and Muslims. That latter group is to be dealt with in a special way with their own particular rulings.

5. A Muslim should have mercy for disbelievers, a type of general compassion for all of mankind. He should feed him if he is very hungry or give him water if he is thirsty. He may give him medicine if he is ill, to save him from his destruction. He should also keep him from being harmed. This is based on the Prophet's ﷺ statement:

«ارْحَمِ مَنْ فِي الْأَرْضِ يَرْحَمَكَ مَنْ فِي السَّمَاءِ»

«Have mercy toward those on the earth and the One in the heavens will have mercy on you. » (At-Tabarani)

Allāh's Messenger ﷺ said:

«فِي كُلِّ ذِي كَبِدٍ رَطْبِيَةٌ أَجْرٌ»

«There is a reward for (serving) everything with a moist liver (that is, every living creature).» (Al-Bukhari and Muslim)

6. A Muslim may not harm a non-Muslim, who is not fighting against Islam, with respect to his wealth, blood or honor. A *Hadith* states:

«يَقُولُ اللهُ تَعَالَى: يَا عِبَادِيَ إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا»

«Allāh has said, 'O My servants, I have forbidden oppression for Myself and have made it forbidden among you. Therefore, do not commit oppression.'» (Muslim)

The Prophet ﷺ also said:

«مَنْ آذَى ذِمِّيًّا فَأَنَا حَضْمُهُ يَوْمَ الْقِيَامَةِ»

«Whoever harms a non-Muslim citizen (of the Islamic State), then I will be his opponent on the Day of Resurrection.»
(Recorded by Al-Khattib and it is weak)

7. It is permissible for a Muslim to give gifts to a non-Muslim and to accept their gifts. He may also eat their food if the person is from the People of the Book or, in other words, a Jew or Christian. This is based on the verse:

﴿وَلَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ﴾

﴿The food (slaughtered animals) of the People of the Book is permissible for you.﴾ (5:5)

Furthermore, it is confirmed that Allāh's Messenger ﷺ was invited to eat the food of a Jew in Al-Madinah and he responded to the invitation and ate from their food.

8. It is not allowed for a non-Muslim male to marry a believing woman but it is allowed for a man to marry a woman from the People of the Book. Allāh has categorically denied the permissibility of a believing woman marrying any of the disbelievers in the verse:

﴿لَا مِنْ حِلٍّ لَمَنْ وَلَا مِمَّنْ يَحِلُّونَ لَهُنَّ﴾

﴿They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴾ (60:10)

Allāh also says:

﴿وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا﴾

﴿And give not (your daughters) in marriage to idolaters until they believe (in Allāh alone).﴾ (2:221)

Allāh has stated, concerning the permissibility of a Muslim man marrying a woman from the People of the Book:

﴿وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتَهُنَّ أَجُورَهُنَّ مُحْصِينَ غَيْرَ مُسْفَحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ﴾

﴿(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time, when you have given their due (Mahr), desiring chastity not committing illegal sexual intercourse, nor taking them as girl-friends.﴾ (5:5)

9. If a non-Muslim sneezes and says praises to Allāh, the Muslim should respond by saying:

﴿يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالِكُمْ﴾

Yahdikumullaahu wa yuslihu baalakum

«May Allāh guide you and set your affairs aright.»

The Jews would sneeze in front of Allāh's Messenger ﷺ hoping that he would say to them: "May Allāh have mercy on you," but he would only say: "May Allāh guide you and set your affairs aright."

10. A Muslim must not be the first to greet a non-Muslim with the greeting of peace. If they should greet him, the Muslim should say, "And upon you too." This is based on the Allāh's Messenger ﷺ statement:

﴿إِذَا سَلَّمَ عَلَيْكُمْ أَهْلَ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ﴾

«If the People of the Book greet you with the greetings of peace, then say to them, 'And upon you too.'» (Al-Bukhari and Muslim)

11. When walking along a path, the Muslim should make the non-Muslims walk along a narrow portion of the path. This is based on the statement of Allāh's Messenger ﷺ:

«لَا تَبْدُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ، فَإِذَا لَقَيْتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ»

«Do not be the first to greet a Jew or Christian. If you meet one of them along the path, force them to a narrow portion.»
(Muslim)

12. A Muslim must be different from a non-Muslim and not imitate him, unless it be a case of necessity. For example, he should let his beard grow since the non-Muslim shaves it.

The Muslim should dye his beard since the non-Muslim does not. The Muslim should also differ from the non-Muslims in their dress, such as their cap. Allāh's Messenger ﷺ said:

«وَمَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

«Whoever imitates a people is one of them.» (Abu Dawud)

Allāh's Messenger ﷺ has also said:

«خَالِفُوا الْمُشْرِكِينَ، أَغْفُوا اللَّحَى، وَفُصُوا الشَّوَارِبَ»

«Differ from the polytheists. Let your beards grow and trim your mustaches.» (Al-Bukhari and Muslim)

He ﷺ also said:

«إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالِفُوهُمْ»

«The Jews and Christians do not dye (their hair and beards) so you should differ from them (on that matter).» (Al-Bukhari)

This refers to dying one's beard or hair yellow or red. However, Allāh's Messenger ﷺ prohibited dying the hair black, in his statement:

«غَيِّرُوا هَذَا - الشَّعْرَ الْأَبْيَضَ - وَاجْتَنِبُوا السَّوَادَ»

«Change that the gray hair but avoid black (dye).» (Muslim)

Etiquette with Respect to Animals

A Muslim considers most animals to be respectable creatures. He shows mercy to them due to the mercy of

Allāh for them. He also adheres to the following manners with respect to them:

1. A Muslim feeds or gives water to an animal if he finds it hungry or thirsty. This is based on the Messenger's statement:

«فِي كُلِّ ذَاتِ كَبِدٍ حَرِّىٌّ أَجْرٌ»

«There is a reward for (serving) everything with a moist liver (that is, every living creature).» (Ibn Majah and Ahmad)

Another Hadith states:

«مَنْ لَا يَرْحَمُ لَا يُرْحَمُ»

«Whoever does not show mercy will not be shown mercy.» (Al-Bukhari and Muslim)

He ﷺ also said:

«ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ»

«Have mercy toward those on the earth and the one in the heavens will have mercy on you.»

2. A Muslim should have compassion and mercy towards animals. This is based on the Prophet's example. When he saw some people using a live animal for archery target practice, he said:

«لَعَنَ اللَّهُ مَنِ اتَّخَذَ شَيْئًا فِيهِ رُوحٌ غَرَضًا»

«May Allāh curse the one who uses any creature with a soul as a target.» (Muslim)

The Prophet ﷺ also prohibited tying down animals to kill them. Once a bird was distressed because someone had taken its young from her nest. Allāh's Messenger ﷺ then said:

«مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا»

«Who has distressed this one because of its baby? Return its baby to her.» (Abu-Dawud with a Sahih chain)

3. The Muslim must also put the animal at ease when he is about to slaughter it. Allāh's Messenger ﷺ has said:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَخْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَخْسِنُوا الذَّبْحَ، وَلْيُرِخْ أَحَدُكُمْ ذَبِيحَتَهُ، وَلْيَجِدْ شَفْرَتَهُ»

«Verily, Allāh has prescribed excellence in all things. Thus, if you kill, kill in a good manner. If you slaughter, slaughter in a good manner. Each of you should sharpen his blade and spare suffering to the animal he is slaughtering.» (Muslim)

4. A Muslim should never torture an animal by any means of torture, such as starving it, beating it, making it carry more than it can handle, mutilating it or burning it with a fire. Allāh's Messenger ﷺ once said:

«دَخَلَتِ امْرَأَةٌ النَّارَ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، فَلَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنَ خَشَاشِ الْأَرْضِ»

«A woman entered the Hell-fire because of a cat that she tied down. She neither fed it nor let it free to eat the insects of the earth until it died.» (Al-Bukhari)

Allāh's Messenger ﷺ passed by an ant hill that had been burnt to the ground and he said:

«إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ»

«It is not becoming that anyone should punish by fire except the Lord of the Fire.» (Abu Dawud and it is Sahih)

5. It is permissible to kill harmful animals, such as vicious dogs, wolves, snakes, scorpions and rats. This is based on the Prophet's statement:

«خَمْسٌ فَوَاسِقٌ تُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحَيَّةُ وَالْعُرَابُ الْأَبْقَعُ وَالْقَارَةُ وَالْكَلْبُ الْعَقُورُ وَالْحُدْيَا»

«Five Fawasiq (noxious or harmful animals) are to be killed while one is not in the state of Ihram or while one is in a state of Ihram: the snake, the speckled raven that has whiteness either on its back or stomach, the rat, the vicious dog and the kite.» (Muslim)

It is also confirmed from Allāh's Messenger ﷺ that he cursed and killed the scorpion. (Al-Bayhaqi)

6. It is allowed to brand grazing animals on their ears for some overriding need. The Prophet ﷺ was seen branding, by his own hand, the camels given in charity. As for other than camels, sheep, goats and cows, it is not allowed to brand them. The Prophet ﷺ saw a donkey branded on his face and said:

«لَعَنَ اللَّهُ مَنْ وَسَمَ هَذَا فِي وَجْهِهِ»

«May Allāh curse the one who branded that one on his face.»

(Muslim)

7. One must recognize the right of Allāh the Almighty with his animals by paying the *Zakah* due on them if they are among the animals one must pay *Zakah* on.

8. One must not become so preoccupied with animals or playing with them that one disobeys Allāh or does not remember Allāh properly. Allāh the Almighty has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ﴾

«O you who believe! Let not your properties or your children divert you from the remembrance of Allāh.» (63:9)

Allāh's Messenger ﷺ stated concerning horses:

«الْخَيْلُ ثَلَاثَةٌ: هُنَّ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي هِيَ لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ طِيلَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرُّوضَةِ كَانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا فَاسْتَنْتَّ شَرْقًا أَوْ شَرْقَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاتُهَا حَسَنَاتٍ لَهُ، وَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَعْنِيًا وَتَعَمُّقًا وَلَمْ يَسْخَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فِيهِ لَه سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِبَاءً وَنِوَاءً فِيهِ عَلَيْهِ وِزْرٌ»

«A horse may be kept for one of three reasons. For one man, it may be a source of reward, for another it may be a source of shelter and for yet another it may be a sinful burden. As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allāh's cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat will be regarded as good rewarding deeds

(for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered among his good deeds. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following forbidden means. But a horse is a sinful burden for him who keeps it out of pretense and show and with the intention of harming Muslims.>) (Al-Bukhari)

These are, in general, the etiquette that a Muslim should adhere to with respect to animals, out of obedience to Allāh the Almighty and His Messenger ﷺ and out of awareness of what the *Shari'ah* of Islam has ordered him, the *Shari'ah* of mercy and the *Shari'ah* of general goodness for all creatures, be they human or animal.



Etiquette of the Special Brotherhood for the Sake of Allāh - Loving and Hating for His Sake

A Muslim, as ordered by his belief in Allāh, does not love anyone he loves except for the sake of Allāh the Almighty and he does not hate anyone he hates except for the sake of Allāh. This is because he does not love anything except what Allāh the Almighty loves and His Messenger ﷺ loves. Similarly, he does not hate anything except what Allāh hates and His Messenger ﷺ hates. Therefore, if Allāh or and His Messenger love something, he loves it. If Allāh or and His Messenger hate something, he hates it. The evidence for this is in Allāh's Messenger's statement:

«مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ»

«Whoever loves for the sake of Allāh, hates for the sake of Allāh, gives for the sake of Allāh and withholds for the sake of Allāh has completed his faith.» (Abu Dawud)

Based on that, a Muslim loves and has loyalty for all of Allāh's righteous worshippers. Similarly, all evil humans who go against Allāh and His Messenger's commands are hated and opposed by a Muslim. However, that does not mean that a Muslim may not have specific brethren for which he has even a closer relationship and even more love. The Prophet ﷺ exhorted people to take such close friends and brethren in his statement:

«الْمُؤْمِنُ إِذَا مَالَوْفٌ، وَلَا خَيْرَ فِيمَنْ لَا يَأْتِفُ وَلَا يُؤْتَفُ»

«A believer is friendly. And there is no good in one who is neither friendly nor treated in a friendly manner.» (Ahmad, At-Tabarani, Al-Hakim and it is *Sahih*)

Allāh's Messenger ﷺ also said:

«إِنَّ حَوْلَ الْعَرْشِ مَنَابِرَ مِنْ نُورٍ عَلَيْهَا قَوْمٌ لِيَاسُهُمْ نُورٌ، وَوُجُوهُهُمْ نُورٌ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغِطُّهُمْ النَّبِيُّونَ وَالشُّهَدَاءُ»

«Around the Throne (of Allāh) there are pulpits of light surrounded by people whose clothing is light and whose faces are light. They are neither Prophets nor martyrs but the Prophets and martyrs would be happy to be in their state.»

The people said, "O Allāh's Messenger, describe them to us." He said,

«الْمُتَحَابُّونَ فِي اللَّهِ، وَالْمُتَجَالِسُونَ فِي اللَّهِ، وَالْمُتَزَاوِرُونَ فِي اللَّهِ»

«They are the ones who love for the sake of Allāh, meet together for the sake of Allāh and visit each other for the sake of Allāh.» (An-Nasa'i and it is Sahih)

Allāh's Messenger ﷺ also said:

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: حَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَزَاوِرُونَ مِنْ أَجْلِي، وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَنَاصَرُونَ مِنْ أَجْلِي»

«Allāh has said, 'My Love is a right for those who visit each other for My sake. And My Love is a right for those who support each other for My sake.'» (Ahmad, and Al-Hakim and he said that it is Sahih)

Allāh's Messenger ﷺ also said:

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ تَعَالَى، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ فَاجْتَمَعَا عَلَى ذَلِكَ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ تَعَالَى، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالَهُ مَا تَنَفَّقَ يَمِينَهُ»

«Seven will be shaded by Allāh in His Shade on a Day in which there is no shade except His Shade. (They are:) a just leader; a young person who grew up in the worship of Allāh; a man whose heart is attached to the mosque when he leaves from it until he returns to it; two men who love each other for the

sake of Allāh, meet together for that reason and separate for that reason; a man who remembers Allāh while all alone and his eyes become filled with tears; a man who a woman of lineage and beauty tries to seduce but he says, 'I fear Allāh'; and a man who gives so much in charity that his left hand does not know what his right hand has given.' (Al-Bukhari)

Allāh's Messenger ﷺ also said:

«إِنَّ رَجُلًا زَارَ أَخَاهُ فِي اللَّهِ فَأَرْصَدَ اللَّهُ لَهُ مَلَكًا، فَقَالَ: أَيَّنْ تُرِيدُ؟ قَالَ: أُرِيدُ أَنْ أَزُورَ أَخِي فُلَانًا، فَقَالَ: لِحَاجَةٍ لَكَ عِنْدَهُ؟ قَالَ: لَا، قَالَ: لِقَرَابَةٍ بَيْنَكَ وَبَيْنَهُ؟ قَالَ: لَا، قَالَ: فَبِنِعْمَةٍ لَكَ عِنْدَهُ؟ قَالَ: لَا، قَالَ: فَبِمِمْ؟ قَالَ: أُحِبُّهُ فِي اللَّهِ، قَالَ: فَإِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ أَخْبِرُكَ بِأَنَّهُ يُحِبُّكَ لِحُبِّكَ إِيَّاهُ، وَقَدْ أَوْجَبَ لَكَ الْجَنَّةَ»

«A man went to visit another person and it was said to him, 'Was it for some need you had with him?' He answered, 'No.' The questioner then said, 'Was it due to some blood relation that exists between you and him?' The man said, 'No.' The questioner said, 'Was it because of some bounty you have with him.' He answered, 'No.' The questioner said, 'Then why?' He said, 'I love him for the sake of Allāh.' The other then said, 'Allāh has sent me to you informing you that He loves you because you love that man for Allāh's sake. Paradise has become obligatory for you.' (Muslim)

This special brotherhood is conditioned by it being for the sake of Allāh and completely free of any worldly needs or material benefits. The motivating factor behind it must be for the belief in Allāh and only the belief in Allāh.

As for its etiquette, one should keep the following points in mind when choosing a special brother for the sake of Allāh:

1. The person chosen must be intelligent. There is no good in choosing a fool as a brother or accompanying him. The ignorant fool may end up harming the one who is seeking to benefit him.
2. The person chosen to be a special brother must be a

person of good character. This is because the one with bad character, even if he is intelligent, may be overcome by desires or may decide things out of anger and this may harm his companion.

3. The brother chosen must be fearful of Allāh the Almighty. This is because one is not safe from the evildoer, who disobeys his Lord. The evildoer may commit a crime against his companion because he has no respect for the ties of brotherhood. Obviously, one who does not fear Allāh is not going to fear anybody else under any circumstances.

4. The brother chosen must be one who sticks to the Qur'an and Sunnah and is far away from any kind of deviation or innovation. An innovator may harm his companion by some of the evil effects of his innovation. Indeed, one must flee from and avoid innovators and people who follow their desires. If that is so, how could one choose him as a close companion and brother?

One of the righteous people summarized these characteristics when he advised his son, "O son of mine, if the need comes to you to accompany men, then accompany the one whom if you serve him, he will protect you; if you accompany him, he will make you better; if your provisions are restricted, he will give you; if you stretch out your hand for good, he will stretch it further; if he sees any good in you, he will reckon it for you; if he sees evil from you, he will close it. Accompany the one whom if you ask him, he will give you and if you are silent, he will start talking to you. If you are afflicted with something, he will console you. Accompany one whom if you speak, he will believe in your speech and if you differ in any matter, he gives preference to what you say."

The Rights of the Special Brotherhood for the Sake of Allāh

The following are some special rights for brotherhood:

1. Giving financial help and assistance to one another.

Each of the brothers financially assists the other if he finds him in need, to the point that one's money is the other's and there is no difference between them. It is narrated that a man came to Abu Hurayrah, may Allāh be pleased with him, and said, "I want to become your brother for the sake of Allāh?" He told him, "Do you know what the rights of brotherhood are?" He answered, "Inform me." He said, "It is that you have no more right over your money than I do." The man replied, "I have not yet reached that stage." So Abu Hurayrah told him, "Then leave me."

2. Each of the brothers must be willing to assist and help the other and give the other preference over himself. He should constantly check on his brother's condition in the same way that he checks on his own condition. He should give his brother precedence over himself, his family and his children. He should ask about him every three days. If he is sick, he should visit him. If he is busy with something, he should help him. If he is forgetful of something, he should remind him. He should welcome him when he comes close. He should make room for him when he sits. He should listen to him attentively when he speaks.

3. He should not speak about his brother except in good terms. He should not mention any of his shortcomings, either in his presence or his absence. He should not make his secret matters public and revealed. He should not try to delve into what is bothering his soul. If he sees him walking along the road to fulfill some need, he should not pry into his affairs and ask him about why he is coming or going. He should kindly order him to do what is good and prohibit him from evil. He should not debate with him or argue with him in truth or falsehood. Nor should he blame him for something or blame him concerning others.

4. He should say things about his brother that he loves to have said about himself. He should call his brother by the names that he likes the most. He should speak well about him in his absence or presence. If he hears praise about his

brother, he should convey it to his brother, showing his pleasure for such praise. He should not continue to advise his brother to such an extent that it agitates him. He should not admonish him in front of others. Imam Shafi'i once said: "To admonish your brother privately is to advise him and improve his state. But to admonish him publicly is to disgrace him and shame him."

5. A brother should overlook his brother's slips and lapses. He should conceal his faults and have good thoughts or ideas about his brother. If one commits a sin, either secretly or publicly, his brother should not cut off his love for him nor discontinue their brotherhood. Instead, he should wait for his brother to repent and return to Allāh. However, if he persists in his sin, then he may be stern with him and cut off his relations; or he may continue with their brotherhood while advising him to change his ways with the hope that he will repent and Allāh will return guidance to him. Abu Ad-Dardah, may Allāh be pleased with him said: "If your brother changes and is no longer how he used to be, do not leave him on account of that. Verily, your brother goes astray sometimes and goes on the straight path at others."

6. One must fulfill the ties of brotherhood and continue fulfilling them until death. If one stops them, it will ruin the reward of the previous acts. Indeed, if the brother dies, the ties of brotherhood pass on to his children and his close friends. One must continue to hold these ties of brotherhood and fulfill them for their rightful recipients. Allāh's Messenger ﷺ showed respect to an elderly woman who visited him. When asked about that, he said:

«إِنَّهَا كَانَتْ تَأْتِينَا أَيَّامَ خَدِيجَةَ، وَإِنْ كَرَمَ الْعَهْدِ مِنَ الدِّينِ»

«"She used to visit us during the days of Khadijah (the Prophet's first wife). And honoring the pact of friendship is part of the religion."» (Al-Hakim who said it is *Sahih*)

From the fulfillment of the brotherhood is the brother not befriending the enemy of his brother. Imam Shafi'i said: "If

your close friend obeys your enemy, then they are sharing in their enmity against you.”

Part of this brotherhood is that one brother does not request of his brother what would be difficult for him to fulfill. He should not request of him anything that he is not pleased with. He also should not try to take advantage of his brother's influence or wealth. He also should not insist upon him to do a deed. The foundation of this entire brotherhood is being brothers for the sake of Allāh. Therefore, it must not be turned into a friendship for the sake of worldly benefit or restraining some harm. In the same way that he does not burden his brother, his brother should not burden him. If they were to do so, it would affect their pure brotherhood and lessen their reward that they hope to achieve. Therefore, each should try to contain the excesses of insistence, burdening and discomforting others and being overbearing. It is due to those that discord, the opposite of love comes about.

It is stated in a report: “I and the pious of my nation are free from being overbearing or burdening others.”

One of the righteous said, “If one drops his formality and burdening, his friendship will last. And one who lessens his needs will have long-lasting love.” The signs that one has dropped his formality and has complete friendship are that he does the following four things in his brother's house: he eats in his brother's house, he uses the toilet in his brother's house and he prays and sleeps there. If he does that, his brotherhood has become complete. Furthermore, awkwardness will have been removed and comfort is assured.

8. A brother must pray for his brother and his children. The same good that he prays for himself and his children, he should ask for his brother. This is because there is absolutely no difference between the two of them, as the pact of brotherhood has united them. He should pray for him while he is alive or dead, present or absent.

Allāh's Messenger ﷺ said:

«إِذَا دَعَا الرَّجُلُ لِأَخِيهِ فِي ظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ: وَلَكَ مِنْهُ ذَلِكَ»

«Whoever prays for his brother behind his back has an angel saying to him, 'And for you the same.'» (Muslim)

One of the righteous said: “Where is the likes of the righteous brother? If a person dies, his family is dividing his wealth and enjoying what he left behind. The pious brother is the only one who grieves. He is concerned about what his brother is facing and will face. He prays for him in the darkness of the night. He asks forgiveness for him while he is under layers of earth.”



Etiquette Related to Sitting and Gathering

A Muslim's entire life is in submission to the way of Islam. Islam covers every aspect of a person's life, even how a Muslim sits and how he sits among his brethren. A Muslim should adhere to the following manners when sitting and being in a gathering:

1. If the Muslim desires to sit down, he should greet the people at the gathering first. Then he should sit at the end of the gathering. He should not make somebody else stand up and then take his place. Similarly, he should not sit between two people without first getting their permission.

Allāh's Messenger ﷺ said:

«لَا يُقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَوَسَّعُوا أَوْ تَنَسَّحُوا»

«None of you should make a person stand from his place and then take his seat. Instead, the people should spread out or make space.» (Al-Bukhari and Muslim)

If someone would stand from his place for Ibn 'Umar, Ibn 'Umar would not sit in his place. Jabir bin Samurah stated:

“If we came to the gathering of Allāh's Messenger ﷺ, we would sit at the end of the gathering.” (Abu Dawud and At-Tirmithi who said it is *Hasan*)

Allāh's Messenger ﷺ also stated:

«لَا يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا»

«It is not allowed for a person to separate between two people except by their permission.» (Abu Dawud and At-Tirmithi who said it is *Hasan*)

2. If someone stands from his seat and then returns to it, he has the most right to sit in his seat.

Allāh's Messenger ﷺ said:

«إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ فَهُوَ أَحَقُّ بِهِ»

«If one of you stands from his place of sitting and then returns, he has the most right to that place.» (Muslim)

3. One should not sit in the open space in the middle of a gathering. This is based on Hudhayfah's statement:

«Allāh's Messenger cursed the one who sat in the open space in the middle of a gathering.» (Abu Dawud with a *Hasan* chain)

4. If someone sits in a gathering, he should adhere to the following etiquette: he should sit quietly and calmly; he should not intertwine his fingers; he should not play with his beard or ring; he should not pick his teeth; he should not pick his nose; he should not spit or grunt often; he should not sneeze or yawn often; he should sit quietly without much movement; his speech should be carefully weighed; he should seek the truth when he speaks; he should not speak much; he should refrain from joking and disputing; he should not speak with amazement about his family or children, or his own achievements, material gains or his academic achievements, such as poetry and writing; if somebody speaks, he should listen attentively to him; he should not exaggerate in his delight at what he is hearing; nor should he cut off a speaker or request him to repeat his speech, as this harms the speaker.

If a Muslim adheres to these matters, he does so for two reasons. First, he does so in order not to harm his brethren by his character or actions. This is because it is forbidden to harm a Muslim, as the Prophet ﷺ said:

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

«A Muslim is the one from whose tongue and hand the Muslims are safe.»

Second, this will bring about love and closeness from his brothers. And the *Shari'ah* has ordered love and closeness

between the brothers.

5. If someone wants to sit in the pathways, he must adhere to the following manners:

i) He must lower his gaze and he must not look at a believing woman who passes by or who might be at her door or on her balcony or looking out her window for some need. Similarly, he should not give an envious look to anyone.

ii) He must keep himself from harming anyone passing by. He must not harm them by his tongue, such as by cursing or reviling them or rebuking them. He must not harm anyone with his hand, such as striking someone or stealing someone's wealth and so forth. He also must not block the path for those needing to pass.

iii) He must respond to the greetings of everyone who greets him. This is because responding to the greetings is an obligation. Allāh the Almighty said:

﴿وَإِذَا حُيِّئْتُمْ بِهِ بِجَبْرٍ فَجِئُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّهَا﴾

﴿When you are greeted with a greeting, respond with what is better than it or (at least) return it equally.﴾ (4:86)

iv) He must also order good with what is neglected in his presence, for he will be held responsible for the things that he witnesses. Furthermore, ordering good is an obligation for every Muslim - and it becomes specifically obligatory upon him and does not fall from being obligatory until he fulfills it. For example, if the call to pray is given, he must order those he sees to the prayer as that is part of the good that is obligatory. Another example is if a starving or naked person passes in from of him, it is obligatory upon him to feed or clothe him if he has the ability to do so. If he does not have such ability, he must order others to feed or clothe them. This is because feeding the hungry and clothing the naked are from the good that he must order if they are not being tended to.

v) He must also forbid every evil that he witnesses in front

of him. This is because stopping evil, like ordering what is good, is a responsibility upon every Muslim.

Allāh's Messenger ﷺ said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ»

«Whoever of you who sees an evil must change it.» (Muslim)

For example, if he sees a person striking another in front of him or stealing from him, in that case, it becomes obligatory upon him to stop that evil and stop the oppressor and criminal to the best of his ability.

vi) He also should give guidance and directions for those who seek it from him. If someone cannot find a particular house, road or person, it is obligatory upon him to guide him to that house, road or person if he knows such things. This is all part of the manners of sitting along the paths, such as in front of a house, stores, coffee houses, gardens and public fairways.

Allāh's Messenger ﷺ stated:

«إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ»

«Refrain from sitting in the pathways.»

They said, "But we must do so. It is the places where we gather to sit and talk." The Prophet ﷺ then said:

«فَإِذَا أُبَيِّنْتُمْ إِلَّا الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهَا»

«If you must do so, then give the path its rights.»

They said, "What are the rights of the path?" He said:

«غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ»

«Lowering the gaze, refraining from harming, responding to the greetings, ordering the good and eradicating the evil.»

And in some narrations, it also says:

«وَأِزْشَادُ الضَّالِّ»

«and guiding the one who is lost.» (Al-Bukhari and Muslim)

Also from the manners of a gathering is that one asks Allāh the Almighty for forgiveness upon the conclusion of the gathering. This is to expiate for any type of mistake that took place during the gathering. Whenever Allāh's Messenger ﷺ was about to get up from a sitting or gathering, he would say:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

Subhaanakallaahumma wa bihamdika ashhadu anllaa ilaha illaa Anta astaghfiruka wa atoobu ilayk.

«Glory is to You, O Allāh, and to You is the praise. I bear witness that none is worthy of worship except You. I seek Your forgiveness and I repent to You.»

When he was asked about that, he stated that it was an expiation for what took place during the sitting. (At-Tirmithi who said that it is *Sahih*)



Etiquette For Eating and Drinking

A Muslim considers his food and drink means to something else. They are not a goal and pleasure in themselves. He eats and drinks in order to keep his body healthy so that he may worship Allāh the Almighty. This is the worship that will make him qualified for the honor of the life and happiness of the Hereafter. He does not eat and drink for the sake of eating and drinking and its desires. Therefore, if he is not hungry, he does not eat. If he is not thirsty, he does not drink. It is narrated that Allāh's Messenger ﷺ said:

«نَحْنُ قَوْمٌ لَا نَأْكُلُ حَتَّى نَجُوعَ، وَإِذَا أَكَلْنَا فَلَا نَشْبَعُ»

«We are a people who do not eat until we are hungry. And if we eat, we do not eat to our fill.»

Thereby, a Muslim must adhere to the manners of eating and drinking that the *Shari'ah* has issued. These include:

Etiquette Before Eating

1. A Muslim should try to make his food and drink pure by preparing them from the permissible, pure sources that are free of any taint of the forbidden or doubtful.

Allāh the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

«O you who believe! Eat of the lawful pure things that We have provided you.» (2:172)

The pure things are the lawful things that are free from any filth or being noxious.

2. The intention for eating should be to strengthen oneself for the purpose of worshipping Allāh and to be rewarded for one's eating and drinking. The permissible act then becomes an act of worship that is rewarded by Allāh due to

the good intention.

3. One should wash his hands before eating if they are not clean or if he is not sure that they are clean.

4. The food should be placed on a spread on the floor and not on a table. This makes the act more modest. Anas said:

“Allāh’s Messenger ﷺ did not eat upon a table or from a platter.” (Al-Bukhari)

5. One should sit to eat in a modest fashion. He should rest on his knees and sit with the top of his feet on the ground (and his body resting on the bottom of his feet). Or he should put his right leg erect and sit upon his left leg, as in the manner that Allāh’s Messenger ﷺ would sit. Allāh’s Messenger ﷺ said:

«لَا أَكُلُ مُتَكَبِّرًا، إِنَّمَا أَنَا عَبْدٌ أَكُلُ كَمَا يَأْكُلُ الْعَبْدُ، وَأَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ»

«I do not eat while reclining. Instead, I am a servant, so I eat like a servant eats and I sit like a servant sits.» (Al-Bukhari)

6. He should be satisfied by the food that is presented in front of him and he should not find fault with it. If he likes it, he should eat it. If he does not like it, he should leave it. This is based on the statement of Abu Hurayrah:

“Allāh’s Messenger ﷺ never found fault with any food. If he desired it, he would eat it. If he disliked it, he would leave it.” (Al-Bukhari)

7. One should eat along with others, either a guest, family member, son or daughter or servant. This is based on this *Hadith*:

«اجْتَمِعُوا عَلَى طَعَامِكُمْ يَبَارِكْ لَكُمْ فِيهِ»

«Eat your food together, for you will thereby be blessed in it.»

(Abu Dawud and At-Tirmithi who said it is *Sahih*)

Etiquette While Eating

1. The person should begin his eating by saying: *Bismillaah* “In the Name of Allāh.” Allāh’s Messenger ﷺ stated:

«إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكَرْ اسْمَ اللَّهِ تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكَرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ فَلْيَقُلْ: بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ»

«If any of you is about to eat, he should mention the Name of Allāh. If he forgets to mention the Name of Allāh at the beginning, he should say, 'In the Name of Allāh over the beginning and the ending.'» (Abu Dawud)

2. He should end his meal with the praises of Allāh.

Allāh's Messenger ﷺ also said:

«مَنْ أَكَلَ طَعَامًا وَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَزَوَّقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«If a person eats any food and then says, 'Praise is to Allāh who fed me this and provided for me without any strength or power on my part,' all of his previous sins will be forgiven.» (At-Tirmithi)

3. The person should eat with three fingers of his right hand. He should take small portions and chew them well. He should eat the food that is close to him and not take from the middle of the plate. Allāh's Messenger ﷺ told 'Umar bin Salamah:

«يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا بَلَيْكَ»

«O young man, mention the Name of Allāh, eat with your right hand and eat from what is close to you.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«الْبَرَكَهُ تَنْزِلُ وَسَطَ الطَّعَامِ، فَكُلُوا مِنْ حَافَتَيْهِ، وَلَا تَأْكُلُوا مِنْ وَسْطِهِ»

«The blessings descend from the middle of the food. So eat from the edges and do not eat from the middle.» (At-Tirmithi)

4. A Muslim should chew his food well and he should lick the plate before he wipes it with a napkin or washes it with water. This is based on the Prophet's statement:

«إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَمْسَحُ أَصَابِعَهُ حَتَّى يَلْعَقَهَا، أَوْ يَلْعَقَهَا»

«When one of you eats, he should not wipe his fingers until he licks them or has them licked.» (Al-Bukhari and Muslim)

Jabir stated that Allāh's Messenger ﷺ ordered the fingers and plates be licked clean. He also said:

«إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ»

«You do not know in which part of your food lies its blessing.»

(Muslim)

5. If a person drops some food, he should remove the dirt from it and eat it.

Allāh's Messenger ﷺ stated:

«إِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا، وَلْيُمِطْ (يُنْحَ) عَنْهَا الْأَذَى وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ»

«If a morsel of food falls from any of you, he should take it and wipe it clean of any dirt and then eat it. He should not leave it for the Shaytan.» (Muslim)

A Muslim should not blow over hot food; instead, he should wait until it cools down. He also should not blow into a glass of water while drinking from it. Instead, he should breathe three times outside of the vessel. Anas narrated that Allāh's Messenger ﷺ would breathe three times while drinking. (Al-Bukhari and Muslim)

Abu Sa'īd narrated that Allāh's Messenger ﷺ forbade blowing into a drink. (Al-Bukhari and Muslim)

Ibn 'Abbas narrated that Allāh's Messenger ﷺ forbade breathing into a drinking vessel or blowing into it. (At-Tirmithi)

7. A Muslim should avoid eating to his fill or overeating. Allāh's Messenger ﷺ said:

«مَا مَلَأَ آدَمِيٌّ وَعَاءَ شَرًّا مِنْ بَطْنِهِ، حَسْبُ ابْنِ آدَمَ لَقِيمَاتٌ يُقَمِّنُ صُلْبَهُ، فَإِنْ لَمْ يَفْعَلْ قَتَلْتُ لَطْعَامِيهِ، وَتَلْتُ لِسْرَائِيهِ، وَتَلْتُ لِنَفْسِيهِ»

«A human does not fill any container worse than his stomach. It is enough for a human to have some morsels to strengthen

his back (keep his back straight). If he must eat more, then it should be one-third of his stomach for food, one-third for drink and one-third for breathing.» (Ahmad)

8. Food and drink should be served first to the eldest in the gathering. Then it should go to those on the right. Allāh's Messenger ﷺ said:

«كَبِّرْ كَبِّرْ»

«(Begin with) the eldest, the eldest.»

That is, one should begin with the eldest at the gathering. However, the Prophet ﷺ asked permission of Ibn 'Abbas to pass a drink to the older people who were on his left. Ibn 'Abbas was on his right and the older people were on the Prophet's left. The fact that he asked permission of Ibn 'Abbas shows that the one on the right should be given first. Indeed, in another *Hadith*, Allāh's Messenger ﷺ said:

«الْأَيْمَنَ فَأَلْأَيْمَنَ»

«(Begin with) those on the right, and those on the further right.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«سَاقِي الْقَوْمِ آخِرُهُمْ شَرْبًا»

«The one who gives drink to the people should be the last of them,» (Ahmad) that is, the last of them to drink .

9. One should not begin to take food or drink if there is someone else present who should go before him, such as an older person or a virtuous person. This is considered impolite behavior. The person may then be thought of as greedy. A poet once said, "If the hands are stretched to the food, I will not be the quickest among them, as the greediest of the people is the quickest among them."

10. He should not burden his friend or companion by making them tell him, "Eat." Instead, he should eat what he needs to eat without shyness or trying to be shy. In that case, he troubles his companion or guest and it may also be a type of acting for show, which is forbidden.

11. He should be compassionate with his eating companion. He should not try to eat more than him. This is especially true if there is not much food. In that case, he may be eating the food that someone else has a right to.

12. He should not look at his companions while he is eating. He should not watch them, such that they may become shy because of him. Instead, he should lower his gaze to the food that is around him. He should not look at them as this might harm them and may make them mad, in which case he would be sinful.

13. He should not do anything that the others generally consider gross behavior. He should not shake his hand off over the plate. He also should not put his head close to the food such that if something falls from his mouth, it will land in the people's food. Similarly, if he bit off a part of his bread, he should not put the rest of that bread back into the food. He also should not discuss disgusting things while eating. In that way, he might harm one of his companions and it is forbidden to harm a Muslim.

14. When he eats with poor people, he should give them preference over himself. When he eats with his brethren and friends, there should be friendliness and happiness. When he eats with people of rank and respect, he should eat with the proper manners and respect.

Etiquette After Eating

1. One should stop eating before he becomes full, thereby following the example of Allāh's Messenger ﷺ. This will keep him from suffering debilitating indigestion and gluttony that takes away one's intelligent thinking.

2. One should lick his hand and then wipe it or wash it. It is best and preferred to wash it.

3. He should pick up whatever has fallen from his food while eating, as he has been exhorted to do. This is a way of expressing gratitude for one's bounties.

4. He should floss between his teeth and rinse his mouth in order to clean his mouth. This is because he uses his mouth to remember Allāh the Almighty and talk to his brothers. Furthermore, cleaning the mouth will keep the teeth healthy.

5. He must praise Allāh after eating or drinking. If he drank milk, he should say:

«اللَّهُمَّ بَارِكْ لَنَا فِي مَا رَزَقْتَنَا وَزِدْنَا مِنْهُ»

«O Allāh, bless us in what You have provided for us and increase it for us.» (Abu Dawud)

If he breaks his fast at a people's place, he should say:

«أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ»

«May the fasting break their fast with you, may the pious eat your food and may the angels invoke blessings for you.» (Abu Dawud)



Etiquette Related to Hosting

A Muslim believes that it is obligatory to be generous to a guest and to give him what he needs.

Allāh's Messenger ﷺ stated:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ»

«Whoever believes in Allāh and the Last Day, should be generous to his visiting guest.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ also said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ، قَالُوا: وَمَا جَائِزَتُهُ؟ قَالَ: يَوْمُهُ وَلَيْلَتُهُ، وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ»

«Whoever believes in Allāh and the Last Day, should be generous to his guest with his award». They said: "What is his award?" He said: "One day and night. He is to be entertained for three days. Whatever is beyond that is an act of charity."

Therefore, when it comes to hospitality, the Muslim adheres to the following manners:

Etiquette Related to Inviting

1. A Muslim should only invite the pious and avoid the evildoers and wicked folk. Allāh's Messenger ﷺ said:

«لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ»

«Do not be a companion except to a believer and let only the pious eat your food.» (Abu Dawud)

2. A Muslim should not just invite the rich to the exclusion of the poor. Allāh's Messenger ﷺ said:

«شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهَا الْأَغْنِيَاءُ دُونَ الْفُقَرَاءِ»

«The worst food is the food of a feast in which the rich were

invited and not the poor.) (Al-Bukhari and Muslim)

3. A Muslim should not be inviting others for the sake of show and boasting. Instead, he should do it in imitation of Allāh's Messenger Muhammad ﷺ and the Prophets before him, such as Allāh's Messenger Ibrahim, peace be upon him, who was known as "Abu Adh-Dhayfan (Father of the two guests)." He also should have the intention to bring happiness to the believers and spread joy and good feelings in the hearts of the brothers.

4. He should not invite anyone he knows who will disrupt the gathering or harm any of those present. This is in order to avoid harming a Muslim, which is a forbidden act.

Etiquette Related to Responding to an Invitation

1. The invited guest should respond positively to the invitation and only excuse himself if he has a real excuse. (He should, for example, excuse himself) if he hears that some harm may come to his religion or bodily person if he attends the gathering. This etiquette is based on the saying of Allāh's Messenger ﷺ:

«مَنْ دُعِيَ فَلْيَجِبْ»

«If a person is invited, he should respond positively.» (Muslim)

Allāh's Messenger ﷺ also said:

«لَوْ دُعِيتُ إِلَى كُرَاعِ شَاةٍ لَأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ لَقَبِلْتُ»

«If I were invited to take part in a meal consisting of the shoulder of a sheep, I would do so. If I were presented a fore Shank as a present, I would accept it.» (Al-Bukhari in the book of Gifts)

2. The person invited should not discriminate between being invited by a poor person or a rich person. Not responding to the invitation from a poor person will break that poor person's heart. Furthermore, it is a kind of arrogance; and arrogance is abominable. It is narrated that Al-Hasan bin 'Ali passed by a group of poor people who had spread out some bread crumbs on the ground that they

were eating from. They said to him, "Welcome to the lunch, O son of the daughter of Allāh's Messenger." He replied: "Yes. Verily, Allāh does not love the arrogant." So he dismounted his mule and ate with them.

3. The one invited should also not distinguish between an invitation that is close by or one that is farther away. If he has been given two invitations, he should respond to the one he received first and apologize to the latter.

4. The invited person should attend the invitation even if he is fasting. If the host would be pleased by his breaking his fast, he should break his fast. This is because making the heart of a believer happy is an act that takes one closer to Allāh. Otherwise, the invited person should pray for what is best for his host. Allāh's Messenger ﷺ said:

«إِذَا دُعِيَ أَحَدُكُمْ فَلْيَجِبْ، فَإِنْ كَانَ صَائِمًا فَلْيَصِلْ - يَدْعُ - وَإِنْ كَانَ مُفْطِرًا
فَلْيَطْعَمْ»

"If one of you is invited, he should respond. If he is fasting, he should pray for the host. If he is not fasting, he should eat."
(Muslim)

Allāh's Messenger ﷺ also said:

«تَكَلَّفَ لَكَ أَخُوكَ وَتَقُولُ: إِنِّي صَائِمٌ؟»

"Your brother has gone to trouble for you and you say, 'I am fasting?'" (Al-Bukhari)

5. The one invited should respond to the invitation with the intention of honoring his brother Muslim so that he may be rewarded for his act. This is based on this *Hadith*:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مِمَّا نَرَىٰ

"Deeds are judged by their intentions, and for everyone is what he intended." (Al-Bukhari and Muslim)

The pious intention can turn a permissible act into an act of obedience to Allāh by which the believer is rewarded.

Etiquette Related to the Gathering

1. The invited guest should not trouble or agitate his host by making the host wait a long time for him. He also should not come early and surprise the people before they are ready for him. In both cases, he would be harming his host.
2. The guest should not enter with prominence, but instead, he should enter modestly. If the host points for him to sit in a specific place, he should sit there and not leave it.
3. The host should bring the food quickly for the guest. Being prompt will show him respect. The *Shari'ah* has ordered that the guest be honored and treated generously in the *Hadith*:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ»

«Whoever believes in Allāh and the Last Day, should treat his guest generously.» (Al-Bukhari and Muslim)

4. The host should not move quickly to remove the food before the people have removed their hands from the food and all of them have finished eating.
5. The host should offer the guest what is sufficient for him. To offer too little is impolite and expresses bad manners. The same is true for offering too much. Both of these extremes are blameworthy.
6. If a person visits another person, he should not stay with him for more than three days, unless the host insists that he stay for a longer period. If the guest is going to leave, he should take the host's permission for leaving.
7. The host should accompany the guest until he leaves the house. This was the practice of the Pious Forefathers of Islam. This is part of being generous to one's guest as ordered by Islamic law.
8. The guest should leave in a pleasant and happy state,

even if there were some shortcomings in the service. This behavior is part of the good character and manners by which a person can reach the level of those who fast and pray at night often.

9. A Muslim should have three beddings: one for himself, one for his wife and a third for his guest. More than three is prohibited. This is based on the Prophet's statement:

«فِرَاشٌ لِلرَّجُلِ، وَفِرَاشٌ لِلْمَرْأَةِ، وَفِرَاشٌ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ»

«(There should be) bedding for the man, bedding for the wife and bedding for the guest. The fourth bedding is for Satan.»

(Muslim)



Etiquette Related to Traveling

A Muslim views traveling as a necessary part of his life that he cannot do without. The *Hajj*, *Umrah*, *Jihad*, seeking knowledge, trade and visiting his brethren are either mandatory or obligatory parts of his life. Therefore, he is bound to travel. For this reason, the *Shari'ah* has covered the aspects of traveling and its etiquette. Such concern cannot be denied. A pious Muslim must learn these etiquette and apply them in his life.

Rulings for Traveling

1. The prayers that consist of four *Rak'ahs* become two *Rak'ahs* only, while the Sunset prayer remains at three *Rak'ahs*. This begins as soon as one leaves the land in which he lives until he returns to it. Unless he intends to stay in the place he is traveling to for four or more days. In that case, he performs the prayer in their regular fashion while he is staying at that locale. Then when he travels back to his home, during the time of actual traveling, he shortens his prayers until he reaches his home. This is based on Allāh's statement:

﴿وَإِذَا صَرْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ﴾

﴿And when you travel in the land, there is no sin for you if you shorten your prayer.﴾ (4:101)

Anas said:

"We went with the Messenger of Allāh ﷺ from Al-Madinah to Makkah and he prayed the four *Rak'ah* prayers in just two *Rak'ahs* until we returned to Al-Madinah." (An-Nasa'i)

2. It is allowed to wipe over the leather socks for three days and nights while traveling. 'Ali, may Allāh be pleased with him, said:

The Prophet ﷺ established for us the limits of three days and nights for a traveler and one day and night for a resident, that is, with respect to wiping (over the footwear).” (Muslim)

3. It is permissible to make *Tayammum* (dry dusting with earth) if water is not available or if it is difficult to get or if it is too expensive. Allāh the Almighty has said:

﴿وَإِنْ كُنْتُمْ مَرَضًا أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمْ يَأْتِ الْوَسَاءَ فَلَمْ يَجِدْ مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

﴿If you are ill or on a journey or one of you comes after answering the call of nature or you have been in (sexual) contact with women and you find no water, then take for yourselves clean earth and rub therewith your faces and hands.﴾ (4:43)

4. While traveling, a fasting person is allowed to break his fast. Allāh the Almighty says:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

﴿If any of you is ill or on a journey, the same number (of days) in which one has broken the fast should be made up) from other days.﴾ (2:184)

5. While traveling, it is allowed to pray voluntary prayers while riding on the back of an animal, regardless of the direction one faces. Ibn ‘Umar stated that Allāh’s Messenger ﷺ would pray voluntary prayers in whatever direction his camel was facing. (Al-Bukhari and Muslim)

6. It is permissible to combine the *Dhuhr* and ‘*Asr* prayers or to combine the *Maghrib* and ‘*Isha*’ prayers at the time of the earlier prayer if the traveling is taking place. For example, the *Dhuhr* and ‘*Asr* prayers are performed at the time of the *Dhuhr* prayer. And the *Maghrib* and ‘*Isha*’ prayers are performed at the time of the *Maghrib* prayer. Or, one can combine them together at the time of the later prayer. For example, one can delay the *Dhuhr* prayer until the beginning of the time of the ‘*Asr* prayer and then pray

them together. And one can delay the *Maghrib* and '*Isha*' prayers at the time of the '*Isha*' prayer. This is based on the statement of Mua'dh, may Allāh be pleased with him:

"We traveled with Allāh's Messenger ﷺ for the battle of Tabuk and he would pray the *Dhuhr* and '*Asr* prayers together as well as the *Maghrib* and '*Isha*' prayers together." (Al-Bukhari and Muslim)

Etiquette Related to Traveling

1. The person must first return to their rightful owners anything he has taken wrongfully from anyone or anything that has been left with him as a trust. This is because traveling is accompanied by the possibility of death.
2. The person must prepare his provisions from pure and legal sources. Furthermore, he must leave those people that he is financially responsible for, such as his wife, children or parents, what they need to survive.
3. He must bid farewell to his family, brethren and close friends. He should make the following supplication to those he is saying good-bye to:

«أَسْتَوِدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ»

Asawdi'ullaha deenakum wa amaanatakum wa khawaateem a'malikum.

