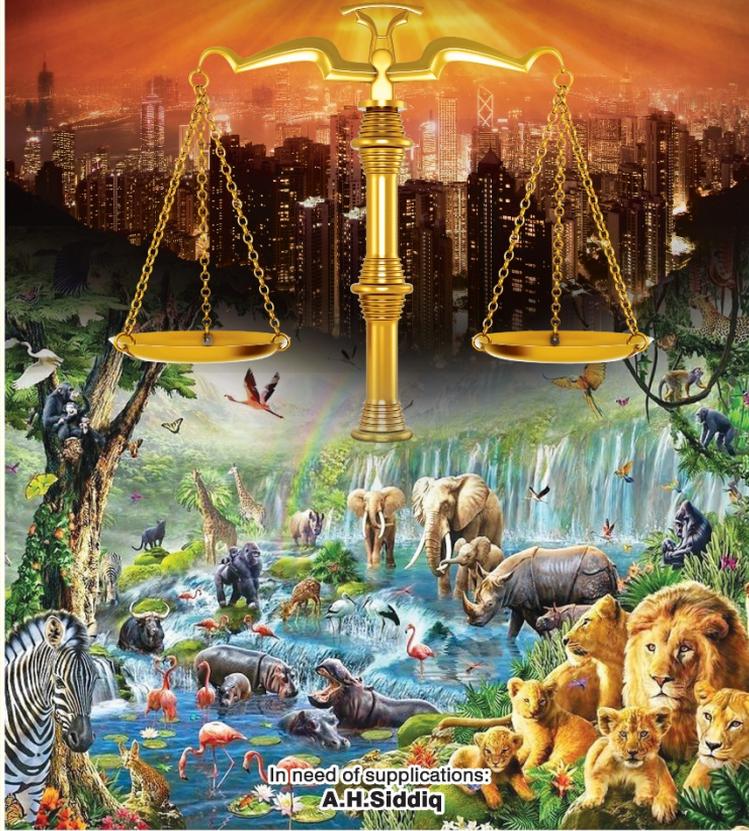


The Rights

of the
Creator & Creation



In need of supplications:
A.H.Siddiq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dedication

I dedicate this book “The Rights” to my parents; may it be a source of sadqa jaria (source of continuous restitution and enhancement of good deeds) for them. I pray to Allah(SWT) to forgive all their sins and make me a sadqa jaria for them. Ameen!

Gratitude

I am very grateful to the writers who write on the Internet. It is because of their efforts and the efforts of the monotheistic scholars which made this book easy to write. May Allah bless them with great rewards and forgive their sins. Ameen!

Index

No.	Heading	Page
1.	Preface	4
2.	What are Rights and who ascertained Them	18
3.	Rights of The Creator	34
4.	Rights of the Creation	39
5.	Rights of Parents	39
6.	Rights of Children	43
7.	Rights of Spouses	46
8.	Rights of Sibling/Relatives	55
9.	Rights of Neighbors	58
10.	Rights of Orphans	63
11.	Rights of Destitute, wayfarers, needy etc.	67
12.	Rights of Handicapped & Mentally retarded	67
13.	Rights of Workers & Slaves	71
14.	Rights of Companions	74
15.	Rights of Students	76
16.	Rights of Teachers, Scholar etc.	77
17.	Rights of Physician/Patient	80
18.	Rights of Judge/Plaintiff	82
19.	Rights of our Body	88
20.	Rights of our Soul	91
21.	Rights of non-Muslims	92
22.	Right of citizens	96
23.	Rights of Head of State	103
24.	Rights of the State	104
25.	Rights of Emissaries	105
26.	Rights of Enemy Combatants	106
27.	Rights of Non-Combatant Enemy	109
28.	Rights of Animals	109
29.	Rights of Mosque, schools, Hospitals etc.	112
30.	Right of passageway	113
31.	Rights of Market place	113
32.	Rights of Plantation	118
33.	Rights of the Environment	119
34.	My Avice to the Ummah	120

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

Before I start writing the preface, I would like to clarify three important points. The first point in which we humans have been led astray by the Satan is love due towards Allah. To understand the issue, let's suppose our worldly true beloved is lost and we don't have a clue where she or he lives. If our beloved sends a messenger to let us know about his whereabouts, the messenger will be very dear to us because our beloved had sent him, thus he must be very close to him, secondly, he has shown us the way to our beloved.

My question, can we love the messenger more than our beloved Lord? The answer will be no. And if we do, then we are a rotten hypocrite. The true beloved of all humanity is Allah (the God) who loves us seventy folds more than our mothers. He has sent nearly hundred and twenty-four thousand Prophets and Messengers to guide humanity to the way of salvation. Unfortunately, Satan with the help of human devils has always been successful in diverting us from the straight path by making us exaggerate the messengers/saints and making them our sole beloved. As a result, vast majority of humans will be the fuel of the Hellfire.

That is why Allah in a verse says: (In spite of such clear signs of the Oneness of Allah), there are people who set up equals and rivals with Allah and adore them with the adoration due to Allah. Whereas the Believers adore Allah most ardently. Would these transgressors realize now what they will realize, when they will see the chastisement before them that power and authority wholly belong to Allah and that Allah is severe in punishment (2:165)!

The second point I would like to clarify is the word Allah. It comes from the Arabic root words Al (the) and ilah (god) i.e. the God. The final point I would like to clarify is the concept which we humans are usually oblivious of, and which is of utmost importance in understanding the **Rights of Allah's creatures** (my main topic of discussion). I will again try to

explain it with an example. Suppose I hit your child whom you love very much, what will be your emotions? Obviously, you will be provoked, aggravated and full of anger, although your love for your child is one third the love of a mother.

On the other hand, if I cuddle your child or show affection to him, it will please you and it will generate affection for me in your heart. Similarly, when we hurt Allah's creatures, whom He loves seventy folds more than mothers, won't He be angry with us, and if we love and care for His creation, won't He be pleased with us? Abdullah_(RA) narrates a hadith that the Prophet_(SAW) said: "All creations are Allah's children thus Allah loves those who are nice to His children."

Here I would like to ask, what are the children of a king called? Our answer will be princes and princesses, if we help them at times of need, the king will be pleased and give us much more, and if we hurt them, we will be in deep trouble. Similarly, the destitute and orphans are the children of the King of kings, they are princes and princesses of higher degree, and if we help them and take care of them, the Lord of the universe will bestow lots of blessings on us, and if we hurt them, we will face eternal chastisement.

عن عبد الله قال: قال رسول الله صلى الله عليه وسلم: الخلق عيال الله فأحب الخلق إلى الله من أحسن إلى عياله.
مشكاة المصابيح باب الشفقة والرحمة. حديث: 4998

To exemplify the issue, I will mention two stories. Today I received a WhatsApp message in which a scholar recounted a story about a pious man who dreamed, for three consecutive nights, that the blessed Prophet Muhammad_(SAW) instructed him to go to Makkah and tell a certain person that he is among the people of Paradise. He packed his clothes and left for Makkah. After performing Umrah, he started enquiring about that person. He was told you are a nice guy why do you want to meet that person. On his insistence they took him to his place.

He knocked at his door, after a while a man came out, to his amazement he did not look like a pious type of guy. He asked him if he was so and so. He said, yes, it's me, what do you want? The man told him of his dream and said to him that the

Prophet(SAW) told him to tell him that he is one of the dwellers of the Paradise. The man put his hands on his head and sat down; he again enquired are you sure he said this about me? The man said yes, that's what the Prophet (SAW) said.

He then asked him if he would tell him the good deed that earned him this status. He replied, he hardly prays. The house of Allah is near his house and yet he has never visited it. That person again asked him to put some stress on his mind. After thinking for a while, he said, he cannot remember any good deeds except one. He said, a man divorced his wife, I saw them in a terrible state; I vowed that I would give to them half of whatever I bring for my family, which I have been fulfilling to date.

The man took a bath wore good clothes and went to haram to pray. In the fourth rakat while prostrating he passed away. Subhan-Allah! Then the scholar said that the beard, the prayers, the fasting are not the things that will take us to Paradise; after belief it's the humane attitude (rights of the creation) that will make us the dwellers of Paradise.

The second story, which I have already mentioned in my book "Allah My Beloved Lord", the story goes; a pious man performed pilgrimage (Hajj) and prayed to Allah to let him know how many people's Hajj he has accepted. In his dream he was told only one person's Hajj was accepted and he did not even perform the Hajj.

He went to visit that person to find out about his good deeds. That person told him he intended to go for Hajj, but when he found out that his neighbor had not eaten for three days, he gave the money he saved for Hajj to him (rights of the creation). That is why Allah has said that he will not forgive two acts of a believer:

- a) Polytheism, which is equivalent to defying Him being our sole Lord.
- b) While Allah may forgive His rights for whomever he pleases, the rights of the creatures can only be forgiven by the aggrieved party.

The verses of the Quran and the hadith of the Prophet(SAW) tell us that on the Day of Judgment ten scary questions will be asked. Allah in the Quran says: We are going to question the people to whom the messengers were sent, and we shall also question the messengers”. Allah will say on the Day of Judgment: “Detain them, they are going to be questioned”. These questions have been revealed to us so that we can prepare ourselves for them in this life.

They will only be beneficial for those who fear the consequences of their deeds in the Hereafter. Allah asks the Prophet(SAW) to tell us: “Did you ever consider: whether Allah destroys me and those that are with me, or shows mercy to us, who can protect the unbelievers from a grievous chastisement” (67:28)?

A believer knows that Allah may punish him or give him respite, while the non-believers and polytheists have been promised never ending chastisement. On the Day of Judgment, every soul will be present for questioning in Allah’s court. Our beloved Prophet(SAW) has informed us regarding some of the questions that we are expected to answer in Allah’s court. O people: this worldly test is the first and the last test that we will take, and there is no retake on it.

Abu Hurairah narrates that the Prophet(SAW) said, “The first thing that a man will be asked in front of Allah on the Day of Judgment will be regarding his prayers. If the prayers are complete, the rest of his actions will be complete, he will succeed and prosper in the Hereafter, if however, the prayers are lacking, then he will fail, and if there is deficiency in the obligatory prayers, Allah will ask the angels to look into his optional prayers (sunnah and nawafil), which can be used to overcome the deficiencies in his obligatory prayers.

The questions regarding prayers will be excruciatingly thorough and precise; we will be interrogated regarding our ablution, bowing, prostrations and concentration. We will also be interrogated for the timings of our prayers. The Prophet(SAW) also said that all other actions of ours will be assessed in a similar manner. O Allah, have mercy on us. Ameen!

The next question will be regarding the blessings and delights we enjoyed in this worldly life; we will be interrogated down to the minutest details. Allah says: “**Then he shall be asked about the delights (102:8)**”. Qatada Ibn Al-Nauman said: “Allah is going to ask every recipient of his blessings that he enjoyed”. According to the Prophet(SAW) some dates, a bit of drinking water, a bit of meat etc. constitutes a delight, and we will be answerable for it (Tirmizi).

O Allah, how will we answer, regarding the delights of the 21st century? Where we enjoyed plentiful edibles, electricity, heating systems, easy communications, fast transportations, and delights pertaining to our senses? What about the delights of our limbs, bodies, and the adornments etc.? The interrogation on the Day of Judgment will be stern and detailed about every blessing we have enjoyed, down to micro level (O Allah, we seek Your mercy). The other five questions are found in a hadith that focuses on person’s life, youth, money, knowledge and its application. Abdullah Ibn Masood(RA) narrates that the Prophet(SAW) said, “On the Day of Judgment, man will not move from the court of Allah, till he is asked five things.

- c) We will be asked about our lives, and what we did with it.
- d) We will be asked how we spent our youth.
- e) We will be questioned regarding our wealth, how we acquired it and how we spent it.
- f) We will be asked how we acquired the knowledge. And how we applied it (Tirmizi). In a nutshell, it is what we truly believed, lived and died for? (To God we belong and to Him is our return, O Allah, have mercy on us)!
- g) Question will be regarding our limbs, our senses that Allah has built within us. Allah says: “Do not follow that of which you have no knowledge” i.e. to acquire the authentic knowledge of the Quran. Because indeed we will be answerable for our hearing, seeing and what is within our hearts (O Allah, have mercy and pardon us).
- h) Abu Said Al-Khudri narrates that the Prophet(SAW) said: Allah will say to a person on the Day of Judgement, “Why

was it when you saw the evil happening in front of you, you did nothing about it” (O Allah, we stand nowhere, please forgive us)? The Prophet said, “If Allah allows this person to respond, he will say “O Allah, I had hope in you, and I was afraid of the people” (Ahmed, Majah). In another narration the Prophet said, **no one should allow his fear to withhold the truth**. Inna-lillah! My head is bent down in shame, O Allah, have mercy on me.

i) Allah is going to interrogate us about all our actions, Allah says: “By your Lord O Mohammed(SAW) we are going to ask them all about what they used to do”. Abu Bakr(RA) narrates in Bukhari that the Prophet(SAW) said in His farewell sermon in Arafat, “You are going to meet your Lord and He is going to ask you about your actions” (O Allah, have mercy). All frightening questions concern the rights of the creatures. (O Allah, I stand nowhere, please forgive me).

We were sent here to prepare for the Hereafter. We were supposed to fear Allah in the matters of His creatures by living the present life in such a manner that we would leave a positive impact on social justice. We can learn lessons from the stories of earlier nations. Most of them spent all their energies building for this mortal life, they had more wealth, more children, were stronger and lived longer. Today they are all part of history. Their stories seem to be fairy tales, fortunately the archeological remains confirm their existence, and almost all the Books of Allah relate their stories to admonish us.

We know one day our lives will end, and we will be part of history too, because there is nothing eternal except Allah. The Quran says: **All that exists will perish, only the Person of your Lord, full of majesty and splendor, will endure** (55:26-27). We have been sent to this mortal world to acquire the **moral attributes** of Allah. Allah says: Say, “Take Allah’s colors, and who can give a better color than Allah? Therefore, we worship and submit to Him alone” (2:138). Those who would master them will be the dwellers of Paradise. **In my opinion**

it is because of the mastery in social justice that the dwellers of the Paradise will live in peace, love and harmony.

It is due to this that Islam places more emphasis on each other's rights. The rights can be divided into two categories. The Rights of the Creator and the Rights of the creation. The Prophet asked the companions, "Do You know what are the rights of the Creator on us? The companions said, Allah and His messenger know best. The Prophet(SAW) said that He alone should be worshipped. Then he asked, what are the rights of the creation on Allah? The companions again said, "Allah and His messenger knows best." He said, if they believed in him then He forgives them on the Day of Recompense.

Here I would like to point out that Allah has said that He will not forgive two things, polytheism and rights of the creatures which only the aggrieved party can forgive. The Prophet(SAW) said to his companions, Allah is free from all needs; if we worship Him, it does not raise His status, because He is the Status. In my opinion, the rights of Allah are meant to embed in us the fear for the rights of His creation.

We must fulfill Allah's rights, yet Allah being the Merciful may give respite to a person, who relinquishes His rights, but he is very strict in the matters of the rights of His creatures. Let's ask ourselves a question, who set the rights of the creatures? Obviously, Allah! Thus, encroaching on their rights is a big offense. The person who encroaches on others' rights is a bankrupt person.

In a hadith narrated by Abu Hurairah(RA): The Prophet(SAW) asked his companions, "Do you know who is bankrupt"? The companions said: "The bankrupt is he who neither has money nor any property". He replied, "The real bankrupt of my Ummah will be he who would come on the Day of Judgment with lots of prayers, fasting and charity, (but he will find himself bankrupt on that day as his good deeds will exhaust in compensating the ones whom he) despised, slandered, unlawfully consumed their wealth, shed blood and beat etc. His good deeds will be credited to the accounts of the aggrieved. When his good deeds will fall short to clear the

account, then the sins of the aggrieved will be entered in his account, and he will be thrown in the Hellfire” (Muslim). O Allah, have mercy!

Due to this reason Imam Shafi used to say, “Glad tidings to the one that has **passed** the exam of fulfilling the rights of the creation, while the rest of his sins die (the rights of Allah) with them (the Merciful would forgive).” Because he did not harm anyone, did not leave a debt, and neither had people beseeching the Lord against him (he oppressed nor wronged anyone). God willing Allah will forgive his short comings in His rights. That is why Sufyan At-Thawri used to say, “I wish that on the Day of Judgment the only one I will have to deal with is Allah” (because His mercy encompasses everything).

The civic foundations of Islam stand on two principles, *The Rights of the Creator, and the Rights of the Creation*. After discussing the rights of the Creator, I will discuss the rights of all related and non-related relations. I will finish my preface with the two hadiths of our beloved Prophet Mohammed_(SAW). In the first hadith the Prophet asked his companions: “Should I not guide you to the qualities, because of which, Allah raises people’s ranks”? The companions said, “Yes”. Then the Prophet said, “Be patient (forbearing) with the one who treats you ignorantly; forgive him who is unfair to you; give him who had deprived you; and fulfill social obligations to the relative who wrong you”.

The Prophet also said, “Allah has commanded me to acquire nine qualities:

- 1) Fearing Allah both secretly and openly.
- 2) Upholding justice both when angry or when happy.
- 3) Maintaining moderation both during poverty and prosperity.
- 4) Making up (relationships) with a relative who breaks away from me.
- 5) Giving even to those who deprived me.
- 6) Forgiving those who were unjust to me.

- 7) Thinking when I am quiet, reflecting on what I say or do; remembering Allah when I speak; and learning lessons from what I see.
- 8) Directing people towards good.
- 9) And Forbidding evil”. I pray to Allah that He softens our hearts so that we become caring and start loving His creation, whom He loves seventy folds more than our mothers. Ameen!

While I was writing this book on the rights of the creation, a firing incident took place in two mosques in New Zealand. It was a moment of great sorrow; may Allah accept the deceased as martyrs and hasten the recovery of the injured. Ameen! A fanatic person who had been brainwashed by the Zionist media carried out the attack, I ask Allah to guide him, to find out what Islam stands for, by studying the Quran with understanding.

Mr. Jorum van Klavern, a former Dutch far-right MP and a trusted man of anti-Islam politician Geert Wilders who was against the Muslims and was in the forefront of the people who made cartoons of our most beloved person, Mohammed_(SAW). He decided to write a book against Islam. On studying the Quran, he realized that Islam was the truth and became a Muslim. Insha-Allah (God willing) he will be a great asset for the Ummah. I would also like to appreciate the positive stance taken by the prime minister of New Zealand Ms. Jacinda Arden to console the aggrieved Muslim. May Allah give her and her family prosperity here and in the Hereafter? Ameen!

Allah says: **Of all men you will find the Jews and those who associate others with Allah in His divinity to be the most hostile to those who believe; and you will surely find that of ail people they who say: “We are Christians”, are closest to feeling affection for those who believe. This is because there are worshipful priests and monks among them, and because they are not arrogant (5:82).**

To motivate our Christian brothers to read the Quran, I am putting the translation of some verses of the Quran that mentions the people of the book, the previous revelations and about Jesus(AS) and his mother Marry(AS). I pray to the Almighty that it will motivate our Christian brothers to read the Quran with understanding. I will also suggest them to read the Bible with understanding, especially the red-letter Bible, the sayings of Jesus(AS).

From the Verses of the Quran

The Quran in surah Baqarah says: The Messenger has believed in the Guidance which has been sent down to him from his Lord, and those who believe in the Messenger have also sincerely accepted the same. They all believe in Allah, His Angels, His Books and the Messengers. And they say, **“We do not discriminate against any of His Messengers.** We have heard the Message and submitted to it. O our Lord, we look up to You for forgiveness, for to You we shall all return” (2:285).

Allah says to the Prophet to say: “O People of the Book! Come to a word common between us and you: that we shall serve none but the God and shall associate none with Him in His divinity and that some of us will not take others as lords beside Allah.” And if they turn their backs (from accepting this call), tell them: “Bear witness that we are the ones who have submitted ourselves exclusively to Allah” (3:64).

In surah Al-Maida Allah says: Surely, We revealed the Torah (Old Testaments), **wherein there is guidance and light.** Thereby did Prophets who had submitted themselves (to Allah) judge for the Judaized folk; and so, did the scholars and jurists. They judged by the Book of Allah for they had been entrusted to keep it, and bear witness to it. So (O Jews) do not fear men but fear Me, and do not barter away My signs for a trivial gain. Those who do not judge by what Allah has revealed are indeed the unbelievers.

And therein We had ordained for them: A life for a life, an eye for an eye, and a nose for a nose, and an ear for an ear,

and a tooth for a tooth, and for all wounds, like for like. **But whosoever forgoes it by way of charity, it will be for his expiation.** Those who do not judge by what Allah has revealed are indeed the wrong doers.

And We sent **Jesus, the son of Mary**, after those Prophets, confirming the truth of whatever there remained of the Torah. And We gave him the Gospel, wherein is guidance and light, and which confirms the truth of whatever there remained of the Torah, and a guidance and admonition for the God-fearing.

Let the followers of the Gospel judge by what Allah has revealed therein, and those who do not judge by what Allah has revealed are the transgressors.

Then We revealed the Book to you (O Mohammed) with Truth, confirming whatever of the Book was revealed before, and protecting and guarding over it. Judge, then, in the affairs of men in accordance with the Law that Allah has revealed, and do not follow their desires in disregard of the Truth which has come to you. For each of you We have appointed a Law and a way of life. And had Allah so willed, He would surely have made you one single community; instead, (He gave each of you a Law and a way of life) to test you by what He gave you. **Strive with one another in good work.** Unto Allah is the return of all of you; and He will then make you understand the truth concerning the matters on which you disagreed.

Therefore, judge between them (O Mohammed) by what Allah has revealed and does not follow their desires, and beware lest they tempt you away from anything of what Allah has revealed to you. And if they turn away, then, know well that Allah has indeed decided to afflict them for some of their sins. For sure, many of them are transgressors.

Do they desire judgment according to the Law of Ignorance? But for those who have certainty of belief, believe no judgment can be better than Allah's (5:44-50)?

In surah Ale-Imran Allah says: Truly Allah chose Adam and Noah and the descendants of Abraham and of Imran above

all mankind (for His messenger-ship), a people alike and the seed of one another. Allah is All-Hearing, All-Knowing.

(He also heard) when the woman of Imran said: O' Lord! Behold, unto You do I vow that the child in my womb is to be devoted to Your exclusive service. Accept it, then, from me. Surely You alone are All-Hearing, All-Knowing".

But when she gave birth to a female child, she said: O' Lord! I have given birth to a female", and Allah knew full well what she had given birth to, and a female is not the same as a male. "I have named her Mary and commit her and her offspring to You for protection from Satan, the accursed."

Thereupon her Lord graciously accepted Mary and vouchsafed to her a goodly growth and placed her in the care of Zechariah. Whenever Zechariah visited her in the sanctuary, he found her provided with food. He asked her: "O Mary how did this come to you?" She said: "It is from Allah. Allah provides sustenance to whom He wills beyond all reckoning."

Then Zechariah prayed to his Lord: O' Lord! Grant me from Yourself out of Your grace the gift of a goodly offspring, for indeed You alone heed all Prayers."

As he stood praying in the sanctuary, the angels called out to him: "Allah gives you good tidings of John (Yahya), who shall confirm a command of Allah, shall be outstanding among men, utterly chaste, and a Prophet from among the righteous."

Zechariah exclaimed: "My Lord! How shall I have a son when old age has overtaken me, and my wife is barren?" He said: "Thus shall it be Allah does what He wills."

Zechariah said: O' my Lord! Appoint a sign for me." The angel said: "The sign for you shall be that you shall not speak to men for three days except by gesture. Remember your Lord and extol His glory by night and by day."

Then came the time when the angels said: **O' Mary! Behold, Allah has chosen you, and made you pure, and exalted you above all the women in the world.**

O Mary! Remain devout to your Lord, and prostrate yourself in worship, and bow with those who bow (before Him).”

(O Muhammad) We reveal to you this account from a realm which lies beyond the reach of your perception for you were not with them when they drew lots with their pens about who should be Mary's guardian, and you were not with them when they disputed about it.

And when the angels said: O' Mary! Allah gives you the glad tidings of a command from Him: **his name shall be Messiah, Jesus, the son of Mary. He shall be highly honored in this world and in the Next and shall be one of those near stationed to Allah.**

And he shall speak to men in the cradle and later when he grows to maturity and shall indeed be among the righteous.”

She said: **O' my Lord! How shall I have a son when no man has ever touched me?”** The angel answered: Thus, shall it be. Allah creates whatever He wants. When He decides something, He merely says: “Be” and it is.

And He will teach him the Book, the Wisdom, the Torah, the Gospel, and he will be a Messenger to the Children of Israel. (And when he came to them, he said): “I have come to you with a sign from your Lord. I will make for you from the clay the likeness of a bird and then I will breathe into it and by the permission of Allah it will become a bird. I will also heal the blind and the leper, and by the permission of Allah bring the dead to life. I will also inform you of what things you eat and what you treasure up in your houses. Surely this is a sign for you if you are true believers.

And I have come to confirm the truth of whatever there still remains of the Torah, and to make lawful to you some of the things which had been forbidden to you. have come to you with a sign from your Lord; so have fear of Allah and obey

me. **Surely, Allah is my Lord and your Lord; so, serve Him alone.** This is the straight way.”

And when Jesus perceived their leaning towards unbelief, he asked: “Who will be my helpers in the way of Allah?” The disciples said: “We are the helpers of Allah. We believe in Allah and be our witness that we have submitted ourselves exclusively to Allah.

Our Lord! We believe in the commandment You have revealed, and we obey the Messenger; make us, then, one of those who bear witness (to the Truth).”

Then they schemed (against the Messiah), and Allah countered their schemes by schemes of His own. Allah is the best of schemers. (And it was part of His scheme) when Allah said: O’ Jesus! I will recall you and raise you up to Me and will purify you (of the company) of those who disbelieve and will set your followers above the unbelievers till the Day of Resurrection. Then to Me you shall return, and I will judge between you regarding what you differed (3:33-55).

In the Quran Allah says: Imagine, then, when Allah will say: “Jesus, son of Mary, recall My favor upon you and your mother, and when I strengthened you with the spirit of holiness so that you talked to men in the cradle and also when you became of age; and when I taught you the Book and Wisdom, and the Torah and the Gospel; and when, by My permission, you fashioned from clay the likeness of a bird and you breathed into it, and by My leave it became a bird; you healed, by My leave, the blind from birth and the leprous; and when, by My leave, you caused the dead to come to life. And recall when I restrained the Israelites from you when you came to them with clear proofs whereupon those of them who disbelieved said: “This is nothing but clear magic” (5:110).

He further says: The Messiah, son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food (as other mortals do). See how We make Our signs clear to them; and see where they are turning away (5:75)!

And says: Allah has also set forth the parable of Mary, the daughter of Imran, who guarded her chastity, and into whom We breathed of Our Spirit, and who testified to the words of her Lord and His Books. She was among the obedient (66:12).

In another verse says: Say to them: “People of the Book! Do you hate us for anything else **except that we believe in Allah, and in the teaching, which has been revealed to us and in the teaching, which was revealed before?** Indeed, most of you are transgressors” (5:59).

In verse (3:199) says: And among the People of the Book some believe in Allah and what has been revealed to you, and what has been revealed to them. They humble themselves before Allah, and do not sell Allah’s revelations for a small price. For these men their reward is with their Lord. Allah is swift in His reckoning (3:199).

In verse (5:65) says: Had the People of the Book only believed and been God-fearing, We should surely have effaced from them their evil deeds and caused them to enter Gardens of Bliss (5:65); and many more verses. I pray to Allah to make it a source of guidance and zest for the truth. Ameen!

2. What are The Rights and Who Ascertains

Them: The rights of the creation have been granted by Allah (the God), and not by any mortal king or a legislative assembly. Thus, the rights conferred by God, cannot be amended, abrogated or withdrawn. Allah in verse (5:44) says: “Those who do not judge by what Allah has revealed are indeed the unbelievers”. The rights which have been sanctioned by God are eternal.

