



**IN THE NAME OF ALLAH,  
MOST GRACIOUS, MOST MERCIFUL**



# **Human Relations in Islam**

*Reflections on the Psychological and Social  
Miracles in the Glorious Qur'an and Sunnah*

**AL Anoud Mohammad AlTayyar**

King Saud University  
Riyadh, Saudi Arabia

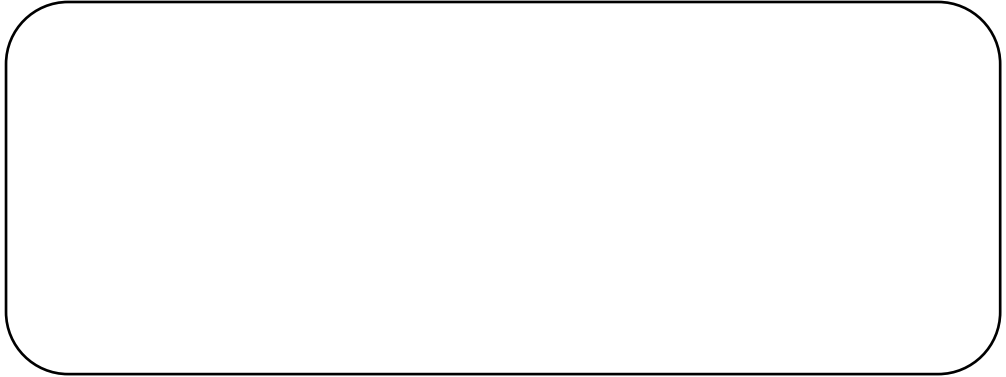


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## Dedication

*All praise be to Allah, the Lord of all that exists and may Allah's peace and blessings be upon Prophet Mohammad.*

**﴿ Whatever good reaches you, it is from Allah, and whatever evil reaches you, it is from yourself... ﴾** Surah An-Nisa (79)

*O my Lord, glory be to You, by Your grace and guidance, I have written this book seeking for your pleasure, please accept it from me with Your Generosity and Mercy.*

# Introduction

*By His Eminence Sheikh Salih Bin Saad Al-Luhaidan*

All praise be to Allah and peace and blessings be upon Prophet Mohammad

When researcher and our sister AL Anoud Mohammed AlTayar asked me to write an introduction to her book, *Human Relations: Reflections on the Psychological and Social Miracles of the Qur'an and Sunnah*, it was an opportunity for me to read an important book in this field. I found it to be a seriously focused book, which create a basis study in the field of the role of reflecting on the miracle although it is a little proportion.

Alanoud has endeavored to bring to light an important matter needed by people in such critical situations, especially when most people have turned away from serious, attentive and purposeful reading, as seen today with people turning to marginal things such as money, prestige, art and all current issues that ought to be taken as a means, not an end; a means to attain the reality of monotheism, its proofs and application in people's real life, as provided in many Surah's of the Quran.

No doubt that this is an important matter that ought to be considered, attended to and applied. Hence, this book emerged as a weighty subject on the role of "jurisprudence of life" through the understanding of the verses and evidences of the rulings pertaining to good dealing and reflecting on Allah's advanced signs. This gives the reader a significant understanding of the correct jurisdiction of life as set forth in "The Virtues and Noble Character of Prophet Mohammad" and in Suras Al-Ma'idah and Al-Araf.

In fact, our praise worthy sister, Alanoud has not restricted her efforts in this book to expounding on many texts, good referencing of verses and sufficient explanation of the purpose in accordance with her scholarly effort.

Last but not least, I am proud of our noble sister, Al Anoud Bint Mohammad AlTayyar, especially that she has excelled very much in this book that contains very useful discussion on its topic.

**Salih Bin Saad Al Luhaidan**

- Special Judicial Advisor.
- Scientific Advisor for the Scientific Association of Psychological Health in the Gulf Countries and the Middle East.
- Member of the Union of Arab Historians.