"I entrust to Allāh your religion, your trusts and your final deeds."

And they should say to him:

«رُودَكَ اللَّهُ التَّقْوَى، وَغَفَرَ ذُنُوبَكَ، وَوَجَّهَكَ إِلَى الْخَيْرِ حَيْثُ تَوَجَّهْتَ»

Zawwadakallaahut-taqwaa, wa ghafara dhanbaka wa wajjahaka ilal-khayri haythu tawajjahta.

"May Allāh give you *Taqwa* (God-consciousness) as a provision, forgive your sins and turn you to the direction of good whatever direction you are directed." (Al-Karia'iti)

Allāh's Messenger ﷺ stated:

«إِنَّ لِقْمَانَ قَالَ: اسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ»

«Luqman said, 'If Allāh is entrusted with something, He preserves it.'» (Abu Dawud)

4. When the person travels he should do so in the company of three or four people, after choosing them based on who is best to travel with. It is said that traveling truly tests and reveals the character of a person. In Arabic, it is called *Safar* because it “reveals” (*Yusfir*) the character of a person.

Allāh's Messenger ﷺ has also said:

«الرَّايِبُ شَيْطَانٌ، وَالرَّايِبَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَجُلٌ»

«One rider is a devil. Two riders are two devils. Three are an (acceptable) riding party.» (Abu Dawud)

Allāh's Messenger ﷺ also said:

«لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مِنَ الْوَحْدَةِ مَا أَعْلَمَ مَا سَارَ رَايِبٌ بَلِيلٍ وَحْدَهُ»

«If the people knew what I know about traveling alone, no one would ride for a night alone.» (Al-Bukhari and Muslim)

5. The travelers should chose one from their midst to be their leader. He will make decisions for them based on consultation with them. This practice is based on the *Hadith*:

«إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ»

«If three people go out on a journey, they should choose one of them to be their leader.» (Abu Dawud)

6. Before one travels, he should perform *Salat Al-Istakharah* (see the discussion as it appears later). Allāh's Messenger ﷺ exhorted his followers to perform this prayer and he used to teach them this prayer for every matter, as he taught them a chapter of the Qur'an. (Al-Bukhari)

7. When one leaves his house, he should state the following supplication:

«بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ

أُضِلُّ أَوْ أُضِلَّ أَوْ أَزِلُّ أَوْ أُزِلَّ، أَوْ أَجْهَلُ أَوْ يُجْهَلَ عَلَيَّ»

Bismillaah, tawakkaltu 'alallaah, wa laa hawla wa laa quwwata illaa billaah. Allaahumma innee a'uwdhubika an adhilla aw udhalla, aw ajhala aw yujhala 'alayya.

“In the Name of Allāh. I put my trust in Allāh. There is no power or might except in Allāh. O Allāh, I seek refuge in You from going astray and being led astray, from committing an error or being caused to commit an error and from acting in ignorance or being acted against in ignorance.”

Upon riding (or commencing his riding), he should say:

«بِسْمِ اللَّهِ وَبِاللَّهِ وَاللَّهُ أَكْبَرُ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِعْنَا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَغَائِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ، وَخَيِّبَةِ الْمُتَقَلِّبِ، وَسُوءِ الْمُنْظَرِ فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ»

Bismillaahi wa billaahi wa Allaahu akbar. Tawakkaltu 'alallaahi, wa laa hawla wa laa quwwata illaa billaahil-'aleel-'atheem. Maa shaa'allaahu kaana wa maa lam yasha' lam yakun, subhaanalladhee sakhkharalanaa hadhaa wa maa kunnaa lahu muqrineena, wa innaa illa rabbinaa lamunqaliboon. Allāhumma inni as'aluka fee safarinaa haadhal-birra wat-taqwa, wa minal-'amali maa tardha. Allaahumma hawwin 'alaynaa safarna haadhaa, watwi'anna bu'dahu. Allaahumma antas-saahibu fis-safari, wal-khaleefatu feel-ahli wal-maal. Allaahumma innee a'uwdhu bika min wa'thaa'is-safari wa kaabatil-manthari, wakhaybtil-munqalabi, wa suw'il-manthari feel-maali wal-ahli wal-walad.

“In the Name of Allāh and by Allāh. And Allāh is the Greatest. I put my trust in Allāh. There is no power or might except in Allāh, the Exalted, the Great. Whatever Allāh wills, occurs and whatever He does not will, does not occur. Glory is to the One Who subjugated this for us, for we could never have done it (by our efforts). And verily, to our Lord we are returning. O Allāh, I ask from You in this journey of ours for piety and righteousness, and for deeds that are pleasing to You. O Allāh, make our journey easy for us and make the distance shortened for us. O Allāh, You are the Companion during travel and also the One Who is left behind (to guard) the family and wealth. O Allāh, I seek refuge in You from the hardship of travel, distressful scenery and evil changes to the wealth, wife and child.”

8. One should travel on Thursday, early in the day. Allāh’s Messenger ﷺ prayed:

«اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا»

«O Allāh, bless my nation in its early hours.»

It is also narrated that Allāh’s Messenger ﷺ would travel on Thursdays.

9. The traveler should say, “Allaahu Akbar” (Allāh is the Greatest) at every elevated location. Abu Hurayrah narrated:

A man said to Allāh’s Messenger ﷺ, ‘I plan to travel, can you please advise me?’ He answered:

«عَلَيْكَ بِتَقْوَى اللَّهِ، وَالتَّكْبِيرِ عَلَى كُلِّ شَرْفٍ»

«You must have fear of Allāh and Takbir [say “Allāhu Akbar”] at every elevated location.» (At-Tirmithi)

10. If the traveler fears any people, he should say:

«اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ»

Allaahumma innaa naj'aluka fi nuhuwrihim, wa na'uwdhu bika min shururihim.

«O Allāh, we take You as a shield against them and we seek

refuge in You from their evil.» (Ahmad)

As Allāh's Messenger ﷺ used to say.

11. One should supplicate to Allāh during his traveling. He should ask for the good of this life and the Hereafter. He should do so because the prayer of the traveler is responded to. Allāh's Messenger ﷺ stated:

«ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمَسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ»

«Three supplications are responded to without a doubt: the supplication of the oppressed, the supplication of the traveler and the supplication of the father for his son.» (At-Tirmithi)

12. When the person stops somewhere, he should say:

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

A'uwdu bi kalimaatillaahi-ttaammaati min sharri maa khalaq.

«I seek refuge in Allāh's Perfect Words from the evil that has been created.» (Muslim)

When night falls, he should say:

«يَا أَرْضُ رَبِّي وَرَبِّكَ اللَّهُ، إِنِّي أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ، وَشَرِّ مَا خَلِقَ فِيكَ، وَشَرِّ مَا يَدْبُ عَلَيَّكَ، وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ أَسَدٍ وَأَسْوَدٍ، وَمِنْ حَيَّةٍ وَعَقْرَبٍ، وَمِنْ سَاكِنِي الْبَلَدِ، وَمِنْ وَالِدٍ وَمَا وَلَدَ»

Yaa Ardhi! Rabbi wa rabbukka Allaah. Innee a'uwduh billaahi min sharriki wa sharri maa feeki, wa sharri maa khuliqa feeki, wa sharri maa yadibbu 'alayki, wa a'uwduh billaahi min sharri asadin wa aswada, wa min hayyatin wa 'aqraba, wa min saakineel-baladi, wa min waalidin wa maa walad.

«O earth, my Lord and your Lord is Allāh. I seek refuge in Allāh from your evil, from the evil that is in you, from the evil that is created in you, and from the evil of what walks upon you. And I seek refuge in Allāh from the evil of the lion and the black serpent, and from the snake and scorpion, and

from the inhabitants of the locale and from the begetter and that which is begotten.» (Muslim and Ahmad)

13. If the traveler fears loneliness, he should say:

«سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، رَبِّ الْمَلَائِكَةِ وَالرُّوحِ، جُلَّتِ السَّمَوَاتُ بِالْعِزَّةِ وَالْجَبَرُوتِ»

Subhaanal-malikel-quddus, rabbul-malaa'ikati war-rooh, julilatis-samawaatu bil-'izzati wal-jabroot.

«Glory be to the Master, the Holy, Lord of the angels and Spirit, exalted is the heavens by His Power and Greatness» (At-Tabrani)

14. If one sleeps early in the night, he should spread out his arm. If the person sleeps late in the night, he should keep his arm folded under him, with his head on his palm, in order that he does not have a heavy sleep and miss the *Fajr* prayer in its proper time.

15. When the traveler comes upon the city, he should say:

«اللَّهُمَّ اجْعَلْ لَنَا بِهَا قَرَارًا، وَارْزُقْنَا فِيهَا رِزْقًا حَلَالًا، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الْمَدِينَةِ وَخَيْرِ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا»

Allaahummaja'l lana bihaa qaraaran, warzuqna fihaa rizqan halaalan. Allaahumma innee as'aluka min khayri haadhihil-madeenati wa kharyi maa feehaa, wa a'uwdu bika min sharriha wa sharri maa feehaa.

“O Allāh, make it a resting place for us. Provide for us from it permissible provisions. O Allāh, I ask of You for the good of this city and the good of what it contains. And I seek refuge in You from its evil and the evil of what it contains.”

Allāh's Messenger ﷺ used to say that.

16. The traveler should try to return quickly to his family and land as soon as he is finished with his need or business on the trip.

This is because Allāh's Messenger ﷺ stated:

«السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَتَوَمَّهُ، فَإِذَا قَضَى

أَحَدُكُمْ نَهْمَتُهُ - حَاجَتُهُ - مِنْ سَفَرِهِ فَلْيَعِجِلْ إِلَى أَهْلِهِ»

«Traveling is a portion of torment. It keeps one of you from his food, drink and sleep. If any of you is finished with his need of traveling, he should return quickly to his people (or family).»

(Al-Bukhari and Muslim)

17. Upon returning home, one should say: *Allaahu Akbar* (Allāh is the Greatest) three times and also say:

«أَيُّونَ تَأْتِيُونَ عَابِدُونَ، لِرَبَّنَا حَامِدُونَ»

Aa'ibuwna taa'ibuwna 'aabiduwna, lirabbinaa haamiduwn.

“(We are) returning, repenting, serving our Lord and praising (Him).”

This should be done because Allāh’s Messenger ﷺ did so. (Al-Bukhari and Muslim)

18. One should not return to his family at night. Furthermore, he should send a messenger ahead to announce his coming so he does not surprise them by his return. This is from the guidance of Allāh’s Messenger ﷺ.

19. A woman may not travel a distance of a day and night unless she has a *Mahram* (male relative within the prohibited degrees of marriage or her husband) with her. This is because Allāh’s Messenger ﷺ said:

«لَا يَجُزُّ لِامْرَأَةٍ تَسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا»

«It is not permissible for a woman to go on a journey of a day and night except in the presence of a Mahram.» (Muslim)



Etiquette Related to Dressing

A Muslim sees that Allāh the Almighty has ordered him to wear clothing in the verse:

﴿يَبْنَیْ آدَمَ خُدُوًا زَیْنَتَکُمْ عِنْدَ کُلِّ مَسْجِدٍ وَکُلُوًا وَشَرَبُوا وَلَا تَسْرِفُوا إِنَّهُ لَا یُحِبُّ
التَّسْرِفَ﴾ (7:31)

﴿O Children of Adam! Take your adornment to every Masjid (by wearing your clean clothes while praying and going round the Ka'bah,) and eat and drink but waste not by extravagance. Certainly, He (Allāh) likes not the extravagant.﴾ (7:31)

Clothing is also a bounty from Allāh, as He says:

﴿يَبْنَیْ آدَمَ قَدْ أَنْزَلْنَا عَلَیْکُمْ لَیْسًا یُؤْوِی سَوَءَ تَکْمُ وَرِیثًا وَلَیْسًا التَّقْوَى ذَٰلِکَ خَیْرٌ﴾

﴿O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment. And the raiment of righteousness.﴾ (7:26)

Another verse states:

﴿وَجَعَلَ لَکُمْ سَرَایِلَ تَفِیْکُمْ الْحَرَّ وَسَرَایِلَ تَفِیْکُمْ بِأَسْکُمُ﴾

﴿And Allāh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence.﴾ (16:81)

Allāh the Almighty also said:

﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُؤْسٍ لَّکُمْ لِتُحِصِنَکُمْ مِنْ أَسْکُمْ قَبْلَ أَنْ تَسْکُرُوا﴾

﴿And We taught him the making of metal coats of mail (for battles), to protect you in fighting. Are you then grateful?﴾ (21:80)

Allāh's Messenger ﷺ also ordered such in his statement:

«كُلُوا وَاشْرَبُوا وَابْسُوا وَتَصَدَّقُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ»

«Eat, drink, dress and give in charity without extravagance or arrogance.» (Al-Bukhari)

Therefore, Allāh's Messenger ﷺ made clear what type of clothing is permissible and what is impermissible. He also showed what is preferred to wear and what is disliked. Therefore, a Muslim should adhere to the following etiquette with dress:

1. A Muslim (male) should not wear silk at all, regardless of whether it be on his clothing, headcovering or anything else. This is because Allāh's Messenger ﷺ stated:

«لَا تَلْبَسُوا الْحَرِيرَ، فَإِنَّهُ مَنْ لَبَسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»

«Do not wear silk, for the one who wears it in this world will not wear it in the Hereafter.» (Al-Bukhari and Muslim)

On another occasion, Allāh's Messenger ﷺ held silk in his right hand and gold in his left and said:

«إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي»

«These are forbidden for the males of my nation.» (Abu Dawud)

Allāh's Messenger ﷺ also said:

«حَرَّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي، وَأَجَلَ لِنِسَائِهِمْ»

«Wearing silk and gold have been forbidden for the males of my nation and permissible for its females.» (At-Tirmithi)

One's gown, pants, head covering or cloak should not be so long as to go below the ankles. This is because Allāh's Messenger ﷺ said:

«مَا أَسْفَلَ مِنَ الْكُعْمَيْنِ مِنَ الْإِزَارِ فِي النَّارِ»

«What is below the ankles of the waist-cloth is in the Hell-fire.» (Al-Bukhari)

Allāh's Messenger ﷺ also said:

«الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ، مَنْ جَرَّ شَيْئًا خِيَلَاءَ لَمْ يُنْظَرْ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

«The one who lengthens the cloak, shirt and 'Amamah (turban)

out of pride, will not be looked at on the Day of Resurrection.»
(An-Nasa'i)

Allāh's Messenger ﷺ also said:

«لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلًا»

«Allāh does not look at the one who lowers his gown out of arrogance.» (Al-Bukhari and Muslim)

3. A Muslim should give preference to white clothing over other colors of clothing, while he believes that every color is permissible.

Allāh's Messenger ﷺ said,

«الْبَسُوا الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفُنُوا فِيهَا مَوْتَاكُمْ»

«Wear white clothing for it is purer and better. And shroud your deceased in it.» (An-Nasa'i)

Al-Bara' bin 'Azib said:

Allāh's Messenger ﷺ was of medium height. Verily, I saw him wearing a red garment and I have never seen anything more beautiful than it.» (Al-Bukhari)

It is also authentically reported that Allāh's Messenger ﷺ wore a green garment and also wore a black 'Amamah.

4. A Muslim woman should lower her garment until it covers her feet. She should also allow head covering to drape such that it covers her neck and chest.

Allāh has said:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي بُيُوتِكُمْ مِنَ الْمُؤْمِنِينَ وَنِسَائِهِمْ أَنْ يَسْلُبْنَ عَلَيْهِنَّ مِنْ حُلِيِّهِنَّ﴾

﴿O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies.﴾ (33:59)

Allāh also says:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ﴾

﴿(And tell the believing women to) draw their veils all over their bosoms and not to reveal their adornment except to their

husbands, their fathers...﴾ (24:31)

‘A’ishah, may Allāh be pleased with her, stated, “May Allāh have mercy on the women of the *Muhajirīn* (the women who migrated from Makkah to Al-Madinah). When Allāh revealed the verse:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴿And tell the believing women to) draw their veils all over their bosoms.﴾

they tore apart their thick woolen garments and wore them as head coverings.” Umm Salamah, may Allāh be pleased with her, also stated, “When the verse was revealed,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ أَرَادَ مِنْكُمْ زِينَةً فَزِينَةٌ وَرَبَّائِكُمْ يَعْلَمُونَ﴾

﴿Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies.﴾

the women of the *Ansar* (the non-immigrant Muslim women of Al-Madinah) went out as if they had crows on their heads due to their garments (covering their heads).”

5. A Muslim male should not wear a ring of gold. Allāh’s Messenger ﷺ said about gold and silk:

﴿إِنَّ هَذَيْنِ حَرَامٌ عَلَىٰ ذُكُورِ أُمَّتِي﴾

“These are forbidden for the males of my nation.” (Abu Dawud)

Allāh’s Messenger ﷺ also said:

﴿حُرْمَ لِيَأْسُ الْخَرِيرِ وَالذَّهَبِ عَلَىٰ ذُكُورِ أُمَّتِي وَأَجَلَ لِنِسَائِهِمْ﴾

“Wearing silk and gold have been forbidden for the males of my nation and permissible for its females.” (At-Tirmithi)

Allāh’s Messenger ﷺ saw someone wearing a gold ring and he took it off his finger and threw it aside, saying:

﴿يَعْمِدُ أَحَدُكُمْ إِلَىٰ جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ﴾

“One of you takes a burning coal of fire and puts it on his hand.”

After Allāh’s Messenger ﷺ left, it was said to the man, “Take your ring and get some benefit from it.” He replied,

“No, by Allāh, I will never take it after Allāh’s Messenger ﷺ threw it away.” (Muslim)

6. There is no harm in a Muslim male having a ring of silver or engraving his name on it to use it as a type of engraving stamp for his letters or books or as a kind of signature. Allāh’s Messenger ﷺ used to have a ring of silver that had engraved on it, “Muhammad, Messenger of Allāh” and he used to wear it on the little finger of his left hand. Anas, may Allāh be pleased with him, stated, “The ring of Allāh’s Messenger ﷺ was on this” and he pointed to the little finger of his left hand. (Muslim)

7. One should not completely wrap himself with a large garment such that he has no way to get his hands out from the garment. Allāh’s Messenger ﷺ has prohibited such a manner of dress. Similarly, a person should not walk in one shoe alone.

Allāh’s Messenger ﷺ said:

«لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُخْفِيَهُمَا، أَوْ لِيَتَعْلَمَهُمَا جَمِيعًا»

«You should not walk in one shoe alone. Either walk barefoot or wear both of them together.» (Al-Bukhari)

8. A Muslim man is not allowed to wear the dress of a Muslim woman. Similarly, a Muslim woman is not allowed to wear the dress of a Muslim man.

Allāh’s Messenger ﷺ cursed the effeminate men and the masculine women.

He ﷺ also said:

«لَعَنَ اللهُ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ، كَمَا لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ»

«Allāh curses the man who wears women’s clothing and the women who wears man’s clothing. He also curses the men who imitate women and the women who imitate men.» (Al-Bukhari)

9. When a person is putting on his shoes, he should begin with the right. And when he is taking them off, he should

take off the left first. This is based on the Prophet's statement:

«إِذَا اتَّعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَى، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالسَّمَالِ»

«If one of you is putting on his shoes, let him begin with the right. And when he takes them off, he should begin with the left.» (Al-Bukhari and Muslim)

So the right is the first to be put on and the last to be taken off.

10. When a person puts on any clothing, he should begin from the right. 'A'ishah, may Allāh be pleased with her, stated:

«Allāh's Messenger ﷺ loved to begin with the right in all his matters, in putting on his shoes, in combing his hair and in purifying himself.» (Muslim)

11. Upon wearing a new gown or any new clothing, one should say:

«اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِي، أَسْأَلُكَ خَيْرَهُ، وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ مَا صُنِعَ لَهُ»

Allāhumma lakal-hamdu anta kasawtaneeh, as'aluka khayrahu, wa khara maa suni'a lahu, wa a'uwdhu bika min sharrihi, wa sharri maa suni'a lahu.

«O Allāh, to You is the praise. You are the One Who clothed me by it. I ask You for its good and the good of what it was made for. And I seek refuge in You from its evil and the evil of what it was made for.» (Abu Dawud)

12. A Muslim should pray for his brother Muslim when he sees him wearing new clothes by saying:

«أَبْلِ وَأَخْلِقْ»

Abli wa akhliq.

«May you wear it until it disintegrates and falls apart (that is, for a long, blessed time).» (Al-Bukhari)

Allāh's Messenger ﷺ made that supplication when he saw Umm Khalid wearing new clothing. (Al-Bukhari)

Etiquette Related to the *Fitrah*

A Muslim must restrict his actions according to the teachings of the Book of his Lord and the Sunnah of his Prophet ﷺ. It is by the light of these two sources that he must live. All of the affairs of his life are performed according to their guidance.

Allāh the Almighty has said in the Qur'an:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter, that they should have any option in their decision.﴾ (33:36)

Allāh also says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

﴿Whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it.﴾ (59:7)

Furthermore, Allāh's Messenger ﷺ said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ»

«None of you truly believes until his desires are subservient to what I have brought.» (Recorded by An-Nawawi in Forty Hadiths)

Allāh's Messenger ﷺ also said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performs a deed that is not in accord with our affair shall have it rejected.» (Al-Bukhari and Muslim)

Therefore, a Muslim must adhere to the following etiquette with respect to the natural acts of cleanliness that are confirmed from Allāh's Messenger ﷺ. Allāh's Messenger ﷺ said:

«خَمْسٌ مِنَ الْفِطْرَةِ: الْأَشْجِدَادُ، وَالْخِتَانُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَتَقْلِيمُ الْأَظْفَارِ»

«Five acts are from the natural acts (of purity): shaving the pubic hair, circumcision, clipping the mustache, removing the underarm hair and trimming the nails.» (Al-Bukhari and Muslim)

Etiquette related to other Natural Acts of Cleanliness

1. Concerning circumcision: It is the removal of the outer skin that covers the male sexual organ. It is preferable for this to be done on the seventh day after birth, since Allāh's Messenger ﷺ circumcised both Al-Hasan and Al-Husayn, the sons of Fatimah and 'Ali, may Allāh be pleased with them, on the seventh day. (At-Tabarani)

There is no harm if the circumcision is delayed until just prior to the age of puberty. It is narrated that the Prophet Ibrahim, upon him be peace, circumcised himself at the age of eighty. (Al-Bukhari and Muslim) It is also narrated from Allāh's Messenger ﷺ that when a man would embrace Islam at his hands, he would say:

«أَلْقَى عَنْكَ شَعْرَ الْكُفْرِ وَاخْتَنَنْتَ»

«Remove the hair from the time of unbelief and get circumcised.» (Ahmad)

2. Trimming the mustache: The Muslim should trim the hair of his mustache that fall beyond his lips. As for his beard, he should leave it to grow fully until it covers his face. Allāh's Messenger ﷺ stated:

«جَزُوا الشَّوَارِبَ، وَأَرْحُوا اللَّحَى، خَالِفُوا الْمَجُوسَ»

«Trim the mustache and allow the beard to grow fully. Be different from the Zoroastrians.» (Muslim)

Allāh's Messenger ﷺ also said:

«خَالِفُوا الْمُشْرِكِينَ، أَحْفُوا الشَّوَارِبَ، وَاعْفُوا اللَّحَى»

«Be different from the polytheists: trim the mustache and leave the beard.» (Al-Bukhari and Muslim)

This means that the beard should be left to grow and become large. Based on this, it is forbidden to shave it. One also must avoid *Al-Qaza'*, wherein one shaves part of the head and leaves the remainder unshaved. Ibn 'Umar, may Allāh be pleased with him, said: "Allāh's Messenger ﷺ forbade *Al-Qaza'*." (Al-Bukhari and Muslim)

3. Dyeing the hair: Similarly, a Muslim must avoid dyeing his hair with a black dye. When the father of Abu Bakr was brought to Allāh's Messenger ﷺ, on the day of the conquest of Makkah, his hair was filled with gray hairs. Allāh's Messenger ﷺ said:

«أَذْمَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ فَلَتَغَيَّرَهُ بِشَيْءٍ، جُنِبُوا السَّوَادَ، أَمَّا الصَّنِيعُ بِالْحِنَاءِ
وَالكَتَمِ فَيَسْتَحْسَنُ الْخِضَابَ بِهِمَا»

«Take him to one of his wives and change this, but avoid black (coloring).» (Al-Bukhari and Muslim)

Dyeing with henna or the Katam plant is permissible and good. If a Muslim allows his hair to grow and does not cut it, he should treat it properly by using oil and parting it. Allāh's Messenger ﷺ stated:

«مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ»

«Whoever has (plenty of) hair should honor it (by treating it properly).» (Abu Dawud)

4. The Muslim should pluck out the hairs from his armpit. If he is not able to pluck them out, he should shave them or apply limestone to remove them.

5. Cutting the finger and toe nails: It is preferred to begin with the right hand and then do the left hand, followed by the right foot and then the left foot. This is because Allāh's Messenger ﷺ loved to begin with the right in such matters. (Al-Bukhari and Muslim)

A Muslim should perform all of these acts with the

intention of following the example of Allāh's Messenger ﷺ. In this way, he will get the reward of following the example of Allāh's Messenger ﷺ and living according to his Sunnah. For, verily, every act is according to its intention and for everyone is what he intended.



Etiquette Related to Sleeping

A Muslim views sleep as a great blessing that Allāh the Almighty has bestowed on His servants, in light of the verse:

﴿وَمِن رَّحْمَتِهِ جَمَلٌ لِّكَرِّ الْبَلِّ وَالنَّهَارِ لِتَسْكُرُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ. وَلَمَّا تَشْكُرُونَ﴾

﴿It is out of His Mercy that He has made for you night and day that you might rest therein (during the night) and that you may seek of His bounty (during the day), and in order that you may be grateful.﴾ (28:73)

Allāh the Almighty also says:

﴿وَجَعَلْنَا تَوْمَكُمْ سُبَاتًا﴾

﴿And (We) have made your sleep as a thing for rest.﴾ (78:9)

Resting during the hours of the night after working and moving about during the day helps refresh the body and allows it to revive itself such that it can fulfill its responsibilities for which Allāh has created it. Therefore, every Muslim must give thanks for this blessing. He should also adhere to the following etiquette related to his sleep:

1. He should not delay going to sleep after the 'Isha' prayer unless there is some necessity to do so, such as studying knowledge, talking with a guest or having companionship with his family. Abu Barzah narrated that Allāh's Messenger ﷺ disliked sleeping before the 'Isha' prayer and talking afterwards. (Al-Bukhari and Muslim)
2. The person should do his best to make sure he is in a state of ablution when he goes to sleep. Allāh's Messenger ﷺ told Al-Bara' bin 'Azib, may Allāh be pleased with him:

«إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ»

«When you come to your bed, make ablution, the same as the ablution for prayer.» (Al-Bukhari and Muslim)

3. A Muslim should begin sleeping on his right side and lay on his right side. There is no harm if he changes to his left side afterwards. Allāh's Messenger ﷺ said to Al-Bara':

«إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ»

«When you come to your bed, make ablution, the same as the ablution for prayer. Then lie down on your right side.» (Al-Bukhari and Muslim)

He ﷺ also said:

«إِذَا أَوَيْتَ إِلَى فِرَاشِكَ وَأَنْتَ طَاهِرٌ فَتَوَسَّدْ يَمِينِكَ»

«When you go to your bed while in a state of purity, lie down on your right side.» (Abu Dawud)

4. The person should not sleep while lying on his stomach, neither during the daytime or nighttime. It has been narrated that Allāh's Messenger ﷺ said:

«إِنَّهَا ضِجْجَةُ أَهْلِ النَّارِ»

«It is the way of lying down (sleeping) of the People of the Fire.» (Ibn Majah)

In another narration, he stated:

«إِنَّهَا ضِجْجَةٌ لَا يُحِبُّهَا اللَّهُ عَزَّ وَجَلَّ»

«It is a way of lying down that is not loved by Allāh.» (Ibn Majah)

5. One should recite any of the following words of remembrance of Allāh and supplications:

a) He should say:

«سُبْحَانَ اللَّهِ»

Subhaanallaah

“Glory is to Allāh”;

«الْحَمْدُ لِلَّهِ»

Al-hamdulillaah

“All praises are to Allāh”;

«اللهُ أَكْبَرُ»

Allaahu Akbar

“Allāh is the Greatest,”

thirty three times each. Then he should say:

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

Laa ilaaha illaallaah, wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa huwa 'alaa kulli shay'in qadeer.

“There is no one worthy of worship except Allāh, the One, Who has no partner. To Him is the dominion and the praise. And He has power over all things.”

This is based on the *Hadith* in which ‘Ali and Fatimah, may Allāh be pleased with them, asked Allāh’s Messenger ﷺ for a servant to help them in the house and he told them:

«أَلَا أَدُلُّكُمْ عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضْجَعَكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرَا أَرْبَعًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ»

«Shall I not show you something that is better than what you have asked for? When you go to your beds, glorify Allāh thirty-three times, praise Him thirty-three times, and extol His Greatness thirty-four times. This is better for the two of you than a servant.» (Al-Bukhari and Muslim)

b) One should recite *Surat Al-Fatihah* and the first few verses of *Surat Al-Baqarah*, until the ending of the fifth verse. He should also recite the verse of the Throne (2:255) and the last verses of *Surat Al-Baqarah*, from verse number 284 to the end. Exhortation to recite these are found in some narrations.

c) The last statement he should make is the following

supplication recorded from Allāh's Messenger ﷺ:

«بِاسْمِكَ اللَّهُمَّ وَصَعْتُ جَنِّي وَبِاسْمِكَ أَرْفَعُهُ، اللَّهُمَّ إِنْ أَمْسَكَتَ نَفْسِي فَأَغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِينَ مِنْ عِبَادِكَ، اللَّهُمَّ إِنِّي أَسَلْتُكَ نَفْسِي إِلَيْكَ، وَقَوَّضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، أَمِنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ فَأَغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدَّمُ وَأَنْتَ الْمُؤَخَّرُ، لَا إِلَهَ إِلَّا أَنْتَ، رَبِّ فِينِي عَذَابَكَ يَوْمَ تَبْعُثُ عِبَادَكَ»

Bismika Allaahumma wadha'tu janbee, wabismika arfa'uhu, Allaahumma in amsakta nafsee faaghfirlahaa, wa in arsaltahaa fahfath-haa bimaa tahfathu bihis-saaliheena min 'ibaadika. Allaahumma innee aslamtu nafsee ilayka, wa fawwadhtu amree ilayka, wa alja'tu thahree ilayka, astaghfiruka wa atoobu ilayka, aamantu bikitaabikal-ladhee anzalta, wa binabeekal-ladhee arsalta, faghfirlee maa qaddamtu, wa maa akhkhartu, wa maa asrartu wa maa a'lantu, wa maa anta a'lamu bihi minnee, antal-muqaddimu wa antal-mu'khhiru, laa ilaaha illaa anta, rabbi qinee 'adhaabika yawma tab'athu 'ibaadaka.

«In Your Name, O Allāh I have laid on my side and in Your Name, I raise it. O Allāh, if You take and keep my soul, forgive it. And if You send it back (to this body), guard it as You guard the pious of Your servants. O Allāh, I have submitted myself to You and have entrusted my affairs to You and have committed my back to You. I seek Your forgiveness and I repent to You. I have believed in the Book that You revealed and in Your Messenger that You have sent. Forgive me for my earlier and later deeds, what I have done secretly and in open, and for the sins that You are more knowledgeable of than I. You are the One Who comes before and the One Who comes afterward. There is none worthy of worship but You. O my Lord, protect me from Your punishment on the day You resurrect Your servants.» (Similar was recorded by Al-Bukhari, Muslim and Abu Dawud)

d) If one wakes from his sleep during the night, he should say:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

Laa ilaaha illaallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa huwa 'alaa kulli shay'in qadeer. Subhaanallaahi wal-hamdulillaahi, wa laa ilaaha illaallahu wallaahu akbar, wa laa hawla wa la quwwata illa billaah.

“There is none worthy of worship except Allāh, the One, without any partner. For Him is the dominion and for Him is the praise. He has power over all things. Glory is to Allāh. All praise is to Allāh. There is none worthy of worship except Allāh. Allāh is the Greatest. There is no power or might except in Allāh.”

Then he should make any supplication he wishes, as such a supplication will be responded to. (In the above referred to *Hadith*,) Allāh’s Messenger ﷺ said:

«مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ حِينَ يَسْتَيْقِظُ . . . ثُمَّ دَعَا اسْتُجِيبَ لَهُ»

«Whoever wakes up during the night and says upon waking, ‘(The above mentioned words,)’ and then supplicates, it will be responded to.» (Al-Bukhari)

If he gets up, makes ablution and prays, his prayer is accepted. Or he says:

«لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ، اللَّهُمَّ اسْتَغْفِرُكَ لِذَنْبِي، وَأَسْأَلُكَ رَحْمَتَكَ، اللَّهُمَّ زِدْنِي عِلْمًا، وَلَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الرَّحْمَاطُ»

Laa ilaaha illa anta subhaanaka. Allaahumma astaghfiruka lidhanbee, wa as'aluka rahmataka. Allaahumma zidnee 'ilman, wa laa tuzigh qalbee ba'da idh hadaytanee, wahablee min ladunka rahmatan

innaka antal-wahhaab.

“There is none worthy of worship except You. Glory be to You. O Allāh, forgive my sins. I ask You for Your mercy. O Allāh, increase my knowledge and do not allow my heart to stray after You have guided me. And grant me mercy from Yourself. Verily, You are the Bestower.”

6. During the morning time, he should make the following supplications:

a) When he wakes up and before he gets up from his bed, he should say:

«الْحَمْدُ لِلَّهِ الَّذِي أَخْيَانَنَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ»

Al-hamdulillahilladhee ahyaaanaa b'ada maa amaataanaa, wa ilayhin-nushoor.

«Praise is to Allāh who gave us life after our death. And to Him is the resurrection.» (Al-Bukhari)

b) One should look towards the sky and recite the last ten verses of *Surat Aal 'Imran*, if he is getting up to pray the late night prayer. Ibn 'Abbas, may Allāh be pleased with him, stated: “I spent the night in my maternal aunt Maymunah’s house, the wife of Allāh’s Messenger ﷺ. He ﷺ got up after one half of the night or a little before or a little after. He woke up and wiped the sleep from his face with his hand. Then he recited the last ten verses of *Surat Aal 'Imran*. Then he got up and went to a hanging water skin and made an excellent ablution from it. Then he stood and prayed.” (Al-Bukhari and Muslim)

c) One should say the following four times:

«اللَّهُمَّ إِنِّي أَصْبَحْتُ بِحَمْدِكَ، وَأَشْهَدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ»

Allaahumma innee asbahtu bihamdika, ush-hiduka wa ush-hidu hamalata 'arshika, wa malaa'ikatika, wa jamee'a khalqika. Innaka antallaahu laa ilaaha illa anta, wa anna Muhammadan 'abduka wa rusuluka.

“O Allāh, I have reached the morning by Your praise. I call upon You, the bearers of Your Throne, Your angels and all of Your creation to bear witness that You are Allāh, there is none worthy of worship except You and Muhammad is Your servant and Your Messenger.”

Allāh’s Messenger ﷺ said:

«مَنْ قَالَهَا مَرَّةً أُعْتِقَ اللهُ رُبْعَهُ مِنَ النَّارِ، وَمَنْ قَالَهَا ثَلَاثًا أُعْتِقَ اللهُ ثَلَاثَةَ أَرْبَاعِهِ مِنَ النَّارِ، فَإِنْ قَالَهَا أَرْبَعًا أُعْتِقَهُ اللهُ مِنَ النَّارِ»

«If a person says that once, Allāh will release one-fourth of him from the Fire. If he says it three times, Allāh will release three-fourths of him from the Fire. And if he says it four times, Allāh will release him from the Fire.» (Abu Dawud)

d) When he puts his foot on his doorstep while leaving his house, he should say:

«بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّهِ»

Bismillaah, tawakkaltu ‘alaallaah, laa hawlaa wa laa quwwata illa billaah.

“In the Name of Allāh. I put my trust in Allāh. There is no power or might except in Allāh.”

Allāh’s Messenger ﷺ said:

«إِذَا قَالَ الْعَبْدُ هَذَا قِيلَ لَهُ: هُدَيْتَ وَكُفَيْتَ»

«If the servant says that, it will be said to him, ‘You have been guided and sufficed.’» (At-Tirmithi)

e) As he leaves his doorstep, he should say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَضَلَّ، أَوْ أَزِلَّ أَوْ أَزَلَّ، أَوْ أَظْلِمَ أَوْ أَظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ»

Allaahumma innee a‘uwdhu bika an adhilla aw udhalla, aw azilla aw uzalla, aw athalima aw uthlama, aw ajhala aw yujhala ‘alaya.

«O Allāh, I seek refuge in You from going astray and being led astray, from committing an error or being caused to commit

an error, from wronging or being wronged, and from acting in ignorance or being acted against in ignorance.» (Abu Dawud)

This is based on Umm Salamah's statement, "The Messenger of Allāh ﷺ never left my house except that he would look towards the sky and say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُضِلَّ أَوْ أُضَلَّ»

«O Allāh, I seek refuge in You from going astray and being led astray...»



Chapter 3

Character

Good Character and its Explanation

Character (or morality) is deeply rooted in the heart, where the decision is made for every deed, will it be of the good or evil, the virtuous or disgraceful. The process of upbringing plays an important role in determining the good or evil of one's character.

When these traits result in the desire for virtue and the truth, love of good deeds, longing to perform charitable deeds, and being pleased with good things, being displeased with disgraceful things, and when this is the basic source of motivation to habitually do good deeds, then this is called "good character."

Descriptions of these types of behavior that spring from the habitual desire to do good are referred to by the phrase "good character." These include being patient and forbearing, nobility and bravery, justice and beneficence, etc.

Similarly without the proper upbringing and training, and removal of harmful elements etc., from the mind and personality, the abusive and malicious speech and behavior will result without any encouragement. This is called "bad character." So all such disparaged speech and behavior that result in this case are collectively referred to as bad character.

For example, these include cheating and lying, worry and greed, repugnance, rudeness, obscenity, and vulgarity, etc.

Islam orders good character and encourages Muslims to be trained in that, developing it in their hearts, nurturing faith in the worshipper through the virtues of the soul, and Islam through good character.

Allāh the Almighty says, praising His Prophet ﷺ:

﴿وَرَأَيْكَ لَمَلًا خُلِي عَظِيمًا﴾

﴿And verily, you (O Muhammad) are on an exalted (standard of) character.﴾ (68:4).

Allāh enjoined him to behave with good character. Allāh says:

﴿أَدْفَعْ يَأْتِي هِيَ أَحْسَنُ فَإِذَا أَلْدَى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

﴿The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴾ (41:34).

Allāh made virtuous character a cause for admission to Paradise. Allāh says:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالضَّعِيفِ وَالْمَافِيئِ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

﴿And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for the pious. Those who spend (in Allāh's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves the good-doers.﴾ (3:133-134).

Allāh has sent His Prophet ﷺ for the perfection of good character. Allāh's Messenger ﷺ said:

﴿إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ﴾

﴿For I have been sent for the completion of the good character.﴾

(A Sahih Hadith recorded by Al-Bukhari in Al-Adab Al-Mufrad, and Ahmad).

Allāh's Messenger ﷺ has stressed the merits of such good behavior in many Hadiths. He ﷺ said:

﴿مَا مِنْ شَيْءٍ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ﴾

﴿The heaviest thing to be placed in the balance of a believing slave on the Day of Judgment will be good behavior.﴾ (Ahmad and Abu Dawud).

Allāh's Messenger ﷺ said:

«الْبِرُّ حُسْنُ الْخُلُقِ»

«Kindness is good character.» (Al-Bukhari).

Allāh's Messenger ﷺ said:

«أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ أَخْلَاقًا»

«The most perfect man in his faith among the believers is the one with the best behavior.» (Ahmad and Abu Dawud).

Allāh's Messenger ﷺ said:

«إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا»

«The dearest and nearest among you to me on the Day of Resurrection will be the best of you in conduct.» (Al-Bukhari).

Allāh's Messenger ﷺ was asked about the best among the deeds and he replied:

«حُسْنُ الْخُلُقِ»

«Good character.»

Allāh's Messenger ﷺ was asked about the deed which will be foremost to lead a man to Paradise. He replied:

«تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ»

«Fear of Allāh and good character.» (At-Tirmithi who said it is *Hasan*).

Allāh's Messenger ﷺ said:

«إِنَّ الْعَبْدَ لَيَبْلُغُ بِحُسْنِ خُلُقِهِ عَظِيمَ دَرَجَاتٍ الْآخِرَةِ وَشَرَفَ الْمَنَازِلِ، وَإِنَّهُ لَضَعِيفُ الْعِبَادَةِ»

«Verily, the worshipper will ascend the higher ranks and superior grades of the Hereafter through his good character, even though he is weak in acts of worship.» (At-Tabarani with a good chain).

Views of the Pious Predecessors on Good Character

Al-Hasan said:

“Good character is represented by a pleasant and delightful face, loving benevolence, and stopping harm.”

‘Abdullah bin Al-Mubarak said: “The characteristics of good conduct are three: To shun all that is forbidden, seeking what is lawful, and spending amply on one’s dependents.”

Someone else said: “Good character is to keep close to the people, yet away from their fortunes.”

Another said: “Good behavior is to prevent harm and to extend the necessary help to a believer.”

Someone else said: “Good character means that there is nothing important to you besides Allāh.”

In fact, the above are partial definitions of good character, although the real definition is as we mentioned earlier.

They list the following as distinguished marks of good character:

- * Bashfulness and modesty in abundance.
- * Little harm.
- * Plenty of good deeds.
- * True speech.
- * Few words.
- * Plenty of deeds.
- * Few mistakes.
- * Little futile talk.
- * Kindness to relatives.
- * Being dignified.
- * Patience with perseverance.
- * Showing gratitude.
- * Remaining pleased.
- * Being tolerant.
- * Being faithful and loyal.
- * Modesty and decency.
- * He should not be one who curses, abuses, reviles, slanders, backbites, acts hasty, malicious, full of hatred, malevolent, resentful, greedy, or envious.

* Kindness and gentleness.

* Loving, hating, becoming pleased and getting angry for the sake of Allāh.

These are some types of good character. The following are a few sections which we will describe separately.



Patience and Perseverance

Among the best of the Muslim characteristics is patience and bearing harm for the sake of Allāh. As for patience, it is to restrain oneself from what is harmful, or enduring what one dislikes with a sense of acceptance and submission.

So a Muslim restrains himself from what will damage his worship and obedience to Allāh, or cause him to approach any act of disobedience to Allāh the Almighty. He will not permit himself to do such acts no matter what they be. He will not give up nor grieve during troubles he experiences, and if he grieves he still protects his soul against wrongdoing.

Some of the wise people said, "Impatience over what is lost is a calamity, and impatience over what is expected is foolish." And it is a form of being annoyed with the decree of Allāh the Almighty.

In all circumstances, the Muslim seeks the help of Allāh, remembering the promise of Allāh to reward those who act obediently. He remembers the abundance of rewards and pleasures prepared for the people of obedience, and grievous penalty that Allāh warned of and prepared for those who disobey and sin against Him. He bears in mind that the Divine Preordainment and Decree of Allāh will abide, while His Decisions are just. His commandments are applicable to all and none can prevent them, be he patient or impatient. For patience with perseverance will attain great reward, while impatience will lead to sin.

Since patience without worry is one of the characteristics that result in continuous exercise and tireless struggle, then after the Muslim's need for Allāh to provide him with

patience, he must seek patience, remembering the reward and recompense that are promised by Allāh. As Allāh the Almighty says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾

﴿O you who believe! Endure and be more patient (than your enemy), and guard (your territory by stationing army units permanently at the places from where the enemy can attack you), and fear Allāh, so that you may be successful.﴾ (3:200).

Allāh says:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

﴿And seek help in patience and the prayer.﴾ (2:40).

Allāh says:

﴿وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾

﴿And endure you patiently, your patience is not but from Allāh.﴾ (16:127).

Allāh the Almighty says:

﴿وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾﴾

﴿And bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allāh with no exemption).﴾ (31:17).

Allāh the Almighty says:

﴿وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾﴾
﴿أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾﴾

﴿But give glad tidings to the patient, who, when afflicted with calamity, say: 'Truly, to Allāh we belong and truly, to Him we shall return.' They are those on whom (descend) blessings (and forgiveness) from their Lord, and (they are those who) received His Mercy, and it is they who are the guided ones.﴾ (2:155-157).

Allāh says:

﴿وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١١٦﴾﴾

﴿And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).﴾ (16: 96).

Allāh the Almighty says:

﴿وَجَعَلْنَا مِنْهُمْ آيَمَةً يَهْتَدُونَ يَا أُولِي الْأَبْصَارِ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

﴿And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient and used to believe with certainty in our Signs.﴾ (32:24).

Allāh the Almighty says:

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

﴿Only those who are patient shall receive their reward in full, without reckoning.﴾ (39:10).

Allāh's Messenger ﷺ said:

«الصَّبْرُ ضِيَاءٌ»

«Patience illuminates.» (Muslim)

Allāh's Messenger ﷺ said:

«وَمَنْ يَسْتَغْفِرْ يُعْفَهِ اللَّهُ، وَمَنْ يَسْتَعِزْ يُعْزِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصْبِرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ»

«Whosoever refrains from asking, Allāh will grant him independence; and whosoever seeks self-sufficiency, Allāh will make him self-sufficient. And whosoever would be patient, Allāh will give him patience; and no one is granted a gift better and more comprehensive than patience.» (Al-Bukhari)

Allāh's Messenger ﷺ said:

«عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلُّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ»

«How wonderful is the case of a believer; verily, everything is good for him, and this is not the case with anyone except a believer. If prosperity attends him, he expresses gratitude to Allāh and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.» (Muslim)

Fatimah, the daughter of Allāh's Messenger ﷺ, sent for him as her child was gasping. But the Prophet ﷺ returned the messenger and sent her good wishes saying:

«أَقْرَأَهَا السَّلَامَ، وَقُلْ لَهَا: إِنَّ اللَّهَ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ»

«Convey the Salam to her, and say; "Whatever Allāh takes away or gives, belongs to Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and anticipate Allāh's reward in the Hereafter."» (Al-Bukhari)

Allāh's Messenger ﷺ said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ (عَيْنَيْهِ) فَصَبَرَ، عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ»

«Allāh the Glorious and Exalted said: 'When I afflict My servant in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Paradise.'» (Al-Bukhari).

Allāh's Messenger ﷺ said:

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ»

«Anyone for whom Allāh intends good, He makes him suffer some affliction.» (Al-Bukhari).

Allāh's Messenger ﷺ said:

«إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا، وَمَنْ سَخِطَ فَلَهُ السَّخَطُ»

«Verily, the greater reward comes with the greater affliction. When Allāh loves a people, He will subject them to the trials, if one pleases Him, Allāh pleases him too, and if he is impatient with Him, Allāh will be impatient with him too.» (At-Tirmithi and Ibn Majah).

Allāh's Messenger ﷺ said:

«مَنْزِلُ الْبَلَاءِ بِالْمُؤْمِنِ فِي نَفْسِهِ وَوَالِدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ حَظِيئَةٌ»

«The believer will not cease suffering trials with his children

and his wealth until he meets Allāh with no faults.” (At-Tirmithi who said it is *Sahih*).

