

encyclopedia of ISLAMIC LAW

PART 3



By: Yusuf Al-Hajj Ahmad



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Contents

Book of Jihad and Related Matters.....	19
Fighting in the Way of Allah (SWT)	19
What are the kinds of Jihad?	19
What is the logical reason behind Jihad?	20
Some Texts from the Qur'an and the Sunnah on the Virtues of Jihad	20
Ribat.....	22
What is Ribat?.....	22
What is the ruling concerning Ribat?.....	22
What are the virtues of Ribat?.....	22
Necessity of Getting Prepared for Jihad	23
What is the ruling concerning getting prepared for Jihad?	23
What are the pillars of Jihad?.....	23
What are the necessary things before entering into a war?	24
What are the most important etiquettes of Jihad?	25
Giving a Guarantee of Protection.....	28
Who is qualified to grant this guarantee of protection?	28
When do non-Muslims who live under a Muslim state lose the right to protection?.....	28
What are the rights that non-Muslims who live under a Muslim state have over the Muslims?	28
Truce and Peace Treaty.....	28
Is it permissible to enter into a truce with enemy fighters?	28
What is the ruling concerning making peace between the Muslims and their enemies?	29
Distribution of War Booty, Kharaj and Jizyah.....	29
What is the meaning of booty and how is it distributed?	29
What is the meaning of Fay', and how is it distributed?	30
What is the meaning of Kharaj?.....	30
What is the meaning of Jizyah?	30

What is the meaning of Nafil?	31
War Captives.....	31
What are the rulings concerning war captives?.....	31
Horse Race and Archery	32
What is the goal of recommending this sport?.....	32
What are the basic proofs for recommending sports?.....	32
What are the things in which betting is permitted?.....	33
How are the wagers laid for horse or camel race and for archery?.....	33
What are the things to be considered in betting and how is it done?	33
What is the manner of contesting in archery?.....	34
What are the conditions of archery contest?	34
Is it permissible to revoke terms of horse racing or archery contest?	34
What are the things in which racing or contest is not allowed?.....	35
Crimes and Rulings Pertaining to Them	36
Crime against a Person.....	36
What is considered a crime against a person?.....	36
What is its ruling?	36
What are the types of crimes committed against a soul?	36
Rulings Concerning Crimes	37
What are the conditions that make Qisas mandatory?	37
What are the conditions for carrying out the Qisas?.....	38
Can a Muslim who has a right to Qisas be asked to accept compensation or forgive the accused? .	38
What is the ruling concerning the person who chooses Diyyah?.....	38
What is the ruling if the killer died before Qisas could be implemented on him?	39
What is the ruling, concerning making atonement for killing a soul?	39
Crimes Committed on Limbs.....	40
What is the crime committed on limbs?.....	40
What is the ruling concerning this kind of crime?	40

What are the conditions for applying Qisas concerning inflicted injuries?	40
Must a group of people be killed in retaliation for killing just one person?	40
If the inflicted injury spread from the injured part to other parts of the body, would the inflictor be responsible as well?	41
Can an injury inflicted on a part of the body be avenged before it gets healed?	41
Diyah	42
What is Diyah?.....	42
What is its ruling?	42
Payment of Diyah is binding upon whom?	42
Who is exempted from paying Diyah?	42
What is the Diyah paid in compensation for a crime committed against a soul?	42
What is the Diyah due on limbs?	43
When must half of Diyah be paid?.....	44
What is the compensation for cutting off a person's fingers?	44
Head Wound.....	44
Injury Caused on other Parts of the Body beside the Head and Face.....	45
What is the ruling, concerning this kind of injury?.....	45
How is a crime established?.....	45
Hudud (Prescribed Punishments) And Its Rulings.....	46
Prescribed Punishment (Hadd) for Consuming Alcohol.....	46
What is the meaning of Hadd?.....	46
What is the meaning of alcohol?.....	46
What is the ruling, concerning drinking of alcohol?.....	46
What is the punishment for consuming alcoholic drinks?	47
What are the conditions that make implementation of the Hadd mandatory?	47
If a person has been repeatedly punished for drinking alcohol and yet continues to consume it, what is the ruling?	48
How is the punishment implemented on a person found guilty of drinking alcohol?.....	48
Legal Punishment for Slander (Qadhf)	48

What is the meaning of Qadhf?.....	48
What it is its ruling?.....	48
What is the prescribed punishment for slander?	48
What is the logical reason behind prescribing a punishment for slander?	49
What are the conditions for implementing a slander punishment?	49
The Prescribed Punishment for Adultery.....	49
What is adultery?	49
What is its ruling?	49
What is the logical reason for prohibiting illegal sexual intercourse?	50
What is the prescribed punishment for committing illegal sexual intercourse?	50
What are the conditions for carrying out the punishment?	50
What is the way for carrying out the prescribed punishment for committing illegal sexual intercourse?	51
What is the prescribed punishment for sodomy?	52
What is the ruling concerning a person found guilty of having sexual intercourse with an animal?	52
What is the prescribed punishment for a male or female slave who committed illegal sexual intercourse?.....	52
Is it permissible for a master to carry out prescribed punishment on his male or female slave?	52
The Prescribed Punishment for Theft.....	53
What is theft?	53
What is the ruling on theft?.....	53
How is a theft established?	53
What must be done to a person found guilty of theft?	54
How is the cutting off of the hand carried out?.....	54
What items, if stolen do not warrant cutting off of the hand?.....	54
What is the ruling if the owner forgives the thief?.....	55
What is the ruling on intercession concerning prescribed punishments after the case has reached the authorities?.....	55
What is the ruling concerning a person who burglarises houses and kills their inhabitants?	55
Penalty of the Muharibeen (Highway robbers).....	55

Who are the Muharibeen?	55
Ahl Al-Baghy	58
Who are Ahl Al-Baghy?	58
What are the major rulings concerning Ahlul-Baghy?	58
What is the ruling if two groups of Muslims are fighting each other?	58
Apostate	60
Who is an apostate?	60
What is the ruling concerning an apostate?	60
What is the ruling concerning an apostate after he has been killed?.....	60
What statements and deeds remove a person from the fold of Islam?	60
What is the ruling concerning a person who renounces Islam?	61
What is the ruling concerning a person who is forced to utter a statement of disbelief in Allah?....	61
Az-Zindiq.....	62
Who is a Zindiq?.....	62
What is the ruling concerning a zindiq?.....	62
Sorcerer.....	63
Who is a sorcerer?.....	63
What is the ruling?.....	63
Tarikus-Salat (One Who Abandons Prayer)	63
When is a person regarded as someone who has abandoned prayer?	63
What is the ruling concerning such a person?.....	63
What is the ruling concerning a person who denies a matter that is known by necessity as part of the religion?	64
Discretionary Punishment (Ta'zir).....	64
What is Ta`zir	64
What is the ruling of discretionary punishment?	64
What are the main regulations concerning discretionary punishment?.....	64
Judicial Decisions and Testimonies	65
Al-Qada' (Judicial Decision).....	65

What is the meaning of a Judicial Decision?	65
What is its ruling?	65
Describe the Judicial position?	65
Who should not be appointed as a judge?	65
What are the conditions that should be fulfilled by a candidate of a judicial position?.....	66
What are the etiquettes of a judge?	66
What are the things a judge should avoid?	66
What are the most important functions of a Judge?	66
How does a judge make decisions?.....	67
What is the manner of delivering judgment?	67
What is the ruling if the judge knows about the righteousness of the witness?	68
Can a judge rule depending on what he knows personally?	68
Can a judgment be passed against someone who is not present in court, but not on a journey?	68
Is a judge's memo to another judge accepted?	68
Should a judge hear a case in which the plaintiff has not clarified his claim?.....	68
Can a decision of a judge make a matter permissible or unlawful?	69
What is the ruling if two evidences contradict each other?	69
Testimonies	69
What is the meaning of Testimony?	69
What is the ruling concerning bearing testimony?.....	69
What are the conditions that must be fulfilled by a witness?.....	69
What are main regulations, concerning giving testimony?	70
What are the major kinds of testimonies?	70
Al-Iqrar (Confession).....	70
What is confession?	70
Whose confession is accepted?.....	71
What is the ruling concerning confession?	71
What is the ruling concerning a bankrupt person's confession?	71

What is the ruling on the confession of a sick person who is dying?	71
Bondage and Its Rules	71
Bondsperson.....	71
Who is a bondsperson?	71
What is the ruling concerning slavery?.....	72
Since when has mankind known slavery?.....	72
What are the main causes of slavery?	72
How is a bondman treated in Islam?	73
Does Islam call unto setting slaves free?	73
Rulings Pertaining to a Bondman.....	76
Manumission.....	76
What is the meaning of manumission?	76
What is the ruling on manumission?.....	76
What is the wisdom behind recommending manumission of slaves?.....	76
What are the major rulings concerning manumission of slaves?.....	76
Tadbir	78
What is the meaning of Tadbir?.....	78
What is its ruling?	78
What is the wisdom behind permissibility of Tadbir?	78
What are the major regulations for Tadbir?	78
Mukatab.....	80
Who is mukatab?.....	80
What is the ruling on Mukatabah?	80
What are the rulings pertaining to a Mukatab?	80
Umm Walad.....	81
Who is Umm Walad?.....	81
What is the ruling concerning taking slave-girls as concubines and having sexual intercourse with them?.....	81
What is the wisdom behind permissibility of taking slave-girls as concubines?.....	82

What are the rulings pertaining to Umm Walad?.....	82
Al-Wala'	83
What is the meaning of Al-Wala'?	83
What is the ruling concerning Wala'?	83
What are the major rulings pertaining to Al-Wala'?	83
Book of Manners	83
Etiquettes of Intention	83
How important is intention in the estimation of a Muslim?.....	83
What is the ruling on intention as far as actions are concerned?	85
Can a lawful act turn to an act of worship by good intention?	85
Being Courteous with Allah (SWT).....	85
How does a Muslim look at Allah's Blessings?	85
How does the Muslim view Allah's knowledge about him and his seeing Him?	86
How does a Muslim view Allah's Decree?	86
How does a Muslim see Allah's Mercy upon him?.....	87
How does a Muslim view Allah's punishment and powerful retribution?	87
What is a Muslim's stance regarding acts of disobedience to Allah?	88
What is the meaning of being courteous with Allah?	89
Being Courteous with Allah's Book (the Glorious Qur'an)	89
How does a Muslim show courteousness to the noble Qur'an?	89
What is the importance of the Qur'an and its virtues and what are the proofs for that?	89
What are the major etiquettes that a Muslim must comply with when he recites the Qur'an?	89
Being Courteous with the Messenger of Allah (Peace and Blessings of Allah be upon him)	92
What is the ruling concerning being courteous with Allah's Messenger?	92
What is the ruling concerning obeying and loving Allah's Messenger?	92
How can a Muslim be courteous with the Messenger of Allah (Peace and Blessings of Allah be upon him)?	93
Promoting Virtue and Preventing Vice.....	94
What is the ruling concerning promoting virtue and preventing vice?	94

What are the proofs from the Qur'an and the Sunnah on the obligation of promoting virtue and preventing vice?	94
What are the logical proofs on the obligation of promoting virtue and preventing vice?	96
What are the major etiquettes of promoting virtue and preventing vice?	96
Loving the Companions of Allah's Messenger, Believing in their Superiority, Honoring the Muslim Imams and Obeying Those who are in Positions of Authority	98
What is the ruling concerning loving the Prophet's Companions?	98
What is the ruling concerning honoring the Imams of the Muslims?	98
What is the ruling on obeying those in positions of authority?	99
Why does a Muslim love the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him), and members of his household?	99
Who is the best among the Prophet's Companions?	100
Mention of some of the virtues and merits of the Companions of the Prophet	100
Are we permitted to speak about the faults of the Companions - may Allah be pleased with them?	101
What is the obligation of the Muslims towards the Prophet's wives?	102
What is the obligation of a Muslim towards the Muslims leaders in Qur'an, Hadith and Fiqh?	102
What is the obligation of the Muslim towards those who are in position of authority?	104
Being Courteous with One's Self	106
What is the meaning of being courteous with one's self?	106
How does a Muslim live with himself?	106
What are the major steps that a Muslim needs to take towards purifying his soul?	106
Being Courteous with the Creation	112
A. The Parents	112
What is the obligation of a Muslim towards his parents?	112
What are the most important rights due to parents?	113
B. Children	113
What are the major rights of children upon their parents?	113
C. The Sibling	115
What is the ruling concerning being courteous with one's sibling?	115

D. The Spouses	115
What is the position concerning the mutual courtesy between husband and wife?	115
What are wife's right upon her husband?.....	117
What are the rights of the husband upon his wife?	119
E. Showing Courtesy to the Relatives.....	120
How can a Muslim show courtesy to his relatives and his kith and kin?.....	120
F. Showing Courtesy to Neighbors	122
What are the main etiquettes relating to the neighbors?	122
Two Important Points:	123
G. Manners and Rights of a Muslim	123
Does a Muslim have rights upon his fellow Muslim?.....	123
What are the most prominent of these etiquettes and rights?.....	123
H. Courtesy with a Non-Muslim.....	131
What is the stance of a Muslim concerning other religions besides Islam?.....	131
What are the manners a Muslim should abide by while dealing with a nonMuslim?.....	131
I. Manners of Dealing with Animals.....	133
How does a Muslim see animals?	133
What are things a Muslim should abide by when dealing with animals?	134
Brotherhood and Love and Dislike for the Sake of Allah (SWT).....	136
How does a Muslim regard Loving and Disliking for the sake of Allah (SWT)?	136
Is a Muslim allowed to have friends?	136
What is the reward of those who love one another for the sake of Allah?.....	136
What are the conditions for brotherhood in faith?	137
Etiquettes of Sitting and Gathering.....	138
What are the major etiquettes to be followed in sittings and gatherings?.....	138
What are the etiquettes of sitting on pathways?.....	139
What is recommended to be said at the end of a gathering or sitting?.....	140
Manners of Eating and Drinking.....	141

How does a Muslim view food and drink?	141
A Muslim must ensure certain things before he eats:	141
What are the manners of eating?.....	141
What is a Muslim supposed to do after eating?	143
Etiquettes of Hospitality	144
How does a Muslim view hosting?	144
What are the etiquettes of inviting people?.....	144
What are the etiquettes of responding to an invitation?	144
Etiquettes of the Guest and his Host	145
Etiquettes of Traveling	147
How does a Muslim view traveling?.....	147
What are the rulings regarding traveling?.....	147
What are the major etiquettes of undertaking a journey?	148
Manners of Dressing	149
How does a Muslim view dressing?	149
What are the etiquettes concerning dressing?	150
Hijab in Islam.....	152
Evidences on obligation of Hijab from the Qur'an:	153
Proofs from the Sunnah:	155
Proofs for face veil from the Qur'an and the Sunnah:.....	156
Conditions of an Islamic Hijab	157
One: It Should Cover the Entire Body	157
Two: It should not be an Adornment in Itself	157
Three: It should be Thick and not Transparent	157
Four: It should be Loose and not Tight, Lest Parts of Her body Are Revealed.....	158
Five: It should not be Scented or Perfumed	158
Six: It should not be recognized as a Male Costume	158
Seven: It should not be seen as a Costume of the Non-Muslim Women	159

Eight: It should not be a Dress of Fame or Pride	159
Characteristics of Fitrah	160
What are the Characteristics of Fitrah that a Muslim is supposed to observe?.....	160
Manners of Sleeping	161
How does a Muslim see the blessing of sleeping?	161
What are the manners of sleeping that a Muslim must abide by?.....	161
What are the recommended adhkaar before sleeping?.....	161
What should a Muslim say when he wakes up in the night?	162
What to say when waking up in the morning.....	163
Book of Manners	164
Description of Good Manners.....	164
What is the situation of a soul that is neglected or given bad nurturing?	165
What was the Prophet Muhammad sent with?.....	165
How did the righteous predecessors describe good manners?	166
What are signs of a good-mannered person?	166
Patience and Perseverance	166
What is the meaning of patience?	166
What is necessary on a Muslim to do regarding obedience and disobedience	166
Can patience be attained through spiritual exercise?	166
Is bearing of persecution with perseverance a manifestation of patience?	167
Putting One's Trust in Allah (Tawakkul) and Self-Reliance	169
How does a Muslim see putting his trust in Allah with his affairs?	169
How must a Muslim understand Tawakkul?.....	169
How does a Muslim see natural laws and causes?.....	169
An example of the Prophet's making use of the means:.....	170
How does a Muslim understand the meaning of self-reliance?	170
Altruism	172
How does a Muslim view selflessness?	172

What is the method used by a Muslim when he is giving others preference over himself?	172
From where does a Muslim derive selflessness?	172
Some Practical Examples for selflessness	172
Story of Yarmuk Battle	173
Broken loaves of bread	173
The Prophet's guest	173
Bishr bin Al-Harith	173
Justice and Moderation	174
How does a Muslim view justice?	174
What has Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) said about those who are just?.....	174
What are the major manifestations of justice?	175
`Umar - may Allah be pleased with him - and an instance of his justice.....	175
`Umar, you are able to sleep because you rule with justice?	175
What is the difference between justice and moderation?.....	176
Compassion.....	176
How does a Muslim view compassion?.....	176
What is the reality of compassion?	177
Some manifestations of compassion from the Prophet's Sunnah:.....	177
Al-Haya' (Modesty).....	178
What is a Muslim's relationship with modesty?.....	178
What is the secret of modesty being part of faith?.....	178
Should a Muslim be immodest and harsh?	178
Who should be a Muslim's model in this quality?	178
Should shyness prevent a Muslim from saying the truth?	178
Al-Ihsan.....	179
How does a Muslim view Ihsan?	179
What is the reality of Ihsan in acts of worship?.....	180
What is the reality of Ihsan in transactions and dealing with others?.....	180

What is the reality of Ihsan as far as animals are concerned?	181
What is the reality of Ihsan in physical acts?	181
As-Sidq (Truthfulness)	183
What is the Muslim's relationship with truthfulness?	183
What are the fruits reaped by the truthful ones?	183
What are the major manifestations of truthfulness?	184
Some noble example of truthfulness and truthful people:	184
Generosity and Liberality	186
What is a Muslim's relationship with generosity?	186
How can a Muslim be free from niggardliness?	186
What are the major manifestations of generosity?	187
Some noble examples of generosity:	187
Humility and Condemnation of Arrogance	188
What is a Muslim's relationship with humility?	188
What does Allah (SWT) say about humility?	188
What did the Messenger of Allah (Peace and Blessings of Allah be upon him) say about encouraging humility?	189
What are the major manifestations of humility?	190
Some noble practical examples of humility:	190
Despicable Traits.....	190
A. Injustice.....	191
Does a Muslim commit injustice?	191
What are the types of injustice?	191
B. Envy	192
Should a Muslim be envious?	192
What are the types of envy?	193
Is wishing to have the like of what another person has regarded as envy?	193
What is the legal ruling concerning envy?	193
What should a Muslim do when he has a jealous feeling?	194

C. Deception.....	194
Does a Muslim cheat?	194
What does a Muslim have to gain by avoiding cheating?	194
D. Showing-Off.....	195
Does a Muslim show off?	195
What did Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) say concerning those who show off?	195
What is the reality of showing-off?.....	196
Manifestations of showing-off:	196
E. Pride and Self-Delusion	196
Does a Muslim deceive and self-conceit?.....	196
What is the ruling concerning pride and self-delusion?.....	196
Some examples of pride and self-delusion	197
What are the major manifestations of self-delusion?.....	197
What is the remedy for pride and self-delusion?	198
F. Despair and Laziness.....	198
Does a Muslim despair or be lazy?	198
Why should a Muslim not be a coward?.....	198
Manifestations of weakness and laziness:.....	199
Women Who are Models.....	200
Sarah, Wife of Ibrahim (Peace be upon them).....	200
Hajar, Mother of Isma`il and Wife of Ibrahim (Peace be upon them)	200
`Imran's Wife (Maryam's Mother)	202
Khadijah bint Khuwaylid (May Allah be pleased with her)	202
`A'ishah, Mother of the Faithful (May Allah be pleased with her).....	202
Fatimah, the Prophet's Daughter (May Allah be pleased with her)	204
Hafsah bint `Umar (May Allah be pleased with her).....	204
Sawdah bint Zam'ah (May Allah be pleased with her)	204
Umm Salamah, the Prophet's Wife (May Allah be pleased with her)	205

Zaynab bint Jahsh, the Prophet's Wife (May Allah be pleased with her)	206
Al-Ghumaysa bint Milhan (Nicknamed Umm Sulaym)	209
Asma' bint Abu Bakr (The Lady of the Two Girdles) (May Allah be pleased with her).....	211
Nusaybah bint Ka'b Al-Maziniyyah (Popularly known as Umm `Umarah)	214
Sumayyah bint Khayyat (First martyr in Islam)	217
Dhu'abah the Wife of Riyah.....	218
Wife of Shurayh, the Judge.....	218

Book of Jihad and Related Matters

Fighting in the Way of Allah (SWT)

What is the ruling of fighting in the way of Allah (SWT)?

The ruling, concerning the special Jihad, which is fighting the disbelievers and hostile enemies, is a collective responsibility. If it is done by some Muslims, the other Muslims are excused. That is due to Allah's statement:

﴿وَمَا كَانُوا الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).” (At – Tawbah 9:122)

However, it becomes an individual obligation for whoever the Muslim chooses to participate in it. This is due to the injunction of the Messenger of Allah (Peace and Blessings of Allah be upon him) “When you are called to take part in a battle, then go forth.” (Recorded by Al-Bukhari and Muslim on the authority of Ibn `Abbas - may Allah be pleased with him and his father)

Equally, if a country is invaded by the enemy, it becomes an individual obligation of each of its inhabitants - including women - to take up arms to defend and to fight off the enemy.

What are the kinds of Jihad?

1. Fighting against the disbelievers and the enemy fighters; and this could be done with hand, money, tongue and heart. The Prophet said, “Fight the polytheists with your wealth, lives and tongues.” (Recorded by Abu Dawood)
2. Fighting the mischief makers. This also can be done with hand, tongue and heart. The Prophet said, “He who amongst you sees something abominable should modify it with the help of his hand; and if he cannot, then he should do it with his tongue, and if he cannot, (even) then he should (abhor it) from his heart, and that is the least of faith.” (Recorded by Muslim on the authority of Abu Sa'eed Al-Khudri - may Allah be pleased with him).
3. Fighting against Satan, and repelling all the misconceptions and lusts that he insinuates. Allah (SWT) says:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾

Surely, Shaitan (Satan) is an enemy to you, so take (treat) him as an enemy.” (Fatir 35:6)

4. Struggling against one's own soul. That is by forcing it to learn matters of the religion and to act upon them, and by keeping it away from desires and resisting its frivolities.

Making Jihad against one's soul is, undoubtedly, one of the great acts of Jihad. That is why it is called, Al- Jihad Al-Akbar (The Greatest Jihad).

What is the logical reason behind Jihad?

It is so that Allah alone may be worshipped, that hostilities and evils may be repelled, that lives and property may be preserved, that truth and justice may be protected and that righteousness and virtue may be spread. Allah (SWT) says:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides

Allah) and the religion (worship) will all be for Allah Alone (in the whole of the world).” (Al-Anfal 8:39)

Some Texts from the Qur'an and the Sunnah on the Virtues of Jihad

There are many texts from the Qur'an and the Sunnah on the merits of fighting in the way of Allah and being martyred in His Cause. These texts indicate that Jihad is one of the greatest acts of worship. The following are some of these texts: Allah says,

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

Verily, Allah (SWT) has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.” (At-Tawbah 9:111)

Allah (SWT) also says:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بِنِينَ مَرصوصٌ﴾ (٤)

Verily, Allah (SWT) loves those who fight in His Cause in rows (ranks) as if they were a solid structure.” (As-Saf 61:4)

He says further, in the same Surah,

﴿بَأَيِّهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُمُ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿١٠﴾ تُوْمِنُونَ بِاللّٰهِ وَرَسُوْلِهِ وَتُجَاهِدُونَ فِي سَبِيْلِ اللّٰهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْمَلُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

O You who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) (Muhammad) and

that you strive hard and fight in the Cause of Allah with your wealth and your lives that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of `Adn (Eden) Paradise; that is indeed the great success.” (As-Saf 61:10-12) In another Surah, He says,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللّٰهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا ءَاتَاهُمُ اللّٰهُ مِنْ فَضْلِهِ﴾

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty.” (Aal Imran 3: 169 - 170)

From the Sunnah, the following Hadiths highlight the virtues of fighting in the way of Allah:

It has been narrated on the authority of Abu Sa`eed Al-Khudri - may Allah be pleased with him - that a man came to the Prophet and said: “Who is the best of men?” The Prophet replied, “A man who fights in the way of Allah spending his wealth and staking his life.” The man then asked, “Who is next to him (in excellence)?” He said, “Next to him is a believer who lives in a mountain gorge worshipping his Lord and sparing men from his mischief.” (Recorded by Muslim)

Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The example of a Mujahid in Allah's Cause - and Allah knows better who really strives in His Cause - is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.”

Abu Hurayrah - may Allah be pleased with him - narrated that a man came to Allah's Messenger and said, “Instruct me to a deed that is equal to Jihad (in reward).” He replied, “I do not find such a deed.” Then he added, “Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast, never breaking your fast?” The man said, “But who can do that?” Abu-Hurayrah added, “The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope.” (Al-Bukhari and Muslim)

He also narrated that the Prophet said, “By Him in Whose Hands my soul is! Whoever is wounded in Allah's Cause - and Allah knows well who gets wounded in His Cause - will come on the Day of Resurrection with his wound having the color of blood but the scent of musk.” (Al-Bukhari and Muslim)

The Prophet also said, “The person who participates in (Holy battles) in Allah's Cause and nothing compels him to do so except belief in Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him), will be recompensed by Allah with either a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any troop going for Jihad and I would have loved to be martyred in Allah's Cause, and then made alive, and then martyred, and then made alive and then again martyred in His Cause.” (Recorded by Al-Bukhari and Muslim)

Muslim also recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that Messenger of Allah (Peace and Blessings of Allah be upon him) said, “One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite.”

Al-Bukhari reported on the authority of Abdur-Rahman ibn Jabr - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire.”

Anas bin Malik - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the honor he receives (from Allah).” (Recorded by Al-Bukhari)

Ribat

What is Ribat?

Ribat is to remain armed and take up positions at places through which the enemy could launch attack on the Muslims and their lands.

What is the ruling concerning Ribat?

It is a collective responsibility like Jihad. Allah enjoins Ribat in His saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ﴾

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 Allah, so that you may be successful.” (Aal Imran 3:200)

What are the virtues of Ribat?

Ribat is one of the most meritorious deeds and greatest acts of worship. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface.” (Recorded by Al-Bukhari and Muslim on the authority of Sahl bin Sa'd As-Sa'idi - may Allah be pleased with him)

He also said, “Each person will have the record of his good deeds closed after his death with exception of the one who stood in guard in Allah's Cause. For, his deeds will be augmented for him till the Day of Resurrection; and he will be given security against the trial of the grave.” (Recorded by Abu Dawood and An-Nasa'i on the authority of `Uqbah bin `Amir - may Allah be pleased with him)

The trial in the grave means: Munkar and Nakir who will be responsible to give punishment in the grave (by the Command of Allah). The Prophet said: Standing guard one night in the Cause of Allah is better than a thousand nights performing prayer its night and observing fast its day. (Recorded by Al-Hakim and he said: the chain is Sahih.

Abu Rayhanah - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Hell-Fire is forbidden from burning an eye that kept vigil in Allah's cause.” (Recorded by Ahmad)

The Prophet said to Anas bin Abu Marthad Al-Gharawi and commanded him to guard the army at night. When he got up in the morning he came and said to him, “Did you dismount during the night” he said: No, except to pray or relieve myself; the Messenger of Allah (Peace and Blessings of Allah be upon him) said: You have earned (Paradise); if you do not do anything after today, you will not be blamed for it (Recorded by An-Nasa'i)

Necessity of Getting Prepared for Jihad

What is the ruling concerning getting prepared for Jihad?

Getting prepared for Jihad necessitates preparing all tools of war of every kind. It is an obligation like Jihad itself, though it precedes Jihad. Allah (SWT) says:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy.” (Al Anfal 8:60)

Therefore, it is incumbent upon the Muslims, whether they are a single state or different states, to acquire weapons and war tools and to train men on different kinds of warfare to repel the enemy invasion, promote the Word of Allah, and spread righteousness and mercy on the earth.

It is also incumbent upon the Muslims that conscription should be made obligatory. When a young man reaches the age of eighteen, he should be obligatorily made to partake in military service, for at least eighteen months, during which he perfectly learns different arts of warfare. His name should then be registered in the general army records so that he could be ready for draft anytime there is a need for it.

It is equally incumbent upon the Muslims to have arms producing factories to produce any contemporary weapon, even if that could lead to forgoing all non-essential things. With this, they would be able to carry out the obligation of Jihad in the best way. If they fail to do so, then they would be incurring sins and exposing themselves to punishment in this world and the Hereafter.

What are the pillars of Jihad?

The true Jihad that attracts either of the two rewards, leadership or martyrdom, has the following pillars:

1. Good intention: This is because, deeds are judged according to the intention of the doer; and good intention in Jihad means the purpose of engaging in it should solely be for the sake of promoting the Word of Allah.

Abu Musa Al-Ash'ari - may Allah be pleased with him - narrated that a man came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet said, "He who fights so that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause." (Recorded by Al-Bukhari and Muslim)

2. Jihad should be carried out under the leadership and permission of a Muslim ruler. As it is impermissible for Muslims, even if their number is few, to live without a leader; it is also not permissible for them to engage in Jihad without the permission of a ruler. Allah (SWT) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

O you who believe! Obey Allah and obey the Messenger (Muhammad) and those of you (Muslims) who are in authority." (An-Nisa 4:59)

Based on this, it is incumbent upon any group of Muslims that wants to fight in the way of Allah to liberate itself first from the grip of the disbeliever and give pledge of allegiance to a man from among the group who has more of the qualities of leadership such as knowledge, piety and ability. It should then organize its ranks, get its acts together, and fight with its tongue, wealth and hands until Allah makes it victorious.

3. Preparing the tools and getting the necessary materials such as weapons and men ready for Jihad as much as possible. And all efforts must be made in this regard. This is due to Allah's statement, "And make ready against them all you can of power".

4. Consent and permission of the parents: Whoever has one or both of his parents alive should seek their consent before going out for Jihad. This is due to the Prophet's instruction to a man who came to seek his permission to join in Jihad and the Prophet asked him, "Are your parents alive?" The man answered in the affirmative. Upon this, the Prophet said, "Then go and make Jihad in them." (Recorded by Al-Bukhari and Muslim)

However, if the enemy attacks the town by surprise or the Muslim leader specifically appoints the man to participate in Jihad, then the parents' permission is no longer regarded as essential.

5. Obedience to the leader: If a person partakes in Jihad, having disobeyed the leader and dies in that state of disobedience, his death is that of the age of ignorance. This is due to the saying of the Prophet, "Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Pre-Islamic Period of Ignorance. (i.e. as rebellious Sinners)." (Recorded by Al-Bukhari and Muslim on the authority of `Abdullah bin `Abbas - may Allah be pleased with him).

What are the necessary things before entering into a war?

The Mujahid needs to meet some prerequisites before he enters into a war. Some of these prerequisites are:

1. Steadfastness and readiness to defy death while meeting the enemy. For, Allah (SWT) forbade running away in defeat while meeting the enemy. He says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْآدْبَارَ﴾

O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.” (Al Anfal 8:15)

This is when the number of the enemy is no more than as twice as the number of the Muslims. But if the number is more than that, such as when each Muslim fighter has to face three or more enemy fighters, then there is no sin in fleeing. Likewise, if a Muslim feigns fleeing in order to deceive the enemy or to join other Muslim fighters, there is nothing wrong in that. This is due to Allah's statement:

﴿إِلَّا مُتَحَرِّفًا لِقِنَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِئَةٍ﴾

Unless it be a stratagem of war, or to retreat to a troop (of his own).” (Al Anfal 8:16)

2. Remembrance of Allah with the heart and the tongue: The Mujahid should seek to gain strength from Allah by remembering His promise, threat and victory. This provides him with steadfastness and resilience.
3. Obeying Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) and avoid disobeying them in any form.
4. Shunning disagreements and infightings so that the Muslims could enter the war as a united force with harmonized hearts and coordinated bodies like a single structure joined firmly.
5. Perseverance and endurance: The Muslim fighters should show resilience during the war until the enemy is exposed and its ranks are broken in defeat. Allah (SWT) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا
 اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا
 تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ
 الصَّابِرِينَ﴾

O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the

Name of Allah much (both with tongue and mind), so that you may be successful. And obey Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him), and do not dispute (with one another)

lest you lose courage and your strength departs, and be patient. Surely, Allah (SWT) is with those who are As-Sabirin (the patient).” (Al Anfal 8: 45:46)

What are the most important etiquettes of Jihad?

Jihad has etiquettes that should be considered in order to guarantee victory. Some of these are:

1. Secrets and war plans of the Muslim army must never be divulged. According to the authentic reports from the Messenger of Allah (Peace and Blessings of Allah be upon him) whenever he wanted to set out for Jihad in a direction, he gave the enemy an impression of going to another direction.
2. Using of codes and signals among individual soldiers that would enable them to recognize each other when they become mixed up with the enemy or when they are close to the enemy camp. This is due to the Prophet's instruction, "If the enemies make a surprise night attack on you, say, 'Haa Meem', for they will never become victorious." "And the slogan of a troop who fought along with Abu Bakr - may Allah be pleased with him - was 'Amat, Amat.'" (Recorded by Abu Dawood and At-Tirmidhi)
3. Maintaining silence during the war for screaming and noise-making cause weakness and lack of focus. This is due to what Abu Dawood recorded that the Companions of Allah's Messenger disliked noisemaking while being engaged in battle.
4. Selection of suitable grounds for the battle, proper arrangement of the fighters and selecting the appropriate time for launching the attack on the enemy. It is part of the Prophet's method to choose the appropriate place and time for launching attack during battles.
5. Inviting the enemy to Islam or giving them an option of surrender and agreement to pay Jizyah before launching an attack on them. Muslim recorded on the authority of Sulaiman bin Buraidah through his father that when the Messenger of Allah (Peace and Blessings of Allah be upon him) appointed anyone as a leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say, "Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; do not mutilate (the dead) bodies; and do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Migrants and inform them that, if they do so, they shall have all the privileges and obligations of the Migrants. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight alongside the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizyah. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them."
6. Avoid stealing from the booties, and avoid killing of women, children, old people and monks, if they do not partake in the fighting. But if they participate in the fighting, then they could be killed. This is due to the Prophet's injunction to his commanders, "Go in Allah's name, trusting in Allah, and adhering to the religion of Allah's Messenger. Do not kill a decrepit old man, or a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well." (Recorded by Abu Dawud on the authority of Anas bin Malik - may Allah be pleased with him)
7. Lack of treacherously killing someone whom another Muslim has granted the promise of protection. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do not betray." (Recorded by Ahmad)

He also said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): This is the betrayal (perfidy) of so-and-so, the son of so-and-so." (Recorded by Al-Bukhari and Muslim on the authority of Abdullah bin `Umar - may Allah be pleased with him and his father)

8. The enemy should not be burnt in fire. This is due to the Prophet's injunction to Hamzah Al-Aslami when he sent him as a commander of a contingent and commanded him concerning a person, "If you lay your hand on him, kill him. But do not burn him with fire for it is only the Creator of fire Who has the right to punish with fire." (Recorded by Abu Dawud)
9. The enemies should not be mutilated. This is due to the statement of `Imran bin Husayn - may Allah be pleased with him, "The Messenger of Allah (Peace and Blessings of Allah be upon him) would exhort us to give charity and not to engage in mutilation (of the killed enemies)."
10. Making supplication to gain victory over the enemies. `Abdullah bin Abi Awfa - may Allah be pleased with him - narrated, "Allah's Messenger invoked evil upon the pagans on the day (of the battle) of Al-Ahzab, saying, 'O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Al-Ahzab (i.e. the confederates), O Allah, defeat them and shake them.'" (Recorded by Al-Bukhari and Muslim)

The Prophet also said, "Two (prayers) are not rejected, or seldom rejected: Prayer at the time of the call to prayer, and (the prayer) at the time of fighting, when the people grapple with each other." (Recorded by Abu Dawud on the authority of Sahl bin Sa'd - may Allah be pleased with him)

Giving a Guarantee of Protection

When non-Muslims who are under the Muslim authority agree to pay the Jizyah and abide by Islamic injunctions, the Muslims, in return for that, grant them guarantee of protection.

Who is qualified to grant this guarantee of protection?

The right of granting pledge of protection belongs solely to the imam or whoever he may appoint to grant the protection on his behalf from among the military commanders. No other Muslim has the right to do that, as opposed to giving shelter to a non-Muslim, which any Muslim, whether male or female, can do. An example of this is what Umm Hani bint Abdul-Muttalib did when she gave shelter to a man from among the polytheists on the day of the Conquest of Makkah. When the Prophet came, she informed him of that and he said, "O Umm Hani! We shelter him whom you have sheltered." (Recorded by Al-Bukhari and Muslim)

When do non-Muslims who live under a Muslim state lose the right to protection?

1. When they stop paying Jizyah.
2. When they stop abiding by the injunctions of Islam which was a condition for granting them protection.
3. When they transgress against the Muslims through acts of murder, waylaying, spying, giving shelter to a spy or an enemy, or committing adultery or fornication.
4. When they speak ill of Allah, His Messenger or His Book.

What are the rights that non-Muslims who live under a Muslim state have over the Muslims?

They have the right to have their lives, properties and honors protected. They should not be harmed in any way, as long as they fulfil the covenant they made. If they violate their covenant or carry out an action that is tantamount to violation of the covenant, then their blood and property are no more inviolable; but their women and children should not be touched. For, no person should be punished for the offence committed by another.

Truce and Peace Treaty

Is it permissible to enter into a truce with enemy fighters?

It is permissible if doing so is in the interest of the Muslims. The Messenger of Allah (Peace and Blessings of Allah be upon him) made truce with many of his adversaries. He signed a peace treaty with the Jews when he came to Al-Madinah. It was only when they violated the terms of the treaty and betrayed him that he waged war against them and expelled them from the city.

It is also permissible to sign a treaty of non-aggression and good neighborliness between the Muslims and their enemies, if doing so is in the greater interest of the Muslims. The Messenger of Allah (Peace and Blessings of Allah be upon him) had signed many treaties, and he would say, "We would fulfil our covenant with them and will Allah's support, over them." (Recorded by Muslim on the authority of Hudhayfah bin Al-Yaman - may Allah be pleased with him)

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

Except those with whom you made a covenant near Al-Masjid-Al-Haram (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allah (SWT) loves Al-Muttaqun (the pious).” (At Tawbah 9:7)

The Prophet forbade killing those who have a treaty with the Muslims. He said, “Whoever killed a person having a treaty with the Muslims, shall not smell the fragrance of Paradise though its smell is perceived from a distance of forty years.” (Recorded by Al-Bukhari on the authority of `Abdullah bin `Umar - may Allah be pleased with him and his father)

The Prophet also said, “I do not break a covenant or imprison messengers.” (Recorded by Abu Dawud on the authority of Abu Rafi'- may Allah be pleased with him)

What is the ruling concerning making peace between the Muslims and their enemies?

It is permissible for the Muslims to make peace with their enemies as they like as long as doing so is in the interest of the Muslims and these interests cannot be achieved without such a peacemaking. The Prophet made peace with the people of Makkah during the campaign of Hudaibiyyah. He made peace agreement with the people of Najran and the people of Bahrain. He also made peace with Ukaydir of Dawmah on protection of the latter's life and his payment of Jizyah.

Distribution of War Booty, Kharaj and Jizyah

What is the meaning of booty and how is it distributed?

Booty is the property earned during wars.

The ruling concerning booty is that it should be divided into five. A fifth is given to the Muslim leader which he spends for the interests of the Muslims.

The remaining four fifths are distributed among the fighters who took part in the battle, whether they actually participated in the fighting or not. This is due to `Umar's statement, “The booty is for whoever witnessed the battle.” (Recorded by Al-Bukhari)

A cavalry man is given three shares while an infantry man is given a share. Allah (SWT) says:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ ءَامِنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ﴾

And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives (of the Messenger Muhammad (peace be upon him) (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah

and in that which We sent down to Our slave (Muhammad) on the Day of criterion (between right and wrong).” (Al Anfal 8:41)

Note: If the leader sends out a detachment for a military mission, whatever booty the detachment earns during the mission should be shared with the entire army.

What is the meaning of Fay', and how is it distributed?

Fay' is whatever property is left behind by the fleeing enemies before they are attacked.

Its ruling is that, the Muslim leader uses it in personal and general interests of the Muslims, just like he spends one-fifth of the war booty. Allah (SWT) says:

﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾

“What Allah gave as booty (Fai') to His Messenger (Muhammad) from the people of the townships - it is for Allah, His Messenger (Muhammad) the kindred (of Messenger Muhammad) the orphans, Al-Masakin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you.” (Al Hashr 59:7)

What is the meaning of Kharaj?

This is a tax placed on lands occupied by the Muslims forcibly. The leader is free to distribute the lands among the fighters or to make them a trust fund for the Muslims. The annual proceeds of the lands are spent in the general interests of the Muslims. This is what `Umar - may Allah be pleased with him - did when he brought the lands of Syria, Iraq and Egypt under the control of the Muslims.

Note: If the Muslim leader enters into an agreement with the enemy to pay a certain land tax on their land, and the people later embrace Islam, the tax is automatically cancelled, as opposed to a land which is forcibly conquered. For, if the inhabitants of such a land later embrace Islam, the tax on the land continues.

What is the meaning of Jizyah?

Jizyah is a monetary tax paid by the non-Muslims who live under an Islamic state at the end of each year. The amount of such a tax for a land conquered forcibly is four gold dinars or forty silver dirhams.

This tax is taken from adult males only. The women, children, poor people and those who are incapable to earn, such as sick and old people, are exempted. As for those who peacefully reached an agreement with the Muslims, they only pay whatever they agreed with the Muslims, and if they later accept Islam, the tax is cancelled.

The ruling concerning the appropriation of Jizyah is that it should be spent in the interest of the Muslims. The basic ruling concerning taking of Jizyah is Allah's statement:

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾

Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) (Muhammad)

and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews

and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.” (At – Tawbah 9:29)

What is the meaning of Nafil?

An-Nafil is a kind of reward that the leader gives to those he sends on a special military assignment in addition to their share of the booty after deducting the mandatory fifth. This Nafil should not exceed a quarter of the remainder, if the mission is at the beginning of entering the enemy territories and should not exceed a third, if the mission is after returning. This is due to the Hadith narrated by Habib bin Maslamah - may Allah be pleased with him - who said, “I was present with the Messenger of Allah (Peace and Blessings of Allah be upon him) when he gave a quarter of the spoils on the outward journey and a third on the return journey.” (Recorded by Abu Dawud and Al-Hakim)

War Captives

What are the rulings concerning war captives?

There is a difference among the scholars on what should be done about war captives: should they be killed, allowed to ransom themselves, freed or put in bondage?

The cause of their disagreement is the general verses mentioned in this regard. Among these verses is Allah's statement:

﴿فَضْرَبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْنَمْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً﴾

Smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam).” (Muhammad 47:4)

The above verse gives the Muslim leader two options: to show nobility to them by freeing them without a ransom or to free them with a ransom.

In another verse, Allah (SWT) (SWT) says:

﴿فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ﴾

Then kill the Mushrikun (the polytheists) wherever you find them.” (At Tawbah 9:5)

This second verse clearly mentions that the enemies should be killed without being taken as captives or setting them free with or without ransom.

However, the majority of the scholars are of the view that the Muslim leader has a choice of killing them or freeing them with a ransom, being noble with them by setting them free without ransom or putting them in bondage, according to what he sees as in the best interest of the Muslims. It is quite authentic that the Messenger of Allah (Peace and Blessings of Allah be upon him) killed some captives, set some free with ransom, and showed nobility to some by freeing them without any ransom.

Horse Race and Archery

The evidence for horse racing is what Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Wagers are allowed only for racing camels or horses or shooting arrows.” (Recorded by Ahmad, Abu Dawud and others)

As for archery, the proof is the Hadith, recorded by Muslim on the authority of `Uqbah bin `Amir - may Allah be pleased with him - who narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, while he was on the pulpit and after reciting Allah's statement,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ﴾

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery).” (Al Anfal 8:60)

“Beware, strength consists in archery. Beware, the power is archery. Beware, the power is archery. Beware, the power is archery.”

What is the goal of recommending this sport?

The goal for recommending these sports, which were known in the earlier days of Islam as horsemanship, is to use them as a tool for actualizing and defending the truth. The goal was not to amass wealth or to gain fame in the land, as is the case with many participators these days. The goal recommending all kinds of sports is to gain strength and ability to take part in Jihad in the way of Allah. Therefore, sports in Islam should be understood in this context. Therefore, if a person understands sports to mean something else, such a person has taken sports away from their noble and righteous goals to ignoble purposes such as unwholesome fun and gambling, which are forbidden in Islam.

What are the basic proofs for recommending sports?

The basic proof for recommending sports in the Book of Allah is His statement,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

And make ready against them all you can of power.” (Al Anfal 8:60)

From the Sunnah, it is the statement of Allah's Messenger “A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone.” (Recorded by Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

In Islam, strength includes swords, proofs and authority.

What are the things in which betting is permitted?

It is permissible to bet and to accept betting on horse race, camel race and archery; according to the consensus of the scholars. This is due to the statement of Allah's Messenger "Wagers are allowed only for racing camels or horses or shooting arrows." (Recorded by Ahmad, Abu Dawud and others)

Here, wagers are bets that are laid on horse race or archery, and are awarded to the winner.

As for other sports such as wrestling, swimming, sprinting, weight lifting, car-racing, though they are permissible, wagers are not allowed for them.

Yes, it is true that the Messenger of Allah (Peace and Blessings of Allah be upon him) won against Rukanah bin Zayd, who betted with his sheep. The Messenger of Allah (Peace and Blessings of Allah be upon him) defeated him and did not collect the sheep from him. Therefore, this incidence could not be used as a proof of permissibility of laying a bet on wrestling.

Equally, Abu Bakr's betting with the Quraysh on the Romans' defeating the Persians, as a proof of permissibility, for such betting took place in the earliest days of Islam before most of the legislations were revealed. Allah knows best. What is the logical reason for restricting betting to the above-mentioned sports?

Perhaps the reason for such restriction is that these three sports have direct impact with Jihad. As for other sports, they have no direct impact on it. This is because Jihad mostly depends on riding of horses and camels and shooting arrows and spears. If the same ruling is applied to the contemporary war materials such as tanks and fighter jets by way of analogical deduction, the application is perfectly in place. As a result, placing bets on them could also be regarded as permissible because of the direct impact these tools have in Jihad in the contemporary age.

Another possible logical reason is that, if the Sharee`ah had allowed betting on other kinds of sports apart from the ones mentioned in the Hadith, some people would take sports as professions in which they derive their livelihood. Then, the purpose for which sports are allowed, which is to gain enough strength in order to participate in Jihad and as such actualize truth and defeat falsehood, would be forgotten.

How are the wagers laid for horse or camel race and for archery?

It is preferable that such wagers are sponsored by the Muslim government, a charity organization or individual patrons. This is to ensure that all ambiguities are avoided and that competitions are solely dedicated for the purpose of encouraging preparation for Jihad. However, there is nothing wrong in one of the contestants laying down a bet by telling his opponent, "If you outstrip me, then I would give such and such."

The majority of the scholars are of the view that it is also permissible for both contestants to make betting, if a third person is involved but with the condition that he does not put anything down. This is the opinion of Sa'eed bin Al-Musayyab and others. Malik, however, rejected this view.

What are the things to be considered in betting and how is it done?

As for horse or camel racing, the following should be taken into consideration:

1. Specifying the horse, the camel, the tank or the fighter jet to be used for racing.
2. The animals should be of the same kind. For example, there should not be a race between a camel and a horse.

3. Specifying the distance which should not be too short or too long.
4. Specifying the wager to be laid.

The horses should be lined up on the same row, ensuring that their hoofs are on the same level. The referee would then ask the contestants to get ready. He then makes Takbeer three times with the contestants taking off after the last Takbeer. Two referees should be at the finishing end of the race, each of them standing on each of the two edges of the line in order to decide which of the contestants arrives first.

However, no participant is allowed to keep another horse beside his racing horse in order to encourage the latter to run faster or to employ someone to shout his racing horse into hastening. This is due to the injunction of the Messenger of Allah (Peace and Blessings of Allah be upon him) "There must be no shouting or leading another horse at one's side (when racing for a wager)." (Recorded by Abu Dawud on the authority of Imran bin Husayn - may Allah be pleased with him)

What is the manner of contesting in archery?

Archery is to participate in the contest of shooting arrows, spears or guns. This sport is better than horse or camel racing. This is due to the statement of Allah's Messenger, "Allah, Most High, will cause three persons to enter Paradise for one arrow: the maker when he has a good motive in making it, the one who shoots it, and the one who hands it; so shoot and ride, but your shooting is dearer to me than your riding." (Recorded by Abu Dawud on the authority of `Uqbah bin `mir - may Allah be pleased with him)

This is because; the impact of shooting in Jihad is stronger than that of riding a horse or camel, as it is known.

What are the conditions of archery contest?

1. It should be among those who know how to shoot.
2. The targets hit must be counted.
3. Specifying the type of archery contest.
4. The target must be identified and it must be within a reasonable range, in terms of nearness or farness. There must also be an agreement among the contestants concerning who would take the first shooting. If they disagree, then a ballot is resorted to. The contest should be free of any injustice.

Is it permissible to revoke terms of horse racing or archery contest?

Terms of horse racing or archery contest are only permissible and not binding. Each of the participants is free to revoke whenever he wants. If a person says, 'anyone who can outstrip me will have such and such', and then retracts that, the statement is regarded as mere promise which he must not be forced to fulfill. It is only piety and nobility that make a person implement what he promised to do.

However, it is unlawful for a person to say, 'if I beat anyone of you in a race, he must give me such and such'. This is because, such a statement has stripped the competition of being a recommended one into a competition whose means is to usurp other people's money without legal justification.

What are the things in which racing or contest is not allowed?

It is not permissible to participate in a chess contest or other similar pastimes. Playing football or table tennis is permissible if the intention is to keep the body fit for Jihad and acts of worship. Thighs must not be exposed and prayers must not be delayed past their prescribed times. Also, such sports should be devoid of foul languages and false talks such as uttering insults. Is it permissible to donate money in order to encourage learning of knowledge or memorization of the Qur'an?

It is permissible for a Muslim patron to say, 'whoever can memorize such and such parts of the Qur'an or such and such number of Hadiths shall have such and such', if the intention is to encourage such memorization of the Qur'an, the Prophet's Hadiths and matters of knowledge that the Ummah direly needs.

Crimes and Rulings Pertaining to Them

Crime against a Person

What is considered a crime against a person?

Committing crime against a person involves transgressing against him by killing him, causing damage to parts of his body or injuring him.

What is its ruling?

It is forbidden to kill an innocent soul or to cause damage to limbs, or to cause any other bodily harm to another person. There is no sin, after disbelief in Allah, greater than killing a Muslim. Allah (SWT) says,

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ
خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ
عَذَابًا عَظِيمًا﴾

And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.” (An Nisa 4:93)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The cases which will be decided first (on the Day of Resurrection) will be the cases of blood-shedding.” (Recorded by Al-Bukhari and Muslim on the authority of `Abdullah bin Mas`ud - may Allah be pleased with him)

What are the types of crimes committed against a soul?