## Introduction by the author

Dear Reader,

As-Salamu Alaikum (Peace be upon you)

I am not going to be lengthy in this introduction, for in fact this book is an introduction to interpersonal relations from an Islamic perspective. Also the reader must take into consideration that human relations in Islam are far too great a field to be explored in a single book.

All the time I have been thinking about how to convince the reader that what he or she is reading is too little in relation to what is mentioned in the Qur'an and the Noble Sunnah about human relations.

In fact, the first merit as regards the production of this book is attributable to Allah, the Exalted, as He inspired me to write, so all praise be to Him. Then the merit is attributed to Prophet Mohammad, pbuh, who we pay witness that he conveyed the message of Allah, delivered that which he was entrusted with, and strove fully in the cause of Allah. This book is but a small gesture and amount of his work, and we only have the humble efforts of spreading it, may Allah grant him al-Waseelah and Al-Fadeelah (special grace and honor).

Then after that the merit is attributable to my parents, who have brought me up and educated me. I am one of their righteous deeds, so, may Allah bestow on them His mercy, as they did bring me up when I was young. I thank all my family members who used to encourage me. My family's support started with my grandfather who used to supplicate for all of us. Then my uncles Nawaf and Hazzaa, my aunts Al Anwar, Norah, Nouf, Nayfah, Noor, Fasel, Norah (the second) and Hissa. Of course, I will never forget my brothers and sisters who are always ready to

help: Maha, Basma, Sulttan, Naifah, Alia, Abdulaziz, Zain, Sattam, Mamdoh, Jouharah and Khaled . May Allah bless them all and grant them success happiness.

I would like to give special thanks and special supplication to Dr. Azza Al-Gamdi who used to encourage me.

I supplicate and truly appreciate my children (Lama, Abdullah, Eman, Mohammad, Ghalib, Saad and Shahad Al-Mojel). May Allah give them all happiness in this life and in the hereafter, for their dutifulness and presence in my life and their love for me. Alhamdulillah, we lead a happy, inspiring life by Allah's grace.

I ask Allah that this book be a blessed effort that pleases Him. I ask Him to make it blessed and make it beneficial to people, and to accept it from me and to reward me for it with the best reward. And, may Allah give great rewards to all who have helped me in producing it, starting with His Eminence Sheikh Salih Al Luhaidan, who reviewed it and gave the most valuable input; my nieces Nouf, Reema and Abeer Turki Al-Sudairy; my nephews Abdualrahman and Mohammad Al-Mojel; my best friends, Wafa Aljawini, Shariffa Bint Turki Alsudairy, Dr. Eman Al-Khatteeb; and ending with all those who has helped me to translate and design it: my dear son Majed Alsalmi ,my sincerely friend Yara Alabdelkareem, brothers Abdullah Al-Mutairi (Al-Mohamadiah Center),jenna wrublik, Sarah Alkailani, Mohammad Ali Al-Ghamdi, Mr Gary Pyne (proof reader), Mrs Faten Al-Qahtan, King Saud University press, Reem Alsaleh, the designer of the book Khlood Alshehri , the cover designer, Hoda Alyaman and special thanks to dr.Abdirzak warsame.

Finally, Noble reader, I wish you a pleasant and useful time with the pages that follow.

Best Regards:

Author – Riyadh-25/10/2017

# About the Author

## **Academic Achievement:**

1. Holder of the Bachelor's Degree in Sociology awarded by King Saud University.
2. Holder of the Master's Degree in Social Psychology awarded by King Saud University.