The Prophet in his final sermon stipulated the sanctity of human blood, honor and money, and the right to life. He also emphasized the right of equality among people, between individuals and groups, between people and races, between rulers and the ruled, and between governors and the governed. The ruling stipulates that there will neither be restrictions nor exceptions in legislation between Arabs and

non-Arabs, between the white and the black, and between rulers and the ruled.

He_(SAW) said: “O people! Verily your Lord is one and your father is one. All of you belong to one ancestry of Adam, and Adam was created out of clay. Verily the noblest among you in Allah’s eyes is he who is the most righteous”. There is no superiority of an Arab over a non-Arab and vice versa except in piety”. An example was set when Abu Dhar_(RA) who got aroused when Bilal_(RA) (an ex-slave) disagreed to his suggestion, and said to Bilal, “you Bilal son of a black woman...”. Bilal_(RA) went to the Prophet_(SAW) and told him what had happened. The Prophet_(SAW) got angry with Abu Dhar_(RA), and when Abu Dhar came to see him, the Prophet_(SAW) turned his face away from Abu Dhar_(RA).

Abu Dhar said, “There must be something that made you turn your face away from me”. The Prophet_(SAW) said: “The traits of ignorance are still in you; did you taunt Bilal_(RA) about his mother”? And then said: “By the One Who revealed the book to Mohammed_(SAW), one is not preferred to another except by work. You are all equal”. Abu Dhar_(RA) went to look for Bilal_(RA), on finding him he put his head on the ground and requested Bilal to step on it. He picked him up and they both hugged each other.

In his farewell sermon he also said, “... Without any doubt, your blood and your properties are as sacred to one another as the sanctity of this day of yours, this month of yours, this town of yours, till the day you meet your Lord...” The Prophet_(SAW) also said, “Beware of oppression, for oppression will turn into excessive darkness on the Day of Resurrection”. When a person commits oppression, he darkens his heart, he darkens his Hereafter, and thus anyone who commits oppression is lost and will fail the test. وقد غاب من حبل ظليما-

When we study the Quran, the verses where Allah calls out to humanity, it usually speaks about the rights of the creatures. Similarly, the prophetic address ascertained certain sets of rights, the most important of which are the sanctity of blood, money, honor, etc. In Islam, the rights of Allah and the

rights of the creation are the two most important aspects of our faith. In a hadith the Prophet_(SAW) said that Allah will not forgive polytheism, disbelief and the rights of the creatures (which the aggrieved person can only forgive).

Someone asked me, if a non-believer or a polytheist who is a very good person, will he not be forgiven. I asked him a counter question, if you visit a human king (with limited powers) and tell him I don't accept you as my king, what will he do to you, although you may be a very good person? And if you say that king, I accept you as a king but there are others equal to you, how will he respond? Allah being the sole creator with eternal powers, He is the One Who created the universe with a Big Bang, it is His inherent right that He alone should be loved, worshipped and obeyed. Just like we cannot have more than one king in a kingdom, similarly, we cannot have more than one God to run the universe. Allah mentions in several places in the Quran that if there had been more than one God the whole system would have collapsed.

Allah created humans in the best form with intelligence and free will. It is because of the intelligence and the moral values that Allah has bestowed on us humans great honor and exalted us over other creatures. He ordered the Satan and the angels to prostrate to Adam_(AS) (a human). Allah says: **Indeed, We honored the progeny of Adam and bore them across land and sea and provided them with good things for their sustenance and exalted them above many of Our creatures (17:70).**

Our superiority over other creatures lies in our moral values, and in our ability to differentiate between right and wrong, truth and falsehood, i.e. our character and our ability to think is what makes us superior to other creatures. If we lose our moral values, and if we don't use our intellect to differentiate between right and wrong, then we are worse than cattle. Allah in surah al-Aaraf says: **And certainly, We have created for Hell many of the jinn(devils) and mankind; they have hearts with which they fail to understand; and they have eyes with which they fail to see; and they have ears with which they fail**

to hear. They are like cattle, indeed, even more astray. Such are utterly heedless (7:179).

Allah tells us: “Now you (those who surrender their will to the will of the Lord of the universe) are the best of people, evolved for mankind, telling what is right, forbidding what is wrong, and believing in Allah (the God)” (3:10). On the other hand, those who devour the law of the Lord will lose their morality and become the worst predators. It is humane attitudes like being kind, caring, loving, being gentle, forgiving, being cooperative etc., which makes us superior to other species. We have been sent to this mortal world to acquire the attributes of Allah, those who will acquire them will be the dwellers of the Paradise, while others will have Hellfire as their final abode. The Quran says: Say, "Take Allah's color, and who can give a better color than Allah (2:138)? The Prophet said, “Adopt the characters (attributes) of Allah(SWT)” (tafseer Razi).

If I was to summarize the social principles of Islam in one word, it would be justice. Justice is the foundation of Islamic principles which are divided into the rights of the Creator (i.e. belief in the Oneness of the God and obedience to Him), followed by the rights of the creation.” The rights in Islam encompass every aspect of our lives. A Muslim is not supposed to oppress anyone, not even animals. In a hadith Qudsi, which Abu Dhar Al-Ghafari(RA) narrates from the Prophet, who relates the saying from his Lord (may He be glorified) is that He said: **O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.**

The implication of this hadith is so great that some scholars would narrate this hadith on their knees to show humility in the sight of Allah. Allah has set an example by restraining Himself from oppressing and has ordered us not to oppress one another. He wants us to be kind and good to one another, and to live in peace and harmony. He is the Supreme Ruler; He does not need to form groups to empower Him like the worldly rulers. Being the creator, it is His inherent right to be

loved, worshipped and obeyed. The right of creation is a duty, which Allah has commanded us to fulfill, especially with regards to human beings.

As a Muslim we must fulfill the rights of Allah as well as the rights of His creation. Islam puts great stress on the rights of others, reason being, when everyone fulfills other's rights; our rights will be automatically fulfilled. The society would care for the destitutes. Being a Muslim, we are supposed to have good moral character, and at the same time we are supposed to encourage and motivate others to do good. We must serve Allah by obeying His commandments, and at the same time struggle for the welfare of our society.

To understand the significance of the rights of Allah's creation, let us study some of the verses of the Quran and the sayings of Mohammed(SAW). I have mentioned below few verses from the Quran: Allah in surah Bani Israel says: "Your Lord has decreed:

- i)** Do not worship any but Him;
- ii)** Be good to your parents; and should both or any one of them attain old age with you, do not say to them even "fie" neither scold them, but speak to them with respect, and be humble and tender to them and say: "Lord, show mercy to them as they nurtured me when I was small." Your Lord is best aware of what is in your heart. If you are righteous, He will indeed forgive those who relent and revert (to serving Allah).
- iii)** Give to the near of kin his due, and to the needy and the wayfarer.
- iv)** Do not squander your wealth wastefully, for those who squander wastefully are Satan's brothers, and Satan is ever ungrateful to his Lord.
- v)** And when you must turn away from them (that is, from the destitute, the near of kin, the needy, and the wayfarer) in pursuit of God's Mercy which you expect to receive, then speak to them kindly.

vi) Do not keep your hand fastened to your neck nor altogether outspread, for you will be left sitting rebuked, destitute. Certainly, Your Lord makes the provision plentiful for whomsoever He wills and straitens it for whomsoever He wills. He is well-aware and is fully observant of all that relates to His servants.

vii) Do not kill your children for fear of want. We will provide for them and you. Surely killing them is a great sin.

viii) Do not even approach fornication for it is an outrageous act, and an evil way.

ix) Do not kill any person whom Allah has forbidden to kill, except with right. We have granted the heir of him who has been wrongfully killed the authority to (claim retribution); so, let him not exceed in slaying. He shall be helped.

x) And do not even go near the property of the orphan except that it be in the best manner till he attains his maturity.

xi) And fulfill the covenant, for you will be called to account regarding the covenant” (17:23-34).

Similarly, in surah Nissa Allah says: O men! Fear your Lord Who created you from a single being and out of it created its mate; and out of the two spread many men and women. Fear Allah in Whose name you plead for rights (wedding agreement) and heed the ties of kinship. Surely, Allah is ever watchful over you. Give orphans their property, and do not exchange the bad for the good, and do not eat up their property by mixing it with your own. This surely is a mighty sin (4:1-2).

Further in surah Nissa Allah says: “Serve Allah and ascribe no partner to Him. Be good to your parents, near of kin, orphans, and the needy, and to the neighbor who is of kin and to the neighbor who is a stranger, and to the companion by your side, and to the wayfarer, and to those whom your right hands possess (slaves). Allah does not love the arrogant and the boastful, who are miser and bid others to be miser and conceal the bounty which Allah has bestowed upon them. We have kept in readiness a humiliating chastisement for such deniers (of Allah’s bounty)” (4:36-37).

In surah Al-Maun Allah describes the qualities of a non-believers and says: Did you see him who gives the lie to the Reward and Punishment of the Hereafter? Such is the one who repulses the orphans away and urges not the feeding of the needy (i.e. disregards the orphan's right and does not take care of the destitutes; had disbelieved). Woe, then, to those who pray, but are heedless in their Prayers, those who do good (in order) to be seen, and deny people the articles of common necessity (107:1-7).

Allah asks and commands the Prophet(SAW): (O Mohammed) Did He not find you an orphan and then gave you shelter? Did He not find you unaware of the Right Way, and then directed you to it? And did He not find you in want, and then enriched you? Therefore, be not harsh with the orphan; and chide not him who asks and proclaim the bounty of your Lord (93:6-11).

Islam places lots of stress on abiding by the oath, in verse, Allah says: Allah does not take you to task for the oaths you utter vainly, but He will certainly take you to task for the oaths you have sworn in earnest. The expiation (for breaking such oaths) is either to feed ten needy persons with the same food as you would give to your family, or to clothe them, or to set free from bondage the neck of one man; and he who does not find the means shall fast for three days. This shall be the expiation for your oaths whenever you have sworn (and broken them). But do keep your oaths. Thus, does Allah make clear to you, His commandments; maybe you will be grateful (5:89).

Regarding a negative oath Allah in verse says: “Do not use Allah's name for such oaths which are taken to keep back from **virtue, piety and the welfare of mankind**” (2:224). Any oath that contradicts the welfare of humanity stands null and void, and at the person who took the oath will have to bear the expiation of breaking the oath. This is to discourage people from swearing to do wrong.

Charity is an important aspect of Islamic civilization. The Quran places great stress on the need to give charity to the

destitute, needy etc. Allah in surah Baqarah instructs us how to give charity in verses. He says: Those people who expend their wealth in the way of Allah and then do not follow up their charity with reminders of their generosity nor injure the feelings of the recipient, shall get their reward from their Lord; they will have no fear and no sorrow of any kind. A kind word and forbearance are better than that charity which is followed up by insult or injury. Allah is Self-Sufficient and Forbearing.

O Believers do not spoil your charity by taunts and injury to the recipients like the one who practices charity to be seen by men, while he neither believes in Allah nor in the Last Day. His charity may be likened to the rainfall on a rock which had only a thin layer of soil upon it. When heavy rain fell on it, the whole of the soil was washed away, and the rock was left bare. Such people do not gain the reward they imagine they have earned by their seeming charity; Allah does not show the Right Way to the ungrateful.

In contrast, the charity of those who expend their wealth sincerely with the sole desire of pleasing Allah may be likened to a garden on a plateau. If heavy rain falls, it yields its produce twofold: and even if there is no heavy rain but only a light shower, that too, is sufficient for it: whatever you do is in the sight of Allah.

Would anyone of you wish that he should have a green garden of palm trees and vines, watered by canals and laden with all sorts of fruit and then it should be consumed by a fiery whirlwind at the very time when he himself has grown very old and his small children are too feeble to earn anything? Thus, Allah makes His revelations clear and plain to you that you may ponder over them.

O Believers, expend in Allah's way the best portion of the wealth you have earned and of that We have produced for you from the earth, **and do not pick out for charity those worthless things which you yourselves would only accept in disdain by connivance**, if they were offered to you.

Understand well that Allah does not stand in need of anything whatsoever and has all the praise-worthy attributes.

Satan holds out to you the threat of poverty and prompts you to adopt a shameless niggardly conduct, but Allah holds out from Himself the promise of pardon and bounty: Allah is All-Embracing, All-Knowing. He bestows wisdom upon anyone He wills, and he who is given wisdom is in fact given great wealth, but only those who have common sense learn lessons from these things. Surely Allah knows whatever you may have spent and whatever vow you may have made, and the wrong doers (who spend in the way of Satan) shall have no helpers. If you give charity publicly, it is good; but if you give it secretly to the needy, it is much better for you, for this will expiate many of your sins. Anyhow, Allah is aware of whatever you do (2:262-271).

Further, Allah says: It is no virtue. That you turn your faces towards the east or the west, but virtue is that one should sincerely believe in Allah and the Last Day and the Angels and the Book and the Prophets and, out of His love, spend of one's choice wealth for relatives and orphans, for the needy and the wayfarer, for beggars and for the ransom of slaves, and establish the Salat and pay the Zakat. And the virtuous are those who keep their pledges when they make them and show fortitude in hardships and adversity and in the struggle between the Truth and falsehood; such are the truthful people, and such are the pious (2:177).

Similarly, there are lots of hadiths of the Prophet(SAW) regarding the rights of the creation, I will mention a few: In a hadith the Prophet said, spread (greeting of peace) salam amongst yourselves. In another hadith Abu Huraira(RA) narrates that the Prophet(SAW) said, every Muslim has five rights upon another Muslim:

- a. **To return the greeting of Salaam** (wish him peace and security with sincerity, be he a stranger or known person).
- b. **To visit the sick** (to boost his will power and to pray for him).

- c. **To accompany his funeral procession** (funeral prayers are nothing but asking Allah to forgive his sins).
- d. **To accept his invitation** (Accepting an invitation is giving him honor).
- e. **To respond to the sneezer** (may Allah have mercy on him).

We Muslims have stopped wishing peace to each other, and unfortunately, in Pakistan, we start with swearing and end our talk with swearing, and yet think we are people of Paradise! **اللّٰهُ** Abu Musa_(RA) reported that the Prophet_(SAW) said, “**Visit the sick, feed the hungry, and (arrange for the) release of the slaves**” (Bukhari). Abdullah bin Umar_(RA) narrates that the Prophet_(SAW) said, “A Muslim is a brother of other Muslims, so he should not oppress him, nor should he help an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his brother out of a discomfort, Allah will bring him out of the discomfort on the Day of Judgment, and whoever hides faults of a brother, Allah will hide his faults on the Day of Judgment”. Unfortunately, today, when we come to know about a fault of a brother, we try our level best to spread his fault everywhere, although Allah said if we hide his fault, Allah will hide our faults on the Day of Judgment. **اللّٰهُ**

Once the Prophet asked his companions: “Who amongst you are fasting today?” Abu Bakr_(RA) said: “I am fasting”. The Prophet said: “Who participated in a funeral today?” Abu Bakr said: “I did.” The Prophet said: “Who fed a hungry person today?” Abu Bakr said: “I did.” The Prophet said: “Who visited a sick person today?” Abu Bakr said: “I did.” Then, the Prophet_(SAW) said: “If all these things are found in a person, then he will enter the paradise”. Once Prophet_(SAW) was asked, “Who is the best Muslim?” He replied, “**He is the one from whose hand and tongue all Muslims are safe**” (Bukhari). In another hadith the Prophet_(SAW) said, “**None of you truly believes until he wishes for his brother what he wishes for himself**” (Bukhari). Abu Huraira_(RA) narrates that the Prophet_(SAW) said, “He who believes in Allah and the Last Day would not harm his neighbors, and he who believes in Allah

and the Last Day would show hospitality to his guest, and he who believes in Allah and the Last Day would speak good or remains silent” (Muslim 76). The Prophet also said, “Be merciful to those on the earth and the One above the heavens will be merciful upon you” (Tirmizi 1924).

Islam stresses on the need that the society should take care of the needy, i.e. the Islamic state would be a welfare state, and at the same time Muslims must be soft hearted and charitable. That is why obligatory charities are imposed on Muslims, Zakat, Usher or Khoums. Zakat is 2.5% of the net wealth at the end of each lunar year (irrespective if one makes profit or loss), and Usher is 10% of the produce from land that is irrigated by nature and 5% of the produce if land is irrigated by water from canals. This charity is for the destitute, widows, orphans etc. O Muslims, ponder what Abu Hurairah narrates, he said that the Prophet said, “One who struggles to help the widows, and the poor is like the one who fights in the way of Allah”. Then the Prophet added: “I shall regard him as the one who stands up (for prayer) without rest or as the one who observes fasts continuously” (Bukhari & Muslim).

It was due to this teaching that the caliphs of Muslim empire would go out at night to search for a people in need, and to fulfill his needs. During the reign of Umar_(RA) there was a big famine, one day at night he was walking around the suburbs of Medina when he saw a light in the yonder. He decided to investigate who was there. When he reached near, he heard the children crying and saw a woman cooking something in a pot. He asked her permission if he could come closer. On the condition if his intention is good, he may approach her. When he came near, he asked the woman why the children are crying? She said they are hungry, and I have no food to feed them. I am boiling water so that they may go to sleep.

Umar_(RA) immediately went to the states store, gathered food items and put them on his back. His servant said let me carry it. He replied, “on the Day of Judgment I will be held accountable, not you.” He gave the food items to the lady and waited there until she fed her children. When he started to

walk away, the woman said you should be the caliph, not Umar. He replied, Umar might be unaware of it. She said a caliph who is unaware of his subject does not deserve to rule. In another incident during famine period, Umar saw his son eating watermelon, He grabbed it from him and said, "If the people of Medina cannot eat watermelon, then neither the son of the caliph has any right to eat it".

The second caliph, Umar_(RA), stated, "We were among the most humiliated people on earth, and Allah granted us honor through Islam." He emphasized that by upholding one another's rights, the community transformed into a leading state. The second caliph Umar_(RA) stated, "We were the most humiliated people on the earth and Allah gave us honor through Islam." He emphasized, when we started caring for each other's right; we became the ruling state of the world. The impact of the rights of the creation taught by Islam was such that companions used to compete to serve the needy.

The caliph Abu Bakr Siddiq would do chores for the old and the disabled. In the suburbs of Medina there lived an old blind lady, who had no one to help her. Umar_(RA) decided to go secretly to the house of the old woman and do her chores. He was surprised to find that someone had already fulfilled them. Umar_(RA) was curious to see that person who always beat him in the field of social services. One day, Umar_(RA) went to the house of the old woman earlier than usual and hid himself to find out who helps the old lady. Soon a man arrived who fulfilled the needs of the old woman, and this man was none other than the caliph Abu Bakr Siddiq_(RA). That is why in Islam the fine for mistakes in the obligatory commandments usually carry the punishment of feeding the destitute or freeing a slave.

To enforce what we have read so far, the Prophet_(SAW) said: "Shall I not inform you about the people of Paradise? It is every person who is modest and humble, a person who is accounted weak and is looked down upon, yet if he adores Allah, Allah will certainly give him what he desires. Now

shall I not inform you about the inmates of the Hellfire? **It is every violent, impertinent and proud man**” (Bukhari & Muslim).

The Prophet(SAW) also said, he who wore silk in this world would not wear it in the Hereafter (It’s a source of arrogance and show-off for men, which is prohibited, but for the women it is beautifying themselves for their husbands is allowed). An elderly knowledgeable person was asked, “How many faults and flaws does a human have?” He said, lots of them, but he can cover all his faults, **if he can control his tongue**. It is narrated that, the Prophet (SAW) said: **“I was sent to complete the noble ethics”**. A true Muslim does not inflict physical or verbal harm on others. He renounces what Allah has forbidden and makes jihad (extreme effort) against himself and his whims.

Allah in surah Ale-Imran says: **Believers, be steadfast, and endeavor in steadfastness, stand firm in your faith, and hold Allah in fear that you may attain true success (3:200)**. Allah in surah al-Maida says: **...Do not let your anger against the people who have barred you from the Holy Mosque move you to commit undue transgressions; rather, help one another in acts of righteousness and piety, and do not help one another in sin and transgression. Fear Allah. Surely Allah is severe in retribution (5:2)**. Ibn Al-Qayyim said, this is the strongest verse in the Quran about justice, because it is not talking about our family and friends but **rather providing justice to those whom we hate**. We should be just, for it is closer to God-consciousness. **Allah loves those who are just**.

Summary

There are three approaches to any situation:

- i) Forgiveness/mercy**
- ii) justice**
- iii) transgression.**

Allah loves to forgive and have mercy on His creation. **If we want to attain Paradise, in reciprocation, Allah wants us to learn to forgive and take care of others**. In a hadith the Prophet(SAW) said that Allah split His love in hundred parts and

gave one part to His creation. It is this part that puts love for the offspring, parents, between the spouses and others. The Prophet said, “If Allah were to punish the inhabitants of His heavens and of His earth for their deeds, He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than their own deeds”.

لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ.

Why? If we compare when we visit a person of authority, we will look forward to it. We would dress up in our best clothes, put perfume on and visit him with a big smile and concentration, on the other hand when we visit our Lord in prayers, we are not bothered about our outlook, mostly consider it a burden, and we lack concentration, and the scary thing is Allah knows. Now if He punishes us, wouldn't He be justified? If anyone had the right to oppress, it would be the right of Allah whom no one can stop, yet He wrote on His throne that His mercy will overcome His anger. He also said I have forbidden oppression for Myself and has forbidden it on you. So, do not oppress one another.

Further Allah in surah Al-Momin says: “Allah does not wish to subject His servants to any injustice” (40:31). And in surah Qaaf says: “My Word is not changed; and never do I inflict the least wrong upon My servants” (50:29). O Allah, You are pure from all imperfections! These verses close all doors of oppression, as Allah has forbidden oppression for Himself and has forbidden it for us, then how can we oppress each other and still think we can be the dwellers of Paradise. Allah's love for His creation is seventy folds more than our mothers as such the perpetrators will face severe punishment in the Hereafter. The second option is by providing justice to the aggrieved party and punishing the perpetrator.

The rule set for justice are: And therein We had ordained for them: A life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for all wounds, like for like. But whosoever forgoes it by way of charity, it will be for his expiation. Those who do not judge by what Allah has revealed are indeed the wrong doers (5:45).

The third is transgressing on other's rights. Such a person is the one about whom the Prophet(SAW) said he is broke and would be the dweller of the Hellfire. Anas(RA) narrates that the Prophet(SAW) said, “Allah will announce on the Day of Resurrection: Where are my neighbors? Where are my neighbors? The angels will say: Our Lord, who is befitting to be your neighbor? Allah will say: Where are those who filled the mosques i.e. followed His instruction regarding the two rights. (Musnad al-Haris 126)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَيُنَادِي يَوْمَ الْقِيَامَةِ أَيْنَ جِيرَانِي أَيْنَ جِيرَانِي أَيْنَ جِيرَانِي قَالَ فَتَقُولُ الْمَلَائِكَةُ رَبَّنَا وَمَنْ يَنْبَغِي أَنْ يُجَاوِرَكَ فَيَقُولُ أَيْنَ عُمَّارُ الْمَسَاجِدِ - مسند العارث 126-

Finally, as an admonishment, Abu Hurairah narrates that the Prophet(SAW) said: “There are three whose supplication is not rejected: The fasting person when he breaks his fast, **the just leader, and the supplication of the oppressed person;** Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: “By My might, I shall surely aid him, even if it should be after a while (test)”.

ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حَتَّى يُفْطَرَ وَالْإِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُومِ وَكَذَلِكَ يُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ وَيَقُولُ غَمَامٍ يَرْفَعُهَا اللَّهُ فَوْقَ الْوُجُوهِ
وَبِالْبَطْلِ الرَّبُّ وَعِزِّي لِأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ

It is narrated by Umm Salma(RA) that the Prophet never left his home except that he looked up to the sky and said, “O Allah, I seek refuge in You from leading others astray or being led astray, or against slipping or being caused to slip; or doing injustice or being done injustice to; or doing wrong or having wrong done to me”. As a Muslim we should adopt the habit of seeking Allah's pardon in harming or being harmed. - على يجهل أو أجهل أو، أظلم أو أظلم أو أذل، أو أذل أو أذل، أو أضل أن بك أعوذ في اللهم -

Ibn Tamiya said, the well-being of the people in this world is attained through justice, even if their personal sins (the rights of the creator) coexist with it. For that reason, Allah will uphold a just nation even if it's a disbelieving nation and Allah will destroy an unjust nation even if it is a believing nation. Ibn Al-Qayum commented and said that if we look in the Quran whenever Allah destroyed a people/town it was

because they transgressed, oppressed each other. It was not just disbelief alone, but disbelief coupled with injustice.

If I were to elaborate Justice in a few words, it would be Justice in fulfilling the rights of everyone. For example: Justice to the rights of the Creator is by loving Him, worshiping Him and obeying His commandments. Justice to the rights of the Prophet_(SAW) and all other prophets_(AS) is by believing in them, loving them, and following Mohammed_(SAW), being the last emissary with the last message of Allah.

The Quran in surah Baqarah says: The messenger_(SAW) has believed in the Guidance which has been sent down to him from his Lord, and those who believe in the Messenger have also sincerely accepted the same. They all believe in Allah, His Angels, His Books and all messengers_(AS). And they say, “We do not discriminate against any of His Messengers.” We have heard the Message and submitted to it. Our Lord, we look up to You for forgiveness, for to You we shall all return” (2:285).

Justice to the rights on oneself is by abstaining from sin and egoism. Justice to the body is by keeping it healthy with healthy diet, and keeping it free from intoxicants, undue exertion and illnesses. Justice to the rights of the soul is by keeping it pure with piety. Justice to the rights of parents is by being obedient, loving and caring for them. In the Quran, Allah mentions the parent after Himself, because they were instrumental in our existence.

Justice in the matrimonial sphere: Justice to the rights of the spouse is by taking care of each other’s sentiments, as each shares the burden of raising a family.

Justice to the rights of the offspring is by motivating them to take the right directions in life.

Justice to the rights of our neighbors is by not harming them instead of taking care of them and sharing with them their moments of trials. Justice to the rights of the sick is by visiting them to raise their willpower, to assist them in the

restoration of their health and at the same time remembering them in our prayers.

Justice to the rights of the downtrodden and poor is by supplementing their basic needs with charity. Justice to the rights of humanity is by contributing to its development.

Justice to the rights of the knowledge is by spreading it to enable mankind to enjoy its fruits without discrimination.

As stated earlier, there are two basic rights in Islam, the rights of Allah (the Creator) and the rights of the creation. The Prophet said, “Beware of oppression, for oppression will turn into excessive darkness on the Day of Resurrection.”

اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامِ

Finally, Allah tells us that: Men are naturally tempted by the lure of women, children, treasures of gold and silver, horses of mark, cattle and plantations. These are the enjoyments in the life of this world; but with Allah lies a goodly abode to return to (3:14).

3. The Rights of The Creator

All praise is to Allah, Who is eternal with absolute perfection, and is free from all faults and constraints. He is the ultimate truth, eternal and self-sufficient, His existence is independent of time, space and matter. He alone is primary; everything else in the universe is secondary and wholly dependent on His will for existence. He created the universe and all within it through the **Big Bang**; before that, there was no time, space, matter, or universe, only Allah existed. The colossal universe in comparison to Allah is nothing, not even an atom worth. Universe came into being by Allah’s command, stays into being by His will, and will cease to exist when he wills. Allah is the absolute standard of truth, goodness and beauty. Allah always does whatever he pleases, He is always right. The Quran in verses tells us: Say: “He is Allah, the One and Unique; Allah, Who is in need of none and of Whom all are in need off (He is Self-sufficient and self-subsisting); He neither begot any nor was He begotten (the gender was

designed by Him for the reproduction of the species, He has no gender (it is an animal attribute). Allah in a verse says: He created Adam from clay and from Adam He created Eve and from both the whole humanity, **and none is comparable to Him” (112:1-4)** (He is free from matter, time and space, while the creations are matter, time and space bound).

