

Ethics and Morals of Islam

A BOOK BY:

YASSIN ROUSHDY

TRANSLATED BY:

SOAAD MAHMOUD NAGUIB

Introduction

Allah, Exalted be He, said to His Prophet, Allah's blessings and peace be upon him, praising him: *﴿And Verily, you (O Muhammad) are on an exalted (standard of) character﴾*. (Al-Qalam "The Pen", 4) and when Â'ishah (may Allah be pleased with her) was asked about the Prophet's character and ethics she said: His ethics was that of the Qur'an¹. The Prophet, Allah's Prayers and Peace be upon him, himself described the purpose of his mission saying: *"Verily, I was sent but to complement and perfect the high moral excellences!"*². It was reported that Mu`adh Ibn-Jabal (may Allah be pleased with him) said to **Allah's** Messenger, Allah's Prayers and Peace be upon him,: Advise me! **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: *"Fear Allah wherever you are!"* Mu`adh said: Tell me more! **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: *"Do a good deed immediately after committing an evil deed for (verily) it erases it!"* Mu`adh said: Tell me more! **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: *"Treat people with courtesy!"*³. Moreover, **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: *"The believers whose faith is*

¹ As Ahmmad narrated

² As Al-Bukhârî narrated

³ As At-Tabarâni narrated

most perfect are those who have the best character!"⁴

The Prophet, Allah's Prayers and Peace be upon him, used to invoke **Allah** and say: "*O Allah! Guide me to the best moral excellences, no one can guide to the best thereof, save You, and keep away from me the most evil character, no one can keep away from me the most evil thereof save You!*"⁵.

The Arabic word *khuluq* means the character or manners that the human being acquires, becoming as part and parcel of his natural disposition. Good manners could be an endowment from **Allah**, the Almighty, where a person is born with high intellects and good manners, as the case with the Prophets. Or possibly the good manners might be acquired through striving with oneself, and contending therewith in order to be adorned with high moral excellences.

For instance, whoso wants to acquire generosity and openhandedness, should spend lots of money on charity, feeding people, and giving alms to the needy. He should persevere in this, contending against oneself until this moral excellence becomes part of his

⁴ As Ahmmad narrated

⁵ As Muslim narrated

disposition. Hence, he acquires generosity and openhandedness. The same applies for all required manners Islam enjoined on us to have. Indeed, in the Messenger of **Allah**, Allah's Prayers and Peace be upon him, we have a good example to follow.

If we contemplate the religious duties and obligations, we will find that they are not ends in themselves; rather they are means for reaching an objective. For instance, **Allah**, the Almighty, says about the prayers: *﴿and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers. And Allah knows what you do﴾.* (Al-Ankabût "The Spider" 45)

This shows that the performance of prayers is a means, the objective is to prevent the human being from committing *Al-Fahshâ'* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked

deed. Whoso is not prevented by his prayers from committing *Al-Fahshâ'* and *Al-Munkar*, then the means could not enable him to attain his objective.

Another example is the fasting as **Allah**, the Almighty, says about it: ***﴿O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become the pious﴾*** (Al-Baqarah "The Cow" 183). Fasting is a means through which one can become pious. That is why the Prophet, Allah's Prayers and Peace be upon him, said: *"Whoever does not give up false statements (i.e. telling lies), and evil deeds, Allah is not in need of his (fasting) leaving his food and drink."*⁶.

Moreover, the same applies for Zakat (obligatory almsgiving), it is naught but a kind of social solidarity, through which the rich cares and feels for the poor and people be merciful and compassionate toward one another. That is why reminding the poor of giving them Zakat (obligatory almsgiving) renders it in vain as **Allah**, the Almighty, says: ***﴿O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury,﴾*** (Al-Baqarah

⁶ As Al-Bukhârî narrated

"The Cow" 264). If the almsgiver reminds the poor of giving them Zakat, this will mean that zakat has not made the almsgiver attain its objective, which is showing mercy and fraternity toward the poor, feeling that they have a right for that money, and considering them brothers in Islam.

The same applies to all commandments as filial piety, bonds of kinship, caring for the orphans, good neighbourhood, treating the wife with kindness, being hospitable to guests, forgiveness, pardoning, generosity, trustworthiness, and justice. These are high moral excellences, that if they prevail in society, it will be virtuous and people will be virtuous and live in peace. Similarly, all prohibitions as filial impiety, adultery, stealing, cheating, treachery, unfairness, backbiting, slander, killing, usury, obscenity, cursing, and enmity, etc. These bad and evil manners that sow seeds of corruption among individuals in society, leading it to corruption, loss of rights, and shrinkage of values. Hence, nations collapse from within.

True is the saying of **Allah's** Messenger, Allah's Prayers and Peace be upon him, as he said: *"Indeed, the most beloved of you to me, and the closest of you to me on the Day of*

Judgment, are the best of you in character; and the most hated by me and furthest from me in the Hereafter are the talkative, and those who are crude in their manner, and al-mutafayqihun.” They asked: We know the talkative, and those who are crude in their manner, what about al-mutafayqihun? **Allah's Messenger**, Allah's Prayers and Peace be upon him, said: *“These are the arrogant!”*⁷.

It is evident that the high rank on the Day of Judgment is attained only through high moral excellences. In other words, the most lofty rank is that of **Allah's Messenger**, Allah's Prayers and Peace be upon him, the Master of creations. Consequently, those who will be nearest to him are those who attained the most sublime ranks, which they gained through high moral excellences.

We summed up, dear reader, in this book some of the moral excellences Islam enjoined on us to embrace, moral excellences which **Allah's Messenger**, Allah's Prayers and Peace be upon him, and the righteous men were characterized with. We hope **Allah**, the Almighty, guide us, with His Grace, and help us be characterized with such high moral excellences and inspire us,

⁷ As At-Tirmidhi narrated

through His Generosity, to attain them until we gain the felicity of the worldly life and the Hereafter.

Allah has power over all things; He is Able to accept and answer all our invocations and prayers; For, verily, He is an Excellent Guardian and an Excellent Helper!

Yassin Roushdy

1-Filial Piety

Our parents have done us lots of favours: They begot us, brought us up and spent lavishly on us! How many insomniac nights they spent for our own sake! They tolerated lots of pains and anxieties to augment our prosperity.

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents...﴾ (Al-Isrâ' "The Journey by Night", 23).

Hence, **Allah**, Praise and Glory be to Him, has commended us to worship none but Him and has associated filial piety with this.

﴿...give thanks to Me and to your parents. Unto Me is the final destination﴾ (Luqmân, 14).

As shown in the aforementioned verse He,

Praise and Glory be to Him, has connected

gratitude to Him with gratitude to one's parents. The Prophet, Allah's Prayers and Peace be upon him, WAS asked: *Which deed is loved most by Allâh, Praise and Glory be to Him?* He replied: “*To offer prayers at their early (very first) stated times!*”. He was asked: What is the next (in goodness)? The Prophet, Allah's Prayers and Peace be upon him, said: “*To be good and dutiful to one's parents!*”. He was asked: What is the next (in goodness)? The Prophet, Allah's Prayers and Peace be upon him, said: “*To participate in Jihâd for Allâh's Cause!*”⁸.

⁸ As Al-Bukhârî narrated that Ibn Masûd (may Allah be Pleased with him) said.

Filial impiety is one of the most grievous sins for the Prophet, Allah's Prayers and Peace be upon him, said thrice: "*Shall I not inform you of the biggest of great sins?*". We said: Yes, O **Allâh**'s Messenger!. He said: "*To join partners in worship with Allâh; to be undutiful to one's parents!*". The Prophet, Allah's Prayers and Peace be upon him, sat up after he had been reclining and added: "*And a false witness!*".⁹ And he reiterated this several times. This *Hadith* emphasize the Qur'anic verse:

﴿Say (O Muhammad, Allâh's Prayers and Peace be upon him): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents...﴾ (Al-An'âm "The Cattle", 151).

Allah, Praise and Glory be to Him, forbids us to say: (*Uph*) to our parents (and *Uph* is a word

⁹ As Al-Bukhârî narrated that Abû Bakrah (may Allah be Pleasèd with him) said.

that denotes impatience and fretfulness). And the Prophet, Allah's Prayers and Peace be upon him, forbids us to incur insults on them even if in-deliberately and he reckons this a grievous sin: So the Prophet, Allah's Prayers and Peace 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 Messenger of **Allâh!** How does a man curse his parents?!. The Prophet, Allah's Prayers and Peace be upon him, said: *"The man abuses the father of another man and the latter abuses the father of the former and abuses his mother!"*¹⁰

¹⁰ As Al-Bukhârî narrated that ‘Abdullâh bin ‘Amr (may Allah be Pleased with them) said.

Filial piety includes obeying and fulfil their wishes so long as they do not pertain to disobeying **Allah**.

The Prophet, Allah's Prayers and Peace be upon him, said: *"No created being has the right to be obeyed in a matter that pertains to disobeying the Creator!"*.. ‘Abdullâh bin ‘Umar, may Allah be Pleased with him, reported that he was in love with his wife but his father, who hated her, ordered him to divorce her but ‘Abdullâh refused and mentioned this to the Prophet, Allah's Prayers and Peace be upon him, who said: *"O ‘Abdullâh, divorce your wife"*.¹¹ So he divorced her.

Filial piety is not restricted to Muslim parents, but even if they were atheists their son should be benevolent to them. Asmâ’, may Allah be Pleased with her, reported: My mother, who was a pagan, came with her father during the period of the peace pact between the Muslims and the *Quraish* infidels. I went to seek the advice of the Prophet, Allah's Prayers and Peace be upon him, saying: My mother has arrived and she is hopping (for my favour)? The Prophet, Allah's Prayers and Peace be upon him, said: *"Yes, be good to your mother"*.¹²

¹¹ Narrated Ahmmad, Aboû Dawûd and Ibn Magâh.

¹² Narrated Al-Bukhârî and Muslim.

And it was said that this episode was the direct cause behind the revelation of the following Qur'anic Verse: ***﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity﴾***.^{(Al-Mumtahanah "The Woman to be examined",8).} It was reported that: A man came to the Prophet, Allah's Prayers and Peace be upon him, asking his permission to take part in *Jihâd*. The Prophet, Allah's Prayers and Peace be upon him, asked him: "*Are your parents alive?*" He replied in the affirmative. The Prophet, Allah's Prayers and Peace be upon him, said to him: "*Then exert yourself in their service*".¹³ And it was reported that a man come to the Prophet, Allah's Prayers and Peace be upon him, and swearing allegiance to him and asking for a permission to emigrate and left his parents crying behind; so the Prophet told him: "*Go to your parents and make them laugh as you have made them cry*".¹⁴

What applies to parents is applicable to grandfathers and grandmothers as well; nothing sons can do towards their parents to pay them back for their benevolence

¹³ As Al-Bukhârî narrated that Ibn 'Amr bin Al-Ass (may Allah be Pleased with them) said.

¹⁴ Narrated Aboû Dawûd, Nasâ'i and Ibn Magâh.

and donations. For the Prophet, Allah's Prayers and Peace be upon him, said: *“No son can requite his father with the like thereof except if the latter were a slave so his son purchase him and then liberate him”*.¹⁵

A man came to the Prophet, Allah's Prayers and Peace be upon him, and said to him: My parents have attained so old age that I serve them just as they used to serve me in my babyhood and childhood; have I then recompensed them?. The Prophet, Allah's Prayers and Peace be upon him, said: *“No, in your childhood they did everything and wanted you to survive them but now you're serving them yet wish their death”*.¹⁶

Filial piety does not terminate with the death of the parents, on the contrary it continuous in the aftermath of their death. A man from *Ansar* came to the Prophet, Allah's Prayers and Peace be upon him, and said: Is there any obligation towards my parents I should adhere to fulfil after their death?. The Prophet, Allah's Prayers and Peace be upon him, said: *“Yes, by praying for them, asking for forgiveness for them to Allah, fulfilling their promises after their death, honoring their friend and joining uterine and*

¹⁵ As Muslim narrated that Abû Huraira (may Allah be Pleasèd with him) said.

¹⁶ Narrated Al-Qurtouby.

*blood relations.. These are the remaining obligations you should fulfill”.*¹⁷

In their old age, parents become in earnest need of protection and care; the blessed believer avails himself of the chance of behaving benevolently towards them.

The Prophet, Allah's Prayers and Peace be upon him, said: “*Oh, his nose is stuck to dust; his nose is stuck to dust; his nose is stuck to dust*”.. He was asked: Whom do you mean, O Messenger of **Allâh**?. The Prophet, Allah's Prayers and Peace be upon him, said: “*He whose parents (or even one parent) attain old age in his lifetime yet they were not the cause of his admission to paradise*”.¹⁸

﴿..but address them in terms of honour. 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-Isrâ’ “The Journey by Night”,23-24).

The Prophet, Allah's Prayers and Peace be upon him, said: “*Be benevolent to your parents, your offspring will be benevolent to you*”.¹⁹

¹⁷ Narrated Aboû Dawûd and Ibn Magâh.

¹⁸ As Muslim and At-Tirmidhi narrated that Abû Huraira (may Allah be Pleased with him) said.

¹⁹ As Al-Hakim narrated

Benevolent towards the mother feeling compassion for her has precedence threefold over benevolence towards the father, for she has tolerated: Pregnancy, childbirth and lactation. A man came to the Messenger of **Allah**, Allah's Prayers and Peace be upon him, and said: "O Messenger of **Allah**! Who is more entitled to be treated with the best Companionship by me? The Prophet, Allah's Prayers and Peace be upon him, said: "*Your mother!*". The man said: Who is next? The Prophet, Allah's Prayers and Peace be upon him, said: "*Your mother!*" The man further said: Who is next? The Prophet, Allah's Prayers and Peace be upon him, said: "*Your mother!*" The man asked for the fourth time: Who is next? The Prophet, Allah's Prayers and Peace be upon him, said: "*Your father!*".²⁰ As for as a married man is concerned, obedience to his parents is only superseded by obedience to **Allah**; as for a married woman, obeying her husband superseded her obedience to her parents for the Prophet, Allah's Prayers and Peace be upon him, said: "*To her, who performs the five daily prayer service, fasts during the month of Ramadan, safeguards her chastely and obeys her*

²⁰ As Al-Bukhârî narrated that Abû Huraira (may Allah be Pleased with him) said.

husband, it will be said: Enter paradise from whatever gate you would!”²¹

Blessing of filial piety are endless, the Prophet, Allah's Prayers and Peace be upon him, reported that: “Long ago three men set out together till they reached a cave at night and entered it. By chance a rock rolled down the mountain and closed the entrance of the cave. They said (to each other): Nothing could save you from this rock, but appealing to **Allâh** by giving reference to the righteous deed of yours which you have done (for **Allâh**'s Sake). So, one of them began, (to say): *O Allâh! My parents were old and I never provided my wife, children or slaves with milk before them. Once, by chance I was delayed, and when I came they had slept. I milked the animals for them and took the milk to them, but I found them sleeping. I hated to provide my family and slaves with the milk before them. I waited for them and a bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allâh! If I did that for Your Pleasure only, please relieve us from our critical*

²¹ As Ahmmad and Tabarâni narrated that Abdul Rahman bin Auôf (may Allah be Pleased with him) said.

situation caused by this rock. So, the rock shifted a little but they could not get out.

The second man said: O Allâh! My uncle had a daughter who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had hardships in a year of famine and she had to come to me and I gave her one-hundred-and twenty pounds on the condition that she would not resist my desire, and she agreed. When I was about to fulfil my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her!. O Allâh! If I did it for Your Pleasure, please relieve us from the present calamity. So the rock shifted a little more but still they could not escape from there.

The third man said: O Allâh! I employed few people and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. He came and said to me: O Allâh's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allâh's slave!

*Don't mock at me. I said: I am not mocking at you. So he took all the herd and drove them away and left nothing. O Allâh! if I did it for Your Pleasure only, please relieve us from the present suffering. So the rock shifted completely and they got out walking”.*²²

Hence, we see how filial piety relieves of perdition; another episode should we mention here to wide up this chapter, A man came to the Prophet, Allah's Prayers and Peace be upon him, and said: O Prophet, my father has taken my money!. So the Prophet, Allah's Prayers and Peace be upon him, said: “Bring your father here!. So Gabriel, Allah's Peace be upon him, descended and told the Prophet, Allah's Prayers and Peace be upon him, **Allah**, Praise and Glory be to Him, great you and tells you: When the old man comes to you ask him about something he would say to himself, even his own ears would not hear it!. So when the old man came, the Prophet, Allah's Prayers and Peace be upon him, said: “What's the matter with your son who has complained of you? Do you want to take his money?”. The man said: Ask him, O Messenger of **Allah**! Don't I spend the money on one of his paternal or maternal aunts or on me?. So the Prophet, Allah's Prayers and Peace be upon him, said:

²² As Al-Bukhârî narrated that ‘Abdullâh bin ‘Umar (may Allah be Pleased with them) said.

“Put this matter aside! Tell me of everything you said to yourself even your ears did not hear!”. The old man said: By **Allah**, everyday **Allah** sends us a sign to prove to us that you are truly His Messenger!. To myself I said something my very ears did not ever hear!. The Prophet, Allah's Prayers and Peace be upon him, said: *“Say and I will listen to you!”*. He said: Since your birth I maintained you, when you're ill I nursed you all night, as if I were the sick one, I feared for your life although death, as I believe is a doom. When you grew up and attained the age of gratifying me, your reward to me was harshness as if I were indebted to you. I wish you acted as a mere benevolent neighbour! Henceforth, the Prophet, Allah's Prayers and Peace be upon him, got hold of the son by the neck and said: *“You and your money belong to your father!”*.²³

²³ As Ibn Magâh narrated that Gâbir said.

2- Joining Uterine and Blood Relations

The uterus (that's the *womb*) is the organ where the fetus develops. Sisters, brothers, the offspring of maternal aunt and uncle and offspring of paternal aunt and uncle are blood and uterine relations, the mother and her sister came from the same womb.

Joining uterine and blood relations comes in the core of Islam. It directly precedes filial piety. In *Sûrah An-Nisâ'* **Allah**, Praise and Glory be to Him, commands us to worship none but Him, and be benevolent to our parents then our kindred **﴿...and do good to parents, kinsfolk ...﴾**. (An-Nisâ' "The women", 36).

Joining uterine and blood relations means conveying all means of good to them and wards off all evil from them. This duty differs according to the financial status of the kindred; if he is poor then his rich relatives should support him with money. The Prophet, Allah's Prayers and Peace be upon him, said: "*Giving alms to the poor is a*

charity and giving alms to a kindred is twofold: A charity and joining blood relations!”²⁴

Moreover, if our kindred is oppressed then joining him means: Aiding him till he come off with flying colours; and if he is ill then joining him means: Visiting and condoling him and taking care of his children. Furthermore if he is erring then we have to guide him to the right path and never blame nor chide him. The Holy Qur’an is replete with a myriad of examples: As Ibrâhîm (Abraham), may Allah be Pleased with him, advice to his father: ***﴿O my father! Verily I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of Shaitân (Satan) (in the Hell-fire)﴾*** (Maryam “Mary”,45).

But when the father did not respond to his son’s advice the latter said: ***﴿...Peace be on you! I will ask Forgiveness of my Lord for you. Verily He is unto me Ever Most Gracious﴾*** (Maryam “Mary”,47).

The Prophet, Allah’s Prayers and Peace be upon him, said: *“Al-Wâsil is not the one who recompenses the good done to him by his relatives, but Al-Wâsil is the one who good keeps*

²⁴ As At-Tirmidhi, Abou Dawûd and Nasâ’i narrated that Salman bin Âmir (may Allah be Pleased with him) said.

*relations with those relatives who had severed the bond of kinship with him”.*²⁵

That is to say, we have to overlook our

kindred’s defaults and join ties of kinship with

those who sever them with us; and to endow

lavish favors with those who have deprived us.

﴿Show forgiveness, enjoin what is good, and turn from the foolish (i.e. don’t punish them)﴾ (Al-A’râf “The

Heights or The Wall with Elevations”,199).

In Arabic the word (*Al-Rahim* that is womb or uterus) is derived from the word (*Al-Rahma*, that is, Mercy) hence it is derived from **Allah**’s attribute: (*Al-Rahman*, that is, the Most Gracious).

It was reported in the Holy *Hadith Allah*, Praise and Glory be to Him, said to (the womb) *Al-Rahim*: **[I created you with My Hand, and derived to you a name from My Name, and neared your place to Mine.. By my Exaltedness and Sublimity: I will join whoever joins you and sever whoever severs**

²⁵ Narrated Al-Bukhârî and At-Tirmidhi.

you and I will never be pleased till you are pleased]²⁶

Hence, **Allah** will be Gracious only to those whole *Al-Rahim* is pleased with; that is because when **Allah** created *Al-Rahim* as the Prophet, Allah's Prayers and Peace be upon him, reported it clung to the leg of the Throne, seeking protection against estrangement; the Prophet, Allah's Prayers and Peace be upon him, said: "*When Allâh created Al-Rahim, it clung to the leg of the Throne*". **Allah** said: [**What is your business?**] Then *Al-Rahim* said: This is the position of whoever seeks refuge with you from those who sever relationships with him".. So **Allah**, Praise and Glory be to Him, said: [**Yes, does it please you that I join whoever joins you, and sever relations with whoever severs you**].²⁷

When Moses, may Allah be Pleased with him, got angry with

his brother Aaron (Hârûn), may Allah be Pleased with him,

and blamed him for not following him -when

children of Israel took the calf for worship- yet

²⁶ Narrated At-Tirmidhi.

²⁷ Narrated Al-Bukhârî, Muslim and Ahmmad.

Aaron (Hârûn), may Allah be Pleased with him, seized on Moses gentle heart towards him and reminded him of ties of kinship: ***﴿He [Hârûn (Aaron)] said: O son of my mother! Seize (me) not by my beard, nor by my head!...﴾*** (Tâ-Hâ, 94).

Notice in the aforementioned verse that he did not mention the word: (O brother) but said: Son of my mother as if he meant: (O ye who came from the same womb I was delivered from).

Moreover, *Om* Hani' Abi Taleb's daughter came to the Prophet, Allah's Prayers and Peace be upon him, after the conquest of *Mecca*, after she came to complain about her brother Ali Ibn Abitaleb, she did not say: My brother, but said: O messenger of **Allah**, I have succored a man yet the son of my mother contend that he will kill him.. So the

Prophet, Allah's Prayers and Peace be upon him, said: *"We will succour him whom you have succoured, O Om Hani"*.²⁸

And when the Prophet, Allah's Prayers and Peace be upon him, came to his daughter Fatimah, may Allah be Pleased with her, and found her angry with her husband, who had just left his house and headed to the mosque. So the Prophet, Allah's Prayers and Peace be upon him, said: *"Where is your nephew?"* (Notice here that he did not say: Where is your husband, but the word nephew as if trying to remind her of the ties of kinship) So she said: Something happened between him and me, he was outraged and left me and did not take his usual nap in the afternoon.

The Prophet, Allah's Prayers and Peace be upon him, saw him lying down in the mosque; beside him he was his cloak covered with dust, the prophet wiped the dust and said: *"Up, man in dust! Up, man in dust!"*.²⁹

Then let us mention the story of the boy killed by Khidr, may Allah's be Pleased with him, **Allah**, Praise and Glory be to Him, said: *So we intended that their Lord should*

²⁸ Narrated Al-Bukhârî.

²⁹ As Al-Bukhârî narrated that Sahl bin Saâd (may Allah be Pleased with him) said.

change him for them one better in righteousness and nearer to mercy﴾. (Al-Kahf “The Cave”, 81).

Moreover, **Allah** emphasizes the importance of the ties of kinship in the following verse: *﴿...But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything﴾*. (Al-Anfâl “The Spoils of War”, 75).

Ties of kinship dictates enjoining good and forbidding evil; so one should not find his brother disobeying **Allah** without exhorting him to obey Him, the Almighty.

﴿And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]...﴾. (Tâ-Hâ, 132).

And He praises Ismael, may Allah be Pleased with him, who

exhorted his people to good deeds: *﴿And he*

used to enjoin on his family and his people

As-Salât (the prayers) and the Zakât, and his

Lord was pleased with him﴾. (Maryam “Mary”, 55).

Some people might excuse themselves on the plea that burdens of life lie behind their overlooking ties of kinship; moreover there are more means of communication available nowadays -for example-: Telegrams, sending bunches of flowers to ill wherever they are, sending letters, ringing our kindred up. All these means augment ties of compassion and affection between people.

We can never ever sever relations with a kindred unless he is wanton; even in such a case we pray to **Allah** to guide them to the straight path.

The story of Ibrâhîm (Abraham), may Allah be Pleased with him, best exemplifies this: In Abraham we have best exemplar when he said to his father:

﴿Ibrâhîm (Abraham) said: Peace be on you! I will ask Forgiveness of my Lord for you. Verily He is unto me Ever Most Gracious﴾.(Maryam “Mary”,47).

The Prophet, Allah’s Prayers and Peace be upon him, said: “*Anyone who wants his provision greatly enlarged and his skill greatly formed he has to join uterine and blood relationships!*”³⁰.

³⁰ As Al-Bukhârî narrated that Anas (may Allah be Pleased with him) said.

3-Protecting Orphans

An orphan is a child bereft of his (or her) father; as far as animals are concerned, orphanhood is the loss of the mother. The Prophet, Allah's Prayers and Peace be upon him, bid us to protect the orphan. He, Allah's Prayers and Peace be upon him, said:

"I and the one who looks after an orphan will be like this in Paradise".³¹.. Showing his middle and index fingers slightly separated.

And he, Allah's Prayers and Peace be upon him, said: *"Anyone who maintains an orphan from among Muslims and supports for his provisions will be admitted by Allâh to paradise unless he has done an unforgivable sin".³²*

It is know that the sin that is not forgiven is polytheism. He, Allah's Prayers and Peace be upon him, also said: *"Whoever provides sustenance for three orphans is equivalent to praying during a night, fasting that day, fighting with his sword in the cause of Allah, and I will be to him in Paradise like those two, a pair, and*

³¹ As Al-Bukhârî narrated that Sahl bin Saâd (may Allah be Pleased with him) said.

³² As At-Tirmidhi narrated that Ibn Abbâs (may Allah be Pleased with him) said.

brought his two fingers together". (His index and middle fingers)³³

﴿Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly),. And urges not on the feeding of Al-Miskîn (the poor),﴾ (Al-

Mâ'ûn "The Small Kindnesses",1-3).

﴿Did He not find you (O Muhammad, Allâh's Prayers and Peace be upon him) an orphan and gave you a refuge?﴾ (Ad-Duha "The Forenoon-After Sunrise",6).

﴿Therefore, treat not the orphan with oppression﴾ (Ad-

Duha "The Forenoon-After Sunrise",9).

﴿And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully﴾ (Al-Baqarah "The

cow",188).

﴿Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!﴾ (An-Nisâ' "The

Women",10).

³³ As Ibn Magâh narrated that Ibn Abbâs (may Allah be Pleased with him) said.

The Companions of the Prophet, being afraid of disobeying **Allah's** order, prohibited mixing their welfare with the orphans', thereby freezing the orphans' welfare. Some of them asked the Prophet, Allah's Prayers and Peace be upon him, if they could promote the orphans' welfare, so the word of **Allah** descended on His Prophet:

﴿...And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property)...﴾. (Al-Baqarah "The cow",220).

Allah, Praise and Glory be to Him, warns guardians against devouring the orphans properties:

﴿And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin﴾. (An-Nisâ' "The Women",2).