As for tolerance with harm, it is a more difficult form of patience. This is a quality of the true believers and a symbol of the righteous. In fact, if a Muslim faces suffering for the sake of Allāh, then he should show more endurance patiently. He should not repel evil with other than what is good, nor seek revenge for himself, it should not affect his personality at all if he tolerates it for the sake of Allāh, to attain His Pleasure.

His exemplary heroes in this respect are the Messengers of Allāh and His pious servants. In fact, very few of them have not suffered from any trials and afflictions for the sake of Allāh. ‘Abdullaah bin Mas‘ud said:

“I can still recall as if I am seeing Allāh’s Messenger ﷺ quoting a story about one of the Prophets whose people scourged him and shed his blood. While wiping blood from his face, he said:

«اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

«O Allāh! Forgive my people, because they are certainly ignorant.» (Agreed upon).

This is the case with Allāh’s Messenger ﷺ tolerating harm and enduring patiently as mentioned earlier. In another case:

“He ﷺ distributed wealth (the spoils of war) one day. A bedouin said, “This division was not intended for Allāh’s Face.” This remark reached the Prophet ﷺ. With his face becoming red he said:

«يَرْحَمُ اللهُ أَخِي مُوسَى لَقَدْ أُؤْذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ»

«May Allāh have mercy on my brother Musa; he suffered more than this yet he was patient.» (Agreed upon)

Khabbab bin Al-Aratt, may Allāh be pleased with him, said:

“We complained to Allāh’s Messenger ﷺ about the

persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka'bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?" He ﷺ replied:

«قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهَا، ثُمَّ يُرْتَى بِالْمِنْشَارِ، فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ بَضْفَيْنِ، وَيُمَشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ مَا يَصُدُّهُ عَنِ دِينِ اللَّهِ»

«Among those people before you, a man would be seized and held in a pit dug for him in the earth. He would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb. However, in spite of this, he would not wean from his faith.» (Al-Bukhari).

Reminding of the eventful sufferings that Allāh's Prophets and Messengers tolerated, Allāh the Glorious and Exalted said:

﴿وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

«And why should we not put our trust in Allāh while He indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (Alone) let those who trust, put their trust.» (14:12).

‘Isa, son of Maryam was advising to the Children of Israel and said, "It was ordained for you earlier: 'A tooth for a tooth, a nose for a nose.' Yet I say to you, do not support evil with evil; rather if one strikes your right cheek, then turn the left cheek for him, and whoever takes your upper garment, then give him your lower garment as well." (Al-Ghazzali in *Al-Ihya*).

Some of the Companions of the Prophet ﷺ said: "We did not consider the faith of a man to be faith if he did not have patience with harm."

In the light of the above self-explanatory cases, and with the living examples given of patience and endurance, a

Muslim should remain patient, enduring, anticipating Allāh's reward without complaint or impatience. He should not repel an evil with an evil, rather he should repel evil with what is good, pardoning, being patient and forgiving:

﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ أَعْمَارِ﴾

﴿And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh.﴾
(42:43).



Reliance upon Allāh and Self-Sufficiency

A Muslim does not see reliance upon Allāh in his deeds as merely a necessity, rather he sees it as a religious obligation, being among the elements of the Islamic creed, since Allāh the Almighty has ordered it, saying:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ (١٣)

﴿And put your trust in Allāh if you are believers indeed.﴾
(5:23).

Allāh says:

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (١٣)

﴿And in Allāh therefore let the believers put their trust.﴾
(64:13).

Therefore, reliance upon Allāh is part of the creed of the believer in Allāh the Almighty.

Since the Muslim worships Allāh while relying upon Him, totally submitting before Him, then he does not understand reliance as those opponents to the Muslim creed do who are ignorant about Islam. Those who treat *Tawwakul* as merely a statement for the tongue, giving it no place in the heart, a verbal statement without understanding its reasoning, or pondering over it, or its causes. So they abandon deeds, being satisfied and pleased with ease and comfort, under the pretext that this is the symbol of relying upon Allāh. Supposedly, they think that this satisfaction is proper based on the Decree of Allāh. Never! This is not the way to define and determine reliance upon Allāh.

However, a Muslim understands that the reliance which is part of his faith and creed is obedience to Allāh, seeking the use of all of the necessary means required for every deed

and action he undertakes. He is not greedy, expecting results without using the means. Rather he should apply all causes and means in order to attain success and a response from Allāh, for Allāh is Capable over all things.

But for the Muslim, reliance is doing and hoping, along with tranquility of the heart and soul, with the firm belief that what Allāh wills is, and what He does not will, is not, and that Allāh does not neglect to reward for good deeds.

A Muslim believes Allāh's law works throughout existence. He prepares the means necessary for his deeds, then he endeavors to fulfill them perfectly. He never believes that the means are itself adequate to meet his requirements and to fulfill his tasks. He does not give more consideration to the means than to the order of Allāh, since it is obligatory for him to behave obediently in all cases of commands and prohibitions. As for the success of his deed and the appearance of the fruitful result of what he desired, this depends on the will and Decree of Allāh. He alone is Able to do all things, whatever He wills will be and whatever He has not willed will not be. Many people attempt to do deeds but do not have success nor the opportunity to enjoy its fruitful results. Many people sow and plant, without the opportunity to enjoy eating from their harvest.

The Muslim views the means knowing that to depend solely on them is disbelief and polytheism, so he is innocent of this. He also knows that to abandon and neglect the means required to fulfill his tasks, while he is able to employ them, is a form wickedness and sin that is prohibited from which he must seek forgiveness from Allāh.

The Muslim has based his view of using the means and causes for the fulfillment of his task upon the spirit of Islam and the teachings of the Prophet ﷺ. As for the Messenger of Allāh ﷺ, personally he waged many wars. However, he never entered an engagement without preparing the proper equipment and utilizing the other means necessary for war. He would select the place and

time of the engagement. For example, he would not begin a battle while in the heat until after the weather began to become cooler. In the evening when the weather was more moderate, he would arrange the troops for battle. After the preparations for battle were completed, he would raise his hands to pray to Allāh:

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِي السَّحَابِ وَغَازِمَ الْأَحْزَابِ اهْزِمْهُمْ وَانصُرْنَا عَلَيْهِمْ»

«O Allāh, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, rout our enemy and help us overpower them.» (Agreed upon)

He ﷺ would use both the material and spiritual means together. Then he would put his trust in Allāh for success. He would attach winning and victory to the Will of Allāh and His Decree. This is one example.

Another example is when Allāh's Messenger ﷺ delayed his journey of migration (*Hijrah*) from Makkah to Al-Madinah, until the Divine Revelation from Allāh was received. On the other hand, most of his Companions had already left for Al-Madinah unaccompanied by the Prophet ﷺ. Eventually, he received the Divine Permission from Allāh to begin his journey. Moreover, during his waiting period for Revelation, the Prophet ﷺ was well prepared for the long journey of *Hijrah*. The following are the preparations and arrangements he made:

1. The presence of an intimate friend to accompany him to the land of emigration (Al-Madinah). This close friend was Abu Bakr As-Siddiq.
2. Preparation of food and water required for the long journey. Asma', the daughter of Abu Bakr As-Siddiq, prepared this provision. She did not find anything to tie them with. Therefore, she tore her waistband into two for the purpose. Hence, her nickname became "*Dhat-un-Nitaqayn*" (The female with the two bands).
3. Arranging a good riding camel to be used for the long

adventurous journey.

4. Employment of an expert guide familiar with the geographical maps and routes to Al-Madinah.

5. The Prophet ﷺ ordered 'Ali bin Abi Talib to sleep in his bed on the night of *Hijrah*. This was to give the enemies who were lying in wait at his doorstep to kill him, the impression that the Prophet ﷺ was still in bed while he had already left with his close friend and companion Abu Bakr As-Siddiq on their way to Al-Madinah. They were constantly spying on him.

6. The Prophet ﷺ and his companion Abu Bakr hid in the cave near Makkah staying there relaxed and sheltered from the pagan aggressors. By Allāh's protection the Prophet ﷺ and Abu Bakr were not found by the pagans although they tracked them to the cave to kill them.

7. Abu Bakr shivered for fear for the Prophet ﷺ when he saw the feet of the pagans above them at the mouth of the cave. Abu Bakr said: "O Messenger of Allāh! If one of them were to look down below his feet, he would detect us." Thereupon Allāh's Messenger ﷺ said:

«مَا ظَنَنْتُكَ يَا أَبَا بَكْرٍ بِأَنْتَنِينِ اللَّهِ تَالِئِهِمَا!؟»

«O Abu Bakr! What do you think of the two with whom Allāh is the third?»

The pagans saw only a cobweb covering the entrance of the cave and a pigeon laying on her egg. They could not believe that anyone could get through without disturbing either. Therefore, they went away.

The above incident is an excellent example of the mysteries of the faith, and the ultimate reliance upon Allāh. The Prophet ﷺ never neglected or misused the means for any matter, while he did not blindly depend on them.

As for self-confidence, a Muslim should not understand it as the disobedient and sinners do. Those who think that it means cutting oneself completely off from Allāh, and that

the servant is the creator of his own deeds, the one who determines his own achievement and profit, and that Allāh has nothing to do with that affair.

A Muslim who sees the obligation of self-confidence in all endeavors and deeds understands by this that he is not to display any dependence upon other than Allāh. Even though he is able to do such deeds by himself, he still puts his trust in Allāh alone. If he faces any suffering or hindrance in fulfilling his task, then he immediately seeks Allāh's help, not depending on any besides Him, since that would mean that his heart depended upon other than Allāh which is neither desirable nor acceptable to the Muslim.

In this way the Muslim enters among the righteous, and passes upon the paths of the true believers. When one of them is finished riding his mount, he descends from it himself, he does not use the assistance of someone to help him with it. Allāh's Messenger ﷺ would have the Muslims pledge to establish the prayer, give *Zakah*, and to not ask anyone to fulfill their need besides Allāh.

Since the Muslim lives according to the creed of relying upon Allāh as well as depending upon oneself, then such belief and trust in Allāh must be nourished and supported by the following enlightening verses and prophetic *Hadiths*.

Allāh the Almighty says:

﴿وَتَوَكَّلْ عَلَىٰ الْعَزِيزِ الَّذِي لَا يَمُوتُ﴾

﴿And put your trust in the Ever Living One Who dies not.﴾
(25:58).

Allāh the Almighty says:

﴿وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

﴿And they said: 'Allāh is sufficient for us, and He is the Best Disposer of affairs.'﴾ (3:173).

Allāh the Almighty says:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

﴿Allāh loves those who put their trust (in Him).﴾ (3:159).

Allāh's Messenger ﷺ said:

«لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا»

«If all of you were to rely upon Allāh in the manner He deserves from you, then He would certainly grant you provision as He provides it to the birds who depart hungry in the morning, and return with a full belly at dusk.» (At-Tirmithi who said it is *Hasan*)

Upon leaving his house, Allāh's Messenger ﷺ used to say:

«بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

Bismillaahi tawakkaltu 'alaallaah, wa laa hawla wa laa quwwata illaa billaah.

«In the Name of Allāh; I trust in Allāh; there is no might and no power but in Allāh.» (At-Tirmithi)

When Allāh's Messenger ﷺ foretold of the seventy thousand people who shall enter Paradise without a reckoning, he described their qualities:

«هُمْ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَكْتُمُونَ، وَلَا يَنْطَرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»

«They are those who do not seek 'Ruqyah' (incantations), practice cauterization, nor follow omens, but they put their trust in their Lord (Allāh).» (Agreed upon)



Selflessness

One of the noble characteristics of a Muslim, which he learns through the teachings of his religion and among the merits and beauties of Islam, is selflessness and the love of good for others. When a Muslim finds a situation that calls for selfless behavior, he prefers others and favors them above himself. He feels hunger for others until their hunger is fulfilled and he feels thirst for others until their thirst is quenched. He would even die to save the life of others. It is not amazing or strange for the Muslim to quench his spirit with doing what is right and the love for virtue and goodness. This is all from the religion of Allāh, and who is better at determining religion than Allāh?

A Muslim, who prefers unselfishness, actually enters by it to the right path of the righteous forerunners in faith, and traverses along the path of those early victorious people whom Allāh praised when He said:

﴿وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿And they give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.﴾ (59:9).

All of the virtuous morals and praiseworthy characteristics of a Muslim are only taken from the springs of the wisdom of the Prophet ﷺ or from Divine Revelation from the Mercy of Allāh. Similarly, Allāh's Messenger ﷺ added to the characteristic of the Muslim, in name and virtue, saying:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

«None of you becomes a true believer until he loves for his

brother what he loves for himself.» (Agreed upon)

Similarly Allāh the Almighty says:

﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿And whosoever is saved from his own covetousness, such are they who will be the successful.﴾ (59:9)

So the Muslim is certain that the love of good for others and selfless behavior will bring success for himself, his children and his family.

If one was like the Muslim, living his entire life connected with Allāh, then his tongue would never be dry from the celebration of the remembrance of Allāh, and his heart would never leave devotion to expressing its love for Him. As understood by the following verses of Surahs Al-Muzzammil and Fatir.

﴿وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ مَجْدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ لَبْرًا﴾

﴿And whatever good you spend before you for yourselves, you will certainly find it with Allāh, better and greater in reward.﴾ (73:20)

Allāh the Glorious and the Exalted says:

﴿وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبْخُرَ لَّنْ كَسْرًا ۗ يُؤْتِيهِمُ أَجْرَهُمْ وَيزِيدُهُمْ مِنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ﴾

﴿And they spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most ready to appreciate (good deeds and to recompense).﴾ (35:29-30)

If anyone ponders over these verses and their significance, he would treat the life of the present world as something insignificant and contemptible, giving preference to the life Hereafter. If this is the case, then why shouldn't he be happy to spend his wealth in charity? Why shouldn't he prefer others above himself? Why shouldn't he hasten to

participate in charitable activities? He knows that whatever good he spends today; he will certainly find a better and greater reward for it with Allāh tomorrow.

Here are five inspiring illustrations of the selflessness and love of good for others that are characteristic of the Muslim.

1. At their place of council, the prominent leaders of the Quraysh were assembled. They secretly discussed many things. They were attempting to come up with a consensus to a suggestion of Abu Marrah, may Allāh's curse be upon him, that the Prophet ﷺ should be murdered at his residence. News of this aggressive scheme reached the Prophet ﷺ, and he received the Divine Message to migrate from Makkah to Al-Madinah. He was searching for someone to substitute as him in his bed, giving the impression to the pagans that he himself was sleeping there while he escaped en route to Al-Madinah.

He found a brave Muslim youth for this task, his uncle's son, 'Ali bin Abi Talib. The Prophet ﷺ explained the plan to him and warned him about the danger and risk of the assignment. Yet he wholeheartedly welcomed the idea, and was ready to sacrifice himself in order to rescue the precious life of the Prophet ﷺ from his enemies. He slept in his bed as planned by the Prophet ﷺ realizing that he would be in danger if the spies stationed at his doorsteps came to learn of his impersonation. He was certain that if they caught him he would be murdered, his body mutilated by their swords. 'Ali slept in the bed to protect the life of the Prophet ﷺ, setting a noble example of self-sacrifice for the sake of others.

Similarly, the Muslim strives with himself for the sake of others.

2. Narrated Hudhayfah Al-'Adwi: "During the battle of Yarmuk, I was carrying some water in search of my uncle's son who was injured. I thought that he may be thirsty so I would give it to him to drink and wipe his face. When I

found him I asked him, "Do you want water," he indicated that he did. Immediately, I found another injured man moaning. My uncle's son indicated that I should go to the wounded man and give him water first. So when I came to him I found that it was Hisham bin Al-'As. I said, "Do you need water?" He heard someone else moaning. So Hisham indicated that I should take it to him. When I reached him, I found that he had already died. So, I returned to Hisham and found that he had died, and suddenly I went back to my uncle's son and I found that he had also died." May Allāh be pleased with them all.

Those three martyrs displayed the highest example of charitable behavior and selflessness, honoring others above themselves. This is the case of the Muslim in this life.

3. It is narrated that more than thirty men gathered with Abu Al-Hasan Al-Antaki, while they carried some bread, which was inadequate to satiate their hunger. They tore the bread into pieces, extinguished the lamp to begin eating. When the dining-cloth was lifted, to their amazement the bread remained intact without being diminished at all. None of them ate, so that the others could. Each preferred that his brother eat rather than himself. Thus, every one of them was thinking in the same way, eventually, none of them ate anything. Similarly, every true Muslim must treat his fellow brothers generously and prefer his hungry brother over himself.

4. It is recorded by Al-Bukhari and Muslim that a man came to Allāh's Messenger ﷺ to eat but there was nothing to eat with his wives. A man came from the *Ansar*, so the guest went to his house. He put some food before him, and told his wife to turn out the lamp and they would give him the impression that they were also eating. So they sat down, the guest ate, and they passed the night hungry. They would not eat until the guest ate, preferring the guest above themselves. When he came to Allāh's Messenger ﷺ in the morning, the Messenger of Allāh ﷺ said to him, "Allāh

was well-pleased with what you did for your guest last night.” In this respect the following verse of the Qur’an was revealed:

﴿وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

﴿And they give them (emigrants) preference over themselves even though they were in need of that.﴾ (59:9).

5. It was reported that a man complaining about his hard life visited Bashar bin Al-Harith who was on his deathbed. Bashar immediately stripped off his own cloak and gave it in charity to the visitor. He died wearing another cloak which was borrowed from someone else.

These are five shining examples illustrating the behavior of a true Muslim; his selflessness, generosity, and self-sacrifice for the sake of others. Therefore, every Muslim must adopt such qualities of loving kindness, hospitality, and selflessness and assume noble behavior in life, because above everything he is a Muslim.



Justice and Equity

The Muslim considers justice in its general context to be one of the most obligatory and necessary obligations, since Allāh commanded it in His saying:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ﴾

﴿Verily, Allāh enjoins justice, and doing good, and giving (help) to kith and kin.﴾ (16:90).

Allāh the Almighty informed that He loves those who uphold justice when He said:

﴿وَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

﴿And be equitable. Verily, Allāh loves the equitable.﴾ (49:9)

The meaning of equity is that of justice, and “the equitable” means “the just.” Allāh ordered justice in speech as well as in judgements. He said:

﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned.﴾ (6:152).

Allāh the Almighty says:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَعْلَمُوا بِالْعَدْلِ﴾

﴿Verily, Allāh commands that you should render back the trusts to those whom they are due; and that when you judge between men, you judge with justice.﴾ (4:58).

Therefore, the Muslim is just in his speech and judgements, his every affair is attended to with justice, to the degree that being just becomes a trait he is described with, not denied of him. His sayings and actions are based upon justice with no degree of discrimination, oppression or tyranny. He abides by justice without giving in to any type

of desires, thereby deserving Allāh's love, acceptance, honor and help. For Allāh has informed that He loves the equitable, and Allāh's Messenger ﷺ has informed of position of honor before their Lord, saying:

«إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا»

«The equitable will be seated upon pulpits of light before Allāh; those who do justice in their decisions, with their families, and what is entrusted to them.» (Muslim)

Allāh's Messenger ﷺ said:

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ تَعَالَى، وَرَجُلٌ مَعَلَّقٌ قَلْبُهُ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ بِيَمِينِهِ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ»

«Seven will be shaded by Allāh on the Day when there will be no shade except His: A just ruler. A youth, who grew up with the worship of Allāh. A person whose heart is attached to the mosque. Two people, who love and meet each other and depart from each other for the sake of Allāh. A man whom a beautiful and high-ranking woman seduces, but he (rejects this offer and) says: 'I fear Allāh'. A person who gives charity and conceals it such that the left hand does not know what the right hand has given. A person who remembers Allāh in solitude and his eyes overflow (with tears).» (Al-Bukhari)

Categories of Justice

1. Justice with Allāh the Almighty: by worshipping Him Alone without associating any with Him while worshipping Him, in His Attributes or otherwise. And that He is obeyed, not disobeyed; remembered, not forgotten; and that one is grateful to Him, not ungrateful.

2. Justice in judgements between people: by giving every

rightful person his due.

3. Justice between wives and children: by not giving one preference over another.

4. Justice in speech: by not testifying falsely, nor saying what is false or a lie.

5. Justice in what is believed: by not believing other than the truth and not lending faith to what is not realistic or what did not occur.

An Example of Just Judgement

A man from Egypt entered upon 'Umar bin Al-Khattab while he was sitting and said: "O Leader of the Faithful! Before you is one who seeks refuge."

'Umar said, "You have sought it from one who can give protection, so what is your case?" He said, "I was beating the son of 'Amr bin Al-'Aas in a horse race, so he prevented me by hitting me with his horse whip, saying; 'I am the son of the honorable ones.' When his father 'Amr bin Al-'As learned of this incident he immediately imprisoned me fearing that I would come to you to complain. I was released, and it is from there that I arrive now."

So 'Umar sent a letter to 'Amr bin Al-'Aas, who was then the governor of Egypt saying: "When you receive this letter of mine, then come to me along with your son so-and-so during the *Hajj* season." 'Umar ordered the Egyptian to stay until they arrived. 'Amr bin Al-'Aas arrived and performed *Hajj*. When 'Umar finished *Hajj* and he was sitting among the people 'Amr bin Al-'Aas and his son were seated next to him. Then the Egyptian stood up, 'Umar handed him a whip, and he began hitting him. He continued doing so until those present wanted him to stop because of the many blows he had given him.

'Umar said: "Beat the son of the most honorable ones." The Egyptian man responded to 'Umar: "O Leader of the Faithful! I have been fulfilled and satisfied." 'Umar said,

“Put it on the bald head of ‘Amr.” He responded: “O Leader of the Faithful! I have struck the one who struck me.” ‘Umar said, “By Allāh, if you take more revenge from him, none would dare to stop you except yourself.” Eventually, ‘Umar said to ‘Amr bin Al-‘Aas: “O ‘Amr! When did you begin to enslave and subjugate people, while their mothers have given birth to them as free people?”

Good Results of Justice

One of the best results of justice in judgements is that it instills tranquility in the the hearts of the people. It is reported to have been said that once Caesar sent a messenger to ‘Umar bin Al-Khattab to monitor his activities and situation. When his envoy entered Al-Madinah, he started searching for ‘Umar and asked, “Where is your king?” They replied, “We do not have any king but an honored ‘Amir. He went outside of Al-Madinah.” So he went looking for him and discovered him sleeping on the sand using his stick as a pillow. This was a small staff, which he always carried with him, and he used it to stop others when they were doing evil. When he saw him sleeping like that, he sensed humility in his heart and said to himself, “This is the man whom all the kings are worried about, yet look at his condition. O ‘Umar, you have been just so you can sleep. While our king is a tyrant, so there he stays up the whole night in fear.”

Moderation has a wider meaning than justice. Moderation affects every part of the Muslim’s life. It is the method of seeking the middle way between two extremes. Moderation in worship means it should be free from any kind of extremism or negligence.

Moderation in spending means the good that is between way evils, not spending irresponsibly nor being stingy, but the position in between the two. Allāh the Almighty says:

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۝١٧﴾

﴿And those who, when they spend, are neither extravagant nor

stingy, but hold a medium (way) between those (extremes).﴾ (25:67).

Moderation in clothing means that it should neither be the clothing of arrogance or pride, nor should it be patched or ripped.

As for moderation in walking, it is to walk in a manner between arrogance and haughtiness, and humility and subjugation. Moderation in every circumstance is the middle between two extremes.

Moderation is the brother of uprightness. It is one of the most noble of virtues and traits, since it is that which stops a person from surpassing Allāh's set limits, promoting the performance of the obligatory duties, without falling short or exaggerating. It teaches him to be abstinent, taking what is lawful over that which is not.

Moderation is sufficient enough pride and honor for its practitioner, as Allāh said:

﴿وَالْوَالُونَ عَلَىٰ الطَّرِيقِ لِأَسْفَتِهِمْ مَاءٌ عَنَّا﴾

﴿If they (non-Muslims) had believed in Allāh, and remained on the Right Way (i.e., Islam) We should certainly have bestowed on them water (rain) in abundance.﴾ (72:16)

And:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٤﴾ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾﴾

﴿Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand straight, on them shall be no fear, nor shall they grieve. Such shall be the dwellers of Paradise, abiding therein (forever) a reward for what they used to do.﴾ (46:13-14)

14)



Mercy

The Muslim is merciful, for mercy is one of the traits of a Muslim, since it is the source of a pure soul and spirit. By being kind, doing righteous deeds, staying away from evil, and shunning corruption, the Muslim's soul abides in purity and his spirit remains in goodness. Since this is the case, then mercy would never separate from his heart at all. It is for this reason that the Muslim loves mercy, he spreads and encourages it and calls others to it, believing in Allāh's saying:

﴿ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾ أُولَٰئِكَ أَحْسَبُ أَن مِّنَ الْيَسَنَةِ ﴿١٨﴾﴾

﴿Then he became one of those who believed and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. They are those on the Right Hand (i.e. the dwellers of Paradise).﴾
(90:17-18)

And acting according to His Messenger's saying:

«إِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ»

«Allāh is only merciful with those who show mercy to others.»
(Al-Bukhari)

And:

«ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ»

«Be merciful to those in the earth, so the One above the heavens will be merciful to you.» (At-Tabarani and Al-Hakim with a Sahih chain)

And being guided by his saying:

«مَنْ لَا يَرْحَمُ لَا يُرْحَمُ»

«He who does not show mercy to others, will not be shown mercy.» (Al-Bukhari)

And:

«لَا تُنَزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ»

«Mercy is only removed from the miserable.» (Abu Dawud and At-Tirmithi)

The Muslim actualizes the saying of the Prophet ﷺ:

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُحِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عَضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى»

«The believers in their mutual love, mercy and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with sleeplessness and fever.» (Muslim)

Since the reality of mercy is a kindness of the heart and a compassion of the soul that leads to being forgiving and beneficent, it does not merely exist as internal kindness without external results. Rather the heart's mercy is the essence of external results whose physical reality is visible. Among the external effects of mercy are: pardoning those who slip, forgiving those who are mistaken, helping those in trouble, assisting the weak, feeding the hungry, clothing the naked, tending to the sick, and consoling the grieved. All of these, as well as many other things are among the effects of mercy.

The following are some real cases of examples of mercy:

1. Al-Bukhari recorded that Anas bin Malik, may Allāh be pleased with him, said: "We went with Allāh's Messenger ﷺ to the blacksmith Abu Saif, and he was the husband of the wet nurse of Ibrahim (the son of the Prophet ﷺ). Allāh's Messenger ﷺ took Ibrahim and kissed him and smelled him. Later we went to Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allāh's Messenger ﷺ started shedding tears. 'Abdur-Rahman bin 'Awf said, 'O Allāh's Messenger even you are weeping!' He said:

«يَا ابْنَ عَوْفِ إِنَّهَا الرَّحْمَةُ»

«O Ibn 'Awf, this is mercy.»

Then he wept more and said:

«إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا
إِبْرَاهِيمَ لَمَحْزُونُونَ»

«The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation.»

Allāh's Messenger ﷺ visited his younger child at the house of his wet nurse. He kissed him and smelled him. Then he returned to visit him out of compassion and kindness while he was sick and in his last breath. Then he wept, his eyes shedding tears of sorrow and grief. This behavior is an example of the manifestation of the mercy in one's heart.

Al-Bukhari reported that Abu Hurairah, may Allāh be pleased with him, said: Allāh's Messenger ﷺ said:

«بَيْنَمَا رَجُلٌ يَمْشِي فَاسْتَدَّ عَلَيْهِ الْعَطَشُ فَتَزَلَّ بِرُؤَا فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ فَإِذَا هُوَ
يَكَلِّبُ يَلْهَتْ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَقَالَ: لَقَدْ بَلَغَ بِهَذَا مِثْلَ الَّذِي بَلَغَ بِي
فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَدِهِ، ثُمَّ رَفَى فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ»

«A person was walking on his way when he became extremely thirsty. He (suddenly) found a well, he got down into it to drink from it. Upon leaving it, he saw a panting dog eating dirt for its moisture. The man thought to himself: 'This dog is extremely thirsty as I was,' So he descended into the well, filled up his leather sock with water, and holding it in his mouth, climbed up and quenched the thirst of the dog. Allāh held his action in high esteem and forgave him.»

The Companions asked: "Shall we be rewarded for showing kindness to the animals too?" He ﷺ said:

«فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ»

«A reward is given in connection for every moist liver (living creature).»

This man descended into the well, filled his leather sock

with water and holding it in his teeth, climbed up, and quenched the thirst of the dog. This was done out of his affection, kindness and compassion, otherwise, he would have not undertaken such an act.

To the contrary of the above, there is a *Hadith* recorded by Al-Bukhari that Abu Hurairah narrated from the Prophet ﷺ who said:

«عُذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، وَقِيلَ لَهَا: لَا أَنْتِ أَطْعَمْتَهَا وَلَا سَقَيْتَهَا جِئِنَ حَبَسْتَهَا، وَلَا أَنْتِ أَرْسَلْتَهَا فَأَكَلَتْ مِنْ خَشَاشِ الْأَرْضِ»

«A woman was punished in Hell because of a cat, which she imprisoned until it died. It was said to her, "You did not give it to eat or to drink when it was imprisoned, nor did you release it so that it might eat the vermin of the earth."»

The behavior of this woman was a manifestation of a heart enveloped by evil, devoid of mercy, and mercy is not removed but from the miserable.

Al-Bukhari recorded that Abu Qatadah said that Allāh's Messenger ﷺ said:

«إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ فَأَرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ، مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ»

«When I enter the prayer I intend to prolong it. Then I hear the crying of a child, so I shorten it knowing the difficulty his mother will have with him crying.»

The Prophet ﷺ considered the mother whose infant was crying along with the long recitation he had intended on reciting. This is another manifestation of the heart's mercy that Allāh has ordered upon His servants.

2. It is reported that while Zayn Al-'Abidin 'Ali bin Al-Husayn was going to the *Masjid*, someone verbally abused him. His servants followed the man to beat him and punish him. However, he prevented them out of mercy for the man. He said, "O so-and-so! I am more than what you have said.

What you do not know about me is more than what you do know. If you want to know more, I will tell you." Upon hearing this, the man felt ashamed and shy. Then, Zayn Al-'Abidin took off his own cloak and gave it to him in addition to granting him a thousand dirhams.

This is an example of pardoning, and such benevolence would not occur except as a manifestation of the mercy in the heart of the grandson of Allāh's Messenger ﷺ.



Modesty

A Muslim is modestly shy, for modesty is one of the characteristics of a Muslim, since it is part of faith, and faith is the Muslim's creed and the foundation of his life. The Messenger ﷺ said:

«الْإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

«Faith has over sixty or seventy branches. The highest of which is La ilaha illallah, and the lowest of it is removing something harmful from the way. And modesty is a branch of faith.» (Al-Bukhari and Muslim)

He ﷺ said:

«الْحَيَاءُ وَالْإِيمَانُ قُرْنَاءٌ جَمِيعًا، فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ»

«Modesty and faith are companions, if one of them is removed, the other is removed.» (Al-Hakim who said it is Sahih according to the criteria of Al-Bukhari and Muslim)

The secret to understanding how modesty is part of faith is to know that both of them encourage good and discourage one from evil. Faith commissions the believer to act obediently and avoid acts of disobedience, while modesty prevents one from a lack of gratitude for his blessings, from neglecting to fulfill the rights of others, and from foul deeds or speech, thereby protecting him against blameworthy behavior.

In this way modesty is good, and it will not exist without resulting in some good, as made clear by Allāh's Messenger ﷺ when he said:

«الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ»

«Modesty does not bring anything except good.» (Al-Bukhari)

and Muslim)

In another version related by Muslim:

«الْحَيَاءُ خَيْرٌ كُلُّهُ»

«Modesty is all good.»

The opposite of the modesty is obscenity. Obscenity refers to filthy sayings and actions, and repugnant talk. The Muslim is not obscene nor vulgar, since these are characteristics of the people of the Fire, and - if Allāh wills - the Muslim is one of the people of Paradise. So repugnance and obscenity are not part of his behavior. Testifying to this is the saying of the Messenger ﷺ:

«الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ، وَالْبَدَأُ مِنَ الْجَفَاءِ، وَالْجَفَاءُ فِي النَّارِ»

«Modesty is part of faith and faith leads to Paradise. Obscenity is part of indecency and indecency leads to the Fire.» (Imam Ahmad with a *Sahih* chain)

For this virtuous behavior, the Muslim has the Messenger of Allāh ﷺ, the master of humanity as an example, for he was more modest than a secluded virgin as recorded by Al-Bukhari from Abu Sa'īd who said, "If he saw something he disliked, we would recognize that on his face."

Since the Muslim invites and encourages people to the preservation of what is good, then he only calls them to what is good and guides them to what is righteous, since modesty is part of faith and faith is the embodiment of every virtue, and the basis of every good. In the *Sahih*, it is recorded that Allāh's Messenger ﷺ passed by a man who was criticizing his brother for his modesty, so he ﷺ said:

«دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ»

«Leave him alone, for modesty is part of faith.» (Agreed upon)

So by this he ﷺ encouraged the Muslim to remain being modest, and he prohibited them from neglecting it, even if that leads to one not getting his right. For a person missing

some right of his is better for him than forsaking modesty which is part of faith and a distinguishing characteristic of goodness.

May Allāh grant mercy upon a woman, who was searching for her lost son, so she stopped to ask some people about him. One of them said, "She asks about her son while covering her face?" She heard him and replied, "O man! Loss of my son is better than loss of my modesty." (Agreed upon)

The quality of modesty does not prevent a Muslim from saying the truth, seeking knowledge or commanding good and forbidding evil.

Once, Usamah bin Zayd, the beloved son of the one beloved to Allāh's Messenger ﷺ, interceded with him. Yet his modesty did not prevent Allāh's Messenger ﷺ from saying:

«أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ يَا أُسَامَةَ، وَاللَّهِ لَوْ سَرَقْتَ فَلَأَنَّةَ لَقَطَعْتُ يَدَهَا»

«O Usamah! Do you intercede when one of the legal punishments ordained by Allāh has been violated? By Allāh, were so-and-so to commit theft, I would cut off her hand!»

Modesty did not prevent Umm Sulaym Al-Ansari from saying to Allāh's Messenger ﷺ, "Allāh is certainly not shy of telling the truth. Is it necessary for a woman to take a bath after she has a wet dream?" Modesty did not prevent the Prophet ﷺ from responding:

«نَعَمْ إِذَا رَأَتْ الْمَاءَ»

«Yes if she notices a discharge.»

'Umar delivered a sermon in which he criticized the heightened price of the dower. Thereupon a woman responded him saying: "Are you going to prevent something Allāh has granted us, O 'Umar? Is not there the statement of Allāh:

﴿وَأَتَيْنَهُمْ إِعْدَانَهُمْ نِظَارًا فَلَا تَأْخُذُوا مِنْهُ سِحْيًا﴾

«And you have given one of them a whole treasure for dower,

take not the least bit of it back. ﴿4:20﴾.”

Therefore, modesty did not prevent her from defending the legitimate rights of women. Similarly, modesty did not prevent ‘Umar from apologizing publicly by saying: “O ‘Umar! All of the people have a better understanding than you!”

On another occasion, ‘Umar was wearing two garments and delivering a sermon to the Muslims in which he commanded listening and obeying. One of the Muslims defied and remarked, “No listening, and no obedience, because you own two pieces of clothing, while we have only one.” ‘Umar shouted in a loud voice, “O ‘Abdullah bin ‘Umar!” So his son responded to him “Here I am father.” He said, “I beseech you by Allāh, is not one of these garments one that you have given to me?” He said, “Yes by Allāh!” So the man reciprocated, “Now, we can listen and can obey you, O ‘Umar.”

So look at how modesty did not prevent this man from speaking out, nor from ‘Umar explaining as he did.

The Muslim is modest with every creature, so he does not expose the faults of others, nor neglect their rights, nor deny helping them in good, nor address them with bad speech, nor answer them with evil.

He is modest with the Creator, he does not neglect obeying Him, nor is he negligent in showing his gratitude for His favors, since he knows that He alone has control and complete knowledge over him

Similarly Ibn Mas‘ud said, “Show modesty before Allāh as is His due. Preserve the head and what it contains, and the stomach and what it contains. And remember death and the trials.” Allāh’s Messenger ﷺ said:

«فَاللَّهِ أَحَقُّ أَنْ يُسْتَحْيَى مِنْهُ مِنَ النَّاسِ»

«Allāh is more deserving of being shown modesty than others.»

(Related by Al-Bukhari)

Ihsan

The Muslim does not consider *Ihsan* - meaning to do things in the best possible manner - to be merely a virtuous trait that beautifies character. Rather he considers *Ihsan* to be part of his creed and a major part of his Islam, since the religion of Islam is founded upon three matters: faith, Islam and *Ihsan*. This was explained by Allāh's Messenger ﷺ to Jibril, upon him be peace, in the agreed upon *Hadith* when he asked him about faith, Islam and *Ihsan*. After the questioning was finished, he ﷺ said:

«هَذَا جِبْرِيلُ أَنَا كُمْ لِيُعَلِّمَكُمُ أَمْرَ دِينِكُمْ»

«*This is Jibril who came to teach you about your religion.*» (Al-Bukhari)

He ﷺ explained the religion with these three terms. Indeed Allāh the Almighty has ordered *Ihsan* more than once in His Noble Book, saying:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (١٦٥)

﴿*And practice Ihsan. Truly, Allāh loves the doers of Ihsan.*﴾
(2:195)

And Allāh the Glorious and the Exalted says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

﴿*Verily, Allāh enjoins justice and Ihsan.*﴾ (16:90)

Allāh the Glorious and the Exalted says:

﴿رَفُوعُوا لِلنَّاسِ حُسْنًا﴾

﴿*And speak well with people.*﴾ (2:83)

Allāh the Glorious and the Exalted says:

﴿وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَالْمَجَارِ ذِي الْقُرْبَىٰ وَالْمَجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

«And do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.» (4:36)

Allāh's Messenger ﷺ said:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُجِدْ أَعْدَاكُمْ شَفْرَةً، وَلْيُرَخَّ ذَبِيحَتَهُ»

«Verily, Allāh has prescribed *Ihsan* towards everything. Therefore, when you kill, kill in the best manner. When you slaughter, slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal.» (Muslim)

In the case of worship, the meaning of *Ihsan* is that the servant performs his act of worship, whatever type it is - be it prayer, fasting, *Hajj*, etc., correctly, fulfilling its conditions, pillars, the *Sunan* elements required in it, and with the proper etiquette. No one will accomplish this until he performs his worship in a state deeply submersed in awareness of Allāh's observation of him, being cognizant that Allāh is looking at him. He must at least sense within himself that Allāh is watching over him. This is the only way he would be able to perform his worship in the state of *Ihsan*, and protect it, and fulfill what is sought from him in the most complete fashion. This is what Allāh's Messenger ﷺ instructed when he said:

«الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَمَا أَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«*Ihsan* is that you worship Allāh as if you are seeing Him; and if not, He is certainly seeing you.» (Al-Bukhari)

Concerning *Ihsan* in dealings, it is done in regard to parents by being kind to them and obeying them, helping them in good, preventing harm from them, supplicating and seeking forgiveness for them, fulfilling their agreements, and honoring their friends.

With regard to relatives, *Ihsan* includes being kind and merciful with them, being forgiven and lenient with them,

doing what pleases them, and avoiding what they dislike, not speaking in a disgraceful manner with them, or behaving in a disgraceful way with them.

With regard to orphans, *Ihsan* includes protecting their wealth, maintaining their rights, educating and instructing them and keeping them away from what would harm them, not being forceful with them, being cheerful with them, etc.

With regard to the poor, *Ihsan* includes curbing their hunger, clothing them, without degrading them or treating them in a bad manner that would displease them.

With regard to the wayfarer, *Ihsan* includes helping him fulfill his needs, removing his hunger and thirst, looking out for his wealth, maintaining his honor, giving him correct directions, and showing him the way if he is lost.

With regard to workers, *Ihsan* includes paying him his wages before his sweat has dried, not forcing him to do unnecessary jobs, or jobs he is not responsible for or not capable of performing. Preserving his honor and respecting him as a person. If he is a servant who works in the home, then he should be fed with the food of the people of the home, and clothed with the same kind of clothes they wear.

With regard to people in general, *Ihsan* includes speaking to them in a kind manner, dealing with them well, and addressing them well after commanding them with good and forbidding them from evil. It includes providing guidance to those who have strayed, teaching those who are ignorant, being fair with them, recognizing their rights, preventing harm from them and not doing anything that would harm them or constitute a crime against them.

With regard to animals, *Ihsan* includes feeding them when they are hungry, tending to them when they are ill, not overburdening them, showing kindness to them for their work, and letting them rest when they are tired.

With regard to work, *Ihsan* includes being dedicated and

professional in one's work, and doing one's work without cheating, according to what is recorded in the *Sahih*, that the Messenger ﷺ said:

«مَنْ غَشَّنَا فَلَيْسَ مِنَّا»

«He who cheats us is not one of us.»

Some Examples of *Ihsan*

The following are some of examples of the *Ihsan*:

1. On the day of Uhud, the idolators killed and mutilated the body of the uncle of Allāh's Messenger ﷺ, they broke the teeth of Allāh's Messenger ﷺ, and lacerated his face. One of his Companions requested him to supplicate against the tyranny of the idolators. But he said:

«اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

«O Allāh! Forgive my people, because they are ignorant.»

2. One day, Umar bin 'Abdul-'Aziz said to his slave girl: "Fan me so I can sleep." She fanned him, and he slept. She was overcome by sleep until she dozed off. When he awoke he realized that she is sleeping, then he took the fan and fanned her so she would feel cool. When she awoke, she saw that he had the fan. He said, "You are only a human like me, and the heat effects you as it effects me, so I wanted to make you feel soothing breeze as you did for me."

3. One of the pious predecessors became severely angry with his slave and decided to punish him. The slave said, "Allāh has praised those who repress their anger." The man said: "I repressed my anger." The slave said: "Allāh has praised those who pardon others." The man said, "I have pardoned you." The servant said, 'Allāh loves those who do *Ihsan*.' Thereupon the man said, "You can go now, you are free for the sake of Allāh."

Truthfulness

The Muslim is always truthful, he loves the truth and adheres to it outwardly and internally, in both his words and deeds. Truthfulness leads to righteousness, and righteousness leads to Paradise, and Paradise is the goal of the Muslim's objective. Falsehood is the opposite of truthfulness, and it leads to wickedness and libertinism that lead to the Fire, and the Fire is the thing that the Muslim fears and protects himself from the most.

The Muslim does not consider truthfulness to be merely a noble trait necessary to adopt, but he goes beyond that. He considers truthfulness to be an integral part of his faith and the completion of his Islam. This is because Allāh has commanded truthfulness, and He praised the people who are truthful. Allāh's Messenger ﷺ also commanded, encouraged, and called people to be truthful.

Allāh the Glorious and Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

﴿O you who believe! Be afraid of Allāh, and be with the truthful.﴾ (9:119)

Praising those truthful, Allāh the Glorious and Almighty says:

﴿رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِمْ﴾

﴿Among the believers are men who have been true to their covenant with Allāh.﴾ (33:23)

Allāh the Glorious and Almighty says:

﴿وَالصَّادِقَاتِ وَالصَّادِقَاتِ﴾

﴿The men and women who are truthful.﴾ (33:35)

Allāh the Glorious and Almighty says:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ﴾

«And he (Muhammad) who has brought the truth and (those who) believed therein, those are the pious.» (39:35)

Allāh's Messenger ﷺ said:

«عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ، وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ، وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا»

«Truthfulness is required of you! Verily, truthfulness leads to righteousness and righteousness leads to Paradise. One does not cease being truthful and supporting truthfulness until he is written with Allāh as truthful. Beware of lying! Verily, lying leads to wickedness and wickedness leads to the Fire. One does not cease lying and supporting lies until he is written with Allāh as a liar.» (Muslim)

There are numerous results of truthfulness achieved by the truthful, some of which follow:

1. Peace of mind and tranquility of the soul.

Allāh's Messenger ﷺ said:

«الصِّدْقُ طُمَأْنِينَةٌ»

«Truthfulness brings peace of mind.» (At-Tirmithi who said it is Sahih)

2. Blessing one's work, and increasing the good he receives.

Allāh's Messenger ﷺ said:

«الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا»

«Both parties in a business transaction have a right to annul it so long as they have not separated. If they tell the truth and make everything clear to each other, they will be blessed in their transaction. But if they conceal anything and lie, the

blessing on their transaction will be blotted out.» (Al-Bukhari)

1. The high rank of the martyrdom.

Allāh's Messenger ﷺ said:

«مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ»

«Whoever asks Allāh truthfully for martyrdom, then Allāh will convey it to him, even if he were to die upon his bed.» (Muslim)

2. Salvation from what he detests.

It is quoted that a fugitive was fleeing his enemy and he sought the asylum of a pious man. He asked him: "Please hide me from those who seek me." Therefore, the pious man told him, "Sleep here." Then he covered him with a bundle of palm leaves. When they reached the location of the man, they inquired as to his whereabouts. The pious man said, "Look under the palm leaves." They thought he was joking and left, abandoning their search. Accordingly, the man escaped the jeopardy due to the blessing of the truthfulness of the pious.

Manifestations of Truthfulness

1. Truthful speech: When a Muslim speaks, he speaks the truth. When he provides information, he does not say anything except what actually occurred. For lying speech is a trait of hypocrisy. Allāh's Messenger ﷺ said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتَمِنَ خَانَ»

«There are three characteristics of a hypocrite: When he talks, he tells a lie; when he makes a promise, he breaks it; and when he makes a covenant, he acts treacherously.» (Agreed upon)

2. Truthfulness in dealings and transactions: If a Muslim deals with anyone, he behaves honestly. He does not cheat him nor bluff him or commit forgery, he does not deceive him in any way.

3. Truthfulness in determination: If a Muslim determines to do anything, he must resolve to do so honestly. He should

not be reluctant to do it; rather he should proceed it without hesitation.

4. Being true to one's promise: If a Muslim promises something to someone, he fulfills his promise. Breaking the promise is a characteristic of the hypocrites as earlier mentioned in the *Hadith*.

5. Not giving a false impression: A Muslim must not give any false impression. He does not display on the outside other than what is represented on the inside. He does not wear the clothes of falsehood, nor of hypocrisy, nor does he show off with the wealth and property of others to give the impression that he is rich.

Allāh's Messenger ﷺ said:

«الْمُسْتَعِّ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَيْ زُورٍ»

«The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood.» (Muslim)

This *Hadith* refers that those who adorn and beautify themselves with what they do not actually own, merely so others will think that they are rich. Such people are like the one who wears two patched garments in order to appear to be an ascetic person when in reality he is not.

Examples of Truthfulness

1. At-Tirmithi recorded that 'Abdullah bin Al-Hamsa' said, "I made a deal of transaction with the Messenger of Allāh ﷺ before his Prophethood. I left some amount in balance to be paid to him and I requested him to have respite for a while and promised to bring it to him quickly. However, I forgot to bring it and remembered it after three days. I went to him and to my surprise he was at the same location where I left him. The Messenger of Allāh ﷺ said:

«يَا فَتَى! لَقَدْ شَقَقْتَ عَلَيَّ، أَنَا مَا هُنَا مُنْذُ ثَلَاثِ أَتَنظِرُكَ»

«O young man! You have given me a hard time, and I have

been waiting for you here for three consecutive days.»

The same experience of the Prophet ﷺ occurred with his forefather Isma'il the son of Ibrahim. Allāh the Almighty praised him in His Mighty Book, saying:

﴿وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا﴾

﴿And mention in the Book (the Qur'an) Isma'il. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.﴾ (19:54)

2. Once, Al-Hajjaj bin Yusuf delivered a long sermon, so a person in the audience said: "Prayer! The time will not wait for you. By the Lord! He should not excuse you." Al-Hajjaj commanded that he be imprisoned. His tribesmen approached and claimed that he was merely mad. Al-Hajjaj said, "If he agrees that he is a madman then I will release him from jail." Thereupon the man responded, "How can I deny the blessing of Allāh, who granted me sound sanity, and how can I affirm a disease like insanity, which Allāh has protected me from." When Al-Hajjaj ascertained the man's truthfulness, he released him from the jail.