## **Scientific and Literary Activities:**

Working on composing the Happy Society Series of which the following are published:

1. How to Make Your Child a Loved and Successful Character, New Ideas for a New Generation.
2. Psychological Health and Human Relations (Reflection on the Psychological and Social Miracles in the Qur'an and in Noble Sunnah).
3. Memories of an Arab Woman.
4. For You (A Collection of Poems).
5. How to Win an Adolescent and Prepare Him / Her for Successful Marriage.
6. Shocker Born Baby (a story for the youth to warn of drugs).
7. Journey in the Kingdom of Allah (The Basic Lecture in the Program of Building Good Character)

## **See this book on:**

↳ <http://humanrelationsinislam.blogspot.com/>

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# Glossary

Before starting the subject I should explain the important terms that I used:

|                            |  |
|----------------------------|--|
| <p><b>“Allah”</b></p>      | <p>is the personal of the One God who has created everything and who we worship exclusively.</p>   |
| <p><b>“The Quran”</b></p>  | <p>Muslims believe the Quran to be the direct words of Allah, as revealed to and transmitted by the Prophet Muhammad Peace be upon him.</p> <div data-bbox="663 591 843 828" data-label="Image"> </div> <p data-bbox="444 855 1069 882">Figure 1 : A book of Interpretation of the meanings of The Noble Qur'an</p>  |
| <p><b>“The Sunnah”</b></p> | <p>Sunnah are the traditions or known practices of the Prophet Muhammad Peace be upon him, many of which have been recorded in the volumes of Hadith literature. The resources include many things he said, his actions or what specific issues he agreed upon. He lived his life according to the Quran by putting the Quran into practice in his own life. During his lifetime, the Prophet's family and his companions observed him and shared with others exactly what they had seen in his words, actions and mannerisms. For instance how he performed ablution, how he prayed, and performed many other acts of worship. People also asked the Prophet directly for rulings on various matters, and he would give his judgment. All of these details were passed on through oral transmission, and then others who were literate would record by writing these actions. Later on these hadiths would to be referred to in</p> |

|   |  |
|---|--|
|   | <p>future legal rulings. Many of these issues were concerning personal conduct, family affairs, societal and political matters which were addressed during the time of the Prophet. The Sunnah can thus clarify details of what is stated generally in the Quran.</p> <div data-bbox="676 420 838 638" data-label="Image"> </div> <p>Figure 2 : The most authentic book of Prophet's Mohammad Hadith</p>   |
| <p><b>Islamic Sharia or alshara (Islamic law)</b></p> | <p>Islam is based upon four main sources: the Quran, the Sunnah or practices of the Prophet Muhammad Peace be upon him , Ijma', and the Qiyas.</p>   |
| <p><b>Ijma' (consensus)</b></p>                       | <p>In situations when Muslims have not been able to find a specific legal ruling in the Quran or Sunnah, the consensus of the community is sought or at least the consensus of the legal scholars within the community. The Prophet Muhammad once said that the <i>ummah</i> (i.e. the Muslim community) would never agree on an error.</p>  |
| <p><b>Qiyas (analogy)</b></p>                         | <p>In cases when something needs a legal ruling but has not been clearly addressed in the other sources, judges may use the analogy, reasoning, and legal precedent to decide new case law. This is often the case when a general principle can be applied to new situations now but was not present during the Prophet's time over 1,400 years ago. (See the article Smoking in Islam for an example of this process at work.)"<sup>1</sup></p> <p>Islamic Sharia Organizes all aspects of individual life (the</p> |

<sup>1</sup> [http://islam.about.com/od/health/a/medical\\_ethics.htm](http://islam.about.com/od/health/a/medical_ethics.htm)