They are of three types:

1. Premeditated crime: This is when a person intentionally kills a Muslim or causes him harm by hitting him with an iron rod, a stick or a rock, or by pushing him down from a high place, or drowning him, setting him ablaze, suffocating him, or poisoning him; or when he intentionally causes damage to his limbs or inflicts a bodily injury on him.

The ruling concerning this type of crime is that Qisas (law of requital) must be implemented on the criminal. This is due to Allah's injunction:

﴿وَكُنْبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ
وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ
قِصَاصًا﴾

And We ordained therein for them: “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.” (Al Maidah 5:45)

Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “He whose relative is murdered has the option either to accept a compensation for it or to retaliate.”

2. Unpremeditated crime or manslaughter: That is when a person mistakenly killed or caused harm to another without intending to do so, like hitting him with a stick that could not have normally caused death or beating him with his hand or giving him a head butting or pushing him into a little water that could not have normally caused drowning or shouting at him or threatening him with death and he died as a result of such threat.

The ruling concerning this kind of crime is that the accused must pay diyah (compensation) to the relatives of the victim. This is due to Allah's injunction,

﴿وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا﴾

And whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. Diya) be given to the deceased's family, unless they remit it.”
(An Nisa 4:92)

3. Mistake: This is when a Muslim carries out what is absolutely lawful such as shooting or hunting or slicing the meat of an animal and suddenly the tool being used mistakenly flies off his hand and causes injury or death to another person.

The ruling concerning this type is the same as that of the second type. The exception is that the compensation should be less and he is not considered a criminal as opposed to the case of the accused of manslaughter who is regarded as sinful and upon whom heavy compensation must be imposed.

Rulings Concerning Crimes

What are the conditions that make Qisas mandatory?

It is not compulsory to apply Qisas in a case involving killing, causing damage to limbs or causing bodily injury except with the following conditions:

1. The killed person must be someone whose blood is inviolable. If he is a married person who has committed adultery or an apostate or a disbeliever, then Qisas should not be applied, for the blood of none of these is inviolable due to their crimes.
2. The killer must be legally obligated by being an adult and sane. If the killer is insane or a minor, there should not be any Qisas, because he is not legally obligated. This is due to the statement of Allah's Messenger “The pen is raised from (the book of deeds) of three: the sleeper until he awakes, the child until he becomes a young man, and the insane until he regains his sanity.” (Recorded by At-Tirmidhi)
3. The victim should be at the same level with the killer as far as religion, freedom and bondage are concerned. For, no Muslim should be killed for killing a disbeliever and no free person should be killed for killing a bondman. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “No Muslim should be killed in requital for killing a disbeliever.” (Recorded by Ahmad and Ibn Majah)

As for a bondman, he is like a valued commodity; so he should rather be valued and his master is compensated accordingly.

4. The killer should not be the father, mother, grandfather or grandmother of the victim. This is due to the Hadith recorded by Ahmad, At-Tirmidhi and others on the authority of Abdullah bin `Abbas

- may Allah be pleased with him and his father - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “No parent should be killed for killing his (or her) child.”

What are the conditions for carrying out the Qisas?

The person who is entitled to Qisas cannot fully receive his entitlement to Qisas without these three conditions:

1. The person entitled to this right must be a legally obligated Muslim. If he is a minor or an insane person, the accused is detained until the minor attains the age of maturity and the insane is cured. Then each of them can decide to have the Qisas, take compensation or forgive the accused. Some of the Companions - may Allah be pleased with them - are reported to have subscribed to this opinion.
2. The relatives of the victim must be unanimous on getting the Qisas implemented. If some of them forgave the accused, then Qisas cannot be implemented. As for those who did not forgive, then they could be paid compensation.
3. It should be ensured that while the Qisas is being implemented, the injury being inflicted in retaliation is in exact proportion to that inflicted by the accused. It should also be ensured that no one other than the killer is killed. If the killer is a pregnant woman, implementation of the Qisas on her should be delayed until after she delivers her baby.
4. Implementation of the Qisas should be in the presence of the ruler or his deputy to ensure that no injustice or transgression is done.
5. It should be carried out with a sharp object.

Can a Muslim who has a right to Qisas be asked to accept compensation or forgive the accused?

Yes, he can be asked to choose to between accepting compensation and forgiving the accused. This is as mentioned,

﴿فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ﴾

But if the killer is forgiven by the brother (or the relatives, etc.) 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.” (Al Baqarah 2:178) Allah (SWT) also said,

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

But whoever forgives and makes reconciliation, his reward is with Allah.” (Al-Shura) 42:40)

The Prophet said, “And if somebody is killed, then his closest relative has the right to choose one of the two: the blood money (Diyah) or retaliation by having the killer killed.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

What is the ruling concerning the person who chooses Diyyah?

If a victim or his relative (in case of murder) chooses to have compensation, then he has no right to demand for implementation of Qisas. If he demands for Qisas after that, he should not be allowed to

have it implemented. If he proceeds on retaliation by killing the accused, he also should be killed in retaliation. But if the first choice he makes is retaliation, he can change his mind and accept compensation.

What is the ruling if the killer died before Qisas could be implemented on him?

If the killer died, the only option left for the relatives of the killed is to get compensation (or forgo it) because; it is not possible to implement the Qisas on him. And it is not permissible in any circumstances to implement the Qisas on other than the killer. Allah (SWT) says,

﴿وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي
الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا﴾

And whoever is killed wrongfully (Mazluman - intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand Qisas - Law of Equality in punishment - or to forgive, or to take Diyah (blood money)] But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islamic law).” (Al isra 17:33)

What is the ruling, concerning making atonement for killing a soul?

It is compulsory to make atonement for manslaughter or any killing that happened by mistake whether the killed is a fetus, an old person, a free person or a bondman. The atonement is to set a Muslim slave free; if that is not found, then one must observe fasting for two consecutive months. This is due to Allah's statement,

﴿وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةًۭ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ
شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللّٰهِ وَكَانَ اللّٰهُ عَلِيمًا
حَكِيمًا﴾

And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.” (An Nisa 4:92)

Crimes Committed on Limbs

What is the crime committed on limbs?

This is when a person transgresses against another, leading to the latter's eyes being gorged out or his leg being broken or his hand getting cut off.

What is the ruling concerning this kind of crime?

If the perpetrator intentionally committed this crime, and he is not a parent of the victim, and the victim is on the same level with the perpetrator in terms of Islam and freedom, then Qisas is implemented on the latter in the same manner. That is due to Allah's statement,

﴿وَالْجُرُوحَ قِصَاصٌ﴾

“And wounds equal for equal”. (Al Maidah 5:45)

The perpetrator can only escape the retaliation if the victim agrees to have compensation or forgoes it.

What are the conditions for applying Qisas concerning inflicted injuries?

The conditions are:

1. There must be assurance that the retaliation does not lead to inflicting more harm; if there is no such assurance, then retaliation should not be implemented.
2. There must be assurance that the retaliation is possible; if it is not possible, then compensation is resorted to.
3. The part of the body to be cut off in retaliation should be the equivalent of the part cut off in the crime; therefore, no right hand should be cut off in retaliation for a left hand or a hand for a leg or an extra finger for a primary finger.
4. The two parts must be equal in terms of healthiness and soundness; therefore, a paralyzed hand should not be cut off for a healthy one or blind eye should not be gorged out for a healthy one.
5. If the injury is in the head or face, there should not be any Qisas in this case, unless if it ensured that it will not reach the bone. Any injury that could not be avenged without causing greater harm should only be compensated for.

Must a group of people be killed in retaliation for killing just one person?

Yes, if a murder is jointly committed by a group of people, they must all be killed in retaliation. The same rule applies if they jointly inflict bodily harm on one person. Malik recorded in Al-Muwatta on the authority of Sa'eed bin al-Musayyab that `Umar bin al-Khattab - may Allah be pleased with him - killed five or seven people for one man whom they had killed secretly by trickery. `Umar then said, “Had all the people of Sana joined forces against him, I would have killed them all.”

If the inflicted injury spread from the injured part to other parts of the body, would the inflictor be responsible as well?

Yes, the inflictor will be responsible. If a person committed a crime against another by, for instance, cutting off his finger and the injury did not get healed until the entire hand got paralysed or the victim dies as a result of that injury, the Qisas or the Diyah is applicable as the case may be.

But if a person inflicted an injury on another by cutting off his hand and the hand of the perpetrator was cut off in retaliation, and he then died as a result of that injury, he is entitled to nothing unless if the retaliation was carried out in an unjust manner such as cutting the hand off with a languid or poisonous tool. Then he must be paid compensation for the spread of the injury.

Can an injury inflicted on a part of the body be avenged before it gets healed?

It cannot be avenged before it gets healed. This is because, it is not guaranteed that the injury can spread to other parts of the body and cause damage in them. Therefore, if a victim insisted on avenging the injury inflicted on him before it got healed, and the injury later spread to other parts of his body and caused damages on them, he has no right to demand for any compensation.

Diyah

What is Diyah?

Diyah is the money paid to a person against whom a crime is committed on his body or soul.

What is its ruling?

It is lawful due to the following statement of Allah,

﴿وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا﴾

*And a compensation (blood money, i.e. Diya) be given to the deceased's family, unless they remit it.”
(An – Nisa 4:92)*

And the statement of the Prophet, “And if somebody is killed, then his closest relative has the right to choose one of the two: the blood money (Diyah) or retaliation by having the killer killed.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him).

Payment of Diyah is binding upon whom?

It is binding upon a person who directly or indirectly killed another. If the murder was premeditated, the Diyah should be paid from his own money; but if it is manslaughter or killing by mistake, the Diyah should be paid by his closest male relatives. This is according to the decision made by the Prophet in this case. Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - who narrated, “Two women from Hudhail fought with each other and one of them hit the other with a stone that killed her and what was in her womb. The relatives of the killer and the relatives of the victim submitted their case to the Prophet who judged that the Diyah for the fetus was a male or female slave, and the Diyah for the killed woman was to be paid by the `Asaba (near relatives) of the killer.”

The closest male relatives are fathers, brothers and their sons, and paternal uncles and their sons. Each of them should contribute according to his means for a period of three years until the required fund is raised.

If they are able to raise the fund immediately then there is nothing wrong in that.

Who is exempted from paying Diyah?

If a father disciplined his son and the son died in the process, the father is not liable to pay any indemnity. The same rule applies to the ruler who disciplined one of his subjects, and a teacher who disciplined one of his pupils and the latter died in the process, as long as the pupil was not excessively beaten.

What is the Diyah paid in compensation for a crime committed against a soul?

If the killed person is a free Muslim, his Diyah is a hundred camels or one thousand mithqal of gold or twelve thousand silver dirhams or two hundred cows or one thousand goats. If the case is manslaughter, the Diyah is made heavy, which means a hundred camels, forty of which should be pregnant. If the killing is by mistake, there should not be heavy Diyah. This is due to the injunction of the Messenger of Allah (Peace and Blessings of Allah be upon him) “Indeed, if a person is mistakenly killed such as the one beaten with a stick or a whip and he dies as a result, the killer is liable to pay a heavy Diyah:

one hundred camels forty of which should be pregnant.” (Recorded by Ibn Majah on the authority of `Abdullah bin `Amr - may Allah be pleased with them.)

If the case is premeditated murder, the decision lies with relatives of the victim. They can ask for more than the above-mentioned Diah because they have the prerogative of demanding for Qisas. They also have the right to forgo the entire Diah or a part thereof.

The proof for the stipulated Diah is the report recorded by Abu Dawud on the authority of `Umar bin AlKhattab - may Allah be pleased with him - that he, “fixed the value for those who possessed gold at one thousand dinars, for those who possessed silver at twelve thousand (dirhams), for those who possessed cattle at two hundred cows, for those who possessed sheep at two thousand sheep, and for those who possessed suits of clothing at two hundred suits.”

Therefore, whichever of these types of Diah that the accused presents, the relatives of the victim must accept it.

If the victim is a free Muslim woman, her Diah is half of that of a free Muslim man. This is due to what Malik reported from Yahya bin Sa`eed from Ibn Al-Musayyab who said, “The blood-money for a woman is the same as for a man up to one third of the blood-money. Her finger is like his finger, her tooth is like his tooth, her injury, which lays bare the bone is like his, and her head wound which splinters the bone is like his.”

If the victim is a non-Muslim who lives under the protection of the Islamic state, his Diah is half of that of a Muslim; and the Diah of his female counterpart is half of his. This is due to the Prophet's saying, “The blood money of a disbeliever is half of that of a believer.” (Recorded by At-Tirmidhi)

If the victim was a bondman, the blood money payable to his master is exactly his value, however high it may be. This is because, he is a valued property.

If the victim was a foetus, whether male or female, the blood money payable is a male or female slave, if it was not a child of a slave and was stillborn. The proof for this is the Hadith recorded by Malik and others on the authority of Abu Hurayrah - may Allah be pleased with him -that a woman from the Hudhayl tribe threw a stone at a woman from the same tribe, and she had a miscarriage. The Messenger of Allah (Peace and Blessings of Allah be upon him) gave a judgement that a slave or slave-girl of fair complexion and excellence should be given to her as compensation.”

But if the foetus is delivered alive and dies thereafter, the ruling is that the perpetrator should be killed in retaliation or made to pay the complete Diah.

Note: Some scholars estimated the value of a fair-complexioned and excellent male or female slave to a tenth of the Diah of the foetus' mother. Imam Malik estimated it to be fifty Dinars or six hundred Dirhams.

What is the Diah due on limbs?

A complete Diah is due in the following cases:

1. Loss of sanity.
2. Loss of hearing with the loss of the two ears.
3. Loss of sight as the result of complete damage to the two eyes.
4. Loss of voice as a result of cutting off the tongue or lips.

5. Loss of smell as a result of cutting off the nose.
6. Loss of ability to perform sexual intercourse as a result of cutting off the penis or crushing the testes.
7. Loss of ability to stand up or sit down as a result of breaking the back.

The proof for this is `Amr bin Hazm's script which that the Messenger of Allah (Peace and Blessings of Allah be upon him) was reported to have ordered written that the compensation for a completely cut off nose is a full Diah ; and that a complete Diah is also due on cutting off of the tongue and lips, crushing of testes, cutting off of penis, breaking of backbone and gorging out of eyes.

Another proof for this is `Umar's judgment in the case of a man who was beaten by another leading to the latter's loss of hearing, vision, sexual potency and senses. `Umar - may Allah be pleased with him - ruled that the perpetrator pay a complete Diah for each of these injuries.

A female's Diah concerning damages of parts of the body is half of that of the male.

When must half of Diah be paid?

1. If one of the eyes is gorged out.
2. If one of the ears is cut off.
3. If one of the hands is cut off.
4. If one of the legs is cut off.
5. If one of the lips is cut off.
6. If one of the buttocks is broken.
7. If one of the eyebrows is removed.
8. If one of the woman's breasts is cut off.

What is the compensation for cutting off a person's fingers?

Ten camels should be paid in compensation for cutting off a single finger. This is due to the Prophet's injunction, "The compensation for cutting off fingers and toes is ten camels for each finger or toe." (Recorded by At-Tirmidhi on the authority of Ibn `Abbas - may Allah be pleased with him and his father)

As for breaking another person's teeth, the compensation that the perpetrator must pay for each tooth is five camels.

Head Wound

This is a wound that a person inflicts on another person's head. The following are the five types of head wounds whose compensation is explicitly mentioned in textual proofs:

1. A head wound in which the bone is exposed. The compensation for this is five camels.
2. A head wound in which there is fracture in the skull. The compensation for this is ten camels.

3. A head wound that caused dislocation of bones. The compensation is five camels.
4. A head wound that reached the skin of the brain. The compensation is a third of the Diah.
5. A head wound that penetrated the skin of the brain. The compensation is also a third of the Diah.

There are other wounds for which no specific compensation is mentioned in textual proofs. They are:

1. A minor scratch that did not result in any bleeding.
2. A scratch that caused bleeding.
3. An injury that left a cut on the flesh.
4. An injury that left a deep cut in the flesh.
5. An injury that caused a deep cut in the flesh that it almost reached the bone.

The ruling concerning these five injuries, according to the scholars, is that the victim is hypothetically assumed to be a bondman. He is then quantified as sound without any impact of injury; and evaluated again as a slave whose injury has been healed but left some blemishes on him. The difference between the two values is then regarded as the compensation.

The easier method, especially in our contemporary time, is to regard the exposure of the bone as the criterion.

Injury Caused on other Parts of the Body beside the Head and Face

What is the ruling, concerning this kind of injury?

If a person inflicts an injury on another that reached the latter's bowel, the compensation due is a third of the Diah.

If a rib is broken and then set, a camel should be paid to the victim as compensation.

How is a crime established?

If it is below murder, it is established through either of two things: confession of the perpetrator or testimony of two witnesses.

If the crime is murder, it is established through confession of the perpetrator or testimony of two witnesses, or swearing if there is a circumstantial evidence such as open enmity between the victim and the suspect.

Swearing takes places when someone is killed and the relatives of the victim accuse the one person or a group of people of killing him because of a clear enmity that was between the victim and the accused, and that it was strongly suspected that he was killed as a result of that enmity.

If there was no enmity between the victim and the accused and the murder was witnessed by one witness, since any claim concerning the blood cannot be established without the testimony of two witnesses, the testimony of one witness would then be regarded as circumstantial evidence. The male heirs of the victim would then be asked to give fifty oaths to be distributed among them, according to their share of the inheritance, that it was the accused who killed the victim. If they gave this oath, then they deserve to kill the accused in revenge for their killed relative or take blood money from him. If any of the heirs refuses to swear, then they have no right to either retaliation or compensation. Then, the accused is asked to swear that he did not kill their relative, and he is discharged and acquitted after that. The evidence for this is the Hadith recorded by Al-Bukhari, Muslim and Abu Dawud on the authority of `Abdullah bin `AbdurRahman bin Sahl who narrated, Sahl bin Abi Hathmah and some great men of his tribe said, `Abdullah bin `Sahl and Muhaiyisah went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisah was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyisah went to the Jews and said, "By Allah, you have killed my companion." The Jews said, "By Allah, we have not killed him." Muhaiyisah then came back to his people and told them the story. He, his elder brother Huwaiyisah and `Abdur-Rahman bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded to speak, but the Prophet said to Muhaiyisah, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Huwaiyisah spoke first and then Muhaiyisah. Allah's Messenger said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that Allah's Messenger wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allah's Messenger said to Huwaiyisah, Muhaiyisah and `Abdur-Rahman, "Can you take an oath by which you will be entitled to take the blood money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allah's Messenger gave them one-hundred she-camels as blood money from himself. Sahl added, "When those she-camels were made to enter the house, one of them kicked me with its leg."

Hudud (Prescribed Punishments) And Its Rulings

Prescribed Punishment (Hadd) for Consuming Alcohol

What is the meaning of Hadd?

Hadd (pl. Hudud) means the limits set by Allah. Legally, it is the punishment that Allah has prescribed for certain sins.

What is the meaning of alcohol?

According to Islamic definition, alcohol is any substance that intoxicates, whatever it may be. The proof for this is the Prophet's saying, "Every intoxicant is alcohol and every alcohol is forbidden." (Recorded by Muslim on the authority of `Abdullah bin `Umar - may Allah be pleased with him and his father)

What is the ruling, concerning drinking of alcohol?

It is forbidden to drink alcohol regardless of it being a little or a lot. This is due to Allah's injunction,

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ
 عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ
 أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ
 ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab, and AlAzlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid

(strictly all) that (abomination) in order that you may be successful. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?" (Al MAidah 5:909)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed." (Recorded by Abu Dawud and Ibn Majah on the authority of `Abdullah bin `Umar - may Allah be pleased with him and his father)

Al-Bukhari also recorded on the authority of `Umar bin Al-Khattab - may Allah be pleased with him - who narrated, "During the lifetime of the Prophet there was a man called `Abdullah whose nickname was Donkey, and he used to make Allah's Messenger laugh. The Prophet lashed him because of drinking alcohol." What is the logic reason for prohibiting intoxicants?

All intoxicants were prohibited in order to preserve the religion, mind, body and wealth of the Muslim.

What is the punishment for consuming alcoholic drinks?

If it is established that a person has consumed alcoholic substance through his own confession or testimony of two witnesses, he should be flogged eighty lashes on his back, if he is a free man; and forty lashes if he is a bondman. This difference is due to Allah's injunction concerning the punishment of a bondwoman who committed fornication or adultery:

﴿فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ﴾

Their punishment is half that for free (unmarried) women." (An Nisa 4:25)

Based on this verse, it is analogically deducted that a bondman who consumed alcohol is given half of the punishment that a free person is given.

What are the conditions that make implementation of the Hadd mandatory?

The alcohol consumer on whom the punishment should be implemented should be a sane, adult Muslim who voluntarily consumed the intoxicant, knowing that it is forbidden. He must also be of sound health and not sick. However, being sick does not make him totally exempted from punishment. His punishment is only delayed until he gets well, after which the punishment is implemented.

If a person has been repeatedly punished for drinking alcohol and yet continues to consume it, what is the ruling?

If a Muslim repeatedly consumed alcohol and the punishment was implemented on him once, one punishment is enough. If he drinks it again, he is given the punishment each time he is found guilty, even if that happens many times.

How is the punishment implemented on a person found guilty of drinking alcohol?

He is made to sit on the ground. He is then flogged with a moderate whip eighty lashes. If it is a woman, she should be made to put on garment opaque enough to cover her and thin enough to make her feel the pain of flogging.

Notice:

Punishment for consuming alcoholic drinks should not be implemented in an extremely hot or chillingly cold weather. It should be delayed until the climate is moderate. It should also not be implemented while the accused is sick or still drunk.

Legal Punishment for Slander (Qadhf)

What is the meaning of Qadhf?

It is to wrongly accuse a person of committing adultery, fornication or sodomy.

What is its ruling?

It is one of the major sins that Allah (SWT) has declared its perpetrator as untrustworthy and decreed a specified legal punishment for him. He says,

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ
ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ
﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the Fasiqun (liars, rebellious, disobedient to Allah).

Except those who repent thereafter and do righteous deeds, (for such) verily, Allah (SWT) is Oft-Forgiving, Most Merciful.” (An Nur 24:4-5)

What is the prescribed punishment for slander?

The prescribed punishment for slander is eighty lashes, and the proof is the above mentioned verse. Practically, the Messenger of Allah (Peace and Blessings of Allah be upon him) implemented this punishment on some individuals who committed slander during his time.

What is the logical reason behind prescribing a punishment for slander?

The logical reason behind that is to protect and preserve the honor of the Muslim. It is also meant to preserve the purity of society from spreading of obscenities.

What are the conditions for implementing a slander punishment?

The following conditions have to be met:

1. The slanderer should be a sane, adult Muslim.
2. The slandered should be a Muslim known for his chastity among the people.
3. The slandered must request the implementation of the punishment on the slanderer; for that is his right which he is free to request for or relinquish.
4. It should be after the slanderer failed to produce four witnesses who would testify to the correctness of the accusation.

If any of these four conditions is absent, the punishment must not be implemented.

The Prescribed Punishment for Adultery

What is adultery?

Adultery is a forbidden sexual intercourse whether it is normal or anal.

What is its ruling?

Adultery is one of the major sins after the disbelief and ascribing partners to Allah in worship. It is one of the most heinous sins. Allah declared it forbidden with the following statement:

﴿وَلَا تَقْرَبُوا الزَّيْنَةَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾

And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allah forgives him).” (Al Isra 17:32)

A punishment is prescribed for the perpetrator of this sin, and this is Allah's command:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾

The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes.” (An Nur 24:2)

He also says, in a revelation of the Qur'an, whose letters have been abrogated but whose implication is still binding: “ If a married man or woman commits adultery, stone each of them as a punishment from Allah.”

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

What is the logical reason for prohibiting illegal sexual intercourse?

Some of the logical reasons for prohibiting it are as follows: to preserve the purity of the Muslim society, to guard the honor of the Muslims and to preserve the cleanliness of their minds, and to protect the nobleness of their lineages.

What is the prescribed punishment for committing illegal sexual intercourse?

It depends on the situation of the perpetrator. If he or she is not married through a legal Islamic marriage in which seclusion and consummation took place (and has never married before), he is given a hundred lashes and sent on exiled for a year. As for a woman who is guilty of illegal sexual intercourse, she should only be exiled if it is ensured that being exiled would lead her or others away from immoral acts. This is due to Allah's command:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾

The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes.” (An Nur 24:2)

From the Sunnah, the proof is the Hadith recorded by Al-Bukhari on the authority of Abu Hurayrah and Zaid bin Khalid Al-Juhani - may Allah be pleased with them - that a bedouin came and said, “O Allah's Messenger! Judge between us, according to Allah's Laws.” His opponent got up and said, “He is right. Judge between us, according to Allah's Laws.” The Bedouin said, “My son was a labourer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said, “Your son has to be lashed one-hundred lashes and has to be exiled for one year.” The Prophet said, “No doubt, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile.” He then addressed somebody, “O Unais! Go to the wife of this (man) and stone her to death” So, Unais went and stoned her to death.”

If the perpetrator is a bondman, he is given fifty lashes but is not exiled to avoid infringing on the right of his master.

If the perpetrator is married or has been married before, he is stoned to death. This is due to Allah's injunction, which is abrogated in letters but still valid in application, that if a married man or woman committed illegal sexual intercourse they should be stoned to death.

Practically, the Messenger of Allah (Peace and Blessings of Allah be upon him) ordered that the Ghamidite lady and Ma'iz be stoned to death. He also ordered the two Jews who committed illegal sexual intercourse to be stoned to death.

What are the conditions for carrying out the punishment?

Following conditions must be fulfilled before punishment for illegal sexual intercourse could be carried out:

1. If a man who commits illegal sexual intercourse is a Muslim, rational, mature, willingly and without coerced, according to the saying of the Prophet: The pen has been lifted from three; for the sleeping person until he awakens, for the boy until he becomes a young man and for the mentally insane until he regains sanity. '

And the Prophet said: The mistakes, forgetfulness and what they are forced to do from my nation have forgiven (lifted).

2. The crime must be clearly established by the perpetrator himself confessing while he is in his right sense and under no coercion that he committed the act or by testimony of four witnesses who would testify that they saw the perpetrator inserting his private parts into that of the female as like a collyrium stick when enclosed in its case and a rope in a well. This is due to Allah's injunction:

﴿وَالَّذِي يَأْتِيكَ الْفَحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ
أَرْبَعَةً مِّنْكُمْ﴾

And those of your women, who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them. (An Nisa 4:15)

Or through pregnancy. If the woman was asked about it and she was unable to produce any evidence that could prevent her from being punished, such as being raped or cohabited with under an ambiguous situation, or being ignorant of the unlawfulness of such intercourse. The evidence for this is the Prophet's saying concerning the woman whose husband accused her of committing adultery with another man and she denied that. Later she gave birth to a child that strikingly resembled the man she was accused of having committed adultery with. The Messenger of Allah (Peace and Blessings of Allah be upon him) then said, "If I were to stone to death someone without witness, I would have stoned this lady." (Recorded by Al-Bukhari and Muslim on the authority of `Abdullah bin `Abbas - may Allah be pleased with him and his father)

3. The person guilty of illegal sexual intercourse should not recant on his confession. If he recanted before the punishment could be implemented on him by claiming that he had not committed any illegal sexual intercourse, the punishment should not be implemented on him. The evidence for this is the case of Ma'iz, when he was being stoned, he could not bear it and he fled. But the companions caught up with him and stoned him until he died. When the Prophet was informed of that he said, "Why did you not leave him alone." (Recorded by Abu Dawud)

What is the way for carrying out the prescribed punishment for committing illegal sexual intercourse?

What is the manner of implementing the punishment on those found guilty of perpetrating illegal sexual intercourse?

A pit is dug for him up to his chest. He is then put therein and stoned to death. All this should be done in the presence of the Imam or his representative and a group of Muslims whose number should not be less than four. This is due to Allah's injunction:

﴿وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

And let a party of the believers witness their punishment." (An Nur 24:2)

The same procedure applies to the woman. It is only that she is covered so that parts of her body would not be exposed.

As for lashing, it is done in the same manner that a person found guilty of slander or consuming alcohol is lashed.

What is the prescribed punishment for sodomy?

The punishment for sodomy is stoning to death. This is due to the Prophet's injunction, "If you find anyone doing as Lot's people did (i.e. sodomy), kill the one who does it, and the one to whom it is done." (Recorded by Abu Dawud on the authority of `Abdullah bin `Abbas - may Allah be pleased with him and his father)

The Companions - may Allah be pleased with them - have varied opinions on how people who were found guilty of committing sodomy should be killed. Some believed that they should be burnt to death while others believed that they should be stoned to death. Ibn `Abbas said, "A person found guilty of committing sodomy should be thrown down from the highest structure in the city and then stoned to death."

What is the ruling concerning a person found guilty of having sexual intercourse with an animal?

A person found guilty of committing such a crime should be given the harshest discretionary punishment, such as lashing and imprisonment for his perverted nature. Some reports mention that he should be killed and the animals should also be killed. But none of these reports are authentic enough to stand as a proof. Therefore, the matter is left for the authorities to mete out to the culprit the discretionary and corrective punishment they find fit.

What is the prescribed punishment for a male or female slave who committed illegal sexual intercourse?

If any of them committed illegal sexual intercourse, they are only flogged, if they are married or have married before. This is due to Allah's injunction:

﴿فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ﴾

"Their punishment is half that for free women." (An Nisa 4:25)

Since death cannot be divided into halves, their punishment remains fifty lashes.

Is it permissible for a master to carry out prescribed punishment on his male or female slave?

A master can carry out the prescribed punishment on his male or female slave as he can also request the authorities to do so. The proof for this is the Hadith that Al-Bukhari and Muslim reported on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "If a slave-girl of one of you commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a hair rope."

The Prescribed Punishment for Theft

What is theft?

It is to secretly take a property kept in a safe place like entering a shop or a house and taking from there a garment, gold or any other valuable.

What is the ruling on theft?

Theft is one of the major sins that Allah has forbidden.

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا
نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

And (as for) the male thief and the female, cut off (from the wrist joint) their (right) hand as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.” (Al Maidah 5:38)

The Messenger of Allah (Peace and Blessings of Allah be upon him) also cursed the perpetrator of this crime. He said, “Allah curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

He also explained that a thief is not in the complete state of faith while he is engaging in theft. He said, “When a thief steals, he is not a believer at the time when he is stealing.” (Recorded by Al-Bukhari and Muslim)

He made it clear that punishment for theft is one of the punishments that Allah prescribed. He said, “By Allah, if Fatimah, the daughter of Muhammad, committed theft, Muhammad would cut off her hand.” (Recorded by Al-Bukhari and Muslim)

How is a theft established?

Theft is established through one of the two ways: firstly, confession from the thief that he committed the crime. The confession should be freely made without anyone forcing him to do so or under any threat. The second way to establish a theft is through the testimony of two trustworthy witnesses. If an accused person confessed that he committed theft and then recanted later on, his hand should not be cut. He must only be made to pay compensation for the stolen property. For, it is desirable to encourage the denial of culpability in theft in order to save the hand of a Muslim from being cut. What are the conditions for cutting the hand of a person found guilty of theft?

The conditions are:

1. The person found guilty of perpetrating theft must be a sane, adult person. This is due to the Prophet's saying, “The Pen has been raised from three: the one who is sleeping, until he awakens; the insane person, until he returns to his senses; and the child, until he reaches puberty.” (Recorded by At-Tirmidhi and others on the authority of `Ali bin Abi Talib - may Allah be pleased with him)
2. The person found guilty of the theft should not be the parent, child, wife or husband to the owner of the stolen property. This is because all of the above mentioned have some right to the properties of each other.

3. The person found guilty of the theft should not have even the slightest - even if ambiguous - ownership in the purportedly stolen property in any way. An example is someone who is accused of stealing what he holds as a mortgage.

4. The stolen property should be a lawful item and not forbidden property, such as alcoholic drinks, intoxicants or musical instruments. The value of the stolen property must also not be less than a quarter of a dinar (gold coin). This is due to the Prophet's injunction, "The hand should be cut off for stealing something that is worth a quarter of a dinar or more." (Recorded by Al-Bukhari on the authority of `A'ishah - may Allah be pleased with her)

5. The stolen property should be kept in a secure place such as inside of a house or a shop, or within a fenced garden or inside a box.

6. It should not be snatched from the hand of its owner or forcefully taken possession of nor should it be acquired as booty. The Prophet said, "Hands of a booty collector, a property snatcher and a swindler should not be cut." (Recorded by Ahmad on the authority of Jabir bin Abdullah - may Allah be pleased with him and his father)

What must be done to a person found guilty of theft?

If a person is found guilty of committing theft, the following two things must be carried out concerning him:

1. He should be made accountable for the stolen property if it is still in his hand or if he is rich; if the property is damaged, he remains under obligation to compensate the owner.

2. His hand should be cut off, as a right due to Allah. If the cutting off the hand is not applicable due to a lack of some conditions, the owner of the property must be compensated whether the stolen property is little or great and regardless of whether the accused person is rich or poor.

How is the cutting off of the hand carried out?

The right hand of the thief is cut off from the wrist. It is recommended that the cut off hand should be hanged on the neck of the thief so that it could serve as a lesson to others.

What items, if stolen do not warrant cutting off of the hand?

It is unlawful to cut off the hand of a person accused of stealing a property that was not kept in a secure place nor stealing a property whose value is less than a quarter of a dinar, or for stealing fruits from a tree or some dates from date trees. He is only compelled to pay double the price if he took (what is more than what he immediately needed to eat) in his garment. He should also be punished with lashing.

As for what he needs to eat, there is nothing wrong in that. This is due to the Prophet's saying, "If a needy person takes some and does not take a supply away in his garment, he is not to be blamed, but he who carries any of it away is to be fined twice the value and punished, and he who steals any of it after it has been put in the place where dates are dried is to have his hand cut off if its value reaches the price of a shield." Regarding stray camels and sheep he mentioned the same as others have done. It is he said, was asked about finds and replied, "If it is in a frequented road and a large town, make the matter known for a year, and if its owner comes, give it to him, but if he does not, it belongs to you. If it is in a place which has been a waste from ancient time, or if it is a hidden treasure (belonging to the Islamic period), it is subject to the payment of the fifth." (Recorded by Abu Dawud on the authority of `Abdullah bin `Amr - may Allah be pleased with him and his father)

What is the ruling if the owner forgives the thief?

If the owner forgave the thief and does not sue him in court, then there is no basis for cutting off his hand. If he sued him in court and he was found guilty, then his hand should be cut off, and no intercession will be of any use to him after that. This is due to the Hadith recorded by Abu Dawud, At-Tirmidhi, Ibn Majah and An-Nasa'i on the authority of Safwan bin Abdullah, who narrated that he slept in the mosque and used his cloak as pillow. A thief came and took his cloak valued at thirty dirhams. The thief was seized and brought to the Prophet and he gave orders that his hand should be cut off. When the owner heard that he said, "Is his hand going to be cut off simply because of a cloak that is not worth more than thirty dirhams? I am selling it to him on credit!" The Messenger of Allah (Peace and Blessings of Allah be upon him) retorted, "Why did you do this before you brought him to me?" This indicates that after the judgment has been passed on person found guilty of stealing, the owner's decision to forgive the thief is of no use.

What is the ruling on intercession concerning prescribed punishments after the case has reached the authorities?

It is forbidden to engage in any intercession for the purpose of canceling or reducing prescribed punishments if the case has already been raised to the authorities. This is due to the Prophet's statement, "If anyone's intercession intervenes as an obstacle to one of the punishments prescribed by Allah, he has opposed Allah." (Recorded by Abu Dawud on authority of `Abdullah bin `Umar - may Allah be pleased with them)

In another Hadith recorded by Al-Bukhari and Muslim, `A'ishah - may Allah be pleased with her - narrated, "The Quraish people became very worried about the Makhzumiyah lady who had committed theft. They said, "Can no one speak (in favour of the lady) to Allah's Messenger and nobody dared to do that except Usamah who was the favourite of Allah's Apostle. When Usamah spoke to Allah's Messenger, about that matter, Allah's Messenger said, 'Do you intercede (with me) to violate one of the legal punishments of Allah?' Then he got up and addressed the people, saying, 'O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fatima, the daughter of Muhammad, committed theft, Muhammad would cut off her hand!'"

What is the ruling concerning a person who burglarises houses and kills their inhabitants?

The punishment for a person who burglarises houses, kills their inhabitants and steals their properties is the same as that of Muharibeen (those who commit acts of violence or terrorism against individuals or treason and aggression against the Muslim state).

Penalty of the Muharibeen (Highway robbers)

Who are the Muharibeen?

They are those among the Muslims who take up arms against the people, rob travellers on highways, kill them and seize their money because of the power they possess.

What is the ruling **concerning** them?

The rulings concerning them are as follows:

1. They should be admonished and requested to repent. If they repent, their repentance will be accepted; but if they refuse to repent, war should be waged on them. And fighting against them is regarded as Jihad in Allah's Cause. If anyone from among them is killed, his killing is in vain, for his blood has become violable and no compensation is paid to his relatives. If any Muslim is killed while fighting against them, such a Muslim is a martyr according to Allah's statement:

﴿فَقَاتِلُوا آلَ بَنِي نَدِيعٍ حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ﴾

Then fight you (all) against the one that which outrages till it complies with the Command of Allah.”
(Al Hujurat 49:9)

2. If any Muharibeen is caught before he repents, then any of the prescribed penalty should be implemented on him, which are being killed, crucified, having his hand and foot cut off from opposite sides or banished from the land. This is due to Allah's injunction:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

The recompense of those who wage war against Allah (SWT) and His Messenger (Peace and Blessings of

Allah be upon him) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land.” (Al Maidah 5:33)

The Prophet implemented this punishment on the Urainis. Al-Bukhari and Muslim recorded on the authority of Anas - may Allah be pleased with him, “Some people of `Ukl or `Urainah tribe came to Madinah and its climate did not suit them. So the Prophet ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet and drove away all the camels. The news reached the Prophet early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al-Harra and when they asked for water; no water was given to them.” Abu Qilabah (sub-narrator from Anas) said, “Those people committed theft and murder, became infidels after embracing Islam and fought against Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him).”

Therefore, the Imam has the choice of meting out to them any of these punishments. However, some scholars believe that they should be killed if they killed; their hands and feet should be cut off from opposite sides if they robbed people of their money; and sent on exile or jailed if they had not killed or robbed until they repent.

3. If they repent before they are caught by voluntarily abandoning their crimes and surrendering themselves to the authorities, Allah's right is waived for them but they still have to compensate their fellow humans for infringing on their rights. They are then tried for crimes they committed against the people concerning their blood or wealth. They are made to compensate for properties stolen, snatched, vandalized or plundered. They are subjected to Qisas for souls they had killed except if the relatives of their victims choose to accept compensations or forgive them. All this is permissible in the light of Allah's saying:

﴿إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ
اللَّهَ غَفُورٌ رَحِيمٌ﴾

Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.” (Al Maidah 5:34)

There is nothing wrong in the Imam paying the blood money on their behalf or undertaking to compensate for the money they had snatched if the money is no longer in their possession.

Ahl Al-Baghy

Who are Ahl Al-Baghy?

They are a group of armed men who revolt against the authority relying on a reasonable justification such as accusing the Imam of disbelief, perversion or injustice. As a result of any of these assumptions, they form an armed group in order to revolt against him and not to obey him.

What are the major rulings concerning Ahlul-Baghy?

1. The Imam should write to them and ask them of the reasons for their revolt against him. If they mention an injustice done to them or to others, the Imam should correct it. If their revolt is a result of some misconceptions, he removes them by explaining the truth to them with his proofs. If they comply with the truth, he accepts their compliance, and if they insist on their revolt, the entire Muslim community should declare war against them. This is due to Allah's statement:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ﴾

And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allah.” (Al Hujurat 49:9)

2. It is not lawful to fight them in a manner that could exterminate them such as through aerial bombing or heaving destructive weapons. The purpose of fighting them is only to weaken and force them into submission.
3. Their children and women should not be killed and their properties should not be confiscated.
4. The wounded among them should not be exposed to more harm. The captives among them should not be killed nor should those among them who flee be pursued and killed. This is due to the statement of `Ali - may Allah be pleased with him - during the Battle of the Camel, “The fleeing fighter and the wounded should not be killed; and whoever stays behind closed doors is secure.”
5. At the end of the war and after the defeat of the rebels, they should not be killed in retaliation for those they have killed during the war. Nothing should be requested from them except repentance and return to the truth. This is due to Allah's statement:

﴿فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

Then if they comply, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.” (Al Hujurat 49:9)

What is the ruling if two groups of Muslims are fighting each other?

If there is an unjustifiable war between two groups of Muslims as a result of tribalism, or the war is over wealth or position, both groups are unjust. Each of them must make compensation for whatever damages it caused to the other. But if one of them is upon the truth and the other is the transgressor, then the following verse is applied to both:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ
بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ
اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ﴾

*And if two parties or groups among the believers fall to fighting, then make peace between them both.
But if one of them outrages against the other, then fight you (all) against the one that which outrages
till it*

*complies with the Command of Allah. Then if it complies, then make reconciliation between them
justly, and be equitable. Verily! Allah loves those who are equitable.” (Al Hujurat 49:9)*

Apostate

Who is an apostate?

An apostate is someone who renounced Islam for other religions or for atheism.

What is the ruling concerning an apostate?

He should be asked to return to Islam within three days and must be compelled to do so. If he returns to Islam, then he is left alone. But if he refuses he should be killed in line with the Islamic prescribed punishment. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever changed his Islamic religion, then kill him." (Recorded by Al-Bukhari on the authority of `Ali bin Abi Talib - may Allah be pleased with him)

Al-Bukhari and Muslim also reported on the authority of `Abdullah bin Mas`ud - may Allah be pleased with him - that the Prophet said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse, and the one who reverts from Islam (apostate) and leaves the Muslims."

What is the ruling concerning an apostate after he has been killed?

He should not be washed neither should funeral prayer be performed on him. He should also not be buried in the Muslim cemetery. His estate should not be inherited by his heirs. It should rather be regarded as a booty that should be spent on the general welfare of the Muslims. This is due to Allah's statement,

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّا تَأْتِيهِ وَلَا نَقِمْنَا عَلَىٰ قَبْرِهِ إِتْمَامًا
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾

And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him), and died while they were Fasiqun (rebellious, - disobedient to Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him))." (At Tawbah 9:84)

What statements and deeds remove a person from the fold of Islam?

They are:

1. Insulting Allah or insulting any of His messengers or angels.
2. Denying Allah's oneness in His Lordship and right to be worshipped, denying the messengership of any of His messengers or claiming or believing that there is a prophet after Muhammad.
3. Denying any of the obligations of Islam that are agreed upon such as Salah, Zakah, fasting, Hajj, dutifulness to parents and Jihad.
4. Regarding as permissible, things that are clearly established in the religion as forbidden such as illegal sexual intercourse, consumption of intoxicants, theft, killing innocent souls or practicing magic.
5. Denying any Surah, verse or a letter in the Book of Allah.

6. Denying any of the Attributes of Allah, such as His being Ever Living, Omniscient, All-Hearing, AllSeeing and Most Merciful.
7. Mocking or disdainning any aspect of the religion, whether it is obligatory or voluntary; throwing a copy of the Qur'an in the dirt, stepping on it or humiliating it.
8. Holding that there is no resurrection, punishment or reward on the Day of Resurrection, or believing that the punishment and bliss of the Hereafter are only abstract.
9. Believing that saints are superior to the prophets or that some pious people are exempted from performing acts of worship.

The proof for all the above is the consensus of the Muslims; and before that the following statement of Allah:

﴿قُلْ أَيُّ اللَّهِ وَعَائِنِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ۖ لَا تَعْتَدِرُوا قَدَّ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

Say: Was it at Allah (glorified and exalted be He), and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking. Make no excuse; you disbelieved after you had believed.” (At Tawbah 9:65-66)

This verse indicates that whoever mocks Allah or any of His attributes or His law or His Messenger has disbelieved.

What is the ruling concerning a person who renounces Islam?

As earlier mentioned, the ruling concerning whoever becomes a disbeliever for the reasons mentioned above is that he should be given three days within which he should repent. If he fails to repent within this period, he should be killed as an apostate. After his execution, he should not be washed neither should funeral prayer be performed on him. He should also not be buried in the Muslim cemetery.

As for the one who insulted Allah or His Messenger, some scholars are of the view that he should be executed instantly without giving him an option of repentance. Other scholars believe that he also should be given a period of three days within which he should repent and testify that there is no deity worthy of being worshipped except Allah and that Muhammad is His servant and Messenger. He should ask Allah for forgiveness and return to Him in repentance.

What is the ruling concerning a person who is forced to utter a statement of disbelief in Allah?

If a person is forced to utter a statement of disbelief while his heart solidly believes in Allah, there is nothing on him. This is due to Allah's statement:

﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

Except him who is forced thereto and whose heart is at rest with Faith.” (An Nahl 16:106)

Az-Zindiq

Who is a Zindiq?

A zindiq is someone who pretends to be a Muslim but is inwardly a disbeliever. Such a person disbelieves in Resurrection or in the messengership of our Prophet Muhammad. Nor does he believe that the Qur'an is Allah's Word. His inability to publicly pronounce his belief could be due to fear or weakness.

What is the ruling concerning a zindiq?

Whenever his situation is discovered, he should be executed in line with the penalty that Islam has prescribed. After his death, he should not be washed neither should funeral prayer be performed on him. He should also not be buried in the Muslim cemetery.

Sorcerer

Who is a sorcerer?

A sorcerer is someone who practices magic and sorcery.

What is the ruling?

If the magic or sorcery that he practices or the words he uses are utterances that indicate disbelief in Allah, then he should be killed.

If his actions or utterances do not indicate disbelief in Allah, he should only be given discretionary punishment and asked to refrain from such actions and utterances. If he insists, then he should be killed. Some scholars say: Generally, sorcery or magic inevitably involves deeds and utterances of disbelief. This is due to the generality of Allah's statement:

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

But neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." (Al Baqarah 2:102)

And Allah's statement:

﴿وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ حَلَقٍ﴾

And indeed they knew that the buyers of it (magic) would have no share in the Hereafter." (Al Baqarah

2:102)

Tarikus-Salat (One Who Abandons Prayer)

When is a person regarded as someone who has abandoned prayer?

It is when a Muslim abandons performing the five obligatory prayers out of negligence or lack of belief in their obligatory status.

What is the ruling concerning such a person?

The ruling concerning someone who abandons the prayers is that he is commanded repeatedly to observe them and is given respite to do so till the very end of the prescribed necessity period of that prayer. If he refuses to perform the prayer, then the prescribed penalty, which is execution, is carried out on him. This is due to Allah's injunction:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾

But if they repent, perform As-Salat (Iqamat-as-Salat) and give Zakat, then they are your brethren in religion." (At Tawbah 9:11)

Al-Bukhari and Muslim recorded on the authority of `Abdullah bin `Umar - may Allah be pleased with him and his father - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I

have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform all of that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah.”

What is the ruling concerning a person who denies a matter that is known by necessity as part of the religion?

If a person apostatises by denying a matter that is known by necessity as part of the religion, his repentance will not be reckoned with until he affirms his belief in that matter, in addition to his express utterance of two statements of testimony and asking Allah for forgiveness.

Discretionary Punishment (Ta'zir)

What is Ta`zir

Discretionary punishment can be flogging, rebuking, sanction or exiling (or even execution).

What is the ruling of discretionary punishment?

Discretionary punishment is applied in crimes for which the Qur'an or the Sunnah did not prescribe any explicit punishment or atonement, such as stealing a property whose value is below a quarter of dinar, touching or kissing an alien woman, insulting a Muslim with expressions that are less grievous than slandering or beating him without leaving any injury on him.

What are the main regulations concerning discretionary punishment?

1. If it is lashing with a whip, it should not be more than ten (at a time). This is due to injunction of Allah's Messenger, “No person should be flogged more than ten lashes except in one of the punishments prescribed by Allah.” (Recorded by Al-Bukhari and Muslim)
2. The judge should exercise Ijtihad in awarding discretionary punishment by giving consideration to each situation. If mere rebuke will suffice in deterring a violator, then he should restrict the punishment to that. If jailing a violator for one day and one night is enough, he should not then award a stricter punishment. If a small fine is sufficient, then he should not award a heavy fine. This is because, the purpose for discretionary punishment is to discipline and not to hurt. The Messenger of Allah (Peace and Blessings of Allah be upon him) would often scold his Companions when they erred. An example of this can be found in a Hadith recorded by Al-Bukhari and Muslim on the authority of Abu Dharr Al-Ghifari - may Allah be pleased with him - who narrated, “I abused a person by calling his mother with bad names. The Prophet said to me, ‘O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance.’”

Another example of this is the command issued by the Prophet, “If you find anyone buying or selling in the mosque, say to him: may Allah not let you profit from your trade!” (Recorded by At-Tirmidhi and others on the authority of Abu Hurayrah - may Allah be pleased with him)

He also commanded that the following should be said to a person who announces in the mosque that an animal of his is missing: “May Allah not return your lost animal to you!”

In using a sanction or boycott as a discretionary punishment, the example of this is the case of three men who stayed away from participating in Jihad without any acceptable excuse. The Prophet did not

do more than ordering that they should be boycotted. He also commanded that effeminate men should be exiled from Madinah. He commanded that a man be jailed for one day and one night for engaging in suspicious activities; among other discretionary punishments authentically reported that he awarded and whose purpose is to instruct and discipline.

Judicial Decisions and Testimonies

Al-Qada' (Judicial Decision)

What is the meaning of a Judicial Decision?

It is to explain and implement the rules of the Shari'ah.

What is its ruling?

It is one of the collective obligations. The Muslim ruler should appoint at each town under his control a judge who would explain the rules of the Shari'ah to the people and make them abide by them.

Describe the Judicial position?

Judicial position is one of the most crucial and most important positions. Anybody who assumes this position is acting on behalf of Allah on the earth and as a successor of His Messenger. That is why the Prophet issued a warning concerning this position and called the people's attention to its seriousness with his statement, "A person who is appointed as a judge among the people is like someone who has been slaughtered without a knife." (Recorded by Ahmad and Abu Dawud on the authority of Abu Hurayrah - may Allah be pleased with him)

Abu Dawud recorded on the authority of Buraidah bin Al-Hasib - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Judges are of three types, one of whom will go to Paradise and two to Hell. The one who will go to Paradise is a man who knows what is right and gives judgment accordingly; but a man who knows what is right and acts tyrannically in his judgment will go to Hell; and a man who gives judgment for people when he is ignorant will go to Hell."

`Abdullah bin Samurah - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) told him, "O `Abdur-Rahman! Do not seek to be a ruler, for if you are given authority on your demand then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better." (Recorded by Al-Bukhari and Muslim)

Who should not be appointed as a judge?

Any person who seeks to be appointed a judge or who is keen on getting the position should not be appointed. This is because, judicial position is a heavy burden and a great responsibility. It is only sought by someone who is ignorant of its importance, is likely to betray its trust and not ready to fulfill its obligations, thereby causing an indescribably great corruption in religion, in the land and among the people. That is why the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "We do not assign the authority of ruling to those who ask for it or to those who are keen to have it." (Recorded by Al-Bukhari and Muslim on the authority of Abu Musa Al-Ash'ari - may Allah be pleased with him)

What are the conditions that should be fulfilled by a candidate of a judicial position?

He should possess the following qualities: He should be a Muslim, sane, adult, free from bondage, knowledgeable of the Qur'an and the Sunnah, well-informed about the decisions he makes, just and able to see, hear and talk.