3. Imam Al-Bukhari recorded that he was once searching for a man whom he wanted to learn *Hadīth* from. He found him chasing after his horse and pointing to it with the robe, as if there was some barley in it, so that when the horse reached him he would catch it. Imam Al-Bukhari said, "Was the barley really in your robe?" He said, "Not really, but I was pretending it was, in order to catch the horse." Imam Al-Bukhari said, "I will not accept the *Hadīth* from a man who gives false impressions even to animals." Imam Al-Bukhari was one of the best examples of truthfulness.



Kindness and Generosity

Generosity is a characteristic of the Muslim, and kindness is his disposition. The Muslim should not be miserly and stingy, for these are two reprehensible traits whose presence spoils the soul and darkens the heart. The Muslim's faith and righteous deeds purify and radiate his heart, so being stingy and miserly negates the purity of the soul, and the light of the heart. So a Muslim is not miserly or stingy.

Stinginess is a disease of the heart that no human being is safe from except for the Muslim, with his faith and righteous deeds, like *Zakah* and prayer, by which Allāh will protect him from the evil of this disease, preparing him for success in this life and the Hereafter. Allāh the Almighty says:

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُورِ ﴿٢٥﴾﴾

◀Verily, man was created very impatient; irritable (discontented) when evil touches him. And stingy when good touches him. Except those who are devoted to prayers. Those who remain constant in their prayers; and those in whose wealth there is a recognized right. For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened).﴾ (70:19-25)

Allāh the Almighty says:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

◀Take alms from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them.﴾ (9:103)

Allāh the Almighty says:

﴿وَمَنْ يُوقِ شَحْنَتَيْهِ قَاتِلِكُمْ هُمُ الْمُفْلِحُونَ﴾

﴿And whosoever is saved from his own covetousness, such are they who will be the successful.﴾ (59:9)

Since noble characteristics are acquired through different types of exercise and training, so the Muslim works to develop virtuous traits according to what the wise *Shari'ah* encourages and warns against. Nurturing generosity in his soul will keep his heart on the right track. Allāh the Almighty says:

﴿وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَيْنِ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ﴾

﴿And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: 'My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Zakah of my wealth, and be among the righteous.'﴾ (63:10)

Allāh the Almighty says:

﴿وَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾ فَسَنِيَرُهُ لِلْيُسْرَى ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾ فَسَنِيَرُهُ لِلْعُسْرَى ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾﴾

﴿As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And testifies to the Best. We will make smooth for him the path of ease (bliss or goodness). But he who is a greedy miser, and thinks himself self-sufficient. And belies to the Best. We will make smooth for him the path for evil. And what will his wealth avail him when he goes down (in destruction)?﴾ (92:5-11).

Allāh the Almighty says:

﴿وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ يَرْثُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth.﴾ (57:10)

Allāh the Almighty says:

﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِكُمْ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ (2:272)

«And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.» (2:272)

Allāh's Messenger ﷺ said:

«إِنَّ اللَّهَ جَوَادٌ يُحِبُّ الْجُودَ، وَيُحِبُّ مَكَارِمَ الْأَخْلَاقِ، وَيَكْرَهُ سَفْسَافَهَا»

«Verily Allāh is Generous and loves generosity. He loves noble character and He hates disgraceful behavior.» (Recorded by At-Tabarani, Al-Bayhaqi, and Al-Hakim. Az-Zayn Al-'Iraqi said its chain is *Sahih*, see *Al-Ihya'* 3:239)

Allāh's Messenger ﷺ said:

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ مَلَائِكَةٍ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

«There should be no envy except in the case of two: A man whom Allāh gives wealth, so he is able to spend it on the truth, and a man whom Allāh gives wisdom so he judges and teaches with it.» (Related by al-Bukhari)

Allāh's Messenger ﷺ said:

«أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟»

«Which of you loves the wealth of his heir more than his own wealth?»

The Companions said: "O Allāh's Messenger! There is none of us but loves his own wealth more." He ﷺ said:

«فَإِنَّ مَالَهُ مَا قَدَّمَ وَمَالَ وَارِثِهِ مَا أَخَّرَ»

«His wealth is that which he has sent forward, but that which he retains, belongs to his heir.» (Al-Bukhari)

Allāh's Messenger ﷺ said:

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ»

«Protect yourself from Hell-fire even with a piece of a date.» (Al-Bukhari)

Allāh's Messenger ﷺ said:

«مَا مِنْ يَوْمٍ يُضِيحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا»

«There is no day that dawns upon the servants but two angels descend during it. One of them says, 'O Allāh! Give to the person who gives (in charity)'; while the other one says, 'O Allāh! Destroy the one who withholds (charity, etc.).'» (Al-Bukhari)

Allāh's Messenger ﷺ said:

«اتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ»

«Beware of stinginess! It was being stingy that destroyed those before you. It incited them to shed blood and make lawful what was prohibited for them.» (Muslim)

Allāh's Messenger ﷺ slaughtered a sheep and distributed major portions of its meat. Then he asked:

«بَقِيَ كُلُّهَا إِلَّا كَيْفَهَا»

«Is there anything left?»

'A'ishah replied, "Nothing, except the shank." Thereupon he ﷺ said: "All of it is left except the shank."

Allāh's Messenger ﷺ said:

«مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ - وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ - فَإِنَّ اللَّهَ يَنْقَلِبُهَا يَمِينِهِ، ثُمَّ يَرِيئُهَا لِصَاحِبِهَا، كَمَا يُرِيئُ أَحَدَكُمْ فَلَوْهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ»

«If a person gives in charity the value of even a date out of his honest earnings - Allāh accepts only that which is pure - Allāh accepts it with His Right Hand and fosters it for him, as one of you fosters the colt, till it becomes like a mountain.» (Al-Bukhari and Muslim)

Manifestations of Generosity

1. A person giving charity should not render it vain by

reminders of his generosity or by injury.

2. The giver should be cheerful when asked and when giving.

3. He should spend without being stingy nor irresponsible.

4. Whether giving an abundance from his riches, or a small amount of one's meager means, one should give with complete satisfaction, a cheerful face and nice speech.

Examples of Generosity

1. It is narrated that Mu'awiyah sent 180,000 dirhams to 'A'ishah. She started distributing it among the people, while in the evening she told her female-servant to bring her food to break her fast. She (servant) brought her bread and olive oil. She said to her ('A'ishah): "Had you allocated one dirham out of the amount that you gave in charity today, we could have bought meat for our breakfast." She replied: "If you had reminded me, I would have done it."

2. It is narrated that 'Abdullah bin 'Amir purchased a house from Khalid bin 'Uqbah bin Mu'it in the market of Makkah for 70,000 dirhams. At night, he heard weeping from the household of Khalid. When he inquired about that, he learned that they were crying because of their house. He called his servant and instructed him to convey to them the message that both the house that they sold and the dirhams that he paid were theirs.

3. It is narrated that Imam Ash-Shafi'i became ill and rested in his deathbed. He had decreed by will that so-and-so should bathe his body. When he died, they called the person instructed to bathe him. When he arrived he demanded some record of Imam Ash-Shafi'i. Upon going through its contents, he found that Imam Ash-Shafi'i had a debt of 70,000 dirhams. The man decided that he himself would repay it on his behalf. He said, "This is what Imam Ash-Shafi'i meant by assigning me to bathe him in his will." Then he left.

4. It is narrated that when Allāh's Messenger ﷺ prepared for the battle against the Romans, the Muslims were facing hardships and difficulties in terms of finance and arms for war. Even the army of the Prophet ﷺ became known as "The Army of Difficulty." Thereupon, 'Uthman bin 'Affan began donating 10,000 dinars, 300 camels, including their saddles and saddle blankets, and 50 horses. From this charity, half of the army was fully equipped.



Humbleness and the Censure of Arrogance

The Muslim behaves humbly, not oppressively or arrogantly. Humbleness is considered one of the best characteristics and loftiest of qualities. Similarly, the Muslim is not arrogant and would never be an example of arrogance. The Muslim is humble so that he would be exalted, and he is not arrogant so that he would not be humiliated. This is because it is the *Sunnah* of Allāh to raise the humble and disgrace the arrogant. Allāh's Messenger ﷺ said:

«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ
لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ»

«Wealth is not diminished by charity. Allāh does not add anything to the servant for his pardoning except for honor, and none is humble for Allāh except that Allāh raises him.»
(Muslim)

Allāh's Messenger ﷺ said:

«حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ»

«It is incumbent upon Allāh that He lowers whatever is raised in the world.» (Al-Bukhari)

Allāh's Messenger ﷺ said:

«يُخَشِرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أُمَّتَالَ الذَّرَّ فِي صُورِ الرِّجَالِ، يَنْشَاهُمُ الذَّلُّ مِنْ
كُلِّ مَكَانٍ، يُسَاقُونَ إِلَى سِجْنٍ فِي جَهَنَّمَ يُقَالُ لَهُ (بُؤْسٌ)، تَعْلُوهُ نَارُ الْأَنْبِيَارِ،
يُسْقُونَ مِنْ عُصَارَةِ أَهْلِ النَّارِ طِينَةَ الْخَبَالِ»

«The arrogant will be gathered on the Day of Judgment in the form of small ants. Humiliation will surround them from everywhere. They will be driven to a prison in Hell known as

Bulas. They would be presented flames of Hell-fire and given drippings from the inmates of Hell-fire for drink.) (An-Nasa'i and At-Tirmithi who said it is *Hasan*)

With his ears and heart, the Muslim takes heed to these truthful examples that Allāh and His Messenger ﷺ give, one time praising the humble, another time condemning the arrogant, sometimes ordering humbleness, at others prohibiting arrogance.

So how is it possible that he would not be humble, and that humbleness would not be his character? How is it possible that he would not shun arrogance and hate the arrogant?

Commanding Allāh's Messenger ﷺ to be humble, Allāh the Almighty says:

﴿وَلْخَفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

﴿And be kind and humble to the believers who follow you.﴾
(26:215)

Allāh the Almighty says:

﴿وَلَا تَسْخِرْ فِي الْأَرْضِ مَرَحًا﴾

﴿And walk not on the earth with conceit and arrogance.﴾
(17:37)

Praising His devotees by describing them with humbleness, Allāh the Almighty says:

﴿يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةَ عَلَى الْمُؤْمِنِينَ أَعِزَّةَ عَلَى الْكَافِرِينَ﴾

﴿Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never afraid of the blame of the blamers.﴾ (5:54).

And He mentioned their rewards:

﴿بَلَدِكَ الدَّارِ الْأَخِيرَةِ نَجْمَهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا﴾

﴿That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression

in the land nor do mischief by committing crimes. ﴿ (28:83).

Ordering humbleness, Allāh's Messenger ﷺ said:

«إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا، حَتَّى لَا يَفْخَرَ أَحَدٌ، عَلَى أَحَدٍ وَلَا يَتَّبِعِي أَحَدٌ عَلَى أَحَدٍ»

«Allāh has revealed to me that you should be humble to one another. One should neither boast above another nor transgress against another.» (Muslim)

He ﷺ encouraged it, saying:

«مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ»

«Every Prophet tended sheep.»

He was asked: "And you?" He ﷺ replied:

«نَعَمْ كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لِأَهْلِ مَكَّةَ»

«Yes, I tended them for a (wages of) few carats ^[1] for the people of Makkah.» (Al-Bukhari)

Allāh's Messenger ﷺ said:

«لَوْ دُعِيتُ إِلَى كُرَاعِ شَاةٍ أَوْ ذِرَاعٍ لَأَجِبْتُ، وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبِلْتُ»

«I shall accept an invitation to a feast, even if the food to be served is only a shoulder or a shank (of a sheep or cow), and I will accept these things if presented to me as a gift.» (Al-Bukhari)

Condemning the habit of arrogance, Allāh's Messenger ﷺ said:

«أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ: كُلُّ عَتُلٍ جَوَاطِ مُسْتَكْبِرٍ»

«Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person.» (Al-Bukhari and Muslim)

Allāh's Messenger ﷺ said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ

[1] One carat is approximately one-twentieth of a dinar. (Translator)

أَلِيمٌ: شَيْخُ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ»

«There are three persons to whom Allāh will not speak on the Day of Resurrection, nor will He sanctify them, nor look at them, and they will have a grievous penalty. These are: An old man who commits illicit sexual acts, a ruler who lies and an arrogant poor person.» (Muslim)

Allāh's Messenger ﷺ said:

«الْعِزُّ إِزَارُهُ، وَالْكِبْرِيَاءُ رِدَائُهُ، فَمَنْ يُنَازِعُنِي عَذْبَتُهُ»

«Allāh the Exalted says: 'Honor is My Izar and pride is My Rida. Whoever vies with Me regarding either of them, shall be tormented.'» (Related by Muslim)

Allāh's Messenger ﷺ said:

«بَيْنَمَا رَجُلٌ فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ، مُرَجِّلٌ رَأْسَهُ، يَخْتَالُ فِي مَشْيِهِ إِذْ حَسَفَ اللَّهُ بِهِ الْأَرْضَ، فَهُوَ يَتَجَلَّجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ»

«A man was dressed in clothes in which he took delight, his hair combed, and he was walking haughtily when Allāh caused him to be swallowed up by the earth. Now he will continue to go down in the earth until the Day of Resurrection.» (Agreed upon)

Manifestations of Humbleness

1. If he walks ahead of his peers, he is arrogant, if he walks behind the him, he is humble.
2. Standing up for scholars and dignitaries and then seating them. Then standing up to tend to his shoes, following him when he leaves until he reaches the door of the home to bid him farewell. This is the behavior of humble person.
3. Standing up to receive an adversary, and meeting him with cheerfulness and delight. Treating him politely when exchanging questions and answers with him, and accepting his invitation. Responding in a timely fashion to assist him, not feeling more virtuous than him. These are descriptions

of a humble person.

4. Visiting a person of lower or similar stature, trying to carry his belongings for him or going with him to help him. Such a person is also humble.

5. Sitting with the poor, needy, sick, and handicapped. Accepting their invitations, and sharing with them when eating, walking along with them on their way. Such a person is also humble.

6. Whoever eats or drinks without extravagance and stinginess, who wears clothes without showing pride and arrogance. This is also a humble person.

Examples of Humbleness

1. It is narrated that when 'Umar bin 'Abdul-'Aziz was writing something one night, a guest came to him. His lamp was about to go out, so the guest asked him: "Can I fix the lamp?" He said, "It is not part of hospitality for a host to employ his guest." The guest said, "Can I wake up the servant?" 'Umar said, "He just fallen asleep, do not disturb him." Then 'Umar walked himself to a leather flask and brought the oil to fuel the lamp. The guest said, "You stood up yourself, O the Leader of the Faithful." He replied, "I walked there myself, and I am 'Umar, and I returned myself, and I am 'Umar, nothing has diminished from my personality. The most virtuous people are those who are the most humble for Allāh."

2. It is narrated that Abu Hurayrah returned from the market carrying a bundle of firewood. He was then the governor of Al-Madinah appointed by Marwan. He (Abu Hurayrah) was saying, "The governor is coming through, so, make room for him to facilitate him in carrying his bundle of firewood."

3. It is narrated that 'Umar bin Al-Khattab was carrying meat in his left hand while he was holding his staff in his right hand. He was then the Leader of the Faithful and

their supreme commander.

4. It is narrated that 'Ali bought some meat and placed it in his blanket. He was asked, "Can we carry it for you, O Leader of the Faithful?" He refused and commented, "It is a duty that the father of children himself (i.e. 'Ali) carries it."

5. Anas bin Malik said that any of the slave-girls of Al-Madinah could take hold of the hand of Allāh's Messenger ﷺ to take him wherever she wished. (Al-Bukhari)

6. Abu Salamah said: "I asked Abu Sa'īd Al-Khudri: 'What do you think of the new things that people have; their clothes, drinks, mounts and foods?' He said, 'O my nephew! Use your food, drink, and clothes for the sake of Allāh. Everything that involves complacency and self-gratification, haughtiness and pride, hypocrisy and showing-off, is sin and extravagance. As for the domestic services in your house, you have to treat them the way the Prophet ﷺ did in his house. He foddered his camel and tied it. He swept his house. He milked his sheep, mended his shoes, and stitched his clothes. He ate sitting along with his servant. He would grind flour if the servant was tired. He would buy things from the market that were necessary for his home. Modesty never stopped him from carrying such things with his own hands, or keeping them in his own garment, and returning to his household. He would shake hands with the poor, the rich, the elderly and young alike. He would initiate greeting to those coming to him after prayer, regardless of whether they were small or big, black or red, slave or free."



Bad Characteristics

Oppression, Envy, Cheating, Showing off, Conceitedness, Inability and Laziness

Oppression

The Muslim does not behave unjustly, nor should he be dealt with unjustly. He is not the cause of oppression for anyone, nor does he accept being oppressed by anyone. There are three types of oppression which are forbidden according to the Qur'an and the Sunnah.

Allāh the Almighty says:

﴿لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾

«Deal not unjustly, and you shall not be dealt with unjustly.»
(2:279)

Allāh the Almighty says:

﴿وَمَنْ يَظْلِمِ بَيْنَكُمْ نَفْسًا نُذِقْهُ عَذَابًا كَبِيرًا﴾

«And whoever among you does wrong, We shall make him taste a great torment.» (25:19)

Allāh's Messenger ﷺ said that Allāh the Exalted and Glorious said:

«يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحْرَمًا، فَلَا تَظَالَمُوا»

«O My servants, I have taken it upon Myself to wrong no one; and have made oppression forbidden for you, so do not oppress one another.» (Muslim).

Allāh's Messenger ﷺ said:

«اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

«Beware of oppression, for oppression will be a darkness on the Day of Resurrection.» (Muslim)

Allāh's Messenger ﷺ said:

«مَنْ ظَلَمَ فَيَدَّ شِبْرَ طَوْقَهُ اللَّهُ مِنْ سَبْعِ أَرْضِينَ»

«Whoever unlawfully usurps even one span of someone's land, Allāh will collar him with seven earths.» (Agreed upon)

Allāh's Messenger ﷺ said:

«إِنَّ اللَّهَ لَيَمْلِكُ لِلظَّالِمِ، فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«Verily, Allāh gives respite to the oppressor. But when He seizes him, He does not let him escape.»

Then he ﷺ recited:

﴿وَكَذَلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ﴾

«Such is the punishment of your Lord when He seizes the (population of) towns which they are doing wrong. Verily, His punishment is painful (and) severe.» (11:102) (Agreed upon)

Allāh's Messenger ﷺ said:

«وَأَتَى دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ»

«Beware of the supplication of the oppressed, for there is no barrier between it and Allāh.» (Agreed upon)

Three Types of Injustice

1. One deals unjustly with his Lord. This occurs when he disbelieves in Allāh. Allāh the Almighty says:

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

«And it is the disbelievers who are the wrongdoers.» (2:254)

It also occurs when he associates others with Allāh in worship by rendering some of his acts of worship to other than Allāh. Allāh the Almighty says:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

«Verily, joining others in worship with Allāh is a great wrong indeed.» (31:13)

2. One deals unjustly with someone else. This occurs by harming them, either in matters related to their honor, or physically, or their wealth without any right. Allāh's Messenger ﷺ said:

«مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ، أَوْ مِنْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أَخَذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ سَيِّئَاتِهِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ»

«He who has done a wrong affecting his brother's honor or anything else, must ask his forgiveness for it today before the time when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrongdoings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds in the same proportion of the one he wronged.» (Al-Bukhari)

Allāh's Messenger ﷺ said:

«مَنْ افْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِبَيْمِنِهِ فَقَدْ أُوجِبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ»

«Whoever usurps the right of a Muslim by his oath, then Allāh has made the Fire obligatory for him, and Paradise prohibited for him.»

Someone asked: "O Messenger of Allāh! Even if it should be for an insignificant thing?" He said:

«وَإِنْ كَانَ قَضِيًّا مِنْ أَرَاكٍ»

«Even if it be a stick of the Arak tree.» (Muslim)

Allāh's Messenger ﷺ said:

«لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصِبْ دَمًا حَرَامًا»

«A believer continues to preserve his religion as long as he does not unjustly shed blood.» (Al-Bukhari)

Allāh's Messenger ﷺ said:

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعَرَضُهُ»

«All of the Muslim is sacred to the Muslim, his blood, his honor and his wealth.» (Muslim)

3. One commits an injustice against himself. This occurs by committing many wrongs against himself, various vices and crimes, as well as numerous sinful practices and acts of disobedience to Allāh and His Messenger ﷺ.

Allāh the Almighty says:

﴿وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

﴿And they did not harm Us but they wronged their souls.﴾

(2:57)

He who commits a major sin and immoral acts is wronging himself. Such behavior will result in being cursed by Allāh and removed from His Mercy.

Envy

The Muslim does not envy, since envy is not part of the Muslim characteristic, it will not befit the Muslim as long as he has a love of good for others and behaves unselfishly. This is because envy is a contradiction to the love of good for others and selflessness.

The Muslim hates envy and the one who practices it. This is because it is a manner in which Allāh's distribution of favors among His creatures is objected to. Allāh the Exalted and Glorious says:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

﴿Or do they envy men for what Allāh has given them of His bounty?﴾ (4:54)

Allāh the Exalted and Glorious says:

﴿أَمْ يَرْتَابُونَ أَنَّا نَمُنُّ بِرَبِّكَ إِذْ نَحْنُ قَسَمًا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا﴾

﴿Is it they who would portion out the Mercy of your Lord? It is We, Who portion out between them their livelihood in this world. And We raised some of them above others in ranks, so that some may employ others in their work.﴾ (43:32)

There are two types of envy, the first is when one person

hopes that another person will lose his blessings, and that they will be acquired by him. These blessings may be in his wealth, his knowledge, his status, his power or otherwise. The second type of envy is when he hopes the person loses his blessings, and he does not desire them for himself.

However, wishing to have the like of what someone else has, or to be like somebody else without any harm coming to their blessings is not a form of envy. Allāh's Messenger ﷺ said:

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلْكَتِهِ فِي الْحَقِّ،
وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

«There should be no envy except of two: a man whom Allāh gives wealth enabling him to spend in the truth, and a man to whom Allāh gives wisdom and he judges with it and teaches others.» (Al-Bukhari)

The meaning of wisdom in this *Hadith* is the Noble Qur'an and the Prophetic Sunnah.

So it is not allowed for anyone to envy anyone else with true envy. Allāh the Exalted and Glorious says:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ﴾

«Or do they envy men for what Allāh has given them of His bounty?» (4:54)

Allāh the Exalted and Glorious says:

﴿حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ﴾

«Out of envy from themselves.» (2:109)

Allāh the Exalted and Glorious says:

﴿وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

«And from the mischief of the envious one when he practices envy.» (113:5)

Allāh has categorically condemned the vile quality of envy and strictly prohibited it.

Allāh's Messenger ﷺ said:

«لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَلَا تَقَاطَعُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، فَلَا يُجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ»

«Do not harbor a grudge against one another, nor envy one another, nor show enmity; and do not show your backs to one another; be a brotherhood of servants of Allāh. It is not lawful for a Muslim to shun his brother beyond three days.» (Agreed upon)

Allāh's Messenger ﷺ said:

«إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ أَوْ الْعُشْبَ»

«Beware of envy because envy consumes the virtues just as the fire consumes the firewood.» or he said «grass.» (Abu Dawud)

If a Muslim senses envy within himself, he should attempt to remove it to protect himself and he should feel a sense of rejection for it so that it does not motivate him or influence his behavior. For if he were to speak or act according to it then it will ruin him. If he is amazed by something, he says:

مَا شَاءَ اللَّهُ، لَا قُوَّةَ إِلَّا بِاللَّهِ

Ma shaa' Allaah, laa quwwata illaa billaah.

“What Allāh wills, there is no strength except of Allāh.” Then it will have no effect on him and he will be safe.

Cheating

The Muslim worships Allāh by giving good advice to every Muslim, and molds his life accordingly. So he does not cheat anyone, nor betray or deceive anyone, because these are blameworthy and disgraceful traits for a man to have. Disgraceful behavior is not the behavior of the Muslim in any circumstance, because purification of one's self is a result of faith and righteous deeds which negate these blameworthy evil traits which are devoid of any good. The Muslim is always coming closer to what is good and going

further away from what is evil.

The Evil Results of Cheating

1. It causes one to beautify for his brother what is disgraceful, evil or false, so that he may fall victim to that.
2. He makes him see what appears to be good and sound on the outside, while hiding the spoiled and foul inside from him.
3. He makes things appear to him to be the opposite of what they really are, hiding the truth from him and deceiving and cheating him.
4. He intentionally spoils his wealth, spouse, children, servant, and friends, encouraging them to become involved in cheating and lying.
5. He promises to protect a person or wealth or to keep a secret, then he deceives and betrays his promise.

By staying away from any kind of cheating, betrayal or deceit, the Muslim obeys Allāh and His Messenger since these three things have been declared unlawful in Allāh's Book and the Sunnah of His Messenger ﷺ. Allāh the Almighty said:

﴿وَالَّذِينَ يُؤْذِرُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَسَبُوا فَكَذِهِمْ أَحْتَمِلُوا بُهْتَانًا وَإِنَّمَا كُفُورًا﴾ (33:58)

﴿And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.﴾ (33:58)

Allāh the Exalted and Mighty says:

﴿فَمَنْ نَكَحَ فَإِنَّمَا يَنْكُحُ عَن نَّفْسِهِ﴾

﴿Then whosoever breaks his pledge, breaks it only to his own harm.﴾ (48:10)

Allāh the Exalted and Mighty says:

﴿وَلَا يَجِئُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ﴾

﴿But the evil plot encompasses only him who makes it.﴾ (35:43)

Allāh's Messenger ﷺ said:

«مَنْ خَبَبَ - أفسَدَ - زَوْجَةَ امْرِئٍ، أَوْ مَمْلُوكَهُ - خَادِمَهُ - فَلَيْسَ مِنَّا»

«He who deceives another's wife or his slave is not from us.»

(Abu Dawud with a reliable chain)

Allāh's Messenger ﷺ said:

«أَرْبَعٌ مَنْ كُرِّ فِيهِ كَانَ مُتَأَفِّفًا خَالِصًا، وَمَنْ كَانَ فِيهِ خَصَلَةٌ مِنْهُنَّ كَانَ فِيهِ خَصَلَةٌ
مِنَ التَّفَاقِي حَتَّى يَدْعَهَا: إِذَا أُؤْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ،
وَإِذَا خَاصَمَ فَجَرَ»

«Whosoever possesses these four characteristics, is a sheer hypocrite; and anyone who possesses one of them, possesses a characteristic of hypocrisy until he gives it up: When he talks, he tells a lie; when he makes a covenant, he acts treacherously; when he makes a promise, he breaks it; and when he quarrels, he utters foul language.» (Agreed upon)

Allāh's Messenger ﷺ happened to pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that corn:

«مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟»

«O owner of the corn, what is this? »

He replied, "O Allāh's Messenger! These have been drenched by rainfall." He remarked:

«أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ؟ مَنْ عَشَّ فَلَيْسَ مِنِّي»

«Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who deceives is not of us.» (Muslim)

Showing off (Riya')

The Muslim does not perform acts to show off, because showing off is hypocrisy and polytheism. A Muslim is a believer in monotheism, so his faith and his *Tawhid* negate any form of showing off or hypocrisy. The Muslim does not

show off or do his deed for display under any circumstances.

Adequate proof of the extreme wickedness and vice of this vicious character is that Allāh and His Messenger ﷺ hate and detest it. For Allāh has warned with grievous torment for such performers of hypocrisy and show off.

Allāh the Exalted and Glorious says:

﴿فَوَيْلٌ لِلْمُصَلِّينَ ﴿١﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٢﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٣﴾ وَيَسْتَعْمِرُونَ ﴿٤﴾ الْمَاعُونَ ﴿٥﴾﴾

﴿So woe unto those performers of prayers, those who delay their prayer. Those who do good deeds only to be seen. And withhold small kindnesses.﴾ (107:4-7)

Allāh's Messenger ﷺ said that Allāh said:

«مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ غَيْرِي فَهُوَ لَهُ كُلُّهُ وَأَنَا مِنْهُ بَرِيءٌ، وَأَنَا أَعْتَى الْأَعْيَاءِ عَنِ الشِّرْكِ»

«Whoever does an act associating a partner with Me besides Me, I leave him along with his association and I am innocent of it. I am too Rich to need partners.» (Muslim)

Allāh's Messenger ﷺ said:

«مَنْ رَأَى رَأَى رَأَى اللَّهِ بِهِ، وَمَنْ سَمِعَ سَمِعَ اللَّهَ بِهِ»

«Whoever acts to be seen, Allāh will show him, and whoever acts to be heard, Allāh will make him heard of.» (Agreed upon)

Allāh's Messenger ﷺ said:

«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرَ»

«The thing I fear most for you is the lesser Shirk.»

They (Companions) asked: "O Messenger of Allāh! What is the lesser *Shirk*?" He said:

«الرِّيَاءُ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ إِذَا جَازَى الْعِبَادَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا، فَاَنْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمُ الْجَزَاءَ»

«Showing-off. On the Day of Judgment, when rewarding

people for their deeds, Allāh the Exalted and Glorious will say to the hypocrites: "Go to those for the sake of whom you performed your good deeds; and see if you can get any reward from them."» (Ahmad, At-Tabarani, and Al-Bayhaqi. Zayn Al-Iraqi said that its narrators are trustworthy.)

In fact the reality of showing off is that one does what would normally be an act of obedience to Allāh, but he does it merely for the view of others so that they will think better of him.

Manifestations of Showing off

1. One increases in acts of obedience when he is praised and admired for them. And he decreases or abandons those acts when he is criticized or blamed for them.
2. He is enthusiastic about performing acts of worship when he is with people, and he is lazy with them when alone.
3. He only gives in charity what he would not give if people did not see him giving it.
4. He says what he says about the truth and what is good, or does what he does of acts of obedience and good, not for the sake of Allāh, but to be seen by people.

Conceitedness and Deceitfulness

The Muslim stays away from conceitedness and deceitfulness, and struggles hard to keep away from such behavior under any circumstance since they are among the greatest means of damage, to oneself, his circumstances and his wealth. Many blessings have been exchanged for resentment. Many strong people have fallen to weakness. For such reasons, the Muslim is aware of their danger and is afraid of it. This is why the Book and the Sunnah prohibit them and warn against them.

Allāh the Almighty says:

﴿وَعَزَّزْتُكُمُ الْأَمَانَةَ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَزَّزْتُكُم بِاللَّهِ الْعَزِيزِ﴾

﴿You (the hypocrites) were deceived by false desires, till the command of Allāh came to pass. And the chief deceiver (Satan) deceived you in respect of Allāh.﴾ (57:14)

Allāh the Almighty says:

﴿يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ﴾

﴿O man! What has made you careless about your Lord, the Most Generous?﴾ (82:6)

Allāh the Almighty says:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتُمْ كَثْرَتَكُمْ قَلَمَ تَعْنٍ عَنْكُمْ شَيْئًا﴾

﴿And on the Day of Hunayn when you rejoiced at your great number, but it availed you naught.﴾ (9:25)

Allāh's Messenger ﷺ said:

«ثَلَاثٌ مُهْلِكَاتٌ: شُحٌّ مُطَاعٌ، وَهَوَى مُتَّبَعٌ، وَاعْجَابُ الْمَرْءِ بِنَفْسِهِ»

«Three things are ruinous: a miser who is obeyed, a desire that is followed, and conceitedness.» (At-Tabarani and others and it is weak)

Allāh's Messenger ﷺ said:

«إِذَا رَأَيْتَ شُحًّا مُطَاعًا، وَهَوَى مُتَّبَعًا، وَاعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ بِنَفْسِكَ»

«When you see the miser obeyed, the desires followed, and everyone with a view is conceited with his own view, then beware for yourselves.» (Abu Dawud, and At-Tirmithi who said it is Hasan)

Allāh's Messenger ﷺ said:

«الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْأَخْمُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا، وَتَمَّتْ عَلَى اللَّهِ الْأَمَانِيُّ»

«A wise man is one who calls himself to account and does noble deeds to benefit him after death. A foolish person is one who follows his own desires and trusts upon Allāh.» (Ahmad, At-Tirmithi, and Ibn Majah)

Examples of Conceitedness

1. Iblis - may Allāh curse him - was conceited and deceived with himself. He said: "You created me from fire and him from clay."

So Allāh the Almighty disgraced him, thus he became outcast from the Mercy of Allāh, and was banished from the attachment of the sacred ones.

2. The people of 'Ad were conceited over their strength and deceived over their power. They said: "Who is stronger than us?" Therefore, Allāh let them taste disgracing torment in the worldly life, and in the Hereafter.

3. Sulaiman, upon him be peace, heedlessly said: "Verily, I shall commit sexual relation tonight with my hundred wives, and every wife will give birth to a son, who will be a fighter in the way of Allāh." He neglected to say "If Allāh wills." Therefore, Allāh did not allow the birth of the sons he expected.

4. On the day of the battle of Hunayn, the Companions of Allāh's Messenger ﷺ were amazed at their great number and they assumed they would win the war. However, it availed them naught and the earth, vast as it is, was straitened for them, and then they turned back in flight. (Eventually, Allāh gave them a tremendous victory in the battle).

Manifestations of Deceitfulness

1. Knowledge: Sometimes a person deceives himself due to his abundance of knowledge. So, it will prevent him from learning more, and he will not get any benefit from it. It will cause him to scorn and disdain other scholars, or will encourage him to ridicule others. This is enough to destroy him.

2. Wealth and Property: Sometimes a person will deceive himself by his abundant wealth and property, so he will waste it and spend it extravagantly. Moreover, he will be

arrogant with others and reject the truth and ruin him.

3. Strength: Sometimes a person feels conceited because of his strength and power, so he deals with others unjustly, intending to oppress them. This will lead to his own destruction.

4. Honor: Sometimes a person is conceited because of his nobility, lineage, and ancestry. He becomes idle, doing not important work, and unable to better his work, until he is behind in his work and his lineage cannot save him. Then he will be ruined and humiliated.

5. Worship: Sometimes a person is conceited because of his deeds and many acts of obedience. This will cause him to be arrogant and conceited before his Lord and Provider. Therefore, his deeds will be nullified and he will ruin himself due to his conceitedness and deceitfulness.

The Cure

The cure for this disease is increased remembrance of Allāh. One must realize that whatever he was granted by Allāh, be it knowledge, wealth, strength, might, and esteem are subject to withdrawal tomorrow if Allāh wills. For obedience to his Lord, even if it is a lot, will not equal the compensation of even some of the blessings that Allāh gave him. For Allāh is the source of every blessing and the Giver of every good. Allāh's Messenger ﷺ said:

«لَنْ يُنْجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ»

«The deeds of anyone of you will not save you. »

They said, "Even you, O Allāh's Messenger?" He said:

«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ بِرَحْمَتِهِ»

«No, not even I, unless Allāh grants me of His Mercy.» (Al-Bukhari)

Inability and Laziness

The Muslim is not ineffective or lazy, rather he is

enthusiastic and cheerful, working and accomplishing. Inability and laziness are two detested qualities from which Allāh's Messenger ﷺ has sought refuge. He used to say frequently:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالنَّهَمِ وَالْبُخْلِ»

Allāhumma innee a'uwdhu bika minal-'ajzi wal-kasali, wal-jubni wal-harami wal-bukhli.

«O Allāh! I seek refuge in You from inability (to do well), laziness, cowardice, feebleness, and stinginess.» (Agreed upon)

Allāh's Messenger ﷺ said:

«اٰخِرِصْنِ عَلٰى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللّٰهِ وَلَا تَعْجِزْ، وَإِذَا اَصَابَكَ شَيْءٌ فَلَا تَقُلْ : لَوْ اَنِّيْ فَعَلْتُ كَذَا لَكَانَ كَذَا، وَلَكِنْ قُلْ : قَدَّرَ اللّٰهُ وَمَا شَاءَ فَعَلَ، فَاِنَّ لَوْ تَفْتَحُ عَمَلِ الشَّيْطَانِ»

«Pursue what will benefit you and seek help only from Allāh, and do not make yourself powerless. When you suffer something, do not say, 'If I had only done this or that.' But say, 'Qaddarallaahu wa maa shaa'a fa'al. (Allāh has decreed, and He does as He wills.) Verily, 'If' opens the way for the work of Satan.» (Muslim).

The Muslim does not think of being unable or lazy just as he wouldn't think of being feeble or stingy. How could he sit around without doing any good works, or not pursue what is beneficial to him, while he believes in a system of universal means and Divine Laws governing the affairs of things. The Muslim is not lazy, believing in Allāh's call to those who hasten to do good:

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ﴾

﴿Race with one another in hastening towards forgiveness from you Lord, and Paradise the width whereof is as the width of the heaven and the earth.﴾ (57:21).

Allāh the Almighty says:

﴿وَفِي ذَٰلِكَ فَلْيَتَنَفَّسْ الْمُتَشَفِّعُونَ﴾

﴿And for this let (all) those strive who want to strive.﴾ (83:26)

The Muslim is not cowardly and timid. He firmly admits the judgement of Preordainment, and accepts the Divine Decree. He knows that what has afflicted him was not to miss him and what missed him could not have happened to him. The Muslim does not abandon doing any beneficial works, while heeding the Words of Allāh:

﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ﴾

﴿And whatever good you spend before you for yourselves, you will certainly find it with Allāh, better and greater in reward.﴾

(3:115, 73:20)

Manifestations of Inability and Laziness

1. When listening to the call for the prayer, he engages himself in not responding to it by sleeping, talking, or doing something unnecessary, so that the prescribed time of the prayer may elapse. Then he rushes to stand up and pray individually at the last minute.
2. A person spends hour upon hour in places of amusement; parks, public roads, and marketplaces, etc., knowing that he has several important jobs left pending, although he cannot fulfill them in time.
3. A person abandons his useful work, such as acquiring Islamic knowledge, cultivating land, renovating and adding additions to his home, etc. He gives up such work because of his old age, or because he is not qualified to do such jobs, or it would take too long to complete such a task, etc. In this way, he passes the valuable days and years without doing any good deeds that would be beneficial to him in this world and in the Hereafter.
4. He ignores any opportunities for doing something good, like having the chance to perform for *Hajj*, and he is able yet he does not. There may be poor people seeking relief

from him, and he has the ability to help, but he did not help them. He did not strive during the month of Ramadhan, allowing it to pass without even standing for the night prayer. He found his parents, or one of them, in their old age, but he did not show kindness and benevolence to them, although he had the means and ability to treat them kindly. Instead he behaved as if he was unable, lazy, stingy, and ungrateful. May Allāh protect us from such behavior.

5. He lives in a land where he is humiliated and disgraced, and due to his inability and laziness he does not try to move to another land where his religion is protected, and honor and dignity is guarded.

O Allāh! We seek refuge in You from inability (to do good deeds) and laziness. We seek refuge in You from cowardice and stinginess. We seek refuge in You from all the behavior that does not please You, or deeds that are not beneficial.

May Allāh bless our Prophet Muhammad, his family, and his Companions, and grant them peace.



Chapter Four

Acts of Worship

Purification

The Ruling of Purification

Its Status: Purification is obligatory according to both the Book and the Sunnah. Allāh the Almighty says:

﴿وَأَن كُنتُمْ جُنُبًا فَأَطَهِّرُوا﴾

«If you are sexually defiled, purify yourselves.» (5:6)

﴿وَأَن تَكُونُوا فِي رَيْبٍ مِّنْ مَّوَدِعِكُم مِّنَ الْأَعْيَادِ فَطَهِّرْ كَفَاتِكُمْ﴾

«And purify your garments! » (74:4)

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَّابِينَ وَيُحِبُّ الْمُطَهِّرِينَ﴾

«Truly, Allāh loves those who turn unto Him in repentance and He loves those who purify themselves.» (2:222)

The Messenger of Allāh ﷺ says:

«مِفْتَاحُ الصَّلَاةِ الطُّهُورُ»

«Purity is the key to the prayer.»

And:

«لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ»

«Prayer is not accepted without purification.» (Muslim)

And:

«الطُّهُورُ شَطْرُ الْإِيمَانِ»

«Purification is half of faith.» (Muslim)

Explanation: There are two types of purification; internal and external.

Internal purification is to purify the soul from the effects of sins and acts of disobedience through repenting sincerely from all sins and acts of disobedience. Purification of the

heart from the filth of polytheism, doubt, envy, resentment, rancor, treachery, haughtiness, boasting, and showing off is done through sincerity, certitude, love of good, kindness, truthfulness, and modesty, and intending to do every righteous deed seeking the Face of Allāh. There are two types of external purification:

1. *Taharat-ul-Khabath* is by using pure water for the removal of filth from the worshipper's garment, body, and from the place of prayer.
2. *Taharat-ul-Hadath* is performing *Wudu'* (ablution), *Ghusl* (bathing), or *Tayammum* (wiping of the face and the hands to the elbows with pure earth).

What Purifies

Purification is attained by two things:

1. Pure water, that is water that retains its original description, such that it is not mixed with anything that would negate that description be it something pure or not. This includes the water from wells, springs, valleys, rivers, melted ice, and ocean water. Allāh the Almighty says:

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

﴿And We send down pure water from the sky.﴾ (25:48)

The Messenger of Allāh ﷺ said:

«الْمَاءُ طَهُورٌ إِلَّا أَنْ تَغَيَّرَ رِيحُهُ أَوْ طَعْمُهُ أَوْ لَوْنُهُ بِنَجَاسَةٍ تَحْدُثُ فِيهِ»

«Water is purifying except in case its smell, taste, and color changed due any filthy matter being introduced into it.» (Al-Bayhaqi, and although it is weak there is an authentic source for it.

Most of the scholars of the Islamic *Ummah* act according to it)

2. Pure earth, i.e. the pure surface of the earth, whether dust, sand, stone or salty earth deposits. The Messenger of Allāh ﷺ says:

«جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا»

«The earth has been made for me as a place of prayer and a

purifier.» (Ahmad, and its basis is in the Two Sahihis)

Earth can be used as a purifier in the event of the lack of water, or the inability to use it because of illness or the like. Allāh the Almighty says:

﴿لَمَّ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

﴿And if you find no water, perform Tayammum with clean earth.﴾ (4:43)

And the Messenger of Allāh ﷺ says:

«إِنَّ الصَّعِيدَ الطَّيِّبَ طَهْرُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ، فَإِذَا وَجَدَ الْمَاءَ فَلْيَمْسَهُ بِشَرَّتِهِ»

«Pure earth is fit for purification for the Muslim, even if he does not find water for even ten years. If he finds it (water) let him touch his skin with it.» (At-Tirmithi who said it is Hasan)

Once 'Amr bin Al-'Aas, may Allāh be pleased with him, performed *Tayammum* to remove the state of sexual impurity on a frigid night, out of fear for himself if he were to wash with the cold water. This was approved of by Allāh's Messenger ﷺ. (Al-Bukhari with a disconnected chain)

The Explanation of Filth (*Najasah*)

Filth refers to stool, urine, prostatic fluid, a discharge from the urethra and sperm. It also includes the urine, dung, and excrements of any animal whose meat is not allowed for consumption. The same for larger amounts of running blood, putrid pus or vomit. This also includes the various types of carcasses of permissible dead animals, with the exception of the hide after tanning. Tanning purifies according to the saying of Allāh's Messenger ﷺ:

«أَيُّمَا إِهَابٍ دُبِغَ فَقَدْ طَهَّرَ»

«Whichever hide is dyed, then it is pure.» (Muslim)

The Manners of Relieving Oneself

The Requirements Beforehand

1. One should search for an unattended location, far from the view of others, as is reported from the Prophet ﷺ that when he ﷺ wanted to relieve himself, he would go away as far as possible until no one could see him. (Abu Dawud and At-Tirmithi)
2. He should not bring anything with him that mentions Allāh in it. It is narrated that the Prophet ﷺ wore a ring with the engraving “Muhammad Allāh’s Messenger” and he would remove it when he went to the place he relieved himself. (At-Tirmithi who said it is *Sahih*)
3. One should enter the area of seclusion with his left foot, reciting:

«بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ»

Bismillaah, Allaahumma, innee a'uwduhu bika minal-khubthi wal-khabaa'ith.

“In the Name of Allāh. O Allāh! I seek refuge with You from the male and female devils.” It is recorded by Al-Bukhari that the Prophet ﷺ would say that.

3. One should not lift his garment until he lowers himself to the ground, thereby keeping his private area covered as ordered in the *Shari'ah*.
4. Neither facing nor turning one's back to the direction of the *Qiblah*. The Messenger of Allāh said:

«لَا تَسْتَقْبِلُوا الْقِبْلَةَ، وَلَا تَسْتَدْبِرُوهَا بِغَائِطٍ أَوْ بَوْلٍ»

“Do not face the *Qiblah*, nor turn your backs to it while defecating or urinating.” (Agreed upon)

6. One is not to urinate or defecate in the shade, the middle of the road, in sources of water, or under trees that bear fruits. The Messenger of Allāh ﷺ:

«اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ: الْبَرَازَ فِي الْمَوَارِدِ وَقَارِعَةَ - وَسَطِ - الطَّرِيقِ، وَالظَّلَّ»

«Beware of being cursed for three: Defecating in water sources, in the middle of the roads, and in the shade.» (Al-Hakim with a Sahih chain)

Some narrations mentioned the prohibition of defecating under fruit bearing trees.

7. One does not speak while defecating. The Messenger of Allāh ﷺ said:

«إِذَا تَقَوَّطَ الرَّجُلَانِ فَلْيَتَوَارَا كُلُّ وَاحِدٍ مِنْهُمَا عَنْ صَاحِبِهِ، وَلَا يَتَحَدَّثَا فَإِنَّ اللَّهَ يَنْفُثُ عَلَى ذَلِكَ»

«When two men are defecating, let each one of them go away from the other, and not talk to each other; since Allāh abhors this.»

What is used for cleaning the private areas

1. One is not to clean himself with bones or dung, due to the saying of Allāh's Messenger ﷺ:

«لَا تَسْتَجِيرُوا بِالرُّؤُثِ وَلَا بِالْعِظَامِ؛ فَإِنَّهُ زَادَ إِخْوَانَكُمْ مِنَ الْجِنَّ»

«Do not clean yourselves with dung or bones; since it is the food of your brothers among the jinns.» (Its basis is in the Two Sahih)

One should not use otherwise beneficial things such as linens, papers etc., or eatable things since this would destroy its benefit and spoiling what is beneficial is unlawful.

2. One should not use their right hand for cleaning or touching the sexual organ. The Messenger of Allāh ﷺ said:

«لَا يُمْسِكُنْ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ، وَلَا يَتَمَسَّحُ مِنَ الْخَلَاءِ

بِيَمِينِهِ»

«Let none of you hold their sexual organ with their right hand while urinating, nor cleanse the area of discharge with the right.» (Agreed upon)

3. The number of times the area is cleaned should be odd, first three times, then if not clean, then five etc. Salman, may Allāh be pleased with him, said: “The Messenger of Allāh prohibited us from facing the direction of the *Qiblah* when urinating or defecating, using our right hands to clean our private area, using less than three stones, or cleaning with dung or bone.” (Muslim)

4. If one combines stones and water together in cleansing the two areas, he should use the stones first, then water. Either one of them is sufficient, but water is better. ‘A’ishah, may Allāh be pleased with her who felt shy of telling the men, directed the women as saying: “Request your husbands to use water; since the Messenger of Allāh ﷺ would do so.” (At-Tirmithi who said it is *Sahih*)

What is Required upon Completion

1. To leave the area of seclusion with one’s right foot as done by the Messenger of Allāh ﷺ.

2. To recite one of these supplications:

«عَفْرَانَاكَ»

Ghufraanaka.

“[O Allāh!] I ask your Forgiveness.” (Abu Dawud, At-Tirmithi, and it is *Hasan*) Or:

«الْحَمْدُ لِلَّهِ الَّذِي أَدَّهَبَ عَنِّي الْأَذَى وَعَافَانِي»

Al-Hamdulillaah, alladhee adh-haba ‘annee al-adhaa wa ‘aafaanee.