|                                  |   |
|----------------------------------|---|
|                                  | framework of his life) and the community life, beside it explains <sup>2</sup> : the five pillars of Islam, the six pillars of Faith <sup>3</sup> and the Excellence <sup>4</sup> .   |
| <b>The five pillars of Islam</b> | <ol style="list-style-type: none"> <li>1. The testimony of faith (saying with conviction, “<i>La ilaha illa Allah, Muhammadur rasoolu Allah</i>” This saying means “There is no true god (deity) but (Allah),<sup>1</sup> and Muhammad is the Messenger (Prophet) of Allah.”</li> <li>2. Prayer</li> <li>3. Giving <i>zakat</i> (support of the needy)</li> <li>4. Fasting during the month of Ramadan</li> <li>5. The pilgrimage to Makkah once in a lifetime for those who are able.</li> </ol> |
| <b>The six pillars of Faith</b>  | <ol style="list-style-type: none"> <li>1. Belief in Allah</li> <li>2. Belief in Allah’s angels</li> <li>3. Belief in His Messengers</li> <li>4. Belief in His Books.</li> <li>5. Belief in the Last Day.</li> <li>6. Belief in Al-Qadar (Pre-Ordainment) both its good and its bad.</li> </ol>  |
| <b>Excellence</b>                | is to worship Allah as if you see Him, for you do not see Him but He certainly sees you.  |
| <b>Halal</b>                     | (not forbidden) every thing is halal to do in Islam except all that Islam has forbidden.  |
| <b>Haram</b>                     | all that Islam has forbidden  |
| <b>Mukroh</b>                    | not forbidden in Islam but greatly disliked or hated like eating while walking.   |

<sup>2</sup> <http://www.islam-guide.com/ch3-16.htm>

<sup>3</sup> <http://www.theislamicummah.org/the-6-pillars-of-faith.html>

<sup>4</sup> <https://abuaminaelias.com/forty-hadith-nawawi>

|  |   |
|--|---|
| <b>Zakat or Zakah</b>                        | a form of alms-giving treated in Islam as a religious or tax,..the word Zakat is found in Surah Altawbah verse number 60 .. Zakat which, by Quranic ranking, is next after prayer in importance. <sup>5</sup>   |
| <b>Thikr or Dhikr (remembrance of Allah)</b> | mention the name of Allah in different ways such as Salat ( prayer), reading the Qura'an, saying Subhan Allah: ("Allah is perfect," "Glory to Allah").. Alhamdulillah (Praise be to Allah) .. <b>La ilaha illa Allah</b> : there is no God but Allah.. Allah Akbar (Allah is the Greatest ),La haula wala quwata illa billah ( there is no power but of Allah), participating in an assembly for saying thikr ( like lectures or a group of people gathered to learn Qura'an) , Learning about Sharia, Asking for forgiveness from Allah, Doowa (supplication) ..and so on. |
| <b>Dua or Doowa<sup>6</sup></b>              | invocation, is an act of supplication.  |
| <b>Haya</b>                                  | Islam takes the concept of modesty even further. Modesty in Islam is known as haya, a word, which describes both shyness and a deeper modesty that is based on faith. A sense of haya should affect a Muslim's conduct before Allah, before others and even when one is alone.  |
| <b>Muslims</b>                               | people who bear witness that there is no God but Allah and that Mohammad is the Messenger of Allah... and seek to practise Islamic Sharia.  |
| <b>Agreed upon<sup>7</sup></b>               | narrated by AlBukhari and Muslim. The collections of Imam Bukhari (Sahih Bukhari) and Imam Muslim (Sahih Muslim) are considered by the scholars and the jurists to be amongst the most authentic works regarding the collection of the Sunnah of the Messenger of Allah. If a particular hadith finds mention in  |

<sup>5</sup> [https://en.m.wikipedia.org .../wiki/Zakat](https://en.m.wikipedia.org.../wiki/Zakat)