What are the etiquettes of a judge?

The person appointed to a judicial position must abide by the following etiquettes:

He should be strong but not violent, and soft but not weak so that no transgressor would seek to gain any favor from him and no wronged person would have fear of getting justice. He should be patient without degrading himself so that no uncouth party in the lawsuit would dare disrespect him. He should exercise deliberateness without resorting to delay or negligence. He should be wise and insightful without being self-admiring or treating others with disdain.

His court should be in the center of the town and it should be spacious enough to accommodate all the parties and the witnesses.

In his court, gazes, looks and observations, he should treat all the contending parties with equality and fairness without favoring one party over the other. His court should be attended by the scholars of Fiqh and those who are well-versed in the Qur'an and the Sunnah so that he could consult them on any complex case.

What are the things a judge should avoid?

There are things a judge should avoid among which are as follows:

1. A judge should not issue judgments while he is in a state of anger, or under the influence of an illness, hunger, thirst, heat, cold, boredom or laziness. This is due to the Prophet's injunction, "None of you should pass judgment between two contending persons while he is in the state of anger." (Recorded by Muslim)
2. He should avoid passing judgment in the absence of witnesses.
3. He should not pass judgment in a case that involves himself or any of those in favor of whom his testimony is not legally accepted such as his father, child or wife.
4. He should never accept a bribe in any form. This is due to the Prophet's statement, "May Allah curse the giver and taker of bribe in judicial cases." (Recorded by Ahmad and Abu Dawud on the authority of `Abdullah bin `Umar - may Allah be pleased with him and his father)
5. He should never accept any gift from any person who did not use to give him gifts before he was appointed as a judge. This is due to the Prophet's statement, "If we employ anyone to perform a job and we give him a wage, whatever he receives after that is an unlawfully acquired wealth." (Recorded by Abu Dawud on the authority of Buraidah - may Allah be pleased with him)

What are the most important functions of a Judge?

1. To settle disputes between factions through binding judicial decisions or peace-making that will be pleasing to the factions when there are contradictions in evidences or ambiguity or weakness of proofs.

2. To subdue the oppressors and liars, to support the oppressed and to ensure that rights are given to whom they are due.
3. To implement the prescribed punishments and give judicial decisions concerning blood and injuries.
4. To look into issues of marriage, divorce, maintenance and the like.
5. To oversee the properties of those who are not legally obliged such as orphans and the insane.
6. To see to the public interests such as roads and other amenities.
7. To promote the virtues and ensure that people abide by it, and to prevent the vice and remove its effects.
8. Leading people in Jumu`ah and `Eid prayers.

How does a judge make decisions?

The tools that the judge uses to ensure that rights are given to whom they are due are four:

1. **Confession:** This is when an accused admits the truthfulness of the charges level against him.
2. **The proof and witnesses:** This is due to the Prophet's injunction, "The plaintiff must produce the evidence and (if the plaintiff fails to produce any evidence) then the defendant's swearing to an oath will be accepted as true." (Recorded by Al-Bayhaqi)

In another Hadith, recorded by Al-Bukhari and Muslim on the authority of `Abdullah bin Mas`ud - may Allah be pleased with him - who narrated, "There was a dispute between me and another person in regard to a well. We referred this dispute to the Messenger of Allah (Peace and Blessings of Allah be upon him). Upon this he remarked, `Either (you should produce) two witnesses (to support your contention) or his oath (would be accepted as valid)."

The least number of witnesses is two. If it is impossible to produce two witnesses, then a witness and an oath will suffice. This is due to the Hadith recorded by Muslim and Abu Dawud on the authority of Ibn `Abbas - may Allah be pleased with him and his father - that the Messenger of Allah (Peace and Blessings of Allah be upon him) pronounced judgment on the basis of an oath and a witness (by the plaintiff).

3. **Oath:** This is due to the Prophet's injunction, "The plaintiff must produce the evidence and (if the plaintiff fails to produce any evidence) then the defendant's swearing to an oath will be accepted as true." If the plaintiff is unable to produce evidence in support of his case, the defendant is asked to swear to an oath that he is not in the wrong, after which he is declared innocent.
4. **If the defendant refuses to swear, the judge can issue him a warning such as:** "If you swear to an oath, you will be set free but if you refuse to swear, judgment will be passed against you." If he still refuses, then the judge should pass judgment against him. However, Imam Malik is of the view that in case of the defendant's refusal to swear to an oath, the oath is returned to the plaintiff. If the plaintiff takes the oath, then the judgment is passed in his favor. This is the safest method and the better way to free oneself from obligations.

What is the manner of delivering judgment?

If two contending parties come to him, he makes both of them sit down in front of him. He then asks: "Who is the plaintiff?" If he keeps quiet until one of them starts presenting his case, there is nothing wrong in that. After the plaintiff has presented his case, the judge then asks the defendant: "What is

your response to this claim?” If the defendant affirms what the plaintiff claims, the judge then delivers judgement accordingly. But if he contradicts the plaintiff, the judge asks him (the plaintiff) to produce his evidence. If he produces the evidence, then the judgement is passed in his favor in the light of that evidence. If he requests to be given a period of time to produce the evidence, his request is granted. If the plaintiff does not have any evidence, then the defendant is asked to swear to an oath that the plaintiff is lying. If he swears to this oath, he is discharged and acquitted. If he refuses to swear, he should be warned that judgement would be passed against him if he persists in his refusal. If he still refuses, then the judgement is passed in favour of the plaintiff. However, it is recommended that the oath is returned to the plaintiff before the judgment is delivered in his favor. This is due to a Hadith recorded by Muslim on the authority of Wa'il that there came a person from Hadramaut and another one from Kindah to the Messenger of Allah (Peace and Blessings of Allah be upon him). The one who had come from Hadramawt said, “Messenger of Allah (Peace and Blessings of Allah be upon him), only this man has appropriated my land which belonged to my father.” The one who had come from Kindah contended. “This is my land and is in my possession, I cultivate it. There is no right for him in it.” The Messenger of Allah (Peace and Blessings of Allah be upon him) said to the Hadramite, “Have you any evidence (to support you)?” He replied in the negative. The Prophet said, “Then your case is to be decided on his oath.” He (the Hadramite) said, “Messenger of Allah (Peace and Blessings of Allah be upon him), he is a liar and cares not what he swears and has no regard for anything.” Upon this he (the Messenger of Allah (Peace and Blessings of Allah be upon him)) remarked, “For you then there is no other help to it. He (the man from Kindah) set out to take an oath. When he turned his back the Messenger of Allah (Peace and Blessings of Allah be upon him) observed, “If he took an oath on his property with a view to usurping it, he would certainly meet his Lord in a state that He would turn away from him.”

What is the ruling if the judge knows about the righteousness of the witness?

If the judge is aware about the righteousness of the witness, he delivers judgment in the light of the testimony given by that witness.

Can a judge rule depending on what he knows personally?

The judge should not rule according to what he personally knows. He should only rule according the evidence presented before him to avoid being accused of being partial and unfair.

Can a judgment be passed against someone who is not present in court, but not on a journey?

If a claim is made against someone who is present and not on a journey, he should be brought before the judge. The judgment should not be delivered against him in his absence unless he has appointed someone to represent him in court.

Is a judge's memo to another judge accepted?

Yes, a judge's memo to another judge is accepted in cases that do not involve the prescribed punishments and if it is witnessed by two witnesses.

Should a judge hear a case in which the plaintiff has not clarified his claim?

The judge should not hear a case in which the plaintiff has not clarified his claim. For instance, if a plaintiff says, “So and so owes me such and such”, or “I think that so and so owes me such and such”, the case should not be heard until he explicitly mentions the thing and unequivocally declares that the defendant owes the claimed property.

Can a decision of a judge make a matter permissible or unlawful?

A judge's decision does not apparently make anything permissible or unlawful. This is due to the Prophet's statement, "I am only a human being, and you people have disputes. Maybe someone amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favor according to what I hear. Beware! If ever I give (by error) somebody something of his brother's right then he should not take it as I have only given him a piece of Fire." (Recorded by AlBukhari and Muslim on the authority of Umm Salamah - may Allah be pleased with her)

What is the ruling if two evidences contradict each other?

If two evidences contradict each other and there is no way to give one of them preponderance over the other, the claimed property is divided between the two contending parties. The Messenger of Allah (Peace and Blessings of Allah be upon him) ruled this way in a case.

Testimonies

What is the meaning of Testimony?

It is when a person truly gives account of what he saw or heard.

What is the ruling concerning bearing testimony?

Bearing testimony, as giving it, is a collective obligation. This is due to Allah's injunction:

﴿وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ﴾

And get two witnesses out of your own men. And if there are not two men (available), then a man and two women." (Al Baqarah 2:282)

Allah (SWT) also says:

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ﴾

And conceal not the evidence for he, who hides it, surely his heart is sinful." (Al Baqarah 2:283)

Zaid bin Khalid al-Juhani reported Allah's Messenger as saying, "Should I not tell you of the best witnesses? He is the one who produces his evidence before he is asked for it." (Recorded by Muslim)

What are the conditions that must be fulfilled by a witness?

A witness should be Muslim, sane, adult, and righteous. He should not be among those whose testimony is not accepted, such as a husband giving testimony in favor of his wife or vice versa, or a person who stands to benefit in the case, or testimony of an enemy against his enemy. This is due to the Prophet's injunction, "The testimony of a deceitful man or woman, of an adulterer and adulteress, and of one who harbours rancour against his brother is not allowable." (Recorded by Abu Dawud on the authority of Abdullah bin Amr bin Al-'s - may Allah be pleased with him and his father)

What are main regulations, concerning giving testimony?

1. The witness should not testify except to what he certainly knows through hearing or seeing. `Abdullah bin `Abbas - may Allah be pleased with him and his father - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) was asked about testimony. He asked the questioner, "Do you see the sun?" The man answered in the affirmative. The Prophet then said, "You should testify to what is as clear as the sun or else keep quiet."
2. It is permissible to give testimony over another witness' testimony if it is difficult for the other witness to attend the court proceeding due to his not being available, indisposed or dead. That is if it is impossible to arrive at a decision in the case without such testimony.
3. The witness needs the attestation of two righteous men who would attest to his integrity, if his integrity is not obvious. As for a witness who is obviously known to be pious, he does not need anyone's attestation.
4. If two men attest to the integrity of a witness and another two men disparage the same person, preponderance is given to the opinion of the disparagers because that is safer.
5. The person who gave false testimony must be punished as a deterrent to him and others.

What are the major kinds of testimonies?

1. Testimony in accusation of illegal sexual intercourse: In this case, providing four witnesses is mandatory. This is due to Allah's injunction:

﴿فَأَسْتَشْهِدُوا عَلَيْهِنَ أَرْبَعَةً مِّنْكُمْ﴾

Take the evidence of four witnesses from amongst you against them." (An Nisa 4:15)

2. In other cases besides illegal sexual intercourse, two pious witnesses are enough.
3. In testimony regarding financial matters, testimony of a man and two women is sufficient. This is due to Allah's statement:

﴿فَإِنْ لَّمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ﴾

And if there are not two men (available), then a man and two women." (Al Baqarah 2:182)

4. In testimony concerning judicial matters, the minimum requirement is a sworn oath and a witness.
5. In matters concerning pregnancy, menstruation and other things that are only known by women, testimony of two women is sufficient.

Al-Iqrar (Confession)

What is confession?

It is for a person to admit that he owes an obligation to another like saying, "I owe Zaid fifty thousand dirham," or "such and such property belongs to so and so."

Whose confession is accepted?

Confession is accepted from a sane and adult person. Confession of a minor, an insane person or a coerced person is not acceptable. This is because, they are not legally obligated. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The Pen has been raised from three: the one who is sleeping, until he awakens; the insane person, until he returns to his senses; and the child, until he reaches puberty.” (Recorded by At-Tirmidhi and others on the authority of `Ali bin Abi Talib - may Allah be pleased with him).

The Messenger of Allah (Peace and Blessings of Allah be upon him) also said, “Allah has excused my followers from being accountable for what they did out of mistake, forgetfulness or what they are coerced to do.”

What is the ruling concerning confession?

The ruling concerning confession is that it is binding. If a sane and adult person out of his own volition admits that a property belongs to someone, his confession should be binding. This is due to the Prophet's command concerning a married woman who was accused of committing illegal sexual intercourse, “If she confesses then stone her.” (Recorded by Al-Bukhari and Muslim) With this statement, the Messenger of Allah (Peace and Blessings of Allah be upon him) regarded her confession binding by implementing the prescribed punishment on her.

What is the ruling concerning a bankrupt person's confession?

If a bankrupt person or a person who has been declared incompetent to dispose of his own wealth admits bankruptcy, such confession would not be binding. As for the bankrupt person, his confession could be spurred by his jealousy of his debtors. As for the person who has been declared incompetent to dispose of his own wealth, if he admits bankruptcy, such admission would mean that he had not been declared incompetent. Therefore, each of them should remain under their respective obligations and should fulfill them as soon as they are able to.

What is the ruling on the confession of a sick person who is dying?

Confession of a sick person who is dying in favor of an heir is not acceptable without evidence for fear that such a testimony might be biased. For example, if a dying person says, “I confess that my child so and so has such and such with me”, the confession would not be accepted for fear that he might be biased towards that child against his other children. The proof for lack of acceptability of such a confession is the Prophet's injunction, “Nothing should be willed to an heir.” This is because, such a confession from the dying person is like bequeathal and the above-mentioned injunction from the Prophet clearly prohibits bequeathing anything to an heir, without the approval of other heirs, as long as the dying person has provided no evidence to support his confession. Allah (SWT) knows best.

Bondage and Its Rules

Bondsperson

Who is a bondsperson?

A bondsperson is a human owned as a property by another human.

What is the ruling concerning slavery?

It is lawful to have slaves. This is due to Allah's statement:

﴿وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

And those (slaves) whom your right hands possess.” (An Nisa 4:36)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Whoever slaps his slave or beats him up, the atonement is to set him free.” (Recorded by Muslim and Ahmad)

Since when has mankind known slavery?

Mankind has known slavery since thousands of years. It was existent among the most ancient peoples of the world such as Egyptians, Chinese, Indians, Greeks and Romans. It was also mentioned in the heavenly revealed Books such as Torah and the Gospel. Hajar (Hagar) mother of Prophet Isma'il son of Prophet Ibrahim peace be upon both of them was a slave-maid presented as a gift to Sarah, Prophet Ibrahim's first wife.

What are the main causes of slavery?

Slavery can be traced the following causes:

- 1. Wars:** When there was a war between a group and another and one of them defeated the other, the victorious group took the women and children of the defeated group as captives and slaves.
- 2. Poverty:** Oftentimes, poverty forced some people to sell their children as slaves to others.
- 3. Kidnapping people on high-ways or high-seas:** Big groups of European gangs used to go pirating on seas and kidnapping Africans whom they would then sell at European slave markets.

Islam, as the only true religion of Allah, did not permit but only one of these causes, which was enslavement through wars, as a sign of mercy that Islam came to spread. It is in the habit of the victorious to cause maximum harm to the vanquished by killing their women and children as a gratification for their thirst for revenge. But Islam allowed its adherents to take women and children as captives, firstly, in order to keep them alive and, secondly, as a preparation for making them happy and later set them free. As regards the male fighters caught who were captured, Islam gave the Muslim leader a choice of setting them free without any ransom, or setting them free with a ransom. Allah (SWT) says in the Qur'an:

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَخْنَمْتُمُوهُمْ فَشُدُّوا
الْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا﴾

So, when you meet (in fight - Jihad in Allah's Cause), those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives).

Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden.” (Muhammad 47:4)

How is a bondman treated in Islam?

With the exception of the Muslim Ummah, there was not much difference in the way other nations treated their slaves. According to the other nations, a slave was no more than a tool used in everything and for every purpose in addition to his being starved, beaten and overburdened with no justification. Oftentimes, he would be branded with fire and have his extremities cut off for the flimsiest excuse.

In Islam, a slave is treated in a way that suits his human dignity. Islam forbids beating or killing a slave as it forbids humiliating or insulting him. Rather, it commands that he should be treated with kindness. The following are proofs that attest to this:

1. Allah (SWT) says:

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ
وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

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.” (An Nisa 4:36)

2. Al-Bukhari and Muslim reported on the authority of Al-Ma'rur who narrated, "I saw Abu Dhar wearing a Burdah (garment) and his slave too was wearing a Burdah, so I said (to Abu Dhar), 'If you take this (Burdah of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment.' Abu Dhar said, 'There was a quarrel between me and another man whose mother was a non-Arab and I called her bad names. The man mentioned (complained about) me to the Prophet. The Prophet said, "Did you abuse so-and-so?" I said, "Yes" He said, "Did you call his mother bad names?" I said, "Yes". He said, "You still have the traits of (the Pre-Islamic period of) ignorance." I said. "(Do I still have ignorance) even now in my old age?" He said, "Yes, they (slaves or servants) are your brothers, and Allah has put them under your command. So the one under whose hand Allah has put his brother, should feed him of what he eats, and give him dresses of what he wears, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein."
3. Muslim and Abu Dawud reported on the authority of Ibn `Umar - may Allah be pleased with them that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "He who slaps his slave or beats him, the expiation for it is that he should set him free."

Does Islam call unto setting slaves free?

Yes, Islam calls unto setting slaves free, and encourages that. The following factors attest to this:

1. Islam makes manumission of slave expiation for murder committed by mistake; and for a number of violations such as Zihar, breaking of an oath taken in the Name of Allah and desecrating the month of Ramadan by eating during fasting hours without a valid reason.
2. Islam commands that any slave who wants to buy his own freedom should be helped to do so. Allah (SWT) says,

﴿وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ﴾

And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something yourselves out of the wealth of Allah which He has bestowed upon you.” (An Nur 24:33)

3. Islam stipulates that manumission of slaves is one of the areas in which Zakah funds should be spent. Allah (SWT) says,

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ فُلُوقِهِمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ
وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam); and to free the captives, and for those in debt, and for Allah's Cause (i.e. for Mujahidun - those fighting in a holy battle), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.” (At Tawbh 9:60)

4. If a part of a slave has been manumitted, the other parts are also regarded as manumitted. An example of this is a slave that is jointly owned by two or more people. If one of the owners decides to set his own share of the slave free, the other partners must accept monetary values of their own shares of the slave so that he can be absolutely freed.

Al-Bukhari and Muslim reported on the authority of Ibn `Umar - may Allah be pleased with them - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Whoever frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially.”

5. Islam makes manumission of the slave the expiation for beating him. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “He who beats a slave without cognizable offence of his or slaps him (without any serious fault), then expiation for it is that he should set him free.” (Recorded by Muslim on the authority of `Abdullah bin `Umar - may Allah be pleased with them)

6. Islam regards a slave free as soon as it is owned by a blood relation. Abu Dawud recorded on the authority of Samurah bin Jundub - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “If anyone owns as a slave a relative who is within the prohibited degrees, that relative becomes free.”

Some people may ask: Why has Islam not imposed manumission of slaves as a binding obligation on the Muslims? The answer is:

Islam came while there were slaves in people's possession. So is it becoming of a just law of Allah that was revealed primarily to preserve man's soul, honor and properties to impose on them what will totally deprive them of their properties.

Likewise, making manumission of slaves mandatory was not always in the interest of the slaves. For, there were women and children, and even some men, who would be unable to take care of themselves if their masters were forced to free them. This was due to their inability to fend for themselves or their ignorance about how to do so. Therefore, keeping such slaves in the possession of their Muslim masters who fed them from what they eat and clothed them from what they wore and who did not burden them with work they were unable to do was far better than sending them out of the house into an unknown world of deprivation and estrangement.

Rulings Pertaining to a Bondman

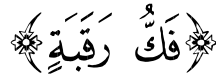
Manumission

What is the meaning of manumission?

Manumission is to set a slave free from bondage.

What is the ruling on manumission?

Setting slaves free is a recommended act in Islam. Allah (SWT) says:



“Freeing a neck (slave).” (Al Balad 90:13)

Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “If anyone emancipates a Muslim slave, Allah (SWT) will set free from Hell an organ of his body for every organ of his (slave's) body.”

What is the wisdom behind recommending manumission of slaves?

The wisdom is to set the humans free from the yokes and harms of slavery, so that each human being will be the master of his own self and his own benefits.

What are the major rulings concerning manumission of slaves?

1. Manumission takes place through unequivocal expression such as ‘you are free’, or ‘I have freed you’. It can also take place through indirect expressions such as, ‘I have given you passage’ or ‘I have no authority over you’.
2. Any person who is legally competent to dispose of his own property by being an adult and sane is also competent to emancipate a slave. Therefore, any emancipation done by a minor, an insane person or a stupid person who has been declared incompetent would be null and void.
3. If the slave is shared by two or more masters and one of the partners emancipates his share of him, the shares of other partners are evaluated and each of them is compensated in monetary terms in proportion to his share in the ownership. Al-Bukhari and Muslim reported on the authority of Ibn ‘Umar - may Allah be pleased with them - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Whoever frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially.”
4. If a person makes emancipation of a slave conditional, the slave becomes automatically free as soon as the condition is fulfilled. For instance, if a person says, ‘you are free if my wife gives birth to a boy’, the slave becomes immediately free the woman delivers.
5. If a person owns a slave and frees a part thereof, he is compelled to free him completely.
6. If a person sets a slave or slaves of his free while he is on his deathbed, such emancipation is implemented on only that which is equal to a third of his entire property for freeing a slave on this occasion is like making a bequeathal and it is unlawful to bequeath more than a third of one's property.

Tadbir

What is the meaning of Tadbir?

Tadbir is a kind of conditional emancipation of a slave. An example is a master telling his slave, 'you are free after my death'. The slave becomes free as soon as his master dies.

What is its ruling?

Tadbir is lawful unless the master does not have any other property beside the slave he wants to set free after his death. This is due to what Al-Bukhari and Muslim recorded on the authority of Jabir - may Allah be pleased with him - who narrated, "A person from Banu 'Udhrah set a slave free after his death. This news reached the Messenger of Allah (Peace and Blessings of Allah be upon him). Upon this he said, 'Have you any property besides it?' He said, 'No.' Upon hearing this he said, 'Who would buy (this slave) from me?' Nu'aim bin 'Abdullah bought it for eight hundred dirhams and (this amount was) brought to the Messenger of Allah (Peace and Blessings of Allah be upon him) who returned it to him (the owner), and then said, 'Start with your own self and spend it on yourself, and if anything is left, it should be spent on your family, and if anything is left (after meeting the needs of the family) it should be spent on relatives, and if anything is left from the family, it should be spent like this, like this. And he was saying: In front of you, on your right and on your left.'"

What is the wisdom behind permissibility of Tadbir?

It is in order to make things easy for the Muslims. A Muslim may have a slave whom he would like to set free but finds himself in need of his service and company. Therefore, he is allowed to make his freedom conditional on his death, thereby getting reward for setting the slave free and benefiting from his services and company while he is alive.

What are the major regulations for Tadbir?

1. It can be done through expressions such as, 'you are free after my death.'
2. The slave or a part thereof to be set free should not exceed the third of the entire estate. This is the opinion of the majority of the scholars from among the Companions, their successors and the leading Imams. This is because, declaring that a slave becomes free after one's death is a kind of voluntary charity like bequeathal; and it is not permissible to bequeath what is more than the third of the estate.
3. If the declaration of a slave's freedom is hinged on a condition, the slave becomes automatically free with the existence of that condition. This is due to the Prophet's statement, "Muslims are obliged to abide by their conditions." (Recorded by Abu Dawud) Therefore, if a person says to his slave, 'If I die from this illness of mine, you are free', the slave becomes free as the death of his master is confirmed.
4. It is permissible for a master to sell his slave whom he has promised to set free after his death if he is in dire need of money to pay a debt or to meet some pressing needs. The proof for this is the Hadith recorded by Al-Bukhari and Muslim on the authority of Jabir - may Allah be pleased with him - who narrated, "A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet took the slave and said, 'Who will buy this slave from me?' Nu'aim bin 'Abdullah bought him for such and such price and the Prophet gave him the slave." It is also authentically recorded by Al-Bayhaqi that 'A'ishah - may Allah be pleased with her - that she sold off a slave-girl whom she had promised freedom after her death because she cast a magic spell on her.
5. If a slave-woman has been promised freedom after the death of her master while she is pregnant, her child is in the same situation with her in that it also becomes free after the death of its mother's master.

6. The master is permitted to have sexual intercourse with his slave-girl whom he has promised freedom after his death because she is still under his possession as long as he is alive. This permissibility is the opinion of the majority of the Companions - may Allah be pleased with them.
7. If a slave, whose master has promised freedom after his death, kills his master (in order to hasten his chance of getting freed), he should not be freed after committing this heinous act. He should rather be kept under bondage. This is to prevent the slaves who have been promised freedom by their masters after their deaths from hastening the death of other masters.

Mukatab

Who is mukatab?

He is a slave freed by his master in lieu of a specific amount of money he pays in installments and upon which he is issued a deed. Such a slave becomes free as soon as he pays the final installment.

What is the ruling on Mukatabah?

It is desirable due to Allah's statement,

﴿وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي ءَاتَاكُمْ﴾

And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you.” (An Nur 24:33)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Whoever assists a debtor to pay his debt or a fighter in the way of Allah (in terms of equipping him and taking care of his family while he is away) or a slave who wished to buy his freedom, Allah (SWT) will give him shelter under His shade on the Day when there will not be any shade except His.” (Recorded by Ahmad)

What are the rulings pertaining to a Mukatab?

1. A Mukatab gains his freedom as soon as he pays the last installment.
2. A Mukatab is still regarded as a slave, and all rulings and regulations pertaining to a slave apply to him. This is due to the Hadith recorded by Abu Dawud on the authority of `Abdullah bin `Amr - may Allah be pleased with them - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “A slave who has entered into an agreement to purchase his freedom is a slave as long as a dirham of the agreed price remains to be paid.”
3. The master should help his slave with some money such as a fourth of the amount as his own contribution towards his slave's freedom. This is due to Allah's statement,

﴿وَوَءَاتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي ءَاتَاكُمْ﴾

And give them something yourselves out of the wealth of Allah which He has bestowed upon you.” (An Nur 24:33)

He can make this contribution in cash or forgo a part of the amount agreed upon.

4. If the slave hastens in buying his own freedom by offering to pay the money in a single installment or in two installments, his master is obliged to accept that offer if there is no harm in doing so. This opinion has been reported from `Umar - may Allah be pleased with him.
5. If the master dies before the slave completes payment of the installments, the slave remains in that status and completes the payments to the heirs of his master. If he is unable to pay the remaining installments, he is returned to state of slavery and is inherited by the heirs along with the rest of his master's estate.

6. The master should not prevent his slave, who is paying installments to buy his freedom, from travelling and working to earn money. He can only prevent him from marrying.
7. The master is not allowed to have sexual intercourse with his slave-girl who is paying him installments to buy her own freedom. This is because, her paying him of the installments prevents him from benefitting from her and using her; and sexual intercourse is an aspect of that use whose benefit stops through Mukatabah. This is the opinion of the majority of the Imams - may Allah have mercy upon them.
8. If the slave is unable to pay one of the installments of the Mukatabah after the time of the following installment has been due, the master can declare him incapable of paying the installments and return him to bondage. This is due to the statement of `Ali - may Allah be pleased with him, "A Mukatab should not be returned to bondage until after he has failed to pay two consecutive installments."
9. The child of a slave-woman who is paying installments to buy her own freedom becomes free along with her as soon as she gains freedom. If she is unable to pay the installments, she is returned to bondage along with her child. This is regardless of the child being in her womb at the time of her Mukatabah or already born. This is opinion of the majority of the scholars.
10. If the Mukatab is unable to pay the installments and he has some money in his possession, the money becomes that of his master because whatever the slave and whatever he owns are properties of his master. But if the money has been given to him as Zakah, the money should rather be given to the poor and the needy, for these are more deserving of it than the rich master.

Umm Walad

Who is Umm Walad?

Umm Walad is a slave-girl with whom her master has sexual intercourse and, as a result, bears him a child.

What is the ruling concerning taking slave-girls as concubines and having sexual intercourse with them?

It is permissible for the master to take his slave-girl as concubine and have sexual intercourse with her. If she bears him a child, she becomes Umm Walad. This permissibility is due to Allah's statement describing some of the characteristics of the believers:

﴿وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ ۗ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا
مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾

And those who guard their chastity (i.e. private parts, from illegal sexual acts) except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame." (Al Muminun 23:5-6)

From the Sunnah, the Messenger of Allah (Peace and Blessings of Allah be upon him) took Mariyah, the Coptic slave-girl as a concubine and she bore him his son Ibrahim. The Prophet then said, "She has been emancipated by her son." (Recorded by Ibn Majah)

Hajar (Hagar) the mother of Prophet Isma'il (peace be upon him) was also a concubine of Prophet Ibrahim (peace be upon him) before she bore him his son.

What is the wisdom behind permissibility of taking slave-girls as concubines?

1. It shows compassion on the slave-girl by allowing her to fulfill her sexual needs in a lawful way.
2. It prepares her to become Umm Walad (mother of her master's child) so that she can automatically gain her freedom.
3. Her master's sexual intercourse with her could earn her additional care from him thereby making him take more care of her cleanliness, clothing, bedding and feeding.
4. It shows compassion on the Muslim men in the sense that one of them may not be able to provide sustenance for a free woman if he marries one. Therefore, he is allowed to take a concubine from among slave-maids and have sexual intercourse with her in order to alleviate his suffering.

What are the rulings pertaining to Umm Walad?

There are rulings pertaining to Umm Walad and they are:

1. She is a slave in all aspects such as services, sexual intercourse, manumission and giving her out in marriage. However, she should not be sold because the Messenger of Allah (Peace and Blessings of Allah be upon him) forbade selling of slave-women who have already had children for their masters. Also, her selling contravenes her anticipated freedom which she automatically gains with the death of her master.
2. Umm Walad becomes free immediately after the death of her master is confirmed.
3. A slave-girl becomes Umm Walad even if the child she gave birth to was a stillborn as long as it has been completely formed. This is due to statement of `Umar - may Allah be pleased with him, "If a slavegirl gave birth to the child of her master, she has become free even if the child she gave birth to was stillborn."
4. It does not matter whether the Umm Walad is a Muslim or non-Muslim as far as her emancipation is concerned though some scholars are of the view that an Umm Walad who is not a Muslim should not be freed.
5. If an Umm Walad is freed, whatever money she had before she was freed belongs to the heirs of her master for she was still a slave before her master died and whatever a slave has belongs to his or her master.
6. If the master of an Umm Walad dies, she should observe a period of waiting for one menstrual cycle to ensure that her womb is free from any pregnancy before she is granted freedom.

Al-Wala'

What is the meaning of Al-Wala'?

Wala' is an agnate status gained by conferring a favor on a slave through manumission. If a person manumits a slave in any way or form, he becomes his agnate. If such as freed slave dies and is not survived by any agnate from his own blood relations, his emancipator and his agnates become his agnates. This is due to the statement of the Messenger of Allah (Peace and Blessings of Allah be upon him), "The right of inheritance vests in one who emancipates." (Recorded by Al-Bukhari and Muslim, on the authority of `A'ishah - may Allah be pleased with her)

What is the ruling concerning Wala'?

Al-Wala' is permissible due to Allah's statement:

﴿فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِكُمْ﴾

"Your brothers in faith and your freed slaves." (Al Ahzab 33:5)

The Prophet also said, "Al-Wala' is the right of the one who emancipates (the free slave)." (Recorded by Al-Bukhari and Muslim)

Imam Ash-Shafi'i and Ibn Hibban recorded on the authority of `Abdullah bin `Umar - may Allah be pleased with them - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "AlWala is a relationship like that of blood kinship. It should neither be sold nor given out as a gift."

What are the major rulings pertaining to Al-Wala'?

1. The right of inheritance belongs to the one who emancipated in whatever way the emancipation took place, whether through Mukatabah or Tadbir or other ways.
2. Al-Wala' must not be sold or given out as a gift. This is because; it is a relationship treated like that of kinship, and kinship should neither be sold nor given out as a gift in any form. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Al-Wala' is a relationship like that of blood kinship. It should neither be sold nor given out as a gift."
3. None has the right to inherit the freed slave through Al-Wala' but the person who freed the slave or his agnates, as it is explained in detail in the science of inheritance.

Allah (SWT) knows best and His way is the most correct. Peace and blessings be upon our Prophet Muhammad, his household and Companions.

Book of Manners

Etiquettes of Intention

How important is intention in the estimation of a Muslim?

A Muslim believes in the importance of intention in all religious and worldly matters; for all actions are determined by it. It is the intention that strengthens or weakens deeds and it is the intention that validates

or invalidates the actions. The Muslim's belief in the importance and necessity of intention for the validity of all actions is derived from Allah's statement:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

And they were commanded not, but that they should worship Allah, offering Him sincere devotion.” (Al Bayyinah 98:5)

And His statement:

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

Say (O Muhammad) “Verily, I am commanded to worship Allah (Alone) by obeying Him and doing religious deeds sincerely for His sake only.” (Az Zumar 39:11)

And also from the sayings of the Messenger of Allah (Peace and Blessings of Allah be upon him), “Actions are but by intentions and every person will get the reward according to what he has intended.” (Recorded by Al-Bukhari and Muslim on the authority of Umar bin Al-Khattab - may Allah be pleased with him).

And also from his saying, “Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.” (Recorded by Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

Looking at the hearts implies looking at the intentions. For, it is the intention that spurs a person to perform any deed. This fact is manifested in the statement of Allah's Messenger, “If a person intended to do a good deed but did not do it, one reward will be recorded for him.” (Recorded by Muslim)

Therefore, mere good intention is regarded as a good deed for which a person is rewarded. That is one of the virtues of a good intention.

The Messenger of Allah (Peace and Blessings of Allah be upon him) also said while he was returning to Madinah after an expedition in Tabuk, “There are some people in Madinah who were with you all the time, you did not travel any portion of the journey nor crossed any valley but they were with you. They (i.e. the people) said, “O Allah's Messenger! Even though they were at Madinah?!” He said, “Yes, because they were stopped by a genuine excuse.” (Recorded by Al-Bukhari and Muslim) A version recorded by Muslim added, “Except that they will share the reward with you.”

According to the above Hadith, it is the good intention that makes a non-fighter share the reward of fighting in the way of Allah with the fighter.

Another example of the impact of intention is the saying of the Prophet, “When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.” I said, “O Allah's Apostle! It is all right for the murderer but what about the murdered one?” Allah's Apostle replied, “He surely had the intention to kill his companion.” (Recorded by Al-Bukhari and Muslim on the authority of Al-Ahnaf bin Qays - may Allah be pleased with him)

Here the evil intention has made the killer who deserves Hell and the victim equal in the crime. Had it not been because of the evil intention of the victim, he would have been among the dwellers of Paradise.

In another Hadith, Al-Bazzar and others recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said,

“Whoever marries a woman upon a specified Sadaq (bridal gift) while intending not to give it to her, then he is an adulterer. If a person takes a loan while intending not to pay it back, then he is a thief.”

Therefore, a bad intention can turn a lawful deed into an unlawful one and a blameless action into a blameworthy one.

All this confirms the belief of the Muslim in the importance of intention. That is why he bases all his actions on good intentions and strives to not perform any action without a good intention. For, good intention is the soul and the pillar of any righteous deed. It determines its validity or otherwise. Any action without good intention makes its performer a detested hypocrite.

What is the ruling on intention as far as actions are concerned?

The Muslim believes that intention is a pillar and a condition for actions. He believes that intention is neither a mere statement uttered with the tongue nor a mere presentiment. It is a heart's preparation to carry out an action that corresponds with a valid purpose such as bringing about a benefit or averting a harm - whether it is an immediate or future one. It is a will to carry out an action in search of Allah's pleasure or in implementation of His commandment.

Can a lawful act turn to an act of worship by good intention?

Yes, the Muslim believes that a lawful deed can turn to a rewardable act of worship through good intention; and that an act of worship can become a punishable act of disobedience to Allah if it is devoid of good intention. He also believes that no good intention can turn a sinful act to a virtuous one. A person who backbites another in order to please somebody else is sinful and has disobeyed Allah, what he regards his good intention is not withstanding. If a person builds a mosque with unlawful money, he would not be rewarded for that. Likewise, a person who organises obscene dance parties or buys lottery coupons in order to raise funds for charity projects or for Jihad is regarded as a sinner who would be punished and not rewarded. If a person builds domes on the graves of righteous people, slaughters sacrifices for them or makes vows to them as a mark of love for these pious men, he has disobeyed Allah and become sinful in his undertaking, even if he believes that his intention is good. For, it is only lawful deeds that can be turned to an acceptable act of worship through good intention. As for unlawful deeds, they cannot become acts of worship in any circumstance.

Being Courteous with Allah (SWT)

How does a Muslim look at Allah's Blessings?

A Muslim looks at the blessings bestowed on him by Allah, right from his early stage of foetal life in the womb of his mother till the day he will meet his Lord, High and Exalted. He then thanks Him, showing his gratitude to Him with his tongue by praising Him; and through his limbs by subjecting them to acts of obedience to Him. In doing so, he shows courteousness to Allah, for it is not courteous to be an ingrate and deny favors. Allah (SWT) says:

﴿وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ﴾

And whatever of blessings and good things you have, it is from Allah.” (An Nahl 16:53)

Allah (SWT) also says:

﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

And if you count the Blessings of Allah never will you be able to count them.” (Ibrahim 14:34)

And Allah (SWT) says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُون﴾

Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.” (Al Baqarah 2:152)

How does the Muslim view Allah's knowledge about him and his seeing Him?

When a Muslim looks at Allah's knowledge about him and how He is aware of all his situations, his heart is full of awe and reverence for Him. He then feels ashamed to disobey Him; and that is a sign of his showing courtesy to his Lord. For, it is not courteous that a slave should brazenly disobey his Master or commit detestable acts in His presence while He is looking at him. Allah (SWT) says:

﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا﴾

What is the matter with you, [you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness). While He has created you in (different) stages.” (Nuh 71: 13-14)

He also says:

﴿يَعْلَمُ مَا تُسْرُوتُ وَمَا تُعْلِنُونَ﴾

“Knows what you conceal and what you reveal.” (An Nahl 16:19)

How does a Muslim view Allah's Decree?

A Muslim looks at the divine decree as something that is inevitable for him and from which he could not escape. He then seeks refuge with Allah and submits himself to Him, surrenders all his affairs to Him and relies on Him. This also is a sign of being courteous with his Lord and Creator. For, it is not courteous to seek to flee from what is inescapable and it is not polite to depend on a powerless creature. Allah (SWT) says:

﴿مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا﴾

“There is not a moving (living) creature but He has a grasp of its forelock.” (Hud 11:56)

He also says:

﴿فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ﴾

So flee to Allah (from His Torment to His Mercy - Islamic Monotheism). Verily, I (Muhammad) am a plain warner to you from Him.” (Adh Dhariyat 51:50)

And He says:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُمْ مُؤْمِنِينَ﴾

“And put your trust in Allah if you are believers indeed.” (Al Maidah 5:23)

How does a Muslim see Allah's Mercy upon him?

A Muslim looks at Allah's blessings upon him in all his affairs; he looks at Allah's mercy in himself and in his fellow creatures and then hopes for more of this mercy. He sincerely supplicates to Allah (SWT) and seeks nearness to Him through meritorious sayings and deeds thereby being courteous with Allah (SWT). For, it is impolite to lose hope of getting more of Allah's mercy that encompasses all things. Allah (SWT) says:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

“And My Mercy embraces all things.” (Al Araf 7:156)

He also says:

﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ﴾

“Allah is very Gracious and Kind to His slaves” (Ash Shura 42:19)

Allah (SWT) also says:

﴿وَلَا تَيْئَسُوا مِنْ رَوْحِ اللَّهِ﴾

“Never give up hope of Allah's Mercy” (Yusuf 12:87)

In another Surah in the Qur'an, He says:

﴿لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾

“Despair not of the Mercy of Allah” (Az Zumar 39:53)

How does a Muslim view Allah's punishment and powerful retribution?

When a Muslim looks at Allah's Might, His powerful retribution and quickness of His reckoning, he becomes conscious of Him by obeying Him and avoids any act of disobedience to Him thereby being courteous with Him. For, it is illogical that a weak servant should have the audacity to disobey the Omnipotent, the All-Powerful and All-Mighty Lord. Allah (SWT) says:

﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾

“But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.” (Ar Raad 13:11)

And He says:

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾

“ Verily, (O Muhammad) the Seizure (punishment) of your Lord is severe.” (Al buruj 85:12)

Allah (SWT) also says:

﴿وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

“Allah is All-Mighty, All-Able of Retribution.” (Aal Imran 3:4)

What is a Muslim's stance regarding acts of disobedience to Allah?

A Muslim feels - whenever he disobeys Allah - as if His retribution or punishment has befallen him. Equally, whenever he obeys Him and follows His commandments, he feels as if Allah's promise of good reward and pleasure has been fulfilled on him. This is a manifestation of having good opinion of Allah; and it is part of being courteous with Allah to have good opinion of Him. This is because, being discourteous with Allah leads one to have bad opinion of Him, which subsequently leads to disobeying Him. Having bad opinion of Allah makes a person believe that Allah is not seeing him and that He will not hold him accountable for his deeds. But Allah (SWT) says:

﴿وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾﴾

﴿وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْنَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ﴾

“But you thought that Allah 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!” (Fussilat 41:22-23)

It is equally discourteous with Allah to be conscious of Him and to obey Him and yet believe that He would not reward His servant for such righteousness or that He would not accept His servant's sincere acts of worship. Allah (SWT) says:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ﴾

“And whosoever obeys Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him), fears Allah, and keeps his duty (to Him), such are the successful.” (An Nur 24:52)

He also says:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

“Whoever works righteousness - whether male or female - while he (or she) is a true believer (of

Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), 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).” (An Nahl 16:97)

What is the meaning of being courteous with Allah?

Being courteous with Allah necessitates that a Muslim should thank Him for His favors on him. A Muslim should feel ashamed of disobeying Him and he should have a sincere return to Him in repentance. It also entails relying on Him, hoping for His mercy, being afraid of His retribution and having a good opinion of Him that He would fulfill His promise to those who obeyed Him and carry out His threat on whomever He wishes from among those who disobeyed Him. It is in proportion to the courteousness a Muslim shows to his Lord that his degree is elevated, his honor increased and he is included among those who deserve Allah's support and care and who enjoy His mercy and blessing. This is the greatest aspiration of the Muslim in his life.

O Allah, bless us with Your (special) protection and do not deprive us of Your care. Include us among those who are favored in Your estimation! O Allah, You are the Lord of all the worlds!

Being Courteous with Allah's Book (the Glorious Qur'an)

How does a Muslim show courteousness to the noble Qur'an?

A Muslim believes in the sacredness of Allah's Word. He believes in its superiority over all other speeches. He believes that the Qur'an is Allah's Word and that falsehood cannot come to it from before it or behind it; it is sent down by the All-Wise, Worthy of all praise. Whoever speaks by the Qur'an says the truth and whoever judges with it makes a fair judgment, and its adherents are Allah's chosen people. Those who hold fast unto it are the saved and successful ones and those who turn away from it are doomed and perished.

What is the importance of the Qur'an and its virtues and what are the proofs for that?

A believer increases in faith through his honoring of the Book of Allah. The more a Muslim respects the sanctity of the Qur'an the more he grows in faith. There are numerous statements on the virtue of the Qur'an from the one unto whom it was revealed: the chosen servant of Allah, Muhammad son of Abdullah and Allah's Messenger - blessings and peace be upon him and his family and Companions. Some of these statements are as follows:

“Recite the Qur'an. For, on the Day of Resurrection, it would come as an intercessor for the one who recited it.” (Recorded by Muslim on the authority of Abu Umamah Al-Bahili - may Allah be pleased with him)

“The people of the Qur'an are Allah's people and they are the selected ones.” (Recorded by An-Nasa'i, Ibn Majah and Al-Hakim on the authority of Anas bin Malik - may Allah be pleased with him)

What are the major etiquettes that a Muslim must comply with when he recites the Qur'an?

1. He should recite it in the best state he could be, such as in the state of having ablution, facing the Qiblah and sitting down in a polite and tranquil manner.

2. He should recite it slowly without hastening. He should not finish the recitation of the entire Qur'an for less than three nights. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "He who finishes the recitation of the Qur'an in less than three days cannot understand it." (Recorded by Abu Dawud and others on the authority of Abdullah bin `Amr - may Allah be pleased with them)

The Messenger of Allah (Peace and Blessings of Allah be upon him) commanded `Abdullah bin `Umar - may Allah be pleased with them - to finish the recitation of the Qur'an in seven days. (Recorded by AlBukhari and Muslim)

It is also authentically reported that `Abdullah bin Mas`ud, `Uthman bin `Affan and Zayd bin Thabit - may Allah be pleased with them - used to finish the recitation of the Qur'an once a week.

3. He should recite the Qur'an with concentration and humility, show sadness, cry or urge himself to cry if he cannot cry.

4. He should recite the Qur'an with a melodious voice. This is due to the Prophet's saying, "Adorn the Qur'an with your voices." (Recorded by Ahmad, Ibn Majah and An-Nasa'i on the authority of Al-Bara - may Allah be pleased with him) He also said, "He who does not recite the Qur'an in a melodious tone is not of us." (Recorded by Al-Bukhari on the authority of Abu Hurayrah - may Allah be pleased with him)

Al-Bukhari and Muslim also reported on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah does not listen to a Prophet as He listens to a Prophet who recites the Qur'an in a pleasant tone."

5. He should recite it silently if he fears showing-off or that he might confuse those who perform prayer within his hearing distance. This is due to the saying of the Messenger of Allah (Peace and Blessings of Allah be upon him) "The one who recites the Qur'an loudly (i.e. in public) is like the one who shows off with his charity." (Recorded by Abu Dawud on the authority of `Uqbah bin `Amir - may Allah be pleased with him) It is known that it is preferred that charity is given secretly except if doing it otherwise serves a greater benefit such as encouraging others to give it. The same applies to recitation of the Qur'an.

6. He should recite it with reflection, reverence, concentration and understanding of its meanings and hidden wisdoms.

7. He should not recite the Qur'an and then be heedless of its teachings and disobedient of its injunctions. For, this could lead him to cursing himself. For instance, if he recites Allah's statement,

﴿لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِيْنَ﴾

"The Curse of Allah upon those who lie" (Al Imran 3:61)

or His statement,

﴿لَعْنَةُ اللَّهِ عَلَى الظَّالِمِيْنَ﴾

"The Curse of Allah is on the Zalimun (polytheists and wrong-doers)" (Al Araf 7:44)

and he is a liar or a wrongdoer, he has cursed himself.

The following narration explains the gravity of turning away from the Book of Allah and being preoccupied with other things at its expense: It is reported that Allah said in the Torah: “Are you not ashamed before Me that a message would come to you from some of your brothers while you are on a road walking. You would then move to the side of the road and sit down in order to read the message and reflect over it word for word so that you miss nothing thereof. But this is My Book which I have revealed to you. See how I have explained everything to you therein and how I have repeated things to you so that you could reflect upon it. Yet you turn away from it. Am I less important to you than some of your brothers, O My servant? A brother of yours would sit in your company and you would give him your attention and listen to his word with all your heart. If a speaker speaks or someone distracts you while you are listening to your brother, you would signal to him to stop. But I pay attention to you and address you yet you turn your heart away from Me. Are you then regarding Me less important than some of your brothers?!”

8. A Muslim who recites the Qur'an should endeavor to adopt the qualities of the people of the Qur'an who are Allah's selected ones as said by `Abdullah bin Mas`ud - may Allah be pleased with him: “The reciter of the Qur'an should be known for his night (recitation of the Qur'an in supererogatory night prayers) while other people are asleep; he should be known for his day (fasting) while other people are not fasting; he should be known for his crying (out of fear of Allah's retribution and hope for His mercy) while other people are laughing; he should be known for his piety (and abstention from worldly materials) while other people are mingling with one another (in search for the fleeting adornment of this world); he should be known for his silence while other people are delving into matters (they know little or nothing about); he should be known for his humility while other people are revelling in their ostentation; and he should be known for his grief when other people are having their transient joy.”

Muhammad bin Ka`b said, “We used to recognize the reciter of the Qur'an with yellowness of his body.” He was alluding to his staying awake in the night and his long supererogatory night prayer.

Wuhaib bin Ward said that a man was asked, “Why don't you sleep?” He replied, “Wonders of the Qur'an have driven sleep away from my eyes.”

Being Courteous with the Messenger of Allah (Peace and Blessings of Allah be upon him)

What is the ruling concerning being courteous with Allah's Messenger?

A Muslim feels it deep inside himself that it is mandatory to show perfect courtesy to the Messenger of Allah (Peace and Blessings of Allah be upon him). He believes that this is an obligation which Allah has enjoined on every believing man and woman through explicit commandments in the Qur'an. Allah (SWT) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۗ وَانقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝١ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

“O you who believe! Make not (a decision) in advance before Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) (Peace and Blessings of Allah be upon him), and fear Allah. Verily!

Allah is All-Hearing, All-Knowing. 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 should be rendered fruitless while you perceive not.” (Al Hujurat 49:1-2)

He also says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرٌ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

“O you who believe! When you (want to) consult the Messenger (Muhammad) 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, Allah (SWT) is Oft-Forgiving, Most Merciful.” (Al Mujadilah 58:12)

What is the ruling concerning obeying and loving Allah's Messenger?

1. Allah (SWT) has made it obligatory on the Muslims to obey and love him. He says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

“O you who believe! Obey Allah, and obey the Messenger (Muhammad).” (Muhammad 47:33)

He also says:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“And let those who oppose the Messenger's (Muhammad) commandment (i.e. his Sunnah: legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.” (An Nur 24:63)

And He says in another verse:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it).” (Al Hashr 59:7)

Allah (SWT) also says:

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

“Say [(O Muhammad) to mankind]: “If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah (SWT) will love you and forgive you your sins.” (Aal Imran 3:31)

In the light of the above verses, it follows that a Muslim must be courteous in all situations with someone he is obliged to obey and not disobey.

2. Allah (SWT) made the Prophet the judge and arbitrator. He says, concerning this:

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ﴾

“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 Allah has shown you (i.e. has taught you through Divine Revelation).” (An Nisa 4:105)

3. Allah (SWT) has made it obligatory on the Muslims to love him. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “None of you (truly) believes until I am dearer to him than his parents, his sons and all the people.” (Recorded by Al-Bukhari and Muslim) Therefore, if a Muslim is obliged to love someone, then he is obliged to show courtesy to him.

4. Allah (SWT) endowed His Prophet with physical and moral qualities. He blessed him with a perfect mind and an outstanding personality, making him the most perfect human being physically and morally.

How then should a person with these qualities not be treated with courtesy?

How can a Muslim be courteous with the Messenger of Allah (Peace and Blessings of Allah be upon him)?

1. By obeying him and following his examples in all matters of the religion and this world.
2. He should not love, respect or adore any human more than the Prophet blessings and peace of Allah be upon him, whoever that human may be.

3. He should show friendship to whom the Prophet showed friendship to and show enmity to whomever the Prophet showed enmity to. He should be pleased with whom the Prophet was pleased with and be displeased with whomever he was displeased with.
4. He should honour his name whenever it is mentioned and invoke peace and blessings upon him. He should treat his qualities, merits and virtues with reverence.
5. He should believe him in all that he says concerning matters of the religion, worldly affairs, and matters of the Unseen of this world and those of the Hereafter.
6. He should revive his Sunnah, give prominence to his law, convey his message and implement his will.
7. A Muslim should lower his voice while he is standing beside the Prophet's grave and while staying in his mosque.
8. He should love the righteous people and befriend them, and he should dislike the impious people.