“Praise is to Allāh Who removed harm from me and make me healthy.”

Or:

«الْحَمْدُ لِلَّهِ الَّذِي أَدَّأَنِي لِدَنَّتِهِ وَأَبْقَى فِيَّ قُوَّتَهُ، وَأَدَّهَبَ عَنِّي أَدَّاهُ»

*Al-Hamdulillaah, alladhee adhaaqanee ladhdhatahu,
wa abqaa fiyya quwwatahu, wa adhhab 'annee
adhaahu.*

“Praise is to Allāh Who made me taste its wholesomeness,
benefit of its strength, and removed its harm from me.”



Wudhu' (Ablution)

Its Legislation

Wudhu' or ablution has been instituted in both the Book and the Sunnah. Allāh the Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

﴿O you who believe! When you intend to offer Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles.﴾ (5:6)

The Messenger of Allāh ﷺ said:

«لَا تُقْبَلُ صَلَاةٌ أَحَدِكُمْ إِذَا أَخَذَتْ حَتَّى يَتَوَضَّأَ»

«Salah (the prayer) of anyone of you will not be accepted if he has a minor impurity until he performs ablution.» (Al-Bukhari)

Virtues of Wudhu'

There are great virtues for ablution, as testified to in the saying of the Messenger ﷺ:

«أَلَا أُدَلِّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟»

«Should I guide you to that for which Allāh will wipe out your sins, and will raise your ranks?»

They said: “Yes indeed, O Messenger of Allāh.” The Messenger ﷺ said:

«إِسْبَاغُ الرُّضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكُمُ الرَّبَاطُ»

«To perform ablution well under inconvenient circumstances, taking many steps to the Masjids, and waiting for one prayer

after the previous ; this is the Ribat.»⁽¹⁾ (Muslim)

His saying:

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوْ الْمُؤْمِنُ - فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ حَاطِيَّةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ، أَوْ آخِرِ قَطْرِ الْمَاءِ، وَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ كُلُّ حَاطِيَّةٍ بَطَّشَتْهَا يَدَاهُ مَعَ الْمَاءِ»

«When the Muslim or the believing servant performs ablution and washes his face, each sin he has committed by his eyes washes away with the water - or with the last drop of water. When he washes his hands, each sin his hands have committed washes away with the water - or with the last drop of water - until he becomes free of sin.» (Malik and others)

The Obligatory Elements of Wudhu'

1. Intention, that is the hearts determination to perform Wudhu' in response to the commandment of Allāh. Allāh's Messenger ﷺ said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

«Deeds are judged by their intentions.» (Agreed upon)

2. Washing the face from the forehead to under the chin, from the left earlobe to the right earlobe. Allāh the Almighty said:

﴿فَاغْسِلُوا وُجُوهَكُمْ﴾

﴿So wash your faces.﴾ (5:6)

3. Washing the two arms up to the elbows. Allāh says:

﴿وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾

﴿(And wash) your arms up to the elbows.﴾ (5:6)

4. Rubbing the head with wet hands from the forehead to the nape of the neck. Allāh the Almighty said:

﴿وَأَمْسَحُوا بِرُءُوسِكُمْ﴾

[1] The general meaning of Ribat is to patiently guard or persevere.

﴿(And pass your wet hands) on your heads.﴾ (5:6)

5. Washing the feet to the ankles. Allāh the Almighty says:

﴿وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

﴿(And wash) your feet up to the ankles.﴾ (5:6)

6. Performing the above mentioned in the ordained sequence. Washing the face first, the two arms, rubbing the head with one's wet hands, then washing the feet up to the ankles.

7. Continuity, by not pausing between these actions. One is not to stop performing an act of worship after having begun it. This is not allowed as Allāh the Almighty says:

﴿وَلَا يَطْلُرَا أَعْمَلِكُ﴾

﴿And render not vain your deeds.﴾ (47:33)

A short pause is pardonable, or stopping because of a sudden shortage of water, or the water supply was cut off, regardless of the time it lasts. Allāh the Almighty does not task a soul beyond its ability.

It should be noted that some scholars hold the view that rubbing the parts washed for ablution is obligatory, while others consider it a Sunnah. The fact is that it is part of the completeness of washing the parts, so it should not be given a distinct name or ruling.

The Sunan Elements

1. Saying:

بِسْمِ اللَّهِ

Bismillaah.

“In the Name of Allāh.”

The Messenger of Allāh ﷺ says:

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ»

«There is no Wudhu' for one who does not mention the Name of Allāh for it.» (Ahmad and Abu Dawud with a weak chain. Due to its many versions some of the scholars act upon it.)

2. Washing the two hands thrice before dipping them in the water container after awaking from sleep. The Messenger of Allāh ﷺ said:

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ»

«When one of you awakens, let him not dip his hands in the container unless he washes them thrice; since he does not know where his hands were while he was sleeping.» (Agreed upon)

When not having arisen from sleep, then he is not prohibited from entering his hands into the container to remove the water with them so he can wash his hands three times as is the Sunnah for ablution.

3. Using *Siwak*.^[1] Allāh's Messenger ﷺ said:

«لَوْلَا أَنْ أَسُوَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ وُضُوءٍ»

«Had it not been difficult for my nation, I would have commanded them to use *Siwak* for every ablution.» (Maliik)

4. Rinsing one's mouth by taking water, stirring it, then spitting it. The Messenger of Allāh ﷺ says:

«إِذَا تَوَضَّأْتَ فَمَضْمِضْ»

«When you perform ablution, rinse your mouth.» (Abu Dawud and its chain is *Sahih*)

5. Sniffing water in the nose and blowing it out. Allāh's Messenger ﷺ said:

«وَبَالَغْ فِي الْإِسْتِشْقَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

«Exaggerate in rinsing the nostrils unless you are fasting.» (Ahmad, Abu Dawud and At-Tirmithi)

6. Penetrating the hair of the beard. When a man wondered at what 'Amar bin Yasar, may Allāh be pleased with him, was doing (letting the water reach the hair roots of his

^[1] A stick from the Arak tree which is used for brushing the teeth and gums.

beard). Someone was surprised to see it. ‘Amar said to him: “What prevents me from doing so if I saw the Messenger of Allāh doing it.” (Ahmad and At-Tirmithi)

7. Performing the acts of ablution thrice. The obligation is only one time, but washing each limb three times is a supererogatory act.

8. Wiping the inner and the outer area of the ears with one’s wet hands as the Messenger of Allāh ﷺ did.

9. Letting the water reach between the fingers and the toes. Allāh’s Messenger ﷺ said:

«إِذَا تَوَضَّأْتَ فَخَلِّمْ أَصَابِعَ يَدَيْكَ وَرِجْلَيْكَ»

«When you perform ablution, let the water reach between your fingers and toes.» (Ahmad and At-Tirmithi)

10. Washing the right limbs - the right hand and the right foot - first. Allāh’s Messenger ﷺ said:

«إِذَا تَوَضَّأْتُمْ فَأَبْدُوا بِمَآئِنِكُمْ»

«When you perform ablution, begin with the limbs on the right.» (Ahmad and At-Tirmithi)

‘A’ishah, may Allāh be pleased with her, said: “The Messenger of Allāh ﷺ liked starting with the right; when putting on his footwear, combing his hair, for purification, and in all his affairs.” (Agreed upon)

11. While washing the limbs, one should let the water reach more than the prescribed limits, i.e. when washing the face, it should include under the chin. When washing the hands, the water should be extended to the upper-arms. When washing the feet, the water should be extended to above the ankles. Allāh’s Messenger ﷺ said:

«إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ»

«On the Day of Resurrection my nation will come with marked white foreheads and white ankles from the effects of their ablution. Thus, whoever of you is able to expand the brightness

of his face and feet, then let him do so.» (Agreed upon)

12. While wiping the head with one's wet hands, the Muslim should start with its front part up to the nape. It is narrated that the Messenger of Allāh ﷺ wiped his head with his wet hands starting with the front to the nape then from the nape to where he started. (Agreed upon)

13. Supplicating after Ablution:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،
اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ»

Ashhadu an laa ilaaha illaallaah, wahdahu laa shareeka lah, wa ashhadu anna Muhammadan 'abduhu wa rasuluh. Allaahumma aj'alnee minat-tawaabeen, waaj'alnee minal-mutatahireen.

«I testify that none has the right to be worshipped except Allāh ascribing no partners to Him. And I testify that Muhammad is His servant and Messenger. O Allāh! Enroll me among those who turn in repentance to you and enroll me among those who purify themselves.»

Allāh's Messenger ﷺ said:

«مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

«Whoever performs ablution well then said: "I testify that none has the right to be worshipped except Allāh..." (as mentioned above) the eight gates of Paradise will be opened for him to enter through any one he wills.» (Muslim)

Things that are Disliked During Ablution

1. Performing ablution in an impure place where it is feared that some filthy matter may splash on one's garment or body.

2. Washing any limb more than three times. It is narrated that the Messenger of Allāh ﷺ washed each of the limbs

three times for ablution and said:

«مَنْ زَادَ فَقَدْ أَسَاءَ وَظَلَمَ»

«Whoever exceeds this, has acted wrongfully and unjustly.»

(An-Nasa'i, Ahmad and Ibn Majah)

3. Using an excessive amount of water. Allāh's Messenger ﷺ performed ablution with one *Mudd*^[1] only. (At-Tirmithi) Excessiveness is prohibited in every matter.
4. Neglecting any of the Sunnah elements of ablution; since by neglecting it one neglects a reward.
5. Performing ablution with the water left over from a woman's purification. The Messenger of Allāh ﷺ prohibited this. (At-Tirmithi who said it is *Hasan*)

The Manner of Performing Ablution

The water container is set at one's right side if possible. He says:

«بِسْمِ اللَّهِ»

Bismillaah.

“In the Name of Allāh.”

Then he pours water on his hands, and washes them three times with the intention to perform ablution. Then he rinses his mouth three times, then he sniffs water and blows it out of the nose three times. He washes his face from the forehead to the chin and from the right earlobe to the left three times. He washes his right hand up to the elbow three times letting the water reach between his fingers. He does the same with his left hand. He wipes his head with wet hands only one time, beginning with the forehead to the nape of the neck, then returning it to the place where he began. He wipes his right ear internally and externally using whatever water is left from wiping his head or with a little more water if there is insufficient water left after

[1] A *Mudd* is the amount that two hands held together would carry.

rubbing the head; then he does the same with the left ear. Then, he says: "I testify that none has the right to be worshipped except Allāh ascribing no partners with Him and that Muhammad is His servant and Messenger. O Allāh! Enroll me among those who turn in repentance, and enroll me among those who purify themselves." (As mentioned above)

'Ali bin Abu Talib, may Allāh be pleased with him, performed ablution in the following manner: He washed his hands until they were entirely clean, rinsed his mouth thrice, cleansed his nostrils thrice, washed his face thrice, washed his hands and forearms thrice, wiped his head with his wet hands once, then he washed his feet to the ankles; afterwards he said: "I wanted to show you the purification of Allāh's Messenger ﷺ." (At-Tirmithi who said it *Hasan*)

What Invalidates Ablution

1. Any discharge of urine, prostatic fluid, a discharge from the urethra, sperm, stool, or passing of gas. These are referred to as *Hadath*, and they are mentioned in the saying of Allāh's Messenger ﷺ:

«لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَخَذَتْ حَتَّى يَتَوَضَّأَ»

«Allāh does not accept the *Salah* of anyone of you, who committed a *Hadath* until he performs ablution.» (Al-Bukhari)

2. Deep sleep while reclining. Allāh's Messenger ﷺ said:

«الْعَيْنُ وَكَاءُ السَّهْوِ، فَمَنْ نَامَ فَلْيَتَوَضَّأَ»

«The eye is an indicator of wakefulness, so let him who sleeps perform ablution.»

3. Unconsciousness due to fainting, intoxication, madness; since in such a state man does not know whether his ablution is valid or invalid.

4. Touching the sexual organ with one's palm and fingers. The Messenger of Allāh ﷺ said:

«مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّ حَتَّى يَتَوَضَّأَ»

«Whoever touches his penis, let him not perform Salah until he performs ablution.» (At-Tirmithi and he graded it *Sahih*)

5. Apostasy such as saying a statement of disbelief. This renders one's ablution and all his acts of worship invalid. Allāh the Almighty says:

﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

«If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain.» (39:65)

6. Eating camel meat. A man asked Allāh's Messenger ﷺ: "Do we perform ablution after eating of mutton?" He ﷺ replied:

﴿إِنْ شِئْتَ﴾

«If you will.» The man asked: "Do we perform ablution after eating camel meat?" The Messenger of Allāh ﷺ replied:

﴿نَعَمْ﴾

«Yes.» (Muslim)

The majority of the Companions held the view that it is not necessary to perform ablution after eating camel meat, since this *Hadith* was abrogated. The majority of the Companions - the four rightly guided Khalifahs among them - did not perform ablution after eating camel meat.

7. Touching a woman lustfully; since the objective of sexual desire, like its practice, nullifies ablution. The proof for which is the order to renew ablution for touching the penis since doing so incites desire. It is recorded in *Al-Muwatta* that Ibn 'Umar said, "Kissing one's wife and fondling her are forms of 'touching,' so whoever kisses his wife or fondles her, he must perform ablution."

When Ablution is Recommended

Ablution is recommended for the following cases:

1. Those who suffer from excessive urine, or passing wind excessively. Each of them has to perform *Wudhu'* for each *Salah*; in analogy to *Al-Mustahadhah* (as discussed below).

2. *Al-Mustahadhah*, which refers to the case when a woman has excessive bleeding outside of her menstrual cycle. It is recommended for her to perform ablution for each prayer. The Messenger of Allāh ﷺ said to Fatimah bint Abu Hubaysh:

«ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ»

«Then perform ablution for every Salah.» (Abu Dawud, At-Tirmithi, and An-Nasa'i)

3. When one washes the body of a dead person or directly touches their skin while carrying them. The Messenger of Allāh ﷺ said:

«مَنْ غَسَلَ مَيِّتًا فَلْيَغْتَسِلْ، وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ»

«Whoever washed a dead person or carried one, let him perform ablution.»

Although this is a weak *Hadith*, the people of knowledge recommend ablution in this case out of precaution.



Ghusl (Complete Bath)

Its Legislation

Ghusl is legislated by the Book and the Sunnah. Allāh said:

﴿وَإِنْ كُنْتُمْ جُنُبًا فَأَطْهَرُوا﴾

«If you are in a state of sexual impurity (Janabah), purify yourselves.» (5:6)

And (ordering that one should not pray in that case) He said:

﴿وَلَا جُنُبًا إِلَّا عَابِرِ سَبِيلٍ حَتَّى تَغْتَسِلُوا﴾

«Nor when in a state of sexual impurity (Janabah), except when just passing through (the Masjid).» (4:43)

The Messenger of Allāh ﷺ said:

«إِذَا تَجَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ»

«When the two circumcised organs meet, then Ghusl is obligatory.» (Muslim)

When Ghusl is Obligatory

1. The state of *Janabah* which includes sexual intercourse, meaning the insertion of the male sexual organ into the female sexual organ, whether it is accompanied by the ejaculation of semen or not.

2. Ejaculation, that is the discharge of semen accompanied by sexual pleasure, whether asleep or awake. This applies to males and (the similar case) to females as well. Allāh the Almighty said:

﴿وَإِنْ كُنْتُمْ جُنُبًا فَأَطْهَرُوا﴾

«If you are sexually defiled, purify yourselves.» (5:6)

The Messenger of Allāh ﷺ said:

«إِذَا التَّقَى الْخِتَانَانِ فَقَدْ وَجَبَ الْغُسْلُ»

«When the two circumcised organs meet, then Ghusl is obligatory.» (Muslim)

3. Cessation of menstruation and postnatal bleeding. Allāh the Almighty says:

﴿فَاعْتَرِلُوا الْبَسَاءَ فِي الْمَجِيئِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

«Therefore, keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you.» (2:222)

Allāh's Messenger ﷺ said to the woman (who experienced the case of *Mustahadhah*):

«انكفي قدر ما كانت تحبسك حَيْضَتِكَ، ثُمَّ اغتسلي»

«Abide the extent you consider your normal period to be, then perform Ghusl.» (Muslim)

4. Acceptance of Islam. The one who accepts Islam must perform *Ghusl*, because when Thumamah Al-Hanafi accepted Islam, Allāh's Messenger ﷺ commanded him to perform *Ghusl*. ('Abdur-Razzaq, and its basis is in the Two *Sahihs*)

1. Death; upon the death of any Muslim, it becomes obligatory to wash his body, since the Messenger of Allāh ﷺ ordered that for his daughter Zaynab when she died, may Allāh be pleased with her. This was recorded in the *Sahih*.

When *Ghusl* is Recommended

1. For the Friday congregational prayer. Allāh's Messenger ﷺ said:

«غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ»

«Ghusl on Friday is obligatory for every male who has reached the age of puberty.» (Agreed upon)

2. *Ihram*^[1] either for 'Umrah or for Hajj; since the Messenger ﷺ did so and commanded it.
3. When entering Makkah, and the day of standing at 'Arafah; as done by the Messenger ﷺ.
4. After washing a dead person as mentioned in the earlier *Hadith*.

The Obligatory Elements of Ghusl

1. Intention, which means the determination of the heart to remove major impurity by performing *Ghusl*. The Messenger of Allāh ﷺ said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى»

«Deeds are judged by their intentions. And every one will have what he intended.» (Al-Bukhari)

2. Pouring water on the entire body, rubbing the areas where it is possible to do so. If it is impossible, one should pour water to cover such areas.
3. Being sure that the water reaches all parts of the body, including the fingers and the hair, and especially the recess parts like the navel etc.

The Sunan Elements of Ghusl

1. Reciting:

بِسْمِ اللَّهِ

Bismillaah.

“In the Name of Allāh.”

This is legislated when beginning any significant action.

2. Washing the hands before dipping them into the water container, as previously mentioned.
3. Removal filthy matter in the beginning.

[1] *Ihram* is the sacred state necessary for the performance of Hajj or 'Umrah, as detailed in the appropriate section.

4. Washing the limbs that are normally washed for *Wudhu'* before washing the body.
5. Rinsing the mouth, taking water into the nose and blowing it out, plus washing the inner side of the ears.

Acts that are Disliked for *Ghusl*

1. Wasting water. The Messenger of Allāh ﷺ performed *Ghusl* with one *Sa'* which equals four *Mudds* (see earlier note).
2. Performing *Ghusl* in a filthy place where one fears that he may splash some impurities upon his body or clothing.
3. Performing *Ghusl* with the water left over from the purification of a woman; since the Prophet ﷺ prohibited that, as previously clarified.
4. Not using any screen or barrier to block the view of others while performing *Ghusl*. It is narrated that Maymunah (the wife of the Messenger ﷺ), may Allāh be pleased with her, brought the Messenger of Allāh ﷺ water for *Ghusl* and she held a veil to hide him until he completed his *Ghusl*. If *Ghusl* was recommended without a screen, she would not have veiled him. The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيِّيٌّ سِتِيرٌ يُحِبُّ الْحَيَاءَ، فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ»

«Allāh the Almighty is Modest and covering, and He loves modesty. When one of you performs *Ghusl*, let him screen himself.» (Abu Dawud)

5. Performing *Ghusl* in standing water. The Messenger of Allāh ﷺ said:

«لَا يَغْتَسِلَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ»

«Let none of you perform *Ghusl* in standing water while he is in a state of *Janabah*.» (Muslim)

The Manner of Performing *Ghusl*

That you say:

بِسْمِ اللَّهِ

“Bismillaah.”

“In the Name of Allāh,” intending to remove the major impurities by performing *Ghusl*. Washing the two hands three times. Washing one’s private parts and the area surrounding them removing any filth. Performing *Wudhu’* for the removal of minor impurities. One has the choice to wash his feet while performing *Wudhu’*, or to wash them at the end of the *Ghusl*. Dipping one’s hands in the water to get them wet,¹¹ then going through the hair with them in order to let the water reach the roots of the hair. Then he washes his head plus his ears three times using a total of three handfuls of water. Then he pours water on his right side starting with the upper part then the lower one; and doing the same with the left side. He should be sure that water has reached all the recessed parts such as the navel, the armpits, and the knees. ‘Aishah, may Allāh be pleased with her, said: “Whenever the Messenger of Allāh ﷺ performed *Ghusl* to remove sexual impurity, he used to wash his hands before dipping them into the container, wash his private area, perform *Wudhu’* like that for *Salah*. He used to soak his hair with water, pour three handfuls of water on his head, then he poured the water over his entire body.” (At-Tirmithi and he said it is *Sahih*)

What is prohibited while one is in a state of *Janabah*

1. Reciting or reading any part of the Noble Qur’an, except seeking refuge from Allāh and the like. The Messenger of

¹¹ Women are not commanded to undo their braids, they are commanded only to pour three handfuls of water on their head rubbing them without undoing their braids. Umm Salamah (the wife of the Messenger of Allāh ﷺ) said: “O Messenger of Allāh! I braid my hair closely, should I undo it while making *Ghusl* for removing *Janabah*?” The Messenger of Allāh said:

«لَا، إِنَّمَا يَكْفِيكَ أَنْ تَحْشِيَ عَلَى رَأْسِكَ ثَلَاثَ حَبِيَّاتٍ مِنْ مَاءٍ»

“No, it is sufficient for you to pour only three handfuls of water on your head.”

Allāh ﷻ said:

«لَا تَقْرَأِ الْحَائِضُ وَلَا الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ»

«The one menstruating and the sexually impure are not to recite anything from the Qur'an.» (At-Tirmithi who mentioned a deficiency, but the narration of 'Ali which is *Sahih* is a witness for its validity in meaning)

'Ali, may Allāh be pleased with him, said: "The Messenger of Allāh would recite the Qur'an in all circumstances, except while in the state of *Janabah*." (At-Tirmithi who said it is *Sahih*)

2. Entering a *Masjid*, except for merely passing through for some necessary matter. Allāh the Almighty says:

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا﴾

﴿Nor when sexually defiled except when just passing through (the Masjid).﴾ (4:43)

3. Performing *Salah*, whether obligatory or supererogatory. Allāh the Almighty says:

﴿لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا﴾

﴿O you who believe! Do not approach As-Salah (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor while sexually defiled, except when just passing through (the Masjid), till you wash your whole body.﴾ (4:43)

4. Touching of a copy of the Qur'an, even with a stick or the like. Allāh the Almighty says:

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾﴾

﴿That (this) is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the purified (angels).﴾ (56:77-79)

Allāh's Messenger ﷺ said:

«لَا تَمَسَّ الْقُرْآنَ إِلَّا وَأَنْتَ طَاهِرٌ»

«Do not touch the Qur'an (the Mushaf) except while you are in a state of purity.» (Ad-Daraqutni and it is *Sahih*)

At-Tayammum (Using Earth for Purification)

Its Legislation

Tayammum is imposed by the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ. Allāh the Almighty says:

﴿وَأَن كُنتُمْ مَرْمِجًا أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَنَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

﴿And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands.﴾ (4:43)

The Messenger of Allāh ﷺ said:

«الصَّعِيدُ وَضُوءُ الْمُسْلِمِ وَإِن لَّمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ»

«Pure earth is fit for purification for the Muslim, even if he does not find water for ten years.»⁽¹⁾ (An-Nasa'i and Ibn Hibban and it is *Sahih*)

When it is Lawful

Tayammum is permitted for the Muslim in the following

⁽¹⁾ When one cannot find water, nor what can be used for *Tayammum*, then he must pray as he is even without ablution or *Tayammum*, and it is not required for him to repeat that prayer later. This is because the Messenger ﷺ and his Companions prayed without ablution when they had no water, before the institution of *Tayammum*. When the revelation about *Tayammum* was revealed, they did not repeat their prayers.

circumstances:

1. Lack of water provided one searches for it as is convenient to him;
2. Availability of water but inability to use it because of a illness;
3. Or it is feared that its use will aggravate the illness or delay recovery;^[1]
4. Availability of water to one unable to move in order to reach it and he cannot find someone to help him by bringing the water to him.
5. As those who do not have sufficient water for complete ablution, they use the available water for washing whichever limbs they can with it, then perform *Tayammum* for the remaining limbs. Allāh the Almighty says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴿So keep your duty to Allāh and fear Him as much as you can.﴾ (64:16)

The Obligatory Elements of *Tayammum*

1. Intention. The Messenger of Allāh ﷺ said:

﴿إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى﴾

«Deeds are judged by their intentions. And everyone will have what he intended.» (Al-Bukhari)

So he intends to perform *Tayammum* to remove what prevents him from prayer, or other than that, by so doing.

2. Pure Earth.

Allāh the Almighty says:

﴿تَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

[1] If the water is cold, while one fears getting sick from using it, and there is no means for heating it, one is allowed to perform *Tayammum* and perform prayer without fear for the soundness of his prayer.

﴿Perform Tayammum with clean earth.﴾ (4:43)

3. The first strike, i.e. placing one's hands on the dust.

4. Rubbing the face and the two hands. Allāh the Almighty says:

﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

﴿And rub therewith your faces and hands.﴾ (4:43)

The Sunan Elements

1. Reciting:

بِسْمِ اللَّهِ

Bismillaah.

“In the Name of Allāh.”

The *Basmalah* (reciting *Bismillaah*) is legislated for each significant deed.

2. A second strike. The first strike is obligatory and it alone is sufficient, yet a second strike is Sunnah.

3. Wiping the two forearms along with the two hands. Since wiping the hands only is sufficient, wiping the two arms is only a precautionary action. The scholars have different interpretations of the Arabic word:

﴿وَأَيْدِيكُمْ﴾

﴿your hands﴾ in the verse. Does it mean the two hands only, or the two hands including the forearms up to the elbows?

Things that Invalidate *Tayammum*

Tayammum is invalidated by two things:

1. All of the same things that invalidate *Wudhu'*, since *Tayammum* is a substitute for it.

2. Availability of water to whom it was unavailable before beginning *Salah* or at its beginning. If one has completed his *Salah* (with *Tayammum*) then his prayer is valid and he is not required to repeat his *Salah*, even if he discovers

water. The Messenger of Allāh ﷺ said:

«لَا تُصَلُّوا صَلَاةً فِي يَوْمٍ مَرَّتَيْنِ»

«Do not perform the same Salah twice in the same day.»^[1]

Which Acts are Permitted for the One Who Performed Tayammum

All the acts that were prohibited before *Tayammum* become permissible after it, such as: *Salah*, *Tawaf*, touching a copy of the Qur'an, reading the Qur'an, and staying in the *Masjid*.

How to perform Tayammum

One recites:

بِسْمِ اللَّهِ

Bismillaah intending to perform *Tayammum* to remove what prevents him from the deeds he intends. Striking the dust, sand, stone etc., with his hands. It is permitted to blow on the hands slightly (to remove the excessive dust). Wiping his face once. It is permissible, if one so desires, to strike the earth with his hands a second time and wipe his hands along with his arms up to the elbows. If he wipes only his hands it is sufficient.

Note

Question: Is *Tayammum* (if not nullified) valid for multiple

[1] An-Nasa'i, Abu Dawud, Ahmad, Ibn Hibban, and Ibn As-Sakan. The wording with An-Nasa'i is:

«لَا تُعَادُ الصَّلَاةُ فِي يَوْمٍ مَرَّتَيْنِ»

«Do not repeat the prayer in one day two times.»

There may be the case that one prays one prayer, then finds a congregation praying it again, so he joins them and repeats the prayer with them. This will count as a voluntary prayer for him according to the *Hadith* narrated about that.

prayers?

Answer: The people of knowledge differ in their decisions on this matter, because there is no clear text to confirm one view and rule out the other. Out of precaution, it is recommended to perform *Tayammum* for every *Salah*.



Al-Masah: Wiping over Al-Khuffs (Leather Socks) and Al-Jaba'ir (Bandages)

Its Legislation

Al-Masah or wiping over the leather socks and their like is legislated in the Book, and by the Sunnah. As for the Book, one may read His saying:

(وَأَرْجُلِكُمْ)

[(wipe over) your feet]

So the reading of "your feet" is connected to "wipe over", thereby making *Masah* legitimate.

As for the *Sunnah*, the Messenger of Allāh ﷺ said:

«إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَسْ خُفَّيْهِ فَلْيَمْسَحْ عَلَيْهِمَا وَلْيَصِلْ، وَلَا يَخْلَعُهُمَا إِنْ شَاءَ إِلَّا مِنْ جَنَابَةٍ»

«If anyone of you performed ablution, then put on his Khuffs, let him wipe over them, and let him not take them off unless he is in a state of Janabah.» (Ad-Daraqutni, and Al-Hakim who said it is *Sahih*)

As for the duration of time, it is not unrestricted as mentioned in an upcoming *Hadith*.

As for the legislation of *Masah* over bandages, it is confirmed in his ﷺ saying about a man who had a head wound, washed his head and then died:

«إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَّمَمَ وَيُعَصَّبَ عَلَى جُرْحِهِ خِرْقَةً، ثُمَّ يَمْسَحُ عَلَيْهَا وَيَغْسِلُ سَائِرَ جَسَدِهِ»

«It was sufficient for him to perform *Tayammum*, to tie a band around his wound and pass his wet hands on it (on the band),

then pour the water on his body.) (Abu Dawud, and many of the people of knowledge act upon it)

Conditions for Al-Masah

The following are the conditions for the validity of wiping over the *Khuffs*:

1. That they are worn over what is already in a state of purity. When Al-Mughirah bin Shu'bah wanted to help the Messenger of Allāh ﷺ by removing his *Khuffs* for him to wash his feet (for ablution), he said to him:

«دَعُهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ»

“Leave them, since I put them in them while they were both in a state of purity.” (Agreed upon)

2. They should completely cover the feet.

3. They should be thick enough to not reveal what is beneath them.

4. That the duration of wiping does not continue longer than a day and a night for the resident, and not longer than three days and nights for the traveler. This is due to the saying of 'Ali, may Allāh be pleased with him: “The Messenger of Allāh has appointed three days for the traveler and one day for the resident.” (Muslim)

5. That they are not removed after wiping over them, if they are removed it becomes necessary to wash the feet, or the ablution will be invalid.

6. As for wiping over bandages, there is no condition of purity for them, nor a fixed length of time. The only condition is that the bandages should not cover more than the injured area, except what is necessary to affix them, and that they are not removed from their location, and that the injury has not healed. If the bandages fall off, or the wound heals, then the *Masah* becomes invalid and the area must be washed.^[1]

[1] It is necessary for the editors to note that mere falling off of

Two Important Notes

1. It is permissible to wipe over the *'Imamah*^[1] while traveling or during cold weather. This is due to the narration with Muslim: "The Messenger of Allāh ﷺ performed ablution while traveling and wiped over his forehead and on the *'Imamah*."

While wiping over the *'Imamah* one also wipes some of the forehead as mentioned in the *Hadith*.

2. There is no difference between a man and a woman regarding wiping over *Khuffs*, bandages and head coverings like the *'Imamah*. What is allowed for the man is allowed for the woman, they are one and the same.

How to Perform *Al-Masah*

After wetting the hands he puts the palm of the left hand under the heel, and the palm of the right hand on the tip of the toes. Then he passes his right hand towards the upper part of his leg, and his left hand towards the tips of his toes. If he passes his hands on the upper part of the *Khuffs*, and not under them it is sufficient because of the saying of 'Ali, may Allāh be pleased with him, "Had the (commandments) of the religion been based on opinions, the lower part of the *Khuffs* would have been more worthy of wiping than the upper part." (Abu Dawud with a *Hasan* chain of narration)

As for *Al-Masah* over bandages, one wets his hand and wipes over the area only once.

bandages does not require that a wound must be washed. For if a bandage is placed over a real wound, and one wipes over it for ablution, then it falls off, and one replaces it, then when he replaces it he is back to the same situation he was in the beginning. That is, he performs ablution and wipes over the bandages, it is not required for him to wash the wound since washing the wound is what such wiping was legislated to prevent.

[1] That is the head covering that covers the cap. It is not restricted to the "turban," as it is often translated.

Regulations for Al-Haydh (Menstruation) and Nifas (Postnatal Bleeding)

The Definition of Al-Haydh

Al-Haydh or menstruation is the flow of blood from the womb of the woman who has attained the age of puberty. It is a period that occurs in knowable cycles, that may help in planning for children. Its shortest period is one day, its longest period is fifteen days, and the average period is seven days. The woman's purity between periods of menstruation is thirteen days or fifteen days at the least, and at its longest, it has no limit. The normal cycle of purity lasts for twenty-three or twenty-four days. Women can be divided in this concern into three categories: the beginner, the normal case, and *Al-Mustahadhah*.^[1] Each case has particular rulings.

The Beginner

The beginner is the female that sees menstruation blood for the first time. Her case is that when she sees it, she gives

[1] The Maliki and Shafi'i scholars add a fourth category; the pregnant. She has the ruling of one who is not pregnant as long as her period remains unchanged. If her period changes, Ibn Al-Qasim said: "After the three months she is considered menstruating for fifteen days, after six months of pregnancy she is considered menstruating for twenty days." Then at the end of pregnancy, she is considered menstruating for thirty days. He opines menstrual blood increases with the duration of the pregnancy. As for Hanbalis and Hanafis, they disregard the blood during the pregnancy. They see this blood as a symptom of a illness; unless it occurs two or three days before delivery, then it is considered postnatal bleeding and carries that ruling.

up *Salah*, fasting, and sexual intercourse and waits for purity. If she enters the state of purity after one day or more than fifteen days, she performs *Ghusl* and performs *Salah*. If the menstrual blood lasts longer than fifteen days, she falls under the ruling of *Al-Mustahadhah* and all that applies in the case of *Al-Mustahadhah* applies to her.

If the menstrual blood flows irregularly after fifteen days, bleeding for one or two days then ceasing, she has to perform *Ghusl* and perform *Salah* each time she thinks that she is in a pure state, and when she sees blood she does not perform *Salah*.

The Normal Case

The normal case refers to the woman whose menstruation period lasts for a specific and known number of days. During this period she does not perform *Salah*, she does not fast, and she does not engage in sexual intercourse. If she sees a yellowish discharge or a murky discharge after the regular days of her period, she disregards them. Umm 'Atiyyah, may Allāh be pleased with her, said: "We used to disregard the yellowish discharge and murky discharge after becoming pure (from menstruation)."

But if she sees either the yellowish discharge or the turbid discharge during her known days, she considers either of them as menstruation. Thus, she should neither perform *Salah*, nor fast.^[1]

[1] Some scholars see that she whose menstrual blood lasts for a longer period than normal, should wait for three days more than her known period, then make *Ghusl* and perform *Salah* as long as the period does not exceed fifteen days. In this case she is to be considered as *Mustahadhah*, so she does not wait for the three days but makes *Ghusl* and performs *Salah* as the *Mustahadhah*. Some others are of the opinion that *Salah* should be performed during the surplus days after the known period, except in the event the surplus bleeding occurs twice or three times since her new known period is amended in accordance with that.

Al-Mustahadhah

Al-Mustahadhah is the woman whose bleeding does not cease. If she is certain of her normal days of menstruation, she does not perform *Salah* during these days. Upon the passing of these days, she performs *Ghusl*, performs *Salah*, fasts, and may engage in sexual intercourse.

If she does not normally have a menstrual period, or she experiences it but has forgotten when they normally begin or their number of days, she must distinguish between the blood discharged. If the flowing blood alternates between black and red, she should not perform *Salah* while it is black, and she should perform *Ghusl* and perform *Salah* otherwise, as long as the period does not exceed fifteen days.

If it is difficult for her to distinguish between the flowing blood, she should avoid the *Salah* for the normal period of menstruation, i.e. six or seven days of every month, then perform *Ghusl* and perform *Salah*.

During the days of her *Istihadhah* she performs ablution for each *Salah*, and wearing some sort of absorbent protection, she performs *Salah* even if the blood is flowing. She is not to have sexual intercourse except out of necessity.

The following *Hadiths* give support for the previous rulings:

1. Umm Salamah, the wife of the Prophet ﷺ, asked the verdict of the Messenger of Allāh ﷺ about a woman with excessive bleeding. The Messenger of Allāh ﷺ said:

«لَتَنْظُرُ عِدَّةَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُهُنَّ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصَيِّبَهَا الَّذِي أَصَابَهَا، فَلْتَرْكُ الصَّلَاةِ قَدْرَ ذَلِكَ مِنَ الشَّهْرِ فَإِذَا حَلَفَتْ ذَلِكَ فَلْتَغْتَسِلْ، ثُمَّ لَتَسْتَفْرِ بِتَوْبٍ ثُمَّ لِيُضَلَّ»

«Let her consider which days and nights she would previously have menstruation during the month before suffering from this problem. She should then give up the prayer during them. Upon the passing of the normal period, let her perform *Ghusl*, tie a cloth, then perform the prayer.» (Abu Dawud and An-Nasa'i

with a *Hasan* chain.)

This *Hadith* supports the normal case of *Al-Mustahadhah*.

2. The *Hadith* concerning Fatimah bint Abu Hubaysh, who used to have excessive bleeding. The Messenger of Allāh ﷺ said to her:

«إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ كَذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ، فَإِذَا كَانَ الْآخَرَ فَتَوَضَّئِي - بَعْدَ الْإِغْتِسَالِ - وَصَلِّي، فَإِنَّمَا هُوَ عِرْقٌ»

«If the bleeding is black and recognizable, it is menstruation blood, if it is thus, give up the prayer. If it is the other, perform ablution after having a bath, and perform prayer since it is a blood vessel.» (Abu Dawud, An-Nasa'i, and Ibn Hibban graded it *Sahih*.)

This *Hadith* supports the case of the one who has no menstrual cycle or one who forgot her normal period of menstruation while the blood flow was easily distinguishable.

3. The *Hadith* concerning Hamnah bint Jahsh who said: "I used to have severe excessive bleeding, I came to the Prophet ﷺ asking him his verdict. The Messenger of Allāh ﷺ said:

«إِنَّمَا هِيَ رَكْضَةٌ مِنَ الشَّيْطَانِ فَتَحِيصِي سِتَّةَ أَيَّامٍ، أَوْ سَبْعَةَ أَيَّامٍ ثُمَّ اغْتَسِلِي، فَإِذَا اسْتَنْقَأَتْ فَصَلِّي أَرْبَعَةَ وَعِشْرِينَ يَوْمًا، أَوْ ثَلَاثَةَ وَعِشْرِينَ يَوْمًا، وَصُومِي وَصَلِّي، فَإِنَّ ذَلِكَ يُجْزِيكَ، وَكَذَلِكَ فَأَفْعَلِي كُلَّ شَهْرٍ كَمَا تَحِيصُ النِّسَاءُ»

«This is only the work of Satan. So consider your menstrual cycle to be six or seven days, then perform Ghusl. Having done so, perform the prayer twenty-four or twenty-three days, you may fast and pray. This will suffice you, and do so every month as the other women do.» (At-Tirmithi who said it is *Sahih*)

This *Hadith* supports the case of the one who has no menstrual cycle nor is she able to make a distinction between the bleeding.

An-Nifas (Postnatal Bleeding)

An-Nifas is the blood that flows from the vagina after childbirth. It has no minimum limit. Whenever she becomes pure, by the end of the blood flow, then she performs *Ghusl* and performs *Salah*. As for sexual intercourse, it is undesirable before forty days have passed, since it may cause harm to her. Its maximum limit is forty days. Umm Salamah, may Allāh be pleased with her, said: "The woman who gave birth would sit for forty days. I asked the Messenger of Allāh ﷺ: 'How many days does the woman sit after giving birth?' The Messenger of Allāh ﷺ said:

«أَرْبَعِينَ يَوْمًا، إِلَّا أَنْ تَرَى الطُّهُورَ قَبْلَ ذَلِكَ»

«Forty days, unless she becomes pure before that.» (At-Tirmithi who considered its transmission deficient, and Al-Hakim who graded his version *Sahih*)

Accordingly, after forty days, the woman experiencing *Nifas* performs *Ghusl*, performs *Salah*, and fasts even if she does not seem to be pure yet, in which case she follows the rules for case of *Al-Mustahadhah*.

According to some of the people of knowledge, the woman experiencing *Nifas* should wait for fifty or sixty days. However, waiting for only forty days is safer for her religion.

Determining Purity

Purity can be recognized by two things:

1. The white, clear, discharge which comes out indicating purity.
2. The drying. This means that she inserts a piece of cotton for absorption. She should do this before going to sleep, when she awakes she can inspect it to see if she has become pure or not.

What is Not Allowed Due to Menstruation and Postnatal Bleeding

1. Sexual intercourse. Allāh the Almighty said:

﴿وَلَا تَقْرُبُوهُمْ حَتَّىٰ تَطْهُرُوا﴾

﴿And do not go unto them till they are purified.﴾ (2:222)

2. *Salah* and fasting. Fasting is to be made-up after purity, but *Salah* is not to be made-up. The Messenger of Allāh ﷺ said:

«أَلَيْسَ إِذَا حَاضَتِ الْمَرْأَةُ لَمْ تُصَلِّ وَلَمْ تَصُمْ»

«Is it not the case that when the woman menstruates she does not pray nor fast?» (Al-Bukhari)

‘A’ishah, may Allāh be pleased with her said, “We experienced menstruation during the lifetime of Allāh’s Messenger ﷺ. We were ordered to make-up the fasts, and we were not ordered to make-up the prayers for it.” (Al-Bukhari)

3. Entering the *Masjid*. The Messenger of Allāh ﷺ said:

«لَا أُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا لِجُنُبٍ»

«I do not make the *Masjid* permissible for menstruating, nor the one in a state of sexual impurity.» (Abu Dawud)

4. Reading the Qur’an. The Messenger of Allāh ﷺ said:

«لَا يَقْرَأُ الْجُنُبُ وَلَا الْحَائِضُ شَيْئًا مِنَ الْقُرْآنِ»

«The one in a state of sexual impurity and the menstruating are not to recite anything of the Qur’an.» (See earlier)

5. Divorce. A menstruating woman is not to be divorced while on her menses. Rather one should wait until the period she becomes pure, then she may be divorced without touching her (without having sexual intercourse with her).

This is due to the narration of Ibn ‘Umar, may Allāh be pleased with him, that he divorced his wife while on her menses. Allāh’s Messenger ﷺ ordered him to return to her and wait until she became pure. (Al-Bukhari)

What is Allowed During Menstruation and Postnatal Bleeding

1. Fondling, and embracing without disturbing the vagina. This is due to saying of Allāh's Messenger ﷺ:

«اضْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ»

«Do whatever you want except for intercourse.» (The Group with the exception of Al-Bukhari)

2. Remembrance of Allāh the Almighty, since there is no legislated prohibition against it.

3. Assuming the state of *Ihram*, standing on the Day of 'Arafah, and all other rituals of *'Umrah* and *Hajj* except for *Tawaf*. The Messenger of Allāh ﷺ said to 'A'ishah, may Allāh be pleased with her:

«افْعَلِي مَا يَفْعَلُ الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي الْبَيْتَ حَتَّى تَطْهُرِي»

«Do the rituals that the pilgrims do; but do not make *Tawaf* before you become pure.»

4. Eating and drinking with them. 'A'ishah said: "While I was having menstruating, I used to drink and give the vessel to Allāh's Messenger where he would drink from the very same place I drank." (Muslim) 'Abdullah bin Mas'ud, may Allāh be pleased with him, said: "I asked the Prophet ﷺ about eating with the menstruating woman. He ﷺ said:

«وَأَكَلَهَا»

«Eat with her.» (Ahmad and At-Tirmithi who said it was *Hasan*)



As-Salah (The Prayer)

The Ruling of Salah

Prayer is obligatory on every believer. In many of the verses of His Book Allāh orders it; such as:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَةَ اللَّهِ الَّتِي كَانَتْ عَلَى الْوَالِدِينَ كِتَابًا مَوْقُوتًا﴾

﴿So perform As-Salah. Verily, As-Salah is enjoined on the believers at fixed hours.﴾ (4:103)

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ﴾

﴿Guard strictly As-Salawat (the prayers) especially the middle Salah.﴾ (2:238)

The Messenger of Allāh ﷺ ranked it as the second pillar of the five pillars of Islam, as he ﷺ said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ»

«Islam has been built upon five pillars: Testifying that none has the right to be worshipped except Allāh, and that Muhammad is His Messenger, performing Salah, paying Zakah, pilgrimage to the House, and the fast of Ramadan.» (Al-Bukhari)

Thus, the one abandoning it is to be killed according to Islamic Law, and the one neglecting it is considered rebellious by it.

The Wisdom Behind Prayer

Prayer purifies and chastens the soul, it qualifies the servant for salvation in this life and the Hereafter, it prevents him from immorality and evil deeds. Allāh the Almighty says:

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

﴿And perform As-Salah. Verily, As-Salah prevents from Al-Fahsha' (immorality) and Al-Munkar (evil deeds).﴾ (29:45)

Its Virtues

The followings are some *Hadiths* about the virtues of prayer:

1. The Prophet ﷺ said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةٌ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«The head of the matter is Islam, its pillar is the prayer, and its highest pinnacle is Jihad in the way of Allāh.» (Muslim)

2. He ﷺ said:

«بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ»

«Between the man and disbelief is the abandonment of the prayer.» (Muslim)

3. He ﷺ said:

«أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

«I have been commanded to fight the people until they testify that none has the right to be worshipped except Allāh, and Muhammad is the Messenger of Allāh, they perform the Salah and pay the Zakah. If they do this, they have protected their blood and their wealth from me except by the right of Islam, and their reckoning will be with Allāh the Almighty.» (Agreed upon)

4. When the Messenger of Allāh ﷺ was asked: "Which deed is the best?" He said:

«الصَّلَاةُ لَوْ قَتِيهَا»

«Performing Salah at its due time.» (Muslim)

5. His saying:

«مَثَلُ الصَّلَاةِ الْخَمْسِ كَمَثَلِ نَهْرٍ عَذِبَ غَمْرٍ بِيَابِ أَحَدِكُمْ يَفْتَحُهُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، فَمَا تَرَوْنَ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ؟»

«The parable of the five prayers is the like of a fresh river before the door of one of you where he washes himself five times a day. What filth would that man have? »

They said: "None." He said:

«فَإِنَّ الصَّلَاةَ الْخَمْسَ تَذْهِبُ الذُّنُوبَ كَمَا يُذْهِبُ الْمَاءُ الدَّرَنَ»

«The five prayers remove the sins the same way that water removes the filth.» (Muslim)

6. His saying:

«مَا مِنْ امْرِئٍ مُسْلِمٍ تَخَضَّرُهُ صَلَاةٌ مَكْتُوبَةٌ فَيُحْسِنُ رُضُوعَهَا وَخُشُوعَهَا وَرُكُوعَهَا إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يَأْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرُ كُلُّهُ»

«There is not a Muslim man, upon whom the obligatory prayer time occurs then he performs its ablution well, performs its bowing and prostration with humility except that it is an atonement for the sins committed before it, provided the major sins were shunned. This is valid always.» (Muslim)

The Fardh (Obligatory) Prayers

The obligatory prayers are five: *Zuhr* (noon), *'Asr* (afternoon), *Maghrib* (sunset), *'Isha'* (evening), and *Subh* (dawn).

The Messenger of Allāh ﷺ said:

«خَمْسُ صَلَاةٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ، مَنْ أَتَى بِهِنَّ لَمْ يُصَيِّغْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ، كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ»

«Five prayers have been made obligatory by Allāh upon the servants. Whoever comes with them, having not done anything in them that would detract from what is obligatory in them, then for him is with Allāh a covenant that He will admit him into Paradise. Whoever does not come with them, then there is

no covenant for him with Allāh. If He wills, He will punish him, if He wills, He will forgive him.» (Ahmad and others, and it is *Hasan*)

The Sunnah Prayers

The Sunnah prayers include: *Witr* (the odd prayer), *Al-Fajr* (the dawn), the Two *Eid* prayers, *Al-Khusuf* (the eclipse), and *Al-Istisqa'* (the rain) prayers. The importance of these prayers has been emphasized.