Allah, Praise and Glory be to Him, orders the guardian to protect the orphan and educate him then test his ability to administer his welfare well then on finding him sensible hands over to him his property without consuming or devouring anything from it. He, Praise and Glory be to Him, warns the guardian against exploiting the orphan being under age:

﴿And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account﴾ (An-Nisâ' "The Women",6).

Notice how **Allah**, Praise and Glory be to Him, permits the poor to use of as much as is fair in return for administering and promoting the orphan's welfare, on the other hand the rich has to obtain altogether.

It was repeated that a man complained to the Prophet, Allah's Prayers and Peace be upon him, about the harshness of his own heart so the Prophet, Allah's Prayers and Peace be upon him, exhorted him to:

1. *“If you want your heart to become tender and mollified, wipe the head of an orphan and feed the poor!”*³⁴

³⁴ As Al Bukhârî narrated that Abû Huraira (may Allah be Pleased with him) said.

2. The Prophet, Allah's Prayers and Peace be upon him, said:
*“If the orphan weeps, the Throne of The Gracious Well nigh shakes, so Allâh, Praise and Glory be to Him, says to His angels: O My angels! Who has moved that orphan, whose father I've expelled from this world and made buried in earth, to tears?. So angles say: O our Lord! You know best!”.. So Allâh, Praise and Glory be to Him, says to His angels: O My angels! Bear witness that anyone who will mollify, please him I will please on Doomsday”.*³⁵
3. *“Anyone who sustains an orphan and meets his needs and provisions, it will a veil for him against hellfire on doomsday; and anyone who wipes an orphan's head with his hand for every hair he touches a righteous deed will be registered for him”.*³⁶

³⁵ As Al-Qurtouby narrated that Ibn ‘Umar (may Allah be Pleased with them) said.

³⁶ As Al- Qurtouby narrated that Anas (may Allah be Pleased with them) said.

4. *“Anyone who sustains a Muslim orphan till he meets all his needs makes that orphan suffices with him, he will deserve paradise!”*³⁷

The Prophet, Allah's Prayers and Peace be upon him, said: *“Avoid the seven great destructive sins”*.. The people enquired: O Messenger of **Allâh!** What are they?.. He, Allah's Prayers and Peace be upon him, said: *“To join others in Worship along with **Allâh**; sorcery; killing a person whose killing **Allâh** has prohibited except justly, eating up Ribâ (usury), eating up an orphan's wealth, giving back to the enemy and fleeing from the battlefield at the time of fighting, and falsely accusing, indiscreet believing women, of illegal sexual intercourse”*.³⁸

The Prophet said:

1. *“Anyone who maintains a Muslim orphan whose two parents were Muslims till he takes all his needs he will deserve paradise”*.³⁹

³⁷ Narrated Ahmmad and Abû Ya'li.

³⁸ As Al-Bukhârî narrated that Abû Huraira (may Allah be Pleased with him) said.

³⁹ As Ahmmad narrated that Malik bin 'Umar (may Allah be Pleased with him) said.

2. *“Anyone who passes his hand over an orphan's head mercifully he will be granted a righteous deed for every hair he touched!”*⁴⁰
3. *“The best house of Muslims is that an orphan is treated benevolently therein; and the worst house of Muslims is that an orphan is maltreated therein!”*⁴¹

⁴⁰ Narrated Ahmmad and Tabarâni.

⁴¹ As Ibn Magâh narrated that Abû Huraira (may Allah be Pleased with him) said.

4- Protection of the Poor

Allah's Messenger said: *[Allah revealed to Moses: "Amongst My Servants there is someone whom, if asks Me to be granted Paradise with all its lofty sides, I will grant, yet if asks Me to be given the cover of a whip I will not give it thereto. Verily, this is not due to My Humiliation of him. Rather, I want to preserve for him in the Hereafter from My Honour and protect him from this world as the shepherd who saves his sheep from the pastures of evil. "O Moses, never have I made the poor resort to the rich because My Treasures are not ample for them nor that My Mercy cannot encompass them, but I marked off in the money of the rich what will enrich the poor and I would try the rich: How they will hasten to outdo each other in what I marked off for the poor in their money? O Moses, if they do so I will complete My Favour unto them, and multiply for them in this world tenfold for each righteous deed. O Moses, be a treasure for the poor, a fort for the feeble, and a succor for whoever seeks protection with you then, I will take your side in hardship and be your*

companion in loneliness and I will protect you by night and day.”⁴²

The *hadith* reveals that richness and poverty are ordained by **Allah**. The well-off has no privileges or graces that make him tower above the poor, for he is not to blame for his poverty. Rather, **Allah** tries the wealthy people with the poor and tries the poor with the wealthy people. All this aims to determine whether the wealthy will be thankful and pay to the poor their due or not, and whether the poor will be content without regarding the wealthy with envy! **Allah**, Exalted be He, ordained the subsistence of all people prior to creating all creations. **Allah**, the All-Wise, knows that richness suits some of His slaves and they will become corrupt if impoverished, while poverty suits others best and they will be corrupt if they are enriched.

If the rich people give the mandatory alms or pay *Zakah* as **Allah** ordered them, then there will remain no poor or needy person in the Islamic nation. **Allah** ordained the riches of the well-off to comprise sustenance and means for the poor. **Allah**, Exalted be

⁴² As Ibn An-Naggar narrated that Anas Ibn Malik (may Allah be Pleased with him) said.

He, created the creations, enumerated them and distributed their means of subsistence without ever forgetting anyone. The point is, some people are endowed with means of subsistence in a direct way as the outcome of a job, agricultural or industrial activity. Others get their means of subsistence through the alms given by the rich. Whosoever abstains from paying *Zakat* to the poor will have the similitude of a thief who steals the Poor's money and usurps their right. So **Allah** will claim this right from him on Doomsday when there will be no money for payback. **Allah**, blessed be He, praises those who pay the poor their due and says: *﴿And those in whose wealth there is a recognised 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'ârij "The Ways of Ascent", 24-25).

Moreover, **Allah** says to highlight this right: *﴿and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward﴾* (Al-Hadid "Iron", 7).

This denotes that all money and riches belong to **Allah**. The rich is entrusted with this money, and will, undoubtedly, be called to account on Doomsday for this trust. Moreover, he will be subject to punishment

in this world by being deprived of his/her riches. **Allah** says: *﴿And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allah), He will exchange you for some other people and they will not be your likes﴾* (Muhammad or Al-Qitâl “Muhammad Allâh’s Payers and Peace be upon him or The Fighting”,³⁸).

Abu Dharr Al Ghifary (may Allah be pleased with him) narrated that **Allah**’s Messenger, Allah’s prayers and Peace be upon him, said: *“The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and do good deeds with it”*.⁴³

In order to clarify the real essence of wealth, the Prophet, Allah’s Prayers and Peace be upon him, said: *“Son of Adam says: ‘O my money! O my money!’ Do you (o son of Adam) own any of your money except: what you ate and consumed, or what you wore and tore, or what you gave in charity and spent!”*⁴⁴

Meaning that actually the money that incurs benefits on the human being is that spent on the poor; otherwise

⁴³ Narrated Al-Bukhârî

⁴⁴ As Muslim narrated that Abû Huraira (may Allah be Pleasèd with him) said.

it will be depleted without any benefit. **Allah's Messenger**, Allah's prayers and Peace be upon him, said: *"The likeness of the son of Adam, and his money, his children, and his deeds is as the likeness of one who has three bosom friends: the first one would say I'm with you as long as you're alive, and when you die I do not belong to you and you do not belong to me, and that is his money. The second one would say I'm with you, but when you reach your grave you're not mine and I'm not yours, and that is his child. The third one would say I'm with you, alive and dead, and that is his deeds!"*⁴⁵

Also, **Allah's Messenger**, Allah's prayers and Peace be upon him, said: *"Let the slave of Dînâr and Dirham⁴⁶, of Quantify and Khamîsah⁴⁷ perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him".*⁴⁸

Moreover, **Allah's Messenger**, Allah's prayers and Peace be upon him, said: *"The son of Adam (i.e. man) grows old and so*

⁴⁵ As Ahmmad and Tabarâni narrated that AN-Numan Ibn Bashir (may Allah be Pleasèd with him) Saïd

⁴⁶ *Dînâr and Dirham*: Currenies used in ancient Arab countries

⁴⁷ A black woolen square blanket with marks on it

⁴⁸ As Al-Bukhârî narrated

*also two (desires) grow old with him, i.e., love for wealth and (a wish for) a long life."*⁴⁹

The Prophet, Allah's prayers and Peace be upon him, denoted the function and significance of money and how the human being's greediness and love for wealth are great. He related that the Almighty said: "*Verily, we sent down money for the performance of Salat and giving Zakat. If the son of Adam had one valley of gold, he would wish to have a second one, and if he had two valleys he would wish a third. Verily, nothing fills in the inside of the Son of Adam save dust, then **Allâh** will accept the repentance of whosoever repents.*"⁵⁰

The Prophet was generous and openhanded. Anas said: Never was the Prophet asked anything in the name of Islam but gave it. He also said: A man came to him and asked for alms so he gave him a large number of sheep amidst two mountains. So the man went to his people and told them: O my people, embrace Islam for, verily, Muhammad gives lavishly as one who fears no poverty!⁵¹

⁴⁹ As Muslim narrated

⁵⁰ Narrated Ahmad as Abou Waqed Al-Laythay (may Allah be Pleased with him) said

⁵¹ As Muslim narrated

Also, **Allah**'s Messenger, Allah's prayers and Peace be upon him, advocates the believers to spend their riches on the poor. He says: *"The generous is close to Allah, close to people, close to Paradise, remote from Hellfire! The niggardly is remote from Allah, remote from people, remote from Paradise and close to Hellfire! Verily, an ignorant generous person is more beloved to Allah than a knowledgeable niggardly person."*⁵²

Moreover, **Allah**, Exalted be He, promises those who spend their money in **Allah**'s Cause to have their riches enlarged. He says: *﴿Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.﴾*

(Saba "Sheba",39).

Owing to the significance of the protection of the poor, **Allah** ordained that feeding or clothing the poor be an expiation of deliberate oaths. **Allah** says: *﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor*

⁵² As Ay-Tirmidhi narrated that Abû Huraira (may Allah be Pleased with him) said.

persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days ﴿Al-Mâ'idah "The Table spread with Food",89).

Also, **Allah** ordained that feeding the poor be the expiation of killing the game while one is in a state of *Ihrâm* or consecration [for *Hajj* or *'Umrah* (pilgrimage)]. **Allah** says: *﴿O you who believe! Kill not the game while you are in a state of Ihrâm [for Hajj or 'Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masâkîn (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed﴾* (Al-Mâ'idah "The Table spread with Food",95).

Also feeding the poor can be an expiation instead of fasting in some cases, as in *al-Zihar* ⁵³.

⁵³ Az-Zihâr is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

Allah says: *﴿And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor).﴾* (Al-Mujādilah “The Woman Who Disputes”,4).

Moreover, those who are unable to fast can feed the poor instead. **Allah**, Exalted be He, says: *﴿Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know!﴾* (Al-Baqarah “The Cow”,184).

Feeding the poor for the sake of **Allah** is one of the causes of salvation on Doomsday as **Allah** says: *﴿Surely we feed you only for the Face of Allah. We would not have any recompense from you, nor thankfulness. Surely we fear from our Lord a most frowning Day most inauspicious.﴾ So, Allah has protected them from the evil of that Day and has granted (Literally: made them receive) them bloom and pleasure﴾* (Al-Inaân “Man or Time”,9-11).

Also feeding the poor is one of the causes of entering Paradise in peace as the Prophet Allah's Prayers and Peace be upon him, said: *“O people, exchange greetings (where the word for greeting in the Arab language is "salâm" which denotes exchanging greetings as well as a prayer for peace to be spread), give food, join uterine relations and pray while people are asleep, you will enter Paradise in peace!”*⁵⁴

⁵⁴ As At-Tirmidhi, Ahmmad, and Ibn Magâh narrated that Abdullah Ibn Salâm (may Allah be Pleasèd with him) said.

5-Good Neighbourhood

Allah, Praise and Glory be to Him, said: *﴿Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful﴾.*^{(An-Nisâ' "The}

women",36).

The Holy Qur'anic verse expounded various types of neighbours: The neighbour who is a kinsman; the neighbour who is not related to us; the transient neighbour (our associates on the way or in the means of transportation).

The Holy verse made it incumbent on us to be benevolent to all of them; moreover the terminal part of the verse indicates that he who maltreats a neighbour is but proud and boastful, whose heart is replete with vainglory. Many Prophet's sayings urge the importance of being benevolent to neighbours:

“Gabriel continued to recommend me about treating the neighbours kindly and politely, so much so that I

*thought that he would order (me) to make them as (my) heirs”.*⁵⁵

The Prophet, Allah's Prayers and Peace be upon him, warns against maltreating the neighbour: “By **Allâh**, he does not believe! by **Allâh**, he does not believe!, by **Allâh**, he does not believe!,.. It was said: Who is that, O Messenger of **Allâh**?.. He said: That person whose neighbour does not feel safe from his evil!”⁵⁶. When a man told the Prophet, Allah's Prayers and Peace be upon him, about a woman being mentioned for much praying, fasting, and giving charity, but who harms her neighbours, he, Allah's Prayers and Peace be upon him, said: “*She is in Hell*”⁵⁷

The Prophet, Allah's Prayers and Peace be upon him, also pointed out that each one should ask after his neighbour, for he is the most worthy of his attention; he said: “*The one who spends a night with a full stomach while his neighbour is hungry by his side, and he knows about it, does not believe in me!*”⁵⁸

It's really heart-rending to find nowadays many people not observing these instructions and tumble in sins that

⁵⁵ As Al-Bukhârî narrated that ‘Âisha (may Allah be Pleased with her) said.

⁵⁶ As Al-Bukhârî narrated that Abû- Huraira (may Allah be Pleased with him) said.

⁵⁷ As Ahmmad narrated

⁵⁸ As At-Tabarâni narrated

will inevitably incur **Allah's** Wrath on them for they maltreated their neighbours by all means.

For instance, those who turn up the radio in a way that annoys the neighbours who could be sick, old, studying, or in worship. Also the use of loudspeakers in funeral services in a way that disturbs the neighbours and even make them feel self-reproach for not being able to listen to the Qur'an being recited according to the Divine Order: *«So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imam (of a mosque) is leading the prayer (except Sûrat Al-Fâtiḥah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari)»*.^{(Al-A'raf}

^{“The Heights or the Wall with Elevations”,204).} What happens in funerals also happens in weddings where celebration takes place in the streets and house entrances without consideration for those who are sick or sad.

Also youngsters who cause fear while driving their cars recklessly and listening to music at an irritating volume as though they owned the road. The same also applies to those who rush in means of transportation pushing the elderly and the women with no sympathy or consideration, as well as those who throw garbage

on the street causing harm to neighbours, or spy on them revealing their faults and hiding their good attributes.

All those are subject to **Allah's** Wrath; they will be deprived from the Prophet's intercession, and will lose their good deeds, if they have any, to those whom they maltreated, but if they have none, they will bear their sins. In addition to that, they will be liable to worldly punishment, as the Prophet, Allah's Prayers and Peace be upon him, said "*Anyone who harms, will be harmed by Allah, and anyone who raises difficulties will have everything made hard for him by Allah!*"⁵⁹

It was reported that David, Allah's Peace be upon him, used to say: O **Allah**, I seek refuge with You from a neighbour whose eyes see me and whose heart watches me, if he sees good he would hide it, but if he sees a fault he would reveal it. And the Prophet, Allah's Prayers and Peace be upon him, used to pray and say: "*O Allah, I seek refuge with You from a mean neighbour in the long-lasting home, for the rural neighbour moves away!*"⁶⁰.

It should be also considered that it is undesirable for children to go out bearing sweets and fruits in front of

⁵⁹ As Aboû Dawûd narrated

⁶⁰ As Al-Hakim narrated

their poorer neighbours or boast with their new clothes hence making themselves liable to hatred and spite. In addition to that they would grow up to be arrogant and taking pride in what they have.

It was reported that *Imam* Abu-Hanifah Al-Nu‘man was living next to a drunkard shoemaker who used to spend the night fixing shoes and singing in a hoarse voice saying: They have let me down, and what a man to let down. The *Imam* was patient with him and did not lay bare his neighbour’s fault. One day that neighbour was arrested and put in jail. When the *Imam* missed his voice and inquired about him, he was informed about what happened. He went and interceded for him until he was released; he took his hand and asked: Have we ever let you down?. The man felt very ashamed and repented because of the *Imam*’s behaviour towards him and acted righteously from then on.

6-Promoting Accord Between People

Allah commanded us to promote accord between people and make peace between them, thereby Muslims become brothers as malice and hatred become eradicated from society.

﴿...So fear Allâh and adjust all matters of differences among you, and obey Allâh and His Messenger (Muhammad, Allâh's Prayers and Peace be upon him), if you are believers﴾.(Al-Anfâl "The Spoils of War",1).

Allah, Praise and Glory be to Him, commands us to make peace between parties of Muslims:

﴿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 Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable﴾.(Al-Hujurât "The Dwellings",9).

Hence, peacemaking is needed even if it leads to fighting on condition that the cause is just, Sincere and impartial. The Prophet, Allah's Prayers and Peace be upon him, said:

*“Help your brother whether he is an oppressor or an oppressed”.. A man said: O Messenger of Allâh! I will help him if he is oppressed, but if he is an oppressor, how shall I help him? The prophet, Allah's Prayers and Peace be upon him, said: “By preventing him from oppressing (others), for that is how to help him”.*⁶¹

Despite telling lies is forbidden yet the Prophet, Allah's Prayers and Peace be upon him, permitted this when to be used in promoting accord between people, he, Allah's Prayers and Peace be upon him, said: *“He who makes peace between the people by inventing good information or saying good things, is not a liar”.*⁶²

﴿The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy﴾. (Al-Hujurât “The Dwellings”,10).

It is Allah's Command to erase hatred from people's hearts and try to make peace between them and never ever be like those mentioned in this verse:

﴿...You would think they were united, but their hearts are divided. That is because they are a people who understand not﴾. (Al-Hashr “The Gathering”,14).

⁶¹ As Al-Bukhârî narrated that Anas (may Allah be Pleased with him) said.

⁶² As Al- Bukhârî narrated that Omo Kalthoum (may Allah be Pleased with her) said.

As for making peace between married couples **Allah**, Praise and Glory be to Him, says: *﴿If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things﴾*.^{(An-Nisâ'}

^{"The women",35).}

﴿And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making pace is better...﴾.^{(An-Nisâ' "The women",128).}

The Prophet, Allah's Prayers and Peace be upon him, said: *"shall I apprise of something nobler in rank than fasting, performing prayers and alms giving?"*.. It was said: yea, O Messenger of **Allâh!**. He said: *"That is, promoting accord between people for discord between people is the shaver; I don't mean by shaver the cutter of hair, but the cutter of religion!"*.⁶³

This means that disagreement between people

breeds hatred, slanders and calumny.

⁶³ As Abû- Dâwûd narrated that Abû- Dârdâ' (may Allah be Pleased with him) said.

﴿O you who believe! Let not 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 Zâlimûn (wrong-doers, etc.)﴾ (Al-Hujurât "The Dwellings", 11).

The upshot of malice may inevitably lead to judicial context, devouring each other's wealth through deceit and falsehood and squandering one's lifetime in hatred and enmity-discord might lead to hatred and feud so people kill each other because of inherited enmity.

The Prophet, Allah's Prayers and Peace be upon him, said: *"When two Muslims fight (meet) each other with swords, both the murderer as well as the murdered will go to the Hell-fire!"*.. It was said: O **Allâh's** Messenger, Allah's Prayers and Peace be upon him: It is alright for the murderer but what about the murdered one?.. **Allâh's** Messenger replied: *"He surely had the intention to kill his companion!"*.⁶⁴

⁶⁴ As Al- Bukhârî narrated that Abû- Bakrah (may Allah be Pleased with him) said.

﴿There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh’s Cause), or Ma’rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind: and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward﴾. (An-Nisâ’ “The women”, 114).

The Prophet, Allah's Prayers and Peace be upon him, said:

1. *“You are see the believers as regard their mercifull among themselves, showing love among themselves and being kind among themselves, resembling one body, so that, if any part of the body is not well, then whole body shares the sleeplessness (insomnia) and fever with it”.*⁶⁵
2. *“It is not lawful for a man to desert his brother Muslim 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!”.*⁶⁶

⁶⁵ As Al- Bukhârî narrated that An- Nu ‘man bin Bashîr (may Allah be Pleased with him) said.

⁶⁶ As Al- Bukhârî naratted that Abû Aiyûb (may Allah be Pleased with him) said.

Sowing dissension between them is a grievous sin that could annihilate its perpetrator. Quarrels usually erupt from worldly ambitious greediness. The Prophet, Allah's Prayers and peace be upon him, warns us against this: *“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”*⁶⁷

Enmity enfeebles Muslims as a community and

sows dissension between their hearts and

diminishes the power of Islam in the eye of the

Muslims' foes and so overwhelm them. The

Prophet, Allah's Prayers and Peace be upon him, said: *“Peoples*

well nigh fall on you just as eaters who pounce

on their trencher!” It was said: Will be a

minority then, O Messenger of **Allâh**? He, Allah's

Prayers and Peace be upon him, said: *“Your population will be*

⁶⁷ As Al-Bukhârî narrated

dense; but you will like the froth of the flood and Allâh will remove intimidation from your enemies' hearts and throw feebleness in your own hearts!" His companions said: And what is feebleness, O Messenger of Allâh? He, Allah's Prayers and Peace be upon him, said: "*Lust for life and hatred of the hereafter!*"⁶⁸

Yes true is the word of the Prophet, Allah's Prayers and Peace be upon him, for it was said: (lust for life is the beginning of every sin!).

Before the Prophet, Allah's Prayers and Peace be upon him, emigrated to *Medina*; the two tribes of *Al-Aous* and *Al-Khazrag* were engaged in a war that had spanned many years and the *Jews* seized that opportunity to vanquish them and build many forts: as the fort of *kheiber* and *karaiza* and *Bani Nuder* and the population of the Arabs would diminish as a consequence of fighting, women become

⁶⁸ As Abû Dâwûd narrated that Thowbân (may Allah be Pleased with him) said.

widows and kids are bereft of their fathers, then it would be so easy for them to uproot them.

when the Prophet, Allah's Prayers and Peace be upon him, emigrated to Medina and Allah, Praise and Glory be to Him, broadened their minds and hearts to embrace Islam, Allah said in His Holy Book:

﴿And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise﴾ (Al-Anfâl "The Spoils of

War",63).

Allah exhorts them to take fast hold of His rope and reminds them of His Favours:

﴿And hold fast, all of you together, to Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided﴾ (Âl-'Imrân "The Family of Imran",103).

We hope Allah will bound Muslims' hearts together so that they might beware of the feebleness that befell

them. If they take after the Prophet, . Allah's Prayers and Peace be upon him, they will promote accord between themselves and be powerful enough to face their enemies.

7- Fraternity for Allah's Sake

Allah's Messenger, Allah's Prayers and Peace be upon him, said: *"A Muslim is the brother to a Muslim; he neither oppresses him, lets him down nor belittles him!"*⁶⁹

In fact, **Allah's** Messenger, Allah's Prayers and Peace be upon him, fraternized between *al-Muhajirn* (the Muslim emigrants) and *al-Ansâr* (Muslim supporters in Medina). This bond of fraternity was implemented in a practical way as **Allah** says, praising *al-Ansâr* who welcomed *al-Muhajirn* with their hearts, opening their houses for them. *﴿And (the ones) who took their location in the Residence Al-Madînah) and in belief before them, love whomever has migrated to them, (i.e., to the Ansar, the Muslims of Al-Madînah) and do not find in their breasts any need for what has been brought them, (The Muhajirûn, those who emigrated from Makkah) and prefer (the Muhajirn) above themselves, even though penury be (their portion). And whoever is protected from the avarice of his self, then those are they who are the prosperers﴾* (Al-Hashr "The Gathering",9).

⁶⁹ As Muslim narrated

This altruism sprang up from love, devotion and free will. *Al-Ansâr* shared with them their wealth, houses and farms. An example of this was the bond of fraternity **Allah**'s Prophet, Allah's Prayers and Peace be upon him, established between 'Abdul-Rahman Ibn-'A'waf (one of *al-Muhajirn* (the Makkan emigrants) and Sa'd Ibn Ar-Rabi' (one of *al-Ansâr* (the supporters of Medina). Sa'd said to 'Abdul-Rahman among what he said: Half the money I have is yours, and I have two wives, choose from them the one you like best and I'll divorce her so that you can marry her after she finishes her prescribed period of divorce (i.e. *'Idda*). But 'Abdul-Rahman said: May **Allah** bless your family and property for you; but tell me where the market is?"⁷⁰ So he showed him the market of Medina. He went there, purchased and sold and returned with a profit in the form of cooking butter and cheese.

History chronicled numerous stories of altruism between *al-Muhajirin* (the Makkah emigrants) and *al-Ansâr* (the supporters of Madina) that it will be hard for us to enumerate and relate them.

The Noble Qur'an mentions the fraternity for **Allah**'s sake and that it will last for ever as **Allah** says: *﴿Close*

⁷⁰ As Ahmmad narrated

fellows upon that Day will be enemies to one another, (Literally: some of them to some (others) except the pious﴾ (Az-Zukruf "The Gold Adornments",67).

Close fellowship means deep love that seeps through the heart of the lover. This verse makes us believe that every love is ephemeral; it might even turn into hostility save loving for **Allah**'s sake. The Prophet, Allah's Prayers and Peace be upon him, said: *"A person's ethics and abidance by his religious obligations simulate those of his friend, that is why everyone should take heed when befriending people"*⁷¹. Hence, it was said: Whatever is for **Allah**'s sake will last and be everlasting, and whatever is for anyone save **Allah** will cease and be severed!.

The Noble Qur'an relates to us about those whose love for one another was not devoted to **Allah**'s sake, as He, the Almighty, says: *﴿And the Day that the unjust (person) will bite at both his hands, (and) say, "Oh, would that I had taken to myself a way along with the Messenger. Oh, woe to me! Would that I had not taken so-and-so to myself for a (close) fellow. Indeed he readily made me err away from the Remembrance after it had come to me." And Ash-Shaytan (i.e.,*

⁷¹ As Ahmmad narrated

dwelling habitation) has been constantly abandoning man﴾ (Al-Furqân “The Criterion”,27-29).

On doomsday, all ties, blood relations and worldly interests will be severed, as **Allah** says: *﴿Then when the Trumpet is blown, upon that Day there will be no consanguinity (any more) among them, nor will they ask one another﴾* (Al-Mu’minûn “The Believers”,101).

Similarly, this applies to all types of friendship and love as **Allah** says: *﴿And no intimate (friend) will ask (another) intimate friend﴾* (Al-Ma’ârij “The Ways of Ascent”,10).

On that day every being will be concerned only with himself, distressed and alone with no one to comfort him or keep him company, *﴿And all of them will be coming up to Him upon the Day of the Resurrection, every one singly﴾* (Maryam “Mary”,95).

But there are those described in the Noble Qur’an as, *﴿Surely the ones who have believed and done deeds of righteousness, for them The All-Merciful will soon show (Literally: make for them) affection﴾* (Maryam “Mary”,96).

Affection will bind the hearts of the believers who have mutual love and fraternity for **Allah**’s sake. **Allah** shows that among the seven whom He will shelter with the shade of His Throne on that Day, when there will be no shade but His, are two (believers) who had

mutual love for **Allah**'s sake, they assembled for it and parted for it.