He is Whom the eyes cannot see in this world, but the people of Paradise will see Him which will be Paradise plus. He cannot be mixed with doubts, nor can He be described by any of those who describe; because in the Quran Allah says: **If all the trees on earth become pens, and the sea replenished by seven more seas were to supply them with ink, the Words of Allah would not be exhausted. Verily Allah is Most Mighty, Most Wise (31:27).** And tells the Prophet(SAW) to say: **“If the sea were to become ink to record the Words of my Lord, indeed the sea would be all used up before the Words of my Lord are exhausted, and it would be the same even if We were to bring an equal amount of ink” (18:109).**

The events do not change Him, nor does He fear any oppressor or perceived power (being the absolute infinite power). He is the One Who knows the exact weight of each mountain and the measurement of the seas. He is the One Who knows the precise no of rain drops that fall on the earth, and he knows the precise numbers of leaves on the trees. He knows whatever is shrouded in the darkness of the night, and the brightness of the day. He is the One from Whom nothing is concealed in the heavens and the earth, neither in the depth of the sea nor in the ruggedness of the mountains. He is Allah!

The Quran in verse characterizes the status of Allah and says: **Allah the Everlasting** (prophet Abraham(AS) said that anything that sets, dies or does not last is not worthy of worship), He is the Sustainer of the whole Universe while He himself needs no sustenance; **there is no god but Him. He neither slumbers nor sleeps** (any being that slumbers or falls asleep cannot be a doer deity). **Whatsoever is in the heavens and on the earth is His** (We are His creation, He owns us). **Who is there that can intercede with Him except by His own permission? (God**

is self-sufficient and self-subsisting; therefore, he cannot be forced to accept intercession) He knows what is before the people and what is hidden from them. And they cannot comprehend anything of His knowledge except whatever He Himself pleases to reveal (He encompasses all the knowledge, He is All-Knowing, Knower of the unseen, what we know is what he allowed to be revealed). His throne (Kingdom) spreads over the heavens and the earth and the guarding of these does not weary Him (anything that gets tired cannot be God and cannot be worshipped). He alone is the Supreme and the Exalted (2:255).

He is the One Who created the seven heavens and the earth, He causes the orchid with beautiful trees to grow. He is the One Who made this earth a place of resort, and caused rivers to flow in its midst, and placed mountains as pegs on it. He is the One Who placed barriers between two masses of water. He is the One who heeds the prayers of the distressed when he calls out to Him and removes his affliction. He is the One Who has made us vicegerent of the earth. He is the One Who sent the guidance for us to follow, to prosper in the Hereafter.

He is the One Who sends rain for our survival. He is the One Who created everything in the first instance and repeats it, and He provides us sustenance from the heavens and the earth. Thus, I bear witness that there is no deity worthy of worship except Allah, Who has no associates or partners. He deserves our praise both in this life and in the Hereafter. I also bear witness that Prophet Mohammed(SAW) is the servant and messenger of Allah. May Allah place His grace, His honor, mercy, peace and blessing on him, his family and his pious and devoted companions? Ameen!

He is the One Who sets the moral code for our peaceful co-existence (rights of the creator and the creation). The rights of Allah are that He should be our most beloved, Whom we praise, worship and obey. He created us, fed us, and will cause us to die. He will raise us up again to be judged. He is worthy of fearing, and He alone can forgive our sins. Thus, we should be mindful of Allah and fear Him for our

misdoings. He is going to judge us on the Day of Judgment, and He is the Just Judge. Allah is the provider of our sustenance, and in exchange, He does not ask or need anything from us. He is self-subsisting; thus, it is His inherent right that we should adore Him for His blessings.

It is the right of Allah (the God) that we should believe in Him, believe in all His attributes, believe that He is eternal with infinite eternal powers, believe that He is not bound by matter space and time, and that He does not bear any resemblance with his creation. He is exalted high above what we humans associate with Him. He is the One Who erected the seven heavens without pillars above us. In the sight of Allah, the greatest form of disobedience is polytheism, i.e. associating partners with Him. That is why Allah in the Quran verse says: **“Certainly, shirk (polytheism) is the greatest transgression”** (31:13). Why? Because Allah is the sole creator, who created the entire universe with whatever is in them, without a second. He has absolute eternal powers and is the sole provider and doer Deity.

The polytheist without any authority from Allah, share His attributes with the weak mortals. If a mortal is deprived of oxygen, he would die, if he is not fed, he would die, if he is not clothed properly, he would die, if he cannot rest, he would die. If something pierced his body, he would die. One who cannot ward off his death, how can we associate such a person with the absolute eternal powers of Allah, the ever living and self-subsisting? If we do so, it would be the greatest act of transgression. That is why when the Prophet(SAW) was asked, what is the greatest sin in the sight of Allah? He replied: **“That you associate partners with Allah and He created you”** (Ibn Hibban).

It is the right of Allah that we obey Him, thus being His commandments, we should pray minimum five times a day on prescribed times and as a gesture of love we should also pray voluntary prayers especially Tahajjud (past midnight) prayers, fast the month of Ramzan, again we should fast voluntary fast, and if not restrained financially pay obligatory

plus voluntary charity to improve the living standard of the destitute, and should perform Hajj at least once in life time. He expects us to acquire His attributes if we want to be the dwellers of Paradise.

Allah wants us to have compassion for His creation, and He loves those who are compassionate. **So, we must develop compassion for others.** He wants us to treat others mercifully, because He is Al-Rahim the Merciful, and loves those who are merciful. **So, we must soften our hearts for others.** He wants us to develop the habit of forgiving people for their transgressions, because He is Al-Ghafoor, the One who loves forgiving, and loves those who forgive. **So, we must learn to forgive.** He wants us to be just, because He is Al-Hakam, Al-Adal, Al-Muksit, The Judge, The Just One, The Equitable, and loves those who are just. **So, we must be just in all matters.** He wants us to be the guardian of the weak, because He is Al-Muhaymin, The Guardian of all creation, and loves those who take care of the weak. **So, we must take care of the weak.** He wants us to promote peace, because He is Al-Salam the source of peace, and loves those who are promoters of peace. **So, we must promote peace in our societies.** He wants us to subdue the oppressor, because He is Al-Kahhar the Subduer, and loves those who side with the oppressed. **So, we must side with the oppressed.** He wants us to bestow favors to the people, because He is Al-Wahab, The One Who Bestows favors, and loves those who bestow favors on others. **So, we must bestow favors on others without expecting anything in return.**

He wants us to take care of the needy, because He is Al-Razzaq, The sustainer. He wants us to be wise and knowledgeable, because He is Al-Hakeem, The Wise. He wants us to love others because; He is Al-Wadood, The Loving One. He wants us to be awe-inspiring, because He is Al-Jalil, The Sublime One. He wants us to be generous to others, because He is Al-Kareem, The Generous One. He wants us to be responsive to people's request, because He is Al-Mujeeb, The One who responds to requests. He wants us to be truthful, because he is Al-Haq, The Truth.

He wants us to be firm in our convictions, because He is Al-Mateen, The Firm One. He wants us to be friendly, because He is Al-Waly, The Friend. He wants us to be forbearing, because He is Al-Haleem, The Forbearing. He wants us to accept the repentance of others, because He is Al-Tawab, The acceptor of repentance. He wants us to pardon people, because He is Al-Afoo, the Pardoner. He wants us to guide people to faith, because He is Al-Hadi, Al-Rasheed, The Guide, The One Who guides to the right path.

He wants us to be patient, because He is As-Saboor, The Patient One etc. etc. The believers who acquire the above attributes will be the dwellers of Paradise. Allah says: Say, "Take Allah's color, and who can give a better color than Allah? Therefore, we worship and submit to Him alone" (2:138). O Muslims, today we are in decadence because we have not appraised Allah with true appraisal He deserves (by acquiring His attributes). We have not truly loved Allah for all His blessings, and we have not truly feared Allah for our misdoings as we should have? O Allah, fill our hearts with Your love, so that we always fear disappointing You. Ameen!

4. The Rights of the Creation

These rights can be split into more than twenty-eight categories.

5. The Rights of the Parents

Allah commands us to give honor and respect to our parents, and to obey them as long they live, with the exception, when it comes to disobeying Allah. Islam has made it obligatory for the Muslims to obey their parents with love and respect. Thus, the first and foremost right of the parents is to be loved, obeyed and respected by their children. A hadith records that the Prophet(SAW) said, "The greatest of great sins are polytheism and refusing to obey one's parents".

The Prophet strongly emphasized that children should fulfill their parents' rights, especially caring for them in old age, and that parents should fulfill their children's rights by providing

for them and educating them. The Quran enjoins us that after the Oneness and the Worship for Allah we must be obedient to our parents and show kindness to them. The deeds that carry most weight after divine worship is to obey our parents and treat them with respect and kindness. Allah says: “Your Lord (The Creator) has ordained that you worship none but Him, and that you be kind to the parents; be good to your parents; and should both or any one of them attain old age with you, do not say to them even "fie" neither chide them, but speak to them with respect” (17:23-24).

In a hadith the Prophet(SAW) said that **the parents of a person are his Heaven or Hell**. That is, if a person obeys his parents and attends to their needs and comforts them and keeps them happy, he will attain Paradise. On the other hand, if he is rude, insolent and disobedient to them, and offends them or causes them grief in anyway, his place shall be in the Hellfire. **Anyone who wants to please Allah should earn the good pleasure of his parents, and displeasing the parents will lead to Allah’s anger and displeasure.**

The Prophet said, “**In the good pleasure of the father lies the good pleasure of the Creator and in his displeasure, lies the displeasure of the Creator**” (besides the faith). According to many hadiths, the right of the mother regarding service and kind treatment is three times more than that of the father. Abu Hurairah(RA) narrates that a person asked the Prophet, “**Who has the greatest claim on me with regard to service and kind treatment**”? The Prophet replied, “**Your mother, and again your mother, and once again your mother. After her, is the claim of your father, and then that of your near relations, and then of the relations next to them**”.

During old age the parents are in dire need of being looked after, to be served devotedly. Serving them at old age is most pleasing to Allah, and it is the easiest way of attaining Paradise. Abu Huraira(RA) relates that the Prophet(SAW) once said, “**May he be disgraced, may he be disgraced**”. The companions enquired, “**Who**”? The Prophet said, “**The person whose parents, attained old age during his lifetime and**

he does not earn Paradise (by being kind, caring and dutiful to them)”.

The Quran also emphasizes the rights of the mother while mentioning the pain and the suffering which she must bear during pregnancy, at childbirth, and in the up bringing of the children. In a hadith the Prophet_(SAW) stated that a person's Paradise lies under the mother's feet. One can attain it by serving her well and being obedient to her. In another hadith the Prophet_(SAW) said that serving the mother, the maternal aunt and maternal grandmother, are among the acts by which, even the repentance of a great sinner and evil doer is accepted, and he is forgiven.

The rights of parents are not abrogated even if they are polytheists or non-believers, the only time when they will be disobeyed with politeness is if they order us anything against the commandments of Allah. Asma d/o Abu Bakr_(RA) narrates that her mother came to Medina, from Makkah, to meet her. Her mother followed the Pagan customs and beliefs, so Asma_(RA) enquired from the Prophet, how should she treat her mother who is a pagan, should she ignore her or treat her like a daughter, and show kindness to her. The Prophet told her to be kind, considerate and to have a good relationship with her, as mother daughter relations cannot be broken.

The rights of parents do not come to an end with their demise. In fact, some of their rights take effect after they pass away, and it is a religious obligation on the children to fulfill them. Although obeying our parents and treating them with respect and affection is of great virtue, as it expiates our sins, similarly, asking Allah to have mercy on them after their demise is an act which brings comfort to them in their graves and serves as atonement for our sins. It is a duty on all Muslims to pray for the forgiveness of their parents.

Abu Usaid Saidi_(RA) narrates that a person came to the Prophet and asked him, “O Prophet of Allah, are there some rights of my parents, on me, which I have to fulfill even after their demise”? The Prophet replied, “Yes, pray to Allah to have mercy on them and to forgive them, to fulfill the promises

they have made to anyone, to pay due regard to the bonds of relationship from their side and to be respectful to their friends”. Jabir^(RA) reports that the Prophet said, “Allah prolongs the life of a person who obeys his parents and serves them devotedly”.

In another hadith, the Prophet is reported to have said, “Obey your parents and treat them with kindness, your children will be kind and obedient to you”. **When asked about the major sins**, the Prophet replied, “To associate anyone with Allah, to disobey the parents, to kill unlawfully and to give false evidence”. The order, in which the Prophet laid the major sin, the disregard of parent’s rights is next, only to polytheism. The Prophet also said, “Call names to one’s parents is also a major sin”.

He was asked by the companions, “How can anyone abuse his parents?” The Prophet replied, “If a person abuses someone else’s parents and that the person in retaliation, abuses his parents, then it is as though he himself had abused them”. In a hadith, a companion came to the Prophet^(SAW) and said, “I carried my mother for pilgrimage on my back, have I fulfilled my obligations towards her”. The Prophet^(SAW) said, “You have not fulfilled the obligation of one drop of milk which she poured in your mouth when you were an infant”.

The Prophet^(SAW) also said that looking at the parents with love carries lots of rewards in the Hereafter. In a nut shell, the Prophet said, “The father is the door to Paradise, and the Paradise lies beneath the mother’s feet.”

The above hadiths are the moral and social teachings of Islam regarding the importance of loving and respecting our parents. The hadiths declare that serving our parents is an act of great virtue, similarly, being disobedient, insolent or harming them, is the most appalling sin. The hadith also tell us that the reward for serving our parents with attention is Paradise and the pleasure of Allah. Allah also bestows a special favor in this world on the believer who fulfills the rights of his parents devotedly. Parents have the right to be looked after by their

children, and receive physical or financial help as deemed necessary, especially in old age.

6. The Rights of Children: Abdullah Ibn Amr^(RA) narrates that the Prophet^(SAW) said: “It is a sufficient sin for a man if he neglects those on whom he is obliged to spend ON” (Abu Dawood, 1692). The first right of the child is to be loved and cared for. The Prophet used to kiss his grandchildren, and when someone expressed astonishment at the Prophet, he would respond, “What can I do if Allah has deprived your heart of all human feelings”? In a hadith the Prophet said: “Each of you is a shepherd and each of you shall be asked concerning his flock; a leader is a shepherd of his people, and he shall be asked concerning his flock; and a man is a shepherd of the people of his house, and he shall be asked concerning his flock; and a woman is a shepherd of the house of her husband and over their children, and she shall be asked concerning them” (Bukhari).

a) The rights of a child on his parents are:

i) To give the child a good name: Ibn Umar narrates that the Prophet said: “The most beloved of your names to Allah are Abdullah and Abdur Rahman” (Muslim, 2132). Anas Bin Malik narrates that the Prophet said: “A child was born to me last night and I called him by the name of my grandfather Abraham (AS)” (Muslim, 2315).

ii) To spend appropriately on your child: Children have the right to be fed, clothed, and protected until they reach adulthood.

iii) To provide the children with right education: In a famous hadith, the Prophet^(SAW) said: “The best of you is one who gives a good education (knowledge, self-confidence, manners and etiquette) to his children”. Children have the right to an adequate standard of living, health care and education. They also have the right to play and recreation. It’s their right to have a balanced diet, a warm bed to sleep in, and access to schooling.

iv) It's the child's right to be adored, and to be loved and receive affection from his parents.

v) Its children's right to be treated equally between the siblings, in terms of financial gifts. The Prophet said: "Fear Allah and treat your children fairly" (Bukhari, 2447; Muslim, 1623).

Further in a hadith Nauman narrates from his father who said that the Prophet said to him, "Would you like your children to honor you?" He said, "Yes". He said: "Then be fair in giving gifts to them". When parents demonstrate preference for one child over the other, it is an act of injustice, as it could lead to an atmosphere of hatred, anger and disputes amongst the siblings who are the closet relatives and have lots of rights on each other. Imam Ahmad bin Hanbal said that preferential treatment of a child is permitted only if he or she is handicapped while others are not. He states that special treatment of a child is permissible due to a need, a handicap, a blind, being engaged in studies, medical expenses etc. It is also permitted to withhold from a child who would spend what he is given on sinful or wicked things. In Islam, the parents cannot remove any of their heirs from their rightful inheritance via a will.

vi) Children have the right to be protected from abuse, being neglected, exploitation and discrimination. This includes the right to safe places for children to play; to provide constructive atmosphere for the grooming of the child's behavior and acquiring knowledge.

vii) Parents are recommended to provide adequately for the children in inheritance. A Hadith says, "It is better for parents to leave their children well provided (financially) than to leave them in poverty".

viii) Search for a good spouse for your child, and when they are old enough, get them married with their consent. Allah says: "O you, who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..." (66:6).

Parents are responsible for raising their children according to Islamic moral principles.

They are as follows:

a) Teach them the concept of monotheism and the rights of Allah, and to provide them basic information about the Islamic belief and worship. Allah in verse says: **And call to mind when Luqman said to his son while exhorting him: “My son, do not associate others with Allah in His Divinity. Surely, associating others with Allah in His Divinity is a mighty wrong”** (31:13). Abdul Malik Ibn al-Rabee Ibn Sabrah narrates from his father that his grandfather said that the Prophet_(SAW) said: **“Teach the child to pray when he is seven years old and smack him (lightly) if he does not pray when he is ten”** (Tirmizi, 407).

b) Teach children the knowledge of the Quran, Islamic morals and ethics, and help them choose the right role models. I.e. To teach children the basic information about high moral qualities expected of a Muslim.

c) Teach them the rights of the creation. To provide them the basic information on the rights of Allah’s creation, especially regarding the human beings.

d) Teach them skills to earn (halal) legitimate living.

e) Provide them with a healthy environment to grow.

The Prophet was fond of children, and he expressed his conviction that his Muslim community would be noted among other communities for its kindness towards children. Are we? **اِنَّا لله!** If we follow the instructions of Allah, He gives us glad tidings and says: **We shall unite the believers with those descendants of theirs who followed them in their faith and shall not deny them any part of the reward for their good deeds. Every person is pledged to what he did** (52:21).

O Ummah of Mohammed _(SAW), it is the responsibility of the Islamic state to provide relief to the children of poor families. During the reign of Umar_(RA), he passed a law that allowance will only be given to a child when he or she stops breast feeding. For the sake of allowance, the women stopped breast feeding their children. When Umar_(RA) came to know about it,

he fixed the allowance from birth. In Europe, it is still known as Umar's law.

7. The Rights of the Spouses

Husband and wife are the basic building block of a society that is why Islam places lots of stress on its correction.

In verse(24:31), Allah Says: O Prophet, enjoin the Believing men to restrain their gaze and guard their private parts, and not to display their adornment except that which is displayed of itself, and to draw their veils over their bosoms and not to display their adornment except before their husbands, their fathers, the fathers of their husbands, their sons and the sons of their husbands (from other wives), their brothers, their brothers' sons, their sisters' sons, their female associates and those in their possession and male attendants incapable of sexual desire and those boys who have not yet attained knowledge of sex matters concerning women; also forbid them to stamp their feet on the ground lest their hidden ornaments should be displayed. O Believers, turn all together towards Allah: it is expected that you will attain true success (24:31).

In verse Allah says: Men are the protectors and maintainers of women because Allah has made one of them excel over the other, and **because they spend out of their possessions** (to support them) (4:34). Allah has ordained certain set of duties and responsibilities upon the believing men and women, which include the rights and duties of husbands and wives. To create a balance, both husband and wife enjoy their own well-defined rights in their own capacities, as quoted in the verse: “And the women have rights over their husbands similar to those of their husbands over them to what is reasonable, but men have a degree (**of responsibility**) over them” (2:228).

Just as women enjoy a set of rights upon her husband, similarly, husbands also possess certain rights over his wife in return. Islam has set rules or rights for both husband and wife. The purpose of rights is to enable a family to run

smoothly. The rights can be compromised with each other's consent. Islam places the sole responsibility of providing food, shelter and clothing on the husband, and thus has been made the head of the family. According to the marriage contract, husband must give his wife the agreed dowry. Allah says: **Give women their bridal-due in good cheer (considering it a duty); but if they willingly remit any part of it, consume it with good pleasure (4:4).** The Prophet(SAW) said, fix the dowry in such a way that it is not too low that the woman loses her worth, and it should not be too high that the husband cannot pay. It should be set according to the status of the husband to be.

The Rights of Husbands

In Islam the rights of husband are not many, being the sole bread winner, he is the head of the family. Just as the wife enjoys the right to kind behavior from her husband, the husband also enjoys the right to receive good and kind treatment from his wife. If there is no mutual kindness and respect between a husband and wife, there can be no companionship or understanding, which will eventually result in the decaying of the marriage (which Satan loves).

The husband and the wife should both implement and practice compassion, forgiveness, and gentleness in their relationship on daily basis, so that they create a healthy and happy environment for themselves and their children. Some rights of men are mentioned in the following hadith in which Jabir(RA) narrates that the Prophet(SAW) in his Farewell Sermon said: **“Fear Allah concerning women! Verily, you have taken them in the name of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have rights over them, and that they should not allow anyone to sit on your bed (i.e., nor let them into the house), whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a befitting manner”** (Muslim, 1218).

- i)** Abu Hurairah_(RA) narrates that the Prophet said: “When a man calls his wife to his bed and she refuses, and he goes to sleep being angry with her, the angels will curse her until morning” (Muslim, 1436). The main justification behind this is so that the husband does not commit illegal sex. The Prophet said: “The best woman is the one, when you look at her, you are pleased; when you order her, she obeys; if you are away from her, she guards herself and your property” (Tabrani).
- ii)** Another right of the husband over his wife is that the husband can ask his wife not to do voluntary acts of worship, other than the obligatory, so that he can spend more time with her (to prevent him from looking elsewhere). The Prophet_(SAW) stated: “A wife is not allowed to observe fast (other than obligatory fasting in the month of Ramadan), unless she has his permission. She may not allow anyone to come into his house, whom her husband dislikes” (Tirmizi). Umm Salma_(RA), the mother of the believers narrates that the Prophet said: “Any woman whose husband dies while he is pleased, happy and satisfied with her, will enter Paradise” (Tirmizi).
- iii)** The wife should love, respect and obey her husband (being the sole bread winner), if it is not in conflict with the commandments of Allah and his messenger. The Prophet said, “If I were allowed to command a person to bow in prostration to another person, I could have commanded a woman to bow down (in obedience and respect, not in worship) to her husband” (Abu Dawood).
- iv)** When the husband calls her to bed, she should not refuse without a valid reason.
- v)** The wife should remain chaste and should not allow anyone whom the husband dislikes to enter her house (this is to avoid any misunderstandings creeping up between them).
- vi)** When the wife intends to go somewhere other than for usual household needs, she has to take her husband’s

permission (this is again to avoid any misunderstandings creeping up between them).

vii) The wife should respect her husband's family and vice versa.

viii) A Muslim wife must protect her husband's secrets, honor, dignity and matter of their privacy. She has the responsibility to protect his wealth, guide the children, and does not waste his money, belongings and other aspects of his household, as much as possible. The Prophet(SAW) said: "The wife is the guardian over the house of her husband and his children" (Bukhari and Muslim).

Rights of Wives

The Prophet said: "Take my advice with regards to women, act kindly towards women, for they were created from rib, and the most curved part of the rib is its uppermost. If you attempt to straighten it, you will break it, and if you leave it alone it will remain crooked; so, act kindly towards women" (Bukhari & Muslim). The Prophet said, "He who is deprived of kindness is deprived of goodness" (Muslim 2592). The Prophet also said, "Best of you is who is best to his family, and I am best to my family". Islam came to defend women's rights and raise their status in the society which they did not enjoy in any other society. Fourteen centuries ago, Islam prescribed the rights of woman in the categories of mother, sister, wife and daughter.

Islam states that women and men are equal in status and prestige, and that nothing lessens women's status because they are women. In this regard, the Prophet established an important rule when he said: "Women are counterparts of men" (Tirmizi 113). He told his companions: "I urge you to take care of your women" (Bukhari 4890). He repeated this advice during his farewell pilgrimage when he addressed more than hundred thousand Muslims. Islam did not stop at preserving woman's right to life only, but it also urged good treatment for them from childhood.

The Prophet said: “Whoever treats his daughters generously, they will act for him as a shield from the Hellfire” (Bukhari 5649). The Prophet(SAW) also ordered for the education of daughters. He said: “Any man who has a daughter, whom he educates properly, teaches good manners... will get a double reward” (Bukhari 4795). The Prophet used to allocate a day for women to advise them, remind them and order them to obey Allah (Bukhari 101).

- i) When a girl grows up and becomes an adult (usually 12 to 13 years), Islam gives her the right to accept or reject a fiancé. She should not be forced to accept a man whom she does not want. In this regard, the Prophet said: “A woman who has been previously married has more right to her person than her guardian. Similarly, a virgin should also be consulted, and her silence implies her consent” (Muslim 1421). He also said: “A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission.” The people asked, O Allah’s Messenger, how can we know virgin’s permission? He said, her silence (indicates her permission)” (Bukhari 4843).
- ii) When a woman becomes wife, Islam urges good treatment for her, as good treatment of woman implies nobleness and kindness. So much so that the Prophet said: “If a man gives water to his wife to drink, he will be rewarded for it”.
- iii) In a hadith he(SAW) supplicated and said: “O Allah, I declare sinful the one who fails to safeguard the rights of the two weak ones, namely orphan and woman”. Allah says: O Believers! It is not lawful for you to become heirs to women against their will. It is not lawful that you should put constraint upon them that you may take away anything of what you have given them; (you may not put constraint upon them) unless they are guilty of brazenly immoral conduct. Live with your wives in a good manner. If you dislike them in any manner, it may be that you dislike something in which Allah has placed much good for you (4:19).

The Prophet(SAW) set an example for us to follow, by being kind, gentle and cooperative with his family. In a hadith the Prophet said, “the best of the believers are those who are best in conduct, and the best of them are those who are best to their families, and I am best to my family”. He used to play with them, entertain them, laugh with them, joke with them, eat with them; he used to help them in their chores. When he came in the house it was not like a dark cloud had entered the house, rather as Ayesha(RA) said, “she has a sun, and the sky has a sun”.

The Mother of the believers Ayesha(RA) describes him in Tirmizi, she says that his time with his family was at the service of his family. He would milk the goat and do other house hold chores, and would stay busy serving and helping his house hold, he would repair his own sandals and his own garments etc.

Al-Aswad ibn Yazid Al-NakhI narrates that he asked Ayesha(RA): What did the Prophet used to do in her house? She replied, “He used to keep himself busy serving his family and when it was the time for prayer, he would go to the mosque to pray”. People of Makkah had a famous love story of a married couple called Abi Zara and Um Zara.

It is an Arab tradition that they would call each other with kunai, O father of so and so, O mother of so and so out of respect. The Prophet once said to Ayesha(RA) that his loyalty and love for her is like that of Abi Zara and Um Zara. Ayesha(RA)replied that he is dearer to her than her father and mother and that he is more loyal and loving than the story of Abi Zara and Um Zara. This is an ever-living example for us to follow in matters of our spouses.

- iv)** The wife can steal money from her stingy husband for her genuine needs, while the husband has no right over her money. Ayesha(RA) narrates that Hind d/o Utbah, the wife of Abu Sufyaan, came to the Prophet(SAW) and said, O’ Messenger of Allah, Abu Sufyan is a stingy man who does not spend enough on me and my children, except for what I take from his wealth without his knowledge. Is there any

sin on me for doing that? The Prophet said, “Take from his wealth on a reasonable basis, what is sufficient for you and your children” (i.e. she cannot give charity or to others from it without her husband’s consent) (Bukhari, 5049; Muslim, 1714).

The husband has the responsibility of fulfilling wife’s legal needs like loving her, caring for her, clothing her, feeding her etc., according to his status. As the husband must take care of all the needs of a family, this gives the husband an edge over his wife and is declared the head of his family. In case of divorce the upbringing of the children solely lies on the shoulder of the father. Allah in verse says: **Whoever has abundant means, let him spend according to his means; and he whose means are straitened, let him spend out of what Allah has given him. Allah does not burden any human being beyond the means that He has bestowed upon him. Possibly Allah will grant ease after hardship** (65:7).