Tahiyyat Al-Masjid (greeting the *Masjid*), *Ar-Rawatib* (the fixed prayers) that accompany the obligatory prayers, *Sunnat-ul-Wudhu'* (two *Rak'ahs* performed after ablution), *Ad-Dhuha* (the forenoon), *At-Taraweeh* (the Ramadhan voluntary night prayer), and *Salat Al-Layl* (the voluntary night prayer) prayers. All these are known as *Sunan* prayers that are not emphasized.

The Nafil or Voluntary Prayers

Any prayer that is prayed daily or nightly that is not one of the emphasized *Sunnah* prayers or non-emphasized *Sunnah* prayers mentioned above is known as a *Nafil* or voluntary prayer.

The Conditions Requiring *Salah*

1. Islam: *Salah* is not obligatory for a disbeliever; since testifying that there is none worthy of worship except Allāh and that Muhammad is Allāh's Messenger ﷺ is the primary condition for the order to perform *Salah*. This is due to the saying of Allāh's Messenger ﷺ:

«أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ»

«I have been commanded to fight the people until they testify that none has the right to be worshipped except Allāh, and that Muhammad is the Messenger of Allāh, to perform the Salah and to pay the Zakah.» (Agreed upon)

And he ﷺ said to Mu'adh bin Jabal:

«فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ»

«Invite them to testify that there is none worthy of worship except Allāh and that Muhammad is Allāh's Messenger. If they accept that from you, then inform them that Allāh has made five prayers obligatory upon them in a day and a night.» (Al-Bukhari)

2. Sanity: *Salah* is not obligatory for the insane. The Messenger of Allāh ﷺ said:

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَخْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّى يَغْفَلَ»

«The Pen is lifted from three: The one sleeping until he awakens, the child until he attains puberty, and from the insane until he attains reason.» (Ahmad, Abu Dawud, and Al-Hakim who said it is *Sahih*)

3. Puberty: *Salah* is not obligatory on those who have not attained the age of puberty. This is due to the saying of the Messenger of Allāh ﷺ in the above *Hadith*:

«مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ إِذَا بَلَغُوا سَبْعًا، وَاضْرِبُوهُمْ عَلَيْهَا إِذَا بَلَغُوا عَشْرًا، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ»

«and from the child until he attains puberty »

But it is recommended to order those who have not attained puberty to perform the prayer so that they become accustomed to it.

4. The occurrence of its time: *Salah* is not obligatory before its time begins. Allāh the Almighty says:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾﴾

«Verily, As-Salah is enjoined on the believers at fixed hours.»

(4:103)

As is authentically reported that Jibril descended and taught the Messenger of Allāh ﷺ the time of each *Salah*. He

told him to stand and pray. So he prayed the noon prayer when the sun had reached its zenith, then he came in the afternoon. He told him to stand and pray. So he prayed the afternoon prayer when the length of a shadow of everything reached its height. Then he came at sunset. He told him to stand and pray. So he prayed after the sun had gone. Then he came for the night prayer. He told him to stand and pray, so he prayed the night prayer after the twilight had gone. Then he came in the morning at the first light of dawn.

The next day he came for the noon prayer, and he told him to stand and pray. So he prayed the noon prayer when the length of the shadow of everything had reached its height. Then he came for the afternoon prayer, he told him to stand and pray. He prayed the afternoon prayer when the length of the shadow of everything had reached its height. Then he came at the same time for sunset as before. Then he came for the night prayer after half or one third of the night had passed and prayed the night prayer. Then he came when the sky began to first turn yellow and he told him to stand and pray, so he prayed the dawn prayer. Then Jibril said, "The time is what is between these two." (Ahmad, An-Nasa'i, and At-Tirmithi)

5. Purity of both menstruation and postnatal blood. The woman experiencing menstruation or post-childbirth bleeding is not required to perform *Salah* because the Prophet ﷺ said:

«إِذَا أَقْبَلَتْ حَيْضَتُكَ فَاتْرُكِي الصَّلَاةَ»

«When your menses begin then stop praying.» (Agreed upon)

The Conditions for the Validity of Salah

1. Purity of *Al-Hadath Al-Asghar* which is the absence of ablution, or from *Al-Hadath Al-Akbar* which is the absence of *Ghusl*, and purity of the body and garment of the one performing *Salah*, plus the purity of the place of worship. The Messenger of Allāh ﷺ said:

«لَا يَقْبَلُ اللَّهُ صَلَاةَ بَغَيْرِ طَهْوَرٍ»

«Allāh does not accept Salah without purity.» (Muslim)

2. Covering the 'Aurah or private areas.

Allāh the Almighty said:

«خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ»

«Take your adornment to every Masjid.» (7:31)

Salah is not correct while the 'Aurah is not covered. The adornment intended here is clothing that covers the private areas.

The 'Aurah for a man is between his navel and knees. A woman's 'Aurah is the whole body except her face and two hands. The Messenger of Allāh ﷺ said:

«لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ»

«Allāh does not accept the prayer of an adult female except with a Khimar.»^[1] (Abu Dawud with a good chain)

When he ﷺ was asked about a woman praying in a long shirt and a Khimar without a waist wrap, he said:

«إِذَا كَانَ الدَّرْعُ سَابِغًا يَطْفِي ظَهْرَ قَدَمَيْهَا»

«As long as the shirt is loose and covers the tops of her feet.»

(At-Tirmithi who said it is Hasan, and Al-Hakim who said it is Sahih)

3. Facing the Qiblah, since prayer is not correct without doing so. Allāh the Almighty says:

«وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ»

«And wherever you are, turn your faces towards it (when you pray).» (2:150)

That is Al-Masjid Al-Haram (the Ka'bah in Makkah). The exception for this requirement is for those unable to face it because of fear, an illness and the like. The requirement

[1] The veil that covers the head and the chest.

does not apply in cases of inability.

As for the traveler, he is permitted to pray on the back of his mount in whichever direction it turns, be it towards the *Qiblah* or not. The Messenger of Allāh ﷺ was seen praying, while going from Makkah to Al-Madinah, on his mount, facing whichever direction it faced. (Muslim)

The Obligatory Elements of the Prayer

1. Standing for the obligatory prayers for those who are able. The obligatory *Salah* is incorrect if performed while sitting if the worshipper is able to stand. Allāh the Almighty says:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

﴿And stand before Allāh with obedience.﴾ (2:238)

The Messenger of Allāh ﷺ said to 'Imran bin Husayn:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ»

«Perform *Salah* while standing, if you cannot, then while sitting, if you cannot, then on your side.» (Al-Bukhari)

2. Intention, that is the determination in the heart to perform the prayer. The Messenger of Allāh ﷺ said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

«Deeds are judged by their intentions.» (Agreed upon)

3. *Takbir Al-Ihram* (The opening *Takbir*) saying: *Allāhu Akbar* which means; "Allāh is the Most Great." The Messenger of Allāh ﷺ said:

«مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ»

«The key to *Salah* is purity; it begins with the *Takbir* and ends with the *Taslim*.» (Abu Dawud, At-Tirmithi, and Al-Hakim said it is *Sahih*)

4. Reciting *Al-Fatihah* because the Messenger of Allāh ﷺ said:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«There is no *Salah* for the one who did not recite the Opening of the Book.» (Al-Bukhari)

The one following an Imam in prayer is not required to recite it ^[1] when the Imam recites it in audible voice, for the follower is required to listen attentively to the recitation of the Imam. Allāh the Almighty says:

[1] As for the follower not being required to recite *Al-Fatihah* behind an Imam in an audible prayer, the preferred view as clarified by the verifying scholars and the scholars of *Hadith*, and it is the choice of the Imam of the scholars of *Hadith* Muhammad bin Isma'il Al-Bukhari and others is that the *Hadith* narrated by 'Ubadah bin As-Samit, may Allāh be pleased with him :

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«There is no prayer (*Salah*) for the one who did not recite the Opening of the Book (*Al-Fatihah*).»

is general including the Imam, the follower, and the one praying alone, whether the Imam is reciting aloud or silently. This is the clear view held by Ibn 'Abdul-Barr in *At-Tamhid*, Al-Karmani and Al-Qastalani in their commentaries on *Sahih Al-Bukhari*, Al-Bayhaqi in *Al-Qira'ah*, and 'Abdul-Hayy Al-Lukhnawi in *As-Sa'ayah*. In *Al-Qira'ah*, Al-Bayhaqi recorded a *Hadith* with an authentic chain with the wording :

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ خَلْفَ الْإِمَامِ»

«There is no *Salah* for the one who does not recite the Opening of the Book (*Al-Fatihah*) behind the Imam.»

As for specifying the obligation of reciting it to cases of an Imam and the one praying alone, but not for the one following an Imam, then there is no evidence for that. Rather what proves is that it is obligatory for the follower to recite it as it is mentioned in the lengthy *Hadith* which was recorded by Abu Dawud from 'Ubadah bin As-Samit, may Allāh be pleased with him, in which the Prophet ﷺ said :

«هَلْ تَقْرَأُونَ إِذَا جَهَرْتُ بِالْقِرَاءَةِ»

«Do you recite when I recite the Qur'an aloud?»

Some of us said, "We do that."

«فَلَا، وَأَنَا أَمُورٌ مَالِي يُنَازِعُنِي الْقُرْآنُ فَلَا تَقْرَأُوا بِسَيِّءٍ مِنَ الْقُرْآنِ إِذَا جَهَرْتُ»

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا﴾

«So, when the Qur'an is recited, listen to it, and be silent.»
(7:204)

إِلَّا بِأَمِّ الْقُرْآنِ

«This is why I said to myself, 'What is that which confused me with the Qur'an.' So do not recite anything of the Qur'an when the Imam is reciting the Qur'an aloud.» (Abu Dawud 824)

As for arguing by using the verse :

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

«And when the Qur'an is recited then be silent so that perhaps you may receive mercy.» (7:204)

It cannot be understood to obligate the follower to be silent such that he does not recite any thing to himself, since silence means to avoid being loud, the details of which are available in the books. Or, it refers to what everything besides *Al-Fatihah* since Prophet ﷺ ordered reciting *Al-Fatihah* for the follower as well as the others in the *Hadith* of 'Ubadah bin As-Samit as well as many other *Hadiths*. Or, the verse is general and the *Hadith* of 'Ubadah and the others are specific. As for arguing with the *Hadith* :

﴿إِذَا كَبَّرَ الْإِمَامُ فَكَبِّرُوا وَإِذَا قَرَأَ فَأَنْصِتُوا﴾

«When the Imam says Allahu Akbar then say Allahu Akbar and when he recites then be silent.»

Then the response to this includes the following :

1. The order to be silent does not negate the recitation as preceded.
2. It applies to other than *Al-Fatihah*.
3. That the addition in the *Hadith* :

﴿وَإِذَا قَرَأَ فَأَنْصِتُوا﴾

«and when he recites then be silent.»

is not preserved as it is recorded by Al-Bukhari in *Juz' Al-Qira'ah* no. 263 and Abu Dawud in his *Sunan* no. 604.

With this then it is known that the recitation of *Al-Fatihah* is obligatory on the Imam, the follower, and the one praying alone and that one's prayer is not correct without it. (Publisher)

Allāh's Messenger ﷺ said:

«إِذَا كَبَّرَ الْإِمَامُ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا»

«When the Imam says "Allāhu Akbar," you say "Allāhu Akbar," when he recites, listen attentively.» (Muslim)

When the Imam recites silently, then the follower is required to recite as well.

5. Bowing.

6. Rising from the bowing position.

The Messenger of Allāh ﷺ told the man who did not pray correctly:

«ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْدِلَ قَائِمًا»

«Then bow till you feel calm in your bowing, then raise until you stand straight.» (Al-Bukhari)

7. Prostration.

8. Rising from prostration. The Messenger of Allāh ﷺ told the man who did not pray correctly:

«ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا»

«Then prostrate until you feel calm in the prostration, then raise until you sit calmly.»

Allāh the Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾

﴿O you who have believed! Bow down, and prostrate yourselves.﴾ (22:77)

9. Tranquility in the bowing, prostration, standing and sitting positions. The Messenger of Allāh told the one who did not pray correctly:

«حَتَّى تَطْمَئِنَّ»

«Until you feel calm.»^[1]

[1] The following is the text of the Hadith of the one who prayed incorrectly, and that person was Rafi' bin Khaluwd :

He told him to do this for the bowing, prostration, and sitting positions, and he told him to stand up straight.

Calmness, in reality is that the worshipper waits while bowing, prostration, sitting, standing until he feels stability and his muscles are still, plus an additional time equal to the time needed for uttering the formula "Glory is to My Lord, the Most Great," one time. Whatever length he adds beyond this, then it is Sunnah (not required but recommended) for him.

10. *Taslim*

11. Sitting for *Taslim*

Prayer is not ended without the *Taslim*, and *Taslim* is not uttered except while sitting. The Messenger of Allāh ﷺ said:

«وَتَحْلِيلُهَا التَّسْلِيمُ»

«The prayer ends with *Taslim*.»

12. Performance of the pillars in the ordained sequence. One may not read *Surat Al-Fatihah* before *Takbir Al-Ihram*, nor prostrate before bowing. The sequence of the prayer has been conveyed to us as performed by the Messenger of Allāh ﷺ who taught it to the Companions, may Allāh be pleased with them. He said:

«إِذَا قُمْتَ لِلصَّلَاةِ فَأَسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْزُقْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْزُقْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا»

«When you want to pray, perform ablution, then face the Qiblah and say "Allāhu Akbar." Then recite what is easy for you of the Qur'an. Then bow until you are calm in your bowing. Then rise until you stand straight. Then prostrate until you are calm in your prostration. Then rise until you are calm while sitting. Then prostrate until you are calm in your prostration. Do that in all of your prayer.» (Muslim)

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

«Pray as you have seen me praying.» (Al-Bukhari)

So it is not allowed to put this before that, or that before this, or the prayer will be invalid.

The Sunan Elements of the Prayer

The *Sunan* elements of the prayer may be divided into two categories:

Those that are emphasized, which are similar to that which is obligatory, and those that are not emphasized, which are similar to being recommended.

The Emphasized Sunan Elements of the Prayer

1. Reciting after *Al-Fatihah*, like another *Surah*, or any amount of the Qur'an like one or two verses. This is the case for the *Subh* prayer, and in the first two *Rak'ahs* for *Zuhr*, 'Asr, *Maghrib*, and 'Isha'.

It is narrated that the Prophet ﷺ would recite in the first *Rak'ahs* of the *Zuhr* prayer – two *Surahs* in addition to the *Al-Fatihah* – and in the last two *Rak'ahs*, he would only recite *Al-Fatihah*. Sometimes they could hear him reciting them. (Agreed upon)

2. Saying:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ

Sami' Allāhu liman Hamidah, Rabbanaa wa lakal-Hamd.

“Allāh hears those who praise Him. Our Lord! And yours is the praise.”

This is said by the Imam and the one praying individually. As for the follower, he says:

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbanaa wa lakal-Hamd.

“Our Lord! And yours is the praise.”

Abu Hurayrah, may Allāh be pleased with him, narrated that the Prophet ﷺ would say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

«Allāh hears those who praise Him.»

While raising from the bowing posture, then while standing, he would say:

«رَبَّنَا وَلَكَ الْحَمْدُ»

«Our Lord! And Yours is the praise.» (Agreed upon)

He ﷺ also said:

«إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا:

«When the Imam says: "Allāh hears those who praise Him," then say:

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ»

(Allaahumma rabbanaa wa lakal-hamd)

«O Allāh! Our Lord! And Yours is the praise.» (Muslim)

3. Saying:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana rabbiyal-'atheem

«Glory is to My Lord, the Magnificent.»

Thrice while bowing.

And:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhaana rabbiyal-a'laa.

«Glory is to My Lord, the Most High.»

(thrice) while prostrating.

When the verse:

﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾

﴿So glorify the Name of Your Lord, the Magnificent.﴾

was revealed, the Messenger of Allāh ﷺ said:

«اجْعَلُوهَا فِي رُكُوعِكُمْ»

«Recite it in your bowing.»

And when the verse:

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

«Glorify the Name of Your Lord, the Most High.»

was revealed, the Messenger of Allāh ﷺ said:

«اجْعَلُوهَا فِي سُجُودِكُمْ»

«Recite it in your prostration.» (Ahmad and Abu Dawud with a good chain)

4. Saying “*Allāhu Akbar*” when moving from the standing position to the prostration, from the prostration to the sitting position, and from there to the standing position; as the Messenger of Allāh ﷺ used to do.

5. The first and second *Tashahhud*, and the sitting for them.

6. The wording for the *Tashahhud* which is:

«التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

At-Tahiyyaatu lillaahi was-salawaatu wat-tayyibaat. As-Salaamu 'alayka ayyuhan-nabiyu wa rahmatullaahi wa barakaatuhuh. As-Salaamu 'alaynaa wa 'alaa 'ibaadillaahis-saaliheen. Ash-hadu an laa ilaaha illallaahu, wa ash-hadu anna Muhammadan 'abdahu wa rasooluh.

“All reverence, prayers and good are due to Allāh. Peace be upon you O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I testify that there is none worthy of worship except Allāh, alone without partners. And I testify that Muhammad is His servant and His Messenger.” (Agreed upon)

7. Reading in an audible voice in the aloud prayers. One reads aloud in the first two *Rak'ahs* of *Maghrib*, *'Isha'*, and for the entire two *Rak'ahs* of the *Subh* prayer.

All prayers besides these are recited in an inaudible voice.

8. Reciting silently in the silent prayers.

All these rules pertain to the obligatory prayers, as for the voluntary prayers, the Sunnah is to recite in the day prayers silently. As for the night prayer, the recitations should be in an audible voice, except in the event the worshipper fears he would confuse others by his audible recitation. In this case it is recommended to recite silently.

9. The supplication for the Prophet ﷺ in the last *Tashahhud*. After his recitation of the first part of *Tashahhud*, he recites the last part, the wording of which is:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

Allaahumma salli 'alaa Muhammadin wa 'alaa aali Muhammadin, kamaa sallayta 'alaa Ibraaheema wa 'alaa aali Ibraheem. Wa baarik 'alaa Muhammadin wa 'alaa aali Muhammadin, kamaa baarakta 'alaa aali Ibraaheema wa 'alaa aali Ibraaheem, innaka Hameedun Majeed.

“O Allāh! Shower Your Mercy on Muhammad and on the kinsfolk of Muhammad; as You showered Your Mercy on Ibrahim and the kinsfolk of Ibrahim. And bless Muhammad and the kinsfolk of Muhammad, as You blessed Ibrahim and the kinsfolk of Ibrahim. You are the Praiseworthy and the Glorious.”

Elements of the Prayer that are not Emphasized

1. The opening supplication at the beginning of the prayer:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ»

Subhaanaka Allaahumma wa bihamdika wa tabaarakasmuka wa ta'aala jadduka wa laa ilaaha ghayruka.

“Glory is to You O Allāh, and Blessed is Your Name and there is no God except You.” (Recorded by Muslim as the words of ‘Umar)

2. Seeking refuge in Allāh from Satan the cursed in the first *Rak'ah*, and reciting the *Bismillah* silently in each *Rak'ah*. Allāh the Almighty says:

﴿إِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

«When you intend to recite the Qur'an, ask refuge of Allāh from Satan, the cursed.» (16:98)

3. Raising the two hands parallel to the two shoulders while uttering *Takbir Al-Ihram*, while bowing, and while rising from bowing, and while standing after two *Rak'ahs*. Ibn ‘Umar narrated: “When the Prophet ﷺ stood for prayer, he would raise his hands parallel to his shoulders, then say the *Takbir*. He would repeat this when bowing, and rising from bowing when reciting: “Allāh hears those who praise Him, Our Lord! And Yours is the praise.” (Agreed upon)

4. Reciting “*Aameen*” (O Allāh! Grant our prayers) after reciting *Al-Fatihah*.

It is narrated that when the Messenger ﷺ recited:

﴿غَيْرِ الْمَنْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

«Not (the way) of those who earned Your Anger, nor those who went astray.» (1:7)

He would say: “*Aameen*” prolonging it. (At-Tirmithi who said it is *Hasan*)

He ﷺ also said:

«إِذَا قَالَ الْإِمَامُ:

«When the Imam says:

﴿غَيْرِ الْمَنْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

﴿Not (the way) of those who earned Your Anger, nor those who went astray.﴾

فَقُولُوا: (آمِينَ) فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

say: "Aameen;" since he whose saying Aameen concurs with the saying of the angels, his past sins will be forgiven.» (Al-Bukhari)

5. Prolonging recitation for *Subh*, making it shorter for 'Asr and *Maghrib*, and of moderate length for *Zuhr* and 'Isha'. (At-Tirmithi)

6. Supplicating between the two prostrations:

«رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي»

Rabbighfirlee, warhamnee, wa 'aafinee, wahdinee, warzuqnee.

"My Lord! Forgive me my sins, shower of Your Mercy on me, guide me, and provide for me (an abundant provision)."

The Messenger of Allāh ﷺ used to say this between the two prostrations. (At-Tirmithi, An-Nasa'i and others)

7. *Al-Qunut*

The *Qunut* is a supplication that is said in the last *Rak'ah* of the *Subh* prayer or in the odd *Rak'ah* of the *Witr* (the odd) prayer after recitation or after rising from bowing position.

Among the wordings for it that have been reported:

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ، وَلَا يَعْزُ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَبِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ»

Allaahummaahdini fiman hadayt, wa 'aafinee fiman 'aafayt, wa tawallani fiman tawallayt, wa baarik li

fimaa a'tayt, wa qinee sharra maa qadhayt, fainnaka taqdeh wa laa yuqdhā 'alayk, innahu laa yathillu man waalayt, wa laa ya'izzu man 'aadayt, tabaarakta rabbanaa wa ta'alayt. Allaahumma innee a'uwthu biridhaaka min sakhatik, wa bi mu'aafatika min 'uquwbatik, wa bika minka laa uhsee thanaa'an 'alayk, anta kamaa athnayta 'alaa nafsik.

“O Allāh! Guide me among those whom You have guided. Keep me healthy among those whom You have kept healthy. Take me in Your protection as those whom You have taken in Your protection. Bless me in what You have given me. Avert from me and protect me from the evil of what You have decreed; since You decide, but none can decide for You. Dignified is he whom you have taken in Your protection. And undignified is he, whom You have proclaimed enmity against. Blessed are You and Most High. O Allāh! I seek refuge in Your contentment from Your wrath, in Your pardon from Your punishment. And I seek Your refuge since I am unable to duly praise You as You praise Yourself.”^[1]

8. The sitting posture should be like that of the Prophet ﷺ. It is as follows:

Al-Iftarash in all of the sittings except for the last.^[2] The worshipper erects his right foot and places the sole of his left foot under his right thigh.

At-Tawarruk for the last sitting. The worshipper places the

[1] The *Qunut* is confirmed for the *Subh* prayer in Al-Bukhari and Muslim. It is confirmed for *Witr* in a narration with At-Tirmithi and the other *Sunan* compilers like Abu Dawud, An-Nasa'i as well as others.

[2] *Iftarash* and *Tawarruk* are reported by Al-Bukhari from Abu Humayd. He said, “When he sat in two *Rak'ahs* he sat on his left foot and hold his right erect. When he sat in the last *Rak'ah* he would move his left foot forward and hold the other erect sitting on his posterior.” Abu Humayd said this while he was describing the prayer of Allāh's Messenger ﷺ before a group of Companions, may Allāh be pleased with them.

sole of his left foot under his right thigh, sets on the posterior, and erects his right foot. He places his left hand on the left knee. He places his right hand on the right knee with fingers folded, pointing with the index finger, and moving it while reciting the *Tashahhud*. It is narrated that when the Prophet ﷺ sat in *Tashahhud*, he would place his right hand on his right thigh and his left hand on his left thigh pointing with the index. His gaze did not go beyond his pointing finger. (Muslim)

9. Placing the two hands on the chest; the right over the left. Sahl said: "The people were commanded that the man should place his right hand on his left arm while praying." Jabir said: "The Messenger of Allāh ﷺ passed by a man praying while placing his left hand on the right. The Messenger took his hands off and placed the right hand on the left." (Ahmad with a *Sahih* chain)

10. Supplication during the prostration. The Messenger of Allāh ﷺ said:

«أَلَا وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ فَعَظُمُوا فِيهِ الرَّبِّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَفَمِنَّ - حَقِيقٌ - أَنْ يُسْتَجَابَ لَكُمْ»

"I have been prohibited from reciting the Qur'an while bowing or prostrating. As for the bowing, glorify Your Lord in it. As for the prostration, strive in supplication; for it is more likely that your supplications will be granted." (Muslim)

11. Supplicating in the last *Tashahhud*, after prayers for the Prophet ﷺ with the following supplication:

«اللَّهِمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ»

Allaahumma innee 'auwdhu bika min 'adhaabi jahannam, wa min 'adhaabil-qabr, wa min fitnatil-mahyaa wal-mamaat, wa min fitnatil-maseehid-dajjaal.

"O Allāh! I seek refuge in You from the chastisement of Hell, the chastisement of the grave, from the turmoil of life and the turmoil of death, and from the turmoil of Al-Masih

Ad-Dajjal.”

The Messenger of Allāh ﷺ said:

«إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُدِ الْأَخِيرِ فَلْيَتَمَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ»

«When one of you completes reciting the last Tashahhud, let him seek the refuge of Allāh from four: “O Allāh! I seek Your refuge from the chastisement of Hell...”» (Muslim)

12. Saying the *Taslim* on the right side first.

13. The second *Taslim* to the left. It is narrated that the Prophet ﷺ used to utter the second *Taslim* to the left such that one can see the whiteness of his cheek. (Muslim)

14. Remembrance of Allāh and supplication after the *Taslim* according to the following *Hadiths*:

i) Thawban, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ used to ask the forgiveness of Allāh after the *Taslim* three times by saying:

«أَسْتَغْفِرُ اللَّهَ»

Astaghfirullaah.

«“I ask the forgiveness of Allāh.”»

Then he would say:

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

Allaahumma antas-salaamu wa minkas-salaam, tabaarakta yaa dhaal-jalaali wal-ikraam.

«O Allāh! You are the Giver of peace, and peace comes only from You. Blessed are You the Lord of majesty and bounty.»

(Muslim)

ii) Mu’adh bin Jabal, may Allāh be pleased with him, said: “Once the Messenger of Allāh ﷺ took me by hand and said:

«يَا مُعَاذُ إِنِّي لِأُحِبُّكَ، أَوْصِيكَ يَا مُعَاذُ لَا تَدْعُرَنِي فِي ذُبُرِ كُلِّ صَلَاةٍ أَنْ تَقُولَ:

«O Mu’adh! Indeed I love you. I recommend a supplication for

you, O Mu'adh, that you should not neglect to say after each prayer. It is:

اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allaahumma a'annee 'alaa dhikrika wa shukrika wa husni 'ibaadatik.

«O Allāh! Help me remember You, be grateful to You, and help me to worship You with the best worship.» (Ahmad, Abu Dawud, and Al-Hakim who said it is *Sahih*)

iii) Al-Mughirah bin Shu'bah, may Allāh be pleased with him, said: "After each obligatory prayer, the Prophet ﷺ used to say:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

Laa ilaaha illaallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa huwa 'alaa kulli shay'in qadeer. Allāhumma laa maani'a limaa a'atayta, wa laa mu'teea limaa mana'ta, wa laa yanfa'u dhaal-jaddi minkal-jadd.

«None has the right to be worshipped except Allāh, alone without partners. His is the sovereignty, His is the praise, and He is Able to do all things. O Allāh! No one can withhold what You give, and no one can give what You withhold. The fortunate cannot benefit without your help.» (Al-Bukhari)

iv) Abu Umamah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبْرَ كُلِّ صَلَاةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ»

«Whoever reads the Verse of the Throne after each prayer, nothing will prevent him from admittance into Paradise except death.»^[1]

[1] An-Nasa'i and At-Tabarani. There is some weakness in this

v) Abu Hurairah, may Allāh be pleased with him, said: "The Prophet ﷺ said:

«مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، قَتَلَتْ تِسْعَةَ وَتِسْعُونَ، وَقَالَ تَمَامَ الْجَمَاعَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ»

«Whoever glorifies Allāh thirty-three times (Subhaanaallaah), praises Allāh thirty-three times (Al-hamdulillaah), and declares Allāh's greatness thirty-three times (Allāhu Akbar) after each prayer – and these are ninety-nine times, then he completes one hundred by saying: (Laa ilaaha illaallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa huwa 'alaa kulli shay'in qadeer.) "None has the right to be worshipped except Allāh, alone without partners. His is the sovereignty, His is the praise, and He is Able to do all things," his sins will be forgiven even if they were like the foam on the sea.» (Muslim)

vi) Sa'd bin Abu Waqqas, may Allāh be pleased with him, said: "The Prophet ﷺ used to seek the refuge of Allāh after each prayer with the following words:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ»

Allaahumma inee a'uwduh bika minal-bukhl, wa a'uwduh bika minaljubn. Wa a'uwduh bika min an uradda ilaa arthalil-'umur, wa a'uwduh bika min fitnatid-dunyaa, wa a'uwduh bika min 'adhaabil-qabr.

«O Allāh! I seek refuge in You from being stingy, and I seek refuge in You from cowardice. I seek refuge in You from old age. I seek refuge in You from the turmoil of life, and I seek refuge in You from the chastisement in the grave.» (Al-Bukhari)

narration, but the many routes it has been narrated through rectify that.

Sa'd, may Allāh be pleased with him, used to teach this to his sons.

Acts that are Disliked during Salah

1. Turning one's head or one's sight. The Messenger of Allāh ﷺ describes this action as:

«هُوَ اخْتِيَالَسَّ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ»

«Satan's sneaky embezzlement of the servant's prayer.» (Al-Bukhari)

2. Raising one's sight towards the heaven. The Messenger of Allāh ﷺ said:

«مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ، لِيَنْتَهَنَّ عَنْ ذَلِكَ، أَوْ لِيُخَطَفْنَ أَبْصَارُهُمْ»

«What is the matter with some people^[1] who raise their sights towards the heaven, let them abandon such action otherwise their sight would be snatched away.» (Muslim)

3. Placing one's hand on one's waist. Abu Hurayrah, may Allāh be pleased with him, said: "The Messenger of Allāh prohibited praying with hands on the waist." (Agreed upon)

4. Tucking one's hair, sleeves, or garment. The Messenger of Allāh ﷺ said:

«أَمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا أَكْفُ ثَوْبًا وَلَا شَعْرًا»

«I have been commanded to prostrate on seven bones; and not to tuck the garment nor the hair.» (Muslim)

5. Interlocking and cracking one's fingers. It is narrated that the Messenger of Allāh ﷺ saw a man interlocking his fingers while praying, he took them off and said:

«لَا تُفْرِقْ أَصَابِعَكَ وَأَنْتَ فِي الصَّلَاةِ»

«Do not crack your fingers while in the prayer.» (Ibn Majah with a weak chain, yet most of the people of knowledge act

[1] This is recorded by Al-Bukhari, Abu Dawud, and An-Nasa'i. This wording is part of that of Abu Dawud.

according to it.)

6. Moving gravel from the place more than once. The Messenger of Allāh ﷺ said:

«إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحِ الْحَصَى؛ فَإِنَّ الرِّحْمَةَ تُوَاجِهُهُ»

«When one of you stands for prayer, let him not touch the gravel; since the mercy is before him.» (Abu Dawud and At-Tirmithi with a *Sahih* chain)

In another narration, he said:

«إِنْ كُنْتَ فَاعِلًا فَمَرَّةً وَاحِدَةً»

«If you do it, let it be only once.»

7. Aimless movements and every act that may detract one's attention from the prayer and affect the submission that is due in it. Examples of this include scratching one's beard or fiddling with one's garment, looking at the carpets decoration or the decoration of the walls and the like. The Messenger of Allāh ﷺ said:

«اسْكُنُوا فِي الصَّلَاةِ»

«Keep calm in the prayer.» (Muslim)

8. Reading the Qur'an in the bowing or the prostration positions. The Messenger of Allāh ﷺ said:

«نَهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا»

«I was prohibited from reciting the Qur'an while bowing or prostrating.» (Muslim)

9. Praying with the urge to relieve oneself.

10. Praying while a meal is being served. The Messenger of Allāh ﷺ said:

«لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَتَانِ»

«There is no prayer for one whose meal is being served, nor while he is holding back the two types of filth.» (Muslim)

11. - 12. Sitting on one's posterior while erecting the two feet and placing the hands on the floor like the dog does.

'A'ishah, may Allāh be pleased with her, narrated that the Messenger of Allāh ﷺ prohibited sitting as Satan sits, i.e. one's placing his arms on the floor like the predatory animal. (Muslim)

Acts that Invalidate *Salah*

1. Neglecting to perform one of its pillars during, or immediately after ending the prayer. The Messenger of Allāh ﷺ told the one who prayed incorrectly:

«ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»

«Repeat your prayer since you have not prayed.» (Muslim)

2. Eating or drinking. The Messenger of Allāh ﷺ said:

«إِنَّ فِي الصَّلَاةِ لَشُغْلًا»

«Indeed, the prayer is a sufficient preoccupation.» (Agreed upon)

3. Speaking without a need. Allāh the Almighty says:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

﴿And stand before Allāh with obedience.﴾ (2:238)

The Messenger of Allāh ﷺ said:

«إِنَّ هَذِهِ الصَّلَاةَ لَا يَضِلُّحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ»

«Indeed this is *Salah*, there is no benefit in it by any of the people's speech.» (Muslim)

Some types of speech provide benefit in the prayer. For example, when the Imam says the *Taslim* then asks whether he forgot any of its pillars. If it is said to him: "You have not completed it," then he has to complete it. Or when the Imam forgets a verse or stops reading, the followers are permitted to remind him. The Messenger of Allāh ﷺ spoke during his prayer and so did Dhul-Yadayn; yet the prayer was not invalid due to this. Dhul-Yadayn addressed the Messenger of Allāh ﷺ: "Have you forgot, or has the prayer been shortened?" The Messenger of Allāh said:

«لَمْ أَنْسَ وَلَمْ تُقْصِرْ»

«I have neither forgot nor has the prayer been shortened.»

(Agreed upon)

4. Laughing aloud, not merely smiling. The Muslims have agreed that laughing aloud invalidates the prayer. Some scholars hold the view that ablution also becomes invalid as well. The Messenger of Allāh ﷺ said:

«لَا يَقْطَعُ الصَّلَاةَ الْكُشْرُ، وَلَكِنْ يَنْقُطُهَا الْقَهْقَهَةُ»

«The prayer is not invalidated by grinning. Laughter aloud invalidates it.» (At-Tabarani in *As-Saghir*, with a chain that there is no harm in.)

5. Many actions, because engaging in other activity is a negation of worship, and a means of turning the heart and limbs away from the prayer. As for the few acts like mending one's *Imamah* or moving one step forward to fill a gap in the row, or stretching the hand out only once, these do not invalidate the prayer.

It is narrated that the Messenger of Allāh ﷺ carried Umamah, his grand-daughter from his daughter Zaynab, while he was leading the people in the prayer. (Al-Bukhari)

6. Excessive forgetfulness in the prayer; such as praying eight for *Zuhr*, six for *Maghrib*, or four for *Subh*. This type of plain forgetfulness is an indicator that he has abandoned all concentration which is the heart and spirit of the prayer. If the prayer loses its spirit, it becomes useless.

7. Remembering a prayer before the one being prayed. Meaning, for example, to begin praying *'Asr* and then remember that you have not prayed *Zuhr*. In this case *'Asr* is invalid until *Zuhr* has been prayed. Since the order of the five daily prayers is an obligatory order, so a later prayer cannot be prayed before an earlier prayer.

Actions that are Allowed During Salah

1. Brief acts such as adjusting one's garment; as permitted by the Messenger of Allāh ﷺ in the *Sahih*.
2. Clearing one's throat if the need arises.

3. Straitening the row by pushing the worshipper to the front or to the rear, or from the right to the left. The Messenger of Allāh ﷺ moved Ibn 'Abbas to the right side when he stood at his left side during the night prayer. (Al-Bukhari)

4. Covering the mouth while yawning.

5. Reminding the Imam, either by uttering or by saying "Subhaanallaah" (Glorious is Allāh) if he forgets. The Messenger of Allāh ﷺ said:

«مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ»

«Let him who finds something wrong in his prayer say: "Subhaanallaah."» (Agreed upon)

6. Preventing others from passing in front of him. The Messenger of Allāh ﷺ said:

«إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَإِذَا أَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ فَإِنَّهُ شَيْطَانٌ»

«When one of you prays before something to block him from the people, and someone wants to pass in front of you then prevent him. If he refuses then fight him for indeed he is a devil.» (Agreed upon)

7. Killing a snake or scorpion if they approach to attack during the prayer. The Messenger of Allāh ﷺ said:

«اقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ: الْحَيَّةَ وَالْعُقْرَبَ»

«Kill the two black things while praying, the snake and the scorpion.» (At-Tirmithi)

8. Scratching one's body; since it is a simple and pardonable act.

9. Motioning with the hand in response to the greeting, as done by the Messenger of Allāh ﷺ. (At-Tirmithi)

The Prostration for Forgetfulness

Whoever forgets while performing the prayer and performs an additional bowing or prostration, he has to perform two

prostrations after completing his prayer, then say the *Taslim*. Likewise, if one forgets to perform an emphasized *Sunnah* act of the prayer, such as entirely leaving (the reciting of) the middle *Tashahhud*, or he remembers it after adopting the standing posture, when it is not permissible to return to the sitting posture, he has to perform two prostrations before uttering the *Taslim*. If one says the *Taslim* before completing his prayer and remembers shortly thereafter, he must perform two prostrations after saying the *Taslim*.

The basis for this is the statement and the action of the Messenger ﷺ:

“He said the *Taslim* after two, so he was informed, then completed his prayer and performed the prostrations for forgetting after the the *Taslim*.” (Agreed upon)

Once, he stood up from the second *Rak'ah* without reciting the middle *Tashahhud*, so he performed the prostration for forgetfulness before the *Taslim*, and said:

«إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى أَثَلَاثًا أَوْ أَرْبَعًا؟ فَلْيَطْرَحِ الشَّكَّ وَلْيَتَيْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ»

«When one of you is in doubt during his prayer, not knowing if he prayed three or four, let him discard his doubt by adopting what he is sure of. Then he prostrates with two prostrations before the *Taslim*. If he has performed five, this will mend his prayer. And if he has performed four, this will disgrace Satan.» (Muslim)

As for one who forgets while praying behind an Imam, there is no prostration required from him. This is according to most of the people of knowledge. In the case when the Imam forgets and performs the forgetfulness prostration, then the follower has to follow him since the prayer of the follower depends upon that of the Imam. The Companions of the Prophet ﷺ performed the prostration of forgetfulness

when he ﷺ forgot and did so. ^[1]

How to Perform Salah

When the time arrives that the prayer is due, the Muslim purifies himself, covers his 'Awrah, faces the Qiblah, and calls the *Iqamah*. Having done so, he raises his hands parallel to his shoulders intending to perform the prayer he wants to perform, saying:

اللهُ أَكْبَرُ

Allaahu Akbar.

“Allāh is the Most Great.”

He places his right hand on his left against his chest, then silently recites:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaahir-Rahmaanir-Raheem.

“In the Name of Allāh, Most Gracious, Most Merciful.”

And recites *Al-Fatihah* until he reaches “Neither those who have gone astray.” Then he says:

أَمِينَ

“Aameen.”

Then he recites another *Surah* or any part of a *Surah*, he raises his hands parallel to his shoulders saying:

اللهُ أَكْبَرُ

[1] This is recorded in a narration with At-Tirmithi, saying that he ﷺ stood from the second without sitting. It continues, “When he finished his prayer, he performed two prostrations then the *Taslim*, and the people prostrated with him, because of forgetting to sit.” Even though the narration has a deficiency in it, almost all of the people of knowledge act upon it. Similarly it is recorded in the *Sahih* that the Prophet ﷺ said:

«لَا تَخْتَلِفُوا عَلَيَّ إِذَا صَلَّيْتُمْ»

«Do not differ with your Imam.»

Allaahu Akbar.

“Allāh is the Most Great.”

He places the palms of his hands firmly on his knees stretching his back straight, neither lowering his head nor raising it, but it should be aligned with the level of his back. Then he recites:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana rabbiyal-‘atheem.

“Glory is to My Lord the Most Great.”

Three or more times. He then arises from the bowing posture, raising his hands parallel to his shoulders saying:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

Sami' Allaahu liman Hamidah.

“Allāh hears those who praise Him.”

Standing upright he says:

رَبَّنَا لَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Rabbanaa lakal-hamd, hamdan katheeran tayyiban mubaarakan feeh.

“Our Lord! And Yours is the praise, countless, good, and blessed praise.”

Then he goes to prostration, saying:

اللهُ أَكْبَرُ

Allaahu Akbar.

“Allāh is the Most Great.”

He prostrates on seven parts: the face, the two palms, the two knees, and the two feet with his forehead and tip of the nose firm on the earth, saying:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhaana rabbiyal-a'laa.

“Glory is to My Lord the Most High.”

Three or more times. If he supplicates for something good, it is better, then rises from the prostration saying:

اللَّهُ أَكْبَرُ

Allaahu Akbar.

“Allāh is the Most Great.”

He sits on his left foot while erecting his right, reciting:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي

Rabbighfirlee, warhamnee, wa'afinee, wahdinee, warzuqnee.

“O Lord! Forgive me, have mercy on me, pardon me, guide me, and provide for me.”

One prostrates again as before, then stands for the second *Rak'ah* where he recites and does as he did in the first *Rak'ah*.

Then he sits to recite the *Tashahhud*.

If one performs a two *Rak'ah* prayer, like the morning prayer, he recites *Tashahhud* and the prayer for the Prophet ﷺ, then says the *Taslim* while turning to the right, then again to the left.

If it is not a two *Rak'ah* prayer, upon reciting *Tashahhud*, one stands while raising the hands parallel to his shoulders reciting:

اللَّهُ أَكْبَرُ

Allaahu Akbar.

“Allāh is the Most Great.”

And completes his prayer as previously explained, with the exception of reciting only *Al-Fatihah* in the remaining *Rak'ah* or *Rak'ahs*.

In the last sitting, he sits on the posterior with the sole of his left foot moved forward and his right foot erect with toes on the ground. There he recites the *Tashahhud* and says the prayer for the Prophet ﷺ. Then he seeks refuge with

Allāh from the chastisement of Hell, the punishment in the grave, from the turmoil of life and death, and from the turmoil of Al-Masih Ad-Dajjal. Then he utters the first *Taslim* saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-Salaamu 'alaykum wa rahmatullaah.

“May the peace and blessings of Allāh be upon you.” turning to the right. Then he says the same while turning to the left.

Congregational Salah

Its Ruling

Congregational *Salah* is an emphasized *Sunnah* required in the case of every believing adult male having no excuse for not attending it.

The Messenger of Allāh ﷺ said:

«مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمْ صَلَاةُ الْجَمَاعَةِ إِلَّا اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكُمْ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذُّبُّ مِنَ الْغَنَمِ الْقَاصِيَةَ»

«There is no group of three in a village or desert that do not hold congregational prayer except Satan will overpower them. So adhere to the congregation; since the wolf eats the lone sheep.» (Ahmad, Abu Dawud, An-Nasa'i, and Al-Hakim, and it is *Sahih*)

He ﷺ also said:

«وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطْبٍ فَيُحْتَطَبَ، ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا، ثُمَّ أَمُرَّ رَجُلًا فَيُؤَمِّمَ النَّاسَ، ثُمَّ أَخَالَفَ إِلَى رِجَالٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ»

«By Him in Whose Hand my soul is, I was about to order the collection of firewood, then order the call for the prayer, appointing someone to lead the people in the prayer, then go to the homes of those men who did not attend the congregational prayer and set fire to their homes.» (Agreed upon)

A blind man asked him ﷺ to excuse him from the congregational prayer, since he has no one to guide him to the *Masjid*. First he ﷺ excused him, but when the man went away, he ﷺ called him and asked him:

«هَلْ تَسْمَعُ النَّدَاءَ بِالصَّلَاةِ؟» فَقَالَ نَعَمْ،

«Do you hear the call to the prayer?» The man said: “Yes.”
He ﷺ said:

قَالَ: «فَأَجِبْ»

«Then answer the call.» (Muslim)

Ibn Mas‘ud, may Allāh be pleased with him said: “We used to consider that those who did not attend the prayer in congregation were only the hypocrites whose hypocrisy was well known. A sick person would come to it assisted by two others until he stood in the row.” (Muslim)

Its Virtue

The virtue for congregational prayer is great, and the rewards for it are tremendous. Allāh’s Messenger ﷺ said:

«صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَدَى بِسَبْعٍ وَعِشْرِينَ دَرَجَةً»

«Congregational Salah is better than the Salah of the individual by twenty-seven degrees.»

And he ﷺ said:

«صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاتِهِ فِي سُوقِهِ، بِضَمًّا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ بِأَنْ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ، فَلَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَهُ اللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةٌ حَتَّى يَدْخُلَ الْمَسْجِدَ، وَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ هِيَ تَحْسِبُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ يَقُولُونَ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُحَدِّثْ»

«A man’s Salah in congregation is better than his Salah in his home and his Salah in the marketplace by twenty some degrees. That is because when one of you performs ablution well, then goes to the *Masjid*, intending nothing else but Salah, then he

«Do not prevent the female servants of Allāh from the Masjids of Allāh. They should go without wearing perfume. If she wears perfume, it is not lawful for her to attend Salah in congregation in the Masjid.» (Ahmad, and Abu Dawud)

He ﷺ also said:

«أَيُّمَا امْرَأَةٍ أَصَابَتْ بُخُورًا فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ»

«Any woman who has applied the fragrance of incense may not attend the latter night prayer with us.» (Muslim)

The woman's prayer in the home is better because of the saying of the Prophet ﷺ:

«وَيُؤْتُهُنَّ خَيْرَ لِهِنَّ»

«And their houses are better for them.»

Going out and Walking to the Prayer

It is desirable for the one going to the Masjid to proceed with his right foot when exiting the home, saying:

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَ، أَوْ أَظْلِمَ أَوْ أُظْلِمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

Bismillaah, tatwakkaltu 'alallaah, wa laa hawla wa laa quwwata illaa billaah. Allaahumma innee a'uwthu bika an adhilla aw udhall, aw azzila aw uzzal, aw athlima aw uthlam, aw ajhala aw yujhala 'alayya.

“In the Name of Allāh, I put my trust in Allāh, neither power nor strength comes except from Allāh. O Allāh! I seek refuge with You to neither mislead nor be misled, neither cheat nor be cheated, neither oppress nor be oppressed, neither behaving nor being treated ignorantly.”

And also:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ مَنْشَأِي هَذَا، فَإِنِّي لَمْ أَخْرُجْ أَشِيرًا وَلَا بَطْرًا، وَلَا رِيَاءَ وَلَا سُمْعَةً، خَرَجْتُ اتِّقَاءَ سَخَطِكَ وَإِنِّغَاءَ مَرْضَاتِكَ، أَسْأَلُكَ أَنْ تُنْقِذَنِي مِنَ النَّارِ، وَأَنْ تُغْفِرَ لِي ذُنُوبِي جَمِيعًا، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا،

وَفِي بَصْرِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ فَوْقِي نُورًا،
اللَّهُمَّ أَعْظِمْ لِي نُورًا»

Allaahumma innee asa'luka bihaqqis-saa'leena 'alayka, wa bihaqqi mamshaya hathaa, fa innee lam akhruj ashiran wa laa bataran, wa laa riyaa'n wa laa sum'atan, kharajtut-tiqaa' sakhatika wabtigha'a, mardhaatika, as'aluka an tunqithanee minan-naar, wa an taghfiralee thunoobee jamee'an, fa innahu laa yaghfiruth-thunooba illaa anta. Allaahummaj'al fee qalbee nooran, wa fee lisaanee nooran, wa fee sam'i-ee nooran, wa fee basaree nooran, wa 'an yameenee nooran, wa 'an shimaalee nooran, wa min fawqee nooran. Allaahumma a'thim lee nooran.