The above are just some of the manifestations of being courteous with Allah's Messenger.

A Muslim should always endeavour to completely abide by these etiquettes and uphold them. For, his perfection depends on them and his prosperity in the world and the Hereafter revolves around them. We beseech Allah to make us succeed in being courteous with our Prophet and to include us among his followers, supporters, and not to deprive us of his intercession.

Promoting Virtue and Preventing Vice

What is the ruling concerning promoting virtue and preventing vice?

The Muslim believes in the obligation of promoting virtue and preventing vice upon every Muslim who is able, sane, cognizant of the abandoned virtue and aware of the perpetrated vice and capable of commanding that the change must be made or of effecting the change with his hand or tongue.

He believes that this is one of the greatest religious obligations after believing in Allah, for Allah (SWT) mentioned it in His Book along with belief in Him. He says:

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

“You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah.” (Aal Imran 3:110)

What are the proofs from the Qur'an and the Sunnah on the obligation of promoting virtue and preventing vice?

1. Allah (SWT) commands it in His Book. He says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.” (Aal Imran 3:104)

2. Allah (SWT) informs us that those who deserve His support and protection are those who promote virtue and prevent vice. He says:

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا
الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾

“Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salat. (i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)) to pay the Zakat and they enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) (i.e. they make the Qur'an as the law of their country in all the spheres of life).” (Al Hajj 22:41)

He also says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ﴾

“The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him).” (At Tawbah 9:71)

3. The Messenger of Allah (Peace and Blessings of Allah be upon him) enjoined it in his statement, recorded by Muslim on the authority of Abu Sa'eed Al-Khudri - may Allah be pleased with him: “When any one of you sees anything that is disapproved (of by Allah), let him change it with his hand. If he is not able to do so, then let him change it with his tongue. And if he is not able to do so, then let him change it with his heart, though that is the weakest (kind of) faith.”

He also said in another Hadith that At-Tirmidhi collected on the authority of Hudhaifah - may Allah be pleased with him, “By Him in Whose Hand is my soul! You should enjoin all that is good and forbid all that is evil or else, Allah (SWT) will send a torment upon you and then you will supplicate to Him and your supplication will not be answered.”

4. The Messenger of Allah (Peace and Blessings of Allah be upon him) also underlined the seriousness of not preventing evil. He said, “There is no people among whom sins are being perpetrated and there are among them those who have the power to stop them and they do not do so except that it

is imminent that Allah encompasses them all with a punishment from Himself.” (Recorded by At-Tirmidhi, Abu Dawud and Ibn Majah)

What are the logical proofs on the obligation of promoting virtue and preventing vice?

1. Experience and events have shown that if a disease is ignored and not treated, it spreads to all parts of the body and becomes difficult to treat. The same applies to an evil when left uncurbed and unchanged. The people would become familiar with it and every one of them would perpetrate it. Then it becomes difficult to be changed or removed. Then the perpetrators would deserve an inevitable punishment from Allah (SWT).

﴿فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا﴾

“So no change will you find in Allah's Sunnah (way of dealing), and no turning off will you find in Allah's Sunnah (way of dealing).” (Fatir 35:43)

2. It is also known that when a house is left unclean and dirt and wastes are allowed in for a period of time, the house becomes inhabitable due to reeking odour, poisoned air and spread of bacteria, because of the accumulation of the dirt. Likewise, if there is a group of Muslims and vices are being brazenly committed without any check and virtuous deeds are being obviously abandoned without anyone promoting them, it would not take long before the people become evil-minded, having no regard for righteousness and no aversion for vices. Then they become ineligible for living, and Allah would then destroy them by any means He wills. Indeed, the vengeance of your Lord is severe and He is Exalted in Might, the Owner of Retribution.

3. It is known through observation that whenever the human mind is accustomed to an ugly thing it tends to find it desirable and whenever it is accustomed to an evil thing it becomes inclined towards it. Therefore, whenever promotion of virtue is abandoned, it will not take long before people become accustomed to its abandonment. As a result of this, the virtuous deed becomes objectionable. Equally, if a vice is left unchanged and not removed, it would not take long before it spreads and people become accustomed to and familiar with it. Then it would no longer be regarded as a vice in the estimation of its perpetrators. Rather, they would regard it a good thing. That is a sign of obscurity of vision and ideological deformation. May Allah forbid it!

It is because of this that Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) enjoined promotion of virtue and prevention of vice and made it an obligation upon Muslims in order to make them remain upon their purity and righteousness, and in order to preserve their honourable position among other nations.

What are the major etiquettes of promoting virtue and preventing vice?

1. A Muslim must possess adequate Shari'ah -based knowledge about the virtue which he wants to promote and must be sure that such virtue has been abandoned. Also, he needs to have sufficient knowledge about the vice he wants to prevent, must be sure that it is practically being perpetrated and must ensure that it is one of the things that Islam forbids.

2. He must himself be pious in that he does not commit sins that he forbids others from committing and must carry out virtues deeds that he promotes. This is due to Allah's injunction:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

“O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.” (As Saff 61:2-3)

And His saying:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

“Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurat (Torah)]! Have you then no sense?” (Al Baqarah 2:44)

3. He should possess good manners, be deliberate, and promote virtue and prevent vice in a gentle manner. He should not feel annoyed by the negative reactions he gets from his audience. Rather, he should be patient and forgiving, and should overlook the peoples' maltreatment in the course of his advising them to be virtuous and shun vice in line with Allah's injunction in the Qur'an:

﴿وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

“Enjoin (on people) Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-

Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption).” (Luqman 31:17)

4. His knowing of the vice been committed should not be as a result of spying on people for it is unlawful to spy on people in their homes in order to know what vices they are committing. This is because; Islam commands that people's secrets should not be exposed. It also forbids spying on people. Allah commands:

﴿وَلَا تَجَسَّسُوا﴾

“And spy not.” (Al Hujurat 49:12)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers. .” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

He also said, “He who alleviates the suffering of a brother out of the sufferings of the world, Allah (SWT) would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard pressed, Allah (SWT) would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah (SWT) would conceal his faults in the world and in the Hereafter.” (Recorded by Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

5. Before he enjoins a person to do a righteous deed, he should acquaint him of the righteousness of such a deed because he might not know. Also, if he wants to prevent someone from a vice, he should tell him that such an act is abominable and forbidden, for his perpetration of such an act might be because he does not know that it is forbidden.

6. He should promote virtue and prevent vice in a reasonable manner. If the abandoner of a righteous deed or the perpetrator of a vice fails to change, he should admonish him in a way that would make his heart tender by mentioning proofs of exhortation and intimidation. If there is still no change, he should use reproaching expressions; if that also brings about no positive result, then he should change the vice with his hand. If he is unable to do, then he should seek the support of the authority or his Muslim brethren.

7. If a Muslim is unable to change the vice with his hand or tongue out of fear for his life, wealth or honor, and he cannot bear the harm that can be done to him as a result of his preventing the vice, then he should disapprove that vice. For, the Messenger of Allah (Peace and Blessings of Allah be upon him) has said, "When any one of you sees anything that is disapproved (of by Allah), let him change it with his hand. If he is not able to do so, then let him change it with his tongue. And if he is not able to do so, then let him change it with his heart, though that is the weakest (kind of) faith."

Loving the Companions of Allah's Messenger, Believing in their Superiority, Honoring the Muslim Imams and Obeying Those who are in Positions of Authority

What is the ruling concerning loving the Prophet's Companions?

The Muslim believes in the obligation of loving the Companions of Allah's Messenger and members of his household. He believes in their superiority over the rest of the Muslims and that they are of different degrees in terms of virtues.

He believes that the best of them are the four rightly guided caliphs: Abu Bakr, `Umar, `Uthman and `Ali - may Allah be pleased with them. They are followed in superiority by the rest of those companions who have been given the glad tidings of Paradise. They are - in addition to the four caliphs: Talhah bin `Ubaydullah, Zubayr bin Al-'Awwam, Sa'd bin Abi Waqqas, Sa`eed bin Zaid, Abu `Ubaydah `Amir bin Al-Jarrah and `Abdur-Rahman bin `Awf. These are followed by the participants in the Battle of Badr, then those who have been given the glad tidings of Paradise apart from the famous ten, and they are: Fatimah Az-Zahra (the Prophet's daughter), her two sons Hasan and Husain, Thabit bin Qays, Bilal bin Rabah and others. They are followed by the attendees of the Pledge of Pleasure and their number is one thousand, four hundred companions - may Allah be pleased with all of them.

What is the ruling concerning honoring the Imams of the Muslims?

The Muslim believes that the leaders of Islam must be honored and respected and that courtesy must be demonstrated whenever their names are mentioned. For, they are the leaders of Islam and eminent propagators of guidance. They are those who are well-versed in the Qur'anic science, the erudite Fiqh scholars, scholars of Hadith, scholars of Tafsir from among the successors to the companions and the generation that followed them - may Allah have mercy upon them and be pleased with them.

What is the ruling on obeying those in positions of authority?

A Muslim believes in the obligation of obeying and respecting those in positions of authority. He believes that it is obligatory to engage in Jihad and perform prayers behind them, and not to revolt against them. That is why he demonstrates a special courtesy towards them.

Why does a Muslim love the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him), and members of his household?

1. He loves them due to his love for Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him). For, Allah (SWT) (SWT) informs us in His Book that He loves them and they also loved Him. Allah (SWT) says,

﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾

Allah 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 Allah, and never fear of the blame of the blamers.” (Al Maidah 5:54)

Allah (SWT) also says, while describing the Prophet's Companions:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

“Muhammad is the Messenger of Allah (Peace and Blessings of Allah be upon him). And those who are with him are severe against disbelievers, and merciful among themselves.” (Al Fath 48:29)

2. A Muslim believes in the superiority of the companions over all other Muslims. This is due to Allah's praising of them thus:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَالَّذِينَ آمَنُوا بِمَوَازِينٍ طَيِّبَاتٍ وَيَسْرِعُونَ زُلْفَىٰ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿يَا حَسَنُ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Madinah) and the Ansar (the citizens of Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah 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.” (At Tawbah 9:100)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Sa'eed Al-Khudri - may Allah be pleased with him)

Who is the best among the Prophet's Companions?

Abu Bakr As-Siddeeq is the best of all the Prophet's Companions and those who are below them. Those who follow him in order of superiority are: `Umar, then `Uthman, then `Ali - may Allah be pleased with them all. Abu Bakr deserved this status due to the Prophet's statement, "If I were to take a Khalil other than my Lord, I would have taken Abu Bakr as such, but he is my brother and my companion (in Islam)." (Recorded by Al-Bukhari and Muslim on the authority of Abu Sa`eed Al-Khudri - may Allah be pleased with him)

Abdullah bin `Umar - may Allah be pleased with him and father - said, "During the lifetime of the Prophet we considered Abu Bakr as peerless and then `Umar and then `Uthman (coming next to him in superiority)." (Recorded by Al-Bukhari)

Ali bin Abi Talib - may Allah be pleased with him - said: "The best one from among this Ummah after its Prophet is Abu Bakr; followed by `Umar. If I had wanted to tell you the third one (in superiority) I would have done so. (He meant `Uthman bin `Affan - may Allah be pleased with all of them)." (Recorded by Abu `Asim in his work, `As-Sunnah')

Mention of some of the virtues and merits of the Companions of the Prophet.

The Prophet told Uhud Mountain that has shaken while he, Abu Bakr, `Uthman and `Ali were standing on it: "Remain in your position, O Uhud, for there are upon you a Prophet, a truthful person (meaning Abu Bakr) and two martyrs (meaning `Uthman and `Ali)." (Recorded by Al-Bukhari)

He also told `Ali - may Allah be pleased with him, "Will you not be pleased from this that you are to me like Aaron was to Moses?" (Recorded by Al-Bukhari)

He said about Fatimah: "Fatimah is the chief mistress of the women in Paradise."

He said about Zubair bin Al-'Awwam, "Every prophet used to have a Hawari (i.e. disciple), and my Hawari is Az-Zubair bin Al-'Awwam." (Recorded by Al-Bukhari)

He said about his grandsons Hasan and Husayn, "O Allah! Love them, as I love them" (Recorded by Al-Bukhari)

He said about `Abdullah bin `Umar, "Indeed, `Abdullah is a righteous man." (Recorded by Al-Bukhari)

He told Zaid bin Harithah, "You are our brother and our ally." (Recorded by Al-Bukhari)

About Ja'far bin Abi Talib he said, "You resemble me in physical features and in character." (Recorded by Al-Bukhari)

He said to Bilal bin Rabah, "I heard the sound of your footsteps in Paradise just in front of me." (Recorded by Al-Bukhari)

He said about Salim the freed slave of Abu Hudhayfah, `Abdullah bin Mas`ud, Ubayy bin Ka'b and Mu'adh bin Jabl - may Allah be pleased with them, "Learn the recitation of the Qur'an from (these) four men: Salim the freed slave of Abu Hudhayfah, `Abdullah bin Mas`ud, Ubayy bin Ka'b and Mu'adh bin Jabl." (Recorded by Al-Bukhari and Muslim)

He said about `A'ishah - may Allah be pleased with her, "The superiority of `A'ishah to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals." (Recorded by Al-Bukhari)

He said about the virtue of the Ansar (the Helpers in Madinah), “If the Ansar took their way through a valley or a mountain pass, I would take the Ansar's valley. And as for the migration, I would have been one of the Ansar.” (Recorded by Al-Bukhari)

He also said about them, “None loves the Ansar but a believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them.” (Recorded by Al-Bukhari)

He said about Sa'd bin Mu'adh, “The Throne (of Allah) shook at the death of Sa'd bin Mu'adh.” (Recorded by Al-Bukhari)

Al-Bukhari also recorded on the authority of Anas bin Malik - may Allah be pleased with him that two of the Companions of the Prophet departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses. [1]

Al-Bukhari and Muslim recorded on the authority of Anas - may Allah be pleased with him - that Allah's Messenger (may peace be upon him) said to Ubayy bin Ka'b: Allah has commanded me to recite to you:”

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾

“Those who disbelieve were not. . .” (Al Bayyinah 98:1)

He said, “Did He mention me by name?” He (the Prophet said), “Yes.” Upon this Ubayy shed tears (of gratitude).

He called Khalid bin Al-Walid - may Allah be pleased with him - an unsheathed sword of Allah.

He said about his grandson Hasan, “This son of mine is a Sayyid (i.e. chief) and perhaps Allah will bring about a peace between two great (contending) groups of the Muslims through him.” (Recorded by Al-Bukhari)

The Prophet also said about Abu Ubaidah bin Al-Jarrah, “Every nation has an extremely trustworthy man, and the trustworthy man of this (i.e. Muslim) nation is Abu `Ubaidah bin Al-Jarrah.” (Recorded by Al-Bukhari)

Are we permitted to speak about the faults of the Companions - may Allah be pleased with them?

A true Muslim desists from speaking about the faults of the Prophet's companions. He does not talk about clashes that occurred among them. For, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Do not abuse my companions for, by the One in Whose Hand is my soul, if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Sa`eed Al-Khudri - may Allah be pleased with him)

And His saying: “(Fear) Allah! (Fear) Allah! regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is out of love of me that he loves them. And whoever harms me, he has offended Allah, and whoever offends Allah [then] he shall soon be punished.”

What is the obligation of the Muslims towards the Prophet's wives?

A Muslim believes in the purity of the Prophet's wives; he believes that they are free from all filthy traits. He asks Allah to be pleased with them. He believes that the most superior of them is Khadijah bint Khuwailid followed by `A'ishah - may Allah be pleased with all of them. Allah (SWT) says, about the Prophet's wives:

﴿التَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾

“The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers

(as regards respect and marriage).” (AL Ahzab 33:6)

What is the obligation of a Muslim towards the Muslims leaders in Qur'an, Hadith and Fiqh?

1. A Muslim loves them and asks Allah to have mercy on them and forgive them. He also acknowledges their virtues. For, they are among those mentioned in Allah's statement:

﴿وَالَّذِينَ اتَّبَعُوهُمْ يَأْخُذُونَ بِالْحَسَنِ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“And also those who followed them exactly (in Faith). Allah is well-pleased with them as they are wellpleased with Him.” (At Tawbah 9:100)

The Prophet also said, “The best generation is mine and then those who followed them and then those who followed them.” (Recorded by Al-Bukhari and Muslim)

The majority of these scholars of Qur'an, Hadith, Fiqh and Tafsir belonged to these three generations that the Messenger of Allah (Peace and Blessings of Allah be upon him) regarded as the best generations amongst the Muslims.

Also, Allah (SWT) commends those who seek forgiveness for their predecessors in faith according to Allah's statement.

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

“Our Lord! Forgive us and our brethren who have preceded us in Faith” (Al Hashr 59:10)

2. A Muslim does not speak ill of them and does not criticize them for their sayings or opinions. He knows that they sincerely expressed their independent judgments. He shows courtesy to them whenever their names are mentioned. He should give their opinion preference over that of those who came after them. He should not abandon their opinion for that of anyone unless such opinion contradicts Allah's statement, the Prophet's saying or the opinion of the Companions.

3. The writings and opinions of the Four Imams (Abu Hanifah, Malik, Ash-Shafi'i and Ahmad) on religious matters and Fiqh are derived from the Book of Allah and the Sunnah of His Messenger. They are what they understood and derived from these two sources or what they analogically deduced from them.

4. A Muslim believes that acting upon the opinions of these scholars on matters of the religion is permissible and that doing so is tantamount to acting upon the law of Allah (SWT) as long as such

opinions do not contradict a clear and explicit text from the Qur'an and the Sunnah. For, it is not permissible to abandon the word of Allah or the word of His Messenger for the opinion of any person whoever he may be. Allah (SWT) says,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

“O you who believe! Make not (a decision) in advance before Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him).” (Al Hujurat 49:1)

He also says,

﴿وَمَا ءَانِكُمْ الرَّسُولُ فَحُذِرْهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it).” (Al Hashr 59:7)

5. A Muslim believes that these scholars are humans who are prone to make correct and erroneous decisions. If any of them made an erroneous conclusion on a particular topic, that error was not intentional but out of oversight, forgetfulness or lack of access to comprehensive evidence on the topic. Therefore, a Muslim does not blindly follow the opinion of any of these Imams. He only accepts the opinion of any of them as long as that does not contradict the word of Allah and the word of His Messenger.

6. He excuses them concerning what they differ in from the practical religious issues and believes that their differences in such issues are not due to ignorance or obstinacy on their part. He believes that such differences are due to the divergent scholar not being reached by the Hadith on the topic or his believing in the abrogation of the Hadith, hence not acting upon it or being reached with another Hadith that he believes is more preponderant such that the earlier Hadith or his understanding of the Hadith is different from that of others - for it is possible that scholars differ in the inference of a Hadith thereby making each of them to act upon what he understands from it. The example of this is what Imam Ash-Shafi'i understood from verse 5 of Surah Al-Ma'idah that mere touching of a woman's body vitiates ablution. Based on his understanding of the phrase he believed that mere touching of a woman's body vitiates ablution while other scholars hold an opposite view, because what they understood from the phrase is not mere bodily contact but sexual intercourse. Therefore, they believe that having mere bodily contact with a woman does not vitiate ablution except if such contact is intentional and lustful.

Someone may ask: Why did Ash-Shafi'i not change his opinion in order to be in agreement with other scholars, and therefore, save the Ummah from disunity?

The answer is: It is not permissible for him to understand something from his Lord in which he has no iota of doubt in that understanding and then abandon such understanding for the opinion of another scholar. This could lead him to abandoning Allah's word for his fellow men's opinions; and this is the greatest sin in Allah's estimation.

Yes, if his understanding of the text is contradicted by an explicit text from the Qur'an or the Sunnah, he would be obliged to follow the implication of the clear and explicit text and abandon his own inference which is definitely not an explicit text. For, if such inference is clear-cut and decisive, no Muslim, not to talk of the eminent scholars, would have disagreed on that in the first place.

What is the obligation of the Muslim towards those who are in position of authority?

1. A Muslim believes that they should be obeyed due to Allah's injunction:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad) and those of you (Muslims) who are in authority.” (An Nisa 4:59)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “You should listen to and obey your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin.” (Recorded by AlBukhari and Muslim on the authority of Anas bin Malik - may Allah be pleased with him).

He also said, “Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me.” (Recorded by Al-Bukhari on the authority of Abu Hurayrah - may Allah be pleased with him).

However, a Muslim does not believe that the ruler should be obeyed at the risk of disobeying Allah because obeying Allah is given priority over obeying any of His servants, according to the saying of Allah (SWT):

﴿وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ﴾

And that they will not disobey you in Ma`ruf (Islamic Monotheism and all that which Islam ordains) (Al Mumtahanah 60:12)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “There is no obedience except in what is legally permissible.” (Recorded by Al-Bukhari and Muslim)

He also said, “No creature should be obeyed at the risk of disobeying the Creator.” (Recorded by Ahmad and Al-Hakim)

2. A Muslim believes that revolting against those in authority or disobeying them publicly is forbidden. For, such action may stir the populace up against the constituted authority. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever becomes separate from the Muslim group even for a span and then dies, he will die as those who died in the Pre-Islamic period of ignorance (as rebellious sinners).” (Recorded by Al-Bukhari and Muslim on the authority Ibn `Abbas - may Allah be pleased with him and his father)

He also said, “Whoever seeks to humiliate the authority that Allah has sanctioned on the earth, Allah (SWT) will disgrace such a person.” (Recorded by At-Tirmidhi on the authority of Abu Bakrah - may Allah be pleased with him)

3. He supplicates to Allah to bless the rulers with righteousness, appropriateness and success; and to protect them against evils and errors. For, the Ummah will be upright if the rulers are upright and the Ummah will be corrupt if the rulers are corrupt. He also gives them advice that is sincere and not humiliating. The Prophet said, “The whole religion is a matter of sincerity and well-wishing.” They asked, “Towards whom?” He replied, “Towards Allah, His Book, His Messenger and towards the leaders of the Muslims and the Muslims in general.” (Recorded by Al-Bukhari and Muslim on the authority of Tamim Ad-Dari - may Allah be pleased with him)

4. He participates in Jihad under their command and prays behind them, even if they are sinful and commit forbidden acts that are below disbelief and associating partners with Allah. The proof for this is the Prophet's response to a person who asked him about obeying bad leaders, "Listen to them and obey them, for on them shall be their burden and on you shall be your burden." (Recorded by Muslim)

Ubaydah bin Samit - may Allah be pleased with him - said, "The Prophet called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease, and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah (SWT)." (Recorded by Al-Bukhari)

Allah (SWT) knows best.

Being Courteous with One's Self

What is the meaning of being courteous with one's self?

A Muslim believes that his prosperity in this world and the Hereafter depends on how his soul is refined and purified; as he believes that his misery in the two abodes depends on how his soul is corrupted, defiled and polluted. This is due to the following proofs:

Allah (SWT) says:

﴿قَدْ أَفْلَحَ مَنْ زَكَّهَا ۙ ۙ وَقَدْ خَابَ مَنْ دَسَّهَا﴾

“Indeed he succeeds who purifies his own self (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his own self (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).” (Ash Shams 91: 910)

Allah (SWT) also says:

﴿وَالْعَصْرِ ۙ ۙ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۙ ۙ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ﴾

“By Al-'Asr (the time). Verily, man is in loss, Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad).” (Al Asr 103:1-3)

The Prophet also said, “All my followers will enter Paradise except those who refuse.” They companions said, “O Allah's Messenger! Who will refuse?” He said, “Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it).” (Recorded by Al-Bukhari of Abu Hurayrah - may Allah be pleased with him)

How does a Muslim live with himself?

A Muslim always lives by refining and purifying his soul for it has the greater right to be refined. He should adopt manners that can keep his soul purified and shun things that can corrupt and defile it such as evil doctrines and impious sayings and deeds. He should be in constant struggle with his soul day and night and call it to account every hour. He should drive it towards righteous deeds and push it to acts of obedience to Allah. At the same time, he should forcefully drive it away from evil and corruption.

What are the major steps that a Muslim needs to take towards purifying his soul?

A. Repentance: That means he should abandon all sins, regret his past misdeeds and determine not to sin more for the rest of his life. This is due to Allah's statement:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا تُوبًا إِلَىٰ اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ
 أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
 الْأَنْهَارُ﴾

“O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise).” (At Tahrīm 66:8)

‘Abdullah bin ‘Umar - may Allah be pleased with them - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “O people, seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day.” (Recorded by Muslim)

The Prophet also said, “Whoever returns to Allah in repentance before the sun rises from the west, Allah (SWT) (SWT) will accept his repentance.” (Recorded by Muslim)

He also said, “Allah is more pleased with the repentance of His believing servant than a person who loses his riding beast carrying food and drink. He sleeps (being disappointed of its recovery) and then gets up and goes in search for that, until he is stricken with thirst. Then he comes back to the place where he had been before and goes to sleep completely exhausted placing his head upon his hands waiting for death. And when he gets up, there is before him his riding beast and his provisions of food and drink. Allah is more pleased with the repentance of His servant than the recovery of this riding beast along with the provisions (of food and drink).” (Recorded by Muslim on the authority of ‘Abdullah bin Mas‘ud - may Allah be pleased with him).

B. Consciousness of Allah: The Muslim should be conscious of Allah (SWT) and have convincing belief that He sees him, knows all his secrets and oversees all his actions. It is through this belief that a Muslim becomes deeply mindful of Allah's greatness and perfection, feeling comfortable with His remembrance, finding solace in obeying Him, seeking nearness to Him, responding to His call and turning away from anything else beside Him.

This is the real meaning of submission of the face about which Allah tells us in His saying,

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

“And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (a good-doer).” (An Nisa 4:125)

And in His saying,

﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَىٰ اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ
 بِالْعُرْوَةِ الْوُثْقَىٰ﴾

“ And whosoever submits his face (himself) to Allah, while he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake without any showing-off or to gain praise or fame and does them in

accordance with the Sunnah of Allah's Messenger (Muhammad) then he has grasped the most trustworthy handhold [La ilaha illallah (none has the right to be worshipped but Allah)].” (Luqman 31:22) It is the essence of what Allah calls unto in His saying,

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ﴾

And know that Allah knows what is in your minds, so fear Him.” (Al Baqarah 2:235)

It is the same path followed by our righteous predecessors until they attained certainty of faith and the status of the favored servants of Allah. Here are their impacts testifying on their behalf:

1. Junayd - may Allah have mercy upon him - was asked, “What can assist a Muslim to lower his gaze?” He said, “By your knowing that the Overseer's (Allah) looking at you precedes your looking at your target.”
2. Sufyan Ath-Thawri said, “Be conscious of the One from whom nothing is hidden; pin your hope on the One who is capable of fulfilment and fear the One who is capable of inflicting punishment.”
3. `Abdullah bin Al-Mubarak told a man, “O so and so, be conscious of Allah!” The man asked him about the meaning of that and he responded, “Always be as if you are seeing Allah, High and Exalted.”
4. `Abdullah bin Dinar narrated, “I travelled to Makkah in the company of `Umar bin Al-Khattab - may Allah be pleased with him. Somewhere along the way, we needed to have a wedding feast. A shepherd passed by us and `Umar told him, ‘O shepherd, sell us a goat from this flock of sheep. ‘ The shepherd said, ‘It belongs to someone. ‘ `Umar then told him, ‘Tell your master that a wolf has eaten it. ‘ The shepherd then said (astonishingly), ‘Where then is Allah?’[1] Thereupon `Umar wept. He then went to the master of that slave, bought the slave from him and then set him free.”
5. It was reported that one of the righteous men passed by a group of people shooting arrows while there was a man sitting down alone away from them. When the righteous man went to him and wanted to talk to him he said, ‘I only desire the remembrance of Allah!’ The righteous man asked him, ‘You alone?’ The man responded, ‘My Lord and my two angels[1] are with me. ‘ He then asked him, ‘Who have gone ahead of these people?’ He responded, ‘Those whom Allah has forgiven their sins. ‘ He then asked him, ‘Where is the way?’ He replied by pointing to the heaven and then got up and moved away.
6. It was reported that when Zulaikha was alone with Prophet Yusuf, she stood up and covered the face of an idol of hers. Upon this, Yusuf told her, “Are you feeling ashamed in front of an inanimate thing while you are not ashamed in front of the All-Powerful King!”

C. Self-Examination: Since a Muslim in this world works day and night to make himself happy in the Hereafter and to be able to achieve the honor of that Day and attain Allah's pleasure, and since the life of this world is the season of action, it follows then that he should study his obligations as a trader would study his capital. He should also look at voluntary righteous deeds as a trader would look at profits he earns on his capital; and he should look at his sins as a trader would look at his loss. He should then withdraw unto himself for a while at the end of the day and call himself to account for what he has done during that day. If he finds any negligence in his obligations, he should blame and rebuke himself and immediately amend that. If the neglected obligation can be made up for, he should quickly do so; but if it cannot be made up for, he should perform a lot of voluntary righteous deeds. If he finds negligence in voluntary deeds, he makes up for that with other voluntary deeds. If he discovers a loss through forbidden acts he has committed, he should quickly seek Allah's forgiveness, return to Him in

repentance and perform righteous acts he believes could serve as atonement for the sins he has committed.

This is what is meant by self-examination. It is a way of reforming, refining and purifying the soul. Proofs for this are as follows: Allah (SWT) says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ
لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

“O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah (SWT) is All-Aware of what you do.” (Al Hashr 59:18)

The phrase, 'let every person look', is a command that the soul should be called to account for what it has sent forth for the expected tomorrow.

Allah (SWT) also says,

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And all of you beg Allah to forgive you all, O believers, that you may be successful.” (An Nur 24:31)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Verily, I seek repentance from Him a hundred times a day.” (Recorded by Muslim)

'Umar - may Allah be pleased with him said, “Call your selves to account before you are called to account.”

It was also reported that every night, 'Umar would strike his feet with a stick and ask himself, “What have you done today?”

As for Abu Talhah - may Allah be pleased with him - when he realised that his farm had distracted him from his prayer, he gave it out as charity for the sake of Allah. He did this as a result of self-examination and to censure and purify his soul.

It was reported that Al-Ahnaf bin Qays would put his finger in a lamp so that he could feel the pain of fire. He would then address himself saying, 'Hanif, why did you do what you did on such and such day? Why did you do what you did on such and such day?’

There was a report of one of the righteous men who was fighting in the way of Allah. Suddenly, a woman exposed herself to him and he looked at her. He then smacked his own eye so hard that he knocked them out. He told his eyes, “You were looking to what is harmful to you!”

A man passed by a chamber and then said, “When was this chamber built?” He then turned to his own soul and addressed it thus, “You are asking me what is not of your concern? I would punish you with a year's fasting.” And he fasted for a year.

It was reported that one of the righteous men would go to a sun-baked ground and roll himself in its hot dust and then say to himself, “Taste it!” But the Hell-Fire is hotter! Are you behaving like a carcass in the night (i.e. sleeping all the night like a dead animal, and without getting up to perform night supererogatory prayers) and act lazy in the day.”

One of the righteous men one day looked at the roof of a house and saw a woman. He then took it upon himself not to look at the sky again as long as he lived.

Such was the extent to which the righteous men of this Ummah went in examining and censuring their own souls for their negligence. They would force their souls to be pious and prevent them from their desires in implementation of Allah's injunction,

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنْ أَهْوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ 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.” (An Naziat 79:40-41)

D. Struggling against One's Soul: A Muslim must be aware that his fiercest enemy is his own soul. The human soul is naturally inclined to evil and has an aversion for righteousness. Allah informs that Prophet Yusuf said,

﴿وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ﴾

“And I free not myself (from the blame). Verily, the (human) self is inclined to evil.” (Yusuf 12:53)

The human soul loves calm and is inclined to relaxation and laziness. It goes along with desire and is easily swayed by transient lusts though these could lead to its death and misery.

If a Muslim knows this, he prepares himself for a war against his soul, taking up arms against it and resisting it and its lusts with force. If he discovers that his soul loves leisure and rest, he forces it to toil; if he realizes that it yearns for a lust, he denies it such lust; and when he discovers that it is negligent in an act of worship or a righteous deed, he rebukes and punishes it and then forces it to make up for the negligence. He refines his soul in this way until it becomes purified. That is the goal of struggling against one's soul. Allah (SWT) says:

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah (SWT) is with the Muhsinun (good doers).” (Al Ankabut 29:69)

A Muslim - while fighting against his own soul for the cause of Allah (SWT) so that it is purified and becomes eligible for Allah's pleasure and honor - knows that this is the way of the righteous servants of Allah and the path of the sincere believers. He then emulates them by following their path. The Messenger of Allah (Peace and Blessings of Allah be upon him) stood up so long in night supererogatory prayer that his noble feet were cracked. When he was asked about that, he said, “Should I not be a grateful servant?” Which struggle against the soul is greater than this?

Here is `Ali bin Abi Talib - may Allah be pleased with him - speaking about the Prophet's Companions (among whom he was one): “I have not seen anyone like them. They would wake in the morning disheveled, covered with dust and pale, having spent the night standing and prostrating in prayer and reciting the Book of Allah. Whenever Allah was mentioned, they would sway (in awe of Him) as a tree would sway on a windy day and their eyes would shed tears so much so that their garment would become wet.” (This narration is weak)

Abu Darda - may Allah be pleased with him - was reported to have said, "If not for three things, I would not like to live even for a day: Going thirsty (i.e. fasting) for the sake of Allah in a hot day, prostrating for Him in the middle of the night and sitting in the company of a people who are skilful at selecting righteous words as good fruits are selected."

`Umar - may Allah be pleased with him - one day reproved himself for missing `Asr prayer in congregation by a piece of land worth two hundred thousand dirham in charity.

`Abdullah bin `Umar - may Allah be pleased with them - would punish himself for missing any prayer in congregation by spending the following entire night in prayer. One day, he delayed the performance of Maghrib prayer until two stars appeared in the sky and punished himself for that by setting two slaves free.

`Ali - may Allah be pleased with him - would say, "May Allah bless individuals whom people take for sick and they are not. They only look sick due to the struggle they have with their own souls."

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The best of the people is a person who lived long and acted righteously." (Recorded by Ahmad and At-Tirmidhi on the authority of `Abdullah bin Busr - may Allah be pleased with him)[1]

Thabit Al-Bunani said: "I have met men one of whom would perform prayer so exhaustively that he would not be able to come to his bed except by crawling. One of them would stand up in prayer so long that his feet would become swollen. He would attain a degree in worship that if he was told, 'tomorrow is the Day of Resurrection', he could not have done more. During the winter, he would stay on the rooftop of his house so that the chilling coldness of winter night would not allow him to sleep; and in the summer, he would stay under the roof so that the intense heat he felt would not allow him to sleep.

Some of these righteous men died in the state of prostration.

Masruq's wife said, "Masruq's knees were always swollen as a result of long standing in prayer. By Allah, I would sit down behind him while he was praying and I would cry out of pity for him."

Some of these righteous, whenever they attained the age of forty, would fold up their beds and not sleep on them again.

There was a report about a pious woman from among the righteous predecessors called `Ujrah, the Blind'. When it was in the last hours of the night, she would invoke Allah in a grieving tone, "Unto You the worshippers travel in the darkness of the night seeking the continuance of Your mercy and Your bountiful forgiveness. I beseech You by Yourself and not by anyone else beside You: Include me in the group of foremost ones, elevate me in the ranks of Your favoured slaves and let me join your righteous servants.

For, You are the Most Compassionate of the compassionate ones." She would then fall down in prostration and would continue supplicating and crying till dawn.

Being Courteous with the Creation

A. The Parents

What is the obligation of a Muslim towards his parents?

A Muslim believes in the right of the two parents upon him and the obligation of being kind and dutiful to them, not only for the fact they are the cause of his existence or their kindness to him that makes it obligatory upon him to treat them in a like manner, but for the fact that Allah commanded him to obey them and be kind to them. Being dutiful to the parents is so significant that Allah mentions it along with the obligation of worshipping Him alone without associating any partner with Him. Allah (SWT) says,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿﴾

“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.” (Al Isra 17: 23-24)

Allah (SWT) also says:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَلَّهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿﴾

“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.” (Luqman 31:14)

Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - who narrated: A man came to Allah's Apostle and said, “O Allah's Apostle! Who is more entitled to be treated with the best companionship by me?” The Prophet said, “Your mother.” The man said, “Who is next?” The Prophet said, “Your mother.” The man further said, “Who is next?” The Prophet said, “Your mother.” The man asked for the fourth time, “Who is next?” The Prophet said, “Your father.”

Al-Bukhari also recorded on the authority of `Abdullah bin `Umar - may Allah be pleased with them - who narrated, a man said to the Prophet “Shall I participate in Jihad?” The Prophet said, “Are your parents living?” The man said, “Yes.” the Prophet said, “Do Jihad for their benefit.”

Abu Dawud and Ibn Majah recorded on the authority of Abu Usayd Malik bin Rabi'ah as-Sa'idi that he narrated, “While we were with the Messenger of Allah (Peace and Blessings of Allah be upon him), a man from among the Ansar came to him and said, `Messenger of Allah (Peace and Blessings of Allah

be upon him)! Is there any kindness left that I can do to my parents after their death?' He replied, 'Yes, you can invoke blessings on them, seek forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honor their friends.'"(This narration is weak)

Muslim reported on the authority of `Abdullah bin `Umar - may Allah be pleased with them - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The finest act of goodness is that a person should treat kindly the loved ones of his father."

What are the most important rights due to parents?

1. They should be obeyed in all that they command or prohibit as long as such command or prohibition does not lead to disobedience of Allah or contradict His law. For, no human being should be obeyed if that leads to disobedience of the Creator.

Allah (SWT) says:

﴿وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا﴾

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly. (Luqman 31:15)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There is no obedience for evil deeds, obedience is required only in what is good." (Recorded by Al-Bukhari and Muslim on the authority of `Ali bin Abi Talib - may Allah be pleased with him)

2. They should be respected and honored and humility should be shown to them in actions and deeds. They should not be shouted at and the child should not raise his or her voice above theirs. Children should not walk in front of them and sons should not give their wives or their children preference over them. They should not be called by names. They should rather be addressed thus: Father, Mother. And the children should not undertake any journey without their permission and pleasure.

3. A son should be kind and dutiful to them with all that he has and as far as he is able to do. He should feed, clothe and shelter them; he should seek medical attention for them whenever they are sick; keep them at harm's length and sacrifice his life for them.

4. Being kind to their kith and kin, making supplication for them, seeking Allah's forgiveness for them, carrying out their wills and covenants and honoring their friends.

B. Children

What are the major rights of children upon their parents?

A Muslim acknowledges that the child has rights upon his father that he must fulfill. It starts by selecting a good mother for him, giving him a good name, slaughtering a sacrifice for him (‘ Aqeeqah) on the 7th day of his birth, circumcising him, showing compassion on him, spending on him, giving him good training, upbringing, and nurturing him upon Islamic teachings and manners and training him on how to perform obligatory and voluntary acts of worship. When he attains the age of maturity, he helps him get married. [It applies to daughter as well] After his marriage, he gives him an option of staying under

his care or living independently and thereby building his own glory with his hands. The above is due to proofs from the Qur'an and the Sunnah.

1- From the Glorious Qur'an, Allah (SWT) (SWT) says:

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ 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.” (Al Baqarah 2:233)

Allah (SWT) also says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا قُوًا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا
أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.” (At Tahrir 66:6)

In the above verse, Allah (SWT) (SWT) commands that the family should be protected against the HellFire through acts of obedience to Allah (SWT). And obedience to Allah (SWT) demands that one knows things through which Allah loves to be worshiped. This cannot happen without learning. Since children are among a man's family, then the verse is an indication on the obligation of teaching, training and guiding them; and encouraging them to perform righteous deeds in obedience to Allah (SWT) and His Messenger ; and keeping them from disbelief, sins, corruptions and evils so that they would be protected against the punishment of the Hell-Fire.

The first verse (Al-Baqarah 2:233) indicates the father's obligation of spending on his children. For, the obligatory spending on the breastfeeding mother is due to the child she is nursing. And Allah says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ﴾

And kill not your children for fear of poverty.” (Al Isra 17:31)

2- From the Sunnah: `Abdullah bin Mas`ud - may Allah be pleased with him - narrated, “I asked the Prophet, “What is the greatest sin in the sight of Allah?” He said, “That you set up a rival unto Allah though He Alone created you.” I said, “That is indeed a great sin.” I then asked, “What is next?” He said, “To kill your son lest he should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbor.” (Recorded by Al-Bukhari and Muslim)

Therefore, prohibition of killing children implies that the parents should show compassion to them and preserve their physical, intellectual and spiritual wellbeing.

Samurah bin Jundub - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “A boy is in pledge for his Aqeeqah, sacrifice is made for him on

the seventh day, his head is shaved and he is given a name.” (Recorded by Abu Dawud, At-Tirmidhi, AnNasa'i and Ibn Majah)

The Messenger of Allah (Peace and Blessings of Allah be upon him) also said, “Five practices are characteristics of the Fitrah: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

The Prophet enjoined that justice and fairness must be maintained in one's treatment of his children. AlBukhari and Muslim reported on the authority of An-Nu'man bin Bashir - may Allah be pleased with him - who said, “My father gave me a gift but `Amrah bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Apostle as a witness to it. So, my father went to Allah's Apostle and said, ‘I have given a gift to my son from `Amrah bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Messenger!’ Allah's Messenger asked, ‘Have you given (the like of it) to everyone of your sons?’ He replied in the negative. Allah's Messenger said, ‘Be afraid of Allah, and be just to your children. ‘ My father then returned and took back his gift.”

He also said, “Command your children to pray when they become seven years old, and hit them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.” (Recorded by Abu Dawud and At-Tirmidhi on the authority of `Abdullah bin `Amr bin Al`As - may Allah be pleased with them)

`Umar bin Al-Khattab - may Allah be pleased with him - said, “It is the right of a son upon his father that he should teach him writing and archery and not to spend on him but from the lawful earning.”

One of the ways by which a person can be kind to one's children is to select a righteous woman for them as their mother.

A Bedouin Arab reminded his children of his favors upon them in a poetry verses whose meaning goes thus:

My first act of favor upon you is that I selected a woman of noble lineage who was obviously chaste as a mother for you.

C. The Sibling

What is the ruling concerning being courteous with one's sibling?

A Muslim believes that being courteous with his sibling is like being courteous with his parents. The younger sibling should be courteous with their elder siblings as they are with their father and the elder sibling should fulfil their obligations towards their younger sibling. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Be kind to your mother and your father, and then to your sister and brother, and then to your other relatives in the order of their closeness.” (Recorded by Ahmad and AlHakim on the authority of Abu Rimthah)

D. The Spouses

What is the position concerning the mutual courtesy between husband and wife?

A Muslim believes that there should be mutual courtesy between husband and his wife. Each of them has rights over the other. Allah (SWT) says,

﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ وَالرِّجَالُ عَلَيْهِنَّ 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.” (Al Baqarah 2:228)

This noble verse mentioned above established for each of the two spouses their rights, but gave man an additional distinction due to special considerations.

The Messenger of Allah (Peace and Blessings of Allah be upon him) said in the sermon he gave during his farewell pilgrimage, “Behold! Indeed, you have rights over your wives and they also have rights over you.” (Recorded by Abu Dawud, At-Tirmidhi, Ibn Majah and An-Nasa’i)

However, some of these rights are jointly shared between the spouses while others remain exclusively for one or the other.

The jointly shared rights are:

1. Honesty: It is incumbent upon each of the two spouses to be sincere with each other. They should not betray each other in anything however insignificant it may be. For, they are like business partners. Therefore, both of them should be sincere, honest and truthful in all the affairs of their lives.
2. There must be mutual love between them. Each of them should be sincere in their love and have compassion for the other throughout their lives. Allah (SWT) says:

﴿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.” (Ar Rum 30:21)

The Messenger of Allah (Peace and Blessings of Allah be upon him) also said, “Allah does not show mercy to those who are merciless.” (Recorded by Al-Bukhari and Muslim)

3. There must be mutual trust among them whereby each of them trusts the other and has not the least suspicion about the other. Allah (SWT) says,

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

“The believers are nothing else than brothers (in Islamic religion).” (Al Hujurat 49:10)

The Prophet said, “None of you believes until he loves for his brother what he loves for himself.” (Recorded by Al-Bukhari and Muslim)

In the light of the above verse and Hadith, the marital relationship makes religious brotherhood based on trust grow stronger and stronger.

It is by this concept that each of the two spouses sees each other as himself or herself. If that is achieved, then can a person not trust himself? And how can he betray himself.

4. General manners such as amiable treatment, cheerfulness, magnanimity, mutual respect and kind coexistence that Allah enjoins when He says:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾

“And live with them honorably.” (An Nisa 4: 19)

It is also the admonition of treating women with kindness that the Messenger of Allah (Peace and Blessings of Allah be upon him) gave when he said, “I advice that you treat woman kindly.” (Recorded by Muslim)

The above are a number of mutual courtesies that each of the two spouses owe one another. They should uphold such values with regard to implementing the strong covenant mentioned in Allah's saying,

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ بَعْضٍ وَأَخَذْتُم مِّنْكُمْ مِّيثَاقًا غَلِيظًا﴾

“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?” (An Nisa 4:21) And in line with Allah's injunction,

﴿وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“And do not forget liberality between yourselves. Truly, Allah (SWT) is All-Seer of what you do.” (Al Baqarah 2:237)

What are wife's right upon her husband?

The husband must fulfill the following obligations on his wife:

1. He should live with her honorably. This is due to Allah's injunction:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾

“And live with them honorably.” (An Nisa 4:19)

He should feed her when he eats, clothe her when he clothes himself and discipline her through the permitted means if he fears her stubbornness. That is by admonishing her without insulting her. If she fails to yield, then he should avoid her bed. If that does not work, then he should smack but not on the face and the smacking should not be injurious. This is in-line with Allah's injunction:

﴿وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا﴾

“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).” (An Nisa 4:34)

Abu Dawud recorded on the authority of Mu'awiyah Al-Qushayri who narrated that he asked Allah's Messenger, “Messenger of Allah (Peace and Blessings of Allah be upon him)! What is the right of the wife of one of us over him?” The Prophet replied, “That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not revile her or separate yourself from her except in the house.”

Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “No believing man (husband) should hate a believing woman (wife); if he dislikes some traits in her, she has other traits which he likes.”

2. He should teach her what is necessary of the matters of her religion if she does not know that or allow her to attend classes of knowledge in order to learn. For, her need for reforming her religion and purifying her soul is not any less important than her need for food and drink that her husband provides. Allah (SWT) says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

“O you who believe! Ward off from yourselves and your families a Fire (Hell).” (At Tahrim 66:6)

The wife is a family member and the way by which Hell-fire could be ward off from her is through faith and righteous deeds; and to be able to perform righteous deeds in the appropriate and required manner, knowledge is essential.

The Prophet also said: “Treat the women kindly; for they are dependent upon you.” And it is a part of treating a woman kindly to teach her what she needs to know in order to carry out her religious obligations and be upright.

3. She should be made to comply with Islamic teachings and etiquettes. Firmness needs to be applied in this. She should be prevented from traveling alone, dressing immodestly and mixing with men who are not her husband or from the male relatives she is forbidden from marrying. She should be provided sufficient protection and adequate care. She should not be allowed to become morally or religiously corrupt; neither should she be allowed to brazenly violate the commands of Allah and those of His Messenger.

Her husband is her shepherd and he would be held responsible for her. He is the one responsible for her protection. Allah (SWT) says,

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

“Men are the protectors and maintainers of women.” (An Nisa 4:34)

The Prophet said, “All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them.” (Recorded by Al-Bukhari and Muslim on the authority of Ibn `Umar - may Allah be pleased with him and his father)

4. He should maintain justice and fairness between her and his other wives - if he has more than one wife. He should treat them equally in feeding, clothing, sheltering and time apportionment. He should not be biased or act unjustly in any of this. For, doing so is forbidden. But if he fears that he will not be able to maintain justice among his wives by marrying more than one, then he should restrict himself to one wife. Allah (SWT) says:

﴿فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾

“And if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess.” (An Nisa 4:3)

The Messenger of Allah (Peace and Blessings of Allah be upon him) admonished that women should be treated kindly, and he led by example in treating his own women kindly. He said, “The best of you are the best in their treatment of their families and I am the best of you in treatment of his family.” (Recorded by At-Tabarani)

5. He should not reveal her secrets neither must he mention her imperfections. For, he is a trustee over her and the one responsible for taking care of her and defending her. The Prophet said, “The worst person in position in the estimation of Allah on the Day of Resurrection is a man who went into his wife and she went into him and he then went about spreading her secret.” (Recorded by Muslim)

What are the rights of the husband upon his wife?

The wife is obliged to fulfil the following rights towards her husband:

1. She should obey him as long as doing so does not lead to disobeying Allah. Allah (SWT) says,

﴿فَإِنْ أَطَعْتُمْ كُمْ فَلَا تُبْغُوا عَلَيْهِنَّ سَبِيلًا﴾

“If they return to obedience, seek not against them means (of annoyance).” (An Nisa 4:34)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “If a man invites his wife to his bed and she refuses and he passes the night in annoyance with her, the angels would curse her till morning.” (Recorded by Al-Bukhari and Muslim)

He also said, “If I were to command anyone to prostrate to anyone, I would have commanded the woman to prostrate to her husband.” (Recorded by Abu Dawud, At-Tirmidhi and Al-Hakim)

2. Preservation of her husband's honor and her own and taking care of his wealth, children and all his domestic affairs. Allah (SWT) says,

﴿فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ﴾

“Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e. g. their chastity, their husband's property).” (An Nisa 4:34)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “A woman is the guardian of her husband's house and is responsible for it.” (Recorded by Al-Bukhari and Muslim on the authority of `Abdullah bin `Umar - may Allah be pleased with him and his father)

At-Tirmidhi and Ibn Majah recorded on the authority of `Amr bin Al-Ahwas Al-Hashmi - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Your right upon them (your wives) is that they should not allow to sit on your beds those you dislike nor let into your house those you do not like.”

3. She should stay in her house and not go out without permission. And if she goes out, she should lower her gaze and her voice, and keep her hand away from touching anything unlawful. She should guard her tongue from immoral utterances and treat her husband's relatives with kindness. For, a woman who is not kind to her husband's parents or relatives is unkind to her husband. Allah (SWT) says,

﴿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.” (Al Ahzab

33:33)

Allah (SWT) also says,

﴿فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ﴾

“Be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire.” (Al Ahzab 33:32)

In another Surah, He says,

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَعْضَضْنَ مِنْ أَبْصَرِهِنَّ 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.” (An Nur 24:31)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The best of wives is the one that makes you happy if you look at her, obeys you when you command her, and guards herself and your wealth when you are away from her.” (Recorded by At-Tabarani)

He also said, “Do not prevent Allah's female servants from going to the mosques of Allah. If the wife of anyone of you seeks your permission to go to the mosque, do not prevent her.” (Recorded by Muslim and Ahmad)

E. Showing Courtesy to the Relatives

How can a Muslim show courtesy to his relatives and his kith and kin?

A Muslim treats his relatives and his kith and kin the same kind manner by which he treats his parents and siblings. He treats his maternal aunt as he would treat his mother; he treats his paternal aunt as he would treat his father; and he treats his maternal and paternal uncles as he would treat his mother and father in all aspects. For instance, he should obey his paternal uncle and maternal uncle and be kind and dutiful to them. He should respect whoever shares blood relations with him regardless of the person being a Muslim or not. He should be kind to all of them. He offers them the same rights he offers his parents and children. He respects the elderly among them, shows compassion to the young ones, visits their sick and consoles the afflicted ones among them. He joins the ties of kinship with them if they try to sever those ties - even if they are cruel to him and do him wrong.