Those who have mutual love for **Allah**'s Glory and sake will be rewarded with great boons and lavish endowments as the Prophet, Allah's blessings and peace be upon him, said: *"Verily, among Allah's worshippers there are people who are not prophets or martyrs and they are envied by prophets and martyrs on Doomsday for their closeness to Allah!"* The Prophet's Companions asked him: O **Allah**'s Messenger, who are they? the Prophet, Allah's blessings and peace be upon him, said: *"They are those who love one another for the Spirit of Allah without having kingship among them or exchanging money between them; I swear by Allah, their faces will glow with light and they will be (sitting) on (pulpits of) light. They will have no fear (on the day) when the people will have fear, and they will not grieve when the people will grieve."*⁷² He then recited the Qor'anic verse: ***(No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear***

⁷² As Abou-Dawûd narrated

shall come upon them nor shall they grieve) (Yûnus
"Jonah", 62).

The Prophet, Allah's blessings and peace be upon him, said: **Allah**, the Almighty, said: *[It is incumbent upon Me to bestow My Love on those who love one another for My Sake; and it is incumbent upon Me to bestow My Love on those who exert an effort for each other for my Sake; and it is incumbent upon Me to bestow My Love on those who visit one another for My Sake; and it is incumbent upon Me to bestow My Love on those who befriend each other and keep good relations for my Sake. Those who love each other for My Sake will be on pulpits of light in the shade of the Throne when there will be no shade but its shade!]*⁷³

Although fraternity for **Allah**'s sake will be rewarded lavishly, it can be established easily. To love a Muslim solely for **Allah**'s sake, be honest with him and sincere in your advice, defend him in his absence, favouring him over yourself, visiting him when he falls sick, always invoking **Allah** to endow him with all good. All this does not force on a human being any hardship; rather, it will breed affection.

⁷³ As Ahmmad narrated

Prophet Muhammad, Allah's Prayers and Peace be upon him, said: *"When a man loves his brother (for Allah's sake) let him tell him that he loves him"*⁷⁴. Anas Ibn Malek narrated that one day while he was sitting with the Prophet, Allah's Prayers and Peace be upon him, a man passed by, one of the Companions told the Prophet that he loved that man for the sake of **Allah**. So the Messenger of **Allah**, Allah's Prayers and Peace be upon him, asked: *"Did you tell him?"* And the Companion replied: No. Prophet Muhammad, Allah's Prayers and Peace be upon him, said: *"Go and tell him!"* So the Companion went to him and told him that he loved him for **Allah's** sake so the man said: May He (i.e. **Allah**), for Whose sake you love me, love you!⁷⁵ Some scholars described fraternity for **Allah's** sake and said:

Your true brother is the one who always supports you, who would take pains for your welfare even at his own expense, and when you go through rough times, he would rush to help you pull yourself together.

It is required to exert the effort to initiate love. The Prophet, Allah's Prayers and Peace be upon him, said: *"Exchanging gifts helps spread love among you!"*⁷⁶ He also

⁷⁴ As Abou Dawûd narrated

⁷⁵ As Ahmmad narrated

⁷⁶ As Al-Bukhârî narrated

commanded Muslims to spread the salaam and greet whoever they meet, (i.e. saying , "peace be upon you") whether they know them or not. He, Allah's Prayers and Peace be upon him, said: *"By Him, in Whose Hand my soul is, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I guide you to something which if you do you will love one another? Spread salaam among you!"*⁷⁷. The Prophet, Allah's Prayers and Peace be upon him, also said: *"When two Muslims meet and one of them greets the other, the one who is more cordial to his friend is more amiable to Allah, and if they shake hands one hundred parts of mercy are sent down upon them, ninety for the one who greets and ten for the one who responds"*⁷⁸

Loving the righteous and pious scholars and attending their gatherings benefit the human being in this life and the Hereafter. In this world, he gains knowledge from them, trying to follow their example, and whenever he remembers **Allah** they will give him help, and whenever he forgets his religious commitments, they will remind him. It was said: Whoever assembles together, get in harmony! As for the Hereafter he will

⁷⁷ As Abou Dawûd narrated

⁷⁸ As Al-Bazar Narrated

be with them, for the Prophet, Allah's Prayers and Peace be upon him, said: *"Everyone will be with those whom he loves!"*⁷⁹

Fraternity for **Allah**'s sake implies many obligations, most importantly, defending him in his absence when people backbite or mention something hurtful about him. This should happen even if what they are mentioning about him is true. The Prophet, Allah's Prayers and Peace be upon him, said: *"Do you know what is ghîbah (backbiting)? His Companions said: "Allah and His Prophet know best!" He said: "It is to say about your brother what he dislikes." They said: "What if it is true? The Prophet said: "If what you say about him is true, then you are slandering him, but if what if what you say (about him) is not true then you have fabricated lies against him"*⁸⁰

Ghîbah (backbiting) is one of the greater sins and you have to defend the backbitten Muslim otherwise you will be participating with the backbiter and accepting what you hear. The Prophet, Allah's Prayers and Peace be upon him, said: *"If anyone defends his brother's honour, Allah will shield his face from the Fire on the Day of Resurrection!"*⁸¹

⁷⁹ As Al-Bukhârî narrated

⁸⁰ As Muslim narrated

⁸¹ As At-Termidhi narrated

Moreover, the Prophet, Allah's Prayers and Peace be upon him, said:
*"No person will fail a Muslim in a situation in which his honour is defamed, and has his sanctity profaned, but Allah will fail in a situation he likes Him to render him victorious. And no Muslim succours a Muslim in a situation in which his honour is defamed, and has his sanctity profaned, but Allah will succour in a situation he likes Him to render him victorious"*⁸².

Chief among the obligations of fraternity for Allah's sake is the Muslim's ability to entrust you with himself, his honour, and money. You are not allowed to slander his honour, steal his money, surrender him to his enemy or frighten him. Moreover, you are not allowed to abstain from giving him what he requests, so long as it is within your power and for his good interest, for all the Muslim is prohibited to another Muslim; his blood, money, and honour. Furthermore, it is prohibited to frighten a Muslim as the Prophet, Allah's Prayers and Peace be upon him, said, *"It is not lawful for a Muslim to frighten a Muslim"*⁸³. And he said, *"If anyone frightens a believer without right, it is incumbent upon Allah not to make*

⁸² As Abou Dawûd narrated

⁸³ As Abou Dawûd narrated

him feel secure from the frights of the Day of Resurrection!"⁸⁴

He, Allah's Prayers and Peace be upon him, also said: *"Whoso casts at a Muslim a glance to frighten him without right, Allah will frighten him on the Day of Resurrection"*⁸⁵

In addition, the Prophet, Allah's Prayers and Peace be upon him, said: *"If anyone helps in killing a believer, even to the extent of half a word, he will meet Allah on the Day of Resurrection, with despairing of Allah's Mercy written depicted on his forehead"*⁸⁶

Moreover, the Prophet, Allah's Prayers and Peace be upon him, said: *"If the dwellers of heaven and earth were to take part in the bloodshedding of a believer, Allah would throw them into hellfire!"⁸⁷*

Furthermore, the Prophet, Allah's Prayers and Peace be upon him, said: *"Whoever seizes one hand span of a Muslim's land unjustly, he will be encircled therewith on the Day of Resurrection to the seventh depth of the earth."*⁸⁸

In addition, the Prophet, Allah's Prayers and Peace be upon him, said: *"Whoever carries arms against us, is not from us!"⁸⁹*

⁸⁴ As At-Tabarâni narrated

⁸⁵ As At-Tabarâni narrated

⁸⁶ As Ibn Magâh narrated

⁸⁷ As At-Termidhi narrated

⁸⁸ As Muslim narrated

⁸⁹ As Al-Bukhâri narrated

8- Marital Rights

Allah, the Almighty, favoured the human being by endowing him with a companion of its own kind in whom one may find repose. Through marriage, mankind exists and never perishes. People beget their offspring, the splendour of the life of this world. Hence, a son helps his father as he grows old, bears his name, helps him through hardships of life, asks **Allah** to forgive him when he passes away and prays for him. The kids are the yield of marriage. The more the marriage is happy, the kids grow in an eligible environment without ever having complexes or any ill behaviours.

Allah, Exalted be He, has mentioned the kind of relation between the husband and wife as He says: *﴿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. Verily, in that are indeed signs for a people who reflect.﴾* (Ar-Rûm "TheRomans", 21).

Tranquility, affection and mercy between a married couple are the pillars of the happy marital life which **Allah** endowed the human being with. In order to have such a happy marital life, the Noble Qur'an and

*Sunnah*⁹⁰ have determined all the means to such life. **Allah** commands Muslims by saying: *﴿...and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good﴾* (An-Nisâ' "The Women", 19)

The Prophet, Allah's Prayers and Peace be upon him, said: *"The most perfect of the believers in faith is he who is best in moral excellence, and the kindest to his wife!"*⁹¹

The Prophet, Allah's Prayers and Peace be upon him, said: *"The best of you are the best to their wives; and I am the best to my wives!"*⁹²

The Prophet, Allah's Prayers and Peace be upon him, enjoined upon Muslims to fear **Allah** in women as he said in the Farewell Sermon: *"O Men, I enjoin upon you to fear Allah concerning women! Verily, they are (just as) captives (seized by you) in your abodes. Nothing belongs to you more than that, and live with them honourably unless they commit indecencies. But if they do that, then you are permitted to refuse to share their beds, (and last) beat them lightly. But if they obey you,*

⁹⁰ *Sunnah*: The legal way or ways, acts of worship and statements of the Prophet, Allah's Prayers and Peace be upon him, that have become models to be followed by the Muslims.

⁹¹ As At-Termidhi narrated

⁹² As At-Termidhi narrated

then seek not means to annoy them. Women owe you a right, and you owe women a right. As for your right, they may not let on your beds anyone whom you dislike, nor let anyone into your houses whom you do not want!"⁹³

If we contemplate how Eve was created, we find out that she was created from Adam's rib, the closest to his heart. It is as if this is her natural place, her husband's heart, hence he should treat her passionately and with all love and kindness. If Eve had been created from Adam's head, she would have been his mind that guided him. And if she had been created from his hand, he would have beaten people therewith or earned his living with it. And if she had been created from his leg, he would have trampled and insulted her, or even treated her arrogantly.

Rather, she was created from the closest place to his heart to be the source of beautiful passions and feelings. So we could realize that the man is the origin and the woman is the branch, he is the whole and she is the part. No element will be whole without all its parts; whereas no part can live without its connection to the origin. Both of them depend on and belong to the other

⁹³ As At-Termidhi narrated

to live and survive. That is why men are the protectors of women as **Allah**, Exalted be He, says: *﴿Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means﴾* (An-Nisâ’ “The Women”, 34)

This protection should be understood in the right way. It is not condescension, control or terrorism. Rather, it is the responsibility of the guardian toward his wards, the responsibility of the tree trunk toward its branches, which is to hold the branches firmly and provide them with sustenance. The man’s responsibility commences with his selection of his wife, his soulmate as the Prophet, Allah’s Prayers and Peace be upon him,, said: *"A woman is normally sought as a wife for her wealth, beauty, nobility, or religiousness (adherence to Islam), but choose a religious woman and you will prosper!"*⁹⁴

The Prophet, Allah’s Prayers and Peace be upon him,, depicted the traits of the wife that a man should choose as he said: *“The best benefit a Muslim has gained after Islam is a woman who, if her husband looks at her, pleases him, and if he orders her something, obeys, and in his*

⁹⁴ As Muslim narrated

absence she protects him in herself (i.e. protects his honour) and his wealth.”⁹⁵

The Prophet, Allah's Prayers and Peace be upon him, corrected many of the concepts and traditions of the Pre-Islamic era. It is worth-mentioning in this respect that in the Pre-Islamic era, girls were buried alive and mothers were ill-treated. Men used to inherit his late father's wives with what he inherited from him. Moreover, women never inherited their fathers, and men used to ill-treat their wives and beat them severely, retrieving her dowry after threatening her of scandalizing her and claiming that she had committed adultery. Furthermore, a man used to marry a lot of women beside his wife without any limits and without having excuses for this.

If we peruse and contemplate the Prophet's life with his wives, we will find the best model and example to follow. The Prophet, Allah's Prayers and Peace be upon him, was kind, compassionate, affectionate and merciful with his wives. He, Allah's Prayers and Peace be upon him, called women *al-Qawareer* (i.e. glass vessels) when he was on a journey. During that journey, the camels hurried on because of the sweetness of the cameleer's voice. So

⁹⁵ As Ibn Abû-Shaiba narrated

the Prophet, Allah's Prayers and Peace be upon him, asked: "*Who is the cameleer?*" It was said to him: It is Angasha!

The Prophet said: "*O Anjasha, drive slowly- the camels- be kind to al-Qawareer, (glass vessels)!*" Abu Qilaba said: By the glass vessels' he meant the women (riding the camels)⁹⁶.

One day the Prophet, Allah's Prayers and Peace be upon him, entered upon his wife and asked her: "*Do you have any food?*" She answered him by saying: By **Allah** Who has sent you with truth we have nothing but vinegar! The Prophet, Allah's Prayers and Peace be upon him, said: "*The best condiment is vinegar, the best condiment is vinegar*"⁹⁷ Eating quietly without reprimanding her.

During the Pre-Islamic era, men used to abstain from sleeping with their wives in one bed. But the Prophet, Allah's Prayers and Peace be upon him, has taught us that men sleep with their wives in one bed, rather in one blanket. During that time men used to get isolated from their wives during their menstruation, and refrained from eating or sitting with them.

Â'ishah (may Allah be pleased with her) related about the behaviour of the Prophet, Allah's Prayers and Peace be upon him, SO

⁹⁶ As Al-Bukhârî narrated

⁹⁷ As Muslim narrated

she said that he Allah's Prayers and Peace be upon him, used to kiss some of his wives while he was fasting, and then she smiled⁹⁸. Moreover, she said that the Prophet, Allah's Prayers and Peace be upon him, he used to keep himself busy serving his family and when it was the time for prayer he would go for it⁹⁹.

When Â'ishah was asked about what did the Prophet use to do in his house? She replied: He used to keep himself busy serving his family and when it was the time for prayer he would go for it¹⁰⁰. Also she added to answer the question: Just as what any of you would do, repair his shoes and patch his clothes¹⁰¹.

Umm-Salama (may Allah be pleased with her) said: While I was laying with the Prophet, Allah's Prayers and Peace be upon him, under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said: "*Have you got "Nifas" (menses)?*" I replied: Yes. He then called me and made me lie with him under the same sheet¹⁰².

Â'ishah said: The Prophet, Allah's Prayers and Peace be upon him, and I used to take a bath from a single pot while we were *Junub* (i.e. after having sexual relation). During the

⁹⁸ As Al-Bukhârî narrated

⁹⁹ As Al-Bukhârî narrated

¹⁰⁰ As Al-Bukhârî narrated

¹⁰¹ As Ahmmad narrated

¹⁰² As Al-Bukhârî narrated

menses, he used to order me to put on an *Izar* (dress worn below the waist) and used to fondle me. While in *Itikaf*, he used to bring his head near me and I would wash it while I used to be in my periods (menses)¹⁰³.

One day in *Eid-al-Adha* (i.e. the greater festival), the Abyssinians were playing with their small spears, and Â'ishah wanted to watch them. So the Prophet Allah's Prayers and Peace be upon him, sat at the door of his room and she leaned on his back and watched over his shoulder their playing. The Prophet, Allah's Prayers and Peace be upon him, asked her: "*Are you satisfied (Is that sufficient for you)?*". She replied in the affirmative and he told me to leave¹⁰⁴.

The story of Â'ishah's loss of her necklace, the Prophet's order for the army to wait till the necklace is found, and the descent of Quranic verses concerning *Tayammum* are well known. And although Abu Bakr, her father, reprimanded her harshly, the Prophet, Allah's Prayers and Peace be upon him, didn't blame her, not even with a single word.

The Prophet, Allah's Prayers and Peace be upon him, used to treat all his wives kindly and gently. This was the case even

¹⁰³ As Al-Bukhârî narrated

¹⁰⁴ As Al-Bukhârî narrated

before the Divine Revelation descended on him, when he married Khadija who was older than him by fifteen years and he was still in his prime, he did not marry another woman with her till she passed away.

The Prophet, Allah's Prayers and Peace be upon him, used to remember her a lot after her death and send gifts to her friends which made Â'ishah (may Allah be pleased with her) jealous though she never met her. She said: I did not feel jealous of any of the wives of the Prophet, Allah's Prayers and Peace be upon him, as much as I did of Khadija though I did not see her, but the Prophet, Allah's Prayers and Peace be upon him, used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him: You treat Khadija in such a way as if there is no woman on earth except Khadija, he would say: "*Khadija was such-and-such, and from her I had children*"¹⁰⁵

When Â'ishah told him one day: **Allah** has given you better than her! He told her: "*No, by Allah,, I swear that Allah has never given me better than her. She was the wife who believed in me when everyone else disbelieved in me. She affirmed my truthfulness when*

¹⁰⁵ As Al-Bukhârî narrated

everyone else accused me of lying. She supported me with her money when everyone else deprived me. And Allah ordained her to bear me children when no other woman has borne me"¹⁰⁶

Despite her death, the Prophet's loyalty to Khadiga (may Allah be pleased with her) lasted until the end of his life.

The Prophet, Allah's Prayers and Peace be upon him, wanted to be nursed in Â'ishah's house that during his fatal ailment, Allah's Messenger, used to ask his wives: "*Where shall I stay tomorrow? Where shall I stay tomorrow?*". He was looking forward to Â'ishah's turn. So all his wives allowed him to stay where he wished, and he stayed at Â'ishah's house till he died there. Â'ishah added: He died on the day of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva"¹⁰⁷

There are myriad examples of the Prophet's kindness to his wives. He gave many advices to the married couples to be blessed with the happy and stable life. Moreover, the Prophet, Allah's Prayers and Peace be upon him, presented many advices to wives to observe their

¹⁰⁶ As Ahmmad narrated

¹⁰⁷ As Al-Bukhârî narrated

duties toward their husbands concerning well-treatment, compassion, sympathy, the protection of money and kids. Furthermore, he, Allah's Prayers and Peace be upon him, brought glad tidings to the obedient and righteous women of them who would obey his orders to be rewarded amply.

It was reported that the Prophet, Allah's Prayers and Peace be upon him, told 'Abdullah-Ibn-Amr-Ibn-Al-'Âs: *"O 'Abdullah! Have I not been formed that you fast all the day and stand in prayer all night?"* I said, Yes, O Allah's Messenger! He said, *"Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you"*¹⁰⁸

In the *Hadith* it was reported that Asma' bint Yazeed Ibn As-Sakan (may Allah be pleased with her) came to the Prophet, Allah's Prayers and Peace be upon him, when he was with his Companions and said: Oh Messenger of Allah, may my father and mother be sacrificed for you. I have come to you on behalf of women. Allah, Exalted be He, has sent you to men and women and we have

¹⁰⁸ As Al-Bukhârî narrated

believed in you and your God. We, women, do not go out but we remain in your homes; we are your source of physical pleasure, we bear your children, men have been favoured over women by being able to pray *jumu'ah* (Friday prayer) and *jama'ât* (congregational prayers), visit the ill, follow funerals, and perform pilgrimage one time after another, and most importantly of all, *Jihaad* (contention for **Allah's** Cause). When a man goes for pilgrimage, or to perform *Umrah* (minor pilgrimage), or contending for **Allah's** Cause, we look after your wealth, weave, your clothes and raise your children. Shall we not share in the reward? The Prophet, Allah's Prayers and Peace be upon him, turned to his Companions and said: *"Have you ever heard a woman saying a better saying than what she has said?"* His Companions said: O **Allah's** Messenger, we have never realized before that a woman can recognize this! Then the Prophet, Allah's Prayers and Peace be upon him, turned to her and said: *"Go back and inform the other women that a woman's perfect performance of her marital duties and her husband's rights, and her seeking his pleasure, and doing that which he approves of is equivalent to all what you*

*mentioned that men do!” Asma' left saying: **Allahu-Akbar! Allahu-Akbar (i.e. Allah is Great)!!***¹⁰⁹

There are many examples of the female Companions of the Prophet, Allah's Prayers and Peace be upon him, who were adorned with the moral excellences of the Prophet, Allah's Prayers and Peace be upon him, in treating well their husbands. Abu-Talha al-Ansary had a baby who fell sick. One day when Abu-Talha went to the mosque, the baby's case worsened and he died. So Abu-Talha's wife (Umm Sulaim bint-Milhan) covered the baby, prepared dinner, adorned herself, wore perfume and dressed up in her best garments.

When her husband returned home, he asked his wife about the baby. She replied: He is in his quietest states. In fact, the woman was not lying, the baby was in his quietest states. She prepared food for her husband, he took her to bed and had a sexual relation with her.

By the end of the night, she told him: Abu-Talha, What if some people lent other people a loan, or deposited a trust with them, then came to ask them for it, would those people refuse to give it back? He said: No! She said: So anticipate **Allah's** Reward for the death of your son.

¹⁰⁹ As Al-Bayhaqi narrated

He said: *Inna lilahi wa inna elayhee rajeoun* (Truly! To **Allah** we belong and truly, to Him we shall return), and he went out to the mosque and met **Allah's** Messenger, Allah's Prayers and Peace be upon him, and told him what had happened.

So the Prophet, Allah's Prayers and Peace be upon him, said: "*Did you sleep with your wife last night?*" Abu Talha said: Yes. The Prophet said: "*O Allah! Bestow your blessing on them as regards that night of theirs*"¹¹⁰

She became pregnant, and gave birth to a child who became one of the righteous, who in turn had nine sons, all of whom were conversant in the Noble Qur'an and Islamic teachings, and they used to propagate it throughout the world. The Prophecy of the Prophet, Allah's Prayers and Peace be upon him, his saying: "*May Allah bless your night!*" came true.

The worst thing men can ever do is their habit of swearing to divorce their wives in trivial and insignificant matters as business transactions, or to compel the guest to stay for dinner, etc. All this might make them commit the forbidden. A wife may be given a divorce without being aware of it. The man will be the sinful one in living a forbidden life, and

¹¹⁰ As Al-Bukhârî and Ahmad narrated

have illegitimate kids who would cause his misery when he gets old.

Moreover, the husband who handles his wife by threatening her to divorce her is sinful, of a weak personality, and violates the *Sunnah*. The Prophet, Allah's Prayers and Peace be upon him, never swore to give any of his wives a divorce in order to make her do something or refrain from doing something. The most he did was become angry with them and stay in seclusion in the mosque when they asked him to increase their expenditures; he asked them to choose between living with him an ascetic life, seeking **Allah's** Pleasure, or being divorced honourably and being provided for, they all chose **Allah** and His Messenger seeking **Allah's** Ample Reward. At that **Allah's** Word descended: *﴿O Prophet (Muhammad)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). "But if you desire Allâh and His Messenger, and the home of the Hereafter, then verily, Allâh has prepared for Al-Muhsinât (good-doers) amongst you an enormous reward.﴾* (Al-Ahzâb "The Confederates", 28, 29)

The wife, who asks her husband to give her a divorce without a justified excuse, is sinful, and incurs **Allah's**

Wrath. Also, the woman who wants to know the degree of her husband's love for her so asks him to give her a divorce is ignorant. Possibly when she asks him many times this may make it easy for him to do what she wants. Moreover, the wife who abstains from obeying her husband who wants to have a sexual relation with her, sleeps the night, cursed by the angels until she wakes up in the morning. This is because she has to accept his desire whenever he likes.

A man should know that the most hateful thing to a woman is to suffer from her husband's stinginess with his money, emotions or time. Also, he has to adorn himself to her as she has to adorn herself for him. They should have mutual understanding especially in the way of bringing up their kids. Moreover, they should abstain from quarreling in front of them. Rather, they should resolve their disputes in their bedroom without showing their kids any marks of disputes.

Each one of them should abstain from complaining about the other or disclose the other's secrets to their families, friends or neighbours. And a man must be forbidden to describe his wife's attitudes and behaviour in bed. And each one of them must abstain from mentioning the other one's physical or behavioural faults to anybody.

The Prophet's Companions, male and female (may Allah be pleased with them) used to advise their daughters when they got married so that they would be blessed with a happy marital life. They used to order them to serve their husbands, and observe their rights, a conduct that we miss very much in our modern times. Here is an example of these advices:

Umamah bint Al-Harith advised her newly-engaged daughter and gave her the best advice a mother can ever give her daughter. She said to her: O my daughter, if it were deemed unnecessary to give you this advice because of your good manners and noble descent, then it would have been unnecessary for you, as you possess these qualities, but this advice will serve as a reminder to the forgetful, and will help the wise. O my daughter, if a woman were able to do without a husband by virtue of her parents' wealth and their need for her, then you of all people would be most able to do without a husband, but women were created for men just as men were created for them. O my daughter, you are about to leave the home in which you grew up, where you first learned to walk, to go to a niche you do not know, to a companion with whom you are unfamiliar. By marrying you, he has become a master over you, so be like a servant to him, and he

will become like a servant to you. If you observe ten qualities for him, he will cherish you. The first and second of them are: be content in his company, and listen to and obey him submissively. The third and fourth of them are: make sure that you smell good and look good; he should not see anything ugly in you, and he should not smell anything but a pleasant smell from you. The fifth and the sixth of them are: prepare his food on time, and keep quiet when he is asleep, for raging hunger is like a burning flame, and disturbing his sleep will make him angry.

The seventh and eighth of them are: take care of his servants and children, and take care of his wealth, for taking care of his wealth shows your good judgement, and taking care of his children and servants shows good management. The ninth and tenth of them are: never disclose any of his secrets, and never disobey any of his orders, for if you disclose any of his secrets you will never feel safe from his possible betrayal, and if you disobey him, his heart will be filled with hatred towards you. And beware of rejoicing in front of him when he is upset, and do not show sorrow in front of him when he is happy.

Abdullah Ibn-Ja`far Ibn Abu-Talib advised his daughter by saying: Beware of jealousy, it is the key

word of divorce, beware of much blame, it creates grudge, use *kohl* (a substance for lining ones eyes) for it is the best adornment, and water is the best perfume.

Abul-Darda' told his wife: If you find me angry try to make me content, and if I find you angry I will try to make you content. If we do not do this, why then do we keep our companionship!

Another person said to his wife:

Always be a forgiver, and you will for ever find me compassionate. Don't say a word when I am beside myself with rage. Don't complain a lot for if you do so my heart will refuse you. Love and harm never assemble together but harm makes love abandon the heart!

This underscores the significance of the advices of the parents to their daughters.

9- Children Upbringing

Allah, Exalted be, says: *﴿O you who believe! Ward off yourselves and your families against 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 Allâh, but do that which they are commanded﴾*

(At-Tahrîm "The Prohibition",6).

With this noble Qur'anic verse, **Allah**, Exalted be He, commands parents to ward off their children against Hell, where children are encompassed by the word *﴿your families﴾*. Those who love their children and know that they are a blessing endowed by **Allah** should ward off their families and children against a fire-hell and the torment of *al-Jabbar* (i.e. Supreme Potentate).

That is why they should raise their children and breed them on piety and righteousness. It is worth-mentioning that the parents will be questioned about them on the Day of Resurrection.