- v) If a wife hates her husband and does not want to live with him, Islam gives her the right to leave her husband through Khula (divorce initiated by wife). Islam also gives her the right to ask for the right of divorce at the time of matrimonial contract. Ibn Abbas_(RA) narrates that the wife of Thabit ibn Qays came to the Prophet_(SAW) and said, O Allah’s Messenger, Thabit does not have defects in his character or his religion, but I dislike him and want to divorce him. If I stay with him, I might behave in an un-Islamic manner. On that the Prophet said (to her), “Will you give back the garden which your husband has given you (as dowry)? She said, “Yes”. Then she gave back the garden to her husband, and the Prophet told him to divorce her.
- vi) In addition to the above, Islam provides for financial independence of women just as men. So, she can buy and sell, rent or lease a property, there is no ban on her if she is intelligent and rational. Allah in verse says: **“If then you find sound judgment in them, release their property to them”** (4:6). When Um Hani d/o Abu Talib provided asylum for an infidel, while her brother Ali_(RA) insisted on killing him, the Prophet_(SAW) gave his judgment and said: **“O Um**

Hani, we will grant asylum to the one whom you have granted asylum”. So, he gave her the right to grant asylum to the non-Muslim who was being pursued for his transgressions. Finally, the Prophet advised the men to live with their wives in a good manner. If you dislike them in any way, it may be that you dislike something in which Allah has placed much good for you. The scholars from different hadiths have formulated the following:

- i)** Husband must pay her dowry according to his status.
- ii)** All wedding arrangements and cost are to be borne by the bridegroom to be and his family.
- iii)** If she cooks food, she is doing her husband a favor. In Islam we are supposed to appreciate the meal cooked by our wives and it is prohibited to complain about it.

On this I remembered a joke which Mufti Menk usually mentions in His lecture. A man went to a mosque where the scholar gave a lecture and stressed on men to appreciate their wives cooking. It motivated a man who decided that from now on he will appreciate his wife’s cooking and pass good comments about the food. When the food was laid, he put a piece in his mouth and smilingly said, “Wow very tasty”. The wife got aroused, she said, “I have been cooking for you for the past forty years, and you never appreciated my food, today the food came from the neighbors, you are appreciating it”!!!

- iv)** Husband should not un-necessarily scold his wife, because she is his other half.
- v)** If she looks after the children, she is doing him a favor.
- vi)** If she wishes, she has the right to independent lodging.
- vii)** If she takes care of her parents-in-law, she is doing him a favor.
- viii)** If the husband is stingy, she can steal from him to meet her genuine needs, while husband can’t.

- ix)** The Prophet(SAW) said that Eve was produced from Adam's ribs, ribs are curved and similarly are women. Do not try to straighten them, you will break them (i.e. their spirit, thus will be held accountable), accept them as they are.
- x)** Husband should help his wife with her household chores. The Prophet used to help his family in household chores etc.
- xi)** Men are responsible for caring for both their immediate family (wife and children) and their parents.
- xii)** If a woman becomes a widow or is divorced, it's her father's or male sibling's responsibility to take care of her.

After writing all this, I was wondering why women are protesting for their rights, of what little I have written so far, it should be the other way around. To console the men, I can only say to them, even the companions of the Prophet complained that the women have become rebellious. I would like to end this topic in a lighter note with 2nd joke mentioned in a lecture of scholar Mufti Menk. A man listened to a lecture in a mosque, and when he came back to his house, he said to his wife, "Darling I want to pick you up". Surprised, she said, "I am heavy". He said it doesn't matter. After being lifted, the wife asked, "What is this all about"? He said, "I heard the scholar say that on the Day of Judgment everyone will carry his own load"?

O men, keep them happy so that they are not too heavy a load for us on the Day of Judgment. O men, it is due to this that the Prophet(SAW) said, if it was allowed to prostrate to anyone else besides God, I would have asked the wife to prostrate to her husband for the hassle. In my opinion, despite all the propaganda of suppression of women in Islam, due to the above facts, two third of the reverts in Europe and America are women.

O Muslims, the basic building block of a society are the spouses. That is why Islam places great emphases on husband and wife having a good relationship with each other. The effect of this would be that good attitudes will filter down to

their children and to society in general. In a hadith the Prophet told us that the dearest act of injustice in the eyes of Satan is creating suspicion between husband and wife. The destruction of the basic building block would ultimately mean the destruction of the society. When asked about the Prophet's demeanor at home, Ayesha_(RA) described him as gentle, the kindest of men, always smiling and cheerful. He assisted them with household chores, mended his own clothes and shoes, and milked the goat.

8. The Rights of the Siblings, Kith & Kin

The relatives hold a special status in Islam. It places great emphasis on the rights of the relatives and encourages us Muslim to maintain a good relationship with our kith and kin. Relatives are those who are related to us through blood and close ties, such as brothers, sisters, uncles, aunts etc. Everyone who has ties with us has certain rights upon us in accordance with how closely they are related to us. There are many verses in the Quran that encourage and urge us to have good relationships with our relatives. Abu Huraira_(RA) narrates that the Prophet_(SAW) said: Indeed, Allah created the creation, when He finished doing so, the Rahm (ties of relationship) stood up and said: Is this the place of those who seek refuge in You from those who sever and cut ties with me. Allah, the exalted said: yes, indeed. Would it please you that I keep ties with those who keep ties with you, and cut-off ties with those who cut-off ties with you? The Rahm (womb) said: yes, indeed! Allah said: Then this is for you. The Prophet said: “Then, it is to be expected of you, if you were put in authority, that you will spread mischief in the land, and break your ties of kith and kin”?

The Quran says: Now, if you were to turn away, what else can be expected but that you will work corruption in the land and fly at each other's throats? It is these upon whom Allah has laid His curse: so, He made them deaf and deprived them of their sight. Do they, then, not reflect on the Quran? Or are there locks on their hearts (47:22-24)? The Prophet_(SAW) also said: **whosoever believes in Allah and the last day let him keep**

the ties of relationships (Bukhari). The Prophet also said, “The person who breaks the bond of kinship will not enter the Paradise” (Bukhari 5984). Islam has strict laws regarding interaction with relatives. It is regarded as a great act of corruption, if a person cuts off his contacts with any of his relatives as per the above hadith. Thus, it is obligatory on us to treat our relatives in the best possible manner and support them in accordance with our status and their needs within lawful limits.

In the Quran Allah says: “You shall not attain righteous-ness until you spend out of what you love (in the way of Allah). Allah knows whatever you spend” (3:92). Abu Talhah_(RA) said, “the most beloved to me from my wealth is the Bayraha Grove, and I am giving it in charity for Allah’s sake, I long for its reward from Allah”. Abu Talhah_(RA) said, “O Messenger of Allah, spend it as you see fit according to what Allah has shown you”. The Prophet_(SAW) said, “That indeed is a profitable trade. I have heard what you said, and I recommend that you spend it on your kin.” Abu Talhah responded, “O Messenger of Allah, I will do so.” And Abu Talhah_(RA), gave it away to his relatives.

O Muslims, as a human being, Allah expects us to take care of our families and kith & kin. He wants humanity to be like one body; if a part of a body is hurt the whole body should feel the pain, i.e. if a human being is in pain the whole humanity should feel that pain. Unfortunately, in the modern era due to media related aspirations, a vast majority of us are trying to attain a luxurious standard of living for show-off.

We stretch our needs beyond our means and take it as an excuse to stop spending on kinship. This attitude has made us selfish and greedy, and we have lost contentment which is an important characteristic of the people of Paradise. To show people that we are rich, we try to load ourselves with branded items. This has made us spend thrift and show-off, and as mentioned in my book “Islam and Magic”, this attitude induces in us arrogance, which induces suspicion, jealousy, spite and superstitions.

Superstition leads us to give valuable gifts and money to so-called saints, fortune-tellers, and magicians, who often turn us against our family and friends. To show off, we would throw parties for our co-workers, friends etc., and neglect our parents and relatives even if they are in dire need. To emphasize the importance of the rights of kinship, I will relate to you the story of our first caliph Abu Bakr Siddiq_(RA). Abu Bakr_(RA) used to give an allowance to his cousin Musteh.

When the hypocrite Abdullah Bin Saba tried to slander Ayesha_(RA) the mother of the believers and daughter of Abu Bakr Siddiq_(RA), Musteh was in the forefront with him. When the verses of the Quran descended, clearing her of the allegation, Abu Bakr_(RA) swore that he would never again give any allowance to Musteh.

The verse of the Quran descended: “Those among you, who are bountiful and persons of means, should not swear an oath that they would withhold their help from their relatives, the indigent and those who have left their homes for the cause of Allah: they should forgive and forbear. Do you not wish that Allah should forgive you? And Allah is Forgiving and Merciful” (24:22). On hearing the verse, Abu Bakr Siddiq_(RA) said, “Yes I would love that Allah forgives me”. He broke his oath and had to feed ten destitute as a fine for breaking the oath, He not only started giving the allowance to Musteh, but also increased it.

The essence of the verse is, we all sin one time or the other, if we want Allah to forgive us, then we must learn to forgive others, i.e. forgive, to be forgiven. Finally, the Prophet_(SAW) said, “A person embarked on a journey to visit his brother in another town, Allah sent an angel to wait for him on his way. The angel asked, “Where do you intend to go?” the man answered, “I intend to go to my brother in this town.” The angel asked, “Has he done any favor to you, the repayment of which you intend to give?” He said: “No, I love him for the sake of Allah, the Exalted and Glorious.” Thereupon the angel said, “I am a messenger to you from Allah to inform

you that Allah loves you as you love him” (Sahih Muslim). Subhan-Allah!

It is obligatory upon every one of us to maintain a good relationship with our relatives by showing them respect, love and sympathy. We should try to be a good support for them at times of tribulation and share with them their glorious moments. Help them at the time of need both morally and financially.

9. The Rights of Neighbors:

Who are considered neighbors?

- 1) Neighbors of residence, relative and non-relative.
- 2) Neighbors of companionship while travelling.
- 3) Neighbors at work place etc.

Abu Huraira_(RA) narrates that the Prophet_(SAW) said, “By Allah, he is not a believer, by Allah he is not a believer, by Allah he is not a believer.” He was asked, “Who is that, O messenger of Allah?” He said, “One whose neighbor does not feel safe from his evil” (Bukhari& Muslim, chapter 39, H305).

In Islam, neighbors have lots of rights on us, whether neighbors are Muslims or non-Muslims, related or non-related. Prophet was asked: “Who is a neighbor”? He said, “Your neighbors are forty houses ahead of you and forty houses to your back, and forty houses to your right and forty houses to your left.” When we consider all these people as our neighbors and take care of their rights, we will build a strong society based on justice.

Mujahid narrates that Abdullah bin Amir_(RA) had a sheep slaughtered for his family, so when he came home, he said: “Have you sent some of this meat to our Jewish neighbor? I heard the Prophet say, “Gabriel_(AS) continued to recommend me about treating the neighbors kindly and politely so much so that I thought Allah would order me to include them in my heirs” (Bukhari 6014).

Abu Huraira_(RA) narrates that once a man asked the Prophet, “O messenger of Allah, there is a woman who prays, gives

charity and fasts a great deal, but she offends her neighbors with her speech”. He said: “She will go to hell”. The man said, “O messenger of Allah, there is another woman who is well-known for how little she fasts and prays, she gives charity from the dried yoghurt she makes but does not offend her neighbors”. He said: “She will go to paradise” (Ahmed, v4, p. 166).

O Muslims, if we want Paradise, we must have good relations with our neighbors. Further, Ibn Abi Qurad narrates that the Prophet said, “Whoever is pleased to love Allah and His Messenger, or to be loved by Allah and His Messenger, then let him be truthful when he speaks, let him fulfill the trust to whom it is due, and let him treat well anyone who would be his neighbor” (Bhaiqi, Shuab al-Iman 1439, Bukhari).

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ إِذْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ أَوْ يُحِبَّهُ اللَّهُ وَرَسُولَهُ فَلْيَصُدِّقْ حَدِيثَهُ إِذَا حَدَّثَ وَلْيُؤَدِّ أَمَانَتَهُ إِذَا ائْتَمَّنَ وَلْيُحْسِنْ جَوَارَ مَنْ جَاوَزَهُ، 1439 شعب الإيمان، للبيهقي الخامس عشر، من شعب الإيمان-

To emphasize on the importance of fulfilling the rights of our neighbors, Uqbah Ibn Amir^(RA) narrates that the Prophet^(SAW) said, “Among the first disputants on the Day of Resurrection will be two neighbors” (Musnad Ahmed 16921). O Allah, let it not be us. Ameen!

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ خَصْمَيْنِ يَوْمَ الْقِيَامَةِ جَارَانِ - مسند أحمد 16921-

The impact of bad neighbor is so bad that the Prophet used to seek Allah’s refuge from bad neighbor. Uqbah Ibn Amir^(RA) reported that the Prophet would say, “O Allah, I seek refuge in you from an evil day, from an evil night, from an evil hour, from an evil companion, and from an evil neighbor in the place of residence” (Al-Mujam al-Kabir 14227).

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السَّوْءِ وَمِنْ لَيْلَةِ السَّوْءِ وَمِنْ سَاعَةِ السَّوْءِ وَمِنْ صَاحِبِ السَّوْءِ وَمِنْ جَارِ السَّوْءِ فِي دَارِ الْبِقَاعَةِ - المعجم الكبير للطبراني 14227-

The Prophet^(SAW) presented a touch stone to know if our deeds are good or bad, Abdullah Bin Masood narrates that a person asked the Prophet how he would know if he has done something good. The Prophet answered, “if you hear your neighbor say good about you then you have done something good, and if you hear him say that you have done something

bad then you have done something bad” (Ibn Majah & Mishqat 424). The importance of good neighborly relationship is mentioned in hadith narrated by Nafil Ibn Al-Harith_(RA) that the Prophet said, “The part of a man’s happiness includes a good neighbor, a comfortable amount and a spacious abode” (Sahih Al-Jammi, H 3029).

Two other hadiths on neighbors

a) Abu Hurairah_(RA) narrates that the Prophet, said: “No-one should prevent his neighbor from fixing a wooden peg in his wall”. Abu Huraira said (to his companions), “Why do I find you averse to it? By Allah, I will certainly keep narrating it” (Sahih Bukhari).

b) The Prophet_(SAW) said: “He is not a believer who eats his fill whilst his neighbor goes hungry” (Bukhari).

Considering the above narrations, let us ask ourselves, “Have we ever sent something to our non-Muslim neighbors, have we ever tried to make good relations with them”? Unfortunately, today we don’t even know our Muslim neighbors; we do not even know who lives next door. The Prophet_(SAW) even gave us a hint on how we can share our food with our neighbors without increasing our expenses. The Prophet advised his companion, Abu Dharr_(RA) and said: “If you cook something with gravy, increase the gravy and send some of it to your neighbors” (Bukhari). Similarly, visiting the sick neighbor, relatives and friends is from the rights of the people. It is considered among the best of the righteous deeds.

Ali_(RA) said, I heard the Prophet say, “When a Muslim visit’s a sick Muslim in the morning, seventy thousand angels keep praying for him till evening. If he visits him in the evening, seventy thousand angels keep praying for him till morning”.

The impact of the rights of neighbors was such that, Imam Al-Ghazali_(RA) reported that some people heard Ibn Al-Muqaffa complain about the rats in his house. He was told, “If only you had a cat!” Ibn Al-Muqaffa said, “I am afraid that the rats on hearing the cat, would flee to the houses of my neighbors. That would negate, “I love for them what I

love for myself.” Imam Al-Ghazali^(RA) said, that it is the right of the neighbors not only to be safe from harm, but also potential harm. If the neighbor is protected from the potential harm, it does not abrogate their other rights, i.e. treating them with kindness, good will, and virtuous conduct” (Ihya Ulome al-Deen 2/213).

عن الغزالي وبلغ ابن المقفع أنَّ وشكا بعضهم كثرة الغار في داره فقبل له لواقنتيت هراً فقال أخشى أن يسبهم الغار صوت الهر فيهرب إلى دور الجيران فأكون قد أحببت لهم ما لا أحب لنفسى - قال الغزالي وأعلم أنه ليس حق الجوار كفاً الأذى فقط بل احتمال الأذى فإن الجار أيضاً قد كفا أذاه فليس في ذلك قضاء حق ولا يكفى احتمال الأذى بل لابد من الرفق وإسداء الخيرو المعروف - 2/213 إحياء علوم الدين -

Summary on the rights of neighbors

- a) Islam puts great emphasis on us to be dutiful to our neighbors. In fact, the Prophet^(SAW) said: “Gabriel^(AS) used to continuously advise me to take care of the neighbor to the extent that I thought that Allah might make them our heirs.”
- b) Being a good neighbor and realizing the obligations doesn’t just mean being friendly to the homeowners next door. It means taking care of our neighborhood by helping the needy.
- c) We must help our neighbors if they ask for our help within legal limits. If they ask for financial help, we should provide it, if they need a loan; we should lend them (if we can afford it).
- d) We should not block his air by raising our building high without his permission.
- e) We should not harass them.
- f) When we buy fruit, we should send some to our less fortunate neighbors; if we don’t want to give, then we should not let our children eat it in front of their children, due to feelings of deprivation, it could incite jealousy in them.
- g) We should visit (and take care of) them when they are sick.
- h) We must attend their funeral when they die (and take part in their burial arrangements).
- i) If they commit a sin, we should not expose them (within legal limits). Congratulate them if they meet with good

fortune and grieve with them in sympathy if calamity befalls them.

j) When a neighbor is in need, or in danger, or ill or a calamity has befallen him, it is our duty as a Muslim to reach out and offer him help (regardless of the neighbor's faith and background). To fail to do this is to fail in our duty to our neighbors.

The above hadiths emphasize on keeping a favorable environment around one's place of residence. We destroy communal harmony when we violate each other's rights. That is why, Islam stresses on keeping a good and friendly atmosphere in places where we live, work, study and play, by not infringing anyone's rights. Similarly, it places great emphasis on exchanging gifts because it enhances affection amongst us.

Abu Huraira narrates that the Prophet used to say: "O Muslim women, no one should scorn the gift of a neighbor, even if it is (only) a sheep's foot" (Bukhari 6017). It means that we should not stop exchanging gifts with our neighbors, irrespective of its value. Allah says: "So, whoever does an atom's weight of good shall see it; and whoever does an atom's weight of evil shall see it" (99:7-8). Ayesha_(RA) said that she asked the Prophet_(SAW): "O Prophet of Allah, I have two neighbors, to which of them should I send a present?" He replied, "To the one whose door is nearer to you" (Bukhari).

The reward for good companionship is mentioned in a hadith narrated by Abdullah bin Umar_(RA), who said that the Prophet said: "The best of companions with Allah is the one who is best to his companions, and the best of neighbors to Allah is the one who is the best of them to his neighbor" (Tirmizi).

k) Islam is a complete code of life, which has set legislations to promote peace and harmony amongst people. The best way to spread harmony is to start from one's closest neighbors, so that this chain of good behavior keeps on building up throughout the community, city, country, and the world. If everyone took care of their next-door neighbor, there would be no animosity left on the face of the earth!

10. The Rights of The Orphans

Allah in verse says: Test the orphans until they reach the age of marriage, and then if you find them mature of mind hand over to them their property, and do not eat it up by either spending extravagantly or in haste, fearing that they would grow up (and claim it). If the guardian of the orphan is rich let him abstain entirely (from his ward's property); and if he is poor, let him partake of it in a fair measure. When you hand over their property to them let there be witnesses on their behalf. Allah is sufficient to take account (of your deeds) (4:6).

And in verse says: Give orphans their property, and do not exchange the bad for the good, and do not eat up their property by mixing it with your own. This surely is a great sin (4:2). Taking care of orphans carries great reward, and at the same time mistreating them carries great punishments. Allah says: Allah directs you to treat the orphans with justice. Allah is aware of whatever good you do (4:127).

The Prophet(SAW) said, “Whoever touches the head of an orphan (with love), solely for the sake of Allah, a good deed will be written to his account for every hair over which he passed his hand, and whoever treated an orphan with goodness and kindness, he and I will be close to each-other in Heaven as these two fingers and he held his two fingers together”.

The Prophet also said, “The best house among the Muslims is one where an orphan is well treated, and the worst house among the Muslims is one where an orphan is badly treated”.

Abu Huraira(RA) narrates that the Prophet said, “Would you want that your heart becomes soft and that you get what you need? Be merciful to the Orphans, pat their head and feed him from what you eat”.

To give you an idea how sensitive the Prophet was when it came to the matters of orphans, I will relate an incident mentioned in a hadith. A companion came to the Prophet(SAW) and said that his son has been missing for three days, please pray that I find him, his mother has not eaten for three days.

Before the Prophet could raise his hands, one of the companions said that he saw his son playing with other children in an orchard. The man rushed to meet him. The Prophet(SAW) called him back and said I can understand your haste and impatience, when you meet your son don't call him son, rather call him by his name. The companion asked, "Why can I not call my son, son". The Prophet said, "You have missed your son for three days, and when you meet him there will be lots of emotion and love in your voice, and maybe amongst the children there could be an orphan who would remember his dad and feel hurt. So, when you go home call him what you want, and kiss him as you like." Subhan-Allah!

In another incident, the Prophet(SAW) was going for Eid prayers when he saw a child sobbing, he asked him why he was sad. The child said that his father has died, and he is an orphan. The Prophet picked him up and said, "As of today I am your father". O Allah, who are we following? Please forgive us. Amin

The teachings of the Quran and the character of Prophet(SAW) changed the hearts of the Arabs from being merciless and stone hearted people (who used to bury their daughters alive) to the most soft-hearted people. As a result, each house of the companions became the house of an orphan. To take custody of an orphan, the companions used to compete with one another. Abdullah bin Umar(RA) never ate his meal unless he found an orphan to share it with.

Unfortunately, over whelming majority of Muslims have not studied the Quran with understanding, and as a result they are oblivious of the cons and pros of the religion. Today because of ignorance, we are Muslim by name only, and we have lost the concept that we will be raised from dead in the Hereafter to be held accountable for our deeds. How sad, we have made this temporal world our sole purpose of existence.

The glamour of the anti-Christ media has made us self-centered and greedy. When a child becomes an orphan, the first thing his close relatives and other members of society try

to do is to grab his wealth and property. A child, who we were supposed to love and take care of, we have made him the most disgraced person of our society. In Muslim countries neither the state nor the society cares about their rights and upbringing and then complain why are we in such a decadence. **اللَّهُ**

11. Rights of Destitute, Wayfarers, Needy etc.

Here I would like to clear a concept, who is the owner of everything in the heavens and in this world. It is Allah! The wealth we have has been given to us as trust, to be used as per His instructions. He has made Zakat (charity) obligatory to be set aside for the poor and the needy, so that the money does not circulate amongst the rich only. It is one of the five pillars of Islam and is obligatory on all Muslims who are financially stable to pay wealth tax (charity) of 2.5% at the end of each lunar year, whether in loss or profit.

Similarly, we must pay 5% of the produce of the land if irrigated by canals or tube wells, and 10% of the produce if irrigated naturally by rain water. The main objective of Zakat is to help the needy people of our society by rich giving something from wealth bestowed on them by Allah as a trust. In return, we get tremendous rewards not only in this world, but also in the Hereafter. Zakat also purifies our wealth and possessions (i.e. on the Day of Judgment we will have a soft audit of our wealth). Islam guides us to make this world a better place by helping the needy to build brotherly relations with one another.

The wayfarer is a traveler who is stranded, i.e. he does not have enough money to continue his journey. He may be given Zakat to help him reach his destination. But if he is where he resides and wants to travel, then he is not a wayfarer, and he cannot be given Zakat on that basis. Shaykh Ibn Uthmain^(RA) said: The traveler who is stranded or cut off (i.e., he has lost his money and does not have enough to reach his destination), it is the duty of the Muslims that he should be given according to his need. **Zakat can be given to the stranded wayfarer, even if he is among the richest people in**

his homeland, because currently he is in need. Considering his situation, he should be given enough help that will help him reach his home.

As for the one who is setting out on a journey from his home, he should not be given zakat, because the one who is setting out on a journey from his home cannot be really called a wayfarer. We cannot give zakat to such a person even if he intends to travel to Medina. But if his trip is for urgent reasons such as medical treatment, and he does not have enough money to travel, then he can be given zakat. Zakat cannot be given to everyone. There are specific people to whom zakat can be given.

The categories of people to whom Zakat can be given is mentioned in the Quran: *As a matter of fact, Zakat collections are only for the needy and the indigent, and for those who are employed to collect them and for those whose hearts are to be won over and for the ransoming of slaves and for helping the debtors and for the way of Allah and for the hospitality of the wayfarers. This is an obligatory duty from Allah: and Allah is All-Knowing, All-Wise (9:60).* According to this verse, the eight categories of people who are eligible to receive zakat are:

- i)** The destitute, they are the people who live below the poverty line and don't have enough means to live a normal life like others. They deserve our help to meet the daily necessities of their lives.
- ii)** The needy, they are extremely poor and needy people, who don't have any possessions or source of income. The zakat money can help them improve their living conditions.
- iii)** Zakat can be given to the people who are authorized to collect and distribute it among the needy and the poor (salary). It includes the trustworthy institutions and NGOs who are working to help underprivileged Muslim communities.
- iv)** Those who are newly reverted to Islam are eligible to receive zakat (if they are in need). For example, if someone has reverted and is detached from their family and friends,

you can give your zakat to them so that they can start their new journey.

v) Freeing captives: Currently slavery is prohibited around the globe, yet there are still some places where people are trafficked and kept as slaves. Your zakat money can help slaves to free themselves and improve their living standard.

vi) Zakat can be given to pay off debts of someone who cannot repay on his own. However, one must make sure that the money borrowed by debtor is not used for any wrongful purposes.

vii) Those who are striving in the path of Allah are entitled to receive your zakat. These are the people who are fighting for Allah's cause far away from their homes. Your zakat can help their families have a better living.

viii) Zakat can be given to a traveler who is stranded in a foreign land and needs money to reach his destination, or to fulfill the objective of his traveling. There is a condition that the person should be traveling for a lawful purpose, otherwise he is not entitled to receive zakat. Refugees are also wayfarers and can be given zakat as they have been forced to flee their country in search of a safe place because of violence and oppression there.

12. The Rights of the handicapped and the mentally retarded

Islam stresses on having positive attitude towards needy and handicapped individuals and taking care of them. The Quran and the Hadith provided principles and practical suggestions for caring of the disabled people. Caliph Omar Bin Khattab_(RA) provided a blind man with housing near the mosque after the father of the disabled boy complained to Omar about his son being unable to reach the mosque. To help the mentally retarded people, Walid ibn Abdul Malik established the first care home and hospital for them. He also assigned each disabled and needy individual a caregiver

Islam gives a great deal of attention to all groups in a society; each has their own rights, including individuals with disability. To understand the rights of the disabled in an Islamic context based on some of the physical conditions, such as blindness, deafness, lameness, mental retardation and leprosy, Allah says: **There is no blame on the blind, the lame and the sick (if they do not go forth to fight). Allah will admit those who obey Allah and His Messenger to the Gardens beneath which rivers flow and will inflict a grievous chastisement on those who turn away (48:17).**

The Islam defines disabled people who are in special needs as “disadvantaged people”. The Quran stresses on the society and the state to take the responsibility of the disabled individuals to improve their conditions. This is also part of the test. The Prophet said: **“The similitude of believers in regard to mutual love, affection, feeling, is that of one body (including handicapped); when any limb aches, due to sleeplessness and fever the whole-body aches”** (Muslim 32, 6258). In another hadith the Prophet(SAW) said: **“That person is not one of us who is not merciful to our youth nor respectful of our elders (including disabled).”**

Rights of Disabled People: Disabled people’s rights are mentioned in several places in the Quran. Allah in verse says: **Do not entrust your properties, which Allah has made a means of support for you, to the weak of understanding, but maintain and clothe them out of it, and say to them kind words of admonition (4:5).**

Further says: **Test the orphans until they reach the age of marriage, and then if you find them mature of mind hand over to them their property, and do not eat it up by either spending extravagantly or in haste, fearing that they would grow up (and claim it). If the guardian of the orphan is rich let him abstain entirely (from his ward's property); and if he is poor, let him partake of it in a fair measure. When you hand over their property to them let there be witnesses on their behalf. Allah is sufficient to take account (of your deeds) (4:6).**

From the above-mentioned texts from the Quran, the following can be deduced:

- a) Islam lays down the idea of guardianship for the disadvantaged individual such as the weak-minded or orphans.
- b) The guardianship is subject to a sense of duty, fairness and kindness. In addition, the guardianship ceases once the individual can be held accountable for his decisions.
- c) Allah reminds us that the wealth provided to us is from Him for the maintenance of communal harmony, including disadvantaged people.