All the above is in line with instructions of the following noble verses and authentic Hadiths.

Allah (SWT) says,

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾

“And fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship).” (An Nisa 4:1)

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾

“And blood relations among each other have closer personal ties in the Decree of Allah (regarding inheritance).” (Al Ahzab 33:6)

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ﴾

“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?”

(Muhammad 47:22)

﴿فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ
لِّذِيكَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ 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 Allah's Countenance; and it is they who will be successful.” (Ar Rum 30:38)

`Abdur-Rahman bin `Awf - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Allah the Exalted has said, ‘I am Allah, I am the Most Compassionate (Ar-Rahman), and I created blood relationship (Ar-Rahim). I have derived its name from My Name. If anyone joins it, I shall join him, and if anyone cuts it off, I shall cut him off.’” (Recorded by Abu Dawud and At-Tirmidhi)

Abu Hurayrah - may Allah be pleased with him - narrated that a man asked the Prophet, “Allah's Messenger, who amongst the people is most deserving of my good treatment?” He said, “Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness).” (Recorded by Muslim)

Al-Bukhari and Muslim recorded on the authority of Abu Ayyub Al-Ansari - may Allah be pleased with him - who narrated, “A man said to the Prophet, “Tell me of such a deed as will make me enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” The Prophet said, “He has something to ask. (What he needs greatly) the Prophet said; (In order to enter Paradise) you should worship Allah and do not ascribe any partners to Him, offer prayer perfectly, pay the Zakat and keep good relations with your kith and kin.”

The Prophet also said about the maternal aunt, “She is like the mother.” (Recorded by Al-Bukhari and Muslim)

And he said, “Giving alms to the poor is just a charity; but giving it to the kith and kin is charity and an act of keeping good relations with them.” (Recorded by An-Nasa'i, Ibn Majah and At-Tirmidhi)

When the mother of Asma bint Abu Bakr - may Allah be pleased with her and her father - came to visit her from Makkah, Asma asked the Prophet as to whether she should treat her mother kindly while she was still a polytheist. The Prophet responded, “Yes, you should treat your mother kindly.”

F. Showing Courtesy to Neighbors

What are the main etiquettes relating to the neighbors?

A Muslim believes that neighbors have rights upon one another and that there are etiquettes they must all comply with for good neighborliness. Allah (SWT) says,

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْغُيُوبِ﴾

“And do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger.” (An Nisa 4:36)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Gabriel kept on admonishing me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs.” (Recorded by Al-Bukhari and Muslim on the authority Ibn `Umar - may Allah be pleased with him and his father).

The neighbor should not be hurt, neither with words nor with actions. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “He who believes in Allah and the Last Day should not hurt his neighbor.” (Recorded by Al-Bukhari and Muslim)

He also said, “By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!” It was said, “Who is that, O Allah's Messenger?” He said, “That person whose neighbor does not feel safe from his evil.” (Recorded by Al-Bukhari and Muslim)

Ahmad, Al-Hakim and Ibn Hibban recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) was told about a woman who was noted for her much (supererogatory) prayers and fasting and yet hurt her neighbors with her tongue. The Prophet said, “She is in Hell-Fire.” And he was told about a woman who was noted for her little (supererogatory) prayers and fasting, but would give charity with cottage cheese and did not hurt her neighbors in any way. He said, “She is in Paradise.”

Kindness should be shown to the neighbor. This kindness can be in the form of helping him whenever he seeks for help or assistance, visiting him whenever he is sick, congratulating him whenever he is happy, consoling him whenever he is afflicted, assisting him whenever he is in need, saying salaam to him first, addressing him in gentle manner and talking to his children in a kind way. Kindness to the neighbor also entails directing him to what is good for him in this life and the Hereafter, providing him with protection, respecting his honor, overlooking his mistakes, not spying upon him and not causing him any inconvenience, such as blocking air away from him or throwing garbage in front of his house. All this is part of kindness to the neighbor that Allah enjoins in the above quoted verse.

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Whoever believes in Allah and the Last Day should be kind to his neighbor.” (Recorded by Al-Bukhari)

He should be honored by doing good to him. This is the Prophet's admonition, “O Muslim women! None of you should look down upon the gift sent by her she-neighbor even if it were the trotters of the sheep (fleshless part of legs).” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

He also advised Abu Dharr - may Allah be pleased with him -, “Whenever you prepare a broth, add water to it, and have in your mind the members of the household of your neighbors and then give them out of this with courtesy.” (Recorded by Muslim)

In another Hadith recorded by Al-Bukhari and Muslim, `A'ishah - may Allah be pleased with her - narrated, "I said, 'O Allah's Messenger! I have two neighbors! To whom shall I send my gifts?' He said, 'To the one whose gate is nearer to you.'"

He should respect him by not preventing him from fixing a wooden peg in his wall. He should also not sell or rent out a part of his house which is attached to that of his neighbor without offering it him first and seeking his opinion.

Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "No one should prevent his neighbor from fixing a wooden peg in his wall."

Muslim recorded on the authority of Jabir bin `Abdullah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There is pre-emption in everything which is shared, be it land, or a dwelling or a garden. It is not proper to sell it until he informs his partner; he may go in for that, or he may abandon it; and he (the partner intending to sell his share) does not do that, then his partner has the greatest right to it until he permits him."

Two Important Points:

One: A Muslim knows if he has dealt kindly or unkindly with his neighbors. This is due to the Hadith recorded by Ahmad and Ibn Majah on the authority of `Abdullah bin Mas`ud - may Allah be pleased with him - who narrated that a man asked the Messenger of Allah (Peace and Blessings of Allah be upon him), "How can I know if I have done good or bad?" The Prophet responded, "When you hear your neighbors saying, 'you have done well', then you have indeed done well; and when you hear them saying, 'you have done bad', then you have indeed done bad."

Two: If a Muslim is afflicted with a bad neighbor, he should be patient. For, through his patience, he will eventually be given relief from the harm of that neighbor. Abu Dawud and others reported on the authority of Abu Hurayrah - may Allah be pleased with him - that a man came to the Prophet and complained to him about a neighbor. The Prophet advised the man to be patient. The man came back again twice or three times to make the same complaint. Thereupon the Prophet told him, "Take your belongings to the street." The man did so. Whenever the people passed by him and inquired from him what happened, he would tell them and they would then curse his neighbor (who forced him into the street). When his neighbor knew that, he came to him and asked him to go back to his house, and he promised that he would not hurt him again.

G. Manners and Rights of a Muslim

Does a Muslim have rights upon his fellow Muslim?

A Muslim believes that he owes his Muslim brother rights and that there are etiquettes he must abide by while relating with him. He believes that his fulfilment of those rights and abidance by those etiquettes are an act of worship through which he seeks Allah's pleasure. For, these rights and etiquettes are enjoined by Allah on a Muslim towards his fellow Muslim. Therefore, carrying them out is, undoubtedly, an act of worship.

What are the most prominent of these etiquettes and rights?

1. He should greet him when he meets him by saying: Assalaamu `alaykum warahmatullaah (peace and mercy be upon you), and shaking his hand. His brother is then obliged to say in return, Wa `alaykumussalaam warahmatullaah wabarakaatuh (peace and mercy of Allah be upon you too). This is due to Allah's statement:

﴿وَإِذَا حُيِّئْتُمْ بِهِ بِحَيِّئِهِ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.” (An Nisa 4:86)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

He also said, “If two Muslims meet and shake hands, their sins will be forgiven before they separate.” (Recorded by Abu Dawud on the authority of Al-Bara bin `Azib - may Allah be pleased with him)

2. When he sneezes and praises Allah, he should invoke Allah's mercy on him and the sneezer says in return, 'May Allah guide you and improve your condition'. This is due to the Prophet's saying: “If anyone of you sneezes, he should say Al-Hamdulillah (Praise be to Allah), and his (Muslim) brother or companion should say to him, Yarhamukallah (May Allah bestow His Mercy on you). When the latter says Yarhamukallah, the former should say, Yahdikumullah wa Yuslih balakum (May Allah give you guidance and improve your condition).” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

Abu Hurayrah also narrated, “When the Apostle of Allah sneezed, he placed his hand or a garment on his mouth, and lessened the noise.” (Recorded by Abu Dawud)

3. He should visit him when he is sick and invoke Allah to cure him. This is due to the Prophet's saying, “A Muslim has five rights over his brother Muslim: Responding to his salutation, saying, Yarhamukallah (May Allah bestow His Mercy on you) when he sneezes and says Al-Hamdulillah, visiting the sick and following the Janazah, accepting the invitation.” (Recorded by Al-Bukhari and Muslim)

Al-Bukhari and Muslim reported on the authority of `A'ishah - may Allah be pleased with her - who said, `Whenever Allah's Messenger paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying, “Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease.”

4. He should witness his funeral when he dies. This is due to the Prophet's injunction, “The rights of a Muslim on the Muslims are to follow the funeral processions, to accept invitation and to say, Yarhamuka-llah (May Allah bestow His Mercy on you) to the sneezer.” (Recorded by Al-Bukhari and Muslim)

5. He should fulfill his oath to him if the fulfillment of such oath does not involve something unlawful. This is due to the Hadith recorded by Al-Bukhari and Muslim on the authority of Al-Bara' - may Allah be pleased with him - who said, “The Prophet ordered us to do seven (things) and forbade us from seven (other things): He ordered us to pay a visit to the sick, to follow funeral processions, to say, 'May Allah be merciful to you' to a sneezer, if he says, 'Praise be to Allah', to accept invitation (invitation to a wedding banquet), to return greetings, to help the oppressed, and to help others to fulfill their oaths (provided it was not sinful).”

6. He should give sincere advice whenever he seeks his advice on any matter by telling him what he believes is best for him in that matter. This is due to the Prophet's injunction, “If your brother seeks your advice, you should give him sincere advice.” (Recorded by Al-Bukhari)

Muslim also reported on the authority of Tamim ad-Daari - may Allah be pleased with him - that the Prophet said, “The whole religion is a matter of sincerity and well-wishing.” They asked, “Towards

whom?” He replied, “Towards Allah, His Book, His Messenger and towards the leaders of the Muslims and the Muslims in general.”

7. He should love for his brother what he loves for himself. Anas - may Allah be pleased with him - related that the Prophet stated, “None of you will [truly] believe until he loves for his brother whatever he loves for himself.” (Recorded by Muslim)

The Prophet also said, “The similitude of believers in regard to their mutual love, affection and mutual fellow feeling is like that of one body; when any limb of it aches, the whole body shares the sleeplessness and fever with it.” (Recorded by Al-Bukhari and Muslim)

He also said, “The similitude of one believer to another believer is like a building, whose different parts enforce each other.” (Recorded by Al-Bukhari and Muslim)

8. He should come to his help in any situation in which he needs his help. Anas bin Malik - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Help your brother, whether he is an oppressor or is himself oppressed.” People asked, “O Allah's Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet said, “By preventing him from oppressing others.” (Recorded by Al-Bukhari and Muslim)

Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him.”

9. He should not harm him in any way nor should he do to him what he dislikes. The Prophet said, “The blood, wealth and the honor of a Muslim are inviolable for his brother in faith.” (Recorded by Muslim)

He also said, “It is unlawful for a Muslim to frighten his Muslim brother.” (Recorded by Ahmad and Abu Dawud)

And he said “The (true) Muslim is the one from the harm of whose hand and tongue other Muslims feel safe from harm.” (Recorded by al-Bukhari and Muslim)

He also said, “The believer is the one with whom other believers feel secure concerning their lives and properties.” (Recorded by Ahmad and Al-Hakim)

10. He should be humble towards him and not be arrogant with him. He should also not make him stand up from his lawful seat in order for him to sit down there. This is due to Allah's injunction

﴿وَلَا تُصَعِّرْ 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, Allah

(SWT) likes not any arrogant boaster.” (Luqman 38:18)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Allah has revealed to me: Be humble so that no one would behave haughtily towards another.” (Recorded by Abu Dawud and Ibn Majah)

He also said: “None will humble himself for Allah except that Allah elevates him.” (Recorded by Muslim)

The Prophet himself was known for being humble towards every Muslim though he is the chief of all the Messengers. He was never known to be arrogant or too proud to walk with widows and poor people and meet their needs. He would also say, in one of his supplications: “O Allah, let me live as a poor person, let me die as a poor person and resurrect me in the group of poor people.” (Recorded by At-Tirmidhi, AlHakim and Ibn Majah)

‘Abdullah bin ‘Umar - may Allah be pleased with him and his father - narrated that Prophet said, “No person should ask another person to stand at his place and then he should himself sit there, but he should simply say: Make room and accommodate.” (Recorded by Muslim)

11. He should not abandon him for more than three days. This is due to the Prophet's injunction, “It is not lawful for a man to desert his Muslim brother for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Ayyub Al-Ansari - may Allah be pleased with him)

He also said, “Do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah's worshipers! Be brothers.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah)

12. He should not backbite, look down upon, find fault with, mock or give him a reprehensible nickname. Neither should he carry tales about him in order to disparage him. This is due to Allah's injunction:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ 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).” (Al Hujurat 49:12)

Allah (SWT) also says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرَّ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ 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 (i.e. to call your Muslim brother (a faithful believer) as: “O sinner”, or “O

wicked”). And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.).” (Al Hujurat 49:11)

From the Sunnah, the following Hadiths underline the grievousness of the above traits.

Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Prophet said, “Do you know what is backbiting?” They (the Companions) said, “Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) know best.” Thereupon he (the Prophet) said, “Backbiting implies your talking about your brother in a manner which he does not like.” It was said to him, “What is your opinion if I actually find (that fault) in my brother which I made a mention of?” He said, “If (that fault) is actually found (in him) as you assert, you in fact have backbitten him, and if that is not in him it is slander.”

The Prophet's other statements are:

“The blood, wealth and the honor of a Muslim are inviolable for his brother in faith.” (Recorded by Muslim)

“It is enough an evil act that a person should look down upon his brother.” (Recorded by Muslim)

“The talebearer shall not enter Paradise.” (Recorded by Muslim)

13. He should not insult him whether he is alive or dead. For, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Insulting a Muslim is an act of sinfulness while fighting against him is an act of disbelief.” (Recorded by Al-Bukhari and Muslim)

He also said, “If somebody accuses another of Fusuq (by calling him Fasiq i.e. a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent.” (Recorded by Al-Bukhari)

The Prophet also said, “Don't abuse the dead, because they have reached the result of what they sent forth.” (Recorded by Al-Bukhari)

Al-Bukhari and Muslim also recorded that on the authority of `Abdullah bin `Amr - may Allah be pleased with him and his father - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “It is one of the greatest sins that a man should curse his parents.” It was asked (by the people), “O Allah's Messenger! How does a man curse his parents?” The Prophet said, “The man abuses the father of another man and the latter abuses the father of the former and abuses his mother.”

14. He should not be jealous of him nor should he have evil opinion of him, or hate him or spy on him. Allah (SWT) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَحْسَبُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا﴾

“O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another.” (Al Hujurat 49:12)

Allah (SWT) also says:

﴿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?” (An Nur 4:12)

Muslim reported on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Don't nurse malice against one another, don't nurse aversion against one another and don't be inquisitive about one another and don't outbid one another, (with a view to raising the price) and be fellow-brothers and servants of Allah.” (Recorded by Muslim)

Al-Bukhari recorded that the Prophet said, “Beware of suspicion, for suspicion is the worst of false tales.” **15.** He should not cheat him. Allah (SWT) says,

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا
فَقَدْ أَحْتَمَلُوا بُهْتَنَا وَإِنَّمَا مُبِينًا﴾

“And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.” (Al Ahzab 33:58)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “A ruler who, having obtained control over the affairs of the Muslims, does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them.” (Recorded by Al-Bukhari and Muslim).

Abu Dawud also recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Prophet said, “If anyone corrupts (instigates) the wife of a man or his slave (against him), he is not from us.”

16. He should not betray him, lie to him or procrastinate in paying back the debts he owes him. Allah (SWT) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

“O you who believe! Fulfill (your) obligations.” (Al Maidah 5:11)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up: Whenever he is entrusted, he betrays; whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” (Recorded by AlBukhari and Muslim)

The Prophet also said, “Allah (SWT) says, ‘I will be against three persons on the Day of Resurrection: One who makes a covenant in My Name, but he proves treacherous; one who sells a free person (as a slave) and eats the price; and one who employs a laborer and gets the full work done by him but does not pay him his wages.’” (Recorded by Al-Bukhari)

He also said, “Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree.” (Recorded by Al-Bukhari and Muslim)

17. He should treat him with kindness, do him favor and refrain from harming him. He should meet him with cheerfulness, accept his kind offers, overlook his errors and not request from him what he

does not have. Therefore, he should not seek knowledge from an ignorant brother or explanation from a speechimpaired person. Allah (SWT) says:

﴿حُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).” (Al Araf 7:199)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Fear Allah wherever you are. Follow up an evil act with a good one so that it will erase it, and relate with people with good manners.” (Recorded by At-Tirmidhi)

18. He should respect him if he is an elderly brother and show compassion to him if he is young. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Those who do not show mercy to our young ones and do not realise the right of our elders are not from us.” (Recorded by Abu Dawud on the authority of `Abdullah bin `Amr bin Al-`s - may Allah be pleased with them)

He also said, “Glorifying Allah involves showing honor to a grey-haired Muslim.” (Recorded by Abu Dawud on the authority of Abu Musa Al-Ash'ari - may Allah be pleased with him)

It is known as the Prophet's habit that a baby would be brought to him and he would bless it, give it a name and put it on his lap. The baby would sometimes urinate on his lap.

It was also reported that whenever he returned from a journey, small children would meet him and he would stop by them. He would then command that they be brought up to him and he would carry them in front and back of his ride. He would also command his Companions to carry children as a way of showing compassion to them.

19. Giving him his rights and treating him as he would love to be treated. `Ammar bin Yasir - may Allah be pleased with him and his father - said, “Whoever possesses three things has perfected his faith: To ensure that your brother gets rights due to him even if it is not in your favor, to give out in charity while you are in need and to spread the salutation of Islam to the world.”

The Prophet said, “Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day, and should treat the people as he wishes to be treated by them.” (Recorded by Muslim)

20. He should forgive his errors and cover his faults. He should not attempt to listen to anything he would not like him to listen to. Allah (SWT) says,

﴿فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

“But forgive them, and overlook (their misdeeds). Verily, Allah (SWT) loves Al-Muhsinun (good-doers).” (Al Maidah 5:13)

He also says:

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ﴾

“Let them pardon and forgive. Do you not love that Allah should forgive you?” (An Nur 24:22)

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Charity does not in any way decrease the wealth and the servant who forgives, Allah (SWT) adds to his respect, and the one who shows humility, Allah (SWT) elevates him in the estimation (of the people)." (Recorded by Muslim)

Abu Hurayrah - may Allah be pleased with him - also narrated that Allah's Messenger said, "The servant (who conceals) the faults of others in this world, Allah (SWT) would conceal his faults on the Day of Resurrection." (Recorded by Muslim)

At-Tirmidhi recorded on the authority of Abu Barzah Al-Aslami - may Allah be pleased with him that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "O you people, who believe with the tongue and the faith has not entered your hearts! Do not backbite the Muslims and do not look for their faults. For, whoever looks for the fault of his brother, Allah (SWT) will expose his fault and disgrace him even if he is in the inner part of his house."

`Abdullah bin `Abass - may Allah be pleased with them - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "If somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection." (Recorded by Al-Bukhari)

21. He should render assistance to him whenever he needs it and intercedes on his behalf in order to meet some of his needs, if he is capable of doing so. Allah (SWT) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)." (Al Maidah

5:2) Allah (SWT) also says:

﴿مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِمَّا﴾

"Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden." (An Nisa 4:85)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "He who alleviates the suffering of a brother out of the sufferings of the world, Allah (SWT) would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard pressed, Allah (SWT) would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah (SWT) would conceal his faults in the world and in the Hereafter. Allah is at the help of a servant so long as the servant is at the help of his brother." (Recorded by Muslim)

Al-Bukhari and Muslim recorded on the authority of Abu Musa Al-Ash'ari - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Help and make recommendation, you will receive the reward for it; and Allah will bring about what He will through His Prophet's tongue."

Ahmad, Abu Dawud and An-Nasa'i recorded on the authority of Ibn `Umar - may Allah be pleased with him and his father - that the Messenger of Allah (Peace and Blessings of Allah be upon him) stated, "Give refuge to whoever seeks refuge with in Allah's Name; grant the request of whoever asks you in Allah's Name; honor the invitation of whoever invites you; reciprocate to whoever does you a favor and if you do not find what to reciprocate with, then make supplication for him until you are sure that you have made enough reciprocation."

H. Courtesy with a Non-Muslim

What is the stance of a Muslim concerning other religions besides Islam?

A Muslim believes that all other faiths and religions are false and their adherents are disbelievers. He believes that Islam is the only true religion and the adherents of Islam are the believers who submit themselves to Allah. This is due to Allah's statement:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allah is Islam.” (Aal Imran 3:19)

And His statement:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“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.” (Aal Imran 3:85)

With these divine messages, the Muslim knows that the religions that came before Islam have been abrogated by Islam, and that Islam is the only religion for humanity besides which Allah will not accept any faith and will not be pleased with any law except that of Islam.

What are the manners a Muslim should abide by while dealing with a non-Muslim?

1. He should not approve of his state of disbelief neither should he show himself to be pleased with it for being pleased with disbelief is also an act of disbelief.
2. He should detest him for Allah detests him. Love and hate must be for the sake of Allah (SWT) alone. Since Allah (SWT) dislikes the disbeliever for disbelieving in Him, a Muslim is also required to dislike that believer due to Allah's dislike for him.
3. He should not take him as supporter. This is due to Allah's injunction:

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ﴾

“Let not the believers take the disbelievers as Auliya (supporters, helpers) instead of the believers.” (Aal

Imran 3:28)

He also said,

﴿لَا تَجِدُ 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 Allah and the Last Day, making friendship with those who oppose Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) (Muhammad) even though they were their fathers, or their sons, or their brothers, or their kindred (people).” (Al Mujadilah 58:22)

4. Giving him rights due to him, treating him with fairness and being kind with him if he is not fighting against the Muslims. Allah (SWT) says,

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

“Allah (SWT) does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah (SWT) loves those who deal with equity.” (Al Mumtahinah 60:8)

These noble verses recommend that the disbelievers be treated justly with the exception of those who wage war against the Muslims. For, there is a separate policy concerning them.

5. A disbeliever should be shown general compassion such as feeding him if he is hungry, giving him water when he is thirsty, rendering him medical services when he is sick, rescuing him from dangers and warding off harms from him. This is due to the Prophet's injunction, “Show compassion with those who are in the earth, the One in the heaven will show mercy to you.” (Recorded by At-Tabarani and Al-Hakim on the authority of `Abdullah bin Mas`ud - may Allah be pleased with him)
6. He should not do any harm to his person, property and honour if he is not waging war against the Muslims. Abu Dharr - may Allah be pleased with him - reported Allah's Messenger as saying that Allah, the Exalted and Glorious, said, “My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another.” (Recorded by Muslim)
7. It is permissible to give him gifts and to accept his gifts. It is also lawful to eat the food he prepared if he is Jew or a Christian. This is due to Allah's statement,

﴿وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَّكُمْ﴾

“The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you.” (Al Maidah 5:5)

It is authentically reported from the Messenger of Allah (Peace and Blessings of Allah be upon him) that he used to be invited to the feast of the Jews of Madinah and he would honor the invitation and eat the food presented to him there.

8. A Muslim woman should not be given to him in marriage; but it is permissible for Muslim males to marry Jewish and Christian females. As for Muslim females, it is absolutely forbidden to marry them to a non-Muslim whether a Jew, Christian or animist. This is due to Allah's injunction,

﴿لَا هُنَّ حَلَلٌ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

“They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them)”

(Al Mumtahinah 60:10)

﴿وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا﴾

“And give not (your daughters) in marriage to Al-Mushrikun till they believe (in Allah Alone).” (Al Baqarh 2:221)

Allah (SWT) says, concerning permissibility of a Muslim man marrying a Jewish or Christian woman:

﴿وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَفِّحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ﴾

“And chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.” (Al Maidah 5:5)

9. When he sneezes and praises Allah, he should be told: “May Allah guide you and improve your condition”. For, the Jews used to pretend to sneeze in the presence of Allah's Messenger with the hope that he would tell them, “May Allah have mercy upon you.” But he would tell them instead: “May Allah guide you and improve your condition”.

10. He should not initiate: Assalaamu alaykum (peace be upon you) to them and if they say it to him first, he should say in return: “Wa alaykum” (and upon you). This is due to the Hadith recorded by Al-Bukhari and Muslim on the authority of Anas - may Allah be pleased with him - who narrated that the Companions of Allah's Messenger said to him, “The People of the Book offer us salutations (by saying Assalaamu `Alaykum). How should we reciprocate them?” Thereupon he said, `Say: “Wa `Alaykum (and upon you too).”

11. He should oppose him in everything except in things that are essentially recommended in Islam such as keeping beard. This is due to the Prophet's statement, “Whoever copies a people has become one of them.” (Recorded by Al-Bukhari and Muslim)

He also said, “Oppose the polytheists by keeping your beards and trimming your moustaches.” (Recorded by Al-Bukhari and Muslim)

The Messenger of Allah (Peace and Blessings of Allah be upon him) also said, “The Jews do not dye their hairs. Therefore, oppose them.” (Recorded by Al-Bukhari and Muslim) This Hadith recommends dyeing the hair and the beard but in red and yellow colors only. For, dyeing the hair in black colour has been prohibited according to the Hadith recorded by Muslim on the authority of Jabir bin `Abdullah - may Allah be pleased with him - who narrated that Abu Quhafah (Abu Bakr's father) was led (to the audience of the Prophet) on the day of the Conquest of Makkah and his head and beard were white like hyssop, whereupon Allah's Messenger said, “Change this (Abu Quhafah's hair and beard) with something but avoid black.”

I. Manners of Dealing with Animals

How does a Muslim see animals?

A Muslim regards most animals as respected creatures that should be treated with compassion due to Allah's kindness to them.

What are things a Muslim should abide by when dealing with animals?

1. He should give them food and water whenever they are hungry or thirsty. This is due to the Hadith recorded by Al-Bukhari on the authority of Abu Hurayrah - may Allah be pleased with him - who narrated that the Prophet said, "A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, 'This dog is suffering from thirst as I did.' So, he went down the well again and filled his shoe with water and watered it. Allah thanked him for that deed and forgave him." The people said, "O Allah's Messenger! Is there a reward for us in serving the animals?" He replied, "Yes, there is a reward for serving any animate (living being)."

He also said, "Show compassion with those who are in the earth, the One in the heaven will show mercy to you." (Recorded by At-Tabarani and Al-Hakim on the authority of `Abdullah bin Mas`ud - may Allah be pleased with him)

2. He should be kind with them. This is due to the Hadith recorded by Al-Bukhari and Muslim that Ibn `Umar - may Allah be pleased with them - happened to pass by some young men of Quraish who had tied a bird (and thus made it a target) at which they had been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. So no sooner did they see Ibn `Umar they fled. Thereupon Ibn `Umar said, "Who has done this? Allah has cursed him who does this. Verily Allah's Messenger invoked curse upon the one who made a living thing the target (of one's marksmanship)."

The Messenger of Allah (Peace and Blessings of Allah be upon him) also forbade unnecessary holding of animals. Abu Dawud recorded on the authority of `Abdullah bin Mas`ud - may Allah be pleased with him - who said, "We were with the Apostle of Allah during a journey. He went to ease himself. We saw a bird with her two young ones and we captured her young ones. The bird came and began to spread its wings. The Messenger of Allah (Peace and Blessings of Allah be upon him) came and said, 'Who grieved this for its young ones? Return its young ones to it.'"

3. Allowing the animals to die comfortably while slaughtering or killing them. This is the due to the Prophet's saying, "Verily Allah has enjoined perfection to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably." (Recorded by Muslim)

4. Animals should not be tortured in any way. They should not be starved, beaten, made to carry what is beyond their ability, mutilated or burnt with fire. Al-Bukhari recorded on the authority of `Abdullah bin `Umar - may Allah be pleased with them - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Messenger further said, ("Allah knows better): Allah said (to the woman), 'You neither fed it nor gave it water when you locked it up, nor did you set it free to eat the insects of the earth.'"

Abu Dawud also recorded on the authority of Ibn Mas`ud that the Prophet He also saw an ant village that we had burnt. He asked: "Who has burnt this?" We replied: "We." He then said: "It is not proper to punish with fire except for the Lord of fire."

5. It is lawful to kill harmful animals such as rabid dogs, wolves, snakes and scorpions. Al-Bukhari and Muslim recorded on the authority of `Aishah - may Allah be pleased with her - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Five kinds of animals are harmful and could be killed in the Haram (Sanctuary). These are: the crow, the kite, the scorpion, the mouse and the rabid dog."

6. It is permissible to cauterize camels for a benefit. For the Messenger of Allah (Peace and Blessings of Allah be upon him) was seen branding camels earmarked for charity with his noble hands. As for other livestock animals such as cattle and sheep, it is unlawful to cauterize any of them. This is due to the Hadith recorded by Muslim on the authority of Jabir - may Allah be pleased with him - who narrated, "There happened to pass before Allah's Messenger an ass whose face which had been cauterized, whereupon he said, 'Allah (SWT) has cursed one who has cauterized it (on the face).'"

7. Acknowledging Allah's rights on them by giving the Zakah due on them, if they are zakatable livestock.

8. A Muslim should not allow his livestock animals to distract him from worshipping Allah (SWT). Neither should he let them divert him from remembrance of Allah (SWT). Allah (SWT) says,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا نُلْهِكُمْ ءَمْوَالِكُمْ وَلَا ءَوْلَادِكُمْ عَنْ ذِكْرِ اللَّهِ﴾

"O you who believe! Let not your properties or your children divert you from the remembrance of Allah." (Al Munafiqun 63:9)

Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Horses are kept for one of three purposes: A man may keep them (for Allah's Cause) to receive a reward in the Hereafter; another may keep them as a means of protection; and a third may keep them to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties it for Allah's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water though its owner had no intention to water it from that river, even then he will have good deeds written for him. So that horse will be (a source of) reward for such a man. If a man ties a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allah's right, i.e. pays it's Zakat and gives it to be used in Allah's Cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to excite others, then that horse will be a burden (of sins) for him."

Brotherhood and Love and Dislike for the Sake of Allah (SWT)

How does a Muslim regard Loving and Disliking for the sake of Allah (SWT)?

A Muslim, by virtue of his belief in Allah (SWT), loves and hates for the sake of Allah alone. This is because; he only loves what Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) love and hates what Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) hate. The evidence for this is the Hadith recorded by Abu Dawud on the authority of Abu Umamah - may Allah be pleased with him - that the Prophet said, "He who loves for the sake of Allah, hates for the sake of Allah (SWT), gives for the sake of Allah (SWT) and withholds for the sake of Allah (SWT) has perfected faith."

Based on this, a Muslim loves and befriends all righteous servants of Allah (SWT); and he hates the sinful ones who disregard Allah's command.

Is a Muslim allowed to have friends?

There is nothing wrong in a Muslim taking his brothers in faith as friends, to whom he shows additional love and affection. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The most complete of the believers in faith are the best of them in manners and those who are amiable. There is no good in a person who does not love and is not loved." (Recorded by At-Tayalisi on the authority of Abu Sa'eed Al-Khudri - may Allah be pleased with him)

What is the reward of those who love one another for the sake of Allah?

The Messenger of Allah (Peace and Blessings of Allah be upon him) explained their reward in the Hadith recorded by Ahmad and At-Tabarani on the authority of `Ubadah bin Samit - may Allah be pleased with him - that Allah, High and Exalted said, "Those who love one another for My sake deserve My love; those who maintain contact with one another for My sake deserve My love; those who give one another sincere advice for My sake deserve My love; those who visit each other for My sake deserve My love; and those who make sacrifices for each other for My sake deserve My love. Those who love one another for My sake shall be on pulpits of light for which they shall be envied by the Prophets, truthful servants and the martyrs."

The Messenger of Allah (Peace and Blessings of Allah be upon him) also said, "There are seven persons whom Allah will give the protection of His Shade on the Day when there will be no shade but His shade: a just ruler; a youth who grew up worshipping Allah; a person whose heart is attached to the mosque; [whenever he leaves it he longs to return to it;] two persons who love each other and meet and depart from each other for the sake of Allah; a man who a beautiful woman of high rank tries to seduce, but he says, 'I fear Allah; a person who gives charity so quietly that his left hand does not know what his right hand has given; and a person who remembered Allah in privacy and his eyes overflowed with tears.'" (AlBukhari and Muslim)

He also said, "A person visited his brother in another town and Allah deputed an Angel to wait for him on his way and when he came to him he said, 'Where do you intend to go?' He said, 'I intend to go to my brother in this town.' He said, 'Have you done any favor to him (the repayment of which you intend to get)?' He said, 'No, I only love him for the sake of Allah, the Exalted and Glorious.' Thereupon he said, 'I am a messenger to you from Allah: (to inform you) that Allah loves you as you love him (for His sake).'" (Recorded by Muslim)

What are the conditions for brotherhood in faith?

1. Rendering material assistance. Each of them should be ready to give material assistance to the other; whereby whatever each of them possesses will be regarded as the property of the other. There was a report that a man came to Abu Hurayrah - may Allah be pleased with him - and said, "I want to be your brother for the sake of Allah. What do I need to do?" Abu Hurayrah responded, "You shall not have any greater right to your dinar and dirham (your money) than I have." Upon that the man said, "I have not attained that degree yet." Abu Hurayrah told the man, "Then go away from me."

2. Each of the two brothers should be ready to assist each other, give his brother's interests a preference over his, be concerned over the affairs of his brother as he is over his own affairs, and give him preference of himself and his family and children. He should ask about him after every three days and visit him whenever he is sick. He should assist him whenever he is busy, remind him whenever he forgets, welcome him whenever he approaches, make space for him at gatherings and listen to him whenever he talks.

3. He should only speak well of him; he should not talk about his imperfections, neither in his presence nor in his absence. He should also not reveal his secrets and should not attempt to know what he does not want to reveal. Whenever he meets him while on his way to meet some of his needs, he should ask him of that need if he does not reveal it to him. He should employ gentleness whenever he encourages him on a virtuous deed or warns him against a vice. He should not argue with him whether he is right or wrong. He should neither rebuke him nor inconvenience him in any matter.

4. He should only utter to him what he loves to hear from him. He should call him with his most beloved name; speak nice of him in his presence and absence, tell him the good things that other people say about him to show that he is happy about that and that he is proud of him for that. He should neither bother him with too much advice lest he upsets him nor advise him in public lest he embarrasses him.

Imam Ash-Shafi'i said, "He who admonished his brother secretly has indeed given him sincere advice and adorned him; and he who admonished his brother publicly has indeed embarrassed and disgraced him."

5. He should overlook his mistakes and errors, conceal his imperfections and have good opinion of him. If he commits a sin secretly or publicly he should not sever ties with him or break his brotherhood with him. Rather, he should give him an opportunity to repent and come back to the right path. If he insists, then he should be frank with him and sever the ties or keep the brotherhood ties unbroken but continue to give him advice and admonition with the hope that he would return to Allah in repentance and, therefore, earn His forgiveness.

Abu Darda said, "If your brother changes and deviates from what he used to be, do not desert him. For, a brother sometimes deviates and then returns to the right path."

6. He should maintain sense of obligation and be consistent in his brotherhood. For, severing the ties of brotherhood cancels its reward. When a friend dies, the love should be transferred to his children and those that the friend loved, as a way of fulfilling obligations of friendship.

The Messenger of Allah (Peace and Blessings of Allah be upon him) laid down a perfect example of this. He honoured an old woman who visited him. When he was asked about that he said, "She used to visit us when Khadijah (his wife) was alive. Surely, honoring old friendship is part of faith." (Recorded by AlHakim)

It is also part of honouring friendship not to befriend the enemy of a friend. Ash-Shafi'i was reported to have said, "If your friend obeys your enemy, then both of them have joined ranks in showing enmity to you."

7. He should not burden him with what is difficult for him to bear or request from him something he is not comfortable with. He should not request from him any influence or money, or demand certain actions from him. This is because, brotherhood is primarily meant to be for the sake of Allah. So, it should not be turned to an avenue for seeking benefits of this world or of averting harms.

As a Muslim should not burden his friend with what is beyond his ability, he should equally not force him into taking upon himself what he is capable of doing, for both oppose sincere brotherhood and decreases its reward. Therefore, he must avoid pretensions and reservations in his relationship with his friend. For, making such leads to estrangement and is contradicting to true love.

One of the pious scholars said, "Friendship lasts with someone who is devoid of pretensions, and love lasts with someone whose demands are minimal. What manifests from the lack of pretension makes love last longer and what drives away estrangement is for a Muslim to do four things in his brother's house: He should eat in his house, use his restroom, perform prayer in his house and pass the night in his house. If he can do that, his brotherhood has been perfected, timidity that causes estrangement has been removed, familiarity has been attained and cheerfulness has been affirmed."

8. He should supplicate to Allah to bless him, his children and all that relates to him the like of the supplication he makes for himself, his own children and all that relates to him. This is because, there is no difference between him and his brother by virtue of brotherhood that binds them together. He should supplicate for him whether he is alive or dead, present or absent. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There is no believing servant who supplicates for his brother behind his back (in his absence) that the Angels do not say: 'The same be for you too.'" (Recorded by Muslim on the authority of Abu Dharr - may Allah be pleased with him)

One of the righteous men said, "Where is the like of a righteous brother? When his brother in faith dies, his family inherits his estate and enjoy whatever he leaves behind. As for his sincere brother and friend, his only share would be sorrow and anguish, feeling concerned about the fate of his brother and what he is going to meet. He supplicates for him in the darkness of the night and invokes Allah to forgive him in his grave."

Etiquettes of Sitting and Gathering

What are the major etiquettes to be followed in sittings and gatherings?

A Muslim lives his entire life according to the Islamic way that touches all aspects of life including his sitting in a gathering among his brethren. Hence, a Muslim is supposed to abide by the following etiquettes in his sitting and gatherings:

1. Whenever he wants to sit down in a gathering, he should, first of all, greet those who are present there before him and then sit down in the nearest available space to him. He should not make anybody vacate his seat so that he could sit there neither should he sit down between two persons who sat closely together without taking their permission. Al-Bukhari and Muslim recorded on the authority of Ibn `Umar - may Allah be pleased with him that the Messenger of Allah (Peace and Blessings of Allah be upon him) forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Al-Bukhari added: 'Ibn `Umar disliked that a man should get up from his seat and then somebody else sit at his place.'

Abu Dawud recorded on the authority of Jabir bin Samurah - may Allah be pleased with him - who said, "When we came to the Messenger of Allah (Peace and Blessings of Allah be upon him), each one of us would sit down at the nearest vacant space to him."

`Abdullah bin `Amr bin Al-`s - may Allah be pleased with them - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "It is not lawful for a man to separate two persons except with their permission." (Recorded by Abu Dawud and At-Tirmidhi)

2. Whenever a Muslim gets up from his seat and then comes back to it, he has more right to it than anyone else. This is due to the Prophet's saying, "He who gets up from his place and (goes away) and then comes back to it, has the greatest right (to occupy that)." (Recorded by Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)
3. He should avoid sitting down in the middle of a circle. This is due to Hudhayfah's statement, "The Messenger of Allah (Peace and Blessings of Allah be upon him) cursed the one who sat in the middle of a circle." (Recorded by Abu Dawud)
4. When he takes his seat, he should abide by the following manners: He should sit down calmly without intertwining his fingers or playing with his beard or ring and should avoid putting his finger in his nose. He should also avoid incessant spitting, throat clearing, sneezing or yawning. His sitting should be characterised by calmness and little movements. His utterance should be coherent and balanced. When he speaks, he should restrict himself to only that which is correct and appropriate. He should not be talkative neither should he engage in unnecessary arguments or jokes. He should avoid speaking in glowing terms of his family and children or of his profession and his intellectual and literary achievements. When others speak, he should listen with attention without exaggerating in expressing admiration for the speech of the person to whom he is a listener. He should avoid interrupting the speaker or asking him to repeat what he has said. For, doing so would displease the speaker.

When a Muslim abides by these manners, he does so for two reasons:

One: In order not to hurt his brethren with his behavior or actions for hurting a Muslim is forbidden. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The (true) Muslim is the one from whom the harm of his hand and tongue other Muslims feel safe." (Recorded by al-Bukhari and Muslim) Two: To win the love and affection of his brethren for Islam enjoins Muslims to do things that increase mutual love and affection among them.

What are the etiquettes of sitting on pathways?

1. Lowering of the gaze: A Muslim should not intentionally stare at a passing woman, a woman who is standing at the door of her house or looking out from her window. Neither should he cast an envious or contemptuous look at anyone.
2. He should not hurt the passersby with his tongue or with his hands. Neither should he waylay or prevent them from passing.
3. He should respond to the greeting of whoever greets him; for responding to a greeting is obligatory. This is due to Allah's statement,

﴿وَإِذَا حُيِّمُ بِنَجِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." (An Nisa 4:86)

4. He should enjoin a righteous deed that is abandoned in his presence; for he is obliged for enjoining it in this situation. This is because, promotion of virtue is an obligation of every Muslim. For example, if the call is made for a prayer and none of those present responds to the call, then it becomes obligatory upon whoever has knowledge to urge them to answer the call to prayer which is a righteous

deed. Since answering the call to prayer is a virtuous deed, and it is abandoned in his presence, he is obliged to enjoin it. Another example is when a hungry or a poor person passes by, it is the obligation of those who are present there to provide food and clothing for him, if he is capable of doing so. If he is not, then he should enjoin on whoever is capable to do so; for feeding the hungry and clothing the destitute is a virtuous deed that must be enjoined when seen to be neglected.

5. He should prevent any vice that he sees being perpetrated. This is because; preventing a vice is as obligatory as enjoining a virtue. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “When any one of you sees anything that is disapproved of (by Allah), let him change it with his hand. If he is not able to do so, then let him change it with his tongue. And if he is not able to do so, then let him change it with his heart, though that is the weakest (kind of) faith.” An example of this is when he sees a person transgressing against another by beating him or forcefully taking his money. In this situation, he should prevent the oppressor or transgressor from carrying out his oppressive act within the limits of ability.

6. Guiding the astray: If a person asks him direction to a house or a road, or wants to know some individuals, he should guide him to the house or the road and lead him to the person he wants to know.

These are etiquettes a Muslim must comply with while sitting along the road, like the fronts of houses, shops and cafés or in places such as public squares and parks. This is due to the following Hadith: AlBukhari and Muslim recorded on the authority of Abu Sa`eed Al-Khudri - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Beware! Avoid sitting on the roads (ways).” The people said, “There is no way out of it as these are our sitting places where we have talks.” The Prophet said, “If you must sit there, then observe the rights of the way.” They asked, “What are the rights of the way?” He said, “They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, advocating good and forbidding evil.”

What is recommended to be said at the end of a gathering or sitting?

It is recommended that a Muslim seeks Allah's forgiveness when departing from a sitting as atonement for sins that might have been inadvertently committed in that sitting. The Messenger of Allah (Peace and Blessings of Allah be upon him) would say, whenever he concluded a sitting: “How perfect You are O Allah, and I praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.” When he was asked about that he said, “That is atonement for the sins that might have been committed in the sitting.” (Recorded by At-Tirmidhi)

Manners of Eating and Drinking

How does a Muslim view food and drink?

A Muslim views food and drink as a means to an end, and not an end in itself. He eats in order to preserve his physical health so that he can be able to worship Allah. It is this worship that qualifies him for attaining prosperity and honor in this world and the Hereafter. He does not eat and drink in order to satiate a desire for food and drink. Therefore, he does not eat if he is not hungry and does not drink if he is not thirsty. The Prophet said, “No human ever filled a vessel worse than the stomach. Sufficient for any son of Adam are some morsels to keep his back straight. But if it must be, then one third for his food, one third for his drink and one third for his breath.” (Recorded by Ahmad, At-Tirmidhi and Al-Hakim on the authority of Al-Miqdam bin Ma'dikarib - may Allah be pleased with him)

A Muslim must ensure certain things before he eats:

1. He must ensure that the source of his food is lawful and far from unlawful or ambiguous earning. Allah (SWT) says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

“O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with.” (Al Baqarah 2:172)

2. His intention for eating should be in order to be strong enough to worship Allah. He will then be rewarded for whatever he eats or drinks. An ordinary lawful thing becomes - through good intention - an act of worship for which a Muslim is rewarded.
3. He should wash his hands before eating if they are dirty or if he is not sure that they are clean.
4. He may put his food on a mat spread on the floor and not on a table for doing so is nearer to being humble. Al-Bukhari recorded on the authority of Anas bin Malik - may Allah be pleased with him - who said, “The Prophet never took his meals at a dining table, or in small plates; and he never ate thin wellbaked bread.” The sub-narrator asked Qatadah, “Over what did they use to take their meals?” Qatadah said: “On leather dining sheets.”
5. He should sit down in a humble manner without leaning on anything. Al-Bukhari recorded on the authority of Abu Juhaifah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “I do not take my meals while leaning (against something).”
6. He should be pleased with the available food; and he should not criticize any lawful food. If he likes it, he should eat it and if he does not like it, then he can leave it. Abu Hurayrah - may Allah be pleased with him - narrated: “The Prophet never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it.” (Recorded by Al-Bukhari and Muslim)
7. It is preferable that he shares his food with a guest, his wife, a child or his servant. This is due to the Prophet's saying, “Eat together and mention Allah's Name upon it, it would be blessed for you.” (Recorded by Ahmad and Abu Dawud)

What are the manners of eating?

1. A Muslim should start eating by mentioning Allah's Name. This is due to the saying of the Prophet, “When one of you eats, he should mention Allah's name; if he forgets to mention Allah's name

at the beginning, he should say: "In the name of Allah at the beginning and at the end of it." (Recorded by Abu Dawud on the authority of `Aishah - may Allah be pleased with her)

2. Upon completing the meal, he should praise Allah. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever eats a meal and then says, 'All praise is for Allah who fed me this and provided it for me without any might or power from myself, his past sins would be forgiven.'"

3. He should eat with the right hand. It is recommended that he eats with three fingers, takes small morsels, chews very well and eats from the part that is nearest to him, and not from the top of the food. This is due to the Prophet's injunction to `Umar bin Salamah, "O boy: Mention the Name of Allah, eat with your right hand and eat from what is nearer to you." (Recorded by Al-Bukhari and Muslim) The Prophet also said, "When one of you eats, he must not eat from the top of the dish, but should eat from the bottom; for the blessing descends from the top of it." (Recorded by Abu Dawud and At-Tirmidhi)

4. He should chew the food very well; lick the plate and his finger before cleaning them with a handkerchief or washing them. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "When any one of you eats food he should not wipe his hand until he has licked it himself or has given it to someone else to lick." (Recorded by Muslim)

Jabir - may Allah be pleased with him - also reported, "The Messenger of Allah (Peace and Blessings of Allah be upon him) commanded the licking of fingers and the dish, saying, "You do not know in what portion the blessing lies." (Recorded by Muslim)

5. If anything of the food falls on the floor, he should remove the dirt from it and eat it. This is due to the Prophet's saying, "When any one of you drops a mouthful he should pick it up and remove any of the filth on it, and then eat it, and should not leave it for Satan." (Recorded by Muslim on the authority of Jabir)

6. He should avoid blowing air into hot food. He should rather wait until it is cool enough for him to eat. He should also avoid taking breaths with the vessel in his mouth while drinking. He should rather take his mouth off the vessel before he takes breaths. Anas - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) would take breaths three times (outside the vessel) while drinking." (Recorded by Al-Bukhari and Muslim)

7. He should eat moderately. This is due to the Prophet's saying, "No human ever filled a vessel worse than the stomach. Sufficient for any son of Adam are some morsels to keep his back straight. But if it must be, then one third for his food, one third for his drink and one third for his breath." (Recorded by Ahmad, At-Tirmidhi and Al-Hakim on the authority of Al-Miqdam bin Ma'dikarib - may Allah be pleased with him)

8. He should give the vessel to the eldest person in the gathering so that he can be the first one to eat or drink. He should then pass the vessel to those on his right side and then unto those on his left side. The person who serves others should be the last person to eat or drink. This is due to the recommendation that older persons should be given priority over younger ones. Anas bin Malik - may Allah be pleased with him - narrated: "I saw Allah's Messenger drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allah's Messenger. He took the bowl and drank while on his left there was sitting Abu Bakr, and on his right there was a Bedouin. He then gave the remaining milk to the Bedouin and said, "The right (first)! The right (first)!" (Recorded by Al-Bukhari)

He also recorded on the authority of Sahl bin Sa'd As-Sa'idi: "Allah's Messenger was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give these (elderly) people first?" The boy said, "By Allah, O Allah's Messenger! I

will not give up my share from you to somebody else.” On that Allah's Messenger placed the cup in the hand of that boy.”

Muslim reported on the authority of Abu Qatadah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The server of the people is the last among them to drink.”

9. A Muslim should not start eating or drinking while there is at the gathering someone who deserves to eat or drink first in terms of age or status. For, doing so contradicts good manners and may cause the person who fails to show these good manners to be termed greedy.

10. He should not force his friend or host to tell him, ‘eat’. Rather, he should eat to his satisfaction without shyness or pretension. For, refusal to eat out shyness or pretension could inconvenience his friend or host; it is also a type of showing-off.

11. He should eat along with his partner without attempting to eat more than him especially when the food is little. For, in that case, he would be usurping the right of others.

12. He should not look at his eating partners while eating neither should he observe them lest they become ashamed. Rather, he should keep his gaze away from his co-eaters and not look at them because it may hurt them.

13. He should not do anything that his partners may find reprehensible such as shaking his hand off in the bowl or bringing his mouth close to it while eating. Also, if his teeth have touched anything of the food, he should not put it back in the bowl again. Likewise, he should avoid mentioning filthy things for doing so may hurt some of his partners, and hurting a Muslim is forbidden.

14. A Muslim should give preference to the poor whenever he eats with him. He should free himself from all pretensions whenever he eats with his brethren and should show respect and decorum whenever he eats with people of high status.

What is a Muslim supposed to do after eating?

- 1.** He should stop eating before he is full in emulating the Messenger of Allah (Peace and Blessings of Allah be upon him) and in order not to become a glutton, a situation that weakens intelligence.
- 2.** He should lick his fingers clean before he washes or wipes them.
- 3.** He should pick up whatever has fallen of his food while he was eating. This is due to Hadiths recorded in this regard. Besides, doing so is a manifestation of showing gratitude to Allah for the blessings.
- 4.** He should pick his teeth and rinse his mouth; for it is the mouth that is used for remembering Allah and addressing the brethren. Above and beyond, cleanliness of the mouth ensures healthy teeth.
- 5.** He should praise Allah after eating or drinking. Whenever he drinks milk he should say: “O Allah, bless us in what You have provided for us and increase it for us.” When he breaks his fasting at other people's houses, he should say: “May the fasting (men) break their fast with you, and the pious eat your food, and the angels pray for blessings on you.” If he also says, “O Allah, bless them in what You have provided for them and forgive and have mercy upon them”, that is also desirable.

Etiquettes of Hospitality

How does a Muslim view hosting?