<sup>6</sup> <https://en.wikipedia.org/wiki/Dua>

<sup>7</sup> <http://www.islamhelpline.net/node/8986>

|                           |   |
|---------------------------|---|
|                           | <p>both the books, (ie. it is Agreed Upon by both Imam Bukhari and Imam Muslim), then it is considered stronger and more authentic than the other hadiths.</p>  |
| <p><b>Non-Muslims</b></p> | <p>includes all non-Muslims who are of four categories:</p> <ul style="list-style-type: none"> <li>• Mustaaminoon (those seeking protection),</li> <li>• Muahidoon (those who have a treaty with Muslims)</li> <li>• Dhimmis<sup>8</sup> (non-Muslims living under the protection of Islamic state).</li> <li>• Harbioun : (belligerents)</li> </ul> <p>The belligerents have no rights on us regarding neither protection nor patronage. The Mustaaminoon are entitled to our protection at the specified time and place to give them security in accordance with this Qur’anic Verse <b>﴿And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know﴾</b></p> <p>Surah At-Taubah. (6)</p> <p>As regards those who have a treaty with us, we have to fulfil their treaty to them to the agreed term as long as they abide by the treaty and do not attack our religion, in accordance with the words of Allah the exalted <b>﴿Except those of the <i>Mushrikun</i> with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allah loves <i>Al-Mattaqun</i> (the pious)﴾</b> Surah At-Taubah (4), <b>﴿And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease﴾</b> Surah At-Taubah (12)</p> <p>Dhimmis: they are the category that has the greater rights and duties among these categories, because they live in Muslim</p> |

<sup>8</sup> .. Rights Called for By Moral Constitution and Established By Islamic Shariah.



states under the protection and care of the Muslim state for the Jiziah (head tax imposed by Islam on all non-Muslims living under the protection of the Islamic government. The Muslim ruler should rule them in accordance with the rule of Islam regarding protection of their lives, property and honor and should inflict penalties on them in accordance with what they believe to be prohibited. The Muslim ruler should grant them protection and keep them safe from harm. Dhimmis should be conspicuous from Muslims in clothes. They should not display anything forbidden by Islam or anything that is a ritual of their religion, such as the bell or cross. If a Dhimmi is a relative he has the relation right and if he is a neighbor he has the neighborhood right. The attestation of this is the words of Allah the Exalted **﴿ But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do ﴾** Surah Luqman (15) and what has been said by the messenger of Allah Peace be upon him *and his family*, and *his* Companions to Asmaa Bint Abu Bakr, when she asked him if she should keep ties with her then polytheist mother, and the messenger of Allah said “Yes, be dutiful to your mother”

The story of Prophet Mohammad with his Jew neighbor is well known. The Prophetpeace be upon him *and family*, and *his* Companions used to give food to the Jew and treat him kindly, so much so that his son embraced Islam before he died.

**Notice:** when I mention a Verse from Qura,an I write the name of Surah then the number of the Verse. exampl: Allah says **﴿ establish prayer for my remembrance ﴾** Surah Taha (14)



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# CHAPTER 1

## Importance of Morals for Society

Many people know the first sentence of the Preamble to the Universal Declaration of Human Rights, 1948 which is<sup>1</sup> :

“All human beings are born free and equal in dignity and rights.” The term “dignity” here means that people have an inane right to be respected. Islam propagated this same principle more than 1430 years ago.

Allah (God) to whom be ascribed all Perfection and Majesty, says in the Quran: **﴿ And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference ﴾** Surah Al-Isra (70)

While it is not possible for me to list here all the blessings that Allah has bestowed upon us, I have to mention some of the verses that underscore how Allah, exalted and most high, has honoured us. Allah to whom be ascribed all perfection and majesty tells us that: It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful

In this verse, Allah addresses the believers. He also commands his messenger, Mohammad, peace be upon him, to make dua for them, telling him: **﴿ Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your**

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<sup>1</sup> Wikipedia – Human Rights.

**invocations are reassurance for them. And Allah is Hearing and Knowing** ﴾ Surah Al-Tawba. (103)

In Surah Ghafir, verse (7) Allah also tells us that his close angels also have a role in this: **﴿ Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire** ﴾ Surah Ghafir (7)

In a Hadith narrated by Abu Umaamah the Prophet, Peace be upon him, tells that Allah also sends special blessings upon the believers who teach people good things: “Allah and his angels, and the inhabitants of the heavens and the earth, even the ant in its hole, and even the fish, send blessings upon the one who teaches people good things” (Sunan at-Tirmidhi).