Right of honor and protection

Allah says: Believers, let not a group (of men) scoff at another group, it may well be that the latter (at whom they scoff) are better than they; nor let a group of women scoff at another group, it may well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames. It is an evil thing to gain notoriety for ungodliness after belief. Those who do not repent are indeed the wrong doers (49:11). It is a responsibility of the society not to laugh at their disability, rather respect them, and provide them with their basic needs, such as food, safety, extra care and shelter.

Social rights: Islam has levied both obligatory and voluntary charities on Muslims, for the destitute, wayfarers, and people who are unable to earn their living (disabled). Exemptions are also made for the disabled from the duties and responsibilities which they cannot perform (prayers etc.), these can be waived or reduced on the grounds of their disability, or the lack of mental maturity. Islam encourages giving of alms on a regular basis to the destitute and the disabled to ensure their welfare.

The Prophet used to visit the sick, pray for them, console them, and instill confidence in them. He would respond to the call of a disadvantaged person. An example of this was Etban Ibn Malik_(RA); he was a blind man from Ansar. He said to the

Prophet: “I wish that you, O Messenger of Allah would come and pray in my house, so that I could take it as a place of prayer”.

Ethan said: Allah’s Messenger and Abu Baker came to my house early in the morning. Allah’s Messenger asked for permission to enter, which I gave. Without sitting, he immediately asked: “In which part of your house would you like me to pray”? I pointed to a certain place in the house, so the Messenger of Allah stood and started praying and we prayed behind him in a row (Bukhari & Muslim).

Right of treatment and rehabilitation: The rehabilitation can take two forms, preventive and remedial. Islam stresses on both prevention and treatment of disabilities. Treatments for disabilities can be medication, rehabilitation, and spiritual.

Medicine: Using medicines for preventive and remedial purposes, at the same time conducting research into finding more medicinal treatments and cures for the sick is a responsibility on mankind. Abu Huraira narrates that he was sitting with the Prophet(SAW) and his companions when some Bedouins came and asked the Prophet, “Can we make use of medical treatment”? He replied: “Yes, use medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, old age” (Abu-Dawood,3855). Thus, using medicines for both immunization and medication is preferred.

Immunization: Islam promotes preventive measures, medication and spiritual cures. The Prophet(SAW) taught Muslims to say, for example: O Allah, grant me healthy body, O Allah, grant me my hearing, O Allah, grant me my sight, there is no god except You. O Allah, I seek refuge with You from disbelief and poverty, I seek refuge in You from the torment of the grave. (Al-Qahtani, 1989, p. 21)

Similarly, Allah says: “What We are sending down in the course of revealing the Quran is a healing and a grace for those who have faith” (17:82).

Right of Education: Disadvantaged people have a right to be educated, and their abilities should not be underestimated. This right is illustrated in the Quran in verses: He frowned and turned away that the blind man came to him. How could you know? Perhaps he would cleanse himself, or he might be mindful, and good counsel might avail him. Now he who waxes indifferent, you attend to him (80:1-6). Allah rebuked His messenger, when he ignored a blind man who was asking the Prophet to teach him about Islam. Although the Prophet(SAW) was busy pursuing people of nobility to become Muslim.

As a result of Allah's reprimand, the Prophet would stand up to greet him. The Prophet even entrusted the leadership of the city of Medina, the second holiest city, twice to this blind man Makhthom(RA). Furthermore, the Quran has made it clear that there is no difference between people in terms of their physical appearance, their color, race or nationality. A deep analysis of the situation reveals several lessons that can be learned from the verse. These lessons are:

- a) Every individual has a right to be treated equally, whether disabled or not.
- b) All individuals have a right to be educated regardless of disability.
- c) Disabled people have the right to play an effective role in the society.
- d) It is an obligation on the society to seek proper resources for the disabled.
- e) Marriage is another right of the disadvantaged person.

13. The Rights of Workers and Slaves

Islam honored and cared for slaves and workers and recognized their rights for the first time in history. In the old societies the slaves were humiliated and degraded, Islam administered social justice and provided a decent life for them. The Prophet urged the people to treat their slaves humanely and decently. He also urged them to have pity on

them, to be kind to them and not to assign them a work that is beyond their capability. The Prophet said: Your slaves are your brothers, and Allah has put them under your command. So, whoever has a brother under his command **should feed him what you eat and dress him in what you wear.**

a) We cannot ask our workers to do things beyond their capability (power) and if we do so, then we should help them (Bukhari 30, Muslim 1661).

b) We should treat them like brothers. The Prophet_(SAW) declared, “Your slaves are your brothers”. Islam elevated the slaves to the level of a brother, and that is why in Islamic history slaves became kings.

c) It is obligatory for the employer to pay his workers their wages on time. He said: Give the worker his wage before his sweat dries (Ibn Majah 2443).

d) Never be unjust to the worker. The Prophet quoted Allah, the Lord of the universe (the Exalted) as saying: Allah says, I will be against three persons on the Day of Resurrection, one of them is one who employs a laborer and gets the full work done by him but does not pay him his wages (Bukhari 2114).

e) Workers should not be given tasks that harm their health or exceed their abilities. The Prophet said: If you reduce your slave’s tasks, a reward will be added to your book of good deeds.

f) We should treat our workers and slaves with humility. In this regard, the Prophet urged the Muslims by saying: “Someone who eats with his servant, rides a donkey in the markets with them, and ties up his sheep and milks it, he is not arrogant. Arrogant person will not enter Paradise”. The second caliph Umar_(RA), when he went to take the control of the Jerusalem from the Christians, he and his slave had one ride. For a time, the slave would walk, and he would ride the camel and then the slave would ride, and Umar_(RA) would walk. When they reached Jerusalem’s gate, it was the slaves’ turn to ride. On seeing this the Christian opened the gates of Jerusalem.

g) We are not supposed to raise our hands on our workers or slaves. Ayesha_(RA) reported that the Prophet_(SAW) never beat anyone with his hand, neither a woman nor a servant.... (Muslim 2328). Abu Masood Al-Ansari_(RA) reported that once when I was beating my slave, I heard a voice behind me (saying): “Abu Masood, bear in mind Allah has more dominance over you than you have upon him”. I turned and saw the Prophet. I said, “O Allah’s Messenger, I set him free for the sake of Allah”. Thereupon, he said: “Had you not done that; the gates of Hell would have opened for you” (Muslim 1659).

In another incident, a slave woman took the sheep for grazing, then a sheep fell from the hill and died. When she reported the incident to her master, he slapped her. Being the companion of the Prophet, he wanted to know if he had wronged her. He went to the Prophet and told him about the incident. The Prophet told him that he has earned the Hellfire. The companion said, “O Prophet be witness, I have freed her”. In Islam redemption of beating a slave is freeing him, if we want to escape the Hellfire. The Prophet’s servant Anas ibn Malik said that Allah’s Messenger had the best character amongst the people. One day he sent me on a task, and I intended to do what he had commanded. As I went out, I came across children who were playing in the street and started playing with them. After a while, the Prophet came there looking for me, he caught me from behind by my neck. As I looked up towards him, I found him smiling, he said: “Anas, did you go where I commanded you to go”? I said: “I am going”. Anas further said: “I served him for seven or nine years, but I know not that he ever said to me about a thing which I had done why I did that, or about a thing I had left as to why I had not done it” (Muslim 2310).

Most punishments in Islam for not performing rituals properly, carries punishments of freeing a slave, e.g. if we break our oath, then we must feed ten destitute of what we eat, or free a slave.

Moreover, the Prophet_(SAW) cared for his servants to the extent that he would urge them to get married. Rabiah ibn Kaab Al-

Aslami reported: “When I was serving the Prophet, he called me and asked”. “Don’t you want to get married, Rabiah”? I said: “I do not want anything to distract me from your service. Moreover, I don’t have anything to give as dowry to a wife nor any place where I can accommodate her”. The Prophet remained silent. When he saw me again, he asked: Don’t you want to get married, Rabiah? I gave him the same reply as before. He again remained silent, I regretted what I had said and chided myself: Woe to you, Rabiah. By Allah, the Prophet knows better than you what is good for you in this world and the next and he also knows better than you what you possess. By Allah, if the Prophet(SAW) should ask again, I would reply positively.

Not before long, the Prophet asked me again: “Don’t you want to get married Rabiah”? I replied, yes, O Messenger of Allah, but who will marry me when I am in the state you know. Then he said: Go to the family of so and so from Al-Ansar... (Ahmed 16627). The Prophet’s mercy upon his servants included non-believers. A young Jewish boy who used to serve the Prophet became very sick. So, the Prophet went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him: “Obey Abu-al-Qasim (the Prophet)”. The boy embraced Islam and died. The Prophet(SAW) came out saying, “Praises be to Allah Who saved the boy from the Hellfire” (Bukhari 1290). These are some of the rights of slaves and workers that were laid down by Islam and were applied by the Prophet in words and deeds, in times that knew nothing but injustice, oppression and tyranny. It reflects the high moral standing of Islam.

14. The Rights of Companions and Friends

For a Muslim, the foundation of friendship and companionship should always be based on the principles of Islam, i.e. the irrefutable truth that there is no god worthy of worship, but Allah (the God) and that Mohammed(SAW) is His messenger. Usually, people who have the same values and beliefs make good friends and companions. The Prophet(SAW)

used to emphasize the need to surround ourselves with good people, as we will be influenced by our companions. He warned us that we should choose our friends very carefully (Tirmizi, Abu Dawood).

a) The first right of companions and friends is that they should mutually love, care and have mercy for one another. Its example is like a body, if a part feels pain, then rest of the body feels pain” (Bukhari & Muslim).

b) A good friend is one who loves and forgives for the sake of Allah. We should accept the shortcomings of our friends, and at the same time we should try to guide them and support them, i.e. we should ignore their faults, and try to correct them if possible.

c) As friends influence our character, we should choose them with care. If our friends and companions bring us closer to our Lord, and embed in us love for Allah’s creation, then they are good friends, but if they push us away from the remembrance of Allah, make us misers and mean, then we should try to correct them or reconsider our friendship. The Quran portrays the condition of a man on the Day of Judgment who had nasty friends. It says: *The unjust man will bite at his hand and say, "Would that I had stood by the Messenger! O, woe to me! Would that I had not chosen so and so for a friend! It was he who had deluded me to reject the admonition which had come to me. Satan has proved to be very treacherous to man” (25:27-29).* We should seek good companions, and try to maintain a good relationship with each other, our community and God. We should seek companions who seek Paradise in the Hereafter. Allah in verse says: *Keep yourself content with those who call upon their Lord, morning and evening, seeking His pleasure, and do not let your eyes pass beyond them. **Do you seek the pomp and glitter of the world?** Do not follow him whose heart We have caused to be heedless of Our remembrance, and who follows his desires, and whose attitude is of excess (18:28).* The Prophet(SAW) explained a good and a bad friend with the example of one who sells musk and the blacksmith. From the first, you would either buy musk or enjoy its good smell,

while from the blacksmith you would either get burned or smell a bad scent (Bukhari).

d) We should not humiliate or harass our friends publicly, neither should we expose their faults. Kindness and mercy must be evident in all our dealings, because the Prophet said, “Whoever conceals the fault of a Muslim, God will conceal his faults on the Day of Judgment” (Abu Dawood). Islamic scholar, Ibn Mazin said, “The believer seeks excuses for his brothers to forgive, whilst the hypocrite seeks out their faults.” And Hamdan al-Qassar said, “If one of your brethren commits an error, then seek ninety excuses for him, and if you can’t, then you are the blameworthy one.”

e) We should never feel envious of our friends; we should be pleased if blessings of Allah fall upon them. We should always make supplications for the well-being of our friends. The Prophet_(SAW) said, “When we supplicate for our brother in his absence, it will be answered”. The Prophet also said, do not hold spite against your brother; nor be envious of him; nor go against him or forsake him in just matters. O the slaves of Allah, be like brothers to each other. It is not permissible for a Muslim to stop talking to his brother for more than three days (Muslim). We are supposed to be kind, loyal, generous and supplicate for each other. Islam is a way of life that expects every person to respect every other person. Islam says you are part of a community, and it is our right and our responsibility to try to be the best person amongst them.

15. The Rights of the Students

The Teacher owes his students the provision of being a good example, being an adequate teacher, imparting sound guidance and taking continual care in and out of class, both before and after graduation. The rights of the students are:

a) The teacher should treat and impart knowledge to his students with love and sincerity. Allah tells the Prophet: “It was thanks to Allah’s mercy that you were gentle to them. Had you been rough, hard-hearted, they would surely have scattered away from you” (3:159). I.e. if teacher is harsh, then

students would not come to him to acquire knowledge. The Prophet said, “It is preferable that the teachers teach without scolding”. He also said, “Be lenient to those whom you teach and those who learn from you”.

b) The teacher should not mock or rebuke his student in the class. Rather, Ibn Maskub said, “Pupils should be praised and rewarded for any good manner and favorable act they show”.

c) The teacher should pay extra attention to build the moral character of his students.

d) The teacher should treat all his students equally. The Prophet (SAW) said, “Teachers who have three students of different social classes, and does not treat them equally, will be in the line of the traitors on the Day of Resurrection”.

16. The Rights of Teachers and Religious Scholars

Islam lays stress on seeking knowledge and respecting the ones who impart knowledge. That is why Islam has awarded the status of prophets to the teachers and has given number of commandments about the rights of the teachers. At numerous instances, Allah Almighty ordered the Muslims to acquire knowledge. The prisoners of war were set free if they taught ten Muslims to read and write. In the Quran Allah says: “Allah will raise to high ranks those of you who believe and are endowed with knowledge” (58:11).

In Islam teaching is one of the most respectable and honored professions. Parents are teachers for their children, and all prophets(SAS) were teachers and guide for their people. The Prophet Mohammed(SAW) being the last messenger with the last revelation is teacher and guide for all humanity till End Times. Allah in the Quran says: Just as (you have found from this: that) We sent the Messenger to you from among you, who recites to you Our Revelations; who purifies your lives; who instructs you in the Book and in Wisdom and teaches you those things that you did not know (2:151).

That is why the Prophet_(SAW) in a hadith narrated by Abu Hurairah_(RA) said: “I am to you like a father; I teach you” (Abu Dawood 8, Nisai 40 and Ibn Majah 313). The Prophet also said, “Seek knowledge and train yourself to be dignified and calm, while seeking knowledge, humble yourselves with those whom you learn from” (Tabarani). A person who teaches is a teacher; he is to be obeyed and respected just like a father. A society that provides its teachers and scholars the respect due towards them, that society flourishes with justice, and the societies where teachers and scholars have no respect are doomed with anarchy. Teachers have a very important role in a society; they bear the responsibility of molding students’ personalities and educating them.

Due to the important role of teachers, they are considered the most honored people in Islam. That is why they have been granted high status and rights in Islam. We can understand the high status of teachers from the saying of Ali_(RA) in which he stated that: “If a person teaches me one single word, he has made me his servant for a lifetime”.

The Prophet_(SAW) said, “He is not of us who does not respect our elderly, is not merciful to our youth, and does not know the rights of those who teach them” (Al-Albani). It implies a person who is disrespectful to the teacher or elderly is not a Muslim. A hadith that dignifies the scholar and teachers in which the Prophet said, “O Allah! Do not let me reach a time during which scholars are not followed, and honorable people are not respected” (Ahmed).

This hadith is telling us that a time will come when people will be learned and yet ignorant because the respect for the teachers will not be there. Here I would like to mention one more thing, if a teacher teaches our children $2+2=5$, we will not accept him as a teacher. Similarly, a religious scholar who contradicts the Quran should be rejected and not be considered a scholar. This is why throughout the history; heads of states combined with the miscreant scholars forbid their followers from studying the religious scriptures, to enable them to change them and divert their followers from

the truth. We are very fortunate that Allah promised to keep the Quran (being the last revelation) unaltered till End Times.

a) One of the fundamental rights of teachers is that he should be respected and obeyed in **righteousness**. To lay the emphasis of the importance of respecting a scholar or a teacher, I will quote a saying of Ali_(RA) which he delivered during his second sermon after becoming the 4th caliph, “One of the right of the scholar is that you greet people generally and greet him (teacher) with a special greeting; sit in front of him; do not point with your hand in their presence, nor wink with your eye; do not quote someone else who said opposite of what he said; do not backbite anyone in his presence; do not grasp him by garment; do not insist for answers when he is tired; do not ever feel you have accomplished more than him, because he is like a palm tree from which people wait for fruits to drop”.

b) We should have strict criteria for selecting a teacher because the responsibility of training new generation will be on his shoulders.

c) The teachers should be paid handsomely, so that they can concentrate on teaching and character building of their students.

d) The teacher should not be harassed by the pupil or their parents.

e) Students should not engage in arguments with their teachers.

f) Student should not summon the teachers as one summons a friend or a colleague. Allah says: **O Believers do not consider the summoning the Messenger like the summoning among you by one another (24:63)**. Similarly, this is the case with teachers and scholars as they have the status of prophets (teaching and guiding). Islam has ordered us to respect the teachers and scholars. We should not address our teachers and the scholars in the same way as we address our friends and colleagues.

g) The right of the teacher is that we venerate him, and we should be attentive in their class, i.e. we should be mentally

present to acquire the knowledge and become the emissary of what we have received for the ignorant ones we meet. We should learn to convey properly what we acquired of the knowledge".

17. The Rights of Physicians and Patients

Being humans, we are bound to feel ill sometime during our life span. Being a Muslim, we should not panic when afflicted with any sickness, because we believe in Allah and His mercy, we believe in destiny, we believe that our real abode is in the Hereafter, it should give us self-control, patience and the strength to endure the ordeal. If our time of departing from this mortal world has not arrived, the belief that we are wayfarer in this world builds in us the will power to resist the sickness and overcome it. Despite this, we are not supposed to ignore the sickness but seek its treatment as per the hadith of the Prophet(SAW). In another hadith Yasir narrates that the Prophet said: “For each disease there is a cure, and when the (right) treatment is given, the disease is cured by the Will of Allah” (Ahmad and Muslim).

The Quran says: “Therefore We ordained for the children of Israel that he who slays a soul unless it be (in punishment) for murder or for spreading mischief on earth shall be as if he had slain all mankind; and he who saves a life shall be as if he had given life to all mankind. And indeed, again and again did Our Messengers come to them with clear directives; yet many of them continued to commit excesses on earth” (5:32).

Unfortunately, the Modern era inventions combined with the negative role of social and mainstream media that is influencing nearly everyone in a negative way. Our lives are now influenced by commercialism, fashion trends, egoism and showing off. It has distanced us from Allah and the religion, which is the source of humane ethics. Due to this negative influence, most physicians of the modern era have lost their humanity and ethics of professionalism. Most of the physicians have become materialistic, heartless and deceitful,

and are no longer committed to selflessness, competence and service. A Muslim doctor must have three important characteristics, the faith in God, destiny and the conviction that there is a cure for every disease. He is supposed to or at least try to make proper diagnosis and recommend a proper treatment.

a) In this era of materialistic approach, those physicians who are committed to selflessness, in my opinion are saints and deserve our utmost respect.

b) A Physician should be soft hearted, sympathetic and should have concern for the well-being of his patients.

c) It is the right of a patient that the physician investigates his disease with sincerity, sympathy and concern for his health. The physician should know or at least try to diagnose the disease properly and suggest a remedy to the best of his ability.

d) It is the right of the physician that his advice should be listened to carefully.

e) One should trust the diagnosis of his physician, and at the same time call on Allah to make him the source of his cure. Yasir^(RA) narrates that the Prophet^(SAW) said: “For each disease there is a cure, and when the right treatment is provided, the disease is cured by the Will of Allah” (Ahmad and Muslim).

f) Medications should be taken as per the advice of the physician.

g) A patient should accept the fact that Allah is the healer, and that the doctor is only an agent, i.e. it is Allah who heals us and the physicians are mere agents of healing. We should not lay the blame on the physicians. Thus, we should supplicate to Allah to cure us. We should stay steadfast and face the situation with patience and steadfastness (it is half the cure).

h) The physician should be paid according to his specialization.

i) It's a physician's duty to protect human life at all stages. He should try his level best to rescue his patient from death, malady, pain and anxieties etc.

j) A physician is not supposed to disclose any secrets of his patient.

k) The Practice of medicine is lawful only to persons who are suitably educated, trained and qualified, fulfilling the criteria spelt out in the Law. A clear guidance is the Prophet's hadith: "Who-so-ever treats people without knowledge of medicine, becomes liable".

l) A Doctor shall not take away life even when motivated by mercy. This is prohibited; the Prophet_(SAW) guided us by relating a story: "In old times there was a man with an ailment which he could not endure. He cut his wrist with a knife and bled to death". God was displeased and said, "My slave hastened his end...I deny him paradise."

m) For the terminal patients the Doctor should do his best to provide them with good care, moral support and relief from pain and misery with pain killers. It is the duty of the doctor to confer with his patients to strengthen his faith so that he is tranquil and patient with peace of mind. Belief in the creator is a remedy, a healer, a conqueror of stress and a procurer of cure.

18. The Rights of Judge and the Plaintiff

The Quran as a scripture is mainly devoted to laying down the principles of faith and justice. The Quran says that it is an inherent right of all human beings under the law of the God that justice is provided to everyone. Allah tells us: *If you were to judge between them, judge with justice. For Allah loves those Who are just (5:42)*. Allah also in verse says: *Do not muddle the Truth with falsehood, nor conceal it knowingly (2:42)*. Allah has laid down the basic standards of the justice in the Quran, and in surah Al-Anaam, says: "The Word of your Lord is perfect in truthfulness and justice; no one can change His words. He is the All-Hearing, the All-Knowing (6:115).

In Islam justice is an obligation, and the Quran says: Allah commands you to deliver trusts to those who are worthy of them; and when you judge between people, to judge with justice. Excellent is the admonition Allah gives you. Allah is All-Hearing, All-Seeing. (4:58). That is why in verses, Allah says: (O Messenger!) We have revealed to you this Book with the Truth so that you may judge between people in accordance with what Allah has shown you. So do not dispute on behalf of the dishonest and seek forgiveness from Allah. Surely Allah is All-Forgiving, All-Compassionate (4:105-106).

In verse the Prophet was told: They are listeners of falsehood and greedy devourers of unlawful earnings. If they come to you, you may either judge between them or turn away from them. And were you to turn away from them they shall not be able to harm you; and were you to judge between them, judge with justice. Surely Allah loves the just (5:42). The standards set for justice in the Quran transcends all considerations regarding race, religion, color, and creed. Muslims are commanded to be just to their friends and foes alike, and to be just at all levels.

The Quran says: Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor: for Allah is more concerned with their well-being than you are. Do not, then, follow your own desires lest you should keep away from justice. If you twist or turn away from (the truth), know that Allah is aware of all that you do (4:135).

The Quran considers justice to be a supreme virtue, to the degree that it stands next in order of priority after belief in oneness of the God and the truth of Mohammed's prophet hood. The God declares in the Quran: Surely Allah enjoins justice, kindness and the doing of good to kith and kin, and forbids all that is shameful, evil and oppressive. He exhorts you so that you may be mindful (16:90).

And in another verse: Believers! Be upright bearers of witness for Allah, and do not let the enmity of any people

move you to deviate from justice. Act justly, that is nearer to God-fearing. And fear Allah. Surely Allah is aware of what you do (5:8). Therefore, one may conclude that justice is an obligation on Muslims and injustice is forbidden.

The following verse underscores the central importance of justice in the Quranic value system: Indeed, We sent Our Messengers with Clear Signs and sent down with them the Book and the Balance that people may uphold justice. And We sent down iron, wherein there is awesome power and many benefits for people, so that Allah may know who, without even having seen Him, helps Him and His Messengers. Surely Allah is Most Strong, Most Mighty (57:25).

In Islam, justice is also a moral virtue and an attribute of humanity. Justice creates a state of equilibrium with respect to rights and duties. Furthermore, the Prophet was sent as a judge between people, and in verse was told: (This being so, O Mohammed), call people to the same religion and be steadfast about it as you were commanded, and do not follow their desires, and say (to them): “I believe in the Book Allah has sent down. I have been commanded to establish justice among you. Allah is our Lord and your Lord. We have our deeds, and you have your deeds. There is no contention between us and you. Allah will bring us all together. **To Him all are destined to return**” (42:15).

The Prophet(SAW) declared: “There are seven categories of people whom the God will shelter under His shade on the Day when there will be no shade except His. One of them is the just leader or judge” (Muslim). God spoke to His messenger in this manner: “O My slaves, I have forbidden injustice for Myself and forbade it also for you. So, avoid being unjust to one another” (Muslim). Thus, justice represents moral rectitude and fairness, i.e. the purpose of justice is to place things where they belong. The reference to justice is immediately followed by the reference for the fulfillment of trusts indicates that it is one of the most important of all trusts.

Mother of the believers Umm Salma(RA) narrates that the Prophet said: “I am a human being, you bring your case to me

for decisions, some of you can convince better the other, and if I make a wrong decision because of that, that person should not take anything from it because it is nothing but a piece of fire (Abu Dawood, H 3583).

عن أمر سلمية، قالت: قال رسول الله - صلى الله عليه وسلم -: **إِنَّمَا أَنَا بَشَرٌ، وَإِنِّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْخَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِي لَهُ عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْءٌ، فَلَا يَأْخُذْ بِهِ شَيْئاً، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ -** سنن أبي داود، باب قضاء القاضى إذا أخطأ، حديث 3583

- a) It is the right of the judge that he be trusted.
- b) It is the right of the judge that he should be respected.
- c) It is the right of the judge that whole truth is told to him. Adur Rehman Ibn Abu Bakr_(RA) narrates from his father who narrates from the Prophet_(SAW) that he said, “The gravest sins are associating partners with Allah, disobeying the parents and giving wrong testimony, giving wrong testimony, giving wrong testimony”.

An incident happened during the time of the Prophet, some Muslims stole something and fearing being caught, they placed the evidence in such a way that a Jew would be implicated for the theft. Before Mohammed_(SAW) could announce his verdict, Allah revealed the truth and verse of the Quran came down: (O Messenger!) But for Allah’s favor and mercy upon you, a party of them had resolved to mislead you, yet they only misled themselves and could not have harmed you in any way. Allah revealed to you the Book and Wisdom, and He taught you what you knew not. Great indeed has been Allah’s favor upon you (4:113).

After the incident the Prophet said, “Even if I had made a wrong decision due to the evidence, it would not have made it right, the culprits would be taken to account in the Hereafter for both theft and implicating others”. Similarly, in a hadith the Prophet_(SAW) said, “If a judge renders a verdict with sincerity and the decision is right, he will get double the reward, and if the verdict is wrong based on evidence, he will still get one reward.”