A Muslim believes in the obligation of honoring guests. This is due to the Prophet's statement, "Anybody who believes in Allah and the Last Day should entertain his guest generously." (Recorded by Al-Bukhari and Muslim)

He also said, "Anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward." It was asked. "What is his reward, O Allah's Apostle?" He said, "(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Sadaqah (a charitable gift)." (Recorded by Al-Bukhari and Muslim)

What are the etiquettes of inviting people?

1. He should invite only pious and righteous people. This is due to the Prophet's saying, "You should not befriend but a believer and your food should be eaten by only the righteous." (Recorded by Ahmad, Abu Dawud and At-Tirmidhi)
2. He should not invite only rich people and leave out the poor. This is due to the Prophet's saying, "The worst of all feasts is that of wedding; The wealthy are invited and the poor are left out." (Recorded by Al-Bukhari and Muslim)
3. By hosting others, he should not intend to show-off and brag about. Rather, he should intend to emulate the Prophet and other Prophets such Ibrahim (peace be upon him) who used to be called, 'Father of Guests'. He should also aim at making his Muslim brethren happy.
4. He should avoid inviting someone he knows could inconvenience or hurt other guests. This is to prevent harming a Muslim, which is a forbidden act.

What are the etiquettes of responding to an invitation?

1. A Muslim should honor an invitation from his brother. If he is not going to attend, it should be due to an acceptable reason such as a fear of harm on his religion or person. The Prophet said, "If a person is invited, he should answer the invitation." (Recorded by Muslim)

He also said, "I shall accept the invitation even if I were invited to a meal of a sheep's trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep." (Recorded by Al-Bukhari on the authority of Abu Hurayrah - may Allah be pleased with him)

2. He should not discriminate in his honoring of invitations between a wealthy and a poor person. For, refusing to honor the invitation of the poor person will make him sad. It also hints arrogance and contempt, which are despicable traits.

It is reported that Hasan bin `Ali - may Allah be pleased with them - passed by some poor people who were eating on the floor. When they saw him they said, "Join us in our lunch, son of the Prophet's daughter!" He said: "Yes. Allah does not love the arrogant." He then disembarked from his ride to eat with them."

3. While honoring two invitations, he should ensure lack of discrimination between a near and a far host. Rather, he should honor the first host regardless of his being near or far and give an excuse to the other.

4. He should not be late in attending a banquet simply because he is observing (voluntary) fasting. If he feels that his host will be happy if he eats, then it is desirable that he should eat because making a Muslim happy is an act of worship. But if he knows that his host would not feel disturbed if he does not eat, then he should supplicate to Allah to bless them. This is due to the Prophet's saying, "If one of you is invited (to a marriage feast) he should honor the invitation. If he is observing a fast, he should supplicate (for them) and if he is not observing fast then he should eat." (Recorded by Muslim)

An-Nisa'i also recorded on the authority of Abu Sa'eed Al-Khudri - may Allah be pleased with him - who narrated, "I prepared a banquet for Allah's Messenger, and he came along with some of his Companions. When the food was served, one of his Companions said, 'I am fasting'. Upon this the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Your brother invited you and burdened himself because of you (and you are saying that you are fasting). Eat and make up for the fasting on another day if you like.'"

5. While answering the invitation of his brother, his intention should be to honor him so that he could get a reward. This is due to the Prophet's saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended." (Recorded by Al-Bukhari and Muslim). Good intention turns an ordinarily lawful thing to an act of worship for which a Muslim is rewarded.

Etiquettes of the Guest and his Host

1. The invitee should not keep his hosts waiting in order to avoid making him anxious. Neither should he come too early lest he causes them inconvenience.
2. When entering the host's house, he should not take up the most important seat. He should sit down in a humble place. When the host gestures to him to sit down at a particular place, he should comply and not leave that place.
3. The host should hasten to serve food to the guests for doing so amounts to honoring them. The Messenger of Allah (Peace and Blessings of Allah be upon him) has said, "Whoever believes in Allah and the Last Day should honor his guest."
4. The host should not hasten to clear the dining table before all the guests have finished eating.
5. He should serve his guests enough food; for serving guests insufficient food indicates deficiency in sense of honor while serving more than enough food indicates showing-off and pretentiousness; and both traits are despicable.
6. When a Muslim lodges at his brother's house as a guest, he should not stay for more than three days unless if the host insists that he stay longer. And when he is ready to leave; he should seek the permission of his host. He should supplicate, "I beseech Allah in His infinite mercy, to make you succeed in all your endeavors."
7. The host should see his guest off to the exterior of the house. This was a habit of the righteous predecessors. It is also a manifestation of honoring the guest that Islam enjoins.
8. The guest should leave well-pleased even if he feels that his host did not do enough in entertaining him. His contentedness is part of the good manners through which a Muslim attains the degree of a servant who performs voluntary night prayers and observes supererogatory fast.
9. A Muslim should have three bedrooms: one for himself, one for his wife and the third for the guest. Having more than three bedrooms (with no justification) is prohibited. The Prophet said, "There should

be a bedding for a man, a bedding for his wife and the third one for the guest, and the fourth one is for Satan.” (Recorded by Muslim)

Etiquettes of Traveling

How does a Muslim view traveling?

A Muslim believes that traveling is one of the inevitable necessities of life. Hajj, `Umrah, fighting in the cause of Allah, seeking knowledge, commerce and visiting brethren in faith - that are all voluntary or obligatory acts - cannot be accomplished without traveling. That is why Islam pays great attention to traveling and rulings and manners regarding it. It is incumbent upon a righteous Muslim to learn these rulings and to act upon them.

What are the rulings regarding traveling?

1. Shortening of two rak'ah prayers. Each of the Zuhr, `Asr and `Isha prayers are performed in two rak'ahs instead of four. Shortening of prayers starts from when a Muslim leaves his town until he returns. But if he intends to stay for more than four days in the town in which he has traveled to or stayed at, then he has to perform the prayers in four rak'ahs until he leaves that town. Then he can continue to shorten the prayers on his way until he is back in the town of permanent residence. This is due to Allah's injunction,

﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ﴾

“And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salat (the prayer).” (An Nisa 4:101)

Anas bin Malik - may Allah be pleased with him - narrated, “We traveled in the company of Allah's Messenger from Madinah to Makkah; and he performed the four- rak'ah prayers two rak'ahs until we returned to Madinah.” (Recorded by An-Nasa'i and At-Tirmidhi)

2. Permissibility of wiping over the leather socks for three days and three nights. This is due to the Hadith recorded by Muslim on the authority of `Ali bin Talib -may Allah be pleased with him - who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) stipulated (the upper limit for wiping over the socks): three days and three nights for a traveller and one day and one night for the resident.”
3. Permissibility of dry ablution (Tayammum) if there is lack of water or it is difficult to find it or it is expensive to buy it. This is due to Allah's saying,

﴿وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ 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 (Tayammum).” (An Nisa 4:43)

4. A traveler is allowed not to observe fasting. Allah (SWT) says:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

“But if any of you is ill or on a journey, the same number (should be made up) from other days.” (Al Baqarah 2:184)

5. A traveler is allowed to perform supererogatory prayers on his ride wherever it is facing. This is due to the Hadith recorded by Al-Bukhari and Muslim on the authority of Ibn `Umar - may Allah be pleased with him - who narrated, “The Messenger of Allah (Peace and Blessings of Allah be upon him) used to observe prayer on his ride (no matter) in which direction it had its face turned.”
6. A traveler is allowed to combine between Zuhr and `Asr prayers and between Maghrib and `Isha' prayers. He may perform Zuhr and `Asr prayers at the time of any of the two, and Maghrib and `Isha' prayers at the time of any of the two. This is due to the Hadith recorded by Al-Bukhari and Muslim on the authority of Mu'adh bin Jabal - may Allah be pleased with him - who narrated, “We set out with the Messenger of Allah (Peace and Blessings of Allah be upon him) on the Tabuk expedition, and he observed the Zuhr and `Asr prayers together and the Maghrib and `Isha' prayers together.”

What are the major etiquettes of undertaking a journey?

1. He should return the people's rights and trusts to them because a traveler is susceptible to death.
2. He should provide a provision for himself from lawful earnings and leave behind enough sustenance for his dependents such as wives, children and parents.
3. He should say farewell to his family and friends and make this supplication: “I entrust to Allah your religion, what you are responsible for, and your final deeds.” His family and friends say to him in return: “May Allah provide you with piety, forgive your sins and make good things easy for you wherever you may be.” (Recorded by At-Tirmidhi on the authority of Anas - may Allah be pleased with him)
4. He should set out in company of three or more persons from among righteous people because, as they say, traveling is a testing ground for men. Traveling also exposes men's characters. The Prophet said, “A single rider is a devil, and a pair of riders is a pair of devils, but three are a company of riders.”[1] (Recorded by Abu Dawud)

He also said, “If the people knew what I know (of the dangers of) traveling alone, then nobody would travel alone at night.” (Recorded by Al-Bukhari on the authority of Ibn `Umar)

5. The travelers should appoint one of them as their leader. This is due to the Prophet's statement, “When three persons set out on a journey, they should appoint one of them as their leader.” (Recorded by Abu Dawud)
6. It is recommended that a Muslim performs Istikharah prayer before he embarks on the journey for the Messenger of Allah (Peace and Blessings of Allah be upon him) encouraged that. And he used to teach his Companions this prayer as he would teach them a Surah of the Qur'an.
7. It is recommended that he says, while leaving his house, “Blessed is He Who subdued for us this (ride) and we were not ourselves powerful enough to use it as a ride, and we are going to return to our Lord. O Allah, we seek virtue and piety from Thee in this journey of ours and the act which pleases You. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, You are (our) companion during the journey, and guardian of (our) family. O Allah, I seek refuge with You from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return.” And the Prophet uttered (these words), and made this addition to them: “We are returning, repentant, worshipping our Lord and praising Him.” (Recorded by Muslim)

8. It is desirable that he sets out on Thursday, early in the morning. This is due to the Hadith recorded by Al-Bukhari on the authority of Ka'b bin Malik - that the Messenger of Allah (Peace and Blessings of Allah be upon him) loved setting out for a journey on a Thursday.

Abu Dawud also recorded on the authority of Sakhr Al-Ghamidi who narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "O Allah, bless my people in their early mornings."

9. He should make Takbir (Allahu Akbar) when he arrives at any elevated place. This is due to the Hadith recorded by At-Tirmidhi on the authority of Abu Hurayrah - may Allah be pleased with him - who narrated, "A man said, 'Messenger of Allah (Peace and Blessings of Allah be upon him), I want to undertake a journey so admonish me.' The Prophet said, 'I admonish you to fear Allah and to say Takbir at every elevated place'."

10. Whenever encountering some people whom he fears that they could harm him, he should say: "O Allah, we place You before them and we take refuge in You from their evil."

11. He should beseech Allah while on the journey and ask Him of the goodness of this world and the Hereafter. For, supplications during a journey are accepted. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There are three supplications that are undoubtedly answered: Supplication of an oppressed person, supplication of a traveler and supplication of parents on their child." (Recorded by At-Tirmidhi)

12. He should hasten to go back to his town and family as soon as he has accomplished the purpose of his journey. Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - who narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Journey is a piece of torture, for it disturbs one's sleep, eating and drinking. So, when you fulfil your job, you should hurry up to your family."

13. When he returns home, he says Takbir three times and then says: "We are returning, repentant, worshipping our Lord and praising Him." (Recorded by Muslim)

14. He should avoid coming back home at night. It is desirable that he sends someone to inform his family of his homecoming before he arrives. This was the habit of the Messenger of Allah (Peace and Blessings of Allah be upon him). Al-Bukhari and Muslim reported that he said, "When anyone of you is away from his house for a long time, he should not return to his family at night."

Manners of Dressing

How does a Muslim view dressing?

A Muslim views dressing as something that Allah has enjoined in His statement:

﴿يَبْنَىِٔ ءَاۤءَمَ حُدُوۡا زِيۡنَتَكُمْ عِنۡدَ كُلِّ مَسْجِدٍ وَكُلُوۡا وَاشْرَبُوۡا وَلَا تُسْرِفُوۡا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيۡنَ﴾

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance)." (Al Araf 7:31)

Allah (SWT) also says:

﴿يَبْنَىِٔ ءَاَدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِى سَوَءَاتِكُمْ وَرِيشًا وَّلِبَاسُ
النَّقْوٰى ذٰلِكَ خَيْرٌ﴾

“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, that is better.” (Al Araf 7:26)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Eat, drink, give charity and put on garments as long as none of that is mixed with extravagance or arrogance.” (Recorded by AnNasa'i and At-Tirmidhi)

The Prophet has also explained the permissible and the impermissible, and the desirable and the undesirable as far as clothing is concerned.

What are the etiquettes concerning dressing?

1. A Muslim man should absolutely avoid silk, whether for a garment, turban or any other clothing. This is due to the Prophet's saying, “Do not wear silk. For, whoever wears it in this world shall not wear it in the Hereafter.” (Recorded by Al-Bukhari and Muslim)

He also said, “Wearing of silk and gold is prohibited for the males of my Ummah and permitted for their females.” (Recorded by At-Tirmidhi)

2. He should not allow his garments whether it is a robe, shirt or pants to hang below his ankles. This is due to the Prophet's injunction, “The part of a lower garment which hangs below the ankles is in the Fire.” (Recorded by Al-Bukhari) He also said, “On the Day of Resurrection, Allah (SWT) will not look at the person who drags his garment (behind him) out of conceit.” (Recorded by Al-Bukhari and Muslim)

3. A Muslim should prefer wearing white garments, but with a belief that other colors are also permissible. This is due to the Prophet's saying, “Put on white garments for it is cleaner and more pleasant. And shroud your dead with it.” (Recorded by An-Nasa'i)

4. A Muslim woman is required to wear a garment that is long enough to cover her feet. Her head-cover should be large and wide enough to cover her neck and chest. This is due to Allah's injunction,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).” (Al Ahzab 33:59)

He also says:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا
لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ﴾

“And to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers.” (An Nur 24:31)

Al-Bukhari recorded on the authority of `A'ishah - may Allah be pleased with her - who said, “When (the Verse): ‘They should draw their veils over their necks and bosoms,’ was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces. ’

Abu Dawud recorded on the authority of Umm Salamah - may Allah be pleased with her - who narrated, “When the verse ‘That they should cast their outer garments over their persons’ was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments.”

5. A Muslim is forbidden from wearing a golden ring. This is due to the Hadith recorded by Abu Dawud that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “These two (i.e. gold and silk) are forbidden for the males of my Ummah.”

He also said, “Wearing of silken garments and gold are forbidden for the males of my Ummah and permitted for their females.” (Recorded by At-Tirmidhi)

In another Hadith recorded by Muslim on the authority of Ibn `Abbas - may Allah be pleased with him and his father, Allah's Messenger saw a person wearing a gold signet ring in his hand. He (the Prophet) pulled it off and threw it away, saying, “One of you is taking live coal from Hell and putting it on his hand.” It was said to the person after Allah's Messenger had left, “Take your signet ring (of gold) and derive benefit out of it.” Whereupon he said, “No, by Allah, I would never take it when Allah's Messenger has thrown it away.”

6. There is nothing wrong in a Muslim having a silver signet or having his name engraved on it in order to use as signature on letters, deeds and the like. The Messenger of Allah (Peace and Blessings of Allah be upon him) had a silver signet on which ‘Muhammad, Allah's Messenger’, was inscribed. He used to wear it on the little finger of his left hand. Anas bin Malik - may Allah be pleased with him - said, “The ring of Allah's Messenger was on this”, and he pointed toward the little finger of his left hand. (Recorded by Muslim)

7. A Muslim should not wrap his body with one garment whereby he cannot take his hands out of it. Al-Bukhari and Muslim recorded on the authority of Abu Sa`eed Al-Khudri who said, “Allah's Messenger forbade wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it. He also forbade Al-Ihtiba' (sitting on buttocks with knees close to abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.”

A Muslim is also forbidden from walking in a single shoe. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “None of you should walk in a single shoe. He should either take off both or put on both.” (Recorded by Muslim)

8. A Muslim male should not wear the garments of Muslim females neither should a Muslim female put on the garments of Muslim males. The Prophet cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men. (Recorded by Al-Bukhari)

9. When a Muslim puts on his shoes or sandals, he should start with the right foot; and when he takes them off, he should start with the left foot. This is due to the Hadith recorded by Muslim on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “When one of you puts on sandals, he should first put on the right foot, and when he takes them off he should take off the left one first. The right one should be the first to be put on and the last to be taken off.”

10. Whenever he puts on his garments, he should start from the right. Al-Bukhari and Muslim recorded on the authority of `A'ishah - may Allah be pleased with her - who narrated, "The Prophet liked to start from the right side with wearing shoes, combing his hair and cleaning or washing himself and on doing anything else."

11. When he puts on a new garment, he should supplicate thus, "O Allah, for You is all praise, You have clothed me with it (i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made." (This supplication is authentically reported from Allah's Messenger in the Sunan of Abu Dawud and At-Tirmidhi)

12. Whenever he sees his Muslim brother in a new garment, he should supplicate for him saying: "Wear anew, live commendably and die a martyr."

Hijab in Islam

Dear sister, know that a Muslim woman is forbidden from revealing any part of her body with the exception of a part of her face and her hands, and that if a woman exposes any part of her body with the exception of these two, she would be exposing herself to Allah's wrath in this world and in the Hereafter. However, exposing of hands and face is a controversial topic among the scholars.

Ahmad and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Prophet said, "Two are the types of the residents of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odor whereas its odor would be smelt from such and such distance."

Tight-fitting garments are like transparent ones in that they reveal the shape of the body and cause temptation. Muslim women are required to cover their bodies with loose and wide garments that are neither transparent nor cause temptation.

Allah (SWT) says:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

"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 (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms)." (An Nur 24:31)

He also says:

﴿يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَكَ
عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).

*That will be better, that they should be known (as free respectable women) so as not to be annoyed.
And*

Allah is Ever Oft-Forgiving, Most Merciful.” (Al Ahzab 3:59)

In the above two verses, Allah (SWT) (SWT) commands women to screen themselves from men by wearing veils that cover their heads, necks, chests, cheeks and faces - with the exception of the eyes. This is the perfect manner by which a woman can maintain modesty.

There is a difference of opinion among the scholars as far as covering the face is concerned. Some of them believe that it is absolutely obligatory.

Some believe that it is obligatory for a young woman because of the fear of temptation.

Some scholars believe that it is only voluntary and not obligatory. Each of these opinions has its proofs.

What I religiously believe is that face veil is obligatory for a woman with whom temptation is feared such as the young or the one with a beautiful face. This is in line with the indication of the above two verses.

As for an old woman, the face veil cannot be compulsory for her except if she is temptingly beautiful. The basic proof for this is Allah's saying:

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower.” (An Nur 24:60)

Evidences on obligation of Hijab from the Qur'an:

One: Allah (SWT) says:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخْوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“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 (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces,

necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their

husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right

hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex.

And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.” (An Nur 24:31)

Al-Bukhari recorded on the authority of `Aishah - may Allah be pleased with her - who said, “When (the Verse): ‘They should draw their veils over their necks and bosoms,’ was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces. ’ **Two: His statement:**

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower.” (An Nur 24:60)

Three: His statement:

﴿يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).

That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.” (Al Ahzab 33:59)

Four: His statement:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ﴾

“And stay in your houses, and do not display yourselves like that of the times of ignorance.” (Al Ahzab 33:33)

Five: Allah's statement,

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾

“And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.” (Al Ahzab 33:53)

Proofs from the Sunnah:

One: Al-Bukhari and Muslim recorded on the authority of `A'ishah - may Allah be pleased with her - who narrated, “The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Madinah) to answer the call of nature at night. `Umar used to say to the Prophet, ‘Let your wives be veiled,’ but Allah's Apostle did not do so. One night Sawda bint Zam`a, the wife of the Prophet went out at `Isha' time and she was a tall lady. `Umar addressed her and said, ‘I have recognized you, O Sadat. ’ He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. Allah revealed the verses of Hijab (A complete body cover excluding the eyes).”

Two: At-Tirmidhi recorded on the authority of Ibn Mas`ud - may Allah be pleased with him - that the Prophet said, “The entire body of a woman is nakedness (i.e. requires covering).”

Three: Ibn `Umar - may Allah be pleased with them - narrated that the Prophet said, “On the Day of Resurrection, Allah (SWT) will not look at the person who drags his garment (behind him) out of conceit.” Umm Salamah - may Allah be pleased with her - said, “Messenger of Allah (Peace and Blessings of Allah be upon him), what are the women supposed to do with the tail of their garments?” The Prophet answered, “They should let it down an inch.” She said, “Then their feet will be exposed!” The Prophet said, “Then they should let it down an arm's length and no more.” (Recorded by AtTirmidhi)

Proofs for face veil from the Qur'an and the Sunnah:

One: Allah (SWT) says,

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

“They should draw their veils over their necks and bosoms.” (An Nur 24:31)

Some scholars said, “A veil is what a woman uses to cover her head. If she is ordered to cover her bosom, then it implies that she is ordered to cover her face.”

Two: Allah (SWT) says,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ﴾

“O Prophet! Tell your wives and your daughters.” (Al Ahzab 33:59)

Ibn `Abbas - may Allah be pleased with him and his father - commented on this verse, “Allah commanded the believing women to cover their faces from over their heads with overhead cloaks (jilbab) whenever they go out their houses.” And a commentary of a companion is regarded as proof for, according to some scholars, it is treated as a direct report from Allah's Messenger.

Three: Al-Bukhari recorded on the authority of Ibn `Umar - may Allah be pleased with him and his father - that the Prophet said, “A woman pilgrim should neither wear a face veil nor hand gloves.”

Qadi Abu Bakr bin Al-`Arabi, in his commentary on this Hadith, said, “A female pilgrim is commanded not to wear Niqab, because her covering of her face is not compulsory except during Hajj only. In Hajj, she should only let down a part of her veil on her face though without allowing it to touch her face. She is also expected to avoid men and they should also avoid her.”

Four: The Prophet said, “The entire body of a woman is nakedness.”

Shaykh Hamud At-Tuwaijiri said: “This Hadith indicates that all parts of a woman's body are nakedness as far as alien men are concerned, and this includes her face and any other part of her body.”

Conditions of an Islamic Hijab

Allah (SWT) says,

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنَ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ﴾

“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.” (An Nur 24:31)

From this noble verse, it is clear that Islamic Hijab must meet a number of conditions:

One: It Should Cover the Entire Body

However, some scholars exempted the face and the hands.

Some women put on scarves that reveal their hair style and do not cover the neck or that expose some of their hair. All these are condemnable acts. Also, some women put on blouses or skirts that do not go beyond the knees or go a little below them. The body cannot be said to be properly covered in garments like these because the legs are exposed, even if long socks are put on.

Two: It should not be an Adornment in Itself

Allah (SWT) says:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ﴾

“And stay in your houses, and do not display yourselves like that of the times of ignorance.” (Al Ahzab 33:33)

Tabarruj means a woman displaying her adornment and beauty and what she is supposed to cover. Since Jilbab is supposed to cover a woman's beauty, then it is unreasonable that it should be an adornment in itself.

Imam Ahmad recorded on the authority of `Abdullah bin `Amr bin Al-`s - may Allah be pleased with him and his father - who narrated, “Umaymah bint Ruqyah came to Allah's Messenger to give the pledge of allegiance upon Islam. The Prophet told her, ‘I take your pledge that you should not associate anything with Allah in worship, that you should not steal, that you should not commit adultery, that you should not kill your child, that you should not utter slander, intentionally forging falsehood (i.e. by falsely attributing an illegal child to your husband), that you should not engage in loud wailing for the dead and that you should not display yourselves like that of the times of ignorance.’”

Three: It should be Thick and not Transparent

Covering cannot be achieved if the garment is transparent. A transparent garment increases a woman in temptation and adornment.

Four: It should be Loose and not Tight, Lest Parts of Her body Are Revealed

Since the purpose of wearing a garment for a woman is to prevent temptation, that purpose cannot be achieved if the garment is not loose and wide. As for a tight-fitting garment, even if it covers the color of the skin, it still describes the shape of the body or a part thereof. And this entails obvious corruption. Therefore, the garment needs to be loose and wide.

Usamah bin Zayd - may Allah be pleased with him - said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) gave me a thick Coptic garment presented to him as a gift by Dihyah Al-Kalbi, and I clothed my wife with it. The Messenger of Allah (Peace and Blessings of Allah be upon him) told me, 'Why didn't you put on the Coptic garment?' I said, 'O Messenger of Allah (Peace and Blessings of Allah be upon him), I have clothed my wife with it.' He then said, 'Tell her to put on a shirt under it. For, I fear that it may reveal the shape of her body.'" (Recorded by Ahmad)

The Messenger of Allah (Peace and Blessings of Allah be upon him) had commanded the woman to put on an undergarment so that the shape of her body could not be shown. The Muslim women of this age who put on tight-fitting garments that reveal the shapes of their body should reflect on this Hadith. Let them seek Allah's forgiveness and return to Him in repentance. Let them remember the Prophet's saying, "Faith and modesty always go hand in hand. If one of them is removed the other is also removed." (Recorded by Al-Hakim on the authority of Ibn `Umar - may Allah be pleased with them)

There is also a situation whereby many Muslim girls go to the extreme in covering their upper part of their bodies such as their hairs and necks without bothering to cover what is below that. Some wear short and tight dresses that do not even go down beyond their knees or cover their legs with tights that increase them in beauty. All this is not permissible. Rather, they should hasten to cover their entire body as commanded by Allah.

Five: It should not be Scented or Perfumed

There are many Hadiths forbidding women from wearing perfume when they go out of their homes. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "If a woman uses perfume and passes the people so that they may get its odour she is an adulterer." (Recorded by Ahmad, Abu Dawud and others on the authority of Abu Musa Al-Ash'ari - may Allah be pleased with him)

The Prophet also said, "When one of them (the women) goes for `Isha' prayer, she should not touch any perfume." (Recorded by Ahmad)

Ibn Daqiq al-'Id said: "This Hadith indicates impermissibility of wearing perfume for a woman who wants to go to the mosque; for doing so may arouse men's desire in her."

If a woman could be forbidden from wearing perfume if she wants to go to the mosque which is a place of worship and the farthest place to sins, then forbidding her from wearing it while going to the markets and the streets should be forbidden with greater reason.

Al-Haytami mentioned in his book, Az-Zawajir, that a woman's going out of her house perfumed and beautified is a major sin, even if her husband allows her.

Six: It should not be recognized as a Male Costume

This is due to authentic Hadiths in which the Messenger of Allah (Peace and Blessings of Allah be upon him), cursed women who dress like men and men who dress like women. Abu Hurayrah - may Allah be pleased with him - narrated, "The Messenger of Allah (Peace and Blessings of Allah be upon him) cursed a man who dresses like a woman and a woman who dresses like a man." (Recorded by Abu Dawud)

Today, it is disheartening to see Muslim women putting on pants, tight shirts and sport wear thinking that they are fashionable. This action of theirs is reprehensible in all ways.

Seven: It should not be seen as a Costume of the Non-Muslim Women

Islam forbids Muslims - male and female - from copying non believers in their worships, ceremonies and costumes. There are many texts from the Qur'an and the Sunnah emphasising this rule. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever copies a people has become one of them." (Recorded by Abu Dawud)

Abu Umamah - may Allah be pleased with him - narrated, "The Prophet came out to meet a group of elderly Ansar men who were sporting white beards and addressed them thus, 'O Ansar folks! Dye your hair with red or yellow (Henna) and be different from the people of the Scripture.' I said, 'Messenger of Allah (Peace and Blessings of Allah be upon him), the people of the Scripture neither wear pants nor lower wrappers.' He said, 'Wear pants and put on wrappers and be different from the people of the Scripture.' We said, 'Messenger of Allah (Peace and Blessings of Allah be upon him), the people of the Scripture trim their beards and let their moustaches grow.' He said, 'Trim your moustaches and let your beards grow (untrimmed), and be different from the people of the Scripture.'" (Recorded by Ahmad)

Then how can Muslim women - with the exception of a few - compete to buy the garments designed by the disbelievers and be proud of that! We seek Allah's protection!

Eight: It should not be a Dress of Fame or Pride

A Muslim should not put on any dress worn for the purpose of attaining fame among people regardless of its being an expensive one, such to show off how wealthy you are, or a cheap one to show off how averse you are to the materials of this world. This is due to the Hadith recorded by Abu Dawud on the authority of Ibn `Umar - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever wears the dress of fame and vanity in this world, Allah (SWT) will make him wear a dress of humiliation in the Hereafter and he will then be burnt in Hell."

O you who yearn for the abode of the Hereafter and the eternal Paradise! O you who fear the punishment of the grave and torment of the Hell! Be proud of being Muslim. For, there is no way to salvation except through Islam and there is no escape from Hell except by adhering to the teaching of this religion. No action is acceptable to Allah except through the religion of Islam. Allah (SWT) says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

"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." (Aal Imran 3:85)

Know that the vicious and deceptive hands of the enemies have been stretched toward you in order to trick you out of your position of honor, nobility and glory and to take you out of the abode of happiness. You should cut those hands with full force for they are criminal and deceitful hands.

Characteristics of Fitrah

What are the Characteristics of Fitrah that a Muslim is supposed to observe?

These are characteristics that the Prophet mentioned in the following Hadith:

“Fitrah consists of five acts: circumcision, shaving the pubic area, trimming the moustache, clipping one's nails and plucking the hair under the armpits.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

These characteristics are:

- 1.** Circumcision: This is a minor operation in which the skin that covers the male organ is removed. It is desirable that this is done on the seventh day of the child's birth. The Messenger of Allah (Peace and Blessings of Allah be upon him) had his grandsons Al-Hasan and Al-Husayn circumcised on the seventh day after birth. There is no harm in delaying it until just before the age of puberty. Allah's Prophet, Ibrahim - peace be upon him - had himself circumcised at the age of eighty. Ahmad and Abu Dawud recorded that whenever a man accepted Islam the Messenger of Allah (Peace and Blessings of Allah be upon him) would tell him: “Remove the hair of (the time of) disbelief and get circumcised.”
- 2.** A Muslim removes part of his moustache that covers his upper lip. As for the beard, he should leave it to grow untrimmed. This is due to the Prophet's saying, “Trim moustaches, leave the beard to grow and be different from the Magians.” (Recorded by Muslim)
- 3.** A Muslim should avoid shaving part of his head and leaving the rest unshaved. Al-Bukhari and Muslim recorded on the authority of `Abdullah bin `Umar - may Allah be pleased with him and his father - who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) forbade shaving a part of the head and leaving other parts unshaved.”
- 4.** He should avoid dyeing his hair in black. Muslim on the authority of Jabir bin `Abdullah - may Allah be pleased with him - who narrated that Abu Quhafah (Abu Bakr's father) was led (to the audience of the Prophet) on the day of the Conquest of Makkah and his head and beard were white like hyssop, whereupon Allah's Messenger said, “Change this (Abu Quhafah's hair and beard) with something, but avoid black.”

However, it is desirable to dye the hair with Henna.

- 5.** If a Muslim leaves the hair from the head to grow long, then he should groom and oil it regularly. This is due the Prophet's saying, “Whoever has (long) hair should honor (groom) it.” (Recorded by Abu Dawud)
- 6.** It is recommended for a Muslim to pluck the hair under his armpit. If he cannot pluck it, he can shave it or remove it with shaving powder.
- 7.** It is also recommended that he clips his nails. It is desirable that he starts with nails of the right hand and then the left; and when he clips the nails of his toes, he should start with the right ones. This is because the Messenger of Allah (Peace and Blessings of Allah be upon him) loved starting things from the right.

Manners of Sleeping

How does a Muslim see the blessing of sleeping?

A Muslim sees sleeping as one of the blessings which Allah endowed upon His servants. He says,

﴿وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا
مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ﴾

“It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) - and in order that you may be grateful.” (Al Qasas 28:73)

Allah (SWT) also says,

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا﴾

“And We have made your sleep as a thing for rest.” (An Naba 78:9)

A servant's rest for some hours in the night after daily activities helps the body to keep alive and stay active so that it can play the role for which Allah created it.

What are the manners of sleeping that a Muslim must abide by?

1. He should not stay awake after `Isha' prayer without a necessity. This is due to the Hadith recorded by Al-Bukhari and Muslim on the authority of Abu Barzah - may Allah be pleased with him - who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) disliked that a person should sleep before `Isha' and engaging in chatting after it.”
2. A Muslim should endeavor to go to bed in the state of ablution. This is due to the Prophet's advice for Al-Bara bin `Azib - may Allah be pleased with him- “When you want to go to bed, make ablution as you would do for a prayer.” (Recorded by Al-Bukhari and Muslim)
3. He should start by sleeping on his right side. He may change to the left side later. This is due to the Prophet's saying, “When you want to go to bed, make ablution as you would do for a prayer. Then lie down on your right side.” (Recorded by Al-Bukhari and Muslim)
4. He should not sleep on his belly. This is due to the Hadith recorded by Ibn Majah on the authority of Abu Dharr Al-Ghifari - may Allah be pleased with him - who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) passed by me while I was sleeping on my belly and he kicked me with his foot and said, `Junaidib [1], this is the manner of sleeping of the people of Hell.”
5. Recitation of recommended Adhkar.

What are the recommended adhkaar before sleeping?

1. To say: Subhanallah, Alhamdulillah, Allahu Akbar (33 times). One then completes that with La ilaha illal-lahu wahdahu la shareeka lah, la hul-mulku wa la hul-hamd, wa Huwa ala kulli shay'in qadeer. (None has the right to be worshipped except Allah, alone without associate, to Him belongs sovereignty and praise and He is over all things wholly capable.)

The evidence for this is the Hadith recorded by Al-Bukhari and Muslim on the authority of `Ali bin Abi Talib - may Allah be pleased with him - who narrated, “Fatimah (Ali's wife) complained about the blisters on her hand because of using a mill-stone. She went to ask the Prophet for servant, but she did not find him (at home) and had to inform `Aisha of her need. When he came, `A'isha informed him about it.” Ali added, “The Prophet came to us when we had gone to our beds. When I was going to get up, he said, `Stay in your places,' and sat between us, till I felt the coolness of the feet on my chest. The Prophet then said, `Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say Allahu Akbar thirty-four times, and Subhanallah thirty-three times, Alhamdulillah thirty-three times, for that is better for you than a servant.”

2. To recite Surah Al-Fatihah, the first five verses of Surah Al-Baqarah, Ayatul-Kursiyy (verse 255 of Surah Al-Baqarah) and the last three verses of Surah Al-Baqarah.

3. To say:

«بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ
نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا، فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ
عِبَادَكَ الصَّالِحِينَ»

Bismika rabbee wada'tu janbi wabika arfa'uh, fa-in amsakta nafsi farhamha, wa-in arsaltaha fahfadhha bima tahfadhu bihi `ibadakas-salihin.

“In Your name my Lord, I lie down and in Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants.”

What should a Muslim say when he wakes up in the night?

When a Muslim wakes up from sleeping he says:

«لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ
الْحَمْدُ، يُحْيِي وَيُمِيتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا
اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

La ilaha illallah Wahdahu la Sharika lahu Lahul-mulk, wa lahul-hamd wa huwa `ala kulli sha'in Qadir. Alhamdu lillahi wa subhanallahi wa lailaha illallah wallahu akbar wa la hawla Wa la Quwata illa billah.”
“None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the

Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great and there is neither Might nor Power Except with Allah).

And then says:

«اللَّهُمَّ اغْفِرْ لِي»

Allahumma, Ighfir li.”

(O Allah! Forgive me).” The Prophet added, “When he invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted.” (Recorded by Al-Bukhari)

It is also recommended to recite the last ten verses of Surat l-`Imran. This is due to the Hadith recorded by Al-Bukhari and Muslim on the authority of `Abdullah bin `Abbas - may Allah be pleased with him and his father - who narrated that he stayed overnight in the house of Maimunah the wife of the Prophet, who was his aunt. He added, ‘I lay on the bed (cushion transversally) while Allah's Messenger and his wife lay in the length-wise direction of the cushion. Allah's Messenger slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of Surat Al `Imran, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer the prayer. I, too, got up and did as the Prophet had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak`ahs then two Rak`ahs and two Rak`ahs and then two Rak`ahs and then two Rak`ahs and then two Rak`ahs (separately six times), and finally one Rak`ah (the Witr). Then he lay down again in the bed till the Mu'adhhdhin came to him where upon the Prophet got up, offered a two light Rak`ahs prayer and went out and led the Fajr prayer.”

What to say when waking up in the morning

1. To say:

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ»

(Al-hamdu lil-lahil-ladhi ahyana ba'da ma amatana; wa ilaihi an-nushur

All the Praises are for Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection).

2. To raise his eye to the heaven reciting: “Verily, in the creation of the heavens and the earth. . . .” the last ten verses of l-`Imran when he stood up for night prayer according to the saying of Ibn Abbas as mentioned above.

3. To say four times:

«اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ،
وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنْتَ اللَّهُ الَّذِي لَا
إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ»

Allahumma inni asbahtu ushhiduk, wa ushhidu hamalata `arshik, wa mala'ikatak, wa jami'a khalqik, annaka antallahu la ilaha illa ant, wa anna Muhammadan `abduka warasuluk

(O Allah, verily I have reached the morning and call on You, the bearers of Your throne, Your angles, and all of Your creation to witness that You are Allah, none has the right to be worshipped except

You, alone, and that Muhammad is Your Servant and Messenger.) The Messenger of Allah (Peace and Blessings of

Allah be upon him) added, "Whoever says this in the morning has indeed offered his day's thanks and whoever says this in the evening has indeed offered his night's thanks." (Recorded by Al-Bukhari) 4. When he steps out of his house, he should say:

«بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

Bismil-lah, tawakkaltu `alal-lah, la hawla wala quwwata illa billah. “

(In the name of Allah, I place my trust in Allah, and there is neither might nor power except with Allah.)

The Prophet said, “When a servant says this, it will be said to him, ‘you have been guided and protected.’” Another version adds: “And Satan will keep away from him.” (Recorded by At-Tirmidhi)

5. It is also recommended that he says:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَ، أَوْ أَظْلِمَ أَوْ أُظْلِمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ»

Allahumma inni a'udhu bika an adilla aw udal, aw azilla aw uzall, aw adhlima aw udhlam, aw ajhala aw yujhala `alay.

O Allah, I take refuge with You lest I should stray or be led astray, or slip or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly.' (slip: i.e. to commit a sin unintentionally.

This is due to the Hadith recorded by Ahmad and At-Tirmidhi on the authority of Umm Salamah - may Allah be pleased with her - who narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him), never went out of his house without saying this invocation.

Book of Manners

Description of Good Manners

Manners are a characteristic deeply rooted in a man's soul and from which voluntary actions, whether good or bad, beautiful or ugly, emanate. The soul is normally susceptible to being influenced by a good or bad upbringing. If a soul is trained into loving virtue, truth and righteousness, and upon hating falsehood and ugly traits, such characteristics become natural traits of that soul and they are demonstrated with ease and without any pretension.

Therefore, it is those beautiful deeds that emanate from such characteristics that are called good manners. Examples of these are: Patience, deliberateness, tolerance, forbearance, generosity, bravery, justice, fairness and kindness.

What is the situation of a soul that is neglected or given bad nurturing?

If a soul is neglected and is not given suitable refinement, and the elements of righteousness that are inherent in it are not developed; or if the soul is given a bad nurturing then it becomes ugly and loves all ugly things, and hates all that is beautiful; then disagreeable and obnoxious sayings and deeds become easily emanated from such a soul. It is these traits that are called bad manners. These are characteristics such as betrayal, lying, weakness, greed, rudeness, harshness and obscenity.

It is in the light of this that Islam underlies the importance of good manners and aims at inculcating them in the Muslims. Islam regards a Muslim's belief incomplete without possessing good manners. Allah (SWT) praised His Prophet Muhammad for his good manners. He says,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

“And verily, you (O Muhammad) are on an exalted standard of character.” (Al Qalam 68:4)

He also commands him to adopt excellent manners. He says,

﴿أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

“Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.” (Fussilat 41:34)

Allah (SWT) also makes excellent manners a cause of admittance to Paradise. He says,

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي
السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqun (the pious). Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah (SWT) loves AlMuhsinun (the good-doers).” (Aal Imran 3:133-134)

What was the Prophet Muhammad sent with?

Allah, High and Exalted, sent His Messenger to perfect excellent manners. The Prophet said, “I was sent to perfect excellent morals.” (Recorded by Al-Bukhari in Al-Adab Al-Mufrad)

The Prophet also explained the virtue of good manners in many of his statements. Some of which are as follows:

“There is nothing weightier on the scale (of deeds of a servant) than good manners.” (Recorded by Ahmad and Abu Dawud)

“Righteousness is good manners.” (Recorded by Al-Bukhari)

“The most complete amongst the believers in faith are the best of them in manners.” (Recorded by AlBukhari)

“The dearest of you to me and the closest of you to me in position on the Day of Resurrection are the best of you in manners.” (Recorded by Al-Bukhari)

How did the righteous predecessors describe good manners?

Al-Hasan Al-Basri said, “Good manners imply being cheerful to people, being generous to them and refraining from harming them.”

‘Abdullah bin Al-Mubarak said: “Good manners manifest in three things: Keeping away from forbidden things, seeking only lawful earnings and being generous with one's dependants.”

What are signs of a good-mannered person?

A good-mannered person is extremely modest, rarely hurts others, exceptionally righteous, truthful in his words, speaks little and acts more. He commits few mistakes and has no time for trivialities. He is righteous, amiable, dignified, patient, grateful, contented, forbearing, sincere and chaste and does not curse people or things. He is not a reviler, a backbiter, a gossip, impatient, a jealous or a stingy person. He is always cheerful and friendly. He loves for the sake of Allah (SWT) and hates for the sake of Allah (SWT); and he is pleased and displeased only for the sake of Allah (SWT).

Patience and Perseverance

What is the meaning of patience?

It is to force the soul to do things that it finds disagreeable or to bear undesirables with contentment and submission (to Allah).

What is necessary on a Muslim to do regarding obedience and disobedience

It is incumbent upon the Muslim to force his soul on what it dislikes, such as worshiping Allah and obeying His commands, and to curb it from being disobedient to Him. The soul should not be allowed to move near forbidden things, let alone committing them however much it may yearn for those things. It should be forced to bear calamities whenever they befall it; and it should not be allowed to be weak or be displeased. For, showing displeasure for what Allah has already preordained is tantamount to remonstrating against Him, while He is the One sought for help.

A Muslim remembers Allah's promise of good reward for righteous deeds and remembers the threat of a painful torment as punishment for those who disobey Allah and seek His wrath. He remembers that Allah's decrees will come to pass, that His decisions are always just and that His judgments shall be implemented, whether humans are patient or not. However, with patience, a servant gets rewarded, and with a show of despair he gets punished.

Can patience be attained through spiritual exercise?

Patience and lack of despair are qualities acquired through spiritual exercise and struggling against one's soul. In addition to a Muslim's petition to Allah to give him patience, he also endeavors to achieve this quality remembering verses and Hadith s that mention virtues and rewards of being patient. Allah (SWT) says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ﴾

“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 Allah, so that you may be successful.” (Aal Imran 3:200)

He says in another verse:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

“And seek help in patience and As-Salat (the prayer).” (Al Baqarah 2:45)

Allah (SWT) also says,

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾

“And endure you patiently (O Muhammad) your patience is only from Allah.” (An Nahl 16:127)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Patience is illumination.” (Recorded by Muslim)

Al-Bukhari and Muslim recorded on the authority of Abu Sa`eed Al-Khudri - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Whoever abstains from asking others, Allah (SWT) will make him contented, and whoever tries to make himself self-sufficient, Allah (SWT) will make him self-sufficient. And whoever remains patient, Allah (SWT) will make him patient. Nobody can be given a blessing better and greater than patience.”

Muslim recorded that the Prophet said, “The matter of the believer is wonderful! For all of his affairs are good and that is for none but the believer alone. If he is blessed with prosperity, he thanks Allah and that is good for him and when he is afflicted with hardship, he is patient and that is also good for him.”

Al-Bukhari and Muslim also recorded on the authority of Usamah bin Zayd - may Allah be pleased with him - who said, “The daughter of the Prophet sent (a messenger) to him requesting him to come as her child was dying (or was gasping), but the Prophet returned the messenger and told him to convey his greeting to her and say: `Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward.”

Is bearing of persecution with perseverance a manifestation of patience?

Bearing of persecution with perseverance is a manifestation of patience, rather more difficult than patience. It is the habit of only truthful servants of Allah and a sign of the righteous ones. Its reality is when a Muslim is persecuted in the cause of Allah and he bears that with patience and perseverance, without reciprocating persecution with persecution and without taking revenge for himself as long as he is inflicted with harm in the cause of Allah and while he is seeking for His pleasure. His models in this are Allah's righteous Messengers (peace be upon them) for nearly all of them were subjected to one kind of persecution or the other in Allah's cause.

Al-Bukhari and Muslim recorded on the authority of Ibn Mas`ud - may Allah be pleased with him - who said, “It was as if I am looking at the Prophet while he was speaking about one of the prophets

whose people had beaten and wounded him, and he was wiping the blood off his face, saying, “O Lord! Forgive my people as they do not know.”

This is an example of how the Messenger of Allah (Peace and Blessings of Allah be upon him), endured persecution. In another example, Al-Bukhari and Muslim recorded on the authority of Ibn Mas`ud who narrated, “Once Allah's Messenger divided and distributed (the war booty). An Ansar man said, `By Allah! Muhammad, by this distribution, did not intend to please Allah. So I came to Allah's Messenger and informed him about it whereupon his face changed with anger and he said, `May Allah bestow His Mercy on Moses for he was hurt with more than this, yet he remained patient.”

Al-Bukhari also recorded on the authority of Al-Khabbab bin Al-Aratt - may Allah be pleased with him - who said, “We complained to Allah's Messenger (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka`bah, leaning over his Burd (i.e. covering sheet). We said to him, `Would you seek help for us? Would you pray to Allah for us?’ He said, `Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadramaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.”

Allah also tells us about His Messengers and the statement they usually made by bearing the persecutions from their people with patience. He tells us that they would say,

﴿وَمَا لَنَا إِلَّا نَنُوكِلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا
وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

“And why should we not put our trust in Allah while He indeed has guided us our ways. And we shall certainly bear with patience all the hurt you may cause us, and in Allah (Alone) let those who trust, put their trust.” (Ibrahim 14:12)

It is recorded in the Gospel of Matthew (5:39) that Jesus - - said, “You have heard that it was said, `An eye for an eye and a tooth for a tooth. ' But I say to you, do not resist the evildoer. But whoever strikes you on the right cheek, turn the other to him as well.”

Some of the Prophet's Companions - may Allah be pleased with them - used to say: “We did not regard a person's faith as real if he was not able to bear persecution with patience.”

Putting One's Trust in Allah (Tawakkul) and Self-Reliance

How does a Muslim see putting his trust in Allah with his affairs?

A Muslim not only regards putting his trust in Allah in all his undertakings as a moral obligation, he also regards it as a religious obligation and a part of his belief. This is due to Allah's Command,

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

“And put your trust in Allah if you are believers indeed.” (Al Maidah 5:23)

And His injunction:

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“And in Allah should the believers put their trust.” (Aal Imran 3:122)

Hence, absolute dependence on Allah is a part of a Muslim's belief.

How must a Muslim understand Tawakkul?

He must understand it in a manner that is different from that of those who are ignorant about Islam. These ignorant people believe that Tawakkul is something that is only uttered and not properly understood or acted on by the hearts. They believe that it is to shun all the means, to abandon actions and to be satisfied with humiliation. However, we say that could never mean putting trust in Allah!

Rather, a Muslim understands the Tawakkul that is a part of his faith as obeying Allah and making use of all necessary means in any of the actions that he wants to embark on. A Muslim does not expect any fruit without first putting forward the means for achieving it. He does not expect a result where no action has been taken. However, he attributes fruits and results that yield from his efforts to Allah alone for He is the only one capable of making a human's efforts fruitful.

Therefore, Tawakkul in a Muslim's understanding involves both action and hope, with a tranquil heart and a contented soul, and a sure belief that whatever Allah wishes will occur and whatever He does not wish will not occur, and that Allah does not allow the efforts of the one who acts righteously to come to waste.

How does a Muslim see natural laws and causes?

A Muslim who believes in Allah's natural laws endeavors to make use of necessary means. He does not believe that means alone are enough to guarantee the success of his endeavors. Rather, he does not regard making use of means as anything more than Allah's command in which He must be obeyed, as He is obeyed in His other commands and prohibitions. As for attaining results and achieving goals, a Muslim leaves that to Allah alone for He is the only One capable of guaranteeing that.

In the light of this, a Muslim believes that reliance on efforts and means alone for achieving goals and results is an act of polytheism and disbelief. He also believes that abandoning necessary effort making and means, and yet depending on Allah to actualize one's goals is a sinful and disobedient act for which one has to seek Allah's forgiveness.

In a Muslim's understanding of the means, he derives its philosophy from the spirit of his Islam and teachings of Prophet Muhammad. The Messenger of Allah (Peace and Blessings of Allah be upon him)

in his numerous battles, would not go to any battle without making necessary preparations for it. He was so meticulous in this that he would select the exact battleground and the time. It has been narrated from him that he would not attack an enemy when the weather was very hot until it had cooled down later in the day, and after he would have laid down his plans and arranged his army in rows.

After finishing from necessary material and physical requirements of war, he would then raise his hands to His Lord supplicating, “O Allah, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allah, defeat them and convulse them.”

An example of the Prophet's making use of the means:

The Messenger of Allah (Peace and Blessings of Allah be upon him) expected the permission of his Lord to migrate to Madinah after most of his Companions had migrated there. After the permission to migrate had come from Allah, the Prophet took the following procedures:

1. He selected the best of all Companions, Abu Bakr As-Siddiq - may Allah be pleased with him - to accompany him in his emigration.
2. He prepared provision for the journey such as food and drink.
3. He got an excellent ride ready for the long and difficult journey.
4. He hired a skilled guide to lead them on this journey.
5. When he wanted to go out of his house that had already been surrounded by the enemy who were waylaying him, he asked his cousin, `Ali - may Allah be pleased with him - to sleep on his bed. He did this in order to mislead the enemy. That was how he escaped, leaving the enemies who were waiting for him to wake up and come out so that they could attack him.
6. When the enemies sought him and his companion Abu Bakr in order to attack him, he took refuge in Thawr Cave to hide away from his vicious seekers.
7. When Abu Bakr said to him, “If any of them should look under his feet, he would see us.” He said, “O Abu Bakr! What do you think of two (persons) the third of whom is Allah?”

Through this event in which reality of faith and Tawakkul vividly manifested itself, it is realized that the Messenger of Allah (Peace and Blessings of Allah be upon him), did not deny the necessity of using means nor did he depend on them. When the Prophet has exhausted all physical and logical measures needed to escape to safety, to the extent that he sought refuge in a cave that was usually an abode for snakes and scorpions, he said, with the confidence of a believer and the certainty of a Muslim who relied on Allah, “Fear not, for Allah is with us. What do you think of two (persons) the third of whom is Allah?”

It is from this Prophetic guidance that a Muslim derives his perception of means. So, he is neither a heretic nor a fanatic in that; rather, he is following the path of his Prophet, Muhammad.

How does a Muslim understand the meaning of self-reliance?

As for self-reliance, a Muslim's understanding of it is different from those whose sins have deprived them the ability to understand the reality of themselves. These misguided people believe that self-reliance means severing ties with Allah and that man is a creator of his own actions and the one to be credited for his earnings and gains, so that Allah (SWT) has no hand in all this!