“O Allāh! I ask You by the right of those who walk for Your sake and by my walking; since I do not go out to show off nor out of hypocrisy. I go out only fearing Your wrath and seeking only Your contentment. I ask You to save me from the Fire and to forgive me all my sins, since none forgives sins except You. O Allāh! Place light in my heart, on my tongue, in my hearing, and in my sight. Place light on my right, on my left, and above me. O Allāh! Give me a magnificent light.”^[1]

He should go to the *Masjid* with tranquility. The Messenger of Allāh ﷺ said:

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

“When you go out for the prayer, then do so calmly. Perform what you catch, and complete what you did not.” (Muslim recorded some of it)

[1] The section wording up to “nor being treated ignorantly” is recorded by At-Tirmithi from Umm Salamah. The remainder is recorded by Al-Bukhari and Muslim, with different wording.

Editors note: Rather the first part is recorded by Ibn Majah, and it was graded weak by Ibn Hajar (*Talkhis Al-Habir*), An-Nawawi (*Al-Adhkar*), Al-Haythumi (*Al-Majmu'*), and many others. Additionally its content is such that it should not be acted upon.

Upon reaching the *Masjid*, one should enter with the right foot saying:

«بِسْمِ اللَّهِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، اللَّهُمَّ صَلِّ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَسَلِّمْ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

“Bismillaah, a’uudhu billaahil-’atheem, wa biwajhihil-kareem, wa sultaanihil-qadeem, minash-shaytaanir-rajeem. Allaahuma salli ‘alaa nabeenaa Muhammadin wa aalihi wa sallim. Allaahummaaghfirlee thunoobee, waftahlee abwaaba rahmatik.

“In the Name of Allāh, I seek refuge in Allāh the Magnificent by His Generous Face, and by His Timeless Sovereignty, from the cursed Satan. O Allāh! Bless Muhammad and his household. O Allāh! Forgive me my sins and open for me the gates of Your Mercy.” (Ahmad and Ibn Majah)

He should not sit before performing two *Rak’ahs* upon entry to the *Masjid*. The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ»

«When anyone of you enters the Masjid, let him not sit until he performs two Rak’ahs.»

This is however not the case if the sun is rising or setting since the Messenger of Allāh ﷺ prohibited prayer at these two times.

When he leaves the *Masjid*, he leaves with his left foot first, and repeat what he has said on entering except replacing:

وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Waftahlee abwaaba rahmatik.

“And open for me the gates of Your Mercy.”

with:

وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

Waftahlee abwaaba fadhlik.

“And open for me the gates of Your bounty.”

Imamate

Conditions for Imamate

The Imam should be male, just, and well aware of Islamic jurisprudence. Women's Imamate for men is invalid. The Imamate of openly wicked person is not correct except when he is the ruler who is feared. The Imamate of an ignorant unlettered one is invalid as well, except in case he leads an unlettered like him. The Messenger of Allāh ﷺ said:

«لَا تَوَمَّنْ امْرَأَةً وَلَا فَاجِرٌ مُؤْمِنًا، إِلَّا أَنْ يَقْهَرَهُ بِسُلْطَانٍ، أَوْ يَخَافَ سَوْطَهُ
أَوْ سَيْفَهُ»

«A woman may not be an Imam, and a wicked sinner may not be Imam for the believer, except if he has overpowered him with authority, or he fears the whip or sword of the latter. »

This *Hadith* is weak but the majority act according to its implications.^[1]

As for the Imamate of the woman, it is restricted to her household for women and kids. What is mentioned about the Imamate of the wicked, it is restricted to cases of necessity.

Who is more worthy of Imamate?

The most worthy of Imamate is the one best in recitation of the Noble Qur'an, the most aware of Islamic jurisprudence,

[1] (This is a note to the English edition) What he has said - in the case of the wicked sinner - is not true at all, rather the opposite is true. In fact he said differently earlier. See the section on creed, the last point "Necessity of loving the Companions..." One may merely glance at the many books on 'Aqeedah and comparative *Fiqh* and easily find that the view of *Ahl as-Sunnah wal-Jama'ah* is to pray congregational prayers behind every Imam, righteous or wicked. It is however true that different scholars have additional conditions and the preferences.

the most pious, then the oldest of the group. The Messenger of Allāh ﷺ said:

«يَوْمَ الْقَوْمِ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْفِرَاءِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَنِ،
فَإِنْ كَانُوا فِي السُّنَنِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةَ، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً،
فَأَكْبَرُهُمْ سِنًا»

«The most versed in recitation of the Book of Allāh leads the people in the prayer. If they are equal, then the one most aware of the Sunnah. If they all are equal, the one who emigrated earlier. If they all are equal, then the oldest^[1] of them.»

(Muslim)

Except in case of the man who is the ruler or the owner of the house, for he is more worthy of Imamate. The Messenger of Allāh ﷺ said:

«لَا يُؤَمَّنُ الرَّجُلُ فِي أَهْلِهِ وَلَا سُلْطَانِهِ إِلَّا بِإِذْنِهِ»

«A man should not be led in prayer in his house or in his dominion except by his leave.»

This sentence was recorded along with the previous *Hadith* by Sa'īd bin Mansur, may Allāh have mercy with him.

The Imamate of a Boy

The Imamate of boy is valid only for the supererogatory prayer. It is not valid for obligatory prayers. This is because one performing an obligatory prayer does not pray behind one praying a voluntary prayer, and the prayer of a boy is voluntary. Thus, his Imamate is invalid for the obligatory prayer. The Messenger of Allāh ﷺ said:

«لَا تَخْتَلِفُوا عَلَيَّ إِيمَانِكُمْ»

«Do not differ with your Imam.» (See earlier)

One form of difference is for one to pray an obligatory prayer behind one performing a voluntary prayer.

Imam Ash-Shafī'i, may Allāh have mercy upon him, differs

[1] One narration says, "the one who accepted Islam earlier."

with the majority on this issue. He said that the Imamate of a boy for the obligatory prayer is allowed based upon the narration of 'Amr bin Salamah in which the Messenger of Allāh ﷺ said to his people:

«يُؤمُّكُمْ أَفْرَؤُكُمْ»

«Let the most versed in recitation of the Qur'an lead you in the prayer.»

'Amr said: "So I was their Imam, and I was seven years old." The majority of scholars classified this narration as weak. They added that if the narration is sound, it is probable that the Messenger of Allāh ﷺ was not informed of the Imamate of 'Amr since they were far from Al-Madinah.

The Imamate of the Woman

The Imamate of the woman is valid for women, and she stands in the middle of them. This is because Allāh's Messenger ﷺ allowed Umm Waraqah bin Nawfal to have a caller for the prayer in her house and to lead her household in the prayer. (Abu Dawud, and it is *Sahih*)

The Imamate of a Blind person

The Imamate of a blind person is valid since the Messenger of Allāh ﷺ delegated Ibn Umm Maktum in Al-Madinah on two occasions. He, may Allāh be pleased with him, used to lead them in the prayer, and he was a blind man. (Abu Dawud, and it is *Sahih*)

The Imamate of the One who is not the Most Virtuous

One may lead the prayer while there is someone more virtuous present. The Messenger of Allāh ﷺ prayed behind Abu Bakr, and behind 'Abdur Rahman bin 'Awf, may Allāh be pleased with them. It is well known that he ﷺ is more virtuous than they are, and the rest of creation.

The Imamate of one with *Tayammum*

The Imamate of the one with *Tayammum* for those with normal *Wudhu'* is valid. 'Amr bin Al-'As, may Allāh be pleased with him, led an army in prayer while he was

purified by *Tayammum* and all of them were purified by *Wudhu*'. The Messenger of Allāh ﷺ did not rebuke this when he was informed. (Abu Dawud and it is *Sahih*)

The Imamate of the Traveler

The Imamate of a traveler over a resident is valid. However, the resident is required to complete his prayer after the Imam ends it. The Messenger of Allāh ﷺ led the residents of Makkah while he was traveling. He said to them:

«يَا أَهْلَ مَكَّةَ أَيُّمُوا صَلَاتِكُمْ فَإِنَّا قَوْمٌ سَفَرٌ»

«O people of Makkah! Complete your prayer since we are travelers.» (Malik)

If a traveler prays behind a resident, he prays the complete prayer behind him. When Ibn 'Abbas, may Allāh be pleased with him, was asked about the one who completes his prayer if he prays behind a traveler, he said: "This is the *Sunnah* of Abul-Qasim," meaning the Messenger of Allāh ﷺ. (Ahmad, and its basis is recorded by Muslim)

The Place where One Follower Stands with the Imam

When a man leads another man, the follower stands beside him on his right side. The same is the case with women, meaning that when there is a woman leading prayer with another woman, the woman following her stands next to her at her right.

If the male followers are two, or more than two, they stand behind the Imam. If the group is made up of men and women, the men stand behind the Imam and the women stand behind the men. If there are only one man and one woman, even if the male is a boy, he stands beside the Imam while the woman stands behind them. The Messenger of Allāh ﷺ said:

«خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوْلَاهَا»

«The best of men's rows is the first, while the worst of them is the last. The best of women's rows is the last, while the worst

is the first.) (Muslim)

This is as he ﷺ did: When he ﷺ was performing prayer during a military expedition, Jabir came and stood by his left side. The Messenger of Allāh ﷺ took him to the right side. Then Jabir bin Sakhr came and stood by his left side. The Messenger of Allāh took them both and positioned them behind him. (Muslim)

Anas, may Allāh be pleased with him, said that once the Prophet ﷺ led him and his mother in the prayer. He placed Anas to his right side and his mother was behind them. (Muslim) He also said: "I and the orphan were placed behind the Messenger of Allāh, and the old woman behind us." (Al-Bukhari)

The *Sutrah* for the Imam is Sufficient for Those behind him

When the Imam prays before a *Sutrah* (barrier), the followers do not need an additional one. The Messenger of Allāh ﷺ used to use a spear as a *Sutrah* while leading the people in the prayer; he did not command any of them to use another. (Agreed upon)

Following the Imam

It is obligatory upon the follower to follow the Imam. It is unlawful to precede him and is disliked for him to perform any pillar simultaneously with the Imam. If he precedes the Imam in *Takbir Al-Ihram*, he has to repeat it, otherwise his prayer becomes invalid. His prayer also becomes invalid if he says the *Taslim* before his Imam. If he precedes his Imam in bowing, prostration or in rising from either, he must return to those positions. The Messenger of Allāh ﷺ said:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا مُعُودًا أَجْمَعُونَ»

«The Imam is appointed to be followed. Do not differ with

him. If he performs the Takbir, perform the Takbir, if he bows, bow. And if he says: "Allāh hears those who praised him," say: "O Allāh, our Lord! Yours is the praise." If he prostrates, prostrate. If he performs prayer while sitting, then all of you pray sitting." (Al-Bukhari)

He also said:

«أَمَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوَّلَ اللَّهُ رَأْسَهُ رَأْسَ جِمَارٍ،
أَوْ يُحَوَّلَ اللَّهُ صُورَتَهُ صُورَةَ جِمَارٍ»

«Does one of you not fear that his head would be turned into a donkey's head, or his body into that of a donkey if he raises his head before his Imam?» (Agreed upon)

When the Follower Must Take the Imam's Place for a Reason

If the Imam remembers after beginning the prayer that he was not in a state of purity, or that he has lost his purity, or if he has a nosebleed or any other reason that he cannot complete the prayer, then he picks one of the followers to take his place to complete the prayer. 'Umar, may Allāh be pleased with him, chose 'Abdur-Rahman bin 'Awf when he was stabbed while praying. (Al-Bukhari) He also chose 'Ali, may Allāh be pleased with him, to take his place in the prayer when he suffered a nosebleed. (Sa'id bin Mansur)

Not to prolong the Prayer

It is recommended for the Imam not to prolong the prayer except in the recitation of the first *Rak'ah*. This enables those who did not join the congregation to join it, and the Messenger of Allāh ﷺ used to do so. He also said:

«إِذَا صَلَّى أَحَدُكُمْ بِالنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ، فَإِذَا صَلَّى لِنَفْسِهِ فَلْيَطْوِلْ مَا شَاءَ»

«When one of you leads the prayer for the people, let him make it light (not too long) since among them there are those who are

either weak, sick, or old. When he prays by himself, let him prolong it as he wishes.» (Agreed upon)

It is Disliked for the Imam to be One Whom the Followers Do Not Like

It is disliked for a man to lead a group of people while they do not like him if their abhorrence for him is due to religious reasons. The Prophet ﷺ said:

«ثَلَاثَةٌ لَا تَرْفَعُ صَلَاتُهُمْ فَوْقَ رُؤُوسِهِمْ شَيْئًا، رَجُلٌ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ،
وَأَمْرَأَةٌ بَاتَتْ وَرُؤُوسُهَا عَلَيْهَا سَاحِطٌ، وَأَخْوَانٍ مُتَصَارِمَانِ»

«Three are those whose prayer is not raised above their heads even a hand span; a man that led a group while they hated him, a wife that spent the night while her husband is angry with her, and two quarreling brothers.» (Ibn Majah with a *Hasan* chain)

Those Who stand closest to the Imam, and How the Imam should face the People after the Prayer

It is recommended that the knowledgeable and virtuous people stand in the rows behind the Imam. The Messenger of Allāh ﷺ said:

«لِيَلْبِسَنِي مِنْكُمْ أَوْلُو الْأَخْلَامِ وَالنَّهْيِ»

«Let those of intelligence and knowledge stand (directly) behind me.» (Muslim)

It also recommended to turn to the right to face the people after saying the *Taslim* at the end of the prayer, as was done by the Messenger of Allāh ﷺ. This was recorded by Abu Dawud and At-Tirmithi who said it is *Hasan*, in a narration from Qabisah bin Hulb, from his father who said, «The Prophet ﷺ led us in prayer, he would turn around from both sides, from his right and from his left.»

Straightening the Rows

It is a *Sunnah* for the Imam and the followers to align the rows and adjust them until they are straight, this is because Allāh's Messenger ﷺ would face the people and say:

«تَرَأُّوا وَاعْتَدِلُوا»

«Consolidate and balance [the row].»

And:

«سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ تَمَامِ الصَّلَاةِ»

«Straighten your rows, since straightening the rows is part of the completeness of the prayer.» (Agreed upon)

He also said:

«لَتَسُونَ صُفُوفَكُمْ، أَوْ لِيَخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ»

«Either you straighten your rows, or Allāh would place dissension among your faces.» (At-Tirmithi who said it is *Hasan*)

And his saying:

«مَا مِنْ خَطْوَةٍ أَكْبَرَ مِنْ خَطْوَةِ مَنْهَا رَجُلٌ إِلَى فُرْجَةٍ فِي الصَّفِّ فَسَدَّهَا»

«There is not a step more meritorious than the step a man takes to fill a gap in the row.» (Al-Bazzar and it is *Hasan*)

The One who Comes Late

Entering along with the Imam regardless of the Position he is In

When one enters the *Masjid* to pray and finds the prayer has already begun, then it is obligatory for him to enter immediately along with the Imam regardless of the position he finds him in, whether he is bowing, prostrating, sitting or standing. This is because the Prophet ﷺ said:

«إِذَا أَتَى أَحَدُكُمْ الصَّلَاةَ وَالْإِمَامُ عَلَى حَالٍ فَلْيَضَعْ كَمَا يَضَعُ الْإِمَامُ»

«When one of you comes for the prayer and the Imam is performing it, then let him do as the Imam is doing.»

This is recorded by At-Tirmithi with a weak chain of narrators, but the majority of scholars act upon it because it is supported by other narrations.

The Rak'ah is Assured if One Catches the Bowing

The *Rak'ah* is assured for the follower who comes late if he

joins the prayer while the Imam is bowing before he arises from it.^[1] The Messenger of Allāh ﷺ said:

«إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا، وَلَا تَعُدُّوهَا شَيْئًا، وَمَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ»

«When you come to Salah and we are prostrating, prostrate with us, but do not count it. Whoever catches the Rak'ah,^[2] he has caught the prayer.» (Abu Dawud)

Making up what was missed after the Taslim of the Imam

When the Imam says the *Taslim* the follower stands and

^[1] As for arguing to affirm the *Rak'ah* by catching the bowing position with the *Hadith*:

«إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا وَلَا تَعُدُّوهَا شَيْئًا، وَمَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ»

«When one of you comes to the prayer and we are prostrating then prostrate and do not count it as anything. And whoever catches the *Rak'ah* then he has caught the prayer.» (Abu Dawud no. 893)

Then the response to this includes the following points:

1. An argument with this *Hadith* is not complete except by interpreting the word *Rak'ah* to mean *Ruku'*, yet this is not correct.
2. The *Hadith* is very weak since one of its narrators, Yahya bin Abi Suliman Al-Madini, did not clearly state that he heard it from Zayd bin Abi Al-'Utab, nor from Sa'id bin Abi Sa'id Al-Maqbari. Additionally, it cannot be used as a proof because Yahya's narrations are *Munkar*, or rejected. See *Juz' Al-Qira'ah* by Imam Al-Bukhari, no. 239.
3. The *Hadith* with this interpretation contradicts the authentic clear *Hadith* that makes it obligatory to recite *Al-Fatihah*, and this cannot be thwarted by a weak *Hadith* that is not clear. When this is known, then it is known that there is no clear authentic *Hadith* to prove that the *Rak'ah* is confirmed by catching the *Ruku'*, thereby proving that one has not caught the *Rak'ah* by merely catching the *Ruku'*. And Allah knows best. (Publisher)

^[2] The understanding derived from this is that the meaning of *Rak'ah* here is *Ruku'* (bowing).

performs whatever he missed of the prayer.

If he wants he may consider what he missed to be the end of the prayer, according to the saying of the Messenger of Allāh ﷺ:

«فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

«Perform what you join, and complete what you missed.»

(Muslim)

So, if one joins for only one *Rak'ah* of *Maghrib*, he would stand to complete the other two *Rak'ahs*, reciting *Al-Fatihah* and a *Surah* in the first of them, and *Al-Fatihah* only for the second. Then he says the *Tashahhud* and the *Taslim*.

He is also permitted to consider what he missed as the beginning of his prayer. In another narration, the Messenger of Allāh ﷺ said:

«وَمَا فَاتَكُمْ فَأَقْضُوا»

«Compensate for what you missed.» (Al-Bukhari)

Accordingly, if he missed only one *Rak'ah* from the *Maghrib* prayer, he stands to perform one *Rak'ah* in which he recites *Al-Fatihah* audibly, as he missed it, then he says the *Tahsahhud* and the *Taslim*.

Some of the scholars who investigate these matters hold the view that the preferred view is to consider what one catches of the prayer to be the beginning of his prayer.

The Followers Recitation behind the Imam

The follower is not required to recite in the audible prayers.^[1] Rather the Sunnah is for him to be listen, and he will also be rewarded for the Imam's recitation. The

[1] A detailed discussion about the obligation of reciting *Al-Fatihah* for the Imam, the follower, as well as the one praying alone in the obligatory prayer has preceded, so it should be referred to. As for arguing with the *Hadith* :

«مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ»

Messenger of Allāh ﷺ said:

«مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ»

«Whoever is led by an Imam, the Imam's recitation is recitation for him.» (Ahmad and Ibn Majah and some graded it authentic)

He ﷺ (prohibited the people from reciting while he was reciting in the prayer) said:

«Whoever is led by an Imam. The Imam's recitation is recitation for him.»

Then this *Hadith* is invalid, it is not correct to argue with it, and it also contradicts the authentic *Hadiths*. It was graded weak by the scholars of *Hadith*, including Imam Al-Bukhari in *Juz' Al-Qira'ah* no. 22, Al-Bayhaqi in *Kitab Al-Qar'ah*, and Ad-Daraqutni in his *Sunan* as well as others among the Imams of *Hadith*. As for arguing with the *Hadith*:

«مَا لِي أَنْزَعُ الْقُرْآنَ؟»

«What is the matter? Why dispute with me for the Qur'an?»

Then there is no evidence in it since it does not negate the recitation of *Al-Fatihah*. Rather the order from the Prophet ﷺ for reciting *Al-Fatihah* appears in another version of this *Hadith* where he ﷺ said:

«... لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا»

«Do not do that except with *Al-Fatihah*, for there is no *Salah* for the one who did not recite it.» (Abu Dawud no. 823, 824 and others)

As for the statement that the people abstained from reciting while the Prophet ﷺ was reciting in prayer, then this is a statement of Az-Zuhri as Al-Bukhari clarified in *Juz' Al-Qira'ah* no. 96, and Abu Dawud in his *Sunan* no. 827.

As for the argument with the *Hadith*:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ»

«The Imam is appointed to be followed.»

Then the response to this matter was detailed in a note that appeared earlier. (Publisher)

«مَا لِي أَنْزَعُ الْقُرْآنَ؟»

«What is the matter? Why dispute with me for the Qur'an? »

Thus, the people abstained from reading while the Prophet was reading in the prayer. (At-Tirmithi)

And his saying:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا»

«The Imam is appointed to be followed. If he performs the Takbir, perform the Takbir, if he recites, then listen.» (Muslim)

It is desirable to recite (while led) in the silent prayers. It is also recommended to recite while the Imam pauses.

It is not Allowed to Begin a Voluntary Prayer when an Obligatory Prayer has Begun

It is not allowed to begin a voluntary prayer while an obligatory one is being performed. If the obligatory prayer is established and one is still praying a voluntary prayer, he should end it and join the obligatory prayer unless he has completed a *Rak'ah* by raising from the bowing position, or if he would complete it in a brief amount of time. The Messenger of Allāh ﷺ:

«إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ»

«When the (obligatory) prayer is established, there is no prayer except the obligatory one.» (Muslim)

The Case of One who Has Begun the 'Asr Prayer but did not yet Pray Zuhr

The scholars differ in the case of one who missed the noon prayer while the afternoon prayer has begun. Is he to join the congregation, but with the intention to perform the noon prayer, then, when he ends his prayer, he stands to perform the afternoon prayer? Or is he to join the congregation intending the afternoon prayer, and when he ends his prayer, stand to perform the noon and the afternoon prayers in response to the ordained sequence? If not for the saying of the Messenger of Allāh ﷺ:

«فَلَا تَخْتَلِفُوا عَلَى الْإِمَامِ»

«Do not differ with your Imam.»

then it would have been better for him to join the congregation intending the noon prayer. Thus, it is better for him to join the congregation intending the afternoon prayer. When he ends his prayer, he stands to perform the noon and the afternoon prayer. In this case, his prayer with the Imam is considered as a voluntary prayer.

One is not to Pray alone behind the Row

It is not allowed for the follower to stand alone behind a row. If he stands by his own free choice, then there is no prayer for him. This is because of the saying of the Prophet ﷺ to a man who was performing the prayer individually behind the row:

«اسْتَقْبِلْ صَلَاتِكَ، فَلَا صَلَاةَ لِمَنْفَرِدٍ خَلْفَ الصَّفِّ»

«Repeat your prayer, since there is no prayer for the one who prays alone behind the row.» (Ibn Majah and Ahmad with a Hasan chain of narration)

There is no harm, if he stands on the right side of the Imam.

The first Row is more Virtuous

It is recommended to strive to pray in the first row on the right side of the Imam. The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْأَوَّلِ»

«Indeed Allāh and His angels send blessings upon the worshippers in the first row.»

They said: “O Messenger of Allāh! What about the second?” They repeated it thrice. Upon which the Messenger of Allāh ﷺ said:

«وَعَلَى الثَّانِي»

«And similarly the second.» (Ahmad and At-Tabarani with a

good chain of narration)

And his saying:

«خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا،
وَشَرُّهَا أَوْلَاهَا»

«The best of the men's rows is the first, while the worst of them is the last. And the best of the women's rows is the last, while the worst is the first one.» (Muslim)

He ﷺ also said:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ»

«Indeed, Allāh and His angels send blessings upon those who pray on the right sides of the rows.» (Abu Dawud)

And his saying:

«تَقَدَّمُوا فَأَتَمُّوا بِي، وَلِيَأْتَمَّ بِكُمْ مَنْ وَرَاءَكُمْ، وَلَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى
يُؤَخِّرَهُمُ اللَّهُ عَزَّ وَجَلَّ»

«Come forward and pray behind me, and let those who come after you perform the prayer behind you. People will not cease lagging behind till Allāh the Almighty enrolls them among those lag behind.» (Muslim)

The Athan and the Iqamah

The Athan (Call to Prayer)

Definition

The *Athan* is an announcement, with specified wording, informing the people of the occurrence of the time of the prayer.

Ruling

The *Athan* is a collective duty upon the inhabitants of villages and townships. The Messenger of Allāh ﷺ said:

«إِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ»

«When the time of the prayer is present, then one of you call the Athan, and the eldest of you lead the prayer.» (Al-Bukhari and Muslim)

It is a Sunnah for both the traveler and the one living in remote areas. The Messenger of Allāh ﷺ said:

«إِذَا كُنْتَ فِي عَتَمِكَ أَوْ بَادِيَتِكَ فَأَذِّنْتَ بِالصَّلَاةِ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنَّ وَلَا إِنْسٌ وَلَا شَيْءٌ، إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ»

«When you are with your sheep or out in a desert, then call the Athan for the prayer, raising your voice with the call. For none hears the voice of the Mu'aththin - neither jinn, human, nor anything - except that it will testify to that on the Day of Judgement.» (Al-Bukhari)

Its Wording

The wording of the Athan as taught by Allāh' Messenger ﷺ to Abu Mahthurah, he said, "Allāh's Messenger taught me the Athan:

«اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ»

Allaahu Akbar, Allaahu Akbar Allaahu Akbar, Allaahu Akbar.

"Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great."

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ»

Ash-hadu an laa ilaaha illaallaah, Ash-hadu an laa ilaaha illaallaah.

"I testify that none has the right to be worshipped except Allāh, I testify that none has the right to be worshipped except Allāh."

«أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ»

Ash-hadu anna Muhammadan rasoolullaah, Ash-hadu anna Muhammadan rasoolullaah.

"I testify that Muhammad is the Messenger of Allāh, I testify that Muhammad is the Messenger of Allāh."

(Then repeat the first testimony and the second testimony in a loud voice.)

حَيِّ عَلَى الصَّلَاةِ، حَيِّ عَلَى الصَّلَاةِ

Hayya 'alaas-salaah, Hayya 'alaas-salaah.

“Come to the prayer, come to the prayer.”

حَيِّ عَلَى الْفَلَاحِ، حَيِّ عَلَى الْفَلَاحِ

Hayya 'alaal-falaah, Hayya 'alaal-falaah.

“Come to the success, come to the success.”

(For the *Fajr* prayer, add here:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

As-salaatu khayruminan-nawm, As-salaatu khayruminan-nawm.

“The prayer is better than sleep, the prayer is better than sleep.”

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ

Allaahu Akbar, Allaahu Akbar.

“Allāh is the Most Great, Allāh is the Most Great.”

لَا إِلَهَ إِلَّا اللهُ

Laa ilaaha illaallaah.

“None has the right to be worshipped except Allāh.” (At-Tirmithi who said that it is *Hasan Sahih*)

The Condition of the Caller

The one who delivers the *Athan* should be honest, he should have a nice voice, and be knowledgeable of the times of the prayers. It is recommended to deliver the *Athan* from a high place like a minaret. He should place his fingers in his ears, and to turn to the right and to the left when reciting: “Come to the prayer.” “Come to success.” It also is recommended that he does not accept any wage for this job, except from the national treasury or from charitable endowments.

The Iqamah

Ruling

The *Iqamah* (The proclamation of the beginning of the prayer) is a necessary *Sunnah* of the five obligatory prayers, whether performed during its due time or being made-up late. The Messenger of Allāh ﷺ said:

«مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكُمْ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذُّبُّ مِنَ الْعَنَمِ الْقَاصِيَةَ»

«There is no group of three in a village or desert that do not hold congregational prayer except Satan will overpower them. So adhere to the congregational; since the wolf eats the lone sheep.» (Ahmad, Abu Dawud, An-Nasa'i, and Al-Hakim, and it is *Sahih*)

Wording

Its wording as narrated by 'Abdullāh bin Zayd who saw the *Athan* in his dream is:

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ

Allaahu Akbar, Allaah Akbar.

“Allāh is the Most Great, Allāh is the Most Great.”

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ

Ash-hadu an laa ilaaha illaallaah.

“I testify that none has the right to be worshipped except Allāh.”

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

Ash-hadu anna Muhammadan rasoolullaah.

“I testify that Muhammad is the Messenger of Allāh.”

حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ

Hayya 'alaas-salaah, Hayya 'alaal-falaah.

“Come to the prayer. Come to the success.”

قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ،

Qad qaamitis-salaah, qad qaamitis-salaah.

“The prayer is to begin, the prayer is to begin.”

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ

Allaahu Akbar, Allaahu Akbar.

Allāh is the Most Great, Allāh is the Most Great.”

لَا إِلَهَ إِلَّا اللهُ

Laa ilaaha illaallaah.

“There is no God except Allāh.”

Two Notes

The Imam has more right to call the *Iqamah*, while the *Mu'aththin* has more right to call the *Athan*; due to narration:

«الْمُؤَدِّنُ أَمْلِكُ بِالْأَذَانِ، وَالْإِمَامُ أَمْلِكُ بِالْإِقَامَةِ»

«The *Mu'adhdhin* has more right to the *Athan*, and the Imam has more right to the *Iqamah*.» (At-Tirmithi)

In the chain of the narrators of this *Hadith*, there is an unknown narrator, yet the majority of the scholars of *Fiqh* act according to it. Another narration on the authority of 'Ali or 'Umar, may Allāh be pleased with them, supports the above mentioned narration.

Thus the *Mu'aththin* has more right to call the *Athan* than anyone else when its due time begins, without asking for permission to do so.

Recommendations

1. It is recommended that the *Athan* be recited slowly. As for the *Iqamah*, it should be delivered more swiftly. The Messenger of Allāh ﷺ said to Bilal:

«إِذَا أَدَّيْتُمْ فَتَرَسَّلْ، وَإِذَا أَمَمْتُمْ فَاحْذَرْ»

«When you call the *Athan*, do so calmly, and with the *Iqamah*

be more swift.»

(Abu Ash-Shaykh from Abu Hurayrah, may Allāh be pleased with him, with authentic chain of narration)

2. The one hearing the *Athan* or the *Iqamah* should silently repeat what the *Mu'aththin* and the one who delivers the *Iqamah* recites; except when he hears:

حَيِّ عَلَى الصَّلَاةِ، حَيِّ عَلَى الْفَلَاحِ

Hayya 'alaas-salaah, Hayya 'alaal-falaah

“Come to the prayer. Come to the success.” He says:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laa hawla wa laa quwwatta illaa billaah.

“There is neither power nor strength except from Allāh.”

And when the statement:

قَدْ قَامَتِ الصَّلَاةُ

Qad qaamitis-salaah.

“The prayer is to begin.”

is uttered, one says:

أَقَامَهَا اللهُ وَأَدَامَهَا

Aqaamahaallaah wa adaamahaah.

“May Allāh maintain it and make it endure.”

This is because of the narration that Abu Dawud recorded, that Bilal, may Allāh be pleased with him, was announcing the *Iqamah* and said: “The prayer is to begin.” The Messenger of Allāh ﷺ said:

«أَقَامَهَا اللهُ وَأَدَامَهَا»

«May Allāh maintain it and make it endure.»

Similarly, Muslim recorded that the Messenger of Allāh ﷺ said:

«إِذَا سَمِعْتُمْ الْمُؤَذِّنَ فَقُولُوا بِمِثْلِ مَا يَقُولُ الْمُؤَذِّنُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ مَرَّةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُّوا اللهُ لِي الْوَسِيلَةَ فَإِنَّهَا مَثْرَلَةٌ فِي

الْجَنَّةَ لَا يَسْتَبْعِي أَنْ تَكُونَ إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ اللَّهَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ شَفَاعَتِي»

«If you hear the caller, say what he says, then ask Allāh, then say *Salah*^[1] for me, since whoever says *Salah* for me one time, Allāh will say *Salah* for him ten times. Then ask Allāh, to grant me *Al-Wasilah*, for it is the rank in Paradise that only one of the servants of Allāh will be granted. I hope that I would be that servant. And whoever asks *Al-Wasilah* for me, my intercession will be due to him.»

3. Supplicating for good after the *Athan*. In a narration recorded by At-Tirmithi, which he said was *Hasan*, the Prophet ﷺ said:

«الدُّعَاءُ لَا يَرُدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ»

«The supplication between the *Athan* and the *Iqamah* is not refused.»

It is narrated that when the *Athan* for the *Maghrib* prayer is delivered, one should say:

«اللَّهُمَّ هَذَا إِفْتَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ، وَأَصْوَاتُ دُعَاتِكَ فَاغْفِرْ لِي»

Allaahumma hadhaa iqbalu laylika wa idbaaru nahaarika, wa aswaatu du'aatika faghfirlee.

“O Allāh! This is the falling of Your night, the passing of Your day and the voices of the praying people unto You, so forgive me.”

Al-Qasr: Shortening the Prayers

Definition

Shortening the prayers means to perform two *Rak'ahs* in place of the four *Rak'ah* prayers, reciting *Al-Fatihah* plus an additional chapter of the Qur'an. As for the sunset or

[1] Saying, “*Sallallahu 'alayhi wa sallam*”: “May Allāh bless him and grant him peace,” here it refers to supplications with that meaning.

Maghrib prayer, and the dawn or *Subh* prayer, they are not to be shortened. The sunset prayer remains three, and the dawn prayer remains two.

Ruling

Al-Qasr has been instituted by Allāh's saying:

﴿وَإِذَا سَرْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ﴾

﴿And when you travel in the land, there is no sin on you if you shorten the prayer.﴾ (4:101)

And the saying of the Messenger of Allāh ﷺ when he was asked about shortening the prayer:

«صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبِلُوا صَدَقَتَهُ»

«It is a charity that Allāh has given you, so accept His charity.» (Al-Bukhari and Muslim)

This is a emphasized practice that Allāh's Messenger ﷺ used to do it frequently. Since he would do so whenever he traveled, and his Companions would follow him in that manner.

The Distance in Which it is Sunnah to Shorten the Prayers

The Prophet ﷺ has not limited the distance required for shortening the prayers. But the majority of the Companions, those who followed them, and the Imams after them, after examining the distances where at Allāh's Messenger ﷺ shortened his prayer, they found that it was approximately forty "*Bard*" totaling approximately forty-eight miles. So for anyone who travels a minimum of that distance, in other than disobedience to Allāh, then it is Sunnah for him to shorten his prayers as explained above; praying the four *Rak'ah* prayers - *Zuhr*, *Asr*, and *'Isha*' as two.

When to Begin and When to End *Al-Qasr*

The traveler begins shortening his prayer upon leaving the boundaries of his town, and continues - no matter how far he travels - until he returns to his dwelling place. If he

intends to stay for four or more days in any town, then he will pray the complete prayer without shortening. This is because by his intention to reside (for four days or more) he will be relaxed and feel calm, then the reason for allowing him to shorten his prayers no longer remains, for it is the hardships that are undertaken by the traveler.

The Messenger of Allāh ﷺ stayed for twenty days at Tabuk, and during the whole period, he curtailed all his prayers. (Ahmad)

This is explained to mean that each day, he did not intend to necessarily stay the next.^[1]

The Optional Prayer while Traveling

When the Muslim travels, he may stop praying all of the voluntary prayers, those emphasized or otherwise. Except for the two *Rak'ahs* before the obligatory dawn prayer and *Al-Witr*, since there is no good in giving them up. Ibn 'Umar, may Allāh be pleased with him, said:

"If we were able to pray the voluntary prayers then we would be able to complete the obligatory." (Muslim)

However, the traveler is allowed to perform whatever voluntary prayers he likes while traveling, without any objection to doing so, for the Messenger of Allāh ﷺ prayed *Adh-Dhuha*, the forenoon prayer of eight *Rak'ahs* while he was traveling. He would perform the optional prayers while riding on his mount during his journeys.

Shortening is Allowed for all Travelers

There is no difference in the Sunnah between the traveler who rides, or one who walks. There is also no difference between riding camels, cars, or air travel. The exception to this is the naval captain and crew who remain afloat for long periods of time, having dwellings on board, without disembarking on land. In this case it is not Sunnah for them to shorten, rather they are required to complete the

[1] This is because it was the scene of a military campaign.

prayer since it is as if their residence is on the boat.

Al-Jam': Combining Prayers

Its ruling

Combining prayers is permitted (under certain circumstances), except in the case of combining noon and the afternoon prayers on the Day of 'Arafah, and the sunset and the evening prayers on the night of Al-Muzdalifah, where it is a Sunnah that one do so. The Messenger of Allāh ﷺ performed the noon and the afternoon prayers together at 'Arafah with only one *Athan* and two *Iqamahs*. When he reached Al-Muzdalifah, he performed the sunset and the evening prayers with one *Athan* and two *Iqamahs*. (Muslim)

How to Combine the Prayers

Combining is done when the traveler performs *Zuhr* and 'Asr prayers in advance during the time of *Zuhr*. Or he combines them later, performing them at the time of 'Asr. The same can be done with the *Maghrib* and 'Isha prayers. While in the expedition of Tabuk, the Messenger of Allāh ﷺ delayed the prayer, then performed *Zuhr* and the 'Asr together. Then, he performed the *Maghrib* and the 'Isha' prayers together. (Al-Bukhari and Muslim)

It is also permissible for residents of a town to combine the *Maghrib* and the 'Isha' in the *Masjid* during rainfall, very cold weather, and in cases of wind, whenever it is difficult for them to return back to the *Masjid*. The Messenger of Allāh ﷺ combined the *Maghrib* and the 'Isha' prayers on a rainy night. (Al-Bukhari)^[1]

Similarly it is permissible for the sick person to combine *Zuhr* and 'Asr prayers, and to combine *Maghrib* and 'Isha'

[1] What is correct is that the wording "on a rainy night" is interpolated from one of the narrators in the chain of Malik, the actual wording recorded by Al-Bukhari does not contain that.

prayers if it is difficult for him to perform each prayer at its stated time, since the reason for combining is difficulty. Thus, as long as there is a difficulty, combining is permissible.

A dire need may arise for a Muslim to combine his prayers, even while he is a resident, such as fear for his life, wealth, or honor, in such cases it is allowed for him to combine his prayers. It is confirmed that the Messenger of Allāh ﷺ combined while a resident in the township without rain falling. Ibn 'Abbas, may Allāh be pleased with him, narrated: "The Prophet ﷺ prayed eight *Rak'ah* for the *Zuhr* and '*Asr*, and seven for the *Maghrib* and '*Isha*' prayers in Al-Madinah." (Al-Bukhari and Muslim)

He delayed the *Zuhr* prayer and prayed the '*Asr* prayer at its earliest time. He also delayed the *Maghrib* prayer and prayed the '*Isha*' prayer at its earliest time. This is because these sets of prayers are each joined together.

The Manner of Praying for the Sick

When a sick person is not able to pray standing, nor supported by anything, then he prays sitting. If he is unable to pray while sitting, then he prays on his side. If he is unable to pray while on his side, he prays lying on his back, directing his feet towards the *Qiblah*. In this case, he should signal, making his prostration lower than his bowing. If he is unable to do so, he nods. He is not to leave the prayer under any circumstance. 'Imran bin Husayn, may Allāh be pleased with him, said: "I had hemorrhoids, so I questioned the Messenger of Allāh ﷺ about that. He said:

«صَلُّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَصَلِّ عَلَى جَنْبِكَ، فَإِنْ لَمْ تَسْتَطِعْ فَمُسْتَلْقِيًا»

«Pray standing if you are able. If you are not able, then while sitting. If you are not able, then while on your side. If you are not able, then while lying on your back.» (Al-Bukhari)

Allāh the Almighty does not burden any soul beyond its capacity.

Salat-ul-Khawf: The Fear Prayer

Its Legislation

The fear prayer was legislated by the statement of Allāh:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتِهِمْ فِيمَا كُنْتُمْ سَاجِدًا فَلْيَكُونُوا مِنْ زُرَّارِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتِهِمْ﴾

﴿When you (O Messenger Muhammad ﷺ) are among them, and lead them in Salah, let one party of them stand up (in prayer) with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms.﴾ (4:102)

Performing it while Traveling

The fear prayer is performed in many ways in accordance with the degree of fear. The most known form of it is the prayer while traveling for fighting. It is performed as follows:

The army is divided into two groups. One group faces the enemy and the other group stands behind the Imam. The Imam performs one *Rak'ah* and remains standing. The first group stands and completes the last *Rak'ah* and utters the *Taslim*. Then, it goes to replace the second group that comes and prays a *Rak'ah* behind the Imam while he is still standing. Then the Imam sits while the second group completes the last *Rak'ah*. The Imam utters the *Taslim* and the second group does as well.

The *Hadith* to support this form of the fear prayer is that of Sahl bin Abi Hathmah who said: "One group was arranged in rows behind the Prophet ﷺ and the other group faced the enemy. The Prophet ﷺ performed a *Rak'ah* with the

group behind him, and he remained standing until they performed the last *Rak'ah* (and uttered the *Taslim*). Then they went to replace the group facing the enemy. The second group came and the Prophet ﷺ performed the remaining *Rak'ah* with them. Then he remained sitting until they completed their last *Rak'ah*. Then the Prophet ﷺ uttered the *Taslim* and so did the group." (Muslim)

Performing it While a Resident

The fear prayer is not shortened by those who are not traveling while fighting. In this case, the troops are divided into two groups. The first group performs two *Rak'ahs* behind the Imam who remains standing. Then they complete the remaining two *Rak'ahs* and utter the *Taslim*. The second group comes while the Imam is still standing. He performs two *Rak'ahs* with them. Then he remains sitting until the group completes the remaining two *Rak'ahs*. Then the Imam utters the *Taslim* and the group does as well.

During Heavy Fighting when Division is Difficult

When fighting is severe, and it is not possible to divide the troops, then they pray individually as they are, walking, riding, toward the *Qiblah* or not.

﴿إِن خِفْتُمْ فِرَاجًا أَوْ رُكْبَانًا﴾

﴿And if you fear (an enemy), perform prayer on foot or riding.﴾ (2:239)

The Messenger of Allāh ﷺ said:

﴿وَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَلْيُصَلُّوا قِيَامًا وَرُكْبَانًا﴾

﴿If they are more than that, let them perform the prayer riding or on foot.﴾ (Al-Bukhari)

The words:

﴿إِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ﴾

﴿If they are more than that.﴾ means if the fighting became so fierce changing into close combat.

Pursuit and Retreat

Whoever pursues an enemy and fears that he may otherwise escape, or whoever retreating from an enemy fears that the enemy may catch him, then these are permitted to perform the fear prayer in any possible way; while walking, or running facing the *Qiblah*, or not.

Thus, each one that fears any man or any animal is permitted to perform the fear prayer in the manner convenient to him. Allāh the Almighty says:

﴿فَإِنْ خِفْتُمْ رِجَالًا أَوْ رُكْبَانًا﴾

﴿And if you fear (an enemy), perform prayer on foot or riding.﴾ (2:239)

'Abdullah bin Unais, may Allāh be pleased with him, whom the Messenger of Allāh ﷺ sent to arrest a man named Al-Huthali, narrates: "Since I feared that (upon reaching him) the events between he and I would delay my prayer, I continued walking in his direction, performing the prayer while nodding my head until I approached him." (Al-Bukhari)

Salat-ul-Jumu'ah:

The Friday Congregational Prayer

Ruling

The Friday prayer is an obligation, Allāh the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

﴿O you who believe! When the call is proclaimed for the prayer on Friday, come to the remembrance of Allāh and leave off business.﴾ (62:9)

The Messenger of Allāh ﷺ said:

«لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَىٰ قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ»

«Let people stop avoiding the Friday prayer, or Allāh will put seals on their hearts. Then they will be among the heedless.»

(Muslim)

His saying:

«الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً: عَبْدٌ مَمْلُوكٌ، أَوْ امْرَأَةٌ، أَوْ صَبِيٌّ، أَوْ مَرِيضٌ»

«The Friday prayer in congregation is an obligatory duty upon every Muslim except four: A slave, a woman, a child, and a sick person.» (Abu Dawud)^[1]

The Wisdom behind its Institution

Some of the reasons behind instituting the Friday prayer are the following:

The assembly of the required adults who are capable of bearing the responsibilities in the village or township on the first day of each week in one definite place. There they may receive newly issued decrees and resolutions from the Imam of the Muslims, or his deputies, in matters that will reform both their secular and the religious affairs.

People will hear the threat (against doing evil deeds) and the promise (for doing good deeds), they will be intimidated (by mention of the Fire) and longing (for Paradise). In this way, everyone will be diligent and mindful with his affairs for the remainder of the week.

This wisdom is easily visible to anyone who considers the terms, the conditions of validity, and the characteristics of the Friday prayer. These are: A township, a congregation, a one centralized *Masjid*, the sermon - which is delivered by the Khalifah or his deputy - and the prohibition of speaking during the sermon. Additionally, that the obligation is lifted from those who are not able to take a role in the responsibilities ordered by the Imam; such as the slave, the

[1] Abu Dawud said, "Tariq bin Shihab [the narrator] saw the Prophet ﷺ, but he did not hear anything from him."

women, children, and the sick.

The Virtues of Friday

Friday is a noble, great and virtuous day. It is one of the best days in the world. The Messenger of Allāh ﷺ said:

«خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ - عَلَيْهِ السَّلَامُ - وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ»

«The sun has not risen on a day better than Friday. On it Adam, upon him be peace, was created, on it he was admitted into Paradise, and on it he was expelled from it. The Hour will not be established except on Friday.» (Muslim)

So it is necessary that it be honored - since Allāh has honored it - by good as many good deeds as possible, and avoiding any evil deeds.

Etiquette and Duties on Friday

Taking a bath for all attendees. The Messenger of Allāh ﷺ said:

«غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ»

«Taking a bath on Friday is obligatory for every (male) adult.»
(Al-Bukhari and Muslim)

Wearing clean clothing and fragrance

The Messenger of Allāh ﷺ said:

«عَلَى كُلِّ مُسْلِمٍ الْغُسْلُ يَوْمَ الْجُمُعَةِ، وَيَلْبَسُ مِنْ صَالِحِ ثِيَابِهِ، وَإِنْ كَانَ لَهُ طِيبٌ مَسَّ مِنْهُ»

«Each Muslim (male) must take a bath on Friday, wear his best of clothing, and if he has any fragrance, let him apply it.»
(Ahmad and Abu Dawud and its basis is in the Two Sahih)

Leaving early to arrive before its time

The Messenger of Allāh ﷺ said:

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّلَاثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ

دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ
حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ»

«Whoever takes a bath like that taken to purify oneself from sexual impurity on Friday, then he leaves at the earlier time, then he is like one who offers a camel. The one who comes after that is like one who offers a cow, the one who comes after that is like one who offers a horned ram, the one who comes after that is like one who offers a chicken, and the one who comes after that is like one who offers an egg. When the Imam comes out, the angels are present to listen to the remembrance (the sermon).» (Malik)

Praying the amount of Voluntary Prayer that is convenient when entering the Masjid ^[1]

The Messenger of Allāh ﷺ said:

«لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ بِمَا اسْتَطَاعَ مِنْ طَهْرٍ، وَيُدْهِنُ مِنْ دُهْنِهِ
أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَرْوِحُ إِلَى الْمَسْجِدِ، وَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي
مَا كُتِبَ لَهُ، ثُمَّ يُنصِتُ لِلْإِمَامِ إِذَا تَكَلَّمَ إِلَّا غُفِرَ لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ
الْأُخْرَى مَا لَمْ يَغْشَ الْكَبَائِرَ»

«There is not a man who takes a bath on Friday, using whatever is available for purification, then wears some oil or fragrance from his home, then he goes to the Masjid, not separating between two people, then he prays what is written for him to pray, then he listens attentively to the Imam when he speaks, except that all the sins he committed since the preceding Friday are forgiven as long as he did not commit a major sin.» (Al-Bukhari)

[1] As for prayer after it, it is correct that the Prophet ﷺ would pray two Rak'ahs in his house as mentioned in the Sahih, and four Rak'ahs in the Masjid after he finished speaking or moving from where he had prayed.