The Prophet, Allah's Prayers and Peace be upon him, said: *“All of you are guardians and are responsible for their wards”*¹¹¹

¹¹¹ As Al-Bukhârî narrated

Moreover, the Prophet, Allah's Prayers and Peace be upon him, said:
*"Allah will question every guardian about the wards He entrusted him with, whether he has established Allah's Commands in them or not, so that a man will be questioned about the members of his household"*¹¹²

There is a great responsibility put upon the shoulders' of the parents concerning their children. This responsibility commences before marriage. He should choose the one who would be a good and righteous mother eligible to raise righteous children. as the Prophet, Allah's Prayers and Peace be upon him, said: *"A woman is normally sought as a wife for her wealth, beauty, nobility, or religiousness (adherence to Islam), but choose a religious woman and you will prosper!"*¹¹³

The Prophet, Allah's Prayers and Peace be upon him,, depicted the traits of such a religious woman by saying: *"The best benefit a Muslim has gained after Islam is a woman who, if her husband looks at her, pleases him, and if he orders her something, obeys, and in his absence she protects him in herself (i.e. protects his honour) and his wealth!"*¹¹⁴

¹¹² As At-Tabarâni narrated

¹¹³ As Muslim narrated

¹¹⁴ As Ibn Abû Shayba narrated

The same applies to the young woman who should choose who will become the father of her children, through the Prophet's advice he enjoined upon Muslims to do: *"If a man comes to you proposing for marriage, whose religiousness and trustworthiness are approved by you, then accept him, for if you do not do so, fitnah (i.e. temptations and trials) and great corruption will prevail on earth"*¹¹⁵

The Prophet, Allah's Prayers and Peace be upon him, permitted the man to look at the woman to whom he wishes to propose, and he gave the young woman the right to agree or disagree, he said: *"A virgin should not be married till she is asked for her consent; and the matron should not be married till she is asked whether she agrees to marry or not."* It was asked: O Allah's Prophet! How will she (the virgin) express her consent? He said: *"By keeping silent"*¹¹⁶

When choosing the child's name by which he will be called in the life of this world and hereafter. That's why the name should be beautiful and should have a beautiful meaning.

¹¹⁵ As At-Tirmidhi narrated

¹¹⁶ As Al-Bukhârî narrated

When **Allah**, the Almighty, endows the married couple with an offspring, they should thank Him, Exalted be He, and be grateful to Him regardless of the sex of the newly-born child, male or female. This is because **Allah**, the Almighty, is the Knower of all things, is the One Who best knows what benefits His slaves and worshippers. Some people would benefit best by being bestowed with male offspring whereas others would benefit best by being bestowed with female offspring. **Allah**, Praise and Glory be to Him, said: *﴿To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things﴾* (Ash-Shûra "The Consultation",49-50).

Those whose are grieved when bestowed with female offspring, are negligent of the good that awaits them in case they accept **Allah**'s Bestowment with content and raise them in an Islamic and righteous way. It was reported that Â'ishah said: A lady along with her two daughters came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two

daughters, and then she got up and went away. Then the Prophet came in and I informed him about this story. He said, *"Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire"*¹¹⁷

He also said: *"Whoever, has three daughters, and he cares and provides for them, and attends to them, deserves to enter Paradise"*. His Companions asked him: What if he has just two daughters? The Prophet, Allah's Prayers and Peace be upon him, said: *"Even if he has two daughters!"*. And some of them thought if he had been asked about having just one, he would also have said yes¹¹⁸.

Taking care of the children is a joint responsibility of the father and mother. The mother has to breastfeed her baby and feed from the milk **Allah**, the Almighty, has created. Depriving the baby of such milk is a deprivation of his subsistence. And for this she will be questioned on the Day of Resurrection. A mother weans her baby after breastfeeding him for two years as **Allah** has enjoined in many Qur'anic verses.

¹¹⁷ As Al-Bukhârî narrated

¹¹⁸ As Ahmmad narrated

Nothing whatsoever can be a substitution for the mother's milk for the following reasons:

1. The temperature of the mother's milk equals the body temperature so it is very suitable for the baby's stomach (this is not adjustable in bottle feeding).
2. The mother's milk provides the baby with immunity through breastfeeding. This protects the baby from various diseases as gastrointestinal problems etc.
3. The components of the mother's milk change daily as per the needs and growth of the baby (this is not available in bottle feeding).
4. The baby is provided with its food and nutrients through the umbilical cord. It is digested food with no excrements. Hence, this requires that the baby's food after birth should be suitable to his digestive system. This could never be supplied or obtained except through the knowledge and bestowment of **Allah**, the Creator, Exalted be He.

Furthermore, breastfeeding one's baby is cultivation of *birr* (righteousness and piety) in the child, as **Allah**, the Almighty, says: *Verily as for those who believed and did righteous deeds, certainly We shall not make*

the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost ﴿Al-Kahf “The cave”,30).

When a mother feeds her baby from her breast she preserves its shape and keeps it safe, because rendering thanks to **Allah** for an endowment preserves it, and thanking is by making use of it for the purpose for which it has been created. Hence, it is protected from diseases of our present time from which our mothers did not suffer. Moreover, the effort the baby exerts when breastfed benefits it in making it exercise its facial muscles, and the muscles of the neck, and hands. It makes it get used to making the effort in order to fulfil needs, in contrary to bottle feeding, which provides easy feeding and without enjoying the mother’s warmth and affection.

Parents should bear in mind the wisdom that lies in the saying: (treat your child playfully for seven years, instruct him for seven years, befriend him for seven years, then give him free rein), by then he would become mature and responsible for himself. Besides, parents should know that beating one's child has nothing to do with Islamic teachings.

The Prophet, Allah’s Prayers and Peace be upon him, said: “*Order your children to pray when they are seven years old and beat them (lightly) if they do not pray when they are*

ten, and separate them from each other in the beds!"¹¹⁹

This means that children should not be beaten except after the age of ten, and if beaten, they should be beaten lightly, and only if they do not perform *salah*, which is the pillar and main pivot of Islam. Consequently, the child should not be beaten for matters less significant than the performance of praying or before reaching that age.

It is worth-mentioning in this respect that at the age of seven, the child starts to have the ability to discern and discriminate between what is right and what is wrong. This ability reaches its best by the age of ten. A mother, as well as the father, should not become bored of bearing and lulling the child.

The Prophet, Allah's Prayers and Peace be upon him, has set the greatest example of how to inundate children with mercy and take care of them. Abu-Qatadah said: I saw the Prophet, Allah's Prayers and Peace be upon him, leading the people in prayer while carrying his granddaughter, Omamah bint-Al-'âs, the daughter of his daughter Zainab, he

¹¹⁹ As Abou Dawûd narrated

used to put her down whenever he bowed or prostrated, and pick her up again when he rose¹²⁰.

He, Allah's Prayers and Peace be upon him, also said: *"Whenever I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions"*¹²¹

The Prophet, Allah's Prayers and Peace be upon him, said: *"A father never bestowed upon his son a gift better than good behaviour!"*¹²²

Thereupon, parents should breed their children on righteousness, truthfulness, obedience, chivalry, trustworthiness, cooperation, fraternity, altruism, and all moral excellences which the Prophet, Allah's Prayers and Peace be upon him, enjoined upon us to do. We should take into consideration that the best upbringing of children is the most righteous example. A son is upshot of his father's upbringing thereof as the Prophet, Allah's Prayers and Peace be upon him, said: *"When a human being dies, all of his deeds are terminated except for three (i.e. types of deeds): an ongoing sadaqah (charity), a knowledge from which others benefit, and a righteous child who*

¹²⁰ As Muslim narrated

¹²¹ As Al-Bukhârî narrated

¹²² As At-Tirmidhi narrated

makes du'aa (i.e. invokes Allah to have mercy on him) for him"¹²³. Righteous upbringing of children breeds filial piety in the life of this world. Hence, when the parents become old, they find all righteousness in their children.

We notice that parents take great care of their children, spend a lot of money to educate them in private schools and give them private lessons, take them to different clubs, and care for their clothing, but ignore teaching them Islamic rules, which preserve them in this life and in the Hereafter, as well as the benefit that the parents receive in return.

Some people blame their society, scholastic system, or evil friends, but the parents are to blame in the first place. The child is brought up at home, and imitates his parents, and gets the principles and ethics, whether they are righteous or not. The parents' responsibility is made clear in the Prophet's saying: *"Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism"*¹²⁴

¹²³ As Muslim narrated

¹²⁴ As Al-Bukhârî narrated

Religious teachings and laws are nothing but a code of behaviour and ethics that could be sowed in children since early childhood.

Every father and mother should fear **Allah**, the Almighty, in their children because they are but a blessing and divine bestowment that should be protected and preserved. **Allah**, Exalted be He, says: *﴿Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope﴾* (Al-Kahf “The cave”,46).

Children are a trial for the parents they should bear and succeed in upbringing them righteously; hence the parents get great bliss in the life of this world, and ample reward in the hereafter. On the other hand, parents who do not succeed in upbringing their children righteously, incur remorse in the life of this world, and torture in the hereafter as **Allah**, Exalted be He, says: *﴿Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise)﴾* (At-Taghâbun “Mutual Loss and Gain”,15).

The *Sunnah* is replete with the instructions given to the parents to help them in bringing up their children and in breeding them according to Islamic teachings. No pretexts will be accepted for a negligent person who

ignores his role. For instance, the Prophet, Allah's Prayers and Peace be upon him, ordered the parents to separate between the children in beds at the age of seven, and commanded them to treat them equally when giving them gifts and endowments; he, Allah's Prayers and Peace be upon him, said: "*Do justice when giving a gift to your children*"¹²⁵

The same applies to all the issues related to the upbringing of children where we find a Prophetic saying, instruction or deed. That is why we should refer to the Prophet's *Sunnah* so that we could get ample righteousness and reward in the life of this world and the hereafter.

¹²⁵ As Al-Bukhârî narrated

10-Cleanliness

Cleanliness is part and parcel of faith. It adorns the Muslim's character as he becomes accustomed to personal hygiene since his babyhood till it becomes the integral part of his character and not only a habit. Cleanliness does not only stamp his clothes, body and surroundings but it does embellish his manners and behavior. If we examine the teachings of Islam, the True Religion, we will find cleanliness occupying a large part thereof.

Ablution, for instance, is nothing but cleanliness. It is the washing of part of the body, the part mostly exposed to dust and pollution. Muslims are commanded to perform ablution five times daily; this conspicuously shows the significance of cleanliness and personal hygiene underscored by Islam. The Prophet, Allah's Prayers and Peace be upon him, said: *"If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwâk¹²⁶ for every prayer"*¹²⁷.

One day, the Prophet, Allah's Prayers and Peace be upon him, passed by his companions who were performing ablution in a hurry. They were carelessly washing their feet to catch the prayer at its appointed time as they were going on a journey so he addressed them in a loud voice saying twice or thrice: *"Save*

¹²⁶ *Siwâk*: A piece of branch or a root of a tree called *Al-Arâk* used as a toothbrush.

¹²⁷ As Al-Bukhârî and At-Tirmidhi narrated

your heels from the fire!”¹²⁸. He, Allah’s Prayers and Peace be upon him, reiterated the statement to make them perfectly wash their feet. The Prophet, Allah’s Prayers and Peace be upon him, said: “*Ablution is the half of faith*”¹²⁹. Moreover, Islam ordered the believers to cleanse their private parts after defecation and urination. Ablution is performed in a strict order which can not be violated and is essentially the washing of areas of the body but the genitalia are not one of the washed areas. After defecation and or urination the believer has to cleanse his private parts by water. The cleaning must be thorough so that no trace of feces or urine remain. Ablution is indicated if gas, feces or urine escape from either of the two openings (the anus and the meatus). Â’ishah, may Allah be pleased with her, reported: Muslims used to come to the mosque wearing the clothes of their trade which might emit the foul smell of the material they used to put on during their work so the Prophet, Allah’s Prayers and Peace be upon him, said: “*Why don’t you take a bath (i.e. perform a ceremonial bath) ?*”¹³⁰

The Prophet, Allah’s Prayers and Peace be upon him, said: “The taking of a bath on Friday is compulsory for every male (Muslim) who has attained the age of puberty.”¹³¹.

¹²⁸ As Al-Bukhârî narrated that Abu Huraira (may Allah be Pleasèd with him) said.

¹²⁹ As At-Tirmidhi narrated.

¹³⁰ As Al-Bukhârî narrated

¹³¹ As Al-Bukhârî narrated that Abi Sa’id Al-Khudrî (may Allah be Pleasèd with him) said.

The Prophet, Allah's Prayers and Peace be upon him, commanded us to take a bath at least every Friday, trim the nails, cleanse the inter-digital webs in the hands and feet and remove the hair of the armpit and the pubic hair. All these areas, as it has been scientifically proved, are favorable for the growth of microbes.

Allah, Praise and Glory be to Him, said: *﴿O children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, ...﴾* (Al-A'râf "The Heights or The Wall with Elevations",31).

Allah ordered every Muslim to take a bath when one is *Junub* (i.e. a person in a state of *janabah*, that is after having sexual intercourse with his wife or after having a sexual discharge in a wet dream) and also on other occasions.. The same applies to the female as she should take a ceremonial bath after the cessation of blood discharge when menstruating or post-natal bleeding. He also ordained that sexual intercourses are prohibited during the woman's menstrual periods. Moreover, the Prophet, Allah's Prayers and Peace be upon him, prescribed taking a bath prior to *Ihram* (intention to be on Pilgrimage or perform '*Umra*), and after the end the rites.

The order of boys' circumcision is prescribed for the preservation of their cleanliness. The Prophet, Allah's Prayers and Peace be upon him, used to have with him in every journey: a comb, a *kohl* bottle and scent. He used to order men to wash their hair, comb it and adorn themselves to their wives.

One day, a disheveled man came to the Prophet, Allah's Prayers and Peace be upon him, so he asked him about his

financial status. On finding out that he was rich he said to him: “Allah likes to see the impact of His Endowments on His worshipper”¹³².

The significance of cleanliness is emphasized by the following verses:

﴿...and We commanded Ibrâhîm (Abraham) and Ismâ‘îl (Ishmael) that they should purify My House (the Ka‘bah at Makkah) for those who are circumambulating it, or staying (I‘tikâf), or bowing or prostrating themselves (there, in prayer)﴾. (Al-Baqarah, “The Cow”,125).

Moreover, Allah’s order to His Prophet, Allah’s Prayers and Peace be upon him, to purify and cleanse his clothes: ﴿O you (Muhammad Allâh’s Prayers and Peace be upon him) enveloped in garments!. Arise and warn!. And magnify your Lord (Allâh)!. And purify your garments!. And keep away from Ar-Rujz (the idols)!﴾. (Al-Muddaththir “The One Enveloped”,1-5).

In the time of the Prophet, Allah’s Prayers and Peace be upon him, there was a black woman, who used to volunteer to clean the mosque. The books of Islamic jurisprudents and *Seerah* (i.e. the Prophet’s deeds and sayings) did not mention her name. One day, the Prophet, Allah’s Prayers and Peace be upon him, missed her, so he asked about her and was informed that she had died the night before and was buried. The Prophet, Allah’s Prayers and Peace be upon him, said: “Why did you not inform me?.. Show me her grave”¹³³. Although it was a cold and rainy night, he, Allah’s prayers and peace be upon

¹³² As At-Termidhi narrated that ‘Amr Ibn Shoaib who heard from his father that his grandfather (may Allah be Pleased with them) said.

¹³³ As Al-Bukhârî narrated

him, went to her grave and offered her funeral prayer. This underscores the significance of what that woman used to do during her lifetime. She used to cleaning the mosque, that is the House of Allah, and this task has been greater than any other task in life. The preservation of the cleanliness of Allah's House is the duty of every Muslim. Islamic Scholars detested eating and sleeping in mosques except for those secluded in the mosque.

Furthermore, cleaning public roads is an obligation Islam enjoined on us to do. The Prophet, Allah's Prayers and Peace be upon him, said: *"While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him"*¹³⁴.

Accordingly, any person who throws a thorny branch on people's way should be reproached.

The Prophet, Allah's Prayers and Peace be upon him, said: *"Anyone who believes in Allah and the Last Day should not harm his neighbor"*¹³⁵.

Undoubtedly, the leftovers and sweepings thrown by some people in the streets and skylights hurt others so they would be exposed to punishment and blame. Eventually, this leads to the spread of insects and epidemics. The Prophet, Allah's Prayers and Peace be upon him, exhorted us to cover food and drink: *"Cover*

¹³⁴ As Al-Bukhârî narrated

¹³⁵ As Al-Bukhârî narrated that Abû Huraira (may Allah be Pleased with him) said.

your containers and tie the mouths of the water-skins”¹³⁶

The Prophet, Allah’s Prayers and Peace be upon him, prescribed washing hands before and after eating food, cleaning mouth, washing teeth, and perfuming oneself, not to mention beautifying oneself. He, Allah’s Prayers and Peace be upon him, said: “Eat, drink, wear clothes and give alms without extravagance and without conceit”¹³⁷.

The Prophet, Allah’s Prayers and Peace be upon him, was the best example of cleanliness, grace and the pleasant smell. He even abstained from eating raw garlic to maintain his pleasant smell, and ordered his companions not to go to the mosque after eating such things so that not to hurt the praying Muslims. Islam became the title of personal hygiene in the countries Muslims invaded and the landmark of the Muslims had been their personal hygiene, so it propagated throughout countries and Islamic civilization spread for cleanliness was part and parcel of piety and civilization.

¹³⁶ As Muslim narrated

¹³⁷ As Al-Bukhârî narrated that Ibn ‘Abbâs (may Allah be Pleased with him) said.

11- Bashfulness

Bashfulness is a moral excellence that makes any bashful person refrain from any foul or evil thing and feel ashamed to commit any deed that would incur **Allah's** Wrath or Blame on its perpetrator. We understand that a bashful person is somehow predisposed to this moral excellence. This is manifest in what the Noble Qur'an relates about Adam and Eve when they tasted the forbidden tree and their private parts were uncovered to them.

﴿Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame)﴾ (Al-A'râf "The Heights or The Wall with Elevation", 22).

Adam and Eve covered their private parts instinctively, as these private parts were uncovered when they tasted the forbidden tree.

Bashfulness is part and parcel of faith as the Prophet, Allah's Prayers and Peace be upon him, said: *"Faith has over seventy aspects or over sixty aspects, the most excellent of which is the profession that 'there is no god but Allah, and the humblest of which is the, removal of what is*

injurious from the path (of people); and bashfulness is an aspect of faith!”¹³⁸

If bashfulness augments in the heart of a person, being manifested in his manners, this will lead to his benefit and good. The Prophet said: *“Bashfulness is laden with all good!”¹³⁹*

The Prophet passed by a man from Al-Ansar who was blaming his brother for being so bashful so the Prophet told him: *“Leave him, for Haya is (a part) of faith!”¹⁴⁰*

He also said: *“Modesty is good in its entirety”¹⁴¹*

The Prophet (Allah’s Prayers and Peace be upon him,) highlights the significance of bashfulness as he said: *“One of the sayings of the early Prophets which the people have got is: If you don’t feel ashamed do whatever you like”¹⁴²*

One should be bashful and ashamed of incurring **Allah**’s Wrath on him. Moreover, one should be bashful of his own self; he should not do anything that would make him ashamed of doing in front of people. The Prophet said to his Companions: *“Show bashfulness toward **Allah** as you should!”* His

¹³⁸ As Muslim narrated

¹³⁹ As Muslim narrated

¹⁴⁰ As Al-Bukhârî narrated

¹⁴¹ As Al-Bukhârî narrated

¹⁴² As Al-Bukhârî narrated

Companions said: O **Allah**'s Messenger, verily, we show bashfulness as we should, all praises and thanks be to **Allah**! So, the Prophet said: *“Be truly shy of **Allah**, for whoever is truly shy of **Allah** should guard his head and what it grasps, and his belly and what it holds, and should remember death and perishment. And whoever seeks the Hereafter abandons the pleasures of this world, and whoever does that is truly shy of **Allah**”*¹⁴³.

Scholars explained the meaning and denotation of bashfulness, they said: Showing bashfulness toward **Allah** is by not being where He forbade you to be, and being where He commanded you to be, and that a Muslim should never commit anything **Allah** forbade him to do, and do all acts He exhorted him to do.

[Preserving the head with all what it comprises] means not to be preoccupied by anything that is not your business, never spying on people or slandering them, or using senses in anything for which they have not been created, where the ‘head’ comprises the face with all its senses (i.e. of seeing, hearing, smelling and tasting in addition to the imagination and memory), for whoever pursues people’s acts causes his own sadness.

¹⁴³ As At-Tirmidhi narrated

Allah, Exalted be He, does not equate between people's mentalities, hence one should preoccupy oneself with people's faults and acts. The human being's mentality is considered part and parcel of his sustenance.

Moreover, one should not be preoccupied with his future. **Allah**, Exalted be He, says: *﴿No person knows what he will earn tomorrow, and no person knows in what land he will die﴾* (Luqmân,34). This ayah mentions two essential things in life, these are, earning subsistence, and death. As for means of subsistence, **Allah**, Exalted be He, took upon Himself to endow all souls therewith. He says: *﴿Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection)﴾* (Ar-Rûm "The Romans",40).

Allah says to His dear Prophet: *﴿We ask not of you a provision (i.e. to give Us something: money): We provide for you﴾* (Tâ-Hâ,132).

Allah, the Ever-Truth, Exalted be He, states that all provision lies in His Hand as it is ordained and predestined. **Allah** says: *﴿And in the heaven is your provision, and that which you are promised﴾* (Adh-Dhâriyât "The Winds that Scatter",22).

As for one's lifetime and moment of death, this has been concealed by **Allah**. Its appointed time and place will never be revealed to anyone of His Creations. **Allah** says: *﴿and no person knows in what land he will die﴾* (Luqmân,34).

Allah shows explicitly that no one whatsoever will escape from it. *﴿Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!﴾* (An-Nisâ' "The Women",78).

Also, **Allah**, Exalted be He, states that death is a delayed term, and that He appoints it. **Allah** says; *﴿And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)﴾* (Al-A'râf "The Heights or The Wall with Elevation",34).

Hence, no one should preoccupy oneself with one's means of subsistence or moment of death, these are matters entrusted to **Allah**. Every one should exert strenuous efforts to do righteous deeds to get prepared for his moment of death, and contemplate **Allah**'s great miracles and signs. This is manifest in **Allah**'s Saying: *﴿and to Him all Command will be returned. So worship Him and put your trust in Him; and in no way is your Lord ever heedless of whatever you do﴾* (Hûd "Prophet Hûd",123).

A man asked the Prophet, Allah's Prayers and Peace be upon him, :
When will the Hour come? So he said: "*And what did you prepare for it?*"¹⁴⁴

Hence, he, Allah's Prayers and Peace be upon him, showed that one should preoccupy himself with what is enjoined upon him to do and not with what is predestined for him. The Qur'anic verses blame the person who thinks about what he should not think about, **Allah** says: *﴿Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins. He asks: "When will be this Day of Resurrection?﴾* (Al-Qiyamah "The Resurrection",5-6).

It is not becoming of a person to preoccupy himself with others' behaviour, nor contrive schemes to harm or intrigue them. He should not spy on them, nor distrust them. Moreover, in order to preserve the head and all that it comprises, a Muslim should refrain from using his senses in doing abominable things.

Preserving the bowels and all what they contain is a denotation that a Muslim should control his eating and sexual desires, he should only live from lawful means. It was narrated that Saad Ibn Abu-Waqqas said: O Messenger of **Allah**, ask **Allah** to make my

¹⁴⁴ As Al-Bukhârî narrated

supplications answered, so the Prophet, Allah's Prayers and Peace be upon him, told him: *"Eat food obtained from lawful means of living, and your supplication will be answered, by Him, in Whose Hand my soul is, a man pushes unlawful food down his throat and his deeds are not accepted for forty days, and any man whose flesh has grown from eating unlawful things and Riba (usury), then Hellfire has the best claim for him!"*¹⁴⁵

Moreover, the Prophet, Allah's Prayers and Peace be upon him, highlighted the fact that whoever eats up illicit gains will have the gates of heaven closed in his face, he said: *"O people, Allah is good and does not accept anything but good, and He has ordered mankind to do what He has ordered His Messengers and said: ﴿O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl (lawful) foods (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.) and do righteous deeds. Verily! I am Well-Acquainted with what you do﴾. (Almu'minûn, "TheBelievers", 51). And He said: ﴿O you who believe (in the Oneness of Allah-Islâmic Monotheism)! Eat of the lawful things that We have provided you with﴾ (Al-Baqarah, "The Cow", 172). Then he, Allah's Prayers and Peace be upon him,*

¹⁴⁵ As At-Tabarâni narrated

mentioned “*You see the man, traveling for long, disheveled, dust-covered, raises his hands to heaven saying: ‘O my Lord! O my Lord!’ while his food is unlawfully earned, his drink is unlawfully earned, his clothing is unlawfully earned, and is fed from unlawfully earned food, how will his invocation be answered?!*”¹⁴⁶

Guarding one’s private parts is among the most significant issues **Allah** warns us against as He says: **﴿Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts)﴾** (An-Nûr “The Lights”,30-31).

Allah, Exalted be He, praises those who obey His Orders and guard their chastity as He says: **﴿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-Mu’minûn “The Believers”,5-6).

¹⁴⁶ As Muslim narrated

It is noteworthy that the two verses were repeated in (Al-Maarij. "The Ways of Ascent" 29,30). This emphasizes the significance of guarding one's chastity as lineages are guarded therewith. In addition, many Qur'anic verses prohibit adultery and whatever leads to it, and warn and threaten **Allah**'s slaves of the most severe torture. As for the mention of death and perishing, it was said: "Whoso seeks an admonisher will find death a sufficing one!" Remembering death protects one from committing anything that would exasperate **Allah**. Remembering death and all what comes in its wake are chief among the blessings and boons **Allah** endows His worshippers with. **Allah** says: *﴿And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them (a good thing, - i.e.) the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter].﴾* (Sâd,45-46).

The Prophet's words remembering death and perishing reminds us of the cessation of being, and remembering this convinces everyone of the fact that everything

whatsoever will perish and cease to be, hence, one will never adhere to the vanities of life. One's body will perish with all what has been eaten during one's lifetime on earth, and all what one has put on in this world will cease to be and worn out. **Allah** says: *﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever.﴾* (Ar-Rahmân "The Most Gracious", 26-27).

Remembering death and how all creations will cease to be makes the human being remember his standing before **Allah** on Doomsday as he will be called to reckoning regarding all the deeds he has done, means of subsistence, ways of expenditures, and how he depleted his youth. Hence, one feels too ashamed to find his answers shameful and degrading on Doomsday.

Showing bashfulness towards people means that your behaviour and words would not make them embarrassed or hurt their feelings. It was reported that the Prophet never faced anyone with anything that he disliked. Verily, he was more bashful than a veiled virgin. Moreover, he used to say: "*Bashfulness is part*

of faith and faith is in paradise; and indecency is part of antipathy and antipathy is in hell!”¹⁴⁷

Moreover, the Prophet, Allah’s Prayers and Peace be upon him, said:
“Whoso shows no bashfulness has no faith!”¹⁴⁸

Showing no bashfulness toward people is considered one of the main causes of the prevalence of sins and speaking out about them. The Prophet warned those who lack bashfulness by saying: *“All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people)”¹⁴⁹.*

Those who show bashfulness toward people and hide their sins from them might be closer to **Allah’s** Forgiveness, while those who speak out about their sins are deprived of **Allah’s** Forgiveness and are subject to scandals and shame.