As for a Muslim, though he acknowledges that it is mandatory to be self-reliant as far as working and earning a livelihood is concerned, what such a belief implies in his estimation is that he should show helplessness to Allah (SWT) alone and not to any creature. If he is able to carry out his work by himself, he does not rely on anyone else except Allah (SWT) alone; and if he is able to help himself, he does not seek help from anyone except Allah (SWT) alone. He believes that relying on others beside Allah (SWT) makes the heart attached to his fellow human beings; and this is what no Muslim should love.

A Muslim follows the path of the righteous and sincere servants of Allah (SWT) from among the righteous predecessors. Whenever a whip fell off the hand of one of them while he was on his horse, he would disembark to take it and would not ask anyone to give it to him.

Altruism

How does a Muslim view selflessness?

One of Muslim's manners which he learns from the teachings of his religion and the excellent qualities of Islam is selflessness. Whenever a Muslim gets an opportunity to give his brethren a preference over himself, he seizes it. A Muslim may go hungry in order to feed others; he may go thirsty in order to give drink to others, and he may sacrifice his life in order to save the lives of others. However, that is not strange. For, such a Muslim's soul has been filled with meanings of perfections and his heart is overflowing with righteous inclinations and love of virtuous things.

What is the method used by a Muslim when he is giving others preference over himself?

He follows the paths of the righteous predecessors about whom Allah (SWT) says,

﴿وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقِ شِحْنًا نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“And 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.” (Al Hashr 59:9)

From where does a Muslim derive selflessness?

All excellent qualities of a Muslim are derived from the spring of the Prophetic wisdom and from Allah's mercy. For instance, with the Prophet's saying, “none of you believes until he loves for his brother what he loves for himself”, a Muslim increases in excellent manners. And with Allah's statements such as, “And 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”, a Muslim develops an increased and reinforced feeling of love for righteousness and selflessness.

Some Practical Examples for selflessness

At Dar an-Nadwah, (the Quraish assembly), the Quraish leaders unanimously agreed to murder the Prophet in his house. The Messenger of Allah (Peace and Blessings of Allah be upon him) got to know about this evil plot and he had been granted permission to emigrate. He looked for someone who could sleep on his bed to make the waylaying enemies believe that the Prophet was still in bed so that they could continue waiting for his coming out while he would already be on his way to Madinah. He found out that his cousin `Ali bin Abi Talib - may Allah be pleased with him - would be the most suitable person for the mission. `Ali did not hesitate to accept to play this role of protecting the Prophet with his own life, knowing full well that those bloodthirsty hands could pick him up and kill him. But he gave preference to the life of the Messenger of Allah (Peace and Blessings of Allah be upon him) over his. By that, he laid down an astounding and outstanding example, in spite of his young age, for sacrifice and selflessness; and created a record for that. That is how a Muslim gives preference to others over himself and demonstrates generosity, even with his life; and that is the highest level of generosity.

Story of Yarmuk Battle

Hudhayfah Al-`Adawi said, “I set out, during the Battle of Yarmuk, with some water with me, looking for a cousin of mine. I was saying to myself, ‘If I find him and there is still a breath of life in him, I will let him drink from this water and wipe his face with it’. When I came upon him, I asked him, ‘Can I give you water to drink?’ He gestured to me in the affirmative. Suddenly, we heard another man groaning, and my cousin motioned to me to give the water to him. I went to him and found out that he was Hisham bin Al’As. I asked him, ‘Can I give you water to drink?’ Suddenly I heard another man groaning. Hisham motioned to me to give the water to him but the man died before I could reach him. I then came back to Hisham to give him the water and discovered that he was already dead. I rushed back to my cousin and, alas, he also was dead. May Allah have mercy upon them all.”

See how three righteous martyrs laid an excellent example for selflessness! That is how a Muslim should be in the life of this world.

Broken loaves of bread

It is reported that about thirty men gathered at the house of Abul-Hasan Al-Intaki with a few loaves of bread that were not sufficient to feed all of them. They broke the loaves, turned off the lanterns and sat down to eat. When the dinner table was removed, it was discovered that nothing of the loaves had been eaten because none of them had touched the bread as a way of giving preference to others over himself.

The Prophet's guest

Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - who narrated, “A man came to Allah's Messenger and said, ‘O Allah's Messenger! I am suffering from fatigue and hunger.’ The Prophet sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allah's Messenger said (to his Companions). ‘Isn't there anybody who can entertain his man tonight so that Allah may be merciful to him?’ An Ansari man got up and said, ‘I (will, entertain him), O Allah's Messenger!’ So he went to his wife and said to her, ‘This is the guest of Allah's Messenger, so do not keep anything away from him.’ She said. ‘By Allah, I have nothing but the children's food.’ He said, ‘When the children ask for their dinner, put them to bed and put out the light; we shall not take our meals tonight,’ She did so. In the morning the Ansari man went to Allah's Messenger who said, ‘Allah was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed).’ Then Allah revealed,

﴿وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

“But they give them preference over themselves even though they were in need of that.” (Al Hashr 59:9)

Bishr bin Al-Harith

It is reported that a man came to Bishr bin Al-Harith while he was in his illness from which he later died. The man complained to him of his needs and Bishr took the garment he was wearing and gave it to him. He then borrowed another garment in which he died.

The above are live examples of a Muslim's selflessness and love for righteous deeds. We mentioned these examples so as to learn from them the spirit of righteousness and altruism and carry out his exceptional moral message while bearing in mind that he is a Muslim before anything else.

Justice and Moderation

How does a Muslim view justice?

A Muslim believes that justice in its general sense is one of the most important obligations. For, Allah (SWT) enjoins it when He says,

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَىٰ﴾

“Verily, Allah (SWT) enjoins Al-`Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan (i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet (in a perfect manner), and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e. g. , wealth, visiting, looking after them, or any other kind of help).” (An Nahl 16:90) Allah (SWT) also informs us that He loves those who are just. He says,

﴿وَأَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

“Be equitable. Verily! Allah loves those who are equitable.” (Al Hujurat 49:9)

As Allah (SWT) commands His servant to be just in their judgments, He also commands them to be just in their utterances.

﴿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.” (Al An'am 6:152) He also says,

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾

“Verily! Allah commands that you should render back the trusts to those of whom they are due; and that when you judge between men, you judge with justice.” (An Nisa 4:58)

So, a Muslim must maintain justice and fairness in his words, deeds and decisions and in all his affairs until there is fairness, because that is an inseparable part of his life. His sayings, deeds, and decisions must be free of bias and injustice, without being swayed by personal desires, or love for fame or materials of this world. It is then that he can earn Allah's love and His pleasure and honor.

What has Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) said about those who are just?

Allah informs us that He loves those who are just. His Messenger also informed us of the honor that waits the just people. He said, in a Hadith recorded by Muslim on the authority of `Abdullah bin `Umar - may Allah (SWT) be pleased with him, “Behold! The Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of them

is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.”

In another Hadith, recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him - the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “There are seven persons whom Allah will give the protection of His Shade on the Day when there will be no shade but His shade, (of whom one is) a just ruler.”

What are the major manifestations of justice?

Justice manifests in many ways among which are:

1. Being just with Allah implies that none is associated with Him in His absolute right to be worshipped and in His Names and Attributes. It equally implies that He should be obeyed and not disobeyed, remembered and not forgotten and thanked and not be ungrateful to.
2. Being just in judgment among people by giving rights to whom they are due.
3. Maintaining justice among wives and children whereby no wife or child is given preference above another.
4. Being just in belief implies that a Muslim should only have belief in the truth and should not believe in what is not true.

`Umar - may Allah be pleased with him - and an instance of his justice

Once during the caliphate of Umar Al-Faruq, the second Caliph, `Amr bin al-`Aas, who was the then governor of Egypt, arranged a horse race in which his own son was also to participate. His son's horse lost, to a young, native Copt. The son, Muhammad bin `Amr, was enraged and lashed the Copt boy with a whip, saying, `Take that! That will teach you to beat the son of a nobleman!' The Copt came to Madinah and complained to the Caliph `Umar, who took it upon himself to institute an inquiry. When he found out that the Copt had been beaten unjustly, he immediately sent an emissary to Egypt to summon the governor and his son before him forthwith. When they arrived, he handed the Copt a whip to flog them, just as he himself had been flogged. In the presence of the governor, the Copt started whipping his son, stopping only when he was satisfied that the punishment had been severe enough. Then the Caliph addressed himself to the governor `Amr: “O `Amr, since when have you enslaved people who were born free?”

`Umar, you are able to sleep because you rule with justice?

There was a report that Caesar sent an emissary to `Umar bin Al-Khattab - may Allah be pleased with him - to study his situations and actions. When the emissary came to Madinah, he asked the people, “Where is your king?” They said, “We have no king; we only have a commander who has already left for the outskirts of the city.” The emissary set out looking for `Umar and he saw him lying down on the sand using his famous rod as a pillow. When he saw `Umar in this situation, his heart was overwhelmed with humility and he said to himself, “This is a man whom kings are so afraid of that they cannot feel at ease and this is his situation!” He then turned to `Umar and said, `Umar, you are able to sleep because you rule with justice; but our king is unjust so it is not surprising that he is always afraid and sleepless.”

What is the difference between justice and moderation?

Moderation is wider in meaning than justice. Moderation is found in each of life's affairs of a Muslim. Moderation is to maintain a middle course between negligence and extremism that are two despicable traits.

Moderation in acts of worship implies their freedom from exaggerations, negligence and deficiency; moderation in spending is to maintain the middle course between stinginess and wastefulness. Allah (SWT) says, while describing the characteristics of the true believers,

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

“And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).” (Al Furqan 26:67)

A Muslim maintains moderation in his dressing by shunning both ostentatious and tattered garments; and he maintains moderation in his walk by walking neither arrogantly nor too meekly.

Moderation is a sibling of uprightness. It is indeed one of the noblest qualities of a Muslim. It is a quality that makes him respect limitations laid down by Allah, spurs him to carry out his obligations in the most perfect manner and teaches him abstention so that he keeps away from things that Allah has made unlawful.

Compassion

How does a Muslim view compassion?

A Muslim is compassionate and compassion is one of his qualities. For, compassion emanates from a pure mind and clean soul. A Muslim, in his performance of righteous deeds and his keeping away from evil and corrupt deeds, demonstrates the purity of his soul. Mercy does not depart from the heart of a person who withholds such qualities. That is why a Muslim loves compassion, shows it, enjoins it and calls unto it in confirmation of Allah's statement:

﴿ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ
⑴ أُولَئِكَ أَصْحَابُ الْمِئْمَنَةِ﴾

“Then he became one of those who believed in the Islamic Monotheism) 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).” (Al Balad 90:17-18)

And the Prophet's statements,

“Allah shows mercy to only the compassionate ones among His servants.” (Recorded by Al-Bukhari)

“Show compassion to those in the earth, the One in the Heaven (Allah) will show compassion to you.”

(Recorded by At-Tabarani and Al-Hakim)

“Allah does not show mercy to those who do not show compassion.” (Recorded by al-Bukhari and Muslim)

“Compassion is not removed but from the heart of a miserable one.” (Recorded by Abu Dawud and Ibn Majah)

What is the reality of compassion?

Though compassion manifests from the tenderness of the heart that leads to forgiveness and kindness, it can never be a mere sentiment that has no substantial effect. Rather, it is a quality that has tangible effects and physical realities. Among the physical effects of compassion are: overlooking mistakes, forgiving the erroneous, giving aid to the distressed, helping the poor, feeding the hungry, clothing the naked, providing medical services to the sick and giving solace to the grieving. These are just a few of the physical manifestations of compassion.

Some manifestations of compassion from the Prophet's Sunnah:

1. Al-Bukhari recorded on the authority of Anas bin Malik - may Allah be pleased with him - who said, “We went with Allah's Messenger to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (son of the Prophet). Allah's Messenger took Ibrahim and kissed him and smelled him. Later, we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Messenger started shedding tears. `Abdur Rahman bin `Auf said, “O Allah's Messenger, even you are weeping!” He said, “O Ibn `Auf, this is mercy.” Then he wept more and said, “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.”

Here, the Prophet's visit to his little son in the house of his wet-nurse and his kissing and smelling of him, and the tears that flowed from his eyes when the little one was in his last breaths are all manifestations of the Prophet's compassionate heart.

2. Al-Bukhari and Muslim also recorded on the authority of Abu Hurayrah - may Allah be pleased with him - who narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, `This (dog) is suffering from the same problem as me. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him.” The people asked, “O Allah's Messenger! Is there a reward for us in serving (the) animals?” He replied, “Yes, there is a reward for serving any animate.”

So the man's descending into the well and his toiling to get water for the dog are all manifestations of his kind and compassionate heart.

3. Al-Bukhari and Muslim recorded on the authority of Abu Qatadah - may Allah be pleased with him - who narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Whenever I stand for prayer, I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike to put his mother in trouble.”

The Prophet's abstention from prolonging the prayer due to the feeling he had for the child's mother and the mother's distress as a result of the crying of her child are a manifestation of compassion which Allah has created in the hearts of his servants.

4. It was recorded by Zayn Al-`Abidin `Ali bin Al-Husayn - may Allah have mercy on him - was on his way to the mosque, when a man insulted him. Some of his aides wanted to beat the man up but he stopped them from doing so out of pity for him. He then turned to the man and said to him, “O man, I have more demerits than what you have mentioned and the demerits you do not know about me are more. If you want to know them, I would tell you.” The man was embarrassed and ashamed. Zayn Al-`Abidin then took off his garment and gave it to that man. He also commanded that he be given one

thousand dirhams. All these acts of kindness are nothing but manifestations of the compassionate heart that Allah endowed the grandson of His Prophet.

Al-Haya' (Modesty)

What is a Muslim's relationship with modesty?

A Muslim is abstinent and modest. Modesty is one of his qualities because, “modesty is part of faith, and the faith is the pillar of a Muslim's life.” The Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path, and modesty is a branch of faith.” (Recorded by Al-Bukhari and Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

Al-Hakim recorded on the authority of Ibn `Umar - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Modesty and faith are indivisible partners. If one of them is missing, the other will also be missing.”

What is the secret of modesty being part of faith?

This is because; each of the two qualities calls unto virtue and prevents evil. Faith spurs the believer to do righteous deeds and to abandon sins while modesty prevents man from being negligent in showing gratitude to his Benefactor and from being deficient in rendering rights to whom they are due. Modesty also prevents a person from doing or saying ugly things to avert being censured.

It is in the light of this that modesty is regarded as a good thing that produces only good things. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Modesty brings only good things.” (Recorded by Al-Bukhari and Muslim on the authority of `Imran bin Husayn - may Allah be pleased with him)

Should a Muslim be immodest and harsh?

Immodesty is to be harsh in sayings and actions; and a Muslim should neither be uncouth nor immodest or harsh. These are characteristics of the dwellers of Hell. Since a Muslim is one of the dwellers of Paradise, then he should neither be immodest nor harsh. The proof for this is the Prophet's saying, “Modesty is part of faith and faith leads to Paradise; and immodesty is part of harshness and harshness leads to Hell.” (Recorded by Ahmad on the authority of Abu Hurayrah)

Who should be a Muslim's model in this quality?

A Muslim's model in this noble quality is Allah's Messenger, the overall leader of the earlier and the latter generations of human race, Muhammad. He was more modest than even a virgin in her secluded room, as recorded by Al-Bukhari and Muslim on the authority of Abu Sa`eed Al-Khudri - may Allah be pleased with him), “The Prophet was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognize that (feeling) in his face.”

Should shyness prevent a Muslim from saying the truth?

Modesty should not prevent a Muslim from saying the truth, seeking knowledge, promoting a virtue or preventing a vice. This fact is illustrated by the following Hadith recorded by Al-Bukhari and Muslim on the authority of `A'ishah - may Allah be pleased with her - who said, “The Quraish people became very worried about the Makhzumiyah lady who had committed theft. They said, `Nobody can speak (in

favor of the lady) to Allah's Messenger and nobody dares do that except Usamah who is the favorite of Allah's Messenger. 'When Usamah spoke to Allah's Messenger about that matter, Allah's Messenger said, 'Do you intercede (with me) to violate one of the legal punishments of Allah?' Then he got up and addressed the people, saying, 'O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad, committed theft, Muhammad will cut off her hand. '“ See how modesty and shyness plus his love for Usamah bin Zayd and his father did not prevent the Prophet from rebuking him and saying the truth.

Umm Salamah, mother of the faithful - may Allah be pleased with her - narrated, “Umm Sulaim, the wife of Abu Talhah, came to Allah's Apostle and said, 'O Allah's Messenger! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?' Allah's Apostle replied, 'Yes, if she notices a discharge. '“ (Recorded by Al-Bukhari and Muslim)

In the above Hadith, shyness did not prevent Umm Sulaim from seeking knowledge.

Equally a Muslim should be shy of his fellow humans. He should not expose his nakedness in their presence. He should also not hesitate in giving them their rights nor should he address them in a rude manner. He is shy in front of the Creator by not being negligent in giving his obedience to Him or in showing gratitude to Him for His blessings. This is because of what he knows of Allah's power over him and His knowledge of everything that he does.

Mu'awiyah bin Haydah - may Allah be pleased with him - narrated, “I said, 'Messenger of Allah (Peace and Blessings of Allah be upon him), from whom should we conceal our private parts and to whom can we show?' He replied, 'Conceal your private parts except from your wife and from whom your right hands possess (slave-girls). ' I then asked, 'Messenger of Allah (Peace and Blessings of Allah be upon him), (what should we do), if the people are assembled together?' He replied, 'If it is within your power that no one looks at it, then no one should look at it. ' I then asked, 'Messenger of Allah (Peace and Blessings of Allah be upon him) if one of us is alone, (what should he do)?' He replied 'Allah is more entitled than the people that bashfulness be shown to him.’” (Recorded by Abu Dawud)

Al-Ihsan

How does a Muslim view Ihsan?

A Muslim does not look at Ihsan as a mere noble quality that merely adorns its possessor. Rather, he views it as a part of his belief and an important aspect of his Islam. For, this religion is based upon three things: Iman, Islam and Ihsan, as it is explained in the Prophet's explanation in response to Gabriel's questions. Angel Gabriel asked the Prophet about these three things and the Prophet responded accordingly. When Gabriel left, he told his Companions: “This was Gabriel. He came to teach you matters of your religion.” So, he referred to these three things as the religion. (The Hadith is recorded by Al-Bukhari and Muslim)

Allah, High and Exalted says,

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

“And do good. Truly, Allah (SWT) loves Al-Muhsinun (the good-doers).” (Al Baqarah 2:195)

Allah (SWT) also says,

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

“Verily, Allah (SWT) enjoins Al-`Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan.” (An Nahl

16:90) He also says,

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

And speak good to people.” (Al Baqarah 2:83)

In Surah An-Nisa' (4:36), Allah (SWT) (SWT) says,

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ
وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

“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.” (An Nisa 4:36)

Muslim recorded on the authority of Shaddad bin Aws - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.”

What is the reality of Ihsan in acts of worship?

Ihsan in acts of worship is to perform any act of worship, whether it is prayer, fasting, Hajj, Zakah, or any other, in a sound manner. That is by fulfilling all its conditions, pillars, obligatory and supererogatory aspects and all its etiquettes. A Muslim cannot achieve this unless he is, at the time of performing the act of worship, overwhelmed by a strong feeling that Allah is seeing him and observing what he is doing, or at least he makes himself feel that Allah is seeing him. It is this kind of feeling that makes a Muslim actualise Ihsan or perfection in his acts of worship; then he can perform the acts in the required and complete manner.

This is what the Messenger of Allah (Peace and Blessings of Allah be upon him) pointed to when he said, “(Ihsan) is to worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” (Recorded by Al-Bukhari on the authority of Abu Hurayrah - may Allah be pleased with him)

What is the reality of Ihsan in transactions and dealing with others?

The reality of Ihsan in dealing with others is as follows:

As far as the parents are concerned, Ihsan means to be kind and dutiful to them, not to harm them in any way, to supplicate for them and to seek forgiveness for them, to implement their wills and to honor their loved ones.

Ihsan to the relatives entails that one should show them kindness and compassion, do good to them and refrain from harming them in any way. Ihsan to the orphan means preserving their wealth and their rights, giving them training, not to hurt them in any way, not to coerce them into doing anything and smiling to them.

To the poor, Ihsan means, satiating their hunger, concealing their imperfections, encouraging others to feed them and their honour should not be hurt. They should not be looked down upon or disdained and they should not be allowed to walk away feeling wronged.

Ihsan to a traveler entails meeting his needs, protecting his wealth, preserving his honor, guiding him if he seeks direction and leading him to the correct path if he gets lost.

Ihsan to an employee means he should be paid his wages before his sweat is dried up, he should not be burdened with what is beyond his ability, his honor should be preserved and his person should be respected. If it is house-help, he or she should be fed from the same food eaten by the employer and clothed from the same garments worn by the employer.

For the generality of the people, Ihsan to them entails their being addressed in a gentle manner and being dealt with in a courteous way. They should be approached, as far as promoting virtues and preventing vices are concerned, in the friendliest manner. If they lose their way, they should be given direction; if they are ignorant they should be taught; and if they are wronged they should be supported to get their full rights. Their rights should be acknowledged and no harm of any form should be done to them.

What is the reality of Ihsan as far as animals are concerned?

Animals should be fed when they are hungry; they should be given medical care when they are ill and they should not be burdened with more than what they can carry. They should be treated with gentleness and they should be given time to rest when they are tired.

What is the reality of Ihsan in physical acts?

In physical acts, Ihsan means to exert all efforts in perfecting the work and to ensure that such a work is free of any cheating or dishonesty. This is due to the Prophet's injunction, "He who cheats us is not of us." Practical examples of Ihsan:

1. When the polytheists did what they did with the Prophet during the Battle of Uhud such as killing and mutilating his uncle, breaking the Prophet's teeth and causing him injuring in his face, one of his companions asked him to curse these oppressive polytheists. But the Prophet surprised his companions when he said, "O Allah, forgive my people. For, they know not."!
2. It is reported that `Umar bin `Abdul-`Aziz - may Allah have mercy upon him - once told his maid, "Fan me until I fall asleep." The maid fanned him until he fell asleep. Later, she was also overcome by sleep. When `Umar woke up, he took the hand-fan and started fanning her. When she woke up and she saw him fanning her, she screamed. But `Umar calmed her down saying, "You are only a human being like me. You have suffered the heat as I have, and I wanted to fan you as you have fanned me."
3. It is reported that one of the righteous predecessors was seriously annoyed by a servant of his and he wanted to punish him. The servant then told him, "And those who restrain anger", (quoting from Surah "I `Imran 3:134), the master said: "I have restrained my anger." The servant then said, "And those who pardon people." The master said, "I have pardoned you." The servant said, "And Allah loves the doers of good." Thereupon, the master said, "Go free; I have freed you for the sake of Allah!"

As-Sidq (Truthfulness)

What is the Muslim's relationship with truthfulness?

A Muslim is a truthful person. He loves truthfulness and adheres to it inwardly and outwardly, in his sayings and deeds. For, truthfulness leads to righteousness and righteousness leads to Paradise, and Paradise is the highest goal for a Muslim and his greatest wish. Falsehood is the opposite of truthfulness; it leads to sinfulness and sinfulness leads to Hell. Hell is the worst thing that a Muslim fears.

A Muslim does not see truthfulness as a mere noble quality that he must possess. He has a far greater perception of it. He believes that truthfulness is an integral part of his religion for Allah praised it and praised those who are truthful. He also commanded His Messenger to be truthful, and He encouraged and called unto it. He says in His noble Book,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ﴾

“O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).” (At Tawbah 9:119)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise. The man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah. Beware of telling lies for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah.” (Recorded by Al-Bukhari and Muslim on the authority of `Abdullah bin Mas`ud - may Allah be pleased with him)

What are the fruits reaped by the truthful ones?

Truthfulness has pleasant fruits that are reaped by the truthful ones. Some of these fruits are:

1. Clear conscience and peace of mind. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Leave off that which you are doubtful for that which you are not doubtful. For, truth is peace of mind while lying is doubt.” (Recorded by At-Tirmidhi and Ahmad)
2. Blessed earnings and increase in goodness. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction; if they told lies or hid something, then the blessings of their transaction would be lost.” (Recorded by Al-Bukhari on the authority of Hakim bin Hizam)
3. Attaining the position of the martyrs. The Prophet said, “Whosoever seeks martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on his bed.” (Recorded by Muslim)
4. Safety from undesirable things. There is a report about a man who sought refuge with one of the righteous servants of Allah and asked him, “Please, hide me from my pursuers!” The righteous man told him, “Sleep here.” He then covered him with a bundle of palm leaves. When the man's pursuers came and asked him about the man. He told them, “He is here under the palm leaves!” As they thought that he was mocking them, they left. The man was then saved as a result of the truthfulness of the pious man.

What are the major manifestations of truthfulness?

Truthfulness manifests in various ways among which are:

1. Telling the truth. When a Muslim speaks, he speaks only the truth; and when he narrates, he narrates only what happened. For, telling lies is an attribute of the hypocrites. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it. If you entrust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)” (Recorded by Al-Bukhari and Muslim)
2. Sincerity while dealing with others. Whenever a Muslim deals with anyone, he is honest in his dealing. He does not cheat, betray or defraud in any way.
3. Sincerity in determination. Whenever a Muslim decides to carry out an obligation, he does not hesitate. Rather, he starts straight away without being distracted by anyone or anything until he finishes that obligation.
4. Sincerity in fulfilling promises. Whenever a Muslim makes a promise to anyone, he fulfils the promise for failure to do so is a sign of a hypocrite as explained in the above-mentioned Hadith.
5. Lack of pretentiousness. A Muslim is neither pretentious nor does he show the opposite of what he believes. He does not dwell on falsehood or pretend or claim to have what he does not have. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The one who claims to have what he does not actually have is like the one who puts on two garments of falsehood.” (Recorded by Muslim)

Some noble example of truthfulness and truthful people:

1. Abu Dawud and At-Tirmidhi recorded on the authority of `Abdullah bin Al-Hamsa who said, “I bought something from the Prophet before he received his Prophetic commission, and as there was something still due to him I promised him that I would bring it to him at his place, but I forgot. When I remembered three days later, I went to that place and found him there. He said, `You have vexed me, young man. I have been here for three days waiting for you.” (This Hadith is weak)

A similar thing happened to the Prophet's great grandfather, Ismail bin Ibrahim - peace be upon them for which Allah (SWT) praised him in the Qur'an when He says,

﴿وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا﴾

“And mention in the Book (the Qur'an) Isma'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.” (Maryam 19:54)

2. One day, Al-Hajjah bin Yusuf gave a prolonged sermon that a man from among the audience said, “It is time for prayer, for time does not wait for you and the Lord will not excuse you!” Hajjaj ordered that the man be put in prison. The man's family came and claimed that he was insane (hence such utterance that he made). Hajjaj told them, “If he admits that he is insane, I will release him from the prison.” When the man was asked if he was insane he said: “It is improper for me to deny a blessing that Allah has endowed me and claim insanity from which Allah has cleansed me.” When Hajjaj saw his truthfulness, he ordered his release from prison.
3. Imam Al-Bukhari - may Allah have mercy upon him - mentioned that he was out for the purpose of learning Hadith from a man. When he met the man, he saw that his horse had escaped and he was

pointing a garment to the horse suggesting that there was some barleycorn in it. The horse came and took the garment. Al-Bukhari asked the man, “Do you really have barleycorn?” The man answered, “No, I was only deceiving the horse.” Al-Bukhari then said, “I cannot learn Hadith from a man who deceives animals.” This is sublime example of truthfulness from Al-Bukhari.

Generosity and Liberality

What is a Muslim's relationship with generosity?

Generosity is a quality of a Muslim. A Muslim should not be stingy or tightfisted. For, niggardliness is a despicable trait that is a product of a dirty soul and darkened heart, and a Muslim with his belief and good deeds has a clean soul and illuminating heart. Therefore, niggardliness negates these noble qualities of his.

How can a Muslim be free from niggardliness?

Niggardliness is a disease of the heart from which no human being is safe, except the Muslim through his belief and righteous deeds. Such deeds include Zakah and prayer as they protect against the evil of this fatal disease so that he can be prepared for the attainment of success in the Hereafter. Allah (SWT) says,

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝١٩ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝٢٠ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝٢١ إِلَّا الْمُصَلِّينَ ۝٢٢ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝٢٣ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝٢٤ لِلسَّائِلِ وَالْمَحْرُومِ﴾

“Verily, man (disbeliever) was created very impatient; irritable (discontented) when evil touches him; and niggardly when good touches him. Except those who are devoted to Salat (prayers). Those who remain constant in their Salat (prayers); and those in whose wealth there is a known 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).” (Al Ma’arij 70:19-25) Allah (SWT) also says,

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ﴾

“Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it.” (At Tawbah 9:103)

He says in another verse:

﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ ۖ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“And whosoever is saved from his own covetousness, such are they who will be the successful.” (Al Hashr 49:9)

Since excellent qualities are attained through spiritual exercise and training, a Muslim endeavors to develop noble characters which he wishes to have by always reminding himself of texts of the Qur'an and the Sunnah that encourage such qualities and that warn against their opposites. For instance, in order to develop the quality of generosity, he should always reflect on Allah's statements such as:

﴿وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِكُمْ أَحَدَكُمُ الْمَوْتُ
فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ 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 Sadaqah (i.e. Zakat) of my wealth, and be among the righteous (i.e. perform Hajj (pilgrimage to Makkah) and do other good deeds.)” (Al Munafiqun 63:10)

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝ وَصَدَّقَ بِالْحُسْنَىٰ ۝ ٦ فَسَنِيَرُهُ لِلْيُسْرَىٰ
٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝ ٨ وَكَذَّبَ بِالْحُسْنَىٰ ۝ ٩ فَسَنِيَرُهُ
لِلْعُسْرَىٰ ۝ ١٠ وَمَا يَغْنَىٰ عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ﴾

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna,

We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient and belies Al-Husna, We will make smooth for him the path for evil. And what will his wealth avail him when he goes down (in destruction).” (Al Lail 2:5-11)

He should also keep in mind the Prophet's statement, “Save yourself from the fire even by giving half of a date-fruit (in charity).” (Recorded by Al-Bukhari)

And his statement, “Every day two angels come down from Heaven and one of them says, ‘O Allah! Compensate every person who spends in Your Cause,’ and the other (angel) says, ‘O Allah! Destroy every miser.’” (Recorded by Al-Bukhari)

The Messenger of Allah (Peace and Blessings of Allah be upon him) also said, “If one gives in charity what equals one date-fruit from the honestly-earned money and Allah accepts only the honestly earned money, Allah (SWT) takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much that it becomes as big as a mountain.” (Recorded by Al-Bukhari)

What are the major manifestations of generosity?

1. To give without reminding the beneficiaries of the favour he has done them.
2. The giver should be happy for being asked and he should be happy for giving.
3. To spend without extravagance or stinginess.
4. To give in proportion to one's wealth; and to do so with a pleased heart, a smiling face and a pleasant word.

Some noble examples of generosity:

1. There was a report that Mu'awiyah - may Allah be pleased with him - sent an amount of one hundred and eighty thousand dirhams to `Aishah - may Allah be pleased with her. She took the money

and started distributing it. When the evening came, she asked her maid to bring her food with which she can break her fast. The maid brought her bread and oil and said, "From the amount you distributed today, you could not even spare a dirham with which we could buy meat for us to break our fast?" `A'ishah - may Allah be pleased with her - replied, "If you had reminded me, I would have done so."

2. `Abdullah bin `Amir bought from Khalid bin `Uqbah bin Abi Mu'ait his house that was in the market of Makkah, for seventy dirhams. When the night came, he heard Khalid's family crying. He asked about that and he was told that they were crying because of the dirhams. He then sent his servant to them to tell them that he has returned the house to them and that they could also keep the dirhams.

3. It was reported that when Imam Ash-Shafi'i - may Allah have mercy upon him - was on his deathbed, he commanded that such and such should wash him after his death. When he died, the people called the person whom he wanted to wash him. When the man arrived, he asked them to bring him the document in which he wrote the will. The man read the document and found therein that Imam Ash-Shafi'i had said 'I owed a debt of seventy thousand dirhams. ' The man undertook to pay the debts to the Imam's debtors and then said, "This is my washing him." He then went away.

4. It was reported that when the Messenger of Allah (Peace and Blessings of Allah be upon him) was getting prepared to fight the Romans, and the Muslims were then in a very difficult financial situation and hardship to the extent that the army mobilized for the war was called "Army of Hardship", `Uthman - may Allah be pleased with him - gave out a donation of ten thousand dinar, three hundred camels with their saddles and fifty horses. By that he singlehandedly paid half the war's expenditure.

Humility and Condemnation of Arrogance

What is a Muslim's relationship with humility?

A Muslim is humble and unassuming without being submissive. Humility is one of his noble qualities and arrogance has no place in his life. A Muslim is humble so that he could be elevated and he is not arrogant in order to avoid being relegated. It is the way of Allah to elevate those who are humble and relegate and disgrace the arrogant ones. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Charity does not in any way decrease the wealth and the servant who forgives, Allah (SWT) adds to his respect, and the one who shows humility Allah (SWT) elevates him in the estimation (of the people)." (Recorded by Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

He also said, "It is due from Allah that nothing would be raised high in this world except that He lowers or puts it down." (Recorded by Al-Bukhari on the authority of Anas - may Allah be pleased with him)

Ahmad and At-Tirmidhi recorded that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The arrogant people will be gathered on the Day of Resurrection in the size of ants, but in the shape of men. Everything shall be above them, because of the humiliation placed on them, until they enter a prison in Hell called Bawlas where the fire will surround them from above. They shall drink from the puss of the people of the Fire."

When a Muslim listens with his ears and his heart to these authentic texts from Allah's Word and from the words of His Messenger, that praise the humble ones and disparage the arrogant people; when he listens to texts enjoining humility and prohibiting arrogance, then how can he not be humble and adopt this quality as a characteristic, and shun arrogance and dislike the arrogant people?

What does Allah (SWT) say about humility?

Allah (SWT) says, commanding His Messenger to be humble:

﴿وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

“And be kind and humble to the believers who follow you.” (Ash Shuara 26:215)

Allah (SWT) also says, praising His pious servants and describing them as humble:

﴿يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةَ عَلَى الْمُؤْمِنِينَ أَعِزَّةَ عَلَى الْكَافِرِينَ﴾

“Whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.” (Al Maidah 5:54)

And He says, concerning the reward of the humble ones:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا 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.” (Al Qasas 28:83)

Muslim recorded on the authority of `Iyadh bin Himar that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Allah revealed to me that we should be humble amongst ourselves and none should show pride upon the others, and it does not behave one to do so.”

What did the Messenger of Allah (Peace and Blessings of Allah be upon him) say about encouraging humility?

He said, “Allah did not send any prophet but he shepherded sheep.” His Companions asked him, “Did you do the same?” The Prophet replied, “Yes, I used to shepherd the sheep of the people of Makkah for some Qirats.” (Recorded by Al-Bukhari)

The Messenger of Allah (Peace and Blessings of Allah be upon him) also said, warning against arrogance, “Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person.” Anas bin Malik said, “Any of the female slaves of Madinah could take hold of the hand of Allah's Messenger and take him wherever she wished.” (Recorded by Al-Bukhari and Muslim)

He also said, “Three (are the persons) with whom Allah would neither speak, nor would He absolve them on the Day of Resurrection. Abu Mu'awiyah added, He would not look at them and there is no grievous torment for them: the aged adulterer, the liar king and the proud destitute.” (Recorded by Muslim on the authority of Abu Hurayrah - may Allah be pleased with him)

Abu Sa`eed Al-Khudri and Abu Hurayrah - may Allah be pleased with them - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Allah, the Exalted and Glorious, said, `Glory is His lower garment and Majesty is His cloak and (Allah says,) He who contends with Me in regard to them I shall torment him.” (Recorded by Muslim)

Al-Bukhari and Muslim also recorded that the Prophet said, “While a man was walking, clad in a twopiece garment and proud of himself with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection.”

What are the major manifestations of humility?

- 1.** When a man walks in front of his peers, then he is arrogant; but when he walks behind (or beside them) he is humble.
- 2.** If a person stands up for a knowledgeable or honorable person to sit down there, that is a sign of humility.
- 3.** When he stands up for an ordinary person and receives him with a smile and cheerfulness, and addresses him politely; and he honors his invitation and endeavors to meet his need and does not regard himself as better than him that is a sign of humility.
- 4.** When he visits a person who is below him in status or is equal to him, and helps him carry his luggage or walk with him towards fulfilling his needs, such is a manifestation of humility.
- 5.** When he sits down in the company of poor people and the sick and the disabled; and he honours their invitation and eats with them and walks with them, that is a manifestation of humility.
- 6.** When he eats or drinks not wastefully and wears garments not arrogantly, then such is a manifestation of humility.

Some noble practical examples of humility:

- 1.** It is reported that one night, a guest came upon `Umar bin `Abdul-`Aziz while he was writing. The lantern nearly got extinguished, and the guest said, "I can fix the lantern." `Umar said, "It does not befit a man to exploit the services of his guest." The guest said, "Then I should wake the servant up." `Umar said, "He has just gone to sleep, so do not wake him up."

He then went to the leather flask and filled the lantern with oil. The guest, having seen this, told him in astonishment, "Are you serving yourself, O commander of the faithful?" `Umar responded, "Doing this does not diminish me in the least. The best person is the one who is humble in the sight of Allah."

- 2.** It is reported that Abu Hurayrah - may Allah be pleased with him - was, one day, returning from the market, holding a bundle of firewood with him while he was the governor of Madinah during the reign of Marwan. And he kept saying, "Give way to the governor in order for him to pass with his bundle of firewood!"
- 3.** `Umar bin Al-Khattab - may Allah be pleased with him - was seen one night holding a piece of meat in his left hand and a rod in his right hand while he was the commander of the faithful.
- 4.** There is a report that `Ali - may Allah be pleased with him - bought a piece of meat and put it in his blanket. When someone asked to carry it on his behalf he said, "The person responsible for providing maintenance for his family has more right to carry the provision."
- 5.** Anas bin Malik - may Allah be pleased with him - said: "Any of the female slaves of Madinah could take hold of the hand of Allah's Messenger and take him wherever she wished." (Recorded by Al-Bukhari and Muslim)

Despicable Traits

Injustice, Jealousy, Cheating, Showing-off, Ostentation, Weakness, Laziness

A. Injustice

Does a Muslim commit injustice?

A Muslim must not commit injustice against anyone and does not accept that anyone should commit injustice against him. For, all kinds of injustice are forbidden. Allah (SWT) says,

﴿لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾

“Deal not unjustly and you shall not be dealt with unjustly.” (Al Baqarah 2:279)

And He says,

﴿وَمَنْ يَظْلِمِ مِّنْكُمْ نُدِقْهُ عَذَابًا كَبِيرًا﴾

“And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment.” (Al Furqan 25:19)

In a Hadith recorded by Muslim on the authority of Abu Dharr - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Allah (SWT) said, ‘My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another.’”

The Prophet said, “Be on your guard against committing oppression, for oppression is darkness on the Day of Resurrection.” (Recorded by Muslim)

He also said, “He who wrongly took a span of land, Allah (SWT) shall make him carry around his neck seven earths.” He then recited Allah's statement:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾

“Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe.” (Hud 11:102)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah.” (Recorded by Al-Bukhari and Muslim)

What are the types of injustice?

There are three kinds of injustice:

1. Man's injustice against his Lord. This can be by disbelieving in Him. Allah (SWT) says:

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

“And the believers - they are the wrongdoers.” (Al Baqarah 2:254)

It can be by associating partners with Allah (SWT) in worship. Allah (SWT) says:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

“Verily joining others in worship with Allah is a great Zulm (wrong) indeed.” (Luqman 31:13)

2. Man's injustice to his fellow man or other creatures by harming them in their honors, bodies or wealth without any just cause. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him.” (Recorded by Al-Bukhari)

He also said, “He who appropriated the right of a Muslim by (swearing a false) oath, Allah (SWT) would make Hell-fire necessary for him and would declare Paradise forbidden for him. A person said to him, ‘Messenger of Allah (Peace and Blessings of Allah be upon him), even if it is something insignificant?’ He (the Prophet) replied, ‘(Yes) even if it is the twig of the arak tree.’” (Recorded by Muslim on the authority of Abu Umamah - may Allah be pleased with him)

‘Abdullah bin ‘Umar - may Allah be pleased with him and his father - narrated that the Prophet said, “A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully.”
(Recorded by Al-Bukhari)

The Prophet said: “A Muslim is unlawful to another Muslim, his blood, his wealth and his honor.”
(Recorded by Muslim)

3. Man's injustice against himself. That is by contaminating his own soul with sins and the evil deeds that Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) have forbidden. Allah (SWT) says,

﴿وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

“They harmed Us not but they used to harm themselves.” (Al Araf 7:160)

The perpetrator of sins is only being unjust to himself for exposing his soul to evil and darkness that could make it liable to Allah's curse.

B. Envy

Should a Muslim be envious?

A Muslim should not be envious for envy is not one of his characteristics since he loves happiness for everyone and is selfless. Envy is in contrast of these two noble qualities: Love of good for others and giving preference to others over oneself. A Muslim hates envy for it is tantamount to remonstrating against Allah's apportionment of His favors among His servants. Allah (SWT) says:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

“Or do they envy men for what Allah has given them of His Bounty?” (An Nisa 4:54)

He also says:

﴿أَمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي
الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ
بَعْضُهُمْ بَعْضًا سَخِرِيًّا﴾

“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.” (Az Zukhruf 43:32)

What are the types of envy?

One: It is for a person to wish that another loses the blessings he has such as wealth, knowledge, fame or power so that he could have it.

Two: It is for a person to wish that another loses the blessings he has without the former wishing to have them; this is the worst type of envy.

Is wishing to have the like of what another person has regarded as envy?

If a Muslim wishes to have the like of blessing such as knowledge, wealth or righteousness that another has, such a wish is not regarded as envy as long as he does not wish that the other person loses what they have.

Al-Bukhari and Muslim recorded on the authority of Ibn Mas`ud - may Allah be pleased with him - who narrated that the Prophet said, “Do not wish to be like anyone except in two cases. (The first is) a person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others.”

What is the legal ruling concerning envy?

Envy is forbidden. It is not permissible for anyone to be envious of anyone else. Allah (SWT) says,

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

“Or do they envy men for what Allah has given them of His Bounty?” (An Nisa 4:54)

And He says:

﴿حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ﴾

Out of envy from their own selves.” (Al Baqarah 2:109)

And He also says:

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

“And from the evil of the envier when he envies.” (Al Falaq 113:5)

In the above verse, Allah (SWT) condemned this reprehensible trait that indicates that it is forbidden.

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days.” (Recorded by Al-Bukhari and Muslim)

What should a Muslim do when he has a jealous feeling?

When a Muslim, as a human being, has a jealous feeling, he should resist such feeling and hate it before it starts influencing his actions and subsequently exposes him to perdition. If he sees something that he likes in his brother, he should say: “ Maa sha Allah laa quwwata illa billah “. With that saying, his looking at that admirable thing will not have any negative effect.

C. Deception

Does a Muslim cheat?

A Muslim worships Allah by being sincere with every Muslim, and he lives only with honesty. He does not have to cheat or betray anyone. For, cheating and betrayal are very ugly traits. And a Muslim should not have ugly traits. The purity of his mind that emanates from his faith and righteous deeds goes against these ignoble and ugly traits that are absolutely evil. And a Muslim is close to good and far from evil.

These are some examples of cheating:

1. That a person should present the ugly thing to his brother as beautiful, and an evil thing as good in order to make him fall for it.
2. That a person should show his brother something that is apparently good but inwardly ugly.
3. That a person should show his brother the opposite of what is in his mind in order to deceive and swindle him.
4. To cause mischief between a person and his wealth, wife, children, servant or friend by spreading rumors about them or speaking ill of them.
5. That he is entrusted with protection of lives or wealth, or preservation of a secret but he betrays that trust.

What does a Muslim have to gain by avoiding cheating?

By avoiding cheating and betrayal, a Muslim will be obeying Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him). For, cheating and betrayal are forbidden by Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him). Allah (SWT) says,

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا
فَقَدْ أَحْتَمَلُوا بُهْتَنَا وَإِنَّمَا مُبِينًا﴾

“And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.” (Al Ahzab 33:58) He also says,

﴿فَمَنْ نَكَتْ فَإِنَّمَا يَنْكُتْ عَلَى نَفْسِهِ﴾

“Then whosoever breaks his pledge, breaks it only to his own harm.” (Al Fath 48:10)

And He says,

﴿وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ﴾

“But the evil plot encompasses only him who makes it.” (Fatir 35:43)

The Prophet said, “If anyone corrupts (instigates) the wife of a man or his slave (against him), he is not from us.” (Recorded by Abu Dawud)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up: Whenever he is entrusted, he betrays; whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” (Recorded by AlBukhari and Muslim)

Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn), “What is this?” He replied, “Messenger of Allah (Peace and Blessings of Allah be upon him), these have been drenched by rainfall.” The Prophet remarked, “Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower).”

D. Showing-Off

Does a Muslim show off?

A Muslim does not show off, for that is hypocrisy; and a Muslim is a believer in the Oneness of Allah. Therefore, showing-off and hypocrisy are traits that negate his belief and monotheism. It suffices a Muslim to hate and have aversion for this despicable trait to know that Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) abhor this trait.

What did Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) say concerning those who show off?

Allah (SWT) says, while threatening those who show off with punishment,

﴿فَوَيْلٌ لِلْمُصَلِّينَ ۚ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤ الَّذِينَ هُمْ يُرَاءُونَ ⑥ وَيَمْنَعُونَ الْمَاعُونَ﴾

“So woe unto those performers of Salat (prayers) (hypocrites), those who delay their Salat (prayer from their stated fixed times). Those who do good deeds only to be seen (of men), and prevent Al-Ma'un (small kindnesses like salt, sugar, water).” (Al Ma'un 107:4-7)

The Prophet informed us that Allah, High and Exalted, said in a Qudsi Hadith, “I am the One, Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates [with Me].”

Al-Bukhari and Muslim recorded on the authority of Ibn `Abbas - may Allah be pleased with him and his father - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "If anyone wants to have his deeds widely publicized, Allah (SWT) will publicize (his humiliation). And if anyone makes a hypocritical display (of his deeds) Allah will make a display of him."

The Messenger of Allah (Peace and Blessings of Allah be upon him) also said, "What I fear for you most is minor shirk?" The Companions said, "What is minor shirk, O Messenger of Allah (Peace and Blessings of Allah be upon him)?" He said, "Showing-off. On the Day of Resurrection after all the servants have been given their rewards, Allah (SWT) would say to those who used to show off while they were in this world, 'Go to those you were showing off to while you were in the world. Are you going to find any reward with them? (Recorded by Ahmad, At-Tabarani and Al-Bayhaqi on the authority of Mahmud bin Labid - may Allah be pleased with him)

What is the reality of showing-off?

It is when a servant wishes to attain a worldly position or admiration in the hearts of men through acts of worship that should be solely performed for the sake of Allah, alone.

Manifestations of showing-off:

Showing-off manifests in many ways some of which are:

1. To increase acts of worship being performed as a result of being praised by men, or to reduce or stop them after being condemned or censured.
2. To be active in acts of worship in the presence of others and to be lazy in performing them when one is alone.
3. To give charity in the presence of others and not to bother to give charity where people would not see him doing so.
4. To say the truth and good things, and to act righteously not for the sake of Allah, but only that people may see or hear him.

E. Pride and Self-Delusion

Does a Muslim deceive and self-conceit?

A Muslim should avoid being proud of himself. He should endeavor not to be self-deluded, however the circumstances may be. Pride and self-delusion are two major obstacles to perfection and are of the most dangerous things that lead to destruction in this world and the Hereafter. As a result of them, many blessings have turned to curse, many glories have been turned to disgrace and many powers have been turned to weakness.

They are enough of a deadly disease and a source of woe for whoever has these traits. That is why a Muslim must beware of them.

What is the ruling concerning pride and self-delusion?

The Qur'an and the Sunnah prohibit them and strongly warned the Muslims against them. Allah (SWT) says,

﴿وَعَرَّتْكُمْ الْأَمَانِيَّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَرَّكُم بِاللَّهِ الْغُرُورُ﴾

“And you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah.” (Al Hadid 57:14)

﴿يَأَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ﴾

“O man! What has made you careless about your Lord, the Most Generous?” (Al Infitar 82:6)

He also says, reminding the Muslims of what happened during the Battle of Hunayn as a result of their self-delusion,

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتُمْ كَثْرَتَكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا﴾

“And on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught.” (At Tawbah 9:25)

Some examples of pride and self-delusion

1. Satan the accursed was carried away by self-delusion when Allah commanded him to prostrate to Adam but he refused and ostentatiously said to Allah, “I am better than him (Adam). For, You created me from fire while you created him from mud.” As a result of this self-delusion, Allah (SWT) chased him away from His Mercy.
2. The tribe of `d (the people of Prophet Hud) were carried away by the strength and authority that they arrogantly said to the Prophet sent to them, “Who is greater than us in strength?!” As a result, Allah (SWT) meted out to them a disgracing punishment in this world and they will have the same in the Hereafter.
3. The Companions of Allah's Messenger rejoiced at their great number during the Battle of Hunayn that they said, “Today, we are too great in number to be defeated!” But they were afflicted with a painful defeat that the earth, vast as it is, was straitened for them and they turned back in flight.

What are the major manifestations of self-delusion?

1. In knowledge: A person may be knowledgeable and be so deluded with his wide knowledge that he would make himself believe that he does not need to seek more knowledge or to look down upon other scholars. This is enough of a destruction for him.
2. In wealth: A person may be so conceited by his wealth that he would indulge in extravagance and wastefulness, deal with people arrogantly and suppress the truth.
3. In power and authority: A person may wield so much power and authority that he would oppress and wrong others.
4. In honor and nobility: A person may be carried away by the nobility of his birth and family lineage thereby deluding himself that he has done favor to Allah by embracing Islam. The consequence of this is that his deeds would become worthless and he would become among the losers.

What is the remedy for pride and self-delusion?

The remedy for this disease is remembrance of Allah through knowledge that whatever favor has been granted by Allah, such as knowledge, wealth, power, authority or honor, He can retrieve it if He likes; and that a servant's obedience to Allah, however much it may be, can never equal a fraction of Allah's favors upon that servant. It must also be known that no one could claim that he has done Allah any favour for He is the source of all favours and Granter of all blessings.

A Muslim must always remember the following Hadith:

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The good deeds of any person will not make him enter Paradise." (i.e. , none can enter Paradise through his good deeds.) They (the Prophet's Companions) said, 'Not even you, O Allah's Messenger?' He said, "Not even myself, unless Allah bestows His favor and mercy on me." (Recorded by Al-Bukhari)

F. Despair and Laziness

Does a Muslim despair or be lazy?

A Muslim should neither despair nor be lazy. Rather, he should be resolute and work assiduously. Despair and laziness are two ugly traits that the Prophet used to seek refuge with Allah. Al-Bukhari and Muslim recorded that the Prophet would supplicate: "O Allah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice."

He also urged his followers to work diligently. He said, "The strong believer is better and more beloved to Allah, than the weak believer and there is goodness in both. Strive for that which will benefit you, seek help from Allah and do not despair. If a mishap should happen to befall you then do not say 'If only I had acted. . . such and such would have happened; he should rather say, 'Allah has decreed and what He wills, He does. For, indeed 'If' lets in the work of the devil.'" (Recorded by Muslim)

In the light of this, a Muslim is not seen as a despairing or lazy person. Neither is he seen as a coward or a miser. How can a Muslim abandon work and forsake striving for what will benefit him while he believes in the system of causes and universal law? A Muslim could not give up working while he believes in Allah's call for competition in His statement:

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ﴾

"Race with one another in hastening towards forgiveness from your Lord (Allah), and Paradise the width whereof is as the width of the heaven and the earth." (Al Hadid 57:21)

And in His statement:

﴿وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾

"And for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah)." (Al Mutafifin 83:26)

Why should a Muslim not be a coward?