This Hadith helps contextualizes the verse (56) in Surah Al-Ahzaab, where Allah and His angels give Prophet Mohammad, Peace be upon him, that special place as he was the greatest teacher: **﴿ Allah sends his *salat* (grace, honour, blessings, mercy, etc.) on the Prophet (Mohammad) and also His angels (ask Allah to bless and forgive him). O you who believe send your *salat* (ask Allah to bless) on him (the Prophet), and (you should) greet (salute) him with the Islamic way of greeting (i.e. *As-Salamu 'Alaikum*)** ﴾ Surah Al-Ahzaab(56).

Moreover, we all know that Allah, the exalted, sent down the Qur'an to the Prophet, Peace be upon him, to preserve human dignity and also to teach them about their rights and responsibilities. And hence the theme of social psychology also referred to as Human Relations, in the Noble Quran, which is the focus of this book.

Worshipping Allah is the most important Islamic principle. The character of the Muslim and how he/she interacts with other people is considered to be its second most important characteristic. The verse below explains this, as Allah, the Exalted,

commands the believers to: **﴿ perform the (required five daily) prayers (Iqamat-as-salat) on time, and give Zakat (pay the obligatory charity) ﴾** Surah Albakara (43)

This idea is also enforced in the following Hadith: Abu Amr Ash-Shaybani said: “The owner of this house (and he pointed at the house of Abdullah ibn Mas’ud) said, ‘I asked the Prophet, Peace be upon him, which action Allah loves best?’” He replied, “Prayer at its proper time.’ ‘Then what?’ I asked. ‘Then kindness to parents’ he answered.’ ‘Then what?’ I asked. He replied, ‘Then jihad in the Way of Allah.’”<sup>2</sup>

So from the above verse and hadith it is clear that the remembrance of Allah, such as prayer, is the most important act a person can perform, as Allah says in another verse, **﴿ establish prayer for my remembrance ﴾** Surah Taha (14)

Remembrance (of Allah) includes the set ritual prayers which are performed five times a day, as well as the recitation of the Qur’an, Allah says: **﴿ It is We who have sent down the remembrance (The Qur’an), and We preserve it ﴾** Surah Al-Hijr (9)

Also Allah loves certain words, which are used for ‘Thikr’ (devotional acts in Islam in which short phrases or prayers are repeatedly recited silently). The words that Allah loves the most are: *‘Glory be to Allah, all praise is for Allah’; ‘There is no god worthy of worship except Allah,*

*the greatest’; ‘There is no power or strength except with Allah.*

Remembrance of Allah also includes lectures and talks, which are held to remind people and teach them how to worship Allah and how to obey Him.

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<sup>2</sup> Sunni path website (The One Line Islamic Academy).



As the focus of this book is not the remembrance of Allah, the reader can further explore this topic by reading a booklet I wrote previously on this subject.

As previously mentioned, interpersonal relations are essential in Islam and are second only to worshipping Allah. As Dr Falah Elenezy, a famous psychologist once said, "As you know people cannot live solitarily. They live with each other linked by human relations, as they need one another for satisfying their material and psychological needs."

Personal relationships, like family, friends, neighbours and work colleagues affect our finest thoughts and feelings, and even our general health and our ability to adjust to the requirements of life.

These relations may be a source of great happiness or they may be a source of diverse pressures. One relationship may sometimes be what drives one's goals and motivation, while this same relationship may be a source of pain and personal doubts, depending on how important it is.

Good relations have a good effect on the individual's physical health, psychological health and mental health. They constitute a basic stimulus for work and progress, though in fact, we don't perceive the importance of these relations until we miss those with whom we have had these relations that have been important to our lives.