A Muslim should abstain to see people’s private parts and forbid his from being seen by people. Women, who show no bashfulness and reveal parts of their bodies which they should cover and veil, are threatened to be deprived of paradise or even smelling its scent. The Prophet, Allah’s Prayers and Peace be upon him, said:

¹⁴⁷ As At-Tirmidhi narrated

¹⁴⁸ As Ibn Aboû Ed-Dûnia narrated

¹⁴⁹ As Al-Bukhârî narrated

“There are two kinds of the dwellers in Hell I have never seen yet. Women (who are) seemingly dressed yet, in fact, they are undressed, deviated, and persuade others (i.e. other women) to stray, their heads are similar to the humps of camels, they don't enter Paradise or even come close to it; and men who have whips similar to cows' tails, they beat people therewith.”¹⁵⁰

Also, the Prophet, Allah's Prayers and Peace be upon him, said: *“Any woman, who perfumes herself and passes by people so that they smell her scent, will be (considered) an adulteress!”¹⁵¹*

The word “adultery” here is metaphoric in order to warn and threaten the bealieuvers and forbid female bealieuvers to wear make-up and adorn themselves. Ibn-`Abbas (may Allah be pleased with them) said: Verily, I saw nothing that is more similar to minor sins than what Abu Hurayrah narrated that the Prophet, Allah's Prayers and Peace be upon him, said: *“Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the*

¹⁵⁰ As Ahmmad narrated

¹⁵¹ As Aboû Dawûd narrated

*inner self wishes and desires and the private parts testify all this or deny it*¹⁵²

We see obscene scenes and bad attitudes and ill-behaviour in the streets and in the media that harm people's honour and denote lack of bashfulness. All this exposes the whole Islamic nation to perils and dangers in the life of this world by being distracted from work and commit grave sins. Then it is exposed to the wrath of **Allah**, *al-Jabbar* (the Superb Potentate).

In fact, **Allah**, the Almighty, annihilated the people of Lot because they committed their sins not only secretly but openly and publicly in their assemblies as the Noble Qur'ân relates:

﴿Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings﴾ (Al-'Ankabût "The Spider", 29).

Those in charge should fear **Allah**, the Almighty, concerning what is broadcast in the mass media, where parents cannot prevent their children from watching, thus their effort in teaching their children good morals and ethics goes in vain. It is known that when shameful

¹⁵² As Al-Bukhârî narrated

sins and illegal sexual relations prevail in a society, it will be annihilated by **Allah** Who inundates them with hardships and blights, diseases and epidemics. The inhabitants of this society will be deprived of blessings in their subsistence and they will be afflicted with famine. The Prophet, Allah's Prayers and Peace be upon him, said: *"Never have shameful relations become prevalent in a society and publicly talked about, but blight and pains that were not known in previous generations spread; and never have they given short measure or weight, but were punished with years of drought, tough living, and treated unjustly by their rulers; and never have they refused to pay Zakah, but rain became rare, and was it not for the livestock they would have had no rain; and never have they broken their covenant with **Allah** and His Messenger, but **Allah** gave to their enemy power over them to take what was in their hands; and unless their leaders judge by that which **Allah** has revealed or if they chose what to take from **Allah's** Revelation (and Divine Rulings), **Allah** will make great enmity among them"¹⁵³.*

As for showing bashfulness toward one's self, it means never committing what you feel ashamed of, if seen by

¹⁵³ As Ibn Magâh narrated

other people. You should feel the same feeling toward your acts, whether they are committed openly or secretly.

In fact, *Al-Birr* (piety and righteousness) is what the heart and breast are content and confident about, and you like to have people witness, whereas *Al-Ithm* (vice) is what wavers in your soul and you feel discomforted about and you dislike to have people find out about.

Moreover, bashfulness toward oneself includes that you should not forbid people to do anything while you commit it, it has been said: Do not forbid an act while you do it, for if you do, it is a great shame. **Allah**, the Almighty, says: ***﴿Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?﴾*** (Al-Baqarah "The Cow",44).

Furthermore, the Prophet, Allah's Prayers and Peace be upon him, said: *"A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so!*

*What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself"*¹⁵⁴

The Prophet, Allah's Prayers and Peace be upon him, taught us how to be bashful when one is alone with his wife by saying: *"If anyone of you has sexual intercourse with his wife, let him cover himself, and not be naked the way the (two) camels do"*¹⁵⁵.

Â'ishah narrated that the Prophet was sitting with his thigh exposed, then Abu Bakr sought permission to enter upon the Prophet and the Prophet, Allah's Prayers and Peace be upon him, allowed him in and stayed as he was, then Umar sought permission to enter and he, Allah's Prayers and Peace be upon him, allowed him in and stayed as he was, then `Uthman Ibn-Affan sought permission to enter upon the Prophet, Allah's Prayers and Peace be upon him, so the Prophet covered himself with his clothes. When they left, Â'ishah said: Abu-Bakr and `Umar asked for permission to enter and you let them in without changing your stance but when `Uthan asked to come

¹⁵⁴ As Al-Bukhârî narrated

¹⁵⁵ As Ibn Magâh narrated

in you covered yourself?! So he, Allah's Prayers and Peace be upon him, said: "*Wouldn't I be bashful from a person from whom, by Allah, the angels are bashful*"¹⁵⁶.

Bashfulness is a merit in all matters except in matters of religion. It should not hinder a person from seeking knowledge about his religion. Um Sulaym came to the Prophet, Allah's Prayers and Peace be upon him, and asked him: O Allah's Messenger, Allah is not shy of the truth, is a woman obliged to perform *Ghusl* (ritual washing required in Islam for various rituals and prayers) if she has a wet dream? The Prophet replied: "*Yes, if she sees the (white) discharges*"¹⁵⁷ So Um Salamah (may Allah be pleased with her) covered her face [out of shyness] and asked: Oh, you scandalized women! But the Prophet, Allah's Prayers and Peace be upon him, did not reprimand the woman for her question. Moreover a woman asked the Prophet, Allah's Prayers and Peace be upon him, how to perform *Tahara* (ritual purification) after menses and the Prophet, Allah's Prayers and Peace be upon him, answered her question without reprimanding her.

To show and underscore the significance of bashfulness and the danger of abandoning it the

¹⁵⁶ As Ahmmad narrated

¹⁵⁷ As Muslim narrated

Prophet, Allah's Prayers and Peace be upon him, said: *“Verily, if Allah wills to annihilate any of His slaves, He deprives him of bashfulness, and when He deprives him of bashfulness, you find him abominable and hateful. So when you find him abominable and hated, the trust will be taken away from him. Whenever the trust is taken away from him, you will find him treacherous and distrusted; so when you find him but treacherous and distrusted, the mercy will be taken away from him, you will find him cursed and damned; so when you find him but cursed and damned, the most binding handhold of Islam will be taken away from him!”*¹⁵⁸

¹⁵⁸ As Ibn-Magâh narrated

12-Modesty and Humility to Allah

Modesty means to express just the opinion you deserve without ever magnifying or lowering yourself; a believer is neither haughty nor mean. Modesty is part and parcel of the moral excellence of messengers of **Allah**; the Prophet, Allah's Prayers and Peace be upon him, said: "*Allâh exalts in rank anyone who humbles himself to Him a grade*".¹⁵⁹

The Prophet, Allah's Prayers and Peace be upon him, said: "*A charity never decreases money; Allâh exalts a modest man's dignity and anyone who humbles himself to Allâh is exalted in rank by Him*".¹⁶⁰

﴿*...And lower your wings for the believers (be courteous to the fellow-believers)*﴾. (Al-Hijr "The Rocky Tract", 88).

﴿*And be kind and humble to the believers who follow you*﴾. (Ash-Shu'arâ "The Poets", 215).

Modesty is the embellishment of great believers and scholars; The great *Imam* Abuhanifa Alnuman exemplifies this for despite he was conversant with *Shariâ* and the greatest Imam and the leader of the doctrine adopted by lots of Muslims, he went on

¹⁵⁹ As Muslim narrated that Abû Huraira (may Allah be Pleasèd with him) said.

¹⁶⁰ As Muslim narrated that Abû Huraira (may Allah be Pleasèd with him) said.

pilgrimage to visit **Allah**'s Sacred House (The most Sacred Mosque in *Makkah*) and after finishing stoning the devil he went to hairdresser to shave his head; Abuhanifa Alnuman related to us what had occurred between the two of them:

Before having my head shaved I asked him how much I should pay for him. But he said: Do not set any conditions between us for this is but a rite! Then I sat down for the hairdresser who asked me to turn my face to the *Kiblah* and so did I, I gave him the left side of my head but he said: Give me the right side of your head for the Prophet, Allah's Prayers and Peace be upon him, had always preferred to start with the right side of everything and so did I!.. I sat still but the man told me: Remember **Allah** for you are on pilgrimage! And so did I! After having my head shaved, I stood up and turned away to leave but the man said: Pray to **Allah** and so did I.

All this underscores the greatness of Abuhanifa's modesty for he did not feel ashamed to relate such a story to people making as excellent exemplar of himself.

One of the best examples of modesty in Holy Qur'an is (*Sulaimân*) Solomon's story, Allah's Peace upon him, who was bestowed with knowledge, and had been taught the speech of birds and was given all necessary knowledge. **Allah** constrained to (*Sulaimân*) Solomon's service hosts of jinn, men and birds, the fierce wind which blew at his bidding towards the land which **Allah** had blessed:-

﴿And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). Till, when they came to the valley of the ants, one of the ants said: O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not. So he [Sulaimân (Solomon)] smiled, amused at her speech and said: My Lord! Inspire me and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will pleased You, and admit me by Your Mercy among Your righteous slaves﴾ (An-Naml "The Ants",17-19).

Hence he humbled himself to **Allah** and did not exhibit pride and haughtiness with regard to this bliss, that is,

his ability to comprehend the speech of ants (*Al-Naml*) while he was in such a great host.

Another situation is when he missed the hoopoe (*hudhud*) while reviewing the birds, so he threatened them yet he put some excuses for that hoopoe (*hudhud*):

﴿He inspected the birds, and said: What is the matter that I see not the hoopoe? Or is he among the absentees?﴾ (An-Naml "The Ants",20).. Have a look at his conversation with hoopoe (*hudhud*)..

Shortly after, hoopoe (*hudhud*) appeared and said: ***﴿But the hoopoe stayed not long: he (came up and) said: I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (sheba) with true news﴾*** (An-Naml "The Ants",22).

Hudhud's words indicate his boldness for only

fair and just kings can permit their subjects

say: ***﴿...We shall see whether you speak the***

truth or you are (one) of the liars﴾ (An-Naml "The

Ants",27).

Notice that Solomon has mentioned (the truth) before (thou art a liar) as if humbling himself to *Hudhud*; as if Solomon abstained from accusing *Hudhud* without having proven evidences. More astonishingly, Solomon charged *Hudhud* to go to the queen and bring news from her and did not select anyone other than that same *Hudhud*.

﴿Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return﴾. (An-Naml "The Ants",28).

When Bilqis's throne was set before him in the twinkling of an eye, he humbled himself to **Allah** and didn't exhibit pride over that episode unprecedented in history.. and his great modesty is best exemplified in the Qur'anic verse: *﴿...Then when he [Suliamân (Solomon)] saw it placed before him, he said: This is by the Grace of my Lord –to test me whether I am*

grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful﴾. (An-Naml "The Ants",40).

When **Allah** brought the assignment of (Yûsuf) Joseph, Allah's Peace upon him, to a position of authority in the land and his brethren, who contrived stratagem against him, came to him during the period of famine and presented themselves before him, while they were in earnest need of provision, he said them: *﴿...No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!﴾.* (Yûsuf "Prophet Joseph",92).

﴿My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams –the (only) Creator of the heavens and the earth! You are my Walî (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous﴾. (Yûsuf "Prophet Joseph",101).

Our Prophet, Allah's Prayers and Peace be upon him, was the best exemplar of modesty, for he used to sit with poor Muslims like: Bilal, Suhib, khabbab, may Allah be Pleased with

them, and eat with them for **Allah**, Praise and Glory be to Him, said: *﴿And keep yourself (O Muhammad, Allâh’s Prayers and Peace be upon him,) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost﴾* (Al-Kahf “The Cave”,28).

And when he set up his mosque, he Allah’s Prayers and Peace be upon him, used to convey stones with his Companions; one of his Companions said: We used to carry stones one by one, but the Messenger of **Allah**, Allah’s Prayers and Peace be upon him, used to carry them two by two!.

Moreover, on digging a ditch around *Makkah* Muslims exerted strenuous efforts and the Prophet, Allah’s Prayers and Peace be upon him, used to dig with them with his own hand. Furthermore, when he started on a journey, and felt hungry on his way he brought an ewe one of the Companions said: I will slaughter and skin it. and another one said: And I’ll chop and roast it so the Prophet, Allah’s Prayers and Peace be upon him, said: “*And I’ll gather*

fire-wood!”.. Henceforth it is evident that the Prophet, Allah's Prayers and Peace be upon him, had selected the most rough task for himself.

‘Āishâ, may Allah be Pleased with her, said: The Prophet, Allah's Prayers and Peace be upon him, used to help his wives mending his shoe, patching his garment and feeding his stallion!.

His Companions took after him. For example, Abu bakr, may Allah be Pleased with him, related that, one day, while milking ewes for some maids and when he was appointed a Caliphate they said: He won't do it again yet they came to their astonishment. Examples of the Companions', modesty are uncountable. Remember Huzaifa, the leader of conquests in *Persia* who was called: (The knower of the Prophet's secrets) This man, Huzaifa was appointed a ruler on *Mada'in*, the great *Persian* city; he was welcomed by processions of people, yet he entered the gates of the Principality alone riding a donkey, with a crumb of bread with a little salt in one hand.. So they asked him: What would you order us? He answered: I want provender for my donkey! They said: Advice us O Companion of the Prophet! He said: Beware of gates of trial! They asked him:

What do you mean by gates of trial? He answered: Gates of Princes, you used to be admitted into their presence and try to believe their lies, eulogize and praise excellences really not innate in them.

Modesty was the moral excellence of late Imams; none of them felt vainglorious about their knowledge, or wealth among them is Abdel Rahman Ibn Aouf, may Allah be Pleased with him, who was the most wealthy of all the Companions, and among the ten promised to enter Paradise; his Companions said: People of *Madīnah* are partners in his money: He gives them one third of it as charity, and lends them the second third then grant them the rest as gifts.

True is the word of the Prophet, Allah's Prayers and Peace be upon him, as he said: *"He used to keep himself busy serving his family and when it was the time for prayer he would go for it"*¹⁶¹

¹⁶¹ As Al-Bukhârî narrated

13- Chastity

Chastity is the trait of the Messengers, Prophets and righteous people. There are various degrees of *Iffah* (chastity, virtuousness, and abstinence from committing sins). Some people refrain from committing the forbidden, and it is a degree of piety; others abstain from doing doubtful things, and it is a degree of devoutness; while others refrain from the lawful, and it is a degree of asceticism.

Allah, Exalted be He, commanded the orphans' guardians to abstain from devouring the orphans' money, so they should not take anything in return of their guardianship but in case they are poor they should have for themselves what is just and reasonable. **Allah**, the Almighty, says: *﴿And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to*

them, take witness in their presence; and Allâh is All-Sufficient in taking account) (An-Nisâ' "The women",6).

Furthermore, **Allah**, Exalted be He, praised the poor who, despite their dire need, abstain from begging. **Allah**, the Almighty, says: *﴿(Charity is) for Fuqarâ (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allâh knows it well﴾* (Al-Baqarah "The Cow",273). Although their extreme hunger showed on their faces, nevertheless they did not beg of people at all, no matter how they were suffering from hunger.

There are many examples of abstinence from taking people's money in the Noble Qur'an. What happened with Solomon is an example of this, he received gifts from the Queen of Sheba and abstained from taking them as the Noble Qur'an related this as: *﴿But verily! I am going to send him a present, and see with what (answer) the messengers return. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He*

has given you! Nay, you rejoice in your gift! ﴿An-Naml

“The Ants”,35-36).

In fact, every Messenger and Prophet said to his people: ***﴿No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the ‘Âlamîn (mankind, jinn and all that exists)﴾*** (Ash-Shu‘arâ “The Poets”,109-127-145-164-180).

It was narrated that when Omar Ibn-Abd Al-Aziz (who is regarded as the fifth rightly-guided Caliph) was appointed a Caliph, he asked his wife to choose between staying with him and live a poor life, and give up her jewelry and possessions to the Muslims’ Public Treasury, and getting a divorce and keep all her possessions. She chose to stay with her husband and gave up to the Muslims’ Public Treasury all what her father (who was one of the previous Caliphs) had presented to her.

Omar’s first act after assuming office was that he ordered all his Ummayyad relatives to give all the gifts and donations (endowed to them by the previous Caliph) to the Muslims’ Public Treasury. So his aunt came to him and said: O my nephew, you have nothing to do with what your predecessor did! If what he did was right, you are forbidden to take your family’s money; and if what he did was wrong you are not

responsible for another person's wrong deed. But Omar refused and insisted that they obey, so his aunt threatened him and said: O my son, I am afraid one day the Umayyads will conspire against you! But he said: My aunt, may **Allah** give me no refuge from the evil of any day I fear other than the Day of Resurrection!

One of his contemporaries said: Omar Ibn-Abd Al-Aziz was stout, living a luxurious life before becoming a Caliph, but when he was appointed, his affairs changed, by **Allah**, he became so slim, that I could have counted his ribs.

One night, one of the ministers came to Omar Ibn-Abd Al-Aziz to discuss some state affairs, when he finished he started talking about personal matters, at that Omar asked him to wait for a moment while he extinguished the lamp and lit another. The minister was surprised and said: the one you extinguished was all right, why did you put it out and light another? The Caliph replied: The oil in the lamp I extinguished is taken from the Muslims' Public Treasury that is why I discussed with you the state affairs in its light. When we discussed private affairs, I extinguished it and lit another lamp, the oil of which is bought with my own money.

This is an example of the rulers' devoutness and abstinence to take any of the state's money. Omar Ibn-Abd Al-Aziz was following the example of his grandfather Omar Ibn-al-Khattab (may Allah be pleased with him). Zayd Ibn-Aslam reported that his father said: People were struck by a year of drought and the price of cooking butter was high, Omar, may **Allah** be pleased with him, who was used to it refrained from eating it and said: I will not eat it until people do. He ate oil till his stomach twitched, he said: Twitch as you may, you will not taste cooking butter till people do! And ordered Zaid to break its tang by cooking¹⁶².

Omar Ibnl-Khattab was following the example of Abu Bakr (may Allah be pleased with him), who told 'Āisha, when he was in the throes of death: We have a she-camel that we milked for food, a pot that we used for our morning meal, and garments that we wore, we made use of them as long as we were attending to state affairs of the Muslims, but when I die take them back to 'Umar. So when he died she sent them to 'Umar who said: O Abu Bakr, may **Allah** be pleased with you, you wearied you successor!¹⁶³

¹⁶² As Al-Bayhaqī narrated

¹⁶³ As At-Tabarāni narrated

They were all following the example of the Prophet, Allah's Prayers and Peace be upon him, as 'Āisha said: The Prophet, Allah's Prayers and Peace be upon him, never ate barley-bread for two consecutive days to his fill, till he passed away!¹⁶⁴

'Urwah Ibn Al-Zubair narrated that she also said: We used to see the crescent (i.e. of the lunar month), then the next, then the next and no cooking fire used to be ignited in a house of Muhammad, so I asked my aunt: Then what was your food? She said: The two black things: dates and water. Moreover, the Prophet, Allah's Prayers and Peace be upon him, used to tie a stone over his stomach out of severe hunger¹⁶⁵.

There is another type of seeking *'Effah* and that is, chastity and abstinence from any unlawful relation with women. An example of this is the story of Yusuf, (may Allah be pleased with him) when the wife of Al-'Aziz tried to seduce him so he said as the Noble Qur'an related: ***﴿I seek refuge in Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zālimûn (wrong and evil-doers) will never be successful﴾*** (Yûsuf "Prophet Joseph", 23).

¹⁶⁴ As At-Tirmidhi narrated

¹⁶⁵ As Ahmmad narrated

When the elite women in the city gathered against him and threatened him that they would imprison him if he did not respond to them, he said as the Noble Qur'an related: *﴿O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant﴾* (Yûsuf "Prophet Joseph",33).

There are seven whom **Allah** will shade in His Shade on the Day when there is no shade except His Shade: among them is a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of **Allah**¹⁶⁶

When **Allah**'s Prophet, Allah's Prayers and Peace be upon him, established the bond of fraternity between `Abdul-Rahman Ibn-`Awf and Sa`d Ibn Ar-Rabî, Sa`d said to `Abdul-Rahman among what he said: Half the money I have is yours, and I have two wives, choose from them the one you like best and I'll divorce her so that you can marry her after she finishes her prescribed period of divorce (i.e. 'Idda)¹⁶⁷. But `Abdul-Rahman said:

¹⁶⁶ As Al-Bukhârî narrated

¹⁶⁷ As Ahmmad narrated

May **Allah** bless your family and property for you; but tell me where the market is! So he went there and tried to earn gains on his own. When the Prophet, Allah's Prayers and Peace be upon him, knew what 'Abdul-Rahman had done, he rejoiced and asked **Allah**, the Almighty, to endow him with His Blessings.

Allah, Exalted be He, answered His Prophet's prayers and 'Abdul-Rahman became one of the richest men of Medinah until he said: By **Allah**, I found that whenever I raised a stone, I would hope to find gold or silver¹⁶⁸.

He meant that **Allah**, the Almighty, provided him with his subsistence and endowments from source) he never could imagine.

True is the saying of the Prophet, Allah's Prayers and Peace be upon him, as he said: *"The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give*

¹⁶⁸ As Ahmmad narrated

*him and save him from asking others, Allah will make him self-sufficient."*¹⁶⁹

A woman should keep herself chaste and cover her body in the manner **Allah** has ordered her to do, and never show her adornment except to a *Mahram*¹⁷⁰ (close relative) because **Allah**, Exalted be He, orders and commands all women, even the old ones, to so so, as **He** says: *﴿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 Allâh is All-Hearer, All-Knower﴾* (An-Nûr "The Light", 60).

¹⁶⁹ As Al-Bukhârî narrated

¹⁷⁰ *Mahram*: A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.

14- Trustworthiness

Al-Amânah denotes the quality of being trustworthy, as well as whatever a person is entrusted with, whether it is an object, secrets or information.

The person's advisor is entrusted with his secrets. The Prophet, Allah's Prayers and Peace be upon him, said: "*The advisor is trustworthy!*"¹⁷¹ The same applies to the diseases and all that afflicts people with which the physician is entrusted with, and he is not entitled to disclose them. Moreover, all the monies or products one entrusts a person with are trusts that should be kept and preserved till he requests them.

The person's organs and limbs are all trusts he should preserve, he will be questioned by **Allah** of his hearing, sight, and heart on the Day of Resurrection and **Allah** has commanded His slaves to preserve His Trust.

Allah, the Almighty, commands His slaves to preserve the trust and render it back to those to whom they are due. **Allah**, the Almighty, says: *Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge*

¹⁷¹ As At-Tirmidhi narrated

between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer ﴿An-Nisâ “The women”,58).

Moreover, Allah, the Almighty, says: *﴿O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you)﴾* (Al-Anfâl “The Spoils of War”,27).

Rendering back the trusts does not depend on the trustworthiness and honesty of those who entrusted you but depends mainly on your trustworthiness and honesty as a true Muslim who should be adorned with honesty and all sublimity and integrity. The Prophet, Allah’s Prayers and Peace be upon him, said: *“Render back the trust to the one who entrusted it to you, and betray not those who betrayed you!”*¹⁷²

Before the Revelation, the Prophet, Allah’s Prayers and Peace be upon him, was adorned with this moral excellence to the extent that his people called him *al-Amin* (the Honest). When he immigrated to Medinah, he asked ‘Ali Ibn-Abû Talib to stay in *Makkah* to pay deposits to their

¹⁷² As At-Tirmidhi narrated

qualified owners, though they were obdurate disbelievers who harmed him and his Companions.

The trust is a grave issue as **Allah** says: *﴿Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)﴾* (Al-Ahzâb "The Confederates", 72).

There are many kinds of Trusts, as the Trust of the Word, the Trust of the narration, the Trust of Knowledge, the Trust of the Call to **Allah**, the Trust of having transactions with people in different aspects (as trade, industry, agriculture, etc.)

A trustworthy person should be faithful and sincere. **Allah**, the Almighty, has called Jibrîl (Gabriel) "the Trustworthy" because he was entrusted with the divine Revelation with which he descended on **Allah's** Messengers. He never disclosed to anyone save them and revealed it to them without adding anything thereto, or deleting anything from it and without distorting or altering it. **Allah**, the Almighty, says: *﴿Which the Trustworthy Rûh [Jibrîl (Gabriel)] has brought down﴾* (Ash-Shu'arâ "The Poets", 193). And **Allah**,

Exalted be He, says: ***Obeyed (by the angels in the heavens), and trustworthy*** (At-Takwîr "Wound Round and Lost its Light",21).

Moreover, every Messenger is trustworthy, as they were entrusted with divine Messages, which they delivered to their peoples without expecting any reward from them, and despite the hardships they encountered. **Allah**, the Almighty, has described His Messengers and attributed trustworthiness to them by saying: ***When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him? "I am a trustworthy Messenger to you*** (Ash-Shu'arâ "The Poets",106-107).

When their brother Hûd said to them: "Will you not fear Allâh and obey Him? "Verily I am a trustworthy Messenger to you. (Ash-Shu'arâ "The Poets",124-125).

When their brother Sâlih said to them: "Will you not fear Allâh and obey Him? "I am a trustworthy Messenger to you. (Ash-Shu'arâ "The Poets",142-134).

When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him? "Verily I am a trustworthy Messenger to you (Ash-Shu'arâ "The Poets",161-162).

When Shu'aib said to them: "Will you not fear Allâh (and obey Him)? "I am a trustworthy Messenger to you (Ash-Shu'arâ "The Poets",177-178).

﴿And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Mûsâ (Moses)], Saying: "Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust﴾

(Ad-Dukhân "The Smoke",17-18).

﴿I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you﴾ (Al-

A'râf "The Heights or The Wall with Elevations",68).

Just as trustworthiness is the attribute of the Messengers, it is the attribute of the righteous and pious slaves of **Allah**, in all times and places, whether these slaves of **Allah** are men or *Jinns*¹⁷³. The Noble Qur'an relates what the *'Ifrît* (strong one from the *Jinn*) said to Solomon when he asked the chiefs of his slaves to bring him Builqis' throne before they come to him surrendering themselves in obedience

﴿A 'Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work﴾ (An-Naml "The Ants",39).

¹⁷³ *Jinn*: A creation created by Allah from fire, like human beings from dust, and angels from light.

Shu'aib's daughter described Moses (may Allah be pleased with him) before he was sent as **Allah's** Messenger as,

﴿And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy﴾ (Al-Qasas "The Narration",26).

The Prophet, Allah's Prayers and Peace be upon him, WAS SO trustworthy and faithful in delivering **Allah's** Divine Message, that 'Āish'a (may Allah be pleased with her) said: Had Muhammad concealed any part of the divine revelation, he would have concealed **Allah's** Saying: ***﴿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 Allāh had a better right that you should fear Him﴾***¹⁷⁴ (Al-Ahzāb "The Confederates",37).

It is really frightening that the Trust will be raised from earth among ten jewels Jibrīl (Gabriel) will raise before the Hour is established as the Prophet, Allah's Prayers and Peace be upon him, said: "A man will go to sleep whereupon honesty will be taken away from his heart, and only its

¹⁷⁴ As At-Tirmidhi narrated

*trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the honesty will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin, when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart."*¹⁷⁵

A true Muslim should watch all his deeds with **Allah**, and when treating people. Also, he should observe his deeds with himself so that trustworthiness would be attributed to him in all his affairs and in order to protect himself against **Allah's** Hatred. **Allah**, the Almighty, says: *﴿Certainly Allâh likes not the treacherous﴾* (Al-Anfâl "The Spoils of War",58).

There are types of trusts all of which we should keep and preserve to be a divine light that lights the road of

¹⁷⁵ As Al-Bukhârî narrated

life to everyone in all trusts one will be questioned by **Allah** of them.