A Muslim is not cowardly because of his belief in divine pre-decree and decision, in his knowledge that he would never miss what has been decreed for him and that whatever he misses was not decreed for

him. A Muslim would not stay away from performing useful deeds while hearing the words of the Qur'an saying:

﴿وَمَا تَقْدِمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا﴾

“And whatever good you send before you is for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and `Umrah), you will certainly find it with Allah, better and greater in reward.” (Al Muzammil 73:20)

Manifestations of weakness and laziness:

1. When a person hears the call for prayer and fails to answer that call by preoccupying him with sleep, talk, or an unnecessary actions until the time of the prayer nearly expires and then he performs it alone.
2. To spend a long time in cafes and amusement places or to stroll about in the streets and market places where there are no useful work that needs to be done.
3. To disengage from useful actions such as seeking knowledge, cultivating lands and constructing houses or any other action that is beneficial in this world or in the Hereafter with an excuse of getting old, or that such action takes long time while spending the time doing nothing worldly or eternally useful.
4. To have an opportunity to perform a righteous deed such as Hajj, helping a distressed person, or to reach the month of Ramadan that is full of ample opportunities for acts of worship, or to have two parents or one of them alive and have the ability to show them kindness - and yet fail to avail oneself of these opportunities out of sheer laziness, weakness, stinginess or lack of a sense of duty. May Allah forbid!
5. That a person should stay in a country where one is being disgraced or humiliated without seeking a better place where one can safeguard and preserve his religion and honour.

Women Who are Models

Sarah, Wife of Ibrahim (Peace be upon them)

When Sarah entered upon the tyrant of Egypt, he moved near her. But Sarah performed ablution and supplicated to her Lord saying, “O my Lord! You know that I believe in You and in Your Messenger and that I guard my private parts except from my husband. Do not give this disbeliever any power over me!” The tyrant then fell and was unable to stand up to touch her!

Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The Prophet Abraham emigrated with Sarah and entered a village where there was a king or a tyrant. The king was told that Abraham had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Abraham and asked, ‘O Abraham! Who is this lady accompanying you?’ Abraham replied, ‘She is my sister (i.e. in religion).’ Then Abraham returned to her and said, ‘Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on this land except you and I.’ Then Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said, ‘O Allah! If I have believed in You and Your Apostle, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me.’ On that the king fell in a mood of agitation and started moving his legs. Seeing the condition of the king, Sarah said, ‘O Allah! If he should die, the people will say that I have killed him.’ The king regained his power, and proceeded towards her but she got up again and performed ablution, prayed and said, ‘O Allah! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me.’ The king again fell in a mood of agitation and started moving his legs. On seeing that state of the king, Sarah said, ‘O Allah! If he should die, the people will say that I have killed him.’ The king got either two or three attacks, and after recovering from the last attack he said, ‘By Allah! You have sent a satan to me. Take her to Abraham and give her Hajar.’ So she came back to Abraham and said, ‘Allah humiliated the pagan and gave us a slave girl for service.’”

In another version, Al-Bukhari and Muslim recorded that the Prophet said, “While Abraham and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant. Someone said to the tyrant, ‘This man (i.e. Abraham) is accompanied by a very charming lady.’ So, he sent for Abraham and asked him about Sarah saying, ‘Who is this lady?’ Abraham said, ‘She is my sister.’ Abraham went to Sarah and said, ‘O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement.’ The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, ‘Pray to Allah for me, and I shall not harm you.’ So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, ‘Pray to Allah for me, and I will not harm you.’ Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, ‘You have not brought me a human being but have brought me a devil.’ The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked, ‘What has happened?’ She replied, ‘Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service.’”

Hajar, Mother of Isma`il and Wife of Ibrahim (Peace be upon them)

When Ibrahim - peace be upon him - left Hajar and her baby, Ismael at a place near the Ka'bah in Makkah and was returning to his country, she asked him, “Did Allah command you to do this, O Allah's Prophet?”

Has Allah commanded you to leave us here where there is no water, no food and no company?" Ibrahim answered in the affirmative. She said, "Then, Allah (SWT) will not neglect us!"

Al-Bukhari recorded on the authority of Ibn `Abbas - may Allah be pleased with him and his father - who narrated, "Ibrahim brought her and her son Ismael while she was suckling him, to a place near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water, so he made them sit there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismael's mother followed him saying, "O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibrahim proceeded onwards, and on reaching Thaniyah, where they could not see him, he faced the Ka'bah, and raising both hands, invoked Allah saying the following prayers:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
الْمَحْرَمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي
إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

'O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Ka'bah at Makkah) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks. (Ibrahim 14:37)

Ismael's mother went on suckling Ismael and drinking from the water (she had).

When the water in the water-skin had all been used up, she became thirsty and so the child. She started looking at him (i.e. Ishmael) tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the mountain of Marwah where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwah) seven times."

The Prophet said, "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwah). When she reached the mountain of Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it."

The Prophet added, "May Allah bestow Mercy on Ismael's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.'"

`Imran's Wife (Maryam's Mother)

Hannah, the wife of Imran was barren. One day, she saw a bird in a garden feeding its young one. She fervently yearned to have a child of her own and she said: “O my Lord! If You bless me with a son, I would dedicate him for the service of Your holy house.” Allah accepted her supplication and she conceived Maryam, mother of Prophet `Isa (Jesus) - peace be upon him. Her husband `Imran died while she was pregnant. When it was time for delivery, she delivered a baby girl and she was distressed for that.

She then said, as Allah (SWT) informs us in the Qur'an,

﴿رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ
كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ
الشَّيْطَانِ الرَّجِيمِ﴾

*“O my Lord! I have given birth to a female child,” - and Allah knew better what she brought forth, -
“And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with
You*

(Allah) for her and for her offspring from Shaitan (Satan), the outcast.” (Aal Imran 3:36)

Allah (SWT) blessed Maryam and she became one of the most righteous people. She gave birth to a Prophet who was a miracle for the Children of Israel and is one of the Resolute Messengers.

Imam Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, “No child is born but he is pricked by the Satan and he begins to weep because of the pricking of the Satan except the son of Mary and his mother.”

Khadijah bint Khuwaylid (May Allah be pleased with her)

When the Messenger of Allah (Peace and Blessings of Allah be upon him) came home frightened after seeing the Angel Gabriel for the first time, when he suddenly appeared to him while he was in the cave of Hira, his wife Khadijah allayed his fears saying, “Never! By Allah, Allah (SWT) will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.”

She supported him throughout her life with her efforts and her wealth. She spent all her money in the cause of calling unto the way of Allah that she deserved to be sent greetings by her Lord through revelation and to be given glad tidings of a house in Paradise in which there will be no noise and no toil as her reward for the conducive atmosphere she provided her husband, the Prophet.

Abu Hurayrah narrated, “Angel Gabriel came to the Prophet and said, “Allah's Messenger! Khadijah is coming to you with a vessel of seasoned food or drink. When she comes to you, offer her greetings from her Lord, the Exalted and Glorious, and on my behalf and give her glad tidings of a palace of jewels in Paradise wherein there is no noise and no toil.” (Recorded by Al-Bukhari and Muslim)

`A'ishah, Mother of the Faithful (May Allah be pleased with her)

`A'ishah was a jurist and was well-versed in many sciences. Each time the Prophet's companions disagreed on any matter after the Prophet's death; they would come to her and find with her some knowledge concerning the matter. She was patient when she was falsely accused of infidelity and verses

that shall ever be recited till the Day of Resurrection were revealed to affirm her innocence. She performed many acts of worship such as prayer and fasting, and she spent generously in the way of Allah. She also used to cry out of the fear of Allah.

Al-Bukhari and Muslim recorded on the authority of `Aishah - may Allah be pleased with her - that she said, "Allah's Messenger came and he greeted me and then sat down. He had never sat with me since a month when this rumour was afloat, and there was no revelation (to clarify) my case. Allah's Messenger recited Tashahhud (there is no god but Allah and Muhammad is His Messenger) and then said, 'Coming to the point, `Aishah, this is what has reached me about you and if you are innocent, Allah (SWT) would Himself vindicate your honour, and if accidentally there has been a lapse on your part seek forgiveness of Allah; He will pardon thee for when a servant makes a confession of his fault and turns (to Him) penitently, Allah (SWT) also turns to him (mercifully) accepting his repentance.'

When Allah's Messenger talked, my tears dried up and not even a single drop of tear was perceived by me (rolling out of my eyes). I said to my father, 'You give a reply to Allah's Messenger on my behalf.' He said, 'By Allah, I do not know what I should say to Allah's Messenger.' I then said to my mother, 'Give a reply to Allah's Messenger on my behalf, she also said, 'By Allah, I do not know what I should say to Allah's Messenger.' I was a small girl at that time and I had not read much of the Qur'an (but I said), 'By Allah, I perceive that you have heard about this and it has settled down in your mind and you have taken it to be true, so if I say to you that I am quite innocent, and Allah knows that I am innocent, you would never believe me to be true, and if I confess to (the alleged) lapse before you, whereas Allah knows that I am completely innocent (and I have not committed this sin at all), in that case You will take me to be true and, by Allah, I, therefore, find no other alternative for me and for you except that what the father of Yusuf said,

﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾

"(My course is) comely patience. And Allah it is Whose help is to be sought for in that (predicament) which ye describe"" (Yusuf 12:18)

After this I turned my face to the other side and lay down on my bed. By Allah, I was fully aware of this fact that I was innocent but I did not expect that Allah would reveal verses in my case as I did not think myself so important that Allah, the Exalted and Glorious, would speak in this matter in words to be recited. I only hoped that Allah would in vision give an indication of my innocence to Allah's Messenger during his sleep. And, by Allah, Allah's Messenger had not moved an inch from where he had been sitting and none from the members of my family had gone until Allah, the Exalted and Glorious, descended revelation upon Allah's Messenger then and there and he felt the burden which he used to feel at the time of receiving revelation. He began to perspire because of the burden of Words of Allah as they descended upon him even during the winter season and there fell the drops of his sweat like silvery beads. When this state of receiving revelation was over, the Messenger of Allah (Peace and Blessings of Allah be upon him) smiled and the first words which he spoke to me were that he said, 'A'ishah, there is glad tidings for you. Verily, Allah (SWT) has vindicated your honor,' and my mother who had been standing by me said, 'Get up (and thank him, i.e. the Prophet).' I said, 'By Allah, I shall not thank him and praise him but Allah Who has descended revelation vindicating my honor.'" She ('A'ishah) said, "Allah, the Exalted and Glorious, revealed:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ﴾

"Verily, those who spread the slander are a gang among you. . . ." (An Nur 24:11)

And in (subsequent) verses in regard to my innocence.

Fatimah, the Prophet's Daughter (May Allah be pleased with her)

Al-Bukhari recorded that the Prophet said, "Fatimah is the leader of the ladies of Paradise."

Fatimah is the Prophet's daughter and her mother is Khadijah. She was born after the advent of Islam though narrations claim that she was born before her father was commissioned as a Prophet. She was married to `Ali bin Abi Talib after the Battle of Badr in the year 2 A. H. and she had children with him. She died in the year 11 A. H.; six years after the Prophet's death at the age of twenty four or thereabout.

The Messenger of Allah (Peace and Blessings of Allah be upon him) said about her, "Fatima is a part of me, and he who makes her angry, makes me angry." (Recorded by Al-Bukhari and Muslim)

Hafsah bint `Umar (May Allah be pleased with her)

When her husband Khunays bin Hudhafah As-Sahmi - may Allah be pleased with him - was martyred in the Battle of Uhud and she became a widow, her father `Umar offered her hand in marriage to Abu Bakr and `Uthman respectively, but Allah had already selected her for His Messenger. She then became one of the mothers of the faithful through her marriage to Allah's Messenger.

She was one of the most devoted worshippers. She was extremely pious; given to continuous observance of supererogatory prayers and fasting. She was the closest one to `Aishah from among the Prophet's other wives.

Hafsah was keen not to annoy the Messenger of Allah (Peace and Blessings of Allah be upon him) after Allah had revealed verses in rebuking her and the other wives of the Prophet until the Prophet died.

There was a report that when `Umar visited his daughter (after the Prophet had divorced her and before he took her back), he found her crying. He said to her, "Why are you crying? Perhaps the Messenger of Allah (Peace and Blessings of Allah be upon him) has divorced you?" He then told her, "Allah will not care for `Umar and his daughter after this!" But the Messenger of Allah (Peace and Blessings of Allah be upon him) took her back.

The Prophet said, regarding Hafsah, "Angel Gabriel told me, `Take Hafsah back, for she frequently fasts and prays in the night. And she is your wife in Paradise."

Sawdah bint Zam'ah (May Allah be pleased with her)

Sawdah and her former husband were among the foremost Muslims who migrated to Abyssinia. After her husband's death, the Prophet married her. It was Khawlah bint Hakim who made the marriage proposal to her on behalf of him.

Sawdah was an intelligent and wise woman. She was dark in complexion but her mind and heart were pure. She was a pious and devoted worshipper and she was used to giving generously.

With her marriage to the Messenger, she became one of the mothers of the believers. The Prophet married her after the death of Khadijah; and became the first woman he married after the death of his first wife. He married her because of her advanced age so that could help him take care of his daughters born to him by Khadijah.

Sawdah lived with the Messenger of Allah (Peace and Blessings of Allah be upon him). When she noticed that she was becoming something of a burden, she relinquished her allocated nights to `Aishah. And she remained with the Prophet until he died.

She was blessed with long life; for she died at the end of the caliphate of `Umar - may Allah be pleased with Sawdah!

Umm Salamah, the Prophet's Wife (May Allah be pleased with her)

When her husband, `Abdullah bin `Abdul-Asad, son of the Prophet's maternal aunt Barrah bint `AbdulMuttalib migrated to Madinah, members of her husband's clan prevented her from migrating thereby separating her from her husband.

She narrated her own story:

When Abu Salamah decided to leave for Madeenah, he equipped a camel of his and carried me along with my son Salamah. He then led his camel out. When men of Banoo Al-Mugheerah [Umm Salamah's clan] saw him, they went to him and told him, `There is nothing we can do to prevent you from going wherever you want; but as for this sister of ours, we cannot leave you roaming about in the land with her. ' They then seized the bridle of the camel from him and took me away from him.

When Banoo Abdul-Asad [Abu Salamah's clan] heard of that, they got angry and aimed for Salamah saying, `By Allah! We are not going to leave our son with her since they have snatched her away from our brother. '

They then took my son Salamah away from me.

The men of Banu Abdul-Asad went away and Banoo Al-Mugheerah held me in their custody. And my husband proceeded in his migration until he reached Madeenah. That was how they separated me, my husband and my son!"

Dear reader! If it were possible, I would have added more than one exclamation and question mark at the end of the speech of Umm Salamah, without any exaggeration.

This is because, this great and impressive position is beyond what any knowledge, intellect or imagination can adequately express.

It is the most difficult separation in the cause of Allah with Whom no good deed is lost. Allah (SWT) says,

﴿ إِنَّا لَا نَضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴾

"Indeed, We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost." (Al Kahf 18:30)

What righteousness is greater than to sacrifice one's self in the way of Allah, The Owner of the Splendid Majesty? Did we, regardless of our different categories, the old and the young, men and women, the callers and the called, the leaders and the led, learn any lesson from Abu Salamah and Umm Salamah? Did we take, as the center of our attention, our Islam, our message and the pleasure of Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him)? Or did we just sever every link that is between us and our history to the extent that whenever we mention our history we just regard it as a mere story? For instance, we celebrate the anniversary of the Great Battle of Badr on the 27th of Ramadan every year[1] as communities, organizations and groups and then we play around with the word, the picture and the memory but sooner than later the matter ends there, as if we are talking of one of the battles of `Antarah or one of the adventures of Abu Zayd Al-Hilaali!

Do we really feel the state of ignominy in which we are living today?

Is there still any link between us, as a nation, and Allah, the Exalted?

The answer is: as individuals, yes and as a nation, no!

Here lies the problem!

Perhaps, the remaining part of the story of Umm Salamah's migration and the surrounding events will give us a definite and a clear-cut answer to our questions and doubts.

Umm Salamah had vowed to dedicate herself to Allah since she embraced Islam! She faced the most difficult and the most horrible situation, but Allah was with her. He encompasses the disbelievers from behind. He is the best Helper for whoever relies on Him and returns to Him in repentance.

Umm Salamah said:

“I used to go out every morning and sit down at `Al-Abtah'[1], and I would cry until the evening. I did this for nearly seven days until a man among my cousins came by and saw what was on my face. He then told Banoo Al-Mugheerah [my clan]: `Won't you let this poor woman go? You have separated her and her husband, and son?!”

They then said, `Go and join your husband if you like. '

Then the men of Banoo Abdul-Asad [my husband's clan] gave my son back to me.

I then prepared my camel, held my son in my bosom and set out to join my husband in Madinah; and no one was with me and that was the most difficult situation I confronted. When I reached Tan'eem,[1] I met Uthman bin Talhah of Banud-Dar clan. He asked me, `Where are you going, daughter of Abu Umayyah?' I said, `I want to join my husband in Madinah!' He said, `Is anybody with you?' I said, `No, by Allah! It is only Allah and my son that are with me. ' And he said, `By Allah, you shall not be left alone. '

He then held the bridle of my camel and led me off. By Allah, I have never been in a company of an Arab man more gracious than him. If he arrived at a place he would halt for me to rest and he would move to a nearby tree and lie down beneath it. When it was time to move on, he would bring forth the camel and move a bit far from me and say, `Mount!' When I have mounted and settled on the camel he would come, hold its bridle and lead me on until we arrived at the next halting place. He continued in this way until we arrived at Madinah. When he saw the village of Banu `Amr bin `Awf at Quba, he said: `Your husband is in this village. So enter it upon Allah's blessing!' He then returned to Makkah.”

When her husband Abu Salamah died and she finished her waiting period, the Messenger of Allah (Peace and Blessings of Allah be upon him), proposed marriage to her but she said: “I am a jealous woman, I have children and none of my guardians is present.” The Prophet said back to her: “As for your jealousy, I will ask Allah to remove it; as for your being with children, I will take care of them; and as for the fact that none of your guardians is present, none of them, present or absent, will oppose your marriage to me.”

That was how Umm Salamah became one of the mothers of the faithful. She was also blessed with a long life such that she was the last of the Prophet's wives to die. And she was buried at Baqi'.

Zaynab bint Jahsh, the Prophet's Wife (May Allah be pleased with her)

The Messenger of Allah (Peace and Blessings of Allah be upon him) married Zaynab bint Jahsh by Allah's command in the noble Qur'an after she had been divorced by her former husband Zayd bin Harithah - may Allah be pleased with him. That is reference to Allah's saying:

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا﴾

“So when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage.” (Al Ahzab 33:37)

Al-Hakim recorded in Al-Mustadrak on the authority of `Umar bin `Uthman Al-Jahshi from his father who said, “The Prophet came to Madinah, and Zaynab bint Jahsh was among those who migrated there along with him and she was a beautiful woman. The Prophet asked for her hand in marriage to Zayd bin Harithah. She said, “I do not like him.” The Prophet said, “But I like him for you.”

Ibn `Abbas - may Allah be pleased with him and his father - narrated, “The Messenger of Allah (Peace and Blessings of Allah be upon him) proposed marriage to Zaynab bint Jahsh on behalf of Zayd bin Harithah but she rejected him and said, 'I am better than him in lineage', for she was a stern woman. Then Allah (SWT) revealed:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾

“It is not for a believer, man or woman, when Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) have decreed a matter that they should have any option in their decision. And

whoever disobeys Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him), he has indeed strayed in a plain error.” (Al Ahzab 33:36)

She then agreed.

Zayd married Zaynab; and the Messenger of Allah (Peace and Blessings of Allah be upon him) paid her bridal gift (Mahr). It was ten dinar, sixty dirham, a veil, a blanket and a shield. He stayed with Zaynab for about a year before they started having differences.

Each time Zayd came to the Prophet and complained about his wife, the Prophet would tell him, “Keep your wife and fear Allah.” Then Allah revealed: “But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. , their saying that Muhammad married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him.”

Ibn Jarir recorded on the authority of `Aishah - may Allah be pleased with her - who said, “If the Prophet were to hide any revelation, he would have hidden Allah's statement, “

﴿وَتَخْفَىٰ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا﴾

“But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad (peace be upon him) married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage.” (Al Ahzab 33:37)

Anas bin Malik reported, “When Allah's Prophet married Zaynab bint Jahsh, he invited people (to the wedding feast) and they ate food. They then sat there and entered into conversation. He (the Prophet) made a stir as if he was preparing to stand up, but (the persons busy in talking) did not stand up. When he (the Prophet) saw it, he stood up and when he did so, some other persons stood up.” `Asim and Abd alA'la in their narrations made this addition: “Three (persons) sat there, and Allah's Prophet came there to enter (the apartment) but he found the people sitting there. Then they stood up and went away.” He said, “Then I came and informed Allah's Prophet that they had gone away. He (the Prophet) then came there until he entered (the apartment). I also went and was about to enter, when he hung a curtain between me and him (and it was on this occasion that) Allah, the Exalted and Majestic, revealed this verse:

﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾

“Enter not the houses of the Prophet unless permission is given to you” (Al Ahzab 33:53). (Recorded by Muslim)

Al-Bukhari recorded on the authority of Anas - may Allah be pleased with him - who said, “Zayd bin Harithah came to the Prophet complaining about his wife. The Prophet kept on saying (to him), ‘Be afraid of Allah and keep your wife.’” Aisha said, “If Allah's Apostle were to conceal anything (of the Quran) he would have concealed this Verse.” Zainab used to boast before the wives of the Prophet and used to say, “You were given in marriage by your families, while I was married (to the Prophet) by Allah from over the seven Heavens.” And Thabit recited the Verse: “But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people” (Al-Ahzab 33:37) was revealed in connection with Zaynab and Zayd bin Harithah.

Ibn Kathir said, while commenting on Allah's statement, “So that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.” It means, “We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons. 'Before prophethood, the Messenger of Allah (Peace and Blessings of Allah be upon him) had adopted Zayd bin Harithah, may Allah be pleased with him, and he was known as Zayd, the son of Muhammad. Allah put a stop to this when He said,

﴿وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ﴾ إِلَى

“Nor has He made your adopted sons your real sons “, until:

﴿أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

“Call them after their fathers, that is more just with Allah”, (Al Ahzab 33:4-5)

Then this was confirmed and made even clearer by the marriage of the Messenger of Allah (Peace and Blessings of Allah be upon him) to Zaynab bint Jahsh, may Allah be pleased with her, when Zayd bin Harithah divorced her. Allah (SWT) says in Ayat At-Tahrim:

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ﴾

“The wives of your sons from your own loins”, (An Nisa 4:23)

Which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them. “And Allah's command must be fulfilled “; this means, that what happened was decreed by Allah and

was inevitable. ' Allah knew that Zaynab, may Allah be pleased with her, would become one of the wives of the Prophet."

Zaynab bint Jahsh was the first of Prophet's wives to join him after his death. Funeral prayers on her were led by `Umar bin Al-Khattab - may Allah be pleased with him - and she was buried at Baqi'. May Allah be pleased with her.

Al-Ghumaysa bint Milhan (Nicknamed Umm Sulaym)

When the light of Islam first shone on the earth, Umm Sulaym was approaching the age of forty. Her husband, Malik bin Nadr showed her abundant love and affection that filled her life with happiness. And this love was due to her intelligence, farsightedness and wifely manners.

On one of those memorable days, the light of Islam and its guidance reached Yathrib through that able young Da'i, Mus'ab bin `Umayr - may Allah be pleased with him.

Umm Sulaym was one of the first women of Yathrib to accept Islam.

Umm Sulaym's decision to accept Islam was made without the knowledge or consent of her husband, Malik bin an-Nadr. He was absent from Yathrib at the time and when he returned he felt some change had come over his household and asked his wife: "Have you been rejuvenated?" "No," she said, "but I (now) believe in this man (meaning the Prophet Muhammad)."

Malik was not pleased especially when his wife went on to announce her acceptance of Islam in public and instruct her son Anas in the teachings and practice of the new faith. She taught him to say the Kalimah. The young Anas repeated this simple but profound declaration of faith clearly and emphatically.

Umm Sulaym's husband was now furious. He shouted at her, "Don't corrupt my son." "I am not corrupting him," she replied firmly.

Her husband then left the house and it is reported that he was set upon by an enemy of his and was killed. The news shocked but apparently did not upset Umm Sulaym greatly. She remained devoted to her son Anas and was concerned about his proper upbringing. She is even reported to have said that she would not marry again unless Anas approved.

When it was known that Umm Sulaym had become a widow, one man, Zayd bin Sahl, known as Abu Talhah, resolved to become engaged to her before anyone else did.

He was rather confident that Umm Sulaym would not pass him over for another. He was after all a strong and virile person who was quite rich and possessed an imposing house that was much admired. He was an accomplished horseman and a skillful archer and, moreover, he belonged to the same clan as Umm Sulaym, Banu Najjar.

Abu Talhah proceeded to Umm Sulaym's house. On the way he recalled that she had been influenced by the preaching of Mus'ab bin Umayr and had become a Muslim.

"So what?" he said to himself: "Was not her husband who died a firm adherent of the old religion, and was he not opposed to Muhammad and his mission?"

Abu Talhah reached Umm Sulaym's house. He asked and was given permission to enter. Her son Anas was present. Abu Talhah explained why he had come and asked for her hand in marriage.

“A man like you, Abu Talhah,” she said, “is not (easily) turned away. But I shall never marry you while you are a disbeliever.”

Abu Talhah thought she was trying to put him off and that perhaps she had already preferred someone wealthier and more influential. He said to her:

“What is it that really prevents you from accepting me, Umm Sulaym? Is it the yellow and the white metals (gold and silver)?”

Gold and silver?” she asked, somewhat taken aback and in a slightly censuring tone. “Yes,” he said. “I swear to you, Abu Talhah, and I swear to God and His Messenger that if you accept Islam, I shall be pleased to accept you as a husband, without any gold or silver. I shall consider your acceptance of Islam as my mahr.”

Abu Talhah understood well the implications of her words. His mind turned to the idol he had made from wood and on which he lavished great attention in the same way that important men of his tribe venerated and cared for their personal idols.

The opportunity was right for Umm Sulaym to stress the futility of such idol worship and she went on, “Don't you know Abu Talhah, that the god you worship besides Allah grew from the earth?” “That's true,” he said.

“Don't you feel stupid while worshipping part of a tree while you use the rest of it for fuel to bake bread or warm yourself? (If you should give up these foolish beliefs and practices) and become a Muslim, Abu Talhah, I shall be pleased to accept you as a husband and I would not want from you any sadaqah apart from your acceptance of Islam.”

“Who shall instruct me in Islam?” asked Abu Talhah. “I shall,” Umm Sulaym replied. “How?”

“Utter the declaration of truth and testify that there is no god but Allah and that Muhammad is the Messenger of Allah (Peace and Blessings of Allah be upon him). Then go to your house, destroy your idol and throw it away.”

Abu Talhah left and reflected deeply on what Umm Sulaym had said. He came back to her beaming with happiness.

“I have taken your advice to heart. I declare that there is no god but Allah and I declare that Muhammad is the Messenger of Allah (Peace and Blessings of Allah be upon him).”

Umm Sulaym and Abu Talhah were married. Anas, her son, was pleased and the Muslims would say: “We have never yet heard of a mahr that was more valuable and precious than that of Umm Sulaym for she made Islam her mahr.”

Umm Sulaym was pleased and delighted with her new husband who placed his unique energies and talents in the service of Islam. He was one of the seventy three men who swore allegiance to the Prophet at the second Pledge of Aqabah. With him, according to one report, was his wife Umm Sulaym. Two other women, the celebrated Nusaybah bint Kab and Asma bint Amr witnessed Aqabah and took the oath of allegiance to the Prophet.

Abu Talhah was devoted to the Prophet and took enormous delight in simply looking at him and listening to the sweetness of his speech. He participated in all the major military campaigns. He lived a very ascetic life and was known to fast for long periods at a time. It is said that he had a fantastic orchard in Madinah with date palms and grapes and running water. One day while he was performing Salat in the shade of the trees, a beautiful bird with brightly colored plumage flew in front of him. He became

engrossed in the scene and forgot how many rak'ahs he had prayed. When he completed the Prayer he went to the Prophet and described how he had been distracted. In the end, he said: "Bear witness, Messenger of Allah (Peace and Blessings of Allah be upon him), that I hand over this orchard as a charity for the sake of Allah, the Exalted."

Abu Talhah and Umm Sulaym had an exemplary Muslim family life, devoted to the Prophet and the service of Muslims and Islam. The Prophet used to visit their home. Sometimes when the time of Prayer came, he would pray on a mat provided by Umm Sulaym. Sometimes also he would have a siesta in their house and, as he slept, she would wipe the perspiration from his forehead. Once when the Prophet awoke from his siesta, he asked: "Umm Sulaym, what are you doing?" "I am taking these (drops of perspiration) as a barakah (blessing) which comes from you," she replied.

At another time, the Prophet went to their house and Umm Sulaym offered him dates and butterfat but he did not have any of it because he was fasting. Occasionally, she would send her son Anas with bags of dates to his house.

It was noticed that the Prophet had a special compassion for Umm Sulaym and her family and when asked about it, he replied: "Her brother was killed beside me."

Umm Sulaym also had a well-known sister, Umm Haram, the wife of the imposing Ubadah bin as-Samit. She died at sea during a naval expedition and was buried in Cyprus. Umm Sulaym's husband, Abu Talhah, also died while he was on a naval expedition during the time of the third Caliph, Uthman, and was buried at sea.

Umm Sulaym herself was noted for her great courage and bravery. During the Battle of Uhud, she carried a dagger in the folds of her dress. She gave water to and tended the wounded and she made attempts to defend the Prophet when the tide of battle was turning against him. At the Battle of Khandaq, the Prophet saw her carrying a dagger and he asked her what she was doing with it. She said: "It is to fight those who desert."

"May God grant you satisfaction in that," replied the Prophet. In the face of adversity, Umm Sulaym displayed a unique calmness and strength. One of her young sons (Umayr) fell sick and died while her husband was away looking after his orchards. She bathed the child and wrapped him in shrouds. She told others at her home that they should not inform Abu Talhah because she herself wanted to tell him.

Umm Sulaym had another son whose name was Abdullah. A few days after she gave birth, she sent Anas with the baby and a bag of dates to the Prophet. The Prophet placed the baby on his lap. He crushed the dates in his mouth and put some in the baby's mouth. The baby sucked the dates with relish and the Prophet said: "The Ansar are only fond of dates."

Abdullah eventually grew up and had ten children who were all scholars of Islam.

Asma' bint Abu Bakr (The Lady of the Two Girdles) (May Allah be pleased with her)

This lady companion combined glories from all aspects:

Her father was a companion; her grandfather was a companion; her sister was a companion; her husband was a companion and her son was a companion. . . and all this is enough for her honor!

Her father is Abu Bakr As-Siddiq, the Prophet's lifelong companion and friend and his successor after death.

Her grandfather is Abu Quhafah, who was also a companion.

Her husband Zubayr bin Al-`Awwam was the Prophet's disciple.

And her son is `Abdullah bin Zubayr - may Allah be pleased with all of them.

Asma was among the first ones to embrace Islam; for there were only seventeen men and women who embraced this great religion before her.

On the day of departure from the cave to Yathrib [which was to be later known as Madinah], Asma prepared the provision for the great journey. But she forgot to include the ribbon for tying the food container and the water skin to the camel. As a clever and smart lady, she removed her girdle, tore it into two and used one of them to tie the food container and the other to tie the water skin.

The Messenger of Allah (Peace and Blessings of Allah be upon him) smilingly looked at her and said, "Indeed, Allah (SWT) has given you, in exchange for this girdle, two girdles in Paradise."

Asma later married az-Zubayr bin al-`Awwam. Az-Zubayr was not wealthy. He had only a horse on which he fought in the way of Allah. So Asma' lived with him in that great discomfort.

Asma' found nothing wrong in serving her husband and her home and taking part in shouldering the responsibilities. Perhaps, she carried the greatest responsibility. All that did not have any impact on her self-dignity. It rather increased her in resilience and strength.

When she had the opportunity to migrate to Madinah, escaping with her religion to Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him), she was close to delivering her son, `Abdullah bin Zubayr and her condition did not prevent her from undertaking such a difficult, long and tortuous journey. As soon as she reached Quba, she gave birth to her son. The Muslims were happy and they glorified Allah, because her son was the first child to be born to the emigrants since their arrival at Madinah.

She carried him to the Messenger of Allah (Peace and Blessings of Allah be upon him) mashed some dates and put it in his mouth and put some in the baby's mouth, and supplicated for him. So the first thing that entered the baby's stomach was the Prophet's saliva.

Asma' combined excellent qualities which only a few men have. She was so generous that her generosity was legendary.

Her son Abdullah said about her, "I have never seen two women who were more generous than my aunt `A'ishah and my mother Asma' but their generosity is in different aspects. My aunt would collect things together until they would reach a significant quantity, she would then distribute them among the needy. As for my mother, she would never keep anything till the next day."

In spite of her generosity, Asma' was also a very intelligent woman who knew how to act during embarrassing situations.

An example of this is when her father Abu Bakr was emigrating to Madinah in the company of Allah's Messenger and he took with him all his money, which was six thousand dirham leaving nothing for his family.

When his father, Abu Quhafah who was then a polytheist, heard about his departure, he came to his house and said to his daughter Asma: "By Allah, I can see that he has deprived you of his money as he had deprived you of himself."

But Asma' told him: "No, (grand)father. He left a lot of money for us!" She then took a stick and put it in the place where they used to put their money and covered it with a garment. She then took her grandfather's hand - who was blind - and said, "Look, (grand)father, and see how much money he has left for us!" The old man said: "Alright then, if he has left all this for you."

Asma' had only wanted to soothe the heart of the old man so that he would not spend anything on her.

If history has forgotten Asma's remarkable stands, it can never forget her intelligence, resoluteness and the extent of her strong faith while she was having the last meeting with her son, `Abdullah.

The Muslims had sworn pledge of allegiance to `Abdullah bin Zubayr after the death of Yazid bin Mu'awiyah and the regions of Hijaz, Egypt, Iraq, Khorasan and some parts of the land of Sham had pledged allegiance to him.

But the Umayyad mobilised a massive army under the commandership of Hajjaj bin Yusuf Ath-Thaqafi to attack him. A fierce battle then took place between the two factions in which Ibn Zubayr's gallantry was vividly demonstrated. However, his supporters started deserting him little by little. He, along with some of his supporters, then took refuge at the Sacred House of Allah in Makkah.

Moments before he was killed, he visited his mother Asma', who was then a very old woman who had lost her sight.

"Peace be on you, Mother, and the mercy and blessings of God." "Unto you be peace, Abdullah," she replied. "What is it that brings you here at this hour while boulders from Hajjaj's catapults are raining down on your soldiers in the Haram and shaking the houses of Makkah?"

"I came to seek your advice," he said.

"To seek my advice about what?" She asked in astonishment.

"The people have deserted me out of fear of Hajjaj or being tempted by what he has to offer. Even my children and my family have left me. There is only a small group of men with me now and however strong and steadfast they are they can only resist for an hour or two more. Messengers of the Banu Umayyah (the Umayyads) are now negotiating with me, offering to give me whatever worldly possessions I want, should I lay down my arms and swear allegiance to Abdul Malik bin Marwan. What do you think?"

Raising her voice, she replied: "It's your affair, Abdullah, and you know yourself better. If however you think that you are right and that you are standing up for the Truth, then persevere and fight on as your companions who were killed under your flag had shown perseverance. If however you desire the world, what a miserable wretch you are. You would have destroyed yourself and you would have destroyed your men."

"But I will be killed today; there is no doubt about it."

"That is better for you than that you should surrender yourself to Hajjaj voluntarily and that some minions of Banu Umayyah should play with your head."

"I do not fear death. I am only afraid that they will mutilate me."

"There is nothing after death that man should be afraid of. Skinning does not cause any pain to the slaughtered sheep."

Abdullah's face beamed as he said, "What a blessed mother! Blessed be your noble qualities! I have come to you at this hour to hear what I have heard. God knows that I have not weakened or despaired. He is witness over me that I have not stood up for what I have out of love for this world and its attractions but only out of anger for the sake of God. His limits have been transgressed. Here am I, going to what is pleasing to you. So if I am killed, do not grieve for me and commend me to God."

"I shall grieve for you," said the aging but resolute Asma', "only if you are killed in a vain and unjust cause."

Be assured that your son has not supported an unjust cause, nor committed any detestable deed, nor done any injustice to a Muslim or a Dhimmi and that there is nothing better in his sight than the pleasure of God, the Mighty, the Great. I do not say this to exonerate myself. God knows that I have only said it to make your heart firm and steadfast. "

"Praise be to God who has made you act according to what He likes and according to what I like. Come close to me, my son, that I may smell and feel your body for this might be the last meeting with you."

Abdullah knelt before her. She hugged him and smothered his head, his face and his neck with kisses. Her hands began to squeeze his body when suddenly she withdrew them and asked:

"What is this you are wearing, Abdullah?"

"This is my armour plate."

"This, my son, is not the dress of one who desires martyrdom. Take it off. That will make your movements lighter and quicker. Wear instead the pants so that if you are killed your nakedness will not be exposed.

Abdullah took off his armour plate and put on the pants. As he left for the Haram to join the fighting he said, "My mother, don't deprive me of your supplication."

Raising her hands to heaven, she prayed, "O Lord, have mercy on his staying up for long hours and his loud crying in the darkness of the night while people slept. O Lord, have mercy on his hunger and his thirst on his journeys from Madinah and Makkah while he fasted. O Lord, bless his righteousness to his mother and his father. O Lord, I commend him to Your cause and I am pleased with whatever You decree for him. And grant me for his sake the reward of those who are patient and who persevere."

By sunset, Abdullah was dead. Just over ten days later, his mother joined him. She was a hundred years old. Age had not made her infirm nor blunted the keenness of her mind. Before she died, she never lost any tooth and was never afflicted by senility. May Allah be pleased with her and please her!

Nusaybah bint Ka'b Al-Maziniyyah (Popularly known as Umm `Umarah)

It was at `Aqabah in Mina that the great meeting took place far from Quraysh.

Seventy men and two women came to the Prophet putting their hands on his, one by one pledging that they would protect him from what they protected their wives and children from.

When men concluded their pledge, two women advanced to do the same but without shaking hands with the Prophet for he did not shake hands with women. One of these two great women is Umm Mani', while the other was Nusaybah bint Ka'b Al-Maziniyyah otherwise known as Umm `Umarah.

Umm `Umarah returned to Yathrib feeling happy with the honour granted her by Allah by giving the opportunity to meet the great Messenger. She was determined to fulfil the pledge she made.

Days passed quickly until it was the day of the Battle of Uhud and Umm `Umarah played a remarkable role!

Umm `Umarah set out to the battleground with her water container giving water to the thirsty fighters in the cause of Allah; and she had with her bandages for treating the injured. There is no wonder! Her husband and her two sons - Habib and `Abdullah - were among the fighters.

She said, narrating some of the events of the battle:

“I went out in the forenoon with a water vessel in my hand. I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was with his companions and the Muslims were winning the war. But when the Muslims were later defeated I moved to the side of the Messenger of Allah (Peace and Blessings of Allah be upon him). I engaged in fighting and started protecting the Messenger of Allah (Peace and Blessings of Allah be upon him) with the sword while at the same time, shooting arrows until I was wounded.”

Umm Sa'eed (the narrator from Umm `Umarah) said, “And I saw a deep and hollow injury in her shoulder.”

Umm `Umarah's stand on the day of Uhud was well-known to earlier and latter generations. The people narrated to one another this stance with pride, pity and love.

Umm `Amarah went to the battle of Uhud not to fight. She rather went there in order to give water to the thirsty. Perhaps, she also went there to take care of the injured. She did not carry any sword, bow or arrow.

Then, the unexpected happened! The archers disobeyed the Messenger of Allah (Peace and Blessings of Allah be upon him) by abandoning the position he commanded them to man wanting to collect booties. The tide then turned against the Muslims in favor of the Quraysh and many elder companions were martyred. The Messenger of Allah (Peace and Blessings of Allah be upon him) escaped to the top of the Mountain of Uhud and no one remained with him but a few companions defending him with their bodies and souls; his molar teeth was broken and he was injured in the face and his pure blood was shed.

It was then that Umm `Umarah dropped her vessel of water and the zeal of her faith was swirled up, boiling like a cooking kettle in her feminine nature. She snatched a sword from one of the escaping fighters and a bow and an arrow from another. She stood firm defending the Messenger of Allah (Peace and Blessings of Allah be upon him) and he saw her around him in this great stance of hers and her glorious defence for him. He also saw the enemy of Allah, Ibn Qami'ah moving closer to her. So he called upon her son to protect her.

Umm `Umarah felt this call, not only with her ears, but with her entire being and feelings. She also felt it with all her senses and from within love of Iman that flourished in her heart. She then said, “O Messenger of Allah (Peace and Blessings of Allah be upon him), invoke Allah to make us your companions in Paradise!”

That was the goal she was aspiring for in this world and the Hereafter!

She was not concerned with the safety of her body and life, neither was she concerned about wealth or fame or any of the things of this world. She only wanted to be among the dwellers of Paradise and to be in the company of the Prophet !

Such is the reality of faith, purity of certainty and wholesomeness of Islam. We are saying this, as an admonition, to ourselves, to our families and to all those who work in the field of Islamic propagation and resurgence.

The Messenger of Allah (Peace and Blessings of Allah be upon him) then supplicated for her saying, "O Allah, make them my companions in Paradise."

Umm Umarah said, "After this, I do not care about whatever happens."

The supplication of the Prophet actualised on the entire household of Umm Umarah. Her sons, Abdullah and Habib were martyred in the way of Allah.

Allah's enemy, Ibn Qami'ah was able to overcome Umm Umarah. He hit her neck with a sword and made her suffer a deep wound that she continued to nurse for the rest of her life until she died and met the pleasure of Allah.

Umm Umarah won a medal in the battle of Uhud that was a source of pride for her, in spite of the severe pain she suffered. No sooner had this wound relieved her a little through treatment that it started to deteriorate anew.

She also had an invocation from the mouth of the Messenger of Allah (Peace and Blessings of Allah be upon him) and from his noble heart, that served as a provision for her in the remaining years of her life and as a light throughout the darkness of nights and days and with which she dispelled the darkness of events, making her a radiating model.

Umar bin Al-Khattab narrates to us from the Messenger of Allah (Peace and Blessings of Allah be upon him), his noble saying, "Whenever I turned left or right on the day of the battle of Uhud, I always saw her [Umm Umarah] fighting in my defence."

Besides the medal that Umm Umarah carried since the battle of Uhud and the invocation the Prophet, blessings and peace of Allaah be upon him made for her that Allah should make her his companion in Paradise, she also won a noble and high commendation by which she attained the ranks of the heroic fighters in the way of Allah. This was before the hijab was made obligatory and the women were commanded to stay in their houses and before they were told that their Hajj was their Jihad.

The ship of life proceeded with her in a wave that was like mountains!

Umm Umarah experienced great occurrences in her family that if these occurrences were to be brought upon huge mountains they would have turned them to a levelled plain or to fluffed up wool. But this woman, in the depth of her heart, as a result of the blessing of her companionship with the Prophet and his supplication for her, was extremely strong and very much persevering.

The Prophet's choice fell upon her son Habib, as one of his two envoys to Musaylamah, the liar of the clan of Banu Hanifah who claimed prophethood. Habib was the younger of her two sons from her first husband, Zayd bin Asim. He was handsome, gentle-hearted, strong in Iman, steadfast and truly dear to the heart of Umm Umarah.

When he delivered the message and fulfilled the trust assigned to him, Musaylamah asked him, "Do you believe that Muhammad is the Messenger of Allah (Peace and Blessings of Allah be upon him)?" He answered in the affirmative.

Musaylamah then said, "Do you believe that I am a Messenger of Allah (Peace and Blessings of Allah be upon him)?" He said, "I can't hear."

Musaylamah ran into a fury and commanded that Habib be tortured until he testified that he was a Messenger of Allah (Peace and Blessings of Allah be upon him). So his limbs were then cut piece by piece while he was tied up. He did not utter anything but a testimony to the Oneness of Allah and the messengership of Muhammad. He continued in this state until he breathed his last and his soul ascended to its Creator. And the sad new was brought to Umm `Umarah.

The Messenger of Allah (Peace and Blessings of Allah be upon him) in the company of Abu Bakr and Umar came to her to console her on this great calamity concerning her son, the beloved Habib. It was at a time that the deep wound in her neck had deteriorated and her pains had become severe. She was, in fact, overwhelmed by calamities. But she bore all that with extraordinary perseverance.

She vowed that she would witness and take part in the killing of Musaylamah, the liar as she vowed that she would not touch her body with water until she fulfilled this vow, as a way of fulfilling the obligation she owed to Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) and as a way of avenging the death of her son Habib.

After the death of the Prophet ; Abu Bakr and `Umar would visit her to assure, console and honor her until the Wars of Apostasy and the battle of Yamamah took place.

Inevitably, the Caliph Abu Bakr could not but agree to Umm `Umarah's request to fulfil her vow. He allowed her to set out for the war with the Muslim army.

Then, Umm `Umarah was already aging and she had become feeble. Though her head was already covered with grey hair, her heart was still exuberating with faith. The good word is like a pleasant tree whose root is firm and whose branch is in the sky. It gives out its fruits all the time with the permission of its Lord. How then, can this tree be affected with weakness and dryness? How could Umm `Umarah be affected with stagnation?

It is one of the strange acts of destiny that Wahshi bin Harb who killed Hamzah in the battle of Uhud was also the one who killed Musaylamah, and with the same javelin.

While the battle was raging, Umm `Umarah with her son Abdullah on her side were pushing their way into the rows of fighters looking for Musaylamah in order to reach him and take revenge from him.

In that battle, Umm `Umarah sustained more than twelve wounds in different parts of her body; and she bled profusely. Her arm was cut off, starting from her already injured neck. In spite of that, she proceeded in pursuance of her goal without feeling any pain.

She was directed to Musaylamah who was lying in the ground wounded. Wahshi's javelin had penetrated deep into his body. Umm `Umarah moved closer to him and started hitting him with a spear until he died. She then felt some sense of satisfaction and was a bit relieved.

She returned to Madinah with only one hand and one of her two sons, hoping to get reward for her lost hand and martyred son!

May Allah be pleased with Umm `Umarah and please her! She was a unique type of Muslim woman and an outstanding model among the persevering women fighters in the cause of Allah.

Sumayyah bint Khayyat (First martyr in Islam)

Mujahid said, "The first person that was martyred in Islam is Sumayyah, Umm `Ammar. It was Abu Jahl who struck her private part with a spear!"

Sumayyah bint Khayyat was the seventh person to embrace Islam and the first martyr.

She was persecuted along with members of her family by members of Al-Mughirah clan for accepting Islam. And in the face of persecution, she refused to renounce her new religion until she was killed.

The Messenger of Allah (Peace and Blessings of Allah be upon him) would pass by them while they were being persecuted and tortured on the hot soil of Makkah and he would tell them sorrowfully, "Have glad tiding, the household of Yasir for Paradise is your appointed place."

Mujahid said, "The first to practise Islam publicly in Makkah are seven persons: Allah's Messenger Abu Bakr, Bilal, Khabbab, Suhayb, `Ammar and Sumayyah. As for the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abu Bakr, their respective clans gave them protection. As for the others, they were made to wear iron shirts and were smelted in the scorching sun.

Dhu'abah the Wife of Riyah

It was reported that Riyah bin `Amr bin Qays, who was a great Tabi'i (a member of the generation after the Prophet's Companions) married a woman known as Dhu'abah.

On the first day of the marriage, Riyah wanted to test his wife while she was making dough (bread) and he told her, "Can I bring you a house-maid?" She replied: "I am only married to Riyah. I am not married to an obstinate tyrant!"

In the night, Riyah pretended to be asleep; Dhu'abah woke up at the first quarter of the night and said: "Riyah, wake up (for prayer)!" Riyah said, "I will get up." And he continued in his sleep.

She woke up at the second quarter of the night and said, "Riyah, wake up!" He said, "I will get up." She did the same at the end of the third quarter of the night and Riyah also said that the same thing.

At the fourth quarter of the night, she woke up and said, "Riyah, the campers have set up their camps and the righteous servants have been successful. Would that I knew who deceived me into marrying you!"

Whenever the night came, Dhu'abah - may Allah have mercy upon her - would beautify herself in the best possible manner. If her husband needed to have any marital intercourse with her, he would do that. She would then devote the rest of the night for worship.

Wife of Shurayh, the Judge

It is reported that Shurayh the Judge met Ash-Sha'bi one day who asked him about his family. Shurayh replied: "For twenty years, I have not seen anything from my wife that annoyed me."

Ash-Sha'bi asked: "How is that?"

Shurayh said: "From the first night I entered upon my wife, I saw in her a captivating and rare beauty. I then told myself, 'I have to perform ablution and observe two Rak`ahs in gratitude to Allah.' When I finished the prayer, I observed that my wife has been praying along with me. When the friends and the well-wishers had left, I went to her and I stretched my hand towards her. She said, 'Wait a minute, Abu Umayyah; stay as you are!' She then said, 'All praise is due to Allah, I praise Him and I seek for His help. I equally invoke blessings and peace upon Muhammad and his household. To proceed, I am a strange woman to you. I know nothing about your character. Tell me what you like that I can do it and what you dislike so that I can keep away from it. Indeed, there are among your people women, who you could marry; and there are among my people men who are a match for me. But when Allah has decided on a matter, it will certainly be accomplished. You have now taken possession of me, so carry out what Allah has commanded you: if you are keeping me, keep me on reasonable terms and if you want to divorce, divorce me in a kind manner. This is what I have to say. May Allah forgive me and you!'

She forced me to make a speech on that occasion, and I said, 'All praise is due to Allah, I praise Him and I seek His help. I equally invoke blessings and peace upon Muhammad and his household. To proceed, you have indeed made a speech that if you stand by it, it will be a blessing for you and if it is mere claim, then it will become a proof against you. I love such and such and I dislike such and such. Whatever good thing you see in my house, spread it and whatever bad thing you see, conceal it.'

She said, 'What do you see about members of my family coming to visit us?' I said, 'I do not want my inlaws to make me bored.'

She said, 'Who among your neighbors would you like to come to your house?' I said, 'Members of so and so clan are good people, and members of so and so clan are bad people.'"

Shurayh added: "I spent the most blissful night with her and I lived with her for a whole year without seeing even anything that I did not like. At exactly a year after marrying her, I came home from a court sitting and I found a woman with her. I asked her, 'Who is this?' She said, 'Your wife's mother.' My mother-in-law then looked at me and said, 'How did you find your wife?' I said, 'She is the best wife!'

My mother-in-law then said, 'Abu Umayyah, a woman cannot be worst in behavior than when she is in either of the following two situations: When she has a boy for her husband or when she is being pampered by him. By Allah, men do not keep in their homes an evil worse than a pampered woman. So, discipline your wife and refine whatever you deem necessary.'

So, my wife has been with me for the past twenty years without me finding any fault with her, not even once. Rather, I am the one that is unjust with her."