- a) The judge should render justice as a trust that God has conferred on him, and like all other trusts, its fulfillment must

be guided by a sense of responsibility beyond mere conformity to set rules.

b) In Islam the justice denotes placing things in their rightful place. Thus, the judge has the responsibility of giving equal treatment to everyone without discrimination, whether Muslim or non-Muslim, rich or poor, black or white. Allah says: “...Be just, for it is closest to God-consciousness...” (5:8).

c) Islam warns people against giving false witness. As mentioned above the Prophet_(SAW) said: “One of the gravest sins is giving wrong testimony”.

d) The judge should use his intellect to distinguish between the truth and falsehood, between the truth and the listener of the falsehood.

e) He should not accept bribes.

f) The judge should provide justice to all without prejudice. An example was set by the Prophet, who was approached by his adopted grandson Usama ibn Zayd_(RA) to intercede on behalf of Fatima of Makhzumi tribe who was caught stealing. The Prophet was angered by it and said to Zaid: “By Allah, if Fatima, daughter of Mohammed, were to steal, I would have her hand cut off.” He also said that nations that have different laws for the rich and the poor, people of high and low status, are doomed.

g) Judge should keep in mind that Islam gives the citizen the right to self-defense.

h) He should know that the Prophet_(SAW) said, “... no doubt, the creditor has the right to demand his debt harshly....” Once the Prophet borrowed some money from a Jew for an agreed period to be returned in form of dates. A few days before the due date the Jew came to the Prophet and harshly demanded the money the Prophet owed him and said you Muslims are like this. Umar_(RA) got offended and asked Prophet’s permission to chop his head. The Prophet said to Umar you should have told me to pay him back. He ordered that he be paid back as agreed with an extra ten bowls of dates for the comments passed by Umar_(RA). The Jew on receiving the extra

dates became Muslim, because this was one of the characters of the last messenger mentioned in the Old Testament (Tora).

i) The judge should hear both the litigants before he takes a decision and should have a clear idea of the best decision.

j) Finally, the justice should not be delayed, because delayed justice is oppression or as we say justice delayed is justice denied.

Rulers are not above the Law

Islam demands that all officials of the Islamic State, from the head of state to an ordinary employee, be equal in the eyes of the law, none can claim immunity. Even an ordinary citizen has the right to put forward a claim or file a legal complaint against the highest executive of the country. Umar_(RA) said, the Prophet in his last sermon in Medina said, if he owes someone let him claim it now and not in the Hereafter, if he has hurt someone let him take his revenge from me here. A man stood up and said, “O Prophet of Allah, once you hurt me with your stick on my bare back by accident”. The Prophet told him to hit his bare back. The man came forward and kissed the back of the Prophet and said, this is all that he wanted.

When caliph Umar_(RA) was giving a sermon, a man got up and said, “O Umar we are not going to listen to you, you are a cheat, you are tall and heavily built man and the cloth that was given to everyone you could not have made this garment of yours”. Umar_(RA) said that is true, my son Abdullah will reply to your allegation. Abdullah said that he gave his share to his father.

As mentioned earlier a woman belonging to a high and noble family was arrested for theft. The Prophet_(SAW) was approached so that her hand may not be amputated. The Prophet said: “The nations that lived before you were destroyed by Allah because they punished the commoners for their offences and let their dignitaries go unpunished for their crimes; I swear by Him (the God) who holds my life in His

hand that even if Fatimah, my daughter had committed this crime, I would have amputated her hand”.

During the caliphate of Umar_(RA), Muhammad the son of the Governor of Egypt, whipped a Christian man after losing a race. When he got no respite from the governor, he went to Medina and lodged his complaint with the caliph, who immediately summoned the Governor and his son to Medina. When they appeared before him in Medina, the Caliph handed a whip to the complainant and asked him to whip the son of the Governor in his presence. After having taken his revenge, Umar_(RA) told him to whip the governor as well, his son would certainly not have beaten you if it was not for the false pride that he had due to his father’s high office. The plaintiff said that he had taken his revenge on the person who whipped me. Umar_(RA) said: “By God, if you had whipped the governor, I would not have stopped you from doing so. You have spared him of your own free will”.

Then Umar_(RA) angrily turned to Amr ibn al-As the governor and said: “O Amr, since when did you start enslaving the people, though they were born free”, and removed him from his post. When the Islamic State was being ruled by the Book of Allah, the common people could equally lodge complaints against the caliph of the time in the court, and the caliph had to appear before the judge to answer for the charges. And if the caliph had any complaint against any citizen, he could not use his administrative powers and authority to set the matter right but would refer the case to the court of law for proper adjudication.

19. The Rights of our Body, Food & Water

In Islam our body, wealth etc. have been provided to us as a trust. Thus, we must take care of our body and spend from the blessings bestowed on us as per the instructions of the owner (Allah). We must keep our body clean to prevent sickness and provide it with a proper treatment if afflicted with a disease. We should cut our nails, and shave under arms and under navel hairs shaved regularly, as they are a source of sickness and diseases. We should use our left hand for

cleansing in the toilets and as a precaution Islam prohibits eating with it.

The Prophet_(SAW) also stressed that we should not seek death, rather put all our energies to prepare for our final abode (Paradise). We are not allowed to harm ourselves, that is why we are not allowed to have intoxicants, poisonous things or things that are injurious to our health. When the Prophet was asked about the greatest sins, he said: Polytheism and killing a soul. The word soul was generalized to include any soul killed without right. The Prophet has told us not to commit suicide including mercy killing.

The Prophet said: “Whoever purposely throws himself from a mountain and kills himself, will be the dweller of the Hellfire; and whoever drinks poison and kills himself, he will keep drinking that poison in the Hellfire; and whoever kills himself with a weapon, will carry that weapon in his hand and keep stabbing his abdomen with it in the Hellfire”. To keep our body healthy, we should eat a healthy diet and eat only when we are hungry, and we should not eat to our fill.

Makdam bin Madikarb narrates that I heard the Prophet_(SAW) say: “No man fills a container worst than his stomach. For a man few bites of food are enough to keep his back straight, and if one still wants to eat more, then let him fill 1/3 of his stomach with food, 1/3 with water and leave 1/3 for air” (Tirmizi 2380).

In another hadith Jabir bin Abdullah_(RA) narrates that the Prophet said: “The food of one person is sufficient for two, and the food of two is sufficient for four, and the food of four is sufficient for eight people” (Ibn Majah 3254). Finally, we must thank Allah for the body He has provided us with.

Here I remember a story when Moses_(AS) asked Allah to show him His most grateful servant. He was told to go to such a place. When Moses_(AS) reached that place, he saw a woman who was blind, did not have legs and arms, yet she was praising Allah for the blessings. Moses_(AS) said, “O Allah, you have blessed her with nothing then what is she thanking You

for”? The woman heard what Moses^(AS) said. She responded, “By not giving me hands and legs, Allah has saved me from walking to places and disobeying Him. Without eyes, I have been saved from seeing obscene things, and I am grateful to Allah that He gave me tongue to thank Him and praise Him”.

Shouldn't we be more grateful and thankful to our creator Allah? O Allah, please forgive us for being very ungrateful servants of Yours. Ameen!

Rights of Food and Water: The rights of food and water is that it should not be wasted. When we waste food, due to the principle of supply and demand, the food becomes expensive, as a result lots of people go hungry. To stress on the need to preserve food, in a hadith Jabir^(RA) narrates that the Prophet^(SAW) said: “If a morsel falls down, then one should pick it up, cleanse it and eat it” (Abu Dawood 3279).

Similarly, in another hadith Ayesha^(RA) narrates that once the Prophet^(SAW) entered the house he saw a piece of bread lying on the floor, He picked it up, cleaned it and ate it, and said: “Ayesha! Respect something worthy of respect (i.e. the provision of Allah), because whenever Allah's provision from a people is turned away, it does not return to them” (Ibn Majah 3353). Further in another hadith Umm Assim^(RA) narrates that Nabisha^(RA) slave of the Prophet came to us, we were eating in a big bowl, he said that Prophet said: “For a person who eats in a large bowl and then licks and cleans it, the bowl prays for his forgiveness” (Ibn Majah 3271). I.e. does not waste food.

The Prophet in a hadith also said don't waste water even if a river is flowing near you. Here I would like to mention an incident that took place in my office, I had a European guest, a morsel fell from him, he picked it up, cleansed it, and ate it. We Muslims were told to do that; we are ashamed what will others say, and then audaciously complain Allah is not helping us. **اِنَّا لله!**

O Ummah of Mohammed, we as Muslims waste more food than rest of the world combined. We take it as pride and show

off, as a result most of the people starving are in the Muslim world, and yet audaciously expect Allah to help us, to understand its significance go and re-read the preface.

O Ummah of Mohammed, Ramzan month of fasting is obligatory for us, so that we eat less to cure our body ailments, result being when everyone eats less, the demand for food items would come down, thus, the prices of the food items would decrease, providing relief to the destitute. Today modern research authenticates that fasting for a month in a year is beneficial for body health.

We Muslims were supposed to fast (i.e. eat less), instead, we feast during Ramzan, and due to overeating we gain weight and get sick. And due to higher demand, the prices for food items go up, we not only make ourselves sick but create further misery for the poor and the destitute. On top of that, even after breaking two covenants, we have the audacity of thinking Allah will reward us. **الآن الله!** When we go to a restaurant, we waste lots of food. I was told by someone that in Germany if you waste excessive food in a restaurant you are penalized for it. O Muslims, this was supposed to be our trait.

Manners of eating: Abdullah bin Umar_(RA) narrates that the Prophet_(SAW) said: "When food is laid, everyone should eat from which is closer to him and should not eat from which is in front of others" (*ibn Majah 3273*). Similarly, Abdullah bin Abbas_(RA) narrates that the Prophet never used to blow on food, nor breath in the utensil while drinking (*Ibn Majah 3288*).

20. The Rights of Our Soul

The right of the soul is that we protect ourselves from committing sins, seeking other's faults, being promiscuous, and committing crimes against humanity and other creations of Allah. We must read the Quran with understanding to know the law of the Lord. We should try to have good pious friends, who would be a source of guidance to overcome our bad temptations. Here I would like to recall the saying of Hassan Al-Basri_(RA), It is narrated in Al-Bayhaqi that Hasan

Al-Basri^(RA) said, “O son of Adam, how can you be a believer while your neighbor is not secure from you? O son of Adam, how can you be a Muslim while the people are not safe from you? O son of Adam, you will never achieve the reality of faith in your heart until you do not fault people for the same fault that is in yourself, begin by correcting your fault. If you do so, you will correct a fault only to find another” (Shuab al-Iman 6338).
 عن البيهقي قال الحسن رحمه الله ”يا ابن آدم كيف تكون مؤمناً ولا يأمنك جارك- يا ابن آدم كيف تكون

مسليماً ولا يسلمك الناس منك يا ابن آدم لن تصيب حقيقة الإيمان في قلبك حتى لا تعيب الناس بعيب هو فيك، حتى تبدأ بإصلاح ذلك العيب، فإذا فعلت ذلك لم تضلح عيباً إلا وجدت آخر“ - شعب الإيمان 6338-

21. The Rights of the non-Muslim Citizens

Islam is a religion of mercy to all people, both Muslims and non-Muslims. The Prophet^(SAW) was described as a mercy for the whole humanity in the Quran for the message he brought: “And We have not sent you but as a mercy to all the worlds” (21:107). When a person analyzes the legislations of Islam with an open mind, the mercy mentioned in the verse will become apparent. One of the aspects constituting an embodiment of this mercy is the way the legislation of Islam deals with people of other faiths called Thimi. Thimi comes from the Arabic term Thimi which means pledge or covenant.

A non-Muslim, living under an Islamic State is called Thimi because he is a covenant. He is a person who has the pledge and covenant of Allah, His Messenger and of the believers that he would be protected and would live with freedom and dignity under an Islamic rule. This is basically an expression that guarantees their rights and freedom. The tolerant attitude of Islam towards non-Muslims, whether they be those residing in their own countries or within the Muslim lands, can be clearly seen through a study of history. This fact is not only professed by Muslims, but many non-Muslim historians also accept it.

Dr. Sharif Al Busoni in his article “Islam: Concept, Law and the world Habeas Corpus” published in the Rutgers Camden Law Journal in the fall of 1969. Briefly speaking there are

two basic reasons why this analogy that Islam spread with the might of the sword is not correct. First, unlike the Romans, **the Muslims do not consider themselves to be the Lords of the population** of the globe, which was a predominant concept among the Romans. As indicated in the moral teachings of Islam, the Muslims regard themselves to be the servants of God, or the slaves of God. Secondly, non-Muslims living under an Islamic State are not regarded to be outside the jurisdiction, as we find in the Pax Romana on the subjugated people. Indeed, Islam emphasizes that the Muslim and the non-Muslim under an Islamic State are equal before the law in every respect. The distinction between a Muslim and Thimi remains one of a political and legislative process and not one of human rights. In that sense minorities under Islamic rule enjoyed more privileges than they do under the contemporary democratic systems.

Patriarch Ghetto wrote: “The Arabs, to whom the Lord has given control over the world, treat us as you know; they are not the enemies of Christians. Indeed, they praise our community, and treat our priests and saints with dignity, **and offer aid to churches and monasteries**”.

Will Durant wrote: “At the time of the Umayyad caliphate, the people of the covenant, Christians, Zoroastrians, Jews, and Sabians, all enjoyed degree of tolerance that we do not find even today in the Christian countries. They were free to practice the rituals of their religion, and their churches and temples were preserved. They enjoyed autonomy in that they were subject to their religious laws and judged accordingly.

These just relations between the Muslims and people of other faiths were a direct result of the teachings of the religion of Islam, which preached that people of other religions are free to practice their own faith, only accepting the guidance offered by Islam by their own choice. God says in the Quran: **"There is no compulsion in religion..."** (2:256). Not only does Islam demand their freedom to practice religion, but also that they be treated justly as any other fellow human.

Warning against any abuse of non-Muslims in an Islamic society, the Prophet stated: “Beware, whoever is cruel and hard on a non-Muslim minority, curtails their rights, burdens them with more than they can bear, or takes anything from them against their free will; I (Prophet Muhammad) will be complainant against that person on behalf of the non-Muslim on the Day of Judgment” (Abu Dawood).

In fact, the Quran not only stresses on tolerating non-Muslim minorities under an ideal Islamic State, but it also stresses on having cordial and friendly relationships with them. Allah wants us as Muslims to have good relationships with non-Muslims who are not fighting us and who are not hurting the cause. In the Quran in verses, Allah says: “Allah does not forbid that you be kind and just to those who did not fight against you on account of religion, nor drove you out of your homes. Surely Allah loves those who are equitable. Allah only forbids you to be friends with those who have fought against you on account of religion and who have driven you out of your homes and have abetted your expulsion. And any who makes friends with them, they are the wrong doers (60:8-9).

Most importantly, whether a person is Muslim or non-Muslim he is equal before the Law. The status of Thimi shows that we must be more sensitive in safe guarding the rights of minorities. In other words, instead of pretending that everyone is the same, the minorities, due to the covenant, enjoy more rights. To emphasize on the status of justice in the Islamic caliphate, I will relate to you the story of the fourth caliph Ali_(RA). Someone stole the protective armor of Ali_(RA). One day he saw a Jewish person wearing it. He told him that it is his. The Jew refused to accept his claim. A case was filed by Ali_(RA) in the court of law. As his armor was with the Jew, it was Ali’s responsibility to produce proof and witnesses to prove that it belonged to him. As caliph Ali_(RA) could not substantiate his case, the verdict was given in the favor of the Jew.

The Jewish person accepted Islam and gave the armor back to Ali_(RA), because in their scriptures it was mentioned that the nation of the final prophet will be just. In another incident the second caliph Umar_(RA) saw an old Jewish man begging. He asked him why he was begging. He told him that he is old and can't pay the jizya. Umar_(RA) ruled that this man paid his dues and now it is the state's duty to take care of him. An allowance was fixed for him from the Bait-ul-Mall for the rest of his life. Another example of the Prophet's deeds is that he provided a charter to the Christians of Najran and Yemen, the charter gave them religious freedom and to run their own personal affairs. In one famous document was the covenant that Prophet gave to the monks and priests in Saint Cathryn's which is near Mount Sini in Egypt. Some of the terms on the covenant are:

- a) The priests and monks were not to be unfairly taxed.
- b) No bishop is to be driven out of his bishopric.
- c) No Christian is to be forced to reject his religion or to become Muslim.
- d) No monk is to be expelled from his monastery.
- e) The pilgrims are not to be detained from their pilgrimage.
- f) No Church can be torn down for the sake of building Muslim mosques or Muslim homes.
- g) Christian women married to Muslim men are allowed to fully practice their faith without pressure or intimidation.
- h) Should the priests and monks need help to repair their churches it should be provided.
- i) A non-Muslim who has paid his tax will not be forced for military duties.
- j) Non-Muslims are not to be mistreated. Safwan narrates from number of companions of the Prophet_(SAW) that the Prophet said: "Beware, if anyone wrongs a non-Muslim living in an Islamic state, or diminishes his right, or forces him to work beyond his capacity, or takes anything from him without his consent, I shall plead against him on the Day of Judgment". (i.e., he will contest his case)

أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ اتَّقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيْبِ نَفْسٍ فَأَنَا حَجِيجُهُ يَوْمَ الْقِيَامَةِ.

Abdullah bin Amr_(RA) narrates that the Prophet said, “Whoever killed a person who was granted the pledge of protection by the Muslims shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling)”.

مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.

When the Prophet_(SAW) sent Muad_(RA) as a govern to Yemen which had Muslim and Christian population, he said to him, “Fear the supplication of the oppressed, there is no veil between that invocation and Allah, even if the one who is making the invocation is a disbeliever.” One of his sayings as narrated in Al-Tabarani says: “Whoever hurts a Thimi, he is hurting me and whoever is hurting me is hurting Allah”. In another saying he said whoever hurts a covenanted non-Muslim I will be his complainant and for whoever I am the complainant, I will ask for his rights on The Day of Judgement. These are just an indication of some of the Prophetic sayings on this subject. I do not know whether in the 20th century we can find this kind of tolerance and respect for others.

22. The Rights of the Citizens

The rights guaranteed by Islam to its citizens are as follows:

a) The Right to Life and Security: The first and the foremost right is the right to life i.e. respect for human life. Allah says: He who slays a soul unless it be (in punishment) for murder or for spreading mischief on earth shall be as if he had slain all mankind; and he who saves a life shall be as if he had given life to all mankind (5:32). Further says: And do not slay the soul sanctified by Allah except in just cause; this He has enjoined upon you so that you may understand (6:151). The Prophet_(SAW) said: “The greatest sins are to associate something with the God and to kill an innocent human being”.

b) The Protection of Human Honor and Chastity of Women: In the farewell sermon delivered in Arafat, the Prophet not only sanctified the life and property of the Muslims to one another, but also sanctified their honor, respect and chastity of women from slander and rape. Allah in verse lays down the rule and says: “Believers, let not a group (of men) scoff at another group, it may well be that the latter (at whom they scoff) are better than they; nor let a group of women scoff at another group, it may well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames. It is an evil thing to gain disrepute for ungodliness after belief. Those who do not repent are indeed the wrong doers. Believers, avoid being excessively suspicious, for some suspicion is a sin. Do not spy, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely detest it. Be afraid of Allah. Surely Allah is much prone to accept repentance, is Most Compassionate” (49:11-12).

Islam orders that a woman’s chastity must be respected and protected under all circumstances, even of the adversaries. Allah says: “Do not even approach fornication for it is an outrageous act, and an evil way” (17:32).

c) The Right to Basic Standard of Living: In Islam, it is the duty of the state to provide its citizens the basic standard of living. Allah in verse tells us that the destitute have the right in the wealth of the rich: And in their wealth there is a rightful share for him who would ask and for the destitute (51:19). In a hadith the Prophet also said: “Wealth will be taken from the rich and given to those in need” (Bukhari and Muslim). In addition, the Prophet said: “The Head of state is the guardian of those, who have no support” (Abu Dawood, Tirmizi). This includes the right to education, dwelling, health care and sanitation. The Prophet(SAW) used to release a prisoner of war if he taught ten Muslims to read and write. The Prophet also said that cleanliness is half the religion. During the reign of Umar(RA), Medina was gripped in severe drought, he saw his son eating watermelon, he snatched it from him and said, “If

the people of Medina cannot have watermelon then neither can son of the caliph have it.

Abu Malik Ash-Sheri narrates that the Prophet said: “Cleanliness is half the religion”.

عَنْ أَبِي مَالِكٍ الْأَشْجَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الطُّهُورُ شَطْرُ الْإِيمَانِ - صحيح مسلم: 223

d) Right to Freedom, and Security of Privacy: Islam forbids the capturing of a free man to be enslaved. That is why the Prophet(SAW) said: “There are three categories of people against whom I myself shall be a plaintiff on the Day of Judgment, of that one category is the one who enslaves a free man, sells him and eats this money” (Bukhari and Ibn Majah). Islam also prohibits the state from undue interference or encroachment on the privacy of its citizens. As mentioned before Allah says: “Believers, avoid being excessively suspicious, for some suspicion is a sin. Do not spy (49:12). further says: O Believers, do not enter houses other than your own until you have the approval of the inmates and have wished them peace; this is the best way for you: it is expected that you will observe it (24:27).

The Prophet(SAW) has instructed us not to enter our homes sneakily, because our family members could be in a state that we would not like them to be seen. Similarly, peering into the houses of other people has also been strictly prohibited. The Prophet in a hadith said that if a person blinds a man for secretly peering in his house, he cannot be called to question nor will he be liable to prosecution. The Prophet prohibited people from reading other’s letters, as it is an inexcusable conduct.

In Islam a person cannot be arrested based on suspicion. It is related in a hadith that once the Prophet was delivering a sermon in the mosque, when a man rose up during the lecture and said: “O Prophet of Allah, for what crime has my neighbor been arrested?” The Prophet heard the question and continued his speech. The man rose up once again and repeated the same question. On the third occasion the Prophet ordered that the man’s neighbors be released. The reason why

the Prophet ignored the question twice was that the officer who arrested the man was present in the mosque; he waited for him to give proper reasoning.

As the officer gave no reasons for the arrest, the Prophet ordered that the arrested persons be released. Islam also recognizes the right of the individual that he will not be arrested or imprisoned for the offences of others. The Quran lays down this principle clearly: “Everyone will bear the consequence of what he does, and no one shall bear the burden of another” (6:164).

e) The Right to Justice: Right to justice is the basic right of all humans, which is enjoyed by Allah. Allah has laid down rules and says: “Do not let your wrath against the people who have barred you from the Holy Mosque move you to commit undue transgressions; rather, help one another in acts of righteousness and piety, and do not help one another in sin and transgression. Fear Allah. Surely Allah is severe in retribution (5:2). And says: "Believers! Be upright bearers of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God-fearing. And fear Allah. Surely Allah is fully aware of what you do (5:8).

Further says: Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor; for Allah is more concerned with their well-being than you are. Do not, then, follow your own desires lest you keep away from justice. If you twist or turn away from (the truth), know that Allah is fully aware of all that you do (4:135). Islam gives its citizens the right to be treated equally in the eyes of the law. Discriminating people into different classes is one of the greatest crimes, Allah says: Indeed, Pharaoh transgressed in the land and divided its people into sections. One group of them he humiliated (28:4).

f) Equality for all Humans: Islam orders equality between humans, irrespective of color, race, sect or nationality. Allah laid the foundation in verse where he says:

“Human beings, We created you all from a male and a female and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware” (49:13). Tribes and nationalities are to know one another, not to despise one another.

The superiority of one man over another is only based on piety i.e. God-consciousness and high moral character, and not based on color, race, language, nationality or wealth. In another hadith the Prophet said: “No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Neither does a white man have any superiority over a black man, nor does a black man have any superiority over the white man. You all are the children of Adam, and Adam was created from clay” (al-Bayhaqi).

g) The Right to Co-operate or Not to Co-operate:

Allah in verse says: “Help one another in acts of righteousness and piety, and do not help one another in sin and transgression. Fear Allah. Surely Allah is severe in retribution” (5:2). So, a person cannot be forced to co-operate in evil acts. Islam also confers this right for every citizen that he will not be ordered to commit a sin, a crime or an offence; and if a government, or an administrator, or a head of department orders an individual to do a wrong, then he has the right to refuse to comply with the order. These clear instructions of the Prophet are summarized in the following hadith: “It is not permissible to disobey God in obedience to the orders of any human being” (Hanbal). In other words, no one has the right to order his subordinates to do anything against the Allah’s laws.

h) The Right to Protest against Victimization:

Amongst the rights that Islam has conferred on citizens is the right to protest against government’s victimization. Allah in verse says: “Allah does not like speaking evil publicly unless one has been wronged. Allah is All-Hearing, All-Knowing” (4:148), i.e. a person who has been victimized by the state can use strong words of condemnation against the injustice.

i) Freedom of Expression and Associations: Islam gives the right of freedom of thought and expression to the citizens on the condition that it would be used for the propagation of virtue and truth, and not for spreading evil, wickedness and spreading promiscuity. In Islam the right to freedom of expression for propagating virtue and righteousness is an obligation. Allah says: “As regards the true Believers, men and women, they are all comrades to one another: **they enjoin what is good and forbid what is evil**” (9:71).

In contrast, when it comes to propagating lies and evils, the Prophet said: “If any one of you comes across an evil, he should try to stop it with his hand (using force), if he is not in a position to stop it with his hand then he should try to stop it by means of his tongue (meaning he should speak against it). If he is not even able to use his tongue, then he should at least condemn it in his heart. This is the weakest degree of faith” (Muslim).

Islam also gives people the right of forming parties or organizations, subjected that they will propagate virtue and righteousness and not to spread evil and mischief. For such people Allah declares: “You are now the best people brought forth for (the guidance and reform of) mankind. You enjoin what is right and forbid what is wrong and believe in Allah...” (3:110). “And from among you there must be a party who invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong. It is they, who will attain true success” (3:104).

j) Freedom of Conscience and Conviction: Islam also gives the right to freedom of conscience and conviction to its citizens, allowing individuals to freely practice their beliefs and personal decisions. Allah in the Quran says: “There is no compulsion and coercion regarding religion. The right thing has been made distinct from the wrong thing: now whoever rejects taghut (wrong doers) and believes in Allah has taken a firm support that never gives

way, and Allah (whose support was taken) is all Hearing and all knowing” (2:256).

k) Protection of Religious Sentiments: Along with the freedom of conscience and conviction, Islam gives respect to individual’s religious sentiments. Allah says: “Do not revile those whom they invoke other than Allah, because they will revile Allah in ignorance out of spite” (6:108). These instructions are not only limited to idols and deities but also apply to leaders and national heroes of the people. Allah wants us to conduct our discussions in a logical and decent manner. Allah says: “Argue not with the People of the Book except in the fairest manner, unless it be those of them that are utterly unjust. Say to them: “We believe in what was revealed to us and what was revealed to you. One is our God and your God; and we are those who submit ourselves to Him” (29:46).

l) The Right to Participate in the Affairs of the State: According to Islam, the governments run on the Islamic principles in this world are the representatives of the Creator of the universe. This responsibility has not been entrusted to any individual or family or a particular class or group of people but to the entire Muslim nation.

Allah says: “Allah has promised to those among you **who believe and do righteous deeds**, that He will make them successors in the land just as He made those who passed away before them, and that He will establish their religion, which He has approved for them, on strong foundations and will change their (present) state of fear into peace and security” (24:55). Secondly the Quran tells the correct way for running the affairs of the state: **Those who obey their Lord and establish Prayer; who conduct their affairs by consultation and spend out of what We have bestowed upon them** (42:38); i.e. it is not one man show, rather the state matters are run by consultation.

When caliph Umar_(RA) was stabbed and was dying, he formed an election commission, and its members could not be the candidate for the post of Caliph. They consulted the people

of caravans coming from different places, to know as to who was more popular in their area. Based on the result compiled, they appointed Usman as the next caliph.

23. The Rights of Head of State

Anus bin Malik^(RA) narrates that the Prophet said: “Listen and obey your leader even if he is a black slave with small head”.

عن انس بن مالك رضى الله عنه، قال: قال رسول الله صلى الله عليه وسلم: اسمعوا واطيعوا، وإن استعبل عليكم عبد

حيشى كان راسه زبيبة. صحيح بخارى، حديث 142

Allah says: **Believers! Obey Allah and obey the Messenger, and those from among you who are invested with authority; and then if you were to dispute among yourselves about anything refer it to Allah and the Messenger if you indeed believe in Allah and the Last Day; that is better and more commendable in the end (4:59).** The above verse indicates that the leader must be obeyed in the matters that are not in collision with the religion (i.e. rights of the creator and the creation).