1- The Trust of Knowledge: Knowledge is a divine blessing and boon **Allah** bestows upon those He would choose of His slaves. Whoso is endowed knowledge by **Allah** and is blessed with the ability to call people to **Allah**, enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden), should preserve this blessing by continuous reading and studying. Moreover, he should abstain from being partial or biased to a certain opinion, and finding the truth should be his main aim. He should also be lenient and gentle with those whom he is educating, adorning his knowledge with forbearance. In addition, he should be trustworthy in conveying knowledge and attribute it to its original sources, without ever denying his mentors' graces. One should attribute the knowledge to its source and watch well all what one says and narrates of the Prophet's sayings. In fact, the Prophet, Allah's Prayers and Peace be upon him, said: *"Lying in my name is unlike lying in the name of*

*any other. So whoever purposely lies in my name, let him occupy his place in the Fire (of Hell)."*¹⁷⁶

He should abstain from twisting the meanings of the Qur'anic verses to prove his opinion, and refrain from selecting Prophetic sayings that do not contradict with his opinion. Rather, his opinion and intellect should be subject to truth. Moreover, he should be open-minded to all sects and opinions without attacking others for having different opinions. The sea of knowledge is so vast and the Noble Qur'an has many interpretations. He should rid his heart of malice, spite and envy.

He should remember the saying of *Imâm Mâlik*: I have been informed that on the Day of Resurrection the Muslim scholars will be questioned of their knowledge just as the Prophets. The Prophet, Allah's Prayers and Peace be upon him,, said to Ali Ibi Abu-Tâlib on the day of Khaybar: "*By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels*"^{177,178}

2- The Trust of treating and having transactions with people: You should be trustworthy for all what people have entrusted you with, such as secrets

¹⁷⁶ As Al-Bukhârî narrated

¹⁷⁷ Red camels were considered the best property of Arabs at that time.

¹⁷⁸ As Al-Bukhârî narrated

disclosed to you in friendship or for consultation, or known through your profession, as with doctors and lawyers, you should never disclose them, nor tell them to any person no matter how close he is.

If you are a merchant, beware of cheating and betrayal as the Prophet, Allah's Prayers and Peace be upon him, said: "*Whoever cheats us is not one of us.*"¹⁷⁹ And he said: "*The buyer and the seller have the option of cancelling or confirming the bargain unless they separate; and if they spoke the truth and made clear the defects of the goods, then they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allah's Blessings.*"¹⁸⁰

Beware of devouring into people's money unjustly for the Prophet, Allah's Prayers and Peace be upon him, said, "*Whoso takes the right of a Muslim with his oath, Allah will ordain for him hellfire and forbid him to enter Paradise*"¹⁸¹. A man asked the Prophet, Allah's Prayers and Peace be upon him: **O Allah's Messenger**, what if it is a small thing? He, Allah's Prayers and Peace be upon him, said: "*Even if it is a rod of Arâk!*"¹⁸²

¹⁷⁹ As Muslim narrated

¹⁸⁰ As Al-Bukhârî narrated

¹⁸¹ As Muslim narrated

¹⁸² *Arâk*: Is a plant from which *Siwâk* is taken, which is used as a toothbrush

Don't borrow money from people except in case of dire need, and you should be certain of your ability to pay them back, and have the sincere intention to do this. The Prophet, Allah's Prayers and Peace be upon him, said: *"Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him."*¹⁸³

The Prophet, Allah's Prayers and Peace be upon him, said: *"An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied: Allah is sufficient as a witness. The second said: I want a surety. The former replied: Allah is sufficient as a surety. The second said: You are right, and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said: O Allah! You know well that I took a loan of one*

¹⁸³ As Al-Bukhârî narrated

*thousand Dinars from so-and-so. He demanded a surety from me but I told him that **Allah's** Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that **Allah** was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You. Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country.*

*One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said: **By Allah**, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by. The lender asked: Have you sent something to me? The debtor replied: I have told you I could not get a boat other than the one I have come by. The lender said: **Allah** has delivered on your behalf the money you sent in the piece of wood.*

So, you may keep your one thousand Dinars and depart guided on the right path"¹⁸⁴

You should know that the judicial sentences do not make the unlawful lawful as the Prophet, Allah's Prayers and Peace be upon him, said: "*Verily, you come to me and ask me to judge between you, and I am but a human being, and possibly some of you are more eloquent in mentioning his argument. In fact, I judge between you as per the arguments I hear from you. If I judged anyone to take the right of his brother, he should abstain from taking it, as this is, as if I am giving him a piece of hellfire he will bring on the Day of Resurrection!*"¹⁸⁵

Moreover, if you hire a person or a labourer abstain from oppressing him or delaying his payment as the Prophet, Allah's Prayers and Peace be upon him, said: "*Pay the labourer his due before his sweat dries!*"¹⁸⁶

Furthermore, if you are a craftsman you should not overrate your due, or be careless in your work as the Prophet, Allah's Prayers and Peace be upon him, brought glad tidings to the labourers who are faithful and perfect their work by saying: "*Seeking lawful gains is similar to sword*

¹⁸⁴ As Al-Bukhârî narrated

¹⁸⁵ As Ibn Magâh narrated

¹⁸⁶ As Ibn Magâh narrated

fighting of the heroes for the sake of Allah, whose spends the night fatigued from seeking lawful gains, spends the night while Allah is content with him!"¹⁸⁷

The Prophet, Allah's Prayers and Peace be upon him, commanded us to perfect all what we do as he said: "Verily, **Allah** loves that when anyone of you does a job he should perfect it"¹⁸⁸.

If you are an employee responsible for people's affairs and carrying out their needs beware of negligence because it is a violation of trustworthiness. Moreover, beware of inflicting harshness upon them for the Prophet, Allah's Prayers and Peace be upon him, said: "**O Allah!** Whoever is invested with any of the affairs of my Ummah and treats them kindly be kind with him; and whoever is invested with any of the affairs of my Ummah and inflicts hardship upon them, inflict hardship upon him!"¹⁸⁹

Beware of asking for a bribe as the briber, the bribee, and the one who goes between them are all in hellfire. And know for sure that the gifts endowed to you for the position you are holding are considered a bribe for

¹⁸⁷ As Al-Bayhaqî narrated

¹⁸⁸ As Abû Ya'li narrated

¹⁸⁹ As Muslim narrated

which the Prophet, Allah's Prayers and Peace be upon him, threatened those who accept it with entering hellfire.

If you are a ruler or a leader you should remember the Prophet's saying about being appointed in the office of a leader as he, Allah's Prayers and Peace be upon him, said: "*It is a trust, and on the Day of Resurrection, it is a shame and regret; except for the one who gives it its due and performs all the duties incumbent upon him!*"¹⁹⁰

It suffices us to know that Umar Ibnl-Khattab, who was known for his fairness and the prevalence of justice during his reign, picked up a straw and said: I wish I were that straw, I wish I were nothing, I wish my mother had not given birth to me, I wish I had been forgotten and out of sight."¹⁹¹ . And when he was asked to nominate a successor after he was stabbed and his insides were injured, he said: I wish I could be free from its responsibility in that I would receive neither reward nor retribution I won't bear the burden of the caliphate in my death as I do in my life."¹⁹²

Everyone, whatever position he holds, should be trustworthy on dealing with people. This is shown best in the Prophet's saying: "*Everyone of you is a*

¹⁹⁰ As Muslim narrated

¹⁹¹ As Al-Bayhaqî narrated

¹⁹² As Al-Bukhârî narrated

guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it."¹⁹³

3- To be Trustworthy with one's ownself:

One's ownself is a trust as **Allah**, the Almighty, says about it: *﴿Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds)﴾* (Ash-Shams "The Sun",9-10).

And one's senses and organs are but a trust of which he will be questioned as **Allah**, the Almighty, says:

﴿Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh)﴾ (Al-Isrâ'

"The Journey by Night",36).

¹⁹³ As Al-Bukhârî narrated

The same applies to one's money, eminence, wife, offspring and all what **Allah**, the Almighty, has endowed upon us; they are but a trust of which you will be asked on the Day of Resurrection as the Prophet, Allah's Prayers and Peace be upon him, said: *"The feet of a servant will not move on the Day of Judgment until he has been questioned about four things: his life, how he spent it, his youth, what he achieved in it, his wealth, where he earned it from and how he spent it, and his knowledge, how he acted upon it."*¹⁹⁴

People have different shares of these trusts and everyone will be questioned within the limits of what he has been endowed with. Even the human mind is a trust and part and parcel of one's provision and one's share of his endowments.

4- One's Trust before his Lord: This is represented in the integrity of one's creed and faith, nothing whatsoever (whether manifest or hidden polytheism) should blemish it. Verily, **Allah**, the Almighty had taken a pledge from His slaves and made them testify as to themselves that He is their Lord then He reminded them of this by saying in the Noble Qur'an: *﴿And (remember) when your Lord brought forth*

¹⁹⁴ As At-Tirmidhi narrated

from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Bâtil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)? ﴿Al-A'râf "The Heights or The Wall with Elevations",172-173).

Moreover, observing your trust toward **Allah**, the Almighty, is best represented in establishing the testimony without ever concealing, hiding or distorting it as **Allah**, the Almighty, says: *﴿And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the testimony for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do* ﴿Al-Baqarah "The Cow",283).

Moreover, it is best represented in fulfilling the Covenant, as **Allah**, the Almighty, says: *﴿And fulfil the Covenant of Allâh (Bai‘ah: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them - and indeed you have appointed Allâh your surety. Verily! Allâh knows what you do﴾* (An-Nahl “The Bees”,91).

One should also fulfil other people’s pledge if they swore you to do something, as long as it is not a sin. The same applies to all what you do before **Allah**, Exalted be He, and all His Rights and your duties toward Him. You should be trustworthy, preserving the trusts **Allah**, the Almighty, has entrusted you with, including the intact *fitrah* (natural disposition).

15-Forbearance

Forbearance is great patience and self-control. It is a moral excellence either granted by **Allah** or acquired by trial and strenuous efforts. Anyone who seeks righteousness is granted thereof.

Ashag (may Allah be Pleased with him) came to the Prophet, Allah's Prayers and Peace be upon him, so he made his she-camel kneel down then fettered it and cast away two garments he was putting on and took out of his bag two exquisitely embroidered garments and put them on. All this was took place in front of the Prophet, Allah's Prayers and Peace be upon him, then he waked his way to the Prophet, Allah's Prayers and Peace be upon him, who said to him: *"You have two moral excellences best beloved by Allah"*.. So the man asked: What are they, let my father and mother be sacrificed for you, O Messenger of **Allah**?! The Prophet, Allah's Prayers and Peace be upon him, said: *"Forbearance and great patience"*¹⁹⁵ The man asked: Are these two moral excellences acquired by me or was I naturally disposed to them? The Prophet, Allah's Prayers and Peace be upon him, said: *"No, you were naturally disposed to them"*.

¹⁹⁵ As Abû Dawûd narrated that Ibn 'Abbâs (may Allah be Pleased with him) said.

So the man said: All the praises and thanks be to **Allah** Who ordained me to be naturally disposed to such two moral excellences best beloved by Him and His Messenger!

Forbearance is one of the Prophet's most excellent traits, for **Allah**, Praise and Glory be to Him, described Abraham's son, Ishmael, as gentle and forbearing even before he was born: *﴿So We gave him the glad tidings of a forbearing boy﴾*. (As-Saffât "Those Ranged in Ranks",101).

Allah, Praise and Glory be to Him, described Shu'aib, as the Holy Qur'an related to us that Midian, Shu'aib's people had described as gentle and forbearing:

﴿They said: O Shu'aib! Does your Salât (Prayer) command that we give up what our father used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!﴾ (They said this sarcastically). (Hûd "Prophet

Hûd",87).

The Prophets' forbearance enabled them to endure their peoples' obstinacy and maltreatment till they revealed the Message of **Allah**, so that the believers' hearts were delighted and opened to faith. That is why, it was said: Forbearance is the chief moral excellences.

Also forbearance is the moral excellence of the righteous as **Allah** said: *﴿...and when the foolish*

address them (with bad words) they reply back with mild words of gentleness﴾ (Al-Furqân “The Criterion”,63).

﴿And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden)﴾ (Al-Mu’minûn “The Believers”,3).

﴿And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant﴾ (Al-Qasas “The Narration”,55).

A human being should keep a tight rein on his fury and have self-control. The Prophet, Allah's Prayers and Peace be upon him, said: *“The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger”*¹⁹⁶.

Suppressing one’s passion (anger) has a great reward because it implies assiduous striving against one’s volition for the Prophet, Allah's Prayers and Peace be upon him, said: *“No worshipper has ever gulped anything could incur great reward upon him than a gulp of anger he stifled seeking Allah’s Countenance”*¹⁹⁷.

A man came to the Prophet, Allah's Prayers and Peace be upon him, he told him: I have relatives with whom I establish good

¹⁹⁶ As Al-Bukhârî narrated that Abû Huraira (may Allah be Pleased with him) said.

¹⁹⁷ As Ahmmad narrated

relationship yet they sever relations with me; and I behave benevolently towards them yet they maltreat me. They insult me yet I treat them with patience.” The Prophet, Allah's Prayers and Peace be upon him, said: *“In case what you have said is true, it will be as if you make them swallow cinders and still **Allah** endows you with a supporter so long as you adhere to this”*¹⁹⁸.

Alī Ibn ‘Abou Tālib, may Allah be Pleased with him, said: Good is not the increase of money and progeny; but good is the increase of knowledge, the augmentation of your forbearance and not priding yourself on worshipping **Allah**; and if you do a righteous deed you will praise **Allah** and if you misbehaved you will ask **Allah** for His Forgiveness.

Wahb Ibn Monabeh said: Whoever shows mercy will be shown mercy; whoever is silent will gain; whoever is ignorant will lose; whoever rushes will err; whoever cares for evil will not gain; whoever argues will be insulted; whoever does not abhor evil will be sinful; whoever hates evil will be rescued; whoever follows **Allah's** Advice will be saved; whoever fears **Allah** will be safe; whoever seeks refuge with **Allah** will be

¹⁹⁸ As Muslim narrated that Abū Huraira (may Allah be Pleased with him) said.

protected; whoever does not ask **Allah** will become poor; whoever is not with **Allah** will not succeed, and whoever seeks **Allah's** Support will triumph.

Luqman told his son: Three merits are not known except in three situations; a tolerant person is not known except at the time of his rage; a brave person is not known except at the time of war when he meets the enemy; and a true brother is not known except at the time of need.

Nevertheless, we should not respond to others' insults by insulting them, for the Prophet, Allah's Prayers and Peace be upon him, said: *"If someone taunts you a default in you, do not reproach him with own defaults"*¹⁹⁹.

Forbearance is one of **Allah's** Characters, one of **Allah's** Names is the Most Forbearing who said: **﴿...And know that Allâh is Oft-Forgiving, Most Forbearing﴾** (Al-Baqarah "The Cow",235).

Allah, Praise and Glory be to Him, witnesses the disobedience of the human being but does not hasten to punish him yet He grants the disobedient a respite. If he repents all his sins will be forgiven and **Allah** overlooks his flaws.

¹⁹⁹ As Ahmmad narrated that Jabir Ibn Muslim (may Allah be Pleased with him) said.

Allah, sustains the disobedient, and veils the sins of the wrongdoers and is forbearing to them although He could devastate them if He would:

﴿And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth;...﴾ (Fâtir “The Originator

of Creation, or The Angels”,45).

16 – Generosity

It is the moral excellence of Prophets, apostles and the righteous. The antithesis of generosity is stinginess as the antithesis of liberality is greediness. The zenith of liberality is altruism. This was the moral excellence of Al-ansâr (the Muslim supporters of the Prophet in Madina): Abû Huraira, may Allah be Pleased with him, said: A guest stopped at the Prophet's, Allah's Prayers and Peace be upon him, house but found nothing edible therein. Then, a man from Al-Ansâr came to them and took the guest into his house. He put food before him and ordered his wife to put off the night light. He stretched his hand to the food as if he had been eating till the guest ate all the food. In the morning, the Prophet, Allah's Prayers and Peace be upon him, told him: "**Allah** was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)"²⁰⁰. Thereupon, the divine verse descended: **﴿. 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**

²⁰⁰ As Al-Bukhârî narrated that Abû Huraira (may Allah be Pleased with him) said.

successful) (Al-Hashr "The Gathering",9). 'Umar Ibn Al-Khattâb, may Allah be Pleased with him, reported: One of the Companions of the Prophet, Allah's Prayers and Peace be upon him, was presented with an ewe's head but he said: My brother (In Islam) is more necessitous of it than me! So he sent it to him who, in his turn, sent the present to a third one and so on till it passed from hand to hand till it was circulated from one house to another till it reached seven houses and eventually it returned to the first one.

Hudhayfah Al-Adaway said: In the battle of Al-Yarmûk, I searched for a cousin of mine, and I bore with me some water. I said to myself: If there is spark of life in him I will give him some water and wipe his face with my wetted hand! When I found him, I told him: I will give you some water! He accepted but all of a sudden a man said: Oh! Ah! So my cousin beckoned me to head to him.. So when I reached him I found that he was Hishâm Ibn Al-'Aâs so I said to him: I will give you some water! So another man said: Oh! Ah! So Hishâm beckoned me to go in a hurry to that man. I went to him but I found him dead, then returned to Hishâm who was also dead and so too was my cousin.. May **Allah** bless all souls!

Allah, Praise and Glory be to Him, exhorted us to be generous and brought glad tiding to the generous and

the open-handed and warned against miserliness, so **Allah**, Praise and Glory be to Him, says: *﴿O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise. Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower﴾*. (Al-Baqarah "The Cow", 267-268).

Allah, Praise and Glory be to Him, shows us conspicuously the path to *Al-Birr* (piety and righteousness) which is the moral excellence of the righteous believers He, Praise and Glory be to Him says: *﴿By no means shall you attain Al-Birr (piety, righteousness- here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well﴾*. (Âl-'Imrân "The Family of Imran", 92).

It is one of **Allah's** innumerable favours that **Allah**, Praise and Glory be to Him, multiplies tenfold the

righteous deed; and this applies to all deeds of *Birr* except anything given in charity for the one charity is multiplied seven hundred times and **Allah** gives manifold to whom He wills: ***﴿The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower﴾*** (Al-Baqarah "The Cow",261).

The Prophet, Allah's Prayers and Peace be upon him, shows us the impact of generosity on the entire society: *"What blessed money owned by a blessed man!"*²⁰¹

The Prophet, Allah's Prayers and Peace be upon him, warns Muslims against covetousness: *"Beware of covetousness, for covetousness annihilated those created before you: It forced them to shed their blood and violate the forbidden"*²⁰².

One of the examples of generosity was what Ibrâhîm (Abraham), may Allah be Pleased with him, did to his guests: ***﴿And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: Salâm***

²⁰¹ As Ahmmed narrated that 'Amr Ibn Al-'Aâs (may Allah be Pleased with him) said.

²⁰² As Muslim narrated that Jabir (may Allah be Pleased with him) said.

(greetings or peace!) He answered, Salâm (greetings or peace!) and he hastened to entertain them with a roasted calf﴾. (Hûd "Prophet Hûd",69).

Notice that he brought his guests a calf although they were only four. True is the word of the Prophet, Allah's Prayers and Peace be upon him, as he said: *"Whoever believes in Allah and the Last Day, should serve his guest generously"*²⁰³ ..

The Noble Qur'an finds fault with those who do not honor their guests as in what happened with Mûsâ (Moses) and Khidr: *﴿Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (khidr) set it up straight. [Mûsâ (Moses)] said: If you had wished, surly, you could have taken wages for it!﴾.* (Al-Kahf "The Cave",77).

One of the seven individuals Allah shelters on Doomsday when there will be no shade but His is a man who gives a charity and conceals it so that his left hand does not know what his right hand has given. The generous do not fear on Doomsday when everybody fears and do not grieve when people grieve because

²⁰³ Narrated by Al-Bukhârî.

Allah says: *«Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve»*. (Al-

Baqarah "The cow",274).

On Doomsday, **Allah**, Praise and Glory be to Him, blames those who did not give their money in charity to the needy. The Prophet, Allah's Prayers and Peace be upon him, says: "*Allah* says: *[O son of Adam! I have asked you for food yet you fed me not], so the man would say: O my Lord, how come I feed You, You the Lord of worlds?! Allah, Praise and Glory be to Him, says: [My worshipper so-and-so asked you for food yet you fed him not, did not you know that if you had fed him you would have found this with Me?!.. O son of Adam! I asked you to give Me water yet you gave Me not], so the man said: O my Lord, how come I give You water, You the Lord of worlds? So Allah, Praise and Glory be to Him, says: [My worshipper so-and-so asked you to give him water yet you gave him not, did not you know that if you had given him water you would have found this with Me!]*"²⁰⁴ ..

²⁰⁴ Narrated by Muslim.

The Prophet, Allah's Prayers and Peace be upon him, used to seek **Allah's** refuge from miserliness: *"O Allah! I seek refuge with You from miserliness; and seek refuge with You from cowardice; and I seek refuge with You from reaching senile old age!"*²⁰⁵

Also, the Prophet, Allah's Prayers and Peace be upon him, says: *"Two traits never characterizes a believer, these are, miserliness and ill manners."*²⁰⁶

And says: *"The worst that can combine in (the heart of) a believer is dismayed covetousness and appalled cowardliness"*²⁰⁷ ..

Jubair bin Mut'im told me that while he was in the company of **Allah's** Prophet, Allah's Prayers and Peace be upon him, with the people returning from *Hunain*, some people (Bedouins) caught hold of the Prophet and started begging of him so much so that he had to stand under a (kind of thorny tree (i.e. *Samurah*) and his cloak was snatched away. The Prophet, Allah's Prayers and Peace be upon him, stopped and said: *"Give me my cloak. If I had as many camels as these thorny trees, I would have distributed*

²⁰⁵ As Al-Bukhârî narrated that Sa'd (may Allah be Pleased with him) said.

²⁰⁶ As At-Tirmidhi narrated that Abi Sa'id (may Allah be Pleased with him) said.

²⁰⁷ As Abou Dawûd narrated that Jabir (may Allah be Pleased with him) said.

them amongst you and you will not find me a miser or a liar or a coward."²⁰⁸

Hatim El-Tâî was famed for his generosity in the Pre-Islamic period. When his daughter was enslaved in one of the invasions after the spread of Islam, she asked for leave to meet the Prophet, Allah's Prayers and Peace be upon him, and said: I am the daughter of Hatem El-Taî. The Prophet, Allah's Prayers and Peace be upon him, and said: "*Your father used to love the exalted ethics!*", and he ordered his Companions who set her free.

'Umar Ibn Abdel Aziz's sister (Um Al Banin) said: "Woe unto covetousness! If covetousness were a shirt I would never wear it, and if it were a way I would never walk! True is the word of the Prophet, Allah's Prayers and Peace be upon him, as he said: "*Save yourself from Hell-fire even by (giving) half a date-fruit (in charity)*"²⁰⁹.

²⁰⁸ As Al-Bukhârî narrated

²⁰⁹ As Al-Bukhârî narrated

17- Loyalty

The antithesis of loyalty is perfidy, which is the sign of hypocrites. Prophet, Allah's Prayers and Peace be upon him, said: *“The signs of hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise). If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it)”*²¹⁰ .. Moreover, he, Allah's Prayers and Peace 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”*²¹¹ ..

Loyalty is one of believers' characteristics as Allah ordered them to be loyal and be up to their covenants and promises by saying: ﴿...And fulfil (every) covenant. Verily, the covenant, will be questioned about﴾ (Al-Isrâ' "The Journey by Night",34).

²¹⁰ As Al- Bukhârî narrated

²¹¹ As Al- Bukhârî narrated

﴿And fulfil the covenant of Allâh (Bai‘ah: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them-and indeed you have appointed Allâh your surety...﴾ (An-Nahl “The Bees”,91).

﴿O you who believe! Fulfil (your) obligations...﴾

(Al-Mâidah “The Table spread with Food”,1).

Fulfilling promises and executing the terms of contracts are ultimate abidance by obligations even if the other contracting party were an enemy. If someone entrusted another person to take care of his children after his death, the latter should abide by the trust.(A contract is the law of the contracting parties!).

Our Prophet, Allah's Prayers and Peace be upon him, said: *“Believers should abide by their stipulations (and terms of contracts).”*²¹²

Of course, this is indicated provided that these stipulations comply with the **Allah**’s Holy Book (the Noble Qur’an) and the *Sunnah*²¹³ otherwise they will be revoked.

The Prophet, Allah's Prayers and Peace be upon him, said: *“Why do some people impose conditions which are not present*

²¹² As Abû Dawûd narrated

²¹³ *Sunnah*: The legal way or ways, orders, acts of worship and statements of the Prophet, Allah's Prayers and Peace be upon him, that have become models to be followed by the Muslims.

*in the **Allah**'s Laws? Whoever imposes such a condition as is not in **Allah**'s Laws, then that condition is invalid even if he imposes one hundred conditions, for **Allah**'s conditions are more binding and reliable”²¹⁴*

There are certain matters that should be fulfilled and carried out even if they were not written such as filial piety. Moreover, fulfilling all the commitments one is obliged to towards one's offspring, as protecting and caring for them, opting for a righteous wife that would be a good mother in the future for his kids and opting for suitable names for them. Furthermore, a man should fulfil his duty towards his wife and shower her with compassion, tenderness and good company. The scope of loyalty widens so that it encompasses the fulfillment of one's duties towards one's kith and kin and relatives on the maternal side, neighbors, fellow-travelers, the tutors and the truthful.

Before all this, we have to fulfill the covenant of **Allah** when He entrusted us with it as we made one and professed that we believe in Him and take no partners with Him, as **Allah** says:

²¹⁴ As Al- Bukhârî narrated that ‘Ā'isha (may Allah be Pleased with her) said.

﴿And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): Am I not your Lord? They said: Yes! We testify, lest you should say on the Day of Resurrection: Verily, we have been unaware of this. Or lest you should say: It was only our fathers afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of deeds of men who practised Al-Bâtil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?﴾ (Al-A'raf "The

Heights or The Wall with Elevations",172-173).

This covenant we had made before the creation of the world. A sign of **Allah's** Mercy is that He, Praise and Glory be to Him, has informed us of it as in:

﴿And remember Allâh's Favour to you and His Covenant with which He bound you when you said: We hear and we obey...﴾.(Al-Mâidah "The Table spread with Food",7).

Henceforth man should lead the straight path, the path of **Allah**, and desert all vain desires and fulfill the witness that there is no god to be worshipped hut **Allah**. Faith is but a confession one states verbally,

and a belief lurking in the heart sincerely and deeds one carries out faithfully.

Allah said: *﴿And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path...﴾* (Al-An'âm "The Cattle",153).

On the other hand, **Allah** said: *﴿...and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles. Such are the people of the truth and they are Al-Muttaqûn (the pious) ﴾* (Al-

Baqarah "The Cow",177).

﴿Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers﴾ (Al-

Baqarah "The Cow",27).

It has been said that whoever commits one of the three of the following characteristics will have their evil impact upon them, these are: firstly, rebellion, as **Allah** said: *﴿...O mankind! Your rebellion (disobedience to Allâh) is only against your ownselves,...﴾* (Yûnus "Jonah",23). Secondly, breaking one's pledge, as **Allah**

said: *«...Then whosoever breaks his pledge, breaks it only to his own harm;...»* (Al-Fath "The Victory",10).

Thirdly, the evil plotting, as Allah said: «...But the evil plot encompasses only him who makes it...» (Fâtir

"The Originator of Creation or The Angels",43).

From the above we see that fulfilling promises is one of believers' ethics and morals as **Allah** rewards them for it: *«Is there any reward for good other than good?»* (Ar-Rahmân "The Most Gracious",60).