Being quiet, and not playing with the gravel and the like when the Imam comes

The Messenger of Allāh ﷺ said:

«إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ: أَنْصِتْ فَقَدْ لَعْنَتْ»

«If you say to your companion, "Be quiet" on Friday, while the Imam is delivering the sermon, then you have uttered nonsense.» (Muslim)

And his saying:

«مَنْ مَسَّ الْحَصَى فَقَدْ لَعَا، وَمَنْ لَعَا فَلَا جُمُعَةَ لَهُ»

«Whoever touches the gravel (while the Imam is delivering the Friday sermon), he has uttered nonsense, and whoever utters nonsense is considered as if he did not attend the Friday prayer.» (Abu Dawud)

Praying two Rak'ah Before Sitting

When one enters while the Imam is delivering the sermon, he should perform two Rak'ahs briefly, representing those performed upon entering the Masjid. The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكْعَتَيْنِ وَلْيَتَجَوَّزْ فِيهِمَا»

«If anyone of you enters the Masjid on Friday while the Imam is delivering the sermon, let him perform two Rak'ahs and be brief with them.» (Muslim)

To not Step over anyone's Neck

It disliked to step over the necks of those sitting and to separate between them because of his ﷺ saying to one he saw doing that:

«الْجُلُوسُ فَقَدْ أَذَيْتَ»

«Sit down; since you have caused harm (to the others).» (Abu Dawud)

In another saying, he ﷺ said:

«وَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ»

«and not separating between two people.» (Al-Bukhari)

Buying and selling is prohibited upon the call to the Friday prayer

Allāh the Almighty says:

﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

«O you who believe! When the call is proclaimed for the prayer on Friday, come to the remembrance of Allāh and leave off business.» (62:9)

Reciting Surat Al-Kahf

It is recommended to recite *Surat Al-Kahf* (18) on the preceding night or during the day on Friday. The Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ»

«Whoever recites *Surat Al-Kahf* on Friday, what is between the two Fridays will be illuminated by the light.» (Al-Hakim and he said that it is *Sahih*)

Saying Salah for Allāh's Messenger ﷺ as much as possible on Friday

The Messenger of Allāh ﷺ said:

«أَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ وَلَيْلَةَ الْجُمُعَةِ، فَمَنْ فَعَلَ ذَلِكَ كُنْتُ لَهُ شَهِيدًا وَشَفِيعًا يَوْمَ الْقِيَامَةِ»

«Increase your *Salah* for me on Friday and the night (preceding) of Friday. Whoever does so, I will be a witness and intercessor for him on the Day of Judgement.» (Recorded by Al-Bayhaqi with *Hasan* chain of narration)

Increasing in Supplication on Friday

This is because there is an hour of response during it, in which Allāh will respond and give what is asked for. The Prophet ﷺ said:

«إِنَّ فِي يَوْمِ الْجُمُعَةِ لَسَاعَةً لَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ فِيهَا خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ»

«There is an hour on Friday, in which no Muslim servant asks during it except that Allāh gives him what he asks for.»
(Muslim)^[1]

And it has been narrated that it is the time between when the Imam comes out to deliver the sermon, until the prayer is finished. They also say that it is after 'Asr.^[2]

The Conditions and Requirements for Friday Prayer

1. Being a male, i.e., it is not obligatory for women.
2. Being free, i.e., it is not obligatory for slaves.
3. Adulthood, i.e., it is not obligatory for children.
4. Sound health, i.e., it is not obligatory on the sick.
5. Residence, i.e., it is not obligatory on a traveler. This is because the Messenger of Allāh ﷺ said:

«الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ إِلَّا أَرْبَعَةً: عَبْدٌ مَمْلُوكٌ، أَوْ امْرَأَةٌ، أَوْ صَبِيٌّ، أَوْ مَرِيضٌ»

«Friday prayer is obligatory on all the Muslims except four: A bondsman, a woman, an immature, and a sick man.»^[3]

And his saying:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَعَلَيْهِ الْجُمُعَةُ يَوْمَ الْجُمُعَةِ، إِلَّا مَرِيضًا أَوْ مُسَافِرًا أَوْ امْرَأَةً أَوْ صَبِيًّا أَوْ مَمْلُوكًا»

«Whoever believes in Allāh and the Last Day, then the Friday prayer is obligatory on him on Friday, except for the sick, the

[1] In one of the versions there is the addition, "And he stands to perform *Salah*."

[2] It is reported in a *Hadith* that it is after 'Asr. It is recorded by Ahmad and Ibn Majah, and it is *Sahih*. The narration saying that it is the time between the Imam sitting at the beginning of the sermon until he is finished the prayer is reported by Abu Dawud with a weak chain of narrators.

[3] Recorded by Abu Dawud from Tariq bin Shihab. Abu Dawud said, "Tariq did not hear from the Prophet (ﷺ), so it is *Mursal*." But the *Mursal* narrations of the Companions may be used as proof.

traveler, the woman, the child, and the slave.^[1]

It should be obvious that anyone upon whom it is not obligatory, if they attend, then they will receive a reward for praying with the Imam. Additionally, the obligation to perform *Zuhr* will be lifted by doing so.

Conditions of Correctness

1. An urban location. Friday prayer is not correct in remote areas or while traveling. This is because the Friday prayer was not held during the life of the Prophet ﷺ except in the city or town. The Messenger of Allāh ﷺ did not command the remote desert dwellers to perform it, and during his many travels, it is confirmed that he never prayed it.
2. A *Masjid*. The Friday prayer is not correct except in the buildings of *Masjids* and their courtyards, in order that the Muslims should not be exposed to heat and cold, which may harm them.
3. The sermon. The Friday prayer is not correct if there is no sermon. The Friday prayer was instituted merely for the sake of the sermon (i.e., that the people should hear the sermon).

Friday prayer is not obligatory for those who live far from Urban Areas

The Friday prayer is not obligatory for those who live further than three miles from a city in which it is held. This is because the Prophet ﷺ said:

الْجُمُعَةُ عَلَى مَنْ سَمِعَ النِّدَاءَ

«The Friday prayer is obligatory on the one who hears the call.»^[2]

[1] Ad-Daraqutni and Al-Bayhaqi with a weak chain. The majority of earlier and later Muslims act upon it.

[2] This *Hadith* is recorded by Abu Dawud and Ad-Daraqutni and is classified as weak. Ahmad, Malik, and Ash-Shafi'i act according to it. This is because of the narration with Muslim in which the Messenger of Allah ﷺ asked the blind man: "Do you hear the

It is customary that the voice of the *Mu'aththin* would not reach for more than three miles.

Whoever catches a Rak'ah or a Part of it

When one coming late for the Friday prayer catches one *Rak'ah* of the prayer, he should add the other after the Imam says the *Taslim* and is liable for the reward for the prayer. The Messenger of Allāh ﷺ said:

«مَنْ أَذْرَكَ مِنَ الصَّلَاةِ رَكْعَةً، فَقَدْ أَذْرَكَهَا كُلَّهَا»

«Whoever catches a *Rak'ah*, has caught the whole prayer.» (Al-Bukhari and Muslim)

As for one who caught part of the *Rak'ah* such as a prostration or the like, he should intend to pray *Zuhr* and complete four *Rak'ahs* after the Imam utters the *Taslim*.

Holding Multiple Friday Prayers in One City

When the oldest *Masjid* does not accommodate the number of people and it is not possible to expand it, it is permissible to hold the Friday prayer in another *Masjid* or *Masjids* as needed.

How the Friday Prayer is Performed

The Imam should come out after the sun passes the zenith, ascend the *Minbar*, greet the people with *Salam* then he sits. Then the *Mu'aththin* delivers the *Athan* for the *Zuhr* time. After the *Athan*, the Imam stands and begins delivering the sermon to the people, starting by expressing gratitude and praise for Allāh the Almighty, and praying for the peace and blessings upon Muhammad ﷺ, Allāh's servant and Messenger.

Then the Imam admonishes the people and reminds them in a raised voice. He commands them with what Allāh the

call?" He said this to one who sought permission to not attend the congregational prayer due to the weakness of his vision. Therefore, it is implicitly understood that had the man not heard the call for prayer, then the obligation to attend is lifted.

Almighty, and His Messenger ﷺ commanded, and prohibits them what Allāh the Almighty, and His Messenger ﷺ prohibited. He stirs the love of doing good in them, and he scares them away from doing evil deeds. He reminds them of the threats and the promises. Then, he sits down for a short brief pause. He then stands to resume the sermon, starting by expressing gratitude and praise for Allāh the Almighty. He then ends his sermon like the herald that warns of the coming of the enemies' army. The sermon should not be lengthy. Upon delivering the sermon, the Imam descends and the *Mu'aththin* delivers the *Iqamah*. The Imam performs two *Rak'ahs* in an audible voice. It is recommended to recite *Surat Al-A'la* (87) in the first *Rak'ah* after *Al-Fatihah*, and *Surat Al-Ghashiyah* (88) in the second, or something else.^[1]

Al-Witr

Definition and Ruling

Al-Witr is a necessary Sunnah, the Muslim is not to leave it under any circumstance. It is to pray the last of the voluntary night prayer after 'Isha' as one *Rak'ah*. The Messenger of Allāh ﷺ said:

«صَلَاةُ اللَّيْلِ مَثْنِي مَثْنِي، فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رُكْعَةً وَاحِدَةً تُؤَيِّرُ لَهُ مَا قَدْ صَلَّى»

«The night prayer is two by two. If anyone of you fears the time of morning fall approaching, let him conclude his prayer with one *Rak'ah*, making the number that he prayed odd.» (Al-Bukhari)

The Sunnah before it

The Sunnah before *Witr* is to pray two or more *Rak'ahs*, ten being the maximum. Then one performs the *Witr* prayer as

[1] It is mentioned in *Sahih Muslim* that it is recommended to recite *Surat Al-Jumu'ah* and *Surat Al-Munafiqun*.

the Messenger ﷺ did.

Its time

The time for *Witr* extends from the '*Isha*' prayer until shortly before the dawn prayer. It is preferable to perform it in the last part of the night unless one fears he would not be able to wake up late to do it. The Messenger of Allāh ﷺ said:

«مَنْ ظَنَّ مِنْكُمْ أَنْ لَا يَسْتَيْقِظَ آخِرَ اللَّيْلِ فَلْيُؤْتِرْ أَوَّلَهُ، وَمَنْ ظَنَّ مِنْكُمْ أَنَّهُ يَسْتَيْقِظُ آخِرَهُ فَلْيُؤْتِرْ آخِرَهُ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ، وَهِيَ أَفْضَلُ»

«Whoever among you thinks that he will not be able to wake up in the last part of the night, then let him perform Witr in the first part. Whoever among you thinks that he can wake up in the last part of the night, then let him pray Witr in the last part. For indeed prayer during the last part of the night is attended and it is more virtuous.»^[1]

Whoever Oversleeps and Misses the *Witr* prayer

If the Muslim oversleeps and misses the *Witr* prayer, he should perform it before the morning prayer. The Messenger of Allāh ﷺ said:

«إِذَا أَصْبَحَ أَحَدُكُمْ وَلَمْ يُؤْتِرْ، فَلْيُؤْتِرْ»

*«If anyone of you enters in the morning without performing the *Witr* prayer, let him perform it upon remembering it.»* (Al-Hakim and it is *Sahih*)

And his saying:

«مَنْ نَامَ عَنِ وُتْرِهِ أَوْ نَسِيَ، فَلْيُصَلِّ إِذَا ذَكَرَهُ»

*«Whoever sleeps, or forgets to perform the *Witr* prayer, let him perform it upon remembering it.»* (Abu Dawud and is *Sahih*)

[1] Recorded by Muslim although this is the wording of Ahmad. And the meaning of attended is attended by the angels. In the version of Ibn Muslim is the word, "witnessed" carrying the same basic meaning.

Recitation for *Witr*

For the two *Rak'ahs* that precede the *Witr* prayer, it is recommended to recite *Surat Al-A'la* (87), and *Surat Al-Kafirun* (109). In the *Witr Rak'ah*, one should recite *Surat Al-Ikhlâs* (112), *Surat Al-Falaq* (113), and *Surat An-Nas* (114) after *Al-Fatihah*.^[1]

It is Disliked to Repeat the *Witr* Prayer

It is disliked to repeat the *Witr* prayer in the same night. The Messenger of Allâh ﷺ said:

«لَا وَتُرَانِ بِلَيْلَةٍ»

«There are no two *Witr* prayers in the same night.» (At-Tirmithi and is *Hasan*)

Thus, whoever performs *Witr* in the first part of the night, then wakes and wants to perform any voluntary prayer, he is permitted to perform whatever he likes provided he does not repeat the *Witr* prayer; in accordance with the *Hadith*:

«لَا وَتُرَانِ بِلَيْلَةٍ»

«There are no two *Witr* prayers in the same night.» (At-Tirmithi and is *Hasan*)

Raghibat-ul-Fajr: the *Fajr* Voluntary Prayer

Ruling

Like the *Witr* prayer, the *Fajr* voluntary prayer is an emphasized *Sunnah*. It is the first prayer of the day for the Muslim, while *Witr* is the last prayer of the night. The Messenger of Allâh ﷺ emphasized it by his regular practice of it, for he was regular in it without leaving it. He ﷺ urged us to perform it as saying:

«رُكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

[1] What is mentioned about recitation here is recorded by Abu Dawud and An-Nasa'i with a *Hasan* chain, and Ahmad as well.

«The two Rak'ahs of Fajr are better than the world and what it contains.» (Muslim)

And his saying:

«لَا تَدْعُوا رَكْعَتِي الْفَجْرِ وَإِنْ طَارَ ذَنْكُمُ الْخَيْلُ»

«Do not leave the two Rak'ahs of Fajr even you are chased by horses (of the enemies).» (Ahmad and Abu Dawud)

Time

The time for the two Rak'ahs of Fajr is between dawn and the time of the *Subh* or morning prayer. If one oversleeps until sunrise, or he forgets to perform it, he should perform it when remembering it, unless it is the time of zenith; since the Messenger of Allāh ﷺ said:

«مَنْ لَمْ يُصَلِّ رَكْعَتِي الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ فَلْيُصَلِّهِمَا»

«Whoever did not perform the two Rak'ahs of Fajr until sunrise, let him perform them.» (Al-Bayhaqi with good chain of narration)

Once the Messenger of Allāh ﷺ and his Companions, may Allāh be pleased with them, overslept until the sun rose. They traveled a short distance from their location, and the Messenger of Allāh ﷺ commanded Bilal, may Allāh be pleased with him, to call the *Athan*. Then the Messenger of Allāh ﷺ performed the two Rak'ahs for Fajr, then (Bilal) delivered the *Iqamah* and the Messenger performed the *Subh* or morning prayer. (Al-Bukhari)

How to Perform it

The two Rak'ahs of Fajr are brief. One should silently recite *Surat Al-Kafirun* (109), and *Surat Al-Ikhlās* (112) (after *Al-Fatihah*) for them. If one reads *Al-Fatihah* only it is also allowed. 'A'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ used to perform two Rak'ahs before the morning, they were so brief that I doubted whether he recited the opening of the Book (*Al-Fatihah*) or not." (Malik) And her saying: "The Messenger of Allāh ﷺ used to recite 'O you who are disbelievers!' (*Al-Kafirun* (109)) and 'Say: He

is Allāh the One' (*Al-Ikhlās* (112)) for *Fajr*, and he used to recite them silently." (Muslim)

The *Ratib* Prayers

Ratib (plural *Rawatib*) or the fixed prayers, refers to prayers before and after the obligatory prayers. They are: two *Rak'ahs* before the *Zuhr* prayer and two *Rak'ahs* after it, two *Rak'ahs* before the '*Asr* prayer, two *Rak'ahs* after the *Maghrib* prayer, and two or four *Rak'ahs* after the '*Isha*' prayer, this is in accordance with the saying of Ibn 'Umar, may Allāh be pleased with him:

"I memorized ten *Rak'ahs* from the Messenger of Allāh ﷺ: Two *Rak'ahs* before the *Zuhr* prayer and two after it, two *Rak'ahs* after the *Maghrib* prayer in his house, and two *Rak'ahs* before the morning prayer." (Agreed upon)

And the saying of 'A'ishah, may Allāh be pleased with her: "The Messenger of Allāh ﷺ would not leave the four *Rak'ahs* before the *Zuhr* prayer." (Al-Bukhari)

And the saying of the Messenger of Allāh ﷺ:

«مَا بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ»

«Between every two Athans (the Athan and the Iqamah), there is a prayer.» (Al-Bukhari and Muslim)

And his saying:

«رَجِمَ اللَّهُ امْرَأَةً صَلَّى أَرْبَعًا قَبْلَ الْعَصْرِ»

«May Allāh have mercy on the one who performs four *Rak'ahs* before the '*Asr* prayer.» (At-Tirmithi who said that it is *Hasan*)

General Voluntary Prayers

Virtue

There are great virtues in voluntary prayers. The Messenger of Allāh ﷺ said:

«مَا أَدْنَى اللَّهِ لِعَبْدٍ فِي شَيْءٍ أَفْضَلَ مِنْ رُكْعَتَيْنِ يُصَلِّيهِمَا، وَأَنَّ الْبِرَّ لَيَدْرُ فَوْقَ»

رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ»

«Allāh never permitted anything better for the servant than the two Rak'ahs he prays. And indeed, righteousness hovers over the head of the servant as long as he performs his prayer.» (At-Tirmithi and he said that it is Hasan)

And the saying of the Messenger of Allāh ﷺ to the man who asked the companionship of the Messenger of Allāh in Paradise:

«أَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ»

«Help me by prostrating often.» (Muslim)

Its Wisdom

Voluntary prayers compensate for any defects in the obligatory prayers. The Messenger of Allāh ﷺ said:

«إِنَّ أَوَّلَ مَا يُحَاسَبُ النَّاسُ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمُ الصَّلَاةُ، يَقُولُ رَبُّنَا لِلْمَلَائِكَةِ - وَهُوَ أَعْلَمُ: - انظُرُوا فِي صَلَاةِ عَبْدِي أَمَّتَمَهَا أَمْ نَقَصَهَا؟ فَإِنْ كَانَتْ تَامَةً كُتِبَتْ لَهُ تَامَةً، وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْئًا قَالَ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَ لَهُ تَطَوُّعٌ قَالَ: أَتَمَّوا لِعَبْدِي فَرِيضَةً مِنْ تَطَوُّعِهِ، ثُمَّ تُؤْخَذُ الْأَعْمَالُ عَلَى ذَلِكَ»

«The first of deeds for which the people will be reckoned on the Day of Judgement is Salah. Our Lord will say to the angels while He indeed knows best: "Look at the prayer of My servant, is it complete or not?" If it is complete, it will be recorded as complete. If there is any defect, Allāh will say: "See if My servant has voluntary prayer." If he has any voluntary prayer, Allāh the Almighty will say: "Compensate for My servant's obligatory with the voluntary." Then the other deeds will be considered accordingly.» (Abu Dawud, and it is Hasan and it was recorded by Ahmad as well)

Its time

The voluntary prayer can be performed at any time of the day or night except for five times:

1. From after the obligatory morning prayer until sunrise.
2. From sunrise until the sun rises above the horizon about the height of a spear.
3. When the sun is at its zenith.
4. After the 'Asr prayer until the yellow appears on the horizon.
5. From the time of the yellow horizon until sunset.

This is because of the saying of the Messenger of Allāh ﷺ to 'Amr bin Abasah when asked about the times for prayer:

«صَلِّ صَلَاةَ الصُّبْحِ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَطْلُعَ الشَّمْسُ وَتَرْتَفِعَ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ، ثُمَّ صَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى يَسْتَقْبِلَ الظَّلُّ بِالرَّمْحِ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ، فَإِنَّهُ حِينَئِذٍ تُسَجَّرُ جَهَنَّمُ - أَي يُوقَدُ عَلَيْهَا - فَإِذَا أَقْبَلَ الْقِيءُ فَصَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى تُصَلِّيَ الْعَصْرُ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ»

«Perform the morning prayer, then refrain from prayer until the sun rises up; since it rises between the two horns of Satan, and that is when the disbelievers prostrate to it. Then pray; since prayer then is witnessed and attended, until the spear has no shade. Then refrain from prayer; since at that time Hell is heated up - meaning fueled. When the shade declines, pray; since that prayer is witnessed and attended until the 'Asr prayer is performed. Then refrain from prayer till the sun sets; since it sets between the two horns of Satan, that is when the disbelievers prostrate to it.» (Muslim)

Sitting for the Voluntary Prayers

It is allowed to pray voluntary prayers while sitting, but the voluntary prayer while sitting is worth half the reward of that performed while standing. This is due to the saying of the Prophet ﷺ:

«صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ»

«A man's prayer while sitting is half a prayer.» (Abu Dawud and An-Nasa'i)

Kinds of Voluntary Prayers

1. *Tahayyat Al-Masjid*: the Prayer upon Entering the *Masjid*.

The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ»

«When anyone of you enters the *Masjid*, let him not sit before praying two *Rak'ahs*.» (Al-Bukhari and Muslim)

2. *Salat Adh-Dhuha*: the Forenoon Prayer, it is four *Rak'ahs* or more up to eight *Rak'ahs*. The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ تَعَالَى قَالَ: ابْنَ آدَمَ! ارْكَعْ لِي أَرْبَعَ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ»

«Allāh the Almighty says: "O son of Adam! Bow four *Rak'ahs* for Me at the beginning of the day, and I will sufficiently provide for you for the latter part."» (Ahmad, Abu Dawud and At-Tirmithi with a good chain of narration)

3. *Salat At-Tarawih*: the Voluntary Night Prayer of Ramadhan. The Messenger of Allāh ﷺ said:

«مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«Whoever prays (the night prayer of) Ramadhan with faith, and seeking a reward, his past sins will be forgiven.» (Al-Bukhari)

4. *Tahayyat Al-Wudhu'*: Two *Rak'ahs* after *Wudhu'*. The Messenger of Allāh ﷺ said:

«لَا يَتَرَضَّأُ رَجُلٌ مُسْلِمٌ فَيُحْسِنُ الْوُضُوءَ فَيُصَلِّيَ صَلَاةً إِلَّا غُفِرَ اللَّهُ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الَّتِي تَلِيهَا»

«There is not a Muslim who performs his *Wudu'* perfectly, then prays a prayer, except Allāh will forgive what is between that and the prayer that succeeds it.» (Muslim)

5. Performing two *Rak'ahs* in the *Masjid* of one's neighborhood returning from a journey. Ka'b bin Malik, may Allāh be pleased with him, said: "The Messenger of

Allāh ﷺ used to begin with the *Masjid* every time he returned from a journey and perform two *Rak'ahs* in it." (Agreed upon)

6. *Salat At-Taubah*: The two *Rak'ahs* of repentance. The Messenger of Allāh ﷺ said:

«مَا مِنْ رَجُلٍ يُذِيبُ ذَنْبًا ثُمَّ يَقُومُ فَيَتَطَهَّرُ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ»

«There is not a man who, upon committing any sin, purifies himself and performs two *Rak'ahs*, then asks the forgiveness of Allāh, but Allāh forgives him.» (At-Tirmithi and it is *Hasan*)

7. The two *Rak'ahs* before the *Maghrib* prayer. The Messenger of Allāh ﷺ said:

«صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ»

«Pray before the *Maghrib* prayer.» The third time he said it, he added:

«لِمَنْ شَاءَ»

«To whomever wills.» (Al-Bukhari)

8. The two *Rak'ahs* of *Istikharah* (Seeking Consultation). The Messenger of Allāh ﷺ says:

«إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ:

«If anyone of you intends to do anything, let him perform two *Rak'ahs* other than the obligatory, then he says:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدُرْهُ لِي وَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ»

Allaahumma innee astakhiyruka bi'ilmik, wa

astaqdiruka biqudratik, wa as'aluka min fadhlikal-'atheem, fa innaka taqdiru wa laa aqdir, wa ta'lamu wa laa a'lamu wa anta 'allaamul-guyooob. Allaahumma in kunta ta'lamu anna hathal-amra khayrun lee fee deenee wa ma'aashee, wa 'aaqibati amree faqdurhu lee wa yassirhu lee, thumma baarik lee feeh. Wa inn kunta ta'lamu anna hathaal-amr sharrun lee fee deenee wa ma'aashee wa 'aaqibati amree, fasrifhu 'annee wasrifnee 'anhu, waqdur leeyal-khayra haythu kaana, thumma radhdhinee bihi.

“O Allāh! I consult You, since You are the All-Knowing, and ask You to strengthen me of Your Strength, and I ask You of Your Abundant Bounty. You are the Able to do all things while I am not. You are the All-Knowing and I am the unknowing, and You know all that is hidden. O Allāh! If You know that this affair is good for me in my religion, in my life, and for my final end, cause it to pass and ease it for me, then bless it for me. And if You know that this affair is evil for me in my religion, my life and for my final end, remove me from it and remove it from me, and grant me good, then let me be satisfied with that.” (Al-Bukhari)

One names the affair he seeks consultation for after saying: “this affair.”^[1]

9. *Salat-ul-Haajah*: the Prayer for a Need. When the Muslim has a need for anything, he should perform *Wudhu'* and pray two *Rak'ahs*, asking Allāh the Almighty to fulfill his need. The Messenger of Allāh ﷺ said:

«مَنْ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ صَلَّى رَكْعَتَيْنِ يُتِمُّهُمَا، أَعْطَاهُ اللَّهُ مَا سَأَلَ مُعْجَلًا أَوْ مُؤَخَّرًا»

“Whoever performs *Wudhu'* perfectly and performs two complete *Rak'ahs*, Allāh will give him what he asks for whether

[1] *Istikharah* can only be performed for that which is allowed. This is because the obligations are commanded and the prohibitions are forbidden, so the Muslim does not have a choice to seek help in deciding whether to do the former or not doing the later.

instantly or later.» (Ahmad with a *Sahih* chain of narration)

7. *Salat-ut-Tasbeeh*: the Glorification Prayer. It is a four *Rak'ah* prayer in which, after *Al-Fatihah*, the worshipper recites the following words of glorification in each *Rak'ah*:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

Subhaanallaah, wal-hamdulillaah, wa laa ilaaha illaallaah, wallaahu akbar.

“Glory is to Allāh, Praise is to Allāh, None has the right to be worshipped except Allāh, Allāh is the Most Great.”

These are recited the following times in each posture:

15 in the standing position after the recitation of *Al-Fatihah* and some other verses.

10 in the bowing position

10 upon raising up from the bowing position

10 during each prostration

10 while rising from each prostration

10 while sitting between the two *Rak'ahs*^[1]

The total number of glorification is seventy-five per *Rak'ah*. The Messenger of Allāh ﷺ said to his uncle Al-'Abbas:

« يَا عَبَّاسُ، يَا عَمَّاهُ أَلَا أُعْطِيكَ . . . »

«O uncle 'Abbas! Shall I give you.»

Then he ﷺ explained the glorification prayer to him, and added:

«إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ تَسْتَطِعْ فِيهِ كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِيهِ كُلَّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِيهِ عُمْرِكَ مَرَّةً»

«If you are able to pray it once a day, do it. If you are not able, let it be done once every week. If you are not able, let it be done once every year. And if you are unable, let it be done once in your lifetime.» (Abu Dawud and others, and some of the

[1] The person praying will sit for *Tashahhud* after every *Rak'ah* in this prayer.

versions are *Sahih*)

8. The Prostration of Gratitude. When the Muslim receives a blessing, or is averted from a loss, he should prostrate himself before Allāh for the favor He gave him. The Prophet ﷺ used to do so every time he received good news of something. An example of this is when Jibril came to him and said: "Whoever says *Salah* for you one time, Allāh will say *Salah* for him ten times."

Then the Messenger ﷺ prostrated himself out of gratitude to Allāh. (Ahmad)

12. The Prostration for Recitation. Prostration for recitation is part of the Sunnah because the Messenger of Allāh ﷺ said:

«إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ اغْتَرَزَلَ الشَّيْطَانُ يَبْكِي يَقُولُ: يَا وَيْلَهُ أُمِرَ بِالسُّجُودِ فَسَجَدَ، فَلَهُ الْجَنَّةُ، وَأَمُرْتُ بِالسُّجُودِ فَعَصَيْتُ، فَلِيَ النَّارُ»

«When the son of Adam recites (a verse in which the prostration is commanded) and prostrates, Satan flees weeping and saying: "Woe to him! He was ordered to prostrate and prostrated, so he will be admitted into Paradise. While I was commanded to prostrate but I disobeyed, so I will be admitted into the Fire.» (Muslim)

Thus, when the Muslim reads the verse that includes a commandment to prostrate or hears it from any reader, it is Sunnah for him to prostrate; uttering the *Takbir* when he lowers for prostration or raises from it saying:

«سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.»

Sajada wajheeya lilladhee khalaqahu wa sawwarahu, wa shaqqa sam'ahu wa basarahu bihawlihi wa quwwatihi, fatabaarakallaahu ahsanul-khaaliqeen.

«My face has prostrated to Him Who has created it and shaped it perfectly; and Who provided hearing and sight to it through His Power and Ability. Blessed is Allāh the Best of those who create.» (Abu Dawud and At-Tirmithi)

One would obtain the most complete reward for this by being in a state of purification and facing the *Qiblah*.

The locations for prostration in the Noble Qur'an are known. They are fifteen places. 'Abdullah bin 'Umar, may Allāh be pleased with him, said: "The Prophet ﷺ read fifteen positions of prostration in the Qur'an: Three of them are in the *Mufassal* (the *Surahs* 50 to the end), and in (*Surat*) *Al-Hajj* (22) there are two." (Abu Dawud and others, some of them are *Hasan*)

The Two 'Eid Prayers

Ruling

The status of the two 'Eid prayers; *Al-Fitr* and *Al-Adhha*, is an emphasized Sunnah to a degree that it is nearly obligatory. Allāh the Almighty commanded it in His saying:

﴿إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَحْمَرْ ﴿٢﴾﴾

﴿Verily, We have granted you (O Muhammad ﷺ) *Al-Kawthar* (a river in Paradise). Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ (102:1-2)

The prosperity of the Muslim depends on it. Allāh the Almighty says:

﴿قَدْ أَفْلَحَ مَنْ زَكَّى ﴿١﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿٢﴾﴾

﴿Indeed whoever purifies Himself shall achieve success, and remembers (glorifies) the Name of His Lord and prays.﴾ (87:14-15)

The Messenger of Allāh ﷺ was regular in its performance and he commanded it. He commanded even the women and children to attend it. It is one of the symbols of Islam and a manifestation of piety and belief.

Its Time

Its time begins after sunrise, when the sun rises over the horizon about the height of a spear. It is more virtuous that the *Adhha* prayer be performed at the first part of its time

to enable the people to slaughter their sacrifices, and the *Fitr* prayer to be performed at its latter time to enable the people to pay *Zakat Al-Fitr*, for the Messenger of Allāh used to do so.

Jundub, may Allāh be pleased with him, said: “The Prophet ﷺ used to lead us in the *Fitr* prayer while the sun had risen about the height of two spears and the *Adhha* prayer when it had risen about the height of one spear.”

Required Etiquette

1. Taking a bath, wearing perfume (for males) and wearing the best clothing. Anas, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ commanded us to put on the best clothes we had for the two ‘*Eid*’ prayers, to wear the best perfume we have, and to slaughter the most valuable animals we have.” (Al-Hakim, and there is no harm with its chain)

It is narrated that the Messenger of Allāh ﷺ used wear a decorative Yemenise wrap for each ‘*Eid*’.

2. Eating before leaving for the *Fitr* prayer, and eating from the sacrifice’s liver after the *Adhha* prayer. Buraydah, may Allāh be pleased with him, said: “The Prophet would not leave for the *Fitr* prayer until he ate. On the day of *Adhha* he would not eat until he returned, and he would eat from his sacrifice.” (At-Tirmithi and others, and Ibn Qattan said it is *Sahih*)

3. Saying the *Takbir*. This begins the eve of the two ‘*Eids*’. For *Adhha* it lasts until the end of the days of *Tashriq* (on the thirteenth day of Dhul-Hijjah) and for *Fitr*, until the Imam appears for the ‘*Eid*’ prayer.

Its wording:

اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللهُ، اللهُ أَكْبَرُ اللهُ أَكْبَرُ، وَاللهُ الْحَمْدُ

*Allaahu Akbar, Allaahu Akbar, laa ilaaha illallaah,
Allaahu Akbar, Allāhu Akbar, wa lillaahil-hamd.*

“Allāh is the Most Great, Allāh is the Most Great. None has

the right to be worshipped except Allāh. Allāh is the Most Great, Allāh is the Most Great and all praise is Allāh's."

It is important while going to the place of the prayer, and after the obligatory prayers during the three days of *Tashriq*, Allāh the Almighty says:

﴿وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾

﴿And remember Allāh during appointed days.﴾(2:203) and

﴿وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّ﴾

﴿Remembers (glorifies) the Name of His Lord and prays.﴾
(87:15)

And:

﴿لِيُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ﴾

﴿That you may magnify Allāh for His guidance to you.﴾
(22:37)

4. Going to the place of the prayer via one route and returning by another as done by the Messenger of Allāh ﷺ. Jabir, may Allāh be pleased with him, said: "The Prophet used to alternate routes on the days of the 'Eids." (Al-Bukhari)

5. It should be performed in the desert except in cases of rain or the like when it should be performed in the *Masjid*, as mentioned in the *Sahih*.

6. Congratulating each other by saying:

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكَ

Taqabbalallaah minnaa wa minka.

"May Allāh accept our deeds and yours."

It is narrated that when the Companions of the Messenger of Allāh ﷺ would meet, they would congratulate each other saying: "May Allāh accept our deeds and yours." (Ahmad with good chain of narration)

7. There is no harm in ample eating and drinking and lawful entertainment. The Messenger of Allāh ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامٌ أَكَلٍ وَشَرِبٍ، وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ»

«The days of Tashriq are days of eating, drinking and mentioning Allāh the Almighty.» (Muslim)

Anas, may Allāh be pleased with him, said: "The Prophet came to Al-Madinah and found they had two days of entertainment. On that he said:

«قَدْ أَبَدَلَكُمْ اللَّهُ تَعَالَى بِهِمَا خَيْرًا مِنْهُمَا، يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى»

«Allāh has given you two days better than them; the day of Fitr and the day of Adhha.» » (An-Nasa'i, Sahih)

And the saying of the Messenger of Allāh ﷺ to Abu Bakr, may Allāh be pleased with him, when he scolded two girls for singing on the day of 'Eid:

«يَا أَبَا بَكْرٍ! إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَإِنَّ الْيَوْمَ عِيدُنَا»

«O Abu Bakr! Every people have their 'Eid; and this day is our 'Eid.» (Al-Bukhari)

How to perform the 'Eid Prayer

The people head for the place of prayer while reciting the *Takbir* until after the sun has risen a few meters, then the Imam performs two *Rak'ahs* without *Adhan* or *Iqamah*. He says the *Takbir* in the first *Rak'ah* seven times, including *Takbir Al-Ihram* and the people follow him in that. Then he recites *Al-Fatihah* and *Surat Al-A'la* (87) in an audible voice. In the second *Rak'ah*, he says the *Takbir* six times, including the *Takbir* upon standing. Then he recites *Al-Fatihah* and the chapter entitled *Surat Al-Ghashiyah* (88) or *Surat Ash-Shams* (91) in an audible voice. When he says the *Taslim*, he stands to deliver the sermon with a light sitting between its two parts. In the sermon, he admonishes people and reminds them uttering the *Takbir* throughout it. The Imam starts the sermon by praising and expressing gratitude to Allāh. If it is the *Fitr* prayer, he urges the people to adhere to it (to pay *Zakat Al-Fitr*) and explains its ruling and conditions. If it is the *Adhha* prayer, he urges them to slaughter the sacrifice, explaining to them whatever

is necessary of its terms and conditions. Upon ending, the Imam and the people leave. It should be noted that there are no Sunnah prayers for it, neither before or after. But for the one who misses it; he is required to perform four *Rak'ahs*.

'Abdullah bin Mas'ud, may Allāh be pleased with him, said: "Whoever missed the 'Eid prayer; let him perform four *Rak'ahs*. As for him who catches any part of it, even the last sitting, he stands after the Imam says the *Taslim* and completes two *Rak'ahs*."

The Eclipse Prayer^[1]

Its ruling and time

The eclipse prayer is an emphasized Sunnah for men and women. The Messenger of Allāh ﷺ commanded it, saying:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ،
فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا»

«The sun and the moon are two signs from the signs of Allāh. They are not eclipsed for the birth or death of anyone. If you see that, then pray.» (Al-Bukhari)

The eclipse prayer is performed the same way as the two 'Eid prayers. Its time is when the eclipse of the moon or of the sun occurs. If the eclipse takes place at the end of the day when the voluntary prayer is severely disliked, then mentioning Allāh, invocation to Him, and asking for forgiveness substitute for the eclipse prayer.

Acts that are Recommended for the Eclipse Prayer

It is recommended at the time of the eclipse to resort to sincere remembrance of Allāh, *Takbir*, supplication, giving charity, the emancipation of slaves, acts of righteousness and kindness to one's relatives. The Messenger of Allāh ﷺ

[1] Meaning a full or partial lunar or solar eclipse.

said:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا، وَتَصَدَّقُوا وَصَلُّوا»

«Indeed! The sun and the moon are two signs among the signs of Allāh. They are not eclipsed for the birth or death of anyone. If you see that, then supplicate to Allāh, glorify (Him), give charity, and pray.» (Al-Bukhari)

The Manner of Performing the Sun Eclipse Prayer

The people gather in the *Masjid* without *Adhan* or *Iqamah*. There is no harm if the people are called for it while uttering words such as: "Assemble for the prayer." The Imam performs two *Rak'ahs*. Each *Rak'ah* has two bowing positions and two standing positions. The Imam prolongs the reading, the bowing and the prostration. If the eclipse ends while they are still in the prayer, they complete the prayer in the same manner as a normal voluntary prayer.

There is no instituted sermon in the eclipse prayer. The Imam has the option to admonish people and remind them if he wills, and this is better. 'A'ishah, may Allāh be pleased with her, said: "There was a solar eclipse during the time of the Messenger of Allāh ﷺ. He ﷺ went out to the *Masjid*. He stood to say the *Takbir* while the people aligned behind him.

Then the Messenger of Allāh ﷺ recited a lengthy recitation, uttered the *Takbir* and bowed a lengthy bowing almost equal to the recitation. Then he raised his head saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ

Sami' Allāhu liman hamidah. Rabbanaa wa lakal-hamd.

«Allāh hears those who praise Him. Our Lord! And praise is due to You.»

Then he stood and recited the length of which was almost equal to that of the first one. Then he uttered the *Takbir* and bowed a lengthy bowing, almost equal to the first one.

Then he said:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ

Sami' Allāhu liman hamidah. Rabbanaa wa lakal-hamd.

«Allāh hears those who praise Him. Our Lord! And praise is due to You.»

Then he prostrated. He performed the other *Rak'ah* in the very same way until he completed four bowing positions and four prostrations. The sun appeared before he turned around. Then he stood to address the people, he expressed gratitude to Allāh as best as he could, then he said:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتٍ مِنْ آيَاتِ اللهِ عَزَّ وَجَلَّ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزِعُوا لِلصَّلَاةِ»

«Indeed! The sun and the moon are two signs among the signs of Allāh. They are not eclipsed for the death or birth of anyone. If you see them, then pray.» (Muslim)

The Eclipse of the Moon

The prayer for the eclipse of the moon is similar to the prayer for eclipse of the sun. The Messenger of Allāh ﷺ said:

«فَإِذَا رَأَيْتُمُوهَا فَافْزِعُوا لِلصَّلَاةِ»

«If you see them, resort to the prayer.» (Muslim)

Yet, some scholars see that the prayer for the eclipse of the moon, like all other voluntary prayers, is to be performed in the *Masjid* or in the home. Thus, people are not to assemble for it. It has not been confirmed that the Messenger of Allāh ﷺ assembled the people for the lunar eclipse as he did in the solar eclipse prayer.

Either way, there is no harm if the people pray individually or in congregation. The important thing is that all of the people, the men and the women, resort to prayer and supplication, so that Allāh the Almighty would cause what afflicts them to pass.

Salat-ul-Istisqa': the Prayer for Rain

Ruling

The prayer for rain is an emphasized Sunnah which the Messenger of Allāh ﷺ performed, announcing it to the Muslims, and having them gather at the prayer place outdoors.

'Abdullah bin Zayd, may Allāh be pleased with him, said: "The Messenger of Allāh went out for the prayer for rain. He, turning his upper-wrap (*Rida'*) inside-out, faced the *Qiblah*, then he performed two *Rak'ahs* the readings of which were in an audible voice." (Al-Bukhari and Muslim)

The Meaning of Istisqa'

Istisqa' means to ask Allāh for water^[1] for the lands and for the servants, through supplication, prayer, and asking for forgiveness during the time of drought.

Its Time

Its time is the same as that of the two '*Eid* prayers. 'A'ishah, may Allāh be pleased with her, said: "Allāh's Messenger ﷺ went out for it when the sun first began to cast shade." (Abu Dawud and Al-Hakim who said it is *Sahih*)

[1] The sins and the excessive acts of disobedience are among the causes of drought. The Messenger of Allah ﷺ said:

لَمْ يَنْقُصْ قَوْمٌ الْمِكْيَالَ وَالْمِيزَانَ إِلَّا أَخَذُوا بِالسِّنِينَ وَشِدَّةِ الْمُؤْتِنَةِ وَجَوْرِ
السُّلْطَانِ عَلَيْهِمْ، وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْلَا
الْبَهَائِمُ لَمْ يُمْطَرُوا»

«There is not a folk who give short weight and measure except they are taken by the shortness of fruit and injustice of rulers. (And there is not a folk who) abstain from paying the Zakah of their wealth except they are forbidden water from the heaven. But for the animals, they would have never received rain.» (Ibn Majah)

It can be performed at any time except the times when prayer is disliked.

What is Recommended Before it

It is recommended for the Imam to announce its performance a few days before it is to occur. He should invite people to repent for their sins, and to reconcile with those whom they have wronged. He should invite them to fast, to give charity, and to abandon disobedience; since these are some of the causes of drought. Likewise acts of obedience are causes for good and blessings.

Its Description

Both the Imam and the people go to the outdoor place of prayer. The Imam performs two *Rak'ahs* saying the *Takbir* seven times in the first and five times in the second, if he wills, like the *'Eid* prayer. After *Al-Fatihah* he recites *Surat Al-A'la* (87) audibly in the first *Rak'ah*, and in the second *Surat Al-Ghashiyah* (88). Then he faces the people and delivers the sermon in which he sincerely asks for forgiveness from Allāh. Then he supplicates and the people say "*Aameen*" after him. Then he faces the *Qiblah*, turning his upper-wrap (*Rida'*) inside-out, putting what was on the right on the left, and putting what was on the left on the right. Then the people do the same. Then they supplicate for some time and go away.

Abu Hurayrah, may Allāh be pleased with him, said: "The Prophet of Allāh ﷺ went out to seek rain. He lead us in two *Rak'ahs* without an *Adhan* nor an *Iqamah*. Then he delivered the sermon and supplicated to Allāh. Then he turned towards the *Qiblah* raising his hands and turned his upper-wrap (*Rida'*) inside-out. He put what was on the right on the left, and what was on the left on the right." (Ahmad, Ibn Majah and Al-Bayhaqi and they say that the narrators are trustworthy.)

Some of the Specific Supplications that Have Been Reported for the Prayer for Rain

It is narrated that when the Messenger of Allāh ﷺ asked for water, he used to pray:

«اللَّهُمَّ اسْقِنَا عَيْنًا مُغِيثًا مَرِيئًا مَرِيئًا عَدَقًا مُجَلَّلًا عَامًّا طَيِّبًا سَحًّا دَائِمًا. اللَّهُمَّ اسْقِنَا الْعَيْثَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ. اللَّهُمَّ بِالْعِبَادِ وَالْبِلَادِ وَالْبَهَائِمِ وَالْخَلْقِ مِنَ الْأَرَاءِ وَالْجَهْدِ وَالضَّنْكِ مَا لَا تَشْكُوهُ إِلَّا إِلَيْكَ. اللَّهُمَّ أَنْبِثْ لَنَا الزَّرْعَ، وَأَيِّرْ لَنَا الضَّرْعَ، وَاسْقِنَا مِنْ بَرَكَاتِ السَّمَاءِ. وَأَنْبِثْ لَنَا مِنْ بَرَكَاتِ الْأَرْضِ. اللَّهُمَّ ارْزُقْ عَمَّا الْجَهْدِ وَالْجُوعِ وَالْعُرْيِ، وَاحْتِيفْ عَمَّا مِنَ الْبَلَاءِ مَا لَا يَكْشِفُهُ غَيْرُكَ. اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ، إِنَّكَ كُنْتَ غَفَّارًا، فَأَرْسِلِ السَّمَاءَ عَلَيْنَا مِدْرَارًا. اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَأَنْشُرْ رَحْمَتَكَ، وَأَخِي بَلَدَكَ الْمَيْتَ»

Allaahummasqinaa ghaythan, mugheethan, mariy'an, mariy'an, ghadaqan, mujallilan, 'aamman, tabaqan, sahhān, daa'iman. Allaahummaasqinal-ghaytha wa laa taj'alnaa minal-qaaniteen. Allaahumma bil-'ibaadi wal-bilaadi wal-bahaa'imi, wal-khalqi min al-la'waa'i wal-jahdi wadh-dhanki maa laa nashkuwhu illaa ilayk. Allaahumma anbit lanazzar'a, wa adirra lanadh-dharr'a, wasqinaa min barakaatis-samaa'i. Wa anbit lanaa min barakaatil-ardh. Allaahummarfa' 'annal-jahda wal-juw'a wal-'urya, wakshif 'annaa minal-balaa'i maa laa yakshifuhu ghayruk. Allaahumma innaa nastaghfiruka, innaka kunta ghafaaran, farsilis-samaa'a 'alaynaa midraara. Allaahummasqi 'ibaadaka wa bahaa'imaka, wanshur rahmataka, wa ahyee baladakal-mayyit.

«O Allāh! (Let the saving shower of rain to fall) and cause us to drink a saving rain that is useful, wholesome, producing, abundant, and fruitful. O Allāh! Cause us to drink the saving rain and do not make us of the desperate. O Allāh! (You are fully Aware of what) the servants, the countries and the animals suffer of distress, hardships, and agony to none but You we complain. O Allāh! Let the plant grow for us, and let

the udders produce milk for us and cause us to drink of the blessings of the heavens, and grow for us the blessings of the earth. O Allāh! Remove from us hardships, hunger, and nakedness, and remove from us the adversity what none but You can remove. O Allāh! We ask Your forgiveness; since You are the Oft-Forgiving. So send down the rain on us in torrent. O Allāh! Cause Your servants and Your animals to drink, and shower of Your Mercy, and revive the lifeless land of Yours.» (Ibn Majah and the narrators of its chain are trustworthy. Some of it is recorded by Abu Dawud)

It is narrated also that when the Messenger of Allāh ﷺ saw the rain he used to say:

«اللَّهُمَّ سُقْيَا رَحْمَةٍ وَلَا سُقْيَا عَذَابٍ، وَلَا بَلَاءٍ، وَلَا هَدْمٍ، وَلَا غَرَقٍ. اللَّهُمَّ عَلَى الطَّرَابِ وَمَنَابِتِ الشَّجَرِ. اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا»

Allaahumma suqyaa rahmatin wa laa suqyaa 'adhaabin, wa laa balaa'in, wa laa hadmin, wa laa gharaq. Allaahumma 'aladh-dhiraabi wa minaabitish-shajar. Allaahumma hawalaynaa wa laa 'alaynaa.

«O Allāh! Make it a rain of mercy not a rain of torture, adversity, destruction or drowning. O Allāh! Let the rain fall on the high planes and the places where the trees can grow. O Allāh! Around us, and not on us.» (Ash-Shafi'i and most of it is in the Two Sahih's)