The ruler has the right to remuneration according to the average standard of living of the people. The Prophet^(SAW) distributed all his wealth to the destitute and needy. For weeks he and His family would survive on few dates and water. It is because of this that Allah ordered that the one fifth booty of war is for Prophet his family, the destitute, the poor and the needy. Allah says: **Know that one fifth of the spoils that you obtain belongs to Allah, to the Messenger, to the near of kin, to the orphans, and the needy, and the wayfarer. This you must observe if you truly believe In Allah and in what We sent down on Our servant on the day when the true was distinguished from the false, the day on which the two armies met in battle. Allah has power over all things (8:41).**

Abu Bakr Siddiq^(RA) who was a cloth merchant, when he became the first caliph, initially he used to go to the market to trade and earn a living for his family. Umar^(RA) said to him that this would be unfair, being the caliph everyone would try to purchase cloth from you. The state should fix an allowance

for you and your family. Abu Bakr Siddiq closed all his businesses. Abu Bakr_(RA) loved sweet dishes made from wheat flour, one day when he came home his wife served him that sweet dish. He asked her who sent it. His wife said she saved small quantities of flour and made this from it. He picked the sweet dish and deposited it in the exchequer and said, this much flour is excess of my need, so from now on send so much less.

Umar_(RA) was Caliph over an area of more than two point two million square miles. An emissary from Rome came to see him. When he arrived in Medina, there was no castle or palace there; he asked someone where does your caliph live? He was asked, why? He told him he was the emissary of the emperor of Rome. That person pointed to a person lying with a brick under his head on the ground under the shade of a tree and said, “He is the Caliph Umar”. That emissary said a king who delivers justice need not fear anyone, nor that nation can be defeated.

24. The Rights of the State

- a)** In Islam, the rich must pay the dues (taxes) to the state for raising the standard of living of its citizen in general, and especially the destitute.
- b)** The citizen should follow the law of the land in its spirit.
- c)** Being Muslims, it is obligatory on us to have good social behavior.
- d)** As in Islam cleanliness is half the religion, we the citizens should refrain from disposing garbage in wrong places and littering the whole place.
- e)** It is an obligation on Muslim citizens not to incite people’s sentiments.
- f)** It is an obligation on citizens to follow the orders of their leaders.
- g)** It is an obligation on the citizens to accept the verdict of the court of law, even if it is against them.
- h)** It is an obligation on all citizens to fulfill each other’s rights etc.

25. The Rights of the Emissaries

The killing of ambassadors and foreign delegations is forbidden in Islam and is a gross violation of its teachings. Those people who have been granted the protection by Allah and His messenger; it is then the duty of every Muslim to honor the commitments. We Muslims are supposed to keep our covenant, therefore, if anyone hurts or kills an envoy or ambassador, he has committed the most heinous crime. Allah in verse says: “**And those who keep their trusts and their covenants**” (23:8).

The term covenant denotes a solemn undertaking involving more than one party. The covenant referred are of three kinds: the covenants between God and man (i.e., man’s obligations towards God), between man and his own soul, and between individuals, groups or state and its machinery”. The covenant embraces the entire spectrum of moral and social responsibilities. Abdullah Ibn Amr narrates that the Prophet(SAW) said: “**Whoever kills a person who is granted the agreement of protection by the Muslims shall not smell the fragrance of Paradise though its fragrance can be smelled at a distance of forty years journey**”.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يَرِمْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا. (بخاری 6914)

It is the duty of every Muslim to honor such promises by ensuring their rights are not violated. The covenant between nations must be fulfilled, regardless of ideological differences, and in times of war and peace. The Prophet has left us clear precedents to show its importance. The Prophet(SAW) not only insisted on treating envoys with utmost respect; rather he often went out of his way to receive them honorably.

He was in Tabuk when an envoy of Heraclius came to meet him, the Prophet welcomed him most graciously and apologized to him that he could not host him as they were travelers. On hearing this, one of the companions offered him an expensive robe as a gift. The Prophet would not kill

diplomats, ambassadors, emissaries or foreign delegations, even if they were sent by his worst enemies. The immunity is also valid to envoys who were guilty of treason as was the case with the supporters of the false prophet Musaylimah; although they were traitors, the Prophet said to them, "I cannot harm you because you are envoys". Another example is the story of Abu Rafi.

The Quraish who fought the Prophet for years, sent Rafi as an envoy to Medina. After his stay in Medina, and experiencing the beauty of Islam, Abu Rafi wanted to revert to Islam. He told the Prophet_(SAW) about his intention. The Prophet said to him: "We will not break our covenant, nor would we hold an envoy. You would have to go back (i.e. fulfill his mission). If after that you still want to embrace Islam, you can come back, we would gladly welcome you"

(Abu Dawood).

During the reign of Umar Bin Khattab the Persian army marched against Qadisiyya and encamped on the east bank of the river Ateeq. The Muslim forces lay entrenched at Qadisiyya on the west bank of the river Ateeq. Rustam who was the Commander-in-Chief of the Persian army sent a message to the Muslim Commander Saad, asking him to send an emissary for talks. Saad deputed Rabi bin Amir as the envoy. Rabi crossed the bridge and made for the camp of Rustam. Mounted on a horse Rabi arrived at the edge of the carpet where Rustam and his commanders were seated. Rabi appeared before them wearing a coat of shining nails, his sword hanging by his side, and a spear in his right hand. The Persians wanted Rabi to lay aside his arms. Rabi said, "I have not come to you to lay down my arms. You invited me, and I have come, if you do not wish me to come the way I like, I shall return". Rustam ordered his men to let the envoy come the way he wished.

26. The Rights of the Combatant Enemy

Now let us see what rights Islam confers for the combatants:

i) Not to be Burnt Alive: In a hadith the Prophet said:

“Punishment by fire does not befit anyone except the Master (Allah) of the Fire” (Abu Dawood), i.e. the adversary should not be burnt alive.

ii) Protection of the Wounded: The Prophet(SAW) said, “Do not attack a wounded person”, i.e. a wounded combatant who is not a threat, should not be killed.

iii) The Prisoner of War: The Prophet said, “No prisoner of war should be put to the sword”. The Prophet also prohibited the killing of anyone who is tied or is in captivity.

iv) Looting and Destruction of the Enemy Land: We Muslims have been instructed by the Prophet that if we enter the enemy’s territory, we should not indulge in plundering, destroying the residential areas, and pillaging the property of anyone except of the combatants. It has been narrated in the hadith: “The Prophet has prohibited the believers from looting and plundering” (Bukhari, Abu Dawood). His injunction is: “The looting is no more lawful than the killing” (Abu Dawood). Abu Bakr Siddiq(RA) used to instruct the soldiers while sending them to war, “Do not destroy the villages and towns, do not spoil the cultivated fields and gardens, and do not slaughter the cattle”. The booty of war which is collected from the battleground is altogether different from this. It consists of the wealth, provisions and equipment captured from the enemy camps and military headquarters.

v) Sanctity of Assets: We are prohibited from taking anything from the people of a conquered country without paying for it. If in a war the Muslim army occupied an area of the enemy and is camped there, they don’t have the right to use the things belonging to the people without their consent. Abu Bakr Siddiq(RA) used to instruct the Muslim armies not to milk the cattle without the permission of their owners.

vi) Sanctity of human corpses: Islam has prohibited its followers from mutilating the corpses of the enemies. In a hadith, the Prophet has prohibited us from mutilating the enemy’s corpses” (Bukhari; Abu Dawood). This order was

given after the Battle of Uhud, where the polytheists mutilated the bodies of the Muslim martyrs. They cut their ears, noses, eyes, liver etc. The whole body of Hamzah^(RA), the uncle of the Prophet, was cut into pieces, his liver was taken out and chewed by the wife of the leader of the Makkan army. On the other hand, in the Battle of Ahzab a very renowned warrior of the enemy was killed, and his body fell in the trench dug by the Muslims for the defense of Medina. The enemy offered ten thousand dinars to the Prophet for the corpse. The Prophet^(SAW) replied “I do not sell dead bodies. You can take away the corpse of your fallen comrade”.

vii) Breach of Treaties: Islam strictly prohibits the breach of treaties. One of the instructions that the Prophet used to give to the Muslim warriors while sending them to the battlefield was: “Do not breach a treaty”. This order has been repeated in the Holy Quran and the hadith repeatedly. There is a famous incident in the peace treaty of Hudaibiyah, when after the settlement and signing of the terms of the treaty, Abu Jandal who had reverted to Islam, came, fettered and blood-stained, rushing to the Muslim camp and crying for help. He was the son of the emissary of the unbelievers who had negotiated the treaty with the Muslims.

The Prophet said to him, “The terms of the treaty have been settled, we are not able to help you out. You should go back with your father. God will provide you with some other opportunity to escape this persecution”. The entire Muslim army was deeply touched and grieved at the sad plight of Abu Jandal, it moved them to tears. A clause in the treaty said that any polytheist of Makkah who reverts and escapes to Medina will be returned. When the intention of the Prophet became clear that he would not breach the agreement, Abu Jandal was forcibly dragged back to Makkah.

viii) Declaration of War: The rule when to declare war has been laid down in the Holy Quran: “And if you fear treachery from any people (with whom you have a covenant) then publicly throw their covenant at them. Allah does not love the treacherous” (8:58). In this verse, Muslims have been prohibited from starting hostilities against the enemy without

proper declaration of war, or the enemy starts the war. Otherwise, the Quran has clearly given the injunction to Muslims that they should intimate to their enemies that no treaty exists between them, and they are at war with them.

27. The Rights of Non-Combatant Enemy

Mohammed_(SAW) was the first to set rules for the prisoners of war. He commanded: Don't kill or hurt women, children, sick people, old people, monks or priests. He also said, don't destroy a temple or church, don't disfigure the dead, don't destroy a building, don't unnecessarily cut a tree or kill an animal except for eating. He also said, don't kill those who surrender, who run away. He ordered to be good to the prisoners and not to enforce Islam on non-believers. Islam formulated the rules for war to make it more civilized and humane. They are the injunctions of God and His Prophet which we Muslims were supposed to follow in all circumstances, irrespective of the enemy's behavior. After having examined in some details the basic human rights, let us now find out what rights and obligations Islam recognizes for a non-combatant enemy.

Islam drew a clear line of distinction between the combatants and the non-combatants of the enemy. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: "Do not kill any old person, any child or any woman" (Abu Dawood). "Do not kill the monks in monasteries" and "Do not kill the people who are sitting in places of worship" (Musnad Ibn Hanbal). During a war, the Prophet saw the corpse of a woman lying on the ground and said: "She was not a combatant, then why was she killed?" From this statement of the Prophet the jurists have drawn the principle that those who are non-combatants should not be killed during or after the war.

28. The Rights of Animals

God, the Creator of human beings and animals, has made animals subservient to us. We depend on animals for the food

we eat and the milk we drink. We also bring animals into our homes for guarding, love and companionship. We survive critical illness and live longer because of biomedical research on animals. We benefit from specially trained dogs that detect drugs, guide the blind, and assist the disabled. Allah in the Quran says: He created the cattle. They are a source of clothing and food and a variety of other benefits for you. And you find beauty in them as you drive them to pasture in the morning and as you drive them back home in the evening; and they carry your loads to many a place which you would be unable to reach without much hardship. Surely your Lord is Intensely Loving, Most Merciful. And He created horses and mules and asses for you to ride, and for your adornment. And He creates many things (for you) that you do not even know about (16:5-8).

In Islam the rights extend beyond human beings to all living creations of Allah (the God). Islam requires kindness to animals and cruelty to them is a sufficient reason for a person to be thrown into the Hellfire. Once, the Prophet spoke of God's forgiveness to a person due to his humane treatment of an animal. He narrated to his companions the story of a man who got thirsty on his way. He found a well, climbed down inside it to the water, and quenched his thirst. When he climbed out, he saw a panting dog licking on mud out of extreme thirst. The man thought to himself, "The dog is very thirsty just like I was". The man went down the well again and got some water for the dog. God appreciated his good work and forgave him. The companions asked, "O' Prophet of Allah, do we get rewarded for humane treatment to animals"? He said, "There is a reward in being kind to every living being" (Bukhari).

On another occasion, the Prophet_(SAW) described God's punishment on a woman who was sent to Hell because of a cat. She kept her locked up, neither fed it nor set it free to feed itself, and it died of starvation (Bukhari).

Islam has also laid down humane regulations for slaughtering. Islam orders that the manner an animal is

slaughtered should be such that it should be least painful to the animal. Islam requires that the slaughtering instrument should be sharp, and it should not be sharpened in front of the animal. Islam also prohibits the slaughtering of an animal in front of another. Humane Islamic treatment of animals can be summarized as:

a) Islam instigates that pets or farm animals be provided with proper food, water, and a place to live. Once the Prophet passed by a hungry skinny camel, he said: “Fear Allah regarding these animals who cannot speak their will. If you ride them, treat them accordingly (by making them strong and fit for that), and if you (plan to) eat them, treat them accordingly (by making them fat and healthy)” (Abu Dawood).

b) An animal should not be beaten or tortured. Once the Prophet(SAW) passed by an animal who was branded on his face. He said, “**Has it not reached you that I have cursed the one who brands an animal’s face or hits it on its face**” (Abu Dawood, Muslim)? The Prophet advised his wife to treat an unruly camel that she was riding kindly (Muslim). **O Allah, forgive us, we were not supposed to beat an animal on his face, how could we do this to humans?**

c) The Prophet prohibited making animals fight each other for entertainment (Abu Dawood).

d) Islam forbids using animals or birds as targets for shooting practice. When Ibn Umar(RA) saw some people practicing archery using a hen as a target, he said: “**The Prophet cursed anyone who made a living thing into a target for practice**”.

e) The Prophet also said: “**Whoever kills a bird or anything else without its due right, Allah will take him to account on the Day of Judgment**”. It was asked: “O’ Messenger of Allah, “What is its due right”? He said: “To kill it for food...and do not sever its head and throw it” (Targheeb). Killing animals for food or being a menace or danger to humans is allowed.

f) Separating nestling birds from their mothers is prohibited in Islam.

g) It is forbidden to mutilate an animal by cutting off its ears, tails or other body parts without just reason.

- h)** A sick animal under one's care should be treated properly.
- i)** When an animal is slaughtered for food, it should be done in such a way that it is least painful to the animal.
- j)** The slaughtering instrument should be sharp and it should not be sharpened in front of the animal.
- k)** It is also prohibited to slaughter an animal in front of another.

Via the rules and regulations laid down by Islam with regards to animals, we gain the understanding that other creatures are not to be abused, rather, like humans; the animals have rights too which must be provided to ensure that the rights of all the inhabitants of the earth are met.

29. The rights of Place of Worship, Schools, Hospitals, Universities, Public places etc.

Jabbar bin Abdullah narrates that the Prophet^(SAW) said: "Whoever eats from the plant (raw garlic) or sometime said, whoever eats from plants of (raw onions and garlic) he should not come to our mosque. It is an irritant for the angels, and human beings (i.e. their bad smell).

عن جابر بن عبد الله، عن النبي صلى الله عليه وسلم، قال: من أكل من هذه البقلة، الشومر، وقال مرة: من أكل البصل، والشومر، والكراث، فلا يقربن مسجدنا، فإن الملائكة تتناذى مما يتناذى منه بنو آدم. كتاب المسنن الجديد ومواضيع الصلاة صحيح مسلم، حديث: 1254

- a)** We should financially participate in the maintenance of our religious places.
- b)** We should keep our environment clean and dispose of the waste (litter) in its proper place.
- c)** When finished we should place things in the right place.
- d)** We should not quarrel in mosques etc.
- e)** We should not shout at each other.
- f)** We should be nice to the children.
- g)** We should respect our scholars.
- h)** When we go to mosques, we should wear good clothes. Allah in verse says: **Children of Adam! Take your adornment at every time of Prayer; and eat and drink without going to**

excesses. For Allah, does not like those who go to excess etc. (7:31).

30. The Rights of Passage

The right of passageway, streets and colonies is that they should be kept clean and hygienic, because the Prophet told us that cleanliness is half the religion. In another hadith the Prophet^(SAW) said, remove all obstruction from passageways that creates hardship for people. It is the duty of the residence to keep their passageways, streets and colonies clean. We should dispose of the waste in its proper place to facilitate the garbage collector and reduce their work load. Further Maud^(RA) narrates that the Prophet warned: “Beware of the three acts that cause you to be cursed: relieving yourselves in shaded places (that people utilize), in a walkway or near a watering place” (Hasan, by Al-Albani).

31. The Rights of Market Place, Buyers, and Sellers

The Prophet said: Do not envy one another, do not raise the bargain of goods (without the intention of buying), do not hate one another, do not plan mischief to each other, do not bid to take over the buying of some of you, and be brothers! A Muslim is a brother to another Muslim; he doesn't oppress his brother.

a) Hoarding: It is the right of the consumer that commodities of necessity should not be hoarded. The Prophet said, “No one hoards the food items except the sinner”. That is why the Prophet also said, “Do not hinder the villagers who bring their goods (to the market), and some of you shouldn't step over the selling of the others, and do not raise the bargain of a thing (without any intention of buying it), and the city dwellers shouldn't sell the goods of the villagers” (Bukhari and Muslim). This is to stop the people from hoarding or hiking the food prices and conning the farmer. I.e. let the market take its course.

لا تلتقوا الركبان ولا يبيع بعضكم على بيع بعض ولا تتناجشوا ولا يبيع حاضر لباد. (البغاري)

Umar Bin Khattab^(RA), during his caliphate, had issued a stern warning against hoarding of any commodities of necessity. Among the forms of trading that causes anxiety to the common people is hoarding common food items. Hoarding means storing an item that is in demand with the hope that its price will increase. It is prohibited to hoard the common food items that are low in supply and high in demand. Prohibition of hoarding not only helps in eliminating the evil of black marketing but also ensures the establishment of a free market, so that because of open competition, a reasonable and just price could emerge. In Islam the government has the right to force a merchant who has hoarded the food items to sell them at a fair market price. Among the practice of this principle is to forbid the hoarding of items of necessities. The Prophet^(SAW) said: **“Whoever hoards is a sinner”** (Muslim).

من احتكك فهو خاطئ. رواه مسلم وغيره.

Islam believes in fair free market practices. Abu Huraira^(RA) narrates that the Prophet said: Do not envy one another. Do not bid to increase the price and do not hate each other and do not show your back to each other and do not bargain on each other's dealings and O slaves of Allah, become brothers to each other, a Muslim is brother of another Muslim. He should not oppress him, nor leave him helpless nor mock him.

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لا تحاسدوا ولا تتناجشوا ولا تباغضوا ولا تدابروا ولا يبيع

بعضكم على بيع بعض وكونوا عباد الله إخوانا، المسلم أخو المسلم لا يظلمه ولا يخذله ولا يحقره. متفق عليه

b) Cheating: About correct weight and measurement, Allah says: **“but weigh things equitably and skimp not in the balance”** (55:9). And Allah says: **Believers! Do not devour one another's possessions wrongfully; rather than that, let there be trading by mutual consent. You shall not kill yourselves. Surely, Allah is ever Compassionate to you** (4:29). Abu Hurairah^(RA) narrates that the Prophet^(SAW) forbade sale by pebbles and unstipulated and speculative transactions” (Muslim, V3, 1513). Further, Ali^(RA) narrates that the Prophet forbade forced purchases from a needy person and unstipulated and

speculative purchase and the purchase of fruit before it reached maturity” (Abu Dawood, V3, 3382).

Once the Prophet passed by a merchant selling grain, and when he put his hand inside the heap, he felt some dampness. He asked the owner, “why is this damp”? The owner replied, “O Allah’s messenger, rain had fallen on it”. The Prophet said, why you did not put the damp part on top of the heap so that people might see it, then he said; **whoever cheats is not from us** (Muslim). Sellers have the responsibility to disclose any defect or shortcoming in the merchandise enabling the customer to make an informed decision and should not twist the facts to misguide or confuse the buyer.

c) Interest: Another factor in speculation is an interest-based economy. This gives the hoarder extra money to hike the prices by hoarding larger quantities of goods to create an impression of short supply. This is one of the reasons why Islam prohibits interest. Jabir_(RA) narrates that the Prophet cursed the receiver and the payer of interest, the one who records it and the witnesses to the transaction are alike “in guilt” (Muslim, V 3, 1598).

Allah says: **But those who devour interest become like the one whom Satan has bewitched and maddened by his touch. They have been condemned to this condition because they say, "Trade is just like interest", whereas Allah has made trade lawful and interest unlawful. Henceforth, if one abstains from taking interest after receiving this admonition from his Lord, no legal action will be taken against him regarding the interest he had devoured before; his case shall ultimately go to Allah. But if one repeats the same crime after this, he shall go to Hell, where he shall abide forever. Allah deprives interest of all blessings and develops charity; and Allah does not like an ungrateful, sinful person (2:275-276).**

Commenting on the present interest based economic system, Bernard Laetare, a well-known business professor and former banker, says, “...But paper money wasn’t created by God. We have forgotten that it’s a system designed by people. And

I believe that this design, which dates from centuries ago, is at the root of most problems in our society...”

d) Rights of consumer: Sharia has strictly prohibited all unfair trade practices that may cause harm either to the businesses or the consumers. Islam stands out for the establishment of free and fair market practices where government intervention is minimal. It disapproves of all business activities which involve explicitly or implicitly tempering the goods or cheating the contracting parties and the public at large. Islam allows the use of force to organize transactions on sound Islamic principles. In Islamic Market system the prices are determined by the free market forces without hoarding and manipulation.

The Prophet_(SAW) discouraged any interference in the process of price determination by the state or by the influential groups or individuals. Besides refusing to take any direct action, he prohibited those business practices which could lead to market imperfections. Consequently, stockholding, speculation, involvement of oligarchy, adulteration concealment of vital information about the product quality and selling by false vows (which could be compared to misleading advertisements of the present day) are prohibited in Islam. Thus, the market policy in an Islamic economy is to nullify the influence of the oligarchy (people with resources) on price mechanism. Islamic law has given great importance to legitimate (halal) earnings, trade through mutual consent, truthfulness, trustworthiness, generosity and leniency, honoring and fulfilling business obligations, fair treatment of workers, and transparency in dealings etc.

e) Contract: If a product is sold subject to the condition that it cannot be returned or exchanged, that is not permissible, unless each item is opened and shown to be free from any imperfections. Otherwise, this condition does not exonerate him if faults are found in the product. It should be exchanged, or the purchaser should be given a discount. Allah in verses says: **Woe to those that deal in fraud; those who, when they take from others by measure, take their full share;**

but who, when they measure or weigh for others, give less than their due (83:1-3). It prohibits all kinds of mischiefs by traders including adulteration and fraudulent practices called as “Mutaffafeen” in the above verses.

The Prophet said, “The buyer and seller have the right to invalidate their contract until they part from each other” (Bukhari & Muslim). Yet, it is permissible, for the buyer to cancel the sale contract in case he finds considerable defect in the goods. Ibn Qudamah wrote, “Whenever the buyer finds a defect in the purchased item of which he was not aware of, then he has the choice either to retain it or to cancel the sale contract regardless of whether the seller knew of that defect and did not disclose it or was not aware of it in the first place. “The contract of sale is valid only by mutual consent” (Majah, 2245).

f) Return of Goods: In the contemporary shopping markets and malls, traders have very rigid return, exchange and refund policies, some of them allow only a few days to return and some do not refund even though the items are in good condition. As part of good seller practice, Islam asks traders to give the customer right to return the goods. The Prophet said whoever accepts back what he had sold to a Muslim, Allah will forgive his faults. (Abu Dawood).

g) Credit Sales: Loans and debts are norms of trade which Islam fully supports however loan should never become a tool for exploitation of debtors, it is one of the reasons why interest of all sorts and its manifestation is prohibited in Islam. In addition, the Quran calls for giving enough time to debtors to repay their loan in case of difficulty. Allah says: “If there is someone in misery, then (the creditor should allow) deferment till (his) ease, and that you forgo it as alms is much better for you, if you really know” (2:280). The Prophet(SAW) said, a person would be called on the day of recompense, and he would not have any good deeds except that he had instructed his servant to show leniency to those who were in financial difficulty.

Allah the exalted would say: I am more entitled to this attribute, so he will forgive all his sins (Muslim). Debtor

should also endeavor to repay his timely obligation. To protect the transacting parties from conflicts, the Quran calls for writing down the transaction done on credit or future obligation. Allah says: “O you believers, when you transact a debt payable at a specified time, put it in writing, and let a scribe write it between you with fairness” (2:282). Lastly the messenger of Allah said “The trustworthy, truthful merchant are associated with the Prophets the upright and the martyrs on the day of resurrection (Tirmizi).

h) Use of Law: When traders commit widespread exploitation of consumers through different ways of deceit, depriving poor buyers of their hard-earned money, it is the state’s responsibility to save the society by implementing effective legislation for consumer’s protection. Hoarding is a corrupt practice which is used to artificially inflate the prices, whereas Islam encourages that prices should be determined purely on the bases of supply and demand. Once prices rose to a higher level in Medina, people came to Prophet(SAW) saying; O Allah’s messenger prices have risen high, fix them for us.

The Prophet replied, “Allah is the One Who fixes prices, Who withholds or gives lavishly. And I hope that when I meet Allah, none will have any claim on me for injustice regarding blood or property” (Bukhari). This Hadith indicates that arbitrary fixing of prices is prohibited because it may cause loss to businessmen on one side and on the other it creates a made-up famine. However, the state has the right to regulate prices in exceptional cases.

32. The Rights of Plantation

Allah has subdued the animals and plants for the benefit of human beings. We are allowed to use them for our well-being, or to improve our living standard. We can cut down trees to use it as firewood, for furniture, doors, windows etc. As trees provide us with oxygen and control the environment, we should plant more trees than we cut. Cutting trees unnecessarily is prohibited in Islam.

a) Anas_(RA) reported that the Prophet_(SAW) said, “If the Hour (End Time) is about to be established and one of you was holding a palm sprout, let him take advantage of even one second before the Hour is established to plant it.” (Authenticated by Al-Albani)

b) Anas_(RA) also reported that the Prophet said, “If a Muslim plants trees or sows’ seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charity from him” (Bukhari).

33. The Rights of the Environment

One of the most threatening problems of the present day concerns the environment. The world had never experienced an environmental problem at such a comprehensive level before. It is because man has developed means (H.A.A.R.P.) to change the climate. The Prophet warned us about it and told us the anti-Christ (Dajjal) will control the weather. To reduce the world population the anti-Christ is destroying the environment. Despite all this we Muslims have an obligation to try to leave a better environment for the generation to come. In this context, Islam has prioritized and preached the protection of the environment.

Throughout the course of his life, the Prophet was concerned regarding the protection of the environment and showed us practical steps to follow. These steps show us the concern the Prophet had for the living creatures and the environment. His verbal teachings and actions regarding the environment should be motivational for us. The sayings of the Prophet examined in this context reveal many direct and indirect hadiths related to the field. These hadiths contain many warnings against the pollution of rivers, lakes and seas. These hadiths admonish urinating near waterlines, under fruit trees, on roads and in places where people rest, and keeping animals at a distance from the wells. It is even stated that these acts are forbidden in Islam. The hadiths point not to urinate by the water sources, river sides and stagnant water; “Any of you shall not urinate in dead water because someone may do ablution with that water” (Muslim).

One of his greatest efforts in this context was to reforest an area called “Zuraib-at-Taweel,” where he announced: “Whoever cuts a tree here, should plant a new tree instead.” Together with this regulation the area shortly turned into a forest. The Prophet also declared an area of 12-mile radius from the center of Medina as haram (forbidden by religion) which prohibited the cutting of the trees and the killing of animals within its borders. The existence of many hadiths that encourage the greening and reforesting of the environment clearly reflects the Prophet’s concern for the environment.