But breaking the covenant is the trait of the hypocrites that would be reverted to them so that in this world they will have shame and losses incurred on them and in the Hereafter they will get severe torture and humiliation.

18-Forgiveness

To forgive is to say (or feel) that one is no longer about something and wishing to give punishment to someone. Forgiveness is the moral excellence of the righteous. **Allah**, Praise and Glory be to Him, urged the importance of forgiveness and commanded His worshippers to forgive:

﴿...And to forego and give (her full Mahr) is nearer to At-Taqwa (piety, righteousness)...﴾ (Al-Baqarah “The

Cow”,237).

﴿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.” But if anyone remits the retaliation by way of charity, it shall be for him an expiation...﴾ (Al-Mâidah “ The table spread with Food”,45).

Hence, as it is clear from the aforementioned verse, **Allah**, Praise and Glory be to Him, had prescribed equitable retribution in the matter of the slain and injuries, nevertheless He, Praise and Glory be to Him, He urged on us the importance of forgiveness. The Prophet, **Allah's** Prayers and Peace be upon him, said: *“Three things I would have sworn by had I been a swearer: Almsgiving lessens no money, so give alms; **Allâh** augments the dignity of the man who stopped nursing a*

*grievance and forgave it; and **Allâh** opens the gate of poverty in the face of the man who opened the gate of demand in his own face”.*²¹⁵

‘Âishâ, may **Allah** be pleased with her, said: I never found the Prophet, **Allah**'s Prayers and Peace be upon him, taking vengeance for an injustice he had been treated with so long as the forbidden sanctity was not violated; if the forbidden sanctity was violated he used to be the most wrathful of them all and whenever he was given the option between two things he used to choose the easier choice on condition that it was not evildoing.²¹⁶

A man came to Umar Ibn Abdel Aziz complaining to him about a man who had done an injustice to him, but Umar told him: It is better to meet **Allah** with your injustice as it is, than to meet Him with your reward reduced (by revenging by yourself).

Some scholars said: The patient person is not the one who when treated unjustly, bears till he has a chance to take revenge, but it is the one who bears till he has a chance to take revenge and then forgives.

²¹⁵ As Muslim narrated

²¹⁶ As At-Tirmidhi narrated

Allah, Praise and Glory be to Him, announced glad tidings to those who forgive people and He, Praise and Glory be to Him, exhorted believers to forgive people:-
﴿...But forgive them and overlook (their misdeeds). Verily, Allâh loves Al-Muhsinûn (good-doers)﴾.(Al-

Mâidah “The Table spread with Food”,13).

﴿Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them)﴾.(Al-A’râf

“The Wall with Elevations”,199).

﴿...who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good-doers)﴾.(Âl-‘Imrân “The

Family of Imran”,134).

﴿...But forgive and overlook, till Allâh brings His Command...﴾.(Al-Baqarah “The Cow”,109).

﴿...Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful﴾.(An-Nûr “The Light”,22).

Allah is the Most Forgiving, for He forgives sinners and pardons those asking for His Pardon. The Prophet's most recurring prayer was: *“O Allah! Thou art the Forgiver, Generous Effacer of sins, Thou love forgiveness, so forgive me!”*²¹⁷.

²¹⁷ As At-Tirmidhi narrated

Although **Allah**, Praise and Glory be to Him, permitted the wronged to revenge himself yet He announced glad tidings to the forgiver:-

﴿The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh...﴾ (Ash-Shûra "The Consultation", 40).

Even if the worshipper avenged himself on the wrongdoer, he would not attain **Allah's** promise and reward, for all the worldly gains would be used up and **Allah's** reward would be everlasting.

19-Overlooking Others' Defaults

Islam is religion of mercy; **Allah's** worshipper should have compassion on his fellowmen, this cannot be attained without overlooking others' defaults and erasing their offences from the inmost corners of this heart, hence

Safh that is, overlooking others' defaults gains a higher rank than mere forgiveness **Allah**, Praise and Glory be to Him, commands us to overlook others' defaults:

﴿...But forgive them and overlook (their misdeeds). Verily ,Allâh loves Al-Muhsinûn (good-doers)﴾

(Al-Mâidah "The Table spread with Food",13)

﴿...but whoever forgives and makes reconciliation , his reward is with Allâh...﴾(Ash-Shûra "The Consultation",40).

﴿And verily ,whosoever shows patience and forgives , that would truly be from the things recommended by Allâh﴾ (Ash-Shûra "The Consultation",43).

﴿...But forgive and overlook ,till Allâh brings His Command...﴾(Al-Baqarah "The Cow",109).

﴿...so overlook (O Muhammad, Allâh's Prayers and Peace be upon him) their faults with gracious forgiveness﴾(Al-Hijr "The Rocky Tract",85).

Overlooking others' defaults (*Safh*) is a matter of strong determination that can be attained only by those whose hearts are replete with faith in **Allah**: *﴿The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders 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. But none is granted it (the above quality) except those who are patient- and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world﴾* (Fussilat "They are explained in detail",34-35).

Overlooking others' defaults is one of the moral excellences of Prophets and worshippers granted closeness to **Allah**, Praise and Glory be to Him,. The best example is conspicuous in (*Yûsuf*) Joseph's, **Allah's** peace upon him, story for he was envied by his brethren who contrived a stratagem against him: They cast him into the bottom of deep well. Then after the passage of years when (*Yûsuf*) Joseph was granted the authority over the resources of earth and his brethren came to him during the period of famine asking him for

provision [NB: He had become superior to them then and had power enough to avenge himself on them]. Nevertheless he forgave them and overlooked their defaults, he even did not blame them but on the contrary he asked **Allah** to forgive them: **﴿He said: No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!﴾**

(Yûsuf “Prophet Joseph”,92).

The same was done by (Ya‘qûb) Jacob, **Allah’s** peace upon him, their father will his sons who cast (Ya‘qûb) Joseph into the well and made the father lose his beloved son for a lot of years. (Ya‘qûb) Jacob grieved over his lost son, his eyes welled up with tears and he lost his sight: **﴿And he turned away from them and said: “Alas, my grief for Yûsuf (Joseph)!” And he lost his sight because of the sorrow that he was suppressing﴾** (Yûsuf

“Prophet Joseph”,84).

Days passed and the sons admitted their guilt and asked for the forgiveness of their father who pardoned them and asked **Allah** to forgive them and have mercy on them. **﴿They said: “O our father! Ask Forgiveness (from Allâh) for our sins, indeed we have been sinners”. He said: “I will ask my Lord for forgiveness for you, Verily He! Only He is the Oft-Forgiving, the Most Merciful”﴾** (Yûsuf “Prophet Joseph”,97-98).

Our Prophet, Allah's Prayers and Peace be upon him, after the conquest of *Makkah* and submission of all *Mekkans*, he asked them: “*What do you think I shall do with you?*” They answered: You're a gracious brother, the son of a gracious brother. He, Allah's Prayers and Peace be upon him, said: “*To your case and mine I will apply what Joseph did with his brethren: I release you all, go on your own, you are all free!*”²¹⁸

So he, Allah's Prayers and Peace be upon him, pardoned them and overlooked their defaults despite all their wrongdoing he even did not blame them. This is the generous forbearance Allah had exhorted him to acquire.

Overlooking others' defaults (*As-Safh*) is the moral excellence of the righteous. For instance, Abu Bakr, may Allah be Pleased with him, the righteous had a poor relative protected and kept by the former. When the story of falsehood took place and it passed from mouth to mouth, Muslims gossiped about the talk of the hypocrites. Abu Bakr's poor relative was one of those Muslims who waded in the talk of the hypocrites but when Abu Bakr knew this, he flared into a rage and swore to abstain from giving any more to that man who rewarded his goodness with wrongdoing, hence

²¹⁸ Narrated Ibn Kathîr.

the word of **Allah** descended on His Prophet regarding this episode: *﴿And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful﴾*. (An-Nûr "The Light",22).

It seems that forgiving others leads to the forgiveness of **Allah**, Praise and Glory be to Him, when Abu Bakr, may **Allah** be Pleased with him, heard those verses he said: Yes, of course, I desire that **Allah** forgive me and so he did not blame his poor relative and maintained him once again. It was reported that an Arabian went to Abu Bakr, may **Allah** be Pleased with him, and cursed him, yet Abu Bakr resorted to silence as the Prophet, **Allah's** Prayers and Peace be upon him, was present watching and listening to what was taking place. The man indulged in his insults and so Abu Bakr began to answer him back; the Prophet, **Allah's** Prayers and Peace be upon him, left the place, and Abu Bakr followed him and said: O Messenger of **Allah**! The man indulged in insulting me and when I started answering him back you left!!. The Prophet, **Allah's** Prayers and Peace be upon him, said: *"An angel descended from heavens disproving what he said to you but when you avenged yourself the devil*

*hovered on the place and so I shouldn't stay in a place the devil where hovered!"*²¹⁹

It was reported that a man came to a righteous man and insulted him, so the latter said: If you were truthful may **Allah** forgive me, and if you were a liar may **Allah** forgive you! Moreover, one day, a man came to one of the *Imams* and insulted him, the *Imam* said: O my brother, if you were truthful then I'm even worse than you said; and if you were not then your words would never ever harm me!.

Ali Ibn Abu Taleb, may Allah be Pleased with him, asked his bondmaid to bring him water to perform the rite of ablution; it was a cold day and she brought him the water which when poured on his hands it happened to be so hot that it pained him a lot and so flied into a rage but the bondmaid reminded him of the word of **Allah**: *﴿...who repress anger,..﴾* (Âl-'Imrân "The Family of Imran",134). So he said: I have controlled my anger!.. So she continued by saying: *﴿.. and who pardon men;..﴾* (Âl-'Imrân "The Family of Imran",134).. So he said: I have overlooked your default!.. And she said: *﴿.. verily, Allâh loves Al-Muhsinûn (the good-doers)﴾*. (Âl-'Imrân "The Family of

²¹⁹ As Abû Dâwûd narrated that Abû Huraira (may Allah be Pleased with him) said.

Imran",134). So he said: I have freed you, go on your own, you are free!

A man came to the Prophet, Allah's Prayers and Peace be upon him, and said: O Messenger of Allah I join ties of blood relations yet they sever these ties, and I am benevolent to them yet they ill-treat me; I endue them yet they stultify me!. So the Prophet, Allah's Prayers and Peace be upon him, said: *"If the case is just as you have said then it is as if you make them swallow cinders and still you have Allah succouring you as a helper so long as you remain like this!"*.²²⁰

True is the word of the Prophet, Allah's Prayers and Peace be upon him, who said: *"Allah Augments the forgiver's dignity!"*.²²¹

²²⁰ As Muslim narrated that Abû Huraira (may Allah be Pleased with him) said.

²²¹ As Muslim narrated that Abû Huraira (may Allah be Pleased with him) said.

20 – Giving Advice

Advice is the sincere opinion given to a person for his welfare, without expecting payback or compensation, and it is recommended that every Muslim gives advice. It has been reported that Jareer Ibn Abdullah said: I have given a pledge of allegiance to Allah's Messenger for to testify that None has the right to be worshipped but Allah, and Muhammad is His Messenger, to offer prayers perfectly, to pay *Zakat*, to listen to and obey (Allah's and His Prophet's orders), and to give good advice to every Muslim, and when the Prophet, Allah's Prayers and Peace be upon him, said: "*Giving sincere advice is but the core of Islam*"²²². And repeated it three times, his Companions asked: O Messenger of Allah, to whom shall we give advice? He said: "*To Allah, His Book, His Messenger, the leaders of Islam and the common people*"²²³.

Allah, Praise and Glory be to Him, said: *There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihâd)], if they are sincere and true (in duty) to Allâh and His Messenger. No ground (of complaint) can there be against the Muhsinûn (good-doers). And Allâh is Oft-Forgiving, Most Merciful* ﴿At-Taubah "The Repentance",91).

Giving advice is the core of the moral excellence of Apostles and they all gave sincere advice to their

²²² As Al-Bukhârî narrated

²²³ As An-Nasâ'I narrated

people.. As Nûh (Noah) said: *﴿O my people! There is no error in me, but I am a Messenger from the Lord of the ‘Ālamîn (mankind, jinn and all that exists)! I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not﴾.* (Al-A‘râf “The Heights or The Wall with Elevation”,61-62).

And Hûd said: *﴿I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you﴾.* (Al-A‘râf “The Heights or The Wall with Elevations”,68).

And Sâlih said: *﴿O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers﴾.* (Al-A‘râf “The Heights or The Wall with Elevations”,79).

And Shu‘aib said: *﴿O my people! I have indeed conveyed my Lord’s Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people’s (destruction)﴾.* (Al-A‘râf “The Heights or The

Wall with Elevations”,93).

Giving sincere mutual advice is the moral excellence of believers that would deliver them on Doomsday, **Allah**, Praise and Glory be to Him, said: *﴿By Al-‘Asr (the time). Verily, man is in loss, Except those who believe (in Islâmic 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‘rûf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-*

munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His Religion of Islâmîc Monotheism or Jihâd) ﴿(AL-'Asr "The

Time",1-3).

Giving advice is necessary to everybody and from everybody. *Imams* should advise the public, the father should advise his children, and brethren should advise each other; exchanging advice instigates blessings to everyone. Advice in religious matters is to enjoin on people *Al-Ma'ruf* (Islamic monotheism and all that is good) and to forbid people from *Al-Munkar* (disbelief in the Oneness of **Allah** and all that is evil), where the Prophet, Allah's Prayers and Peace be upon him, said: "*By Him, in Whose Hand my soul is, you shall enjoin people to Al-Ma'ruf, and you shall forbid people from Al-Munkar, or else Allah shall send upon you His Punishment, then you shall supplicate to Him but He shall not accept your prayers*"²²⁴

The Qur'ân is full of examples of religious advice, such as:

²²⁴ As At-Tirmidhi narrated

﴿And there came a man running from the farthest part of the town. He said: O my people! Obey the Messengers. Obey those who ask no wages of you (for themselves), and who are rightly guided﴾. (Yâ-Sîn,20-21).

﴿And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you. Verily, Allâh guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!﴾. (Ghâfir "The Forgiver or The Believer",28).

﴿And the man who believed said: O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent]. O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment and verily, the Hereafter that is the home that will remain forever﴾. (Ghâfir "The Forgiver or The Believer",38-39).

Giving advice in wordly matters is also necessary, as related in the Qur'ân that Shu'aib's daughter advised

her father saying: **﴿And said one of them (the two women): O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy﴾**.(Al-

Qasas "The Narration",26).

And that a man advised Mûsâ (Moses), Allah's Peace be upon him, saying: **﴿And there came a man running from the farthest end of the city. He said: O Mûsâ (moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you﴾**.(Al-Qasas "The Narration",20).

Dishonesty and deceitfulness in advice is similar to giving a false testimony, and refraining from giving advice to whoever needs it is similar to hiding testimony, **Allah**, the Almighty, said:

﴿...And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do﴾.(Al-Baqarah "The Cow",283).

Advice should be given with wisdom and in a manner appropriate to the one addressed, discreetly and not in public, and with the sole intention of seeking **Allah**'s reward; neither trying to show the other's faults nor one's own wisdom and good judgment. Among the examples to follow is the advice of Ibrahîm (Abraham), Allah's Peace be upon him, to his father, and Luqmân's teachings to his son. Early scholars used to

request to meet the rulers in order to advise them in private so as not to cause any unrest in the community, or reveal their shortcomings. On the other hand, rulers chose the companionship of scholars to benefit from their advice. This was demonstrated by the Prophet, Allah's Prayers and Peace be upon him, as he used to go out to his Companions and say: "*Advise me*"²²⁵, whether in matters concerning life or combat. He, Allah's Prayers and Peace be upon him, accepted the suggestion of Salman Al-Faresy of digging the *Khandaq* (the trench) around Al-Madīnah in the battle of *Al-Ahzâb* (the Confederates), just as he accepted another's advice in Badr battle and changed the location where the army settled. The Qur'ân relates the story of the Queen of *Saba'* (Sheba) when she asked for her people's advice and said: ***She said: O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)*** ﴿An-Naml "The Ants",32).

Whereas 'Umar Ibn-Al-Khattâb kept the Company of the Prophet's Companions referring to them in matters of the nation and doing as they advise. For that it has been said that 'Umar used to stop (be very cautious

²²⁵ As Al-Bukhârî narrated

and scrupulous) in matters mentioned in **Allah's** Book²²⁶

The Muslim must accept the advice of his Muslim brother without being arrogant as the one described in the Qur'ân: *﴿And when it is said to him, “Fear Allâh”, he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!﴾* (Al-Baqarah “The Cow”,206).

Refusing to accept an advice is sinful, as well as refraining from providing it, where the Prophet, Allah's Prayers and Peace be upon him, said: *“Whoever seeks Allah's Guidance will not go astray, and whoever consults will have no regrets”*²²⁷

²²⁶ As Al-Bukhârî narrated

²²⁷ As At-Tabarâni narrated

21-Justice

The Just is one of the attributes of **Allah**, Praise and Glory be to Him: ***﴿O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do﴾*** (An-Nisâ' "The Women",135).

An oppressed person should not be induced by his enmity to any person to act unjustly towards people; in other words, we have to disregard all the circumstances that develop the person in question for justice is justice and injustice leaves us in a manifold darkness out of which we can see no way of deliverance on doomsday.

﴿O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do﴾ (Al-Mâidah "The Table spread with

Food",8)

It is evident that injustice will incur calamities and blows of evil on the head of the unjust.

﴿..O mankind! Your rebellion (disobedience to Allâh) is only against your own-selves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do﴾. (Yûnus "Jonah",23).

﴿And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrâb (a praying place or a private room); When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech". [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he

fell down prostrate and turned (to Allâh) in repentance ﴿(Sâd, 21-24).

It seems -and **Allah** knows best- that Dâwûd (David), **Allah's** Peace upon him, accused the owner of the ninety-nine ewes of injustice, without listening to his viewpoint, for maybe the man had his pretext but was not given the chance to plead his own case. Since Dâwûd (David) was an Apostle, **Allah's** Peace upon him, he realized at once that he had been at fault, so he asked forgiveness of **Allah**. Hence we find the Qur'anic comment on whole situation: *﴿O Dâwûd (David)! Verily! We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire-for it will mislead you from the Path of Allâh. Verily, those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning﴾*.(Sâd,26).

Hence, -and **Allah** knows best- as it seems from the aforementioned verses, Dâwûd (David) pitied for the poor man, -the owner of one ewe-, and his pity and compassion led him astray from perfect examination of the case.

He believed that the rich one yearned to take the only one's ewe and this (*al-Hawa*) or the vain desires that may lead one astray. Apostles are void of any vain

desires, but Dâwûd (David) felt pity and compassion for the poor one, the owner of one ewe. That's why **Allah**, Praise and Glory be to Him, said: **﴿. be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice;..﴾** (An-Nisâ' "The Women",135)

A just leader has all his prayers accepted in this world; moreover, he will be among those sheltered by **Allah`**s Shade on doomsday when there will be no shade but **Allah`**s.

Some preferred the just leader even if he is a debauchee for the oppressing leader and said: (The justice of the leader to his subjects and his perverted behaviour with his own self and the injustice of the leader to his subjects and his perfect behaviour towards himself.. The permanence of sovereignties accords with justice). For justice is the base of sovereignty and the destruction of sovereignties accords with injustice.

﴿These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayâh (a lesson or a sign) for people who know﴾.(An-Naml "The Ants",52).

Allah, Praise and Glory be to Him, permitted the wronged to exact due retribution:

﴿And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame)

against them. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment﴾.(Ash-Shûra "The Consultation",41-42).

Allah destroyed many corrupt cities for the injustice of their inhabitants; for instance, *Midian*, *Shu'aib*'s people used to defraud people by making short delivery, so their prophet, *Shu'aib*, advised them to give full measure and full weigh with justice but they refused so **Allah**, Praise and Glory be to Him, destroyed them. Prophet Muhammad, **Allah**'s Prayers and Peace be upon him, warned us against injustice and said: "*What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allâh's Legal punishment on him*".²²⁸

﴿Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves﴾.(Fussilat "They are explained in detail",46).

Hence, doing evil to oneself leads to utter perdition so we have to be not only just to people but to ourselves as well.

²²⁸ As Al- Bukhârî narrated

﴿..Allâh wronged them not, but they wronged themselves﴾. (Âl-'Imrân "The Family of Imran",117).

﴿...And We wronged them not, but they used to wronged themselves﴾. (An-Nahl "The bees",118).

﴿Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmîc Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmîc Monotheism or by following polytheism or by doing every kind of evil wicked deeds)﴾. (Ash-Shams "The Sun",9-10).

Only by purifying one's souls of sins, by letting it sip from springs of obedience, one can be fair to one's own soul. And the one who imbues from sins, letting his soul be led astray by vain desires, does wrong himself.

22-Truthfulness

The antithesis of truthfulness is falsehood:

Truthfulness empowers the human being to resuscitate the ability to proceed in the straight path thereby protecting him against reluctance and withdrawal.

Certain Phases of Truthfulness:

1- Truthfulness In Belief:

It is the acknowledgment and belief that **Allah** is Existing, The One, no partner has He; He is the Omnipotent Whose Power overwhelms everything; nothing occurs opposite to His Will; He is the Accomplisher of whatever He wants. No suspicion over-coasts this belief.

One should know for sure that whatever of good comes to one is from **Allah**; and whatever of ill befalls one is from oneself. Sufficient is **Allah** as a Witness. If we are afflicted with adversity we should endure; and if we are blessed with prosperity we must thank **Allah**.

﴿Do people think that they will be left alone because they say: “We believe” and will not be tested. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh

knows all that before putting them to test) ﴿(Al-'Ankabût

"The Spider",2-3).

﴿Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirûn (the patient)?﴾(Âl-'Imrân "The Family of Imran",142).

﴿And among mankind is he who worships Allâh as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss﴾(Al-Hajj "The Pilgrimage",11).

We believe that: **Allah** does not wrong His Creatures.

﴿Of mankind are some who say: "We believe in Allâh". But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily we were with you (helping you)". Is not Allâh Best Aware of what is in the breasts of the 'Âlamîn (mankind and jinn) ﴾(Al-

'Ankabût "The Spider",10).

The deeply-rooted love of **Allah** and His Messenger in the heart of the believer is the proof of true sincere belief; this love supersedes and excels any other love, the Prophet, **Allah's** Prayers and Peace be upon him, said: "*Whoever*

possesses the following three qualities will taste the sweetness of faith: The one to whom Allah and His Messenger become dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to disbelief (Atheism) as he hates to be thrown in fire after Allah has brought (saved) him out from it"²²⁹ ..

Allah, Praise and Glory be to Him, describes true faith: ***﴿Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful﴾***.(Al-Hujurât

"The Dwellings",15).

2- The Truthfulness In Intention:

An individual's intention must be true, sincere, wholehearted and unblemished by selfish gains. It was reported that the Prophet, Allah's Prayers and Peace be upon him, said: *"A worshipper might do (a lot of) righteous deeds, so angels ascend with them in sealed sheets and put them before Allah, Praise and Glory be to Him, Who would say: [Put this sheet aside, he never did this seeking My Countenance]"*²³⁰ ..

²²⁹ As Al- Bukhârî narrated

²³⁰ As Dara Qutnî narrated that Anas (may Allah be Pleased with him) said.

The Prophet, Allah's Prayers and Peace be upon him, said: *“Anyone whose intention is the Hereafter, Allah will make his wealth in (that is, enrich) his heart and bestow upon him his reuniting family and the harvest of this world will prosper and flourish; and anyone whose intention is this world, Allah will make his poverty betwixt his eyes, disuniting him from his family and he will attain from the harvest of this world nothing but what has been ordained for him”*²³¹ ..

The Prophet, Allah's Prayers and Peace be upon him, reported that: *“An army will invade the ka'bah and when the invaders reach Al-Baidâ', all the ground will sink and swallow the whole army”!* ‘Âishah, (may Allah be Pleased with her) asked him: How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them? So he, Allah's Prayers and Peace be upon him, said *“All of those people will sink but they will be resurrected and judged according to their intentions”*²³²

The Prophet, Allah's Prayers and Peace be upon him, said: *“When two Muslims fight (meet) each other with their swords,*

²³¹ As At-Tirmidhi narrated that Anas (may Allah be Pleased with him) said.

²³² As Al-Bukhârî narrated

both the murderer as well as the murdered will go to the Hell-fire” It was said: It is alright for the murderer but what about the murdered one?.. The Prophet, Allah’s Prayers and Peace be upon him, said: “He surely had the intention to kill his companion”²³³

So the intention is the backbone of everything. The Prophet, Allah’s Prayers and Peace be upon him, said: *“The reward of deeds depends upon the intention and every person will get the reward according to what he has intended”²³⁴*

A true sincere intention describes the state of the heart of a true believer; the fruitful upshot of this unprivileged intention is good deeds. The great significance of the true unaffected intention is underscored by the well known Prophet’s saying that emphasizes the tale of the three men who were sent to hell although the first was a martyr, the second an almsgiver and the third a man of learning: This was because the intention deeply rooted in their hearts was not devoted to the cause of **Allah**; on the contrary they sought worldly praise and glory amongst people.. To the first one it was said: You fought so that people

²³³As Al- Bukhârî narrated

²³⁴As Al- Bukhârî narrated

might say: He is courageous! And so did people. To the second it was said: You spent your money in charity so that people might say: He is generous! And so did people. To the third one it was said: You learned the Qur'an so that people might say: He is a man of learning!. And so did people. Henceforth they found no reward in the Hereafter but the chastisement of hypocrites.

3- Truthfulness in speech:

One has to be true in reporting, communicating and informing about the past and the future. The Prophet, Allah's Prayers and Peace be upon him, said: *“Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajoor (i.e. wickedness, evil doing), and Al-Fajoor wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar”*²³⁵..

Truthfulness is the moral excellence of believers and of Allah as well: *﴿...and whose words can be truer than those of Allâh? (Of course, none)﴾*. (An-Nisâ' "The women", 122).

²³⁵ As Al- Bukhârî narrated

﴿... And who is truer in statement than Allâh? ﴾.(An-

Nisâ' "The women",87).

Truthfulness is the moral excellence of the Messenger's of **Allah** no one of them lied, **Allah** says:

﴿... it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny﴾.(Al-An'âm "The Cattle",33).

When Heracles asked Aboû Sufyân about the Prophet, **Allah's** Prayers and Peace be upon him, He said, Had you ever blamed him for telling lies before he claimed what he claimed? Aboû Sufyân said: No.. Heracles said: so I took it for granted that a person who did not tell a lie about (others) the people could never tell a lie about **Allah**.²³⁶

It was awe-inspiring that Ibrâhîm (Abraham) forbade himself to be an intercessor on Doomsday saying: I had told three lies²³⁷.

Glory be to **Allah!** Only three lies in his long life. They were not lies but claims, he said for noble reasons:

²³⁶ As Al- Bukhârî narrated

²³⁷ As Al- Bukhârî narrated

The first lie was when he said to his people: **﴿...Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!﴾**.(Al-Anbiyâ' "The Prophet",63).

That was when he broke the idols and left the principal one so that they might return to it.

The second lie was: **﴿And he said: Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast] ﴾**.(As-Sâffât "Those Ranged in Ranks",89).

And that he said so that they would turn away without him and avail himself of the situation and break nearly all the idols.

As for the third one, it was when he said to his wife: 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. This was for fear of the wrath of a tyrant who if had known that Ibrâhîm (Abraham) was her husband he would have killed him.

The Prophet, Allah's Prayers and Peace be upon him, was asked: Does a believer lie?. He said: "No". Then he mentioned the Qur'an verse: **﴿It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood,...﴾**.(An-Nahl "The Bees",105).

4- Truthfulness in deeds:

This dictates that the ostensible deeds should accord with the covert core of things; and that things in secret coincide with those in public: *﴿ Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for jihâd (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least ﴾*.^{(Al-Ahzâb}

^{“The Confederates”,23).}

The Qur’an relates to us about those who were true: *﴿And of them are some who made a covenant with Allâh (saying): If He bestowed on us of His Bounty, we will verily give Sadaqâh (Zakât and voluntary charity in Allâh’s Cause) and will be certainly among those who are righteous. Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant*

with Allâh) which they had promised to Him and because they used to tell lies﴾. (At-Taubah "The Repentance",75-77).

A best example of the true deed that accords with the true intention is when the Prophet, Allah's Prayers and Peace be upon him, sent 'Asim Ibn Thâbit at the head of detachment comprising nine soldiers who were besieged by the disbelievers and were ordered to surrender on condition that they would not be hurt. So some surrendered but 'Asim refused to be under the protection of a disbeliever and he fought with arrows till he was killed, when the disbelievers wanted to carry his dead body to *Makkah*, a swarm of wasp pounced on their way and shaded him in such a way that the disbelievers could not get close to him so they left intending to return on the morrow. On their return, next morning they found that a flood drafted his body far away to a place no body could ever know.

Allah ordered people to tell the truth so He said: **﴿O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)﴾.** (At-Taubah "The Repentance",119).

﴿And mention in the Book (the Qur'ân) Ismâ'îl (Ismael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet﴾. (Maryam "Mary",54).

﴿And he (Muhammad, Allâh's Prayer and Peace be upon him), who has brought the truth (this Qur'ân and Islâmîc Monotheism) and (those who) believed therein (i.e. the true believers of Islâmîc Monotheism), those are Al-Muttaqûn (the pious and righteous persons). They shall have all that they will desire with their Lord. That is the reward of Muhsinûn (good-doers). So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do﴾ (Az-Zumar "The Groups", 33-35).

Truthfulness is the proven freedom from enslavement and devotion except to **Allah**; for lying is the upshot of fear or greediness. A true worshipper does not fear but **Allah**, He who knows **Allah**, should be truthful in his belief, his intentions, utterances and deeds. He does not fear but **Allah** and does not want but Him. **Allah**'s Satisfaction is his aim, His Love is his goal and meeting Him at the final end and looking eagerly towards his Lord is the long sought after hope.

23-Sincerity

﴿And verily, In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers﴾ (An-Nahl “The Bees”, 66).

This means that the drink is unblemished by

either blood or faces, on the contrary it is

white, clear and has a thickness of its own.

﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him),...﴾ (Al-

Bayyinah “The Clear Evidence”, 5).

﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only...﴾ (Az-Zummar “The Group”, 3).

﴿Say (O Muhammad, Allâh’s Prayers and Peace be upon him): “Verily I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only”﴾ (Az-Zummar “The Group”, 11).

﴿Say (O Muhammad, Allâh’s Prayers and Peace be upon him): “Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show

off, and not to set up rivals with Him in worship”﴾. (Az-

Zummar “The Group”, 14).

Hence, we find in the aforementioned verses, the two words: Pure and sincere which are the English version of the Arabic word: *Ikhlas*.

Al-Ikhlas as many interpreters said: Is the sincere intention, or it is the unblemished attempt to approach the cause of **Allah**. In other words, *Al-Ikhlas* is the sincere obedience to **Allah**, that obedience unblemished by hypocrisy, untarnished by anticipation of glory or worldly praise.

﴿Saying: “We feed you seeking Allâh’s Countenance only. We wish for no reward, nor thanks from you”﴾. (Al-Insân “Man or Time”, 9).

The Prophet, **Allah’s** Prayers and Peace be upon him, said: “Seven people will be shaded by **Allâh** under His shade on the day when there will be no shade except His. They are: A just ruler, a young man who has been brought up in the worship of **Allâh**: (i.e. worship **Allâh** (Alone) sincerely from his childhood), a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque), two persons who love each other only for **Allâh**’s sake and they meet and part in **Allâh**’s cause only, a man who refuses the call of a charming woman of noble birth for

*an illicit sexual intercourse with her and says: I am afraid of **Allâh**, a person who practices charity so secretly that his left hand does not know what his right hand has given; (i.e. no body knows how much he has given in charity), a person who remembers **Allâh** in seclusion and his eyes get flooded with tears”.*²³⁸

It was said that on doomsday the sun would approach creatures' heads, so people would well nigh sink in their sweat. Hence, on that day, those who would be sheltered by **Allah's** Shade would be granted a large share of good.

Ikhlas (Sincerity) are two kinds. The human being receives from either of them according to his closeness to **Allah**, there are the sincere and the chosen

The sincere: Acquired his sincerity according (by virtue of) **Allah's** Grace and his wish to have his deeds unblemished and made them dedicated to **Allah's** Countenance, where as the guided (The chosen ones) are the ones who acquired this rank according to the trail and choice of **Allah**. It is a gift from **Allah**. As He said:

﴿And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of

²³⁸ As Al- Bukhârî narrated

strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them (a good thing,- i.e.) the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter]. And they are with Us, verily, of the chosen and the best!﴾. (Sâd,45-47).

﴿And mention in the Book (this Qur'an) Mûsâ (Moses). Verily he was chosen and he was a Messenger (and) a Prophet﴾. (Maryam "Mary",51).

The sincere obedient ones, mentioned above, are elected by **Allah**. Satan (*Iblîs*) has no power over them:

﴿[Iblîs (Satan)] said: By Your Might, then I will surly mislead them all,. Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)﴾. (Sâd,82-83).

﴿[Iblîs (Satan)] said: O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them﴾. (Al-

Hijr "The Rocky Tract",39-40).

Sincerity is deeply inter-linked with truthfulness and this is emphasized by the Prophet's saying: "A counselor is trustworthy".²³⁹

﴿Verily, the hypocrites will be in the lowest depth (grade) of the Fire: no helper will you find for them. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward﴾. (An-Nisâ' "The women", 145-146).

Hence, the gate of repentance is widely open before those who are not sincere.

Sincerity should envelop belief, faith, intention, words and deeds. When asked about those people who would be greatly blessed with the bliss of his intercession, the Prophet, Allah's Prayers and Peace be upon him, said: "The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart. None has the right to be worshipped but Allâh".²⁴⁰

²³⁹ As Al- Tirmidhi narrated

²⁴⁰ As Al Bukhârî narrated

The fruitfulness of sincere sayings is emphasized in the following Qur'anic verse:

﴿And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words﴾. (An-Nisâ' "The women"9).

It is as if sincerity in speech secures the future of orphans; moreover it leads to the righteous path and Allah's Forgiveness.

﴿O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins...﴾. (Al-Ahzâb "The Confederates",70-71).

﴿Say (O Muhammad, Allâh's Prayers and Peace be upon him): Verily, my salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims﴾. (Al-An'âm "The Cattle",162-163).

24-Patience

Patience is committing oneself to do what the mind and Islamic Law require one to do. Some scholars said: The meaning of patience differs with different situations. If one submits to his Lord when an affliction befalls him it is *Sabr* (i.e. patience), and it is opposite to discontentment; if one is patient in fighting, it is bravery, and it is opposite to cowardice; if one is patient and tolerates bad things people say about him, it is large-heartedness, and it is opposite to intolerance; and if one abstains from talking, it is discretion, and it is opposite to prattle.

All this is called patience. Moreover, one's persistence to be obedient to his Lord and observe all acts of worship, striving with one's own self and abstinence from committing sins are all patience.

Allah commands us to perform all types of patience as He, Exalted be He, says, ***﴿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 Allâh, so that you may be successful﴾*** (Âl-Imrân "The Family of Imran",200).

Patience is a trait of the Muslim and is attributed to **Allah**'s Messenger in its most perfect form, as **Allah**, Exalted be He, says: *﴿And Verily, you (O Muhammad) are on an exalted (standard of) character﴾* (Al-Qalam or Nûn "The Pen",4).

Moreover, it is one of the traits of **Allah**'s Messengers as **Allah**, Exalted be He, says to his beloved Prophet, *﴿Therefore be patient (O Muhammad) as did the Messengers of strong will,﴾* (Al-Ahqâf "The Curved Sand-hills",35).

This shows that their patience was the zenith of patience.

In fact, a person can not be adorned with patience except with **Allah**'s Help and Support as **Allah**, Exalted be He, says: *﴿And endure you patiently (O Muhammad), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot﴾* (An-Nahl "The Bees",127).

Although **Allah** is the One Who guides to patience, **Allah**, Exalted be He, has brought glad tidings to the patient ones as He, the Almighty, says: *﴿...but give glad tidings to As-Sâbirûn (the patient). Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." They are those on whom are the Salawât (i.e. who are blessed*

and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones ﴿Al-Baqarah “The Cow”, 155-157).

Patience endows the worshipper with the ability to persevere in observing acts of worship. For example, the month of Ramadan is called the Month of Patience as the Muslim abstains from eating and drinking patiently during his fast, and refrains from fulfilling desires which are lawful at times when he is not fasting. That is why the reward of fasting is ample as **Allah**, the Almighty, says in a Sacred *Hadith*: *[All the deeds of the son of Adam are for him, except fasting, which is for Me and I shall reward for it]*²⁴¹.

Patience is intact only when one is sincere. The fasting person in his seclusion is seen by no one except **Allah**, Exalted be He. It is an act of worship that no one sees or observes except **Allah**, the Almighty. That is why the reward of fasting is not known to anyone save **Allah**, the Almighty.

²⁴¹ As Al-Bukhârî narrated

There are four types of patience:

1- Patience in performing good deeds:

By abiding by and obeying **Allah's** Commands and Orders regardless of the hardship or efforts he exerts for them, as for example being patient in fasting, performing *qyyam* (the voluntary night prayers) and performing various obligatory religious duties..

2- Patience in abstaining from sinful deeds:

By abstaining from committing all the forbidden acts, and all what subjects him to **Allah's** Wrath and Anger as **Allah**, the Almighty, says in the most comprehensive Koranic verse:

﴿Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh'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 Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every

kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed﴾ (An-Nahl “The Bees”,90).

And true is the the Prophet’s saying: Allah’s Prayers and Peace be upon him: *“The striver is the one who strives against one’s desires and the immigrant is the one who migrates (i.e. abandons) from sins and bad deeds!”*²⁴²

3- Patience on being endowed with Allah's Endowments and Graces:

By knowing and acknowledging that their only source is Allah's Grace and obeying Him in utilizing them lest the person endowed with them transgresses (in disbelief and evil deeds). Allah, the Almighty says: *﴿Nay! Verily, man does transgress (in disbelief and evil deed). Because he considers himself self-sufficient﴾ (Al-‘Alaq “The Clot”,6-7).*

And the Prophet, Allah’s Prayers and Peace be upon him, said: *“The sun has never risen except with two angels sent at its two sides calling, making all creations to hear, except mankind and jinns, saying: “Come forth to your Lord, for what is little and sufficient is better than what is ample and distracts one!”*²⁴³

²⁴² As Ibn Hyban narrated

²⁴³ As Ahmmad narrated

The Prophet, Allah's Prayers and Peace be upon him, used to invoke **Allah**, the Almighty, saying: "*O Allah, I seek refuge with You against the trial of Fire, and the torture of Fire, and the trial of the grave, and the torture of the grave, and the evil of the the temptation of richness and the trial of poverty!*"²⁴⁴

4- Patience through affliction

By being content with the Divine decree, without complaining or being discontent, and asking **Allah** for His Compensation for what is lost whether it is money, son or health, etc. **Allah**, Exalted be He, says:

﴿And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient)﴾ (Al-Baqarah "The Cow",155), and He says: *﴿And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful)﴾* (Muhammad or Al-Qitâl "Muhammad, Allâh's Prayers and Peace be upon him, or The Fighting",31).

The Prophet, Allah's Prayers and Peace be upon him, when asked about the ones who are most hardly afflicted said: "*The people most prone to be tried with afflictions are the*

²⁴⁴ As Al-Bukhârî narrated

prophets and then the most pious and then those next in piety and so on. And a person is tried according to the strength of his belief; if his belief is firm, his trial will be harder, and if his belief is weak, he is tried accordingly. And a person is tried till he walks around bearing no sin!”²⁴⁵.

There are afflictions that will be rewarded by nothing save Paradise. The Prophet, Allah’s Prayers and Peace be upon him, said: "**Allah, the Almighty, said:[If I deprive my slave of his two beloved things (i.e. his eyes) and he forbears patiently, I will let him enter Paradise in compensation for them]**²⁴⁶ and he, Allah’s Prayers and Peace be upon him, said: “*The greatness of the reward is in accordance with the degree of suffering. Verily, when Allah, Exalted be He, loves some people, He tries them (with affliction). Whoso is content (with Allah's Divine Decree) is endowed with (Allah's) Contentment, and whoso is discontented (with Allah's Decree), the Discontent (of Allah) will descend on him!*”²⁴⁷

If a person is encountered with what is contrary to his wishes, with severe affliction and blights, he should be content for the ample reward he will be endowed with

²⁴⁵ As Ibn Magâh narrated

²⁴⁶ As Al-Bukhârî narrated

²⁴⁷ As Ibn Magâh narrated

for his contentment; but if he cannot be content at least he should forbear them with patience. Some scholars said: "If **Allah**, the Almighty, wants any of His slaves to return to His Obedience, He afflicts him with all kinds of afflictions and cuts him off any means of help in order to guide him back to his Lord"!

Whoso does not complain or repine, he will be rewarded and endowed with **Allah's** Pleasure and Ample Reward. On the other hand, **Allah's** Discontent and Wrath will descend on whoso complains, growls or repines, being discontent with **Allah's** Divine Decree. **Allah's** Divine Decree will inevitably occur as per what is preordained in the Divine Tablet. There is none who can repel **Allah's** Divine Decree and there is none who can put back His Judgement, He disposes all affairs wisely even if His Wisdom is too hidden for men of understanding.

Any evil is mantled in a mantle of good because **Allah**, the Almighty, does not do or ordain but all good. **Allah**, Exalted be He, says: *﴿and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know﴾* (Al-Baqarah "The Cow",216).

Some pious people used to say that they found their pleasure in afflictions. And some of them grieved

when they were endowed with the pleasures of life, they feared **Allah** will tell them on the Day of Resurrection, *﴿"You received your good things in the life of the world, and you took your pleasure therein﴾*

(Al-Ahqâf "The Curved Sand-hills", 20).

It has been reported that the Prophet, Allah's Prayers and Peace be upon him, said: *"If Allah wants to do good to somebody, He afflicts him with trials."*²⁴⁸ It has also been said: the pious is never free of illness or scarcity or humbleness. When the patient ones are tested in the life of this world with afflictions and trials, these afflictions and trials will be a hidden blessing and grace because they resort to their Lord, having their sins expiated, or being raised to degrees of honour or even having both rewards.

It was reported that 'Abdullah Ibn Salâm and Alî Ibn Al-Hussain, may Allah be pleased with them, said that on the Day of Resurrection a caller calls: "Let the people of patience rise!" So some people rise and would then be commanded to enter Paradise. The Angels will meet them and say: Where to? They will reply: To Paradise. The angels would ask: Before the accounting by Allah? They will say: Yes, at that the angels will ask

²⁴⁸ As Al-Bukhârî narrated

them: Who are you? They will say: We are *as-Saberun* (i.e.the patient ones), the angels will ask: And how was your patience? They will say: We were patient in obeying **Allah**'s Orders, patient in refraining from doing what He forbade us to do, and patient during hardships and afflictions of the wordly life. Alî Ibn Al-Hussain said: The angels will then tell them: Enter Paradise, how excellent is this reward for the doers (who do righteous deeds according to **Allah**'s Order). And 'Abdullah Ibn Salâm said: The angels will say: *﴿Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!﴾* (Ar-Ra'd "The Thunder",24).

Kinds of Patience:

The *Sheikhs* divided Patience into various kinds:

(Patience from **Allah**, Patience with **Allah**, Patience in **Allah**, and Patience and Endurance of one's longing to **Allah**).

1- Patience from Allah:

The human being should attribute all might and power to **Allah**, believing that nothing whatsoever can hinder the afflictions from befalling him save **Allah**, the Almighty, and that no one has the power to ordain him to have benefits except **Allah**, the Almighty. He should know that he can not repel any harm from befalling him or gain any benefits.

He should resort to **Allah**, Exalted be He, imploring Him to endow him with endurance and aid him to obey Him, to hinder him from disobeying Him, and inspire him to thank Him for His Graces by utilizing them in all what He likes. He should resort to **Allah**, Exalted be He, imploring Him to endow him with the power to endure the afflictions that befell him, so that he never complains or repines. These meanings are shown manifestly in **Allah**'s Sayings,

﴿I possess no power over benefit or harm to myself except as Allâh wills﴾ (Al-A'râf "The Wall with Elevations", 188).

﴿I possess no power over harm or benefit to myself except as Allâh wills﴾ (Yûnus “Jonah”,49)

﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills﴾ (Yûnus “Jonah”,107)

﴿And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things﴾ (Al-An‘âm “The Cattle”,17).

﴿Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise﴾ (Fâtir or Al-Malâ‘ikah “The Originator of Creation, or The Angels”, 2).

All affairs are disposed by **Allah**, the Almighty. It is **Allah** Who is Bringer of benefit and harm, and one becomes patient owing to **Allah**’s Grace and as an endowment from **Allah**. That is why **Allah**, Exalted be He, says to His Prophet: *﴿And endure you patiently (O Muhammad), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot﴾* (An-Nahl “The Bees”,127).

To reach this degree of faith you should implore your Lord and ask Him, believing and acknowledging that there is no might or power save in **Allah** and that all affairs are in **Allah**'s Hand.

2- Patience with Allah:

By being with **Allah**, Exalted be He, in all what befalls you. This means that all what you like accords with what **Allah** likes, and all what you want accords with what **Allah** wants, being content with **Allah**'s Divine Decree without complaining or becoming discontent with **Allah**'s Will and without expressing any complaints verbally, or having inward discontent.

Hence, you will be in conformity with the description of the believer as stated by the Prophet, Allah's Prayers and Peace be upon him, as he said: *"The likeness of the believer is as the likeness of a soft plant, wherever the wind blows it, turns it over!"*²⁴⁹

This is patience of the believer who is content with **Allah**'s Will and Decree. And it is the zenith of patience, and this is what is meant by "Patience with **Allah**".

There is the patience of those who are discontent with **Allah**'s Will, where he endures what befalls him

²⁴⁹ As Al-Bukhârî narrated

against his will, while his heart is discontent with **Allah's** Will and Decree, or complains openly, as the bed-ridden person who complains to his visitors about his illness or the bereft father who is surprised at his son's death in a car accident for example, or even the husband who marries a second wife because his wife does not give birth except to girls.

Any complaints, or objections to the Divine Decree are not considered patience with **Allah**. Patience with **Allah** requires the believer's firm belief in **Allah's** Divine Decree, the good and evil of it. And it requires the believer's belief in the fact that **Allah** brings nothing but good and that any affliction is a hidden grace, and that whatever has befallen you could never have missed you, and that what has not befallen you could never have befallen you, and that **Allah** is more Merciful with His slave than the mother with her son.

3- Patience in Allah:

By striving for **Allah's** Cause in all fields, and seeking to be endowed with His Contentment by all means. This includes all deeds that may involve hardships, or what is contrary to one's desire, or even being harmed, such as striving so that **Allah's** Word becomes the uppermost, even if you are subject to being hurt, injured, or even martyrdom. The Noble Qur'an relates

many stories of the patient ones and has commanded us to follow their example as in **Allah**'s Saying:

﴿And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people﴾ (Al-Baqarah "The Cow",250).

﴿And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirûn (the patient)﴾ (Âl-'Imrân "The Family of Imran",146).

﴿Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirûn (the patient)﴾ (Âl-'Imrân "The Family of Imran",142).

﴿So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient)﴾ (Al-Anfâl "The Spoils of War", 66).

The same applies to what befell the Prophets and Messengers from their Call to **Allah** and what befalls

the righteous people and reformers who enjoin *Al-Ma'rûf* and forbid *Al-Munkar* in all times and places. They endure patiently, seeking **Allah's** Contentment and propagating His Religion, elevating **Allah's** Word. There are many examples of this in the Noble Qur'an,

﴿Verily, (many) Messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you)﴾ (Al-An'âm "The Cattle",34).

﴿And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust﴾ (Ibrâhîm "Abraham", 12)

﴿O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, 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 Allâh with no exemption)﴾ (Luqmân
“Luqmân”,17).*

Allah, Exalted be He, has promised the patient ones to be guided to His Paths, as He says: *﴿As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh’s religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)﴾ (Al-‘Ankabût “The Spider”,69).*

4- Patience and Endurance of one’s longing to Allah:

It is the kind of Patience of those loving **Allah**, the Almighty, those who yearn for meeting Him, and looking at their Lord, Exalted be He. Their spirits and hearts long for the Divine Magnificence and Perfection. They are waiting eagerly for their death with patience, suffering from yearnings and anticipation, and had it not been for their appointed term that they have to complete, their spirits wouldn’t have rested in their bodies for a moment. It is a kind of patience known only to those who love and yearn for their Lord, those whose hearts are replete with their love for **Allah**.

There are many poems that dealt with this kind of love as the poems of Umar Ibn Al-Fared, Dhul-Nun Al-Masry and Rabi‘a Al-‘Adawyya. They dealt with this

kind of pure sincere love not known to many people. These figures claimed that observing acts of worship, if done while longing for Paradise and out of fear from Hellfire, is like the work of a bad hired worker, who will be content if given amply, and will complain if not given what he expects. The motive for worship should be out of the worshiper's pure love for the Supreme Self, not out of any fear or hope. **Allah**, Exalted be He, is the Only One to be worshipped, the Only One Whose Contentment should be sought even if there were no Paradise and hellfire. In fact, **Allah** is the absolute beauty, the absolute Magnificence and Perfection. Worshipping and obeying **Allah**, Exalted be He, endows the worshipper with pleasure and bliss. The remembrance of **Allah** suffices the worshipper and makes him dispenses with any companion.

Those people wondered: If **Allah** hadn't created Paradise and Hell, would those who are nearest to **Allah** stop worshipping Him or seeking His Pleasure? And what would it mean when the Prophet, Allah's Prayers and Peace be upon him, said: *"Endeared to me were women and scent, and the prayer has been made the pleasure of my eye!"*²⁵⁰ Or why did the Prophet, Allah's Prayers and Peace be

²⁵⁰ As An-Nasâ'I narrated

upon him, perform the voluntary night prayer (*Qiyam al-Leil*) until his feet swelled although his sins of the past and the future were forgiven? They cited the attributes of those who love **Allah**, Exalted be He, as mentioned in the Noble Qur'an as, *﴿They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].﴾* (Adh-Dhâriyât "The Winds that Scatter", 17).

Hence, true love for **Allah**, and knowledge of His True Attributes generate yearning and longing to meet Him, where true lovers suffer from this love and manifest it in obeying **Allah**, and finding all pleasure in remembering Him, reciting His Qur'anic verses, and being away from all distracting worldly matters. They make use of the calmness of night to pray to their Lord, trying to bear patiently the days and years left for them until they die and meet Him, the Almighty.

That is why patience, in all its kinds, needs the exertion of efforts until one reaches the most sublime of all kinds of patience, that is: The most becoming patience mentioned by Ya`cub (may Allah be pleased with him) as the Noble Qur'an relates what he said when his sons claimed that a wolf had devoured their brother Yusuf, *﴿And they brought his shirt stained with false blood.*

He said: "Nay, but your ownelves have made up a tale. So (for me) patience is most becoming. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe" (Yûsuf "Prophet Joseph",18).

Ya`qub said it again when his sons came to him and told him that his other son²⁵¹ was taken as a punishment for stealing, as he said: ***He [Ya`qûb (Jacob)] said: "Nay, but your ownelves have beguiled you into something. So patience is most becoming (for me). May be Allâh will bring them (back) all to me. Truly He! Only He is All-Knowing, All-Wise" (Yûsuf "Prophet Joseph",83).*** Scholars and interpreters said that the most becoming and comely patience is: the patience that is not accompanied with complaints.

The believer should be patient at the first stroke of a calamity and not after the passage of a period of time after its occurrence.

The Prophet, Allah's Prayers and Peace be upon him, passed by a woamn who was weeping beside a grave. He, Allah's Blessings and peace be upon him, told her: "*Fear Allah and be patient!*" She said to him, not recognizing who he was: Leave me alone, for you have

²⁵¹ His son *Benjamin* as mentioned in the explanation of, verse 69 Sûrah Yûsuf "Prophet Joseph"

not been afflicted with a calamity like mine. He, Allah's Prayers and Peace be upon him, left, and when she was informed that he was the Prophet, she hurried to his house and said to him apologetically, O **Allah**'s Messenger, I did not recognize you. He said: "*Verily, the patience is most becoming at the first stroke of a calamity.*"²⁵²

The Prophet, Allah's Prayers and Peace be upon him, said, "*Whoever seeks chastity **Allah** will make him chaste, and whoever abstains (from any illegal or forbidden act), **Allah** will endow him with His Bounty; and whoever seeks patience, **Allah** will give him patience and whoever seeks beneficence will be endowed therewith!*"²⁵³

²⁵² As Al-Bukhârî narrated

²⁵³ As Al-Bukhârî narrated

Now, dear reader

These have been some glimpses at some of the morals of Islam. In fact, it is hard for us to deal with or elaborate on them in the most becoming and perfect way, even if we write myriad volumes and books on them. For these grand morals the divine messages were revealed, and the everyday deals and transactions can be carried out fairly. Through them, the most sublime degrees of faith can be attained. It is not easy at all to be adorned with these morals and ethics. This is because the human soul if not preoccupied with the Truth, it will preoccupy us with falsehood.

I ask **Allah**, the Almighty, to guide us to the most perfect morals, no one can guide to the best thereof except **Allah**!

**I ask Allah, the Almighty to protect us against the
evil behaviors, no one can protect against them
except Allah!**

**And I ask Him to help our souls be pious, and I ask
Him to purify them!**

**For, truly, Allah is Only and Best One Who can
purify them,**

For Him are the souls' dying and living!

REFERNCES:

THE NOBLE OUR'AN - English Translation of the meanings and commentary.

Dr. Muhammad Taqî-ud-Dîn Al-Hilâlî

Formerly Professor of Islamic Faith and Teachings
Islamic University, Al-Madinah Al-Munawwarah.

Dr. Muhammad Muhsin Khân

Formerly Director, University Hospital Islamic
University, Al-Madinah Al-Munawwarah.

(In this book Qur'anic verses are taken from the above mentioned reference, what can be considered the translation of **Allah's** Word which was revealed to the Prophet, Allah's Prayers and Peace be upon him, in the Arabic language.)

SAHIH AL-BUKHARI

Dr. Muhammad Muhsin Khân

Islamic University, Al-Medinah Al-Munawwara.

Index

Subject	Page
Introduction	2
Filial Piety	9
Joining Uterine and Blood Relations	22
Protecting Orphans	31
Protection of the Poor	38
Good Neighbourhood	48
Promoting Accord Between People	53
Fraternity for Allah's Sake	62
Marital Rights	73
Children Upbringing	92
Cleanliness	104
Bashfulness	110
Modesty and Humility To Allah	128
Chastity	137
Trustworthiness	146
Forbearing	165
Generosity	171
Loyalty	179
Forgiveness	185
Overlooking Others' Defaults	189
Giving Advice	196
Justice	203
Truthfulness	209
Sincerity	220
Patience	226
End Page	247
Referance	248