34. My Advice to The Ummah

O Ummah of Mohammed(SAW), justice was the goal of all revelation and scriptures sent by Allah to the humanity. We were supposed to implement justice by the standards and guidelines set by the last revelation. Islam’s approach for justice is comprehensive and encompasses every aspect of our lives i.e. rights of the creation. Any path that leads to justice will be in harmony with the Islamic Law. Allah demands that we should be just, and the Quran provides us the general guidelines on how we can achieve it. Remember, on the Day of Judgment, all injustices will be bartered with our good deeds, and if our good deeds fall short, we will bear the burden of the victim’s bad deeds. The Prophet warned us and said: “All scores will be settled on the Day of Judgment; even the hornless sheep from the horned (weak against powerful)” (Muslim). **اِنَّ اللَّهَ!** O Allah, to Yee we belong and to Yee is our return, please forgive us. O Ummah of Mohammed(SAW), when we will see the disputes being settled with justice, at that point in time one would realize that the messengers spoke the truth, and that everyone is accountable for his oppressions, due to the severe anxiety of that frightening Day one would wish he was dust (Oh Allah). That is why in a hadith the Prophet said, “Help your brother when he is right, and when he is wrong”. The companions understood helping the one who is right but were confused about helping a brother when he wrongs. The Prophet said to

them: “Forbid him from doing wrong, for this is the help he needs”.

O progeny of Adam_(AS), from Adam_(AS) Allah created all the souls in the heavens and Allah mentions it says: And recall (Prophet) when your Lord brought forth descendants from the loins of the sons of Adam and made them witnesses against their own selves. Asking them: “Am I not your Lord”? They said: “Yes, we do testify”. **We did so lest you claim on the Day of Resurrection: “We were unaware of this”** (7:172). Modern science testifies that the existence of the creator is embedded in our genes and in our subconsciousness. Gregg Braden in his book “The God Code”, testifies that God the eternal is embedded in our genes.

O progeny of Adam_(AS), morality is also embedded in our genes, Allah tells us: And by the soul and by Him Who perfectly proportioned it and imbued it with (the consciousness of) its evil and its piety. He who purifies it will prosper, and he who suppresses it will be ruined (91:7-10). O Ummah of Mohammed_(SAW), this world is an examination hall, we were sent to here to learn to control our desires, just the same way we control our desires when preparing for the worldly exams. We were supposed to conduct ourselves in the best possible manner and exhibit our best personality. We were told to take care of our bodily attributes (decency, cleanliness, health etc.) as well as character attributes (honesty, compassion etc.).

O Ummah of Mohammed_(SAW), apart from having complete conviction in the oneness of Allah, we were supposed to fulfill the rights of our family members, relatives and humanity in general. We were supposed to be considerate to our neighbors, orphans, the destitute and the wayfarers etc. Abu Hurairah_(RA) narrates that the Prophet once said: “One who believes in Allah and the Day of Judgment **must not cause hardship and inconvenience to his neighbors**; and he who believes in Allah and the Day of Judgment **must respect his guests**; and he who believes in Allah and the Day of Judgment **must speak well or keep quiet**” (Bukhari and Muslim). O

Ummah of Mohammed_(SAW), we were supposed to follow the injunctions of the Quran to be the best role model for the world to follow. The Quran says: **You are the best of people, evolved for mankind, enjoining what is right, forbidding what is wrong and believing in Allah (3:110).**

O Ummah of Mohammed_(SAW), as an ummah we are in a decadence because we are not obeying Allah, (the injunctions of the Quran), and neither we are following the traditions of our beloved Prophet, on the contrary we are worshipping Satan by following our desires. O Ummah of Mohammed_(SAW), we were supposed to be the role model for the world to follow, today as an ummah our character is so low that people despise us. Dr. Jeffry Lang in his lecture said, had he not studied the Quran, he would have left Islam long ago, because of us.

O Ummah of Mohammed_(SAW), We are turning people away from Islam because of our character and attitude. As there is no prophet to come after Mohammed_(SAW), we Muslims were given the task to be the living example of the teachings of Islam, and then to guide the humanity to the straight path of our loving Lord. Unfortunately, as an ummah we have lost our way for which we will be held accountable on the Day of Judgment (**O Allah, have mercy**). We were supposed to save as many of the human beings from the Hellfire (whom Allah loves seventy folds more than their mothers). Unfortunately, today we are oblivious of our own destiny.

Modern theories of character development often stress the importance of role models. We Muslims were supposed to take Mohammed_(SAW) as our best role model for moral behaviors and attitudes, and then his companions. The Quranic teachings and the traditions of Mohammed_(SAW) were supposed to inspire us to live with virtue, good manners, humbleness and moderation. Allah says to the Prophet: **And surely you have sublime morals (68:4).**

Similarly, in verse, Allah sets foundation for possessing the requisite character traits: **Surely Allah enjoins justice, kindness and doing of good, to kith & kin, and forbids all that**

is shameful, evil and oppressive. He exhorts you so that you may be mindful (16:90).

Further says: Verily this Quran guides to the Way that is the Straight most. To those who believe in it, and do righteous works, it gives the good news that a great reward awaits them and warns those who do not believe in the Hereafter that We have prepared for them a grievous chastisement (17:9-10).

And says: But he who feared to stand before his Lord, and restrained himself from evil desires, most surely his abode shall be Paradise (79:40-41). Allah tells the Prophet: Do not plead for those who are dishonest to themselves; Allah does not love him who betrays trust and persists in sin (4:107).

O Ummah of Mohammed(SAW), who are our role models today, and why are we in such a decadence? Today our role models are actors and actresses who profess showing off. Secondly, they portray and build in us promiscuity. Today in Pakistan six-year-old child is not safe on the street, we have become sex maniacs and then claim we are Muslims. (اِنَّا لله)

O Ummah of Mohammed(SAW), Allah placed Adam(AS) and his wife in Paradise, and then took them down from Paradise, and promised them to return to it along with their righteous offspring. Allah showed us our final abode and sent us to this world to acquire His attributes. Our origin is not earth but the Paradise. The animals of the world don't need, clean water and nor to cook their meal, nor grow them, Allah has created them according to their environment. We lost our clothes when our grandparents ate the forbidden fruit. Allah says: And when they tasted of the tree, their shame became visible to them, and both began to cover themselves with leaves from the Garden (7:22). It's us aliens who must go through the hassle.

Dr. Ellis Silver mentions in his book “**Humans are not from Earth**” that the scientific evaluation of the evidence suggest that humans are aliens to earth. Watch the video in the link below. In the book Dr. Ellis Silver argues based on scientific facts that the gravity on the planet from where we came, must be much lesser than the gravity on the planet earth. This

reminded me that one of the properties of the black stone (Hijra Aswad, stone of Paradise) is that it does not sink in water, i.e. its density is less than water, thus the gravity in Paradise must be much less than that of planet earth. Being the rock of our homeland, it is very dear to us. Another thing the Prophet said about the rock is that it was milky white when Abraham_(AS) placed it in the corner of the Kaaba, it is the sins of humanity that has made it black. In my opinion it could be one of the reasons why sinners will not be allowed to enter the Paradise because they will blacken it and make it lose its glow. To enter the Paradise, one must believe in the oneness of the Lord, and at the same time have his sins cleansed by repenting to the Lord in this world or have them cleansed by the Hellfire in the Hereafter. Allah knows best.

https://www.youtube.com/watch?v=-FXThId_HyY

O Ummah of Mohammed, we should be longing to return to our original home (Paradise), where eternal peace and happiness await us. To return to Paradise, we must be morally sound and embody ourselves with Allah's attributes such as compassion, justice, patience etc. As this world is not our real home, we should not be content with the residence of this world, nor with its acquisitions.

O Ummah of Mohammed_(SAW), we should not be sad but content with the decree of Allah and should strive to succeed in the exams with high moral characters.

O Ummah of Mohammed_(SAW), we were supposed to live in this world like a stranger with aspiration to gather what is required (colors of Allah, i.e. morality) to return to our original homeland the Paradise.

O Ummah of Mohammed_(SAW), the best way to deal with the trials of this world is with the knowledge of the Quran and the hadith, and righteous deeds. Abdullah ibn Umar_(RA) narrates that the Prophet took him by the shoulder and said, "Be in this world as though you were a stranger or a wayfarer" (Bukhari). And Ibn Umar_(RA) used to say, "In the evening do not expect to live until the morning, and in the

morning do not expect to live until the evening. Take advantage of your health before you get sick and take advantage of your life before your death” (Bukhari).

In another hadith the Prophet said, “What is this world to me, example of this world is that of a traveler who naps under the shade of a tree, then departs from it” (Ahmad and Tirmizi).

O Ummah of Mohammed_(SAW), we are wayfarers in this world, we should not concern ourselves with the luxuries of this world. We are supposed to guide each other in the right way so that we humanity can reach our destination (Paradise). We should trade to acquire the currency that would take us to our destination (e.g. compassion, caring, being just, forgiving and morally sound etc.). Good deeds is the only currency that has value in the Hereafter.

O Ummah of Mohammed_(SAW), we were sent to this world to muster the attributes of Allah, those who will acquire them will return to their real abode. O Ummah of Mohammed_(SAW), we came to this world empty handed, and will leave this world empty handed, it is our deeds (currency of the Hereafter) that we will carry and recompensed for.

O Ummah of Mohammed_(SAW), the Prophet said, a person who cuts the relations with his kins will never enter paradise (we all are sons of Adam_(AS), we all are kins). Think! The Prophet also said, Allah will never send blessings to those nations in which such people reside. A brick wall is kith and kin of bricks, when the bond is broken it's no longer a wall but heap of bricks, similitude is the society.

O Ummah of Mohammed_(SAW), if we bond relations because we receive good behavior and attitude from our kins, then it is not bonding, it is reciprocating, rather bonding relation is when someone tries to break relationship with us or is not good to us and yet we keep the ties and be good to them.

In a hadith narrated in Ahmed and Muslim, a man came to the Prophet_(SAW) and said, O messenger of Allah, I have relatives with whom I keep good relations, but they cut off relations with me, I forgive them, but they oppress me, I do

good to them, but they treat me badly, should I treat them as bad as they treat me? The Prophet replied: “No, if everyone does that then all relations will be cut off”. On the contrary, be generous and keep in touch with them, you will always have support from Allah if you stay this way”. To further emphasize on it, the Prophet asked Gabriel_(AS); “Who are the people whom Allah forgives on Lailatul Qadar”. He said, “Allah forgives the believers, except the following: **“One who is addicted to intoxicant, one who cuts his ties with his relatives, and the one who spreads corruption in the land”**”.

O Ummah of Mohammed_(SAW), the focal point in our lives should be piety (God consciousness regarding the rights of the creation, **Oh Allah, have mercy!**). The Prophet_(SAW) in his farewell sermon said, there is no difference between people except in piety. Piety requires a continuous self-assessment to finely tune ourselves to the Quranic injunctions; it is this that differentiates the believer from the non-believer, and the righteous from the evil doer. The deeds done with God consciousness (sincerity to God) carry weight in the Hereafter.

O Ummah of Mohammed _(SAW), the character depicted in the Quran is not supernatural, it was exemplified by the Prophet for us to follow. The Prophet once said: **The believers whose faith is most perfect are those who have the best character** (Tirmizi,1172). I.e. those who depict most of Allah’s colors, they are like a wall not a heap. أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

O Ummah of Mohammed_(SAW), remember the verses which say: **Surely Allah enjoins justice, kindness and the doing of good to kith and kin, and forbids all that is shameful, evil and oppressive. He exhorts you so that you may be mindful. And fulfil the covenant which you have made with Allah and do not break your oaths after having firmly made them, and after having made Allah your witness. Surely Allah knows all that you do** (16:90-91). These verses tell us to be just and show kindness if we believe on the Day of Recompense. That is why the Prophet said, **“If in a society people commit big sins and yet if they are well-wishers of each other, care for each**

other and love each other, then Allah will increase their sustenance”. Ali_(RA) once said, Allah tolerates disbelief and polytheism but does not tolerate oppression.

O Ummah of Mohammed_(SAW), read the above hadith and saying of Ali _(RA) carefully, the reason why we are in decadence is because instead of caring for each other we are oppressing each other. Allah in verses, says: Now, if you were to turn away, what else can be expected but that you will work corruption in the land and fly at each other's throats? It is these upon whom Allah has laid His curse, so He made them deaf (they hear but do not heed) and deprived them of their sight (they see yet they do not mend their ways) (47:22-23).

O Ummah of Mohammed_(SAW), as per the verses, we have turned away from the scripture, we are spreading corruption everywhere, and we are at each other's throat. We are a nation that kill each other for petty things. To Allah it does not matter if my name is Abdul or John, what matters is my belief and my actions. To protect our beliefs, we should stay away from four types of people:

- a) An immoral and corrupt person, because he will corrupt us.
- b) A miser, who would leave us when we are in financial need or will make us like himself “a miser” not fulfilling the needs of the creation.
- c) A liar, he would mislead us with his deception and deceit, and away from our Loving Lord.
- d) One who cuts his relationship with his kin, because it disintegrates the society, and in the Quran Allah sends curse on him.

Allah says: As for those who break the covenant of Allah after firmly confirming it, who cut asunder the ties that Allah has commanded to be joined, and who create corruption in the land: Allah's curse shall be upon them and theirs shall be a wretched abode (Hellfire in the Hereafter) (13:25). Further, the Prophet_(SAW) said, “Whoever is pleased that he be given more wealth, and long life, then he should keep good relations with

his kith and kin”. A society where people care for each other, the standard of living rises, materialistic approaches are curbed and everyone enjoys healthy food, a healthy environment and longer life.

In another verse Allah says: **O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) and from him he created his wife (Eve), and from both He created many men & women; and fear Allah through Whom you demand, and (do not cut the blood relations). Surely Allah is Ever an All-Watchful over you (4:1).** These verses tell us to be just if we fear Allah and the Day of Recompense, we must maintain good relations with our relatives (all humanity is related to each other). Therefore, keeping good relations with blood relatives is an order from Allah, not a recommendation, it is mandatory for every Muslim to obey this order.

In Bukhari and Muslim, it is reported that a Bedouin asked the Prophet “O messenger of Allah tell me something that will get me closer to Paradise and further away from Hell Fire”. The Prophet_(SAW) said, “Submit to Allah only and do not take partners with Him, establish prayers, and **pay Zakat, and establish good relations with your relatives**”. When the Bedouin left, the Prophet said, “If he does what I told him, he will enter Paradise”.

O Ummah of Mohammed_(SAW), the Companions would eagerly compete with one another to provide help and care to those in need. Unfortunately, today our efforts are to show off, we are competing for bank balances, cars, houses, property and wealth. We have become materialistic and boast about it. Today our hobby is to backbite and feel jealous when someone prospers. Today we have become cruel and stingy, we have forgotten that the wealth we have is Allah’s, which He has entrusted us to spend as per His instructions.

Allah says: **Surely the believers are none but brothers unto one another, so set things right between your brothers, and have fear of Allah that you may be shown mercy (49:10).**

Mutarrif asked Abu Dharr^(RA), "Who are the three whom Allah loves?" Quoting the Prophet he said: "A man who fights for the sake of Allah with perseverance and hopes for reward from Him, and fights until he is killed, and you find this in the Book of Allah". Then he recited: "Allah indeed loves those who fight in His Way as though they are a solid wall cemented with molten lead" (61:4).

Mutarrif asked, "Then who"? He said, "A man who has a bad neighbor who annoys and disturbs him, but he bears it with patience and forbearance until Allah ends the matter either during his lifetime or upon the death of either one of them etc."

O Ummah of Mohammed^(SAW), when Allah says, "O my servants", it is to let us know our status with respect to our relationship with Allah i.e. we are His servants and slaves (then how can we oppress other slaves without Master's permission). As Allah created us, He loves us seventy folds more than our mothers and admonishes us with compassion and love. Similarly, we should admonish others in the same way. Allah also reminds us that he created us for His worship, to love Him, obey Him and follow His commandments. Allah does not need our worship; he is free of all needs. Translation of Alama Iqbal's verse by AI:

"He created humans to take care of each other"

"Otherwise for worship He has infinite angels"

He made mankind to care for one another,

For His praise, He has infinite angels, praising forever.

In a hadith Qudsi Allah says: if all the humanity becomes like the most pious person (Mohammed^(SAW) or any other prophets^(AS)) that will not increase Him in anything, and if all the humanity becomes like the most oppressive person (Satan, Pharaoh, Anti-Christ) it will not decrease Him in anything. The sole purpose of the obedience is to enable us to live in peace and harmony in fear and hope. That is why the dwellers of the Paradise will always live in peace and harmony with each other.

In the Quran when Allah says, “O my servants”, He is not only telling us, or the believers, or the Muslims, rather He is referring to the entire humanity that He is the Master and we humans have no authority to act like masters. When we don’t have the authority, then how can we wrong each other? We are all His slaves, He loves us because He created us, yet all authority lies with Him. When we study the Quran and the verses where Allah calls out to the humanity, it usually speaks about the rights of the creation. Those who neglect the rights of the creation, Allah in the Quran tells them that He does not love the oppressors, and nor does He guide the oppressors. Thus, the oppression becomes a barrier to guidance. For every oppression a dark spot appears on the heart and when the heart becomes black, the space for light entering in it is lost, then that person will never be able to mend his ways. That is why the Prophet said, refrain from oppression for oppression will be darkness on the Day of Judgment.

إِنْقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ.

O Ummah of Mohammed(SAW), if we want to be the dwellers of the Paradise, we must be obedient to our Lord, expiate and repent for all our sins. We should not distance ourselves from the door of our loving Lord. O Ummah of Mohammed(SAW), remember that one day we will die, if we are conscious of our departure, and believe in the accountability in the Hereafter, then we will be very cautious in our actions towards the humanity. Abdullah bin Umar(RA) narrates that a person came to the Prophet and asked, O Messenger of Allah, who is most beloved to Allah? He said: “Most beloved to Allah is he who benefits people, reduces their hardship, pays their debts, quenches their hunger, and walk with someone to fulfill his needs. He is dearer to me than one month of ittekaf (spending whole month 24/7 in Masjid Nabwi).

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَحَبُّ إِلَى اللَّهِ وَأَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ فَقَالَ: أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ يَكْشِفُ عَنْهُمْ كُرْبَةً، أَوْ يَقْضِي عَنْهُمْ دَيْنًا، أَوْ يَطْرُقُ دُعَاهُ جُوعًا، وَلَئِنْ أَمْشَى مَعَ أَخِي فِي حَاجَةٍ - أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ (مَسْجِدِ الْمَدِينَةِ) شَهْرًا - صَحِيحِ الشَّيْخِ وَالتَّحْفِيظِ 2623-

O Ummah of Mohammed_(SAW), when Allah will establish the Court on the Day of Recompense, we the believers have hope that Allah the Most Merciful will forgive His neglected rights, but the neglected rights of the humanity will be extremely excruciating matter for us, as the rights of people cannot be forgiven unless the person whose rights we have trampled forgives.

O Ummah of Mohammed_(SAW), we will be in real trouble on the Day of Recompense, if our relatives, our parents, our wives, our neighbors, our friends, our brothers, our sisters or any person stands up and files a complaint against us for the rights we did not fulfill, e.g. we squandered their money by deception or did not help them in need, lied to them, were backbiting them, cursed them, neglected the destitute, did not feed the hungry, were arrogant, and were proud of our piety and thought others as sinners (may Allah forgive us) etc. That Day, we will find ourselves bankrupt as per the hadith of the Prophet_(SAW) i.e. not only will we lose all our good deeds in compensating for our crimes to the humanity, but we might also end up collecting their bad deeds.

O Allah, forgive us. O Allah, I know I have trampled on lots of people's rights, O Allah, compensate them on my behalf from Your infinite treasures. O the Merciful, if You don't, I am doomed. O Allah, I am Your believing slave, I acknowledge all my crimes, I beg for Your mercy, please forgive me and compensate my victims from Your infinite treasures. O Allah, Your Mercy far exceeds my sins; it is Your Mercy I seek and not the recompense on my deeds. O Allah, Your Mercy far exceeds my sins; it is Your Mercy I seek and not the recompense on my deeds. O Allah, Your Mercy far exceeds my sins; it is Your Mercy I seek and not the recompense on my deeds.

O Ummah of Mohammed_(SAW), when a society is engrossed in injustice, inequality, where people backbite, insult, hate, and oppress each other, and shed each other's blood, that society will not flourish, whether it is of believers or non-believers. O Ummah of Mohammed_(SAW), the Prophet said, "Do not be

jealous of one another; do not increase prices by overbidding against one another; do not hate each other; do not turn away from one another; do not enter a commercial deal when others have finalized it; O slaves of Allah, be as brothers.

A Muslim is a brother of another Muslim; he neither oppresses him, nor does he lie to him, nor does he humiliate him. Piousness is here (and he pointed to his chest three times). It is evil for a Muslim to humiliate his brother. The blood of a Muslim, his property, and his honor have been made sacred on all Muslims”. The Prophet also said: “Allah will not look at your body nor at your appearance, rather he will only look at your hearts”.

O Ummah of Mohammed_(SAW), the Prophet would stand long nights in prayers crying to the Lord of the universe for you and me, he would cry, O Allah, my ummah my ummah, O Allah, my ummah my ummah. Every night non-stop for hours he would plead crying to Allah with swollen feet, for our salvation, he would cry for you and me. His beloved son Ebrahim was dying, he could have used the special supplication to save him, he did not, he saved it to intercede for his ummah in the Hereafter, he saved it for you and me.

O Ummah of Mohammed_(SAW), how will we face him on the Day of Recompense? What excuse will we have? Is this our reply to his worrying for you and me? [O Allah, we are a source of extreme disappointment for him, forgive us, or hide our fate from him.](#) O Ummah of Mohammed_(SAW), he cannot help us or intercede on our behalf in matters regarding the creation, it is the engrieved who can forgive us. Will anyone forgive, anyone on that horrific Day, where even parents will not give one good deed to their offspring.

O Ummah of Mohammed_(SAW), one source of all evils is arrogance, Allah tells us: [Surely Allah knows all that they conceal and all that they disclose. He certainly does not love those who are steeped in arrogance \(16:23\).](#) Further Allah says: [Do not \(contemptuously\) turn your face away from people, nor tread haughtily upon earth. Allah does not love the arrogant and the vainglorious \(31:18\).](#)

O Ummah of Mohammed_(SAW), being a slave, arrogance does not suit us. Rather we should love and humble ourselves to our Lord. It is arrogance that motivates us to suppress the creation of Allah. That is why Allah in verses says that He "... guides to Himself those who turn to Him (follow His instructions). Such are the ones who believe (in the message of the Prophet) and whose hearts find rest in the remembrance of Allah. Surely in Allah's remembrance do hearts find rest (13:27-28). Allah further in verse says: "And hold fast all of you together to the Rope of Allah (with love and caring) and be not divided; and remember Allah's favor on you, for you were enemies and He joined your hearts together, so that by His Grace you become brothers..." (3:103).

O Ummah of Mohammed_(SAW), the second source of evil is sectarianism, the Prophet said, the Jews split into 72 sects, my ummah will split into 73 sects, only one will enter Paradise. The companions asked, "Which one?" The Prophet replied that follows the Quran, my tradition and traditions of my companions. O Ummah of Mohammed_(SAW), was the Prophet Bareli, Wahabi, Deobandi etc. or Muslim. He and his companions were Muslim (who had surrendered their will to the will of Allah).

O Ummah of Mohammed_(SAW), the Prophet said, "Be brothers to each other". We can only be brothers if we reject the sects and become Muslim i.e. submit our will to the will of the Lord of the universe. In sectarianism, we conceal the faults of our people and makeup faults of others, which destroys the society. That is why Allah tells the people who have split into sects: Even as We had sent warning to those who had divided their religion into fragments; those who had split up their the Quran into pieces. By your Lord, We will question them all concerning what they have been doing (15:90-93).

O Ummah of Mohammed_(SAW), the third source of evil is lying. Once someone asked the Prophet, can a believer be promiscuous? He said "Yes". Then he asked can a believer be a thief? He again said "Yes, a believer can be a thief". He further asked can a believer be a liar. The Prophet said that a

believer cannot be a liar. In another hadith a man came to the Prophet and said that he wants to accept Islam, but he has three bad habits, he is promiscuous, he is a thief and a liar. If he accepts, he will revert to Islam and leave one of his habits. The Prophet(SAW) said fine, he made him recite the shihadh and said, “Don’t lie”.

After a while he came to see the Prophet. The Prophet asked him how he was. He said, because he could not lie, he had to leave his other habits. O Ummah of Mohammed(SAW), we Muslims were not supposed to lie even to animals, once the Prophet saw Ayesha(RA) calling a goat to herself with closed fist. The Prophet asked her to open her fist, there were some lintels in her hand. The Prophet said, “O Ayesha, if you did not have the lintels in your hand a sin would have been written in your book of deeds”.

Further the Prophet said, a hypocrite has four traits, when he speaks, he lies, when he is entrusted with something he embezzles, when he takes an oath he breaks it, and when he fights he calls names. O Ummah of Mohammed(SAW), today as an ummah we are engrossed in all the three evils and all the traits of a hypocrite, and then audaciously say we are Muslims.

O Ummah of Mohammed(SAW), we were supposed to have good relations with the non-believers, today we are enemies of each other and are oppressing one another. Cleanliness is half our religion, today we are the dirtiest people on the globe. We don’t even spare our two holiest mosques from littering. No wonder someone said, when I go to Europe, I see Islam everywhere, but I don’t see any Muslims. In Muslim countries, I see lots of Muslims, but I don’t see any Islam.

O Ummah of Mohammed, as per the Prophet’s instructions, we were supposed to be knowledgeable, and imparting knowledge to others, today as an ummah we have the lowest literacy rate in the world. Today 43% Muslims are illiterate, while a vast majority from the rest can hardly read and write. We Muslims were supposed to take care of the destitute and

raise their living standards, today 60% of Muslim population is living below poverty line.

Muslims were supposed to stay united, we are fighting on petty things, due to our religious and racial split, every tom dick and harries gets up and starts bashing Muslim countries, as a result, 60 million Muslims are refugees, and over two million have been brutally killed. Unless we wake up, this will continue. Allah in the Quran says, **if a nation does not wake up, We replace it with another.** O Ummah of Mohammed (SAW), have we ever thought, what will we say to our Lord on the Day of Judgment? **O Allah, have mercy!**

I will finish my advice with these two self-explanatory hadiths and a verse from the Quran. Ayesha(RA) reported that the Prophet said, “Verily, whoever has been given the quality of kindness has been given his portion of good in this life and in the Hereafter. Maintaining family ties, good character, and good treatment of neighbors, it will build their heavenly abodes and increase their life spans” (Ahmed 24371).

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهُ مَنْ أُعْطِيَ حَقَّهُ مِنْ الرِّفْقِ فَقَدْ أُعْطِيَ حَقَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ وَصَلَةُ
الرَّحْمِ وَحُسْنُ الْخُلُقِ وَحُسْنُ الْجَوَارِ يَعْمُرَانِ الدِّيَارَ وَيَبِيدَانِ فِي الْأَعْمَارِ - مسند أحمد 24731

Abu Huraira(RA) narrates that the Prophet said, “Shall I not tell you what distinguishes the best of you from the worst of you? The best of you are those from whom goodness is expected and people are safe from their evil. The worst of you are those from whom goodness is not expected and people are not safe from their evil” (Tirmizi 2263).

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ وَشَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ - سنن الترمذي كتاب الفتن باب ما جاء في النهي عن سب الرياح

And finally, Allah says: **He bestows wisdom upon anyone He wills, and he who is given wisdom is in fact given great wealth, but only those who have common sense learn lessons from these things (2:269).** O Ummah of Mohammed(SAW), have we ever considered about the punishment of the Hereafter? Remember Allah is All-Just. Think! **اِنَّ اللّٰهَ!**

Requesting For Supplication

Please beseech
Allah (SWT) to
forgive me, my parents,
my family, yourself,
your parents,
your family and all
believing Muslims.