The most obvious evidence as to the importance of personal relations to our health is derived from findings of studies on the effects of stressful life events and physical problems. These studies reveal two facts: the adverse impact of life's stressful events on health and the role of social support in reducing life's stressful events. The stressful events of life may range from the day-to-day disturbances to personal misunderstandings within the family or in the work place, to life's burdens and requirements, to the loss of loved ones and to such events as divorce, loss of employment and debt. For instance, Nichols K. B., studied the connection between both the social support and problems of pregnancy and life pressures to which pregnant women were subjected. The study found that the availability of social support alleviates the effects of life's stressful events on the health of pregnant

women: less pregnancy complications such as haemorrhage and premature childbirth, occur to those women with a network of supportive relations compared with those who lack such relations.”<sup>3</sup>.

Conversely, poor social relations can lead to inflicting physical and psychological harm to others. Harm can be intentional or not; if it is intentional it is called aggression and there are rules pertaining to it in Islamic law, if it is not intentional then it is not an aggression.

Human relations can be seen as an interaction between two or more parties, resulting in a behaviour that can be intentional or unintentional. All mature societies in the course of history have imposed certain criteria, principles and norms, called morals, on the behaviour of their individuals. These morals vary depending on particular situations. Most societies value honesty, sincerity, justice, generosity, relief of the grieved, kindness and dutifulness towards parents. In a Hadith, Prophet Mohammad, Peace be upon him, defines it as the sources of righteousness: “Righteousness is to have good manners, and sin is what festers in your heart and you hate that people know about it.” Narrated by Al-Muslim from the report of An-Nawas Ibn Samaan, may Allah be pleased with him.

Good character can also be defined as to avoid causing people any difficulty. There are many small gestures that demonstrate good character such as greeting others with a cheerful face, being courteous and kind, etc., which all people tend to appreciate. Consequently, owing to its importance, most societies have directed the creativity of their writers, preachers and reformers towards teaching their children the criteria of having good character and is passed through various generations.

Islam is Allah’s guide for good manners and all other forms of appropriate behaviour. And it is beyond any dispute that the One who created humanity knows best of their needs, and is the best guide to show how people should live and interact

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<sup>3</sup> Falah Mahrouf AlBalasi AlEnezy-Social Psychology, Page 330

with each other. In a hadith reported by Abu Huraira and is recorded by Bukhari, the Prophet, Peace be upon him, tells us that the message of Islam that he came with is like the message sent with other prophets before him, except that his message focuses (more) on the good character. He said: “ Indeed I am sent by Allah to perfect noble morals ”

The obvious question is: what are those aspects of the good character introduced by the Prophet Mohammad, Peace be upon him, in the field of manners and morals?

Islam has not come to introduce something new, rather it has come to take people back to the truth. As the Prophet Mohammad, pbuh, said in the above hadith. In other words, Islam does not belittle these manners, rather it proves that it is here to remind humanity of the truth. It is a completion of the religion.

we will understand (in sha Allah) what the Prophet, Peace be upon him ment by the phrase ‘to perfect’ through reading in this book.

In the area of human relations, there is something very fascinating in the hadith mentioned above i.e. “Indeed I am sent by Allah to perfect noble morals From my perspective the phrase ‘to perfect’ is the key to understanding how Islam is interconnected with many facets of our co-existence and influences on how we decide to live our lives. The implementation of these noble manners plays a crucial role of how we can perfect our interpersonal relationships. In addition, it highlights the role of Islam in reforming human society as well as fulfilling the previous revelations sent to all messengers and Prophets (from Adam to Jesus), Peace be upon them all. Prophet Muhammad, pbuh, as the last prophet sent by Allah to all humanity, came to perfect human society, and the interpersonal relationships are an essential aspect of this reform. This is made clear in the following hadith in which the Prophet, Peace be upon him, said: “My position in relation to the prophets who came before me can be explained by the following example: A man erected a building and adorned this structure with great beauty, but he left an empty niche, in the corner where just one brick was missing. People looked around the building and marveled at its beauty, but

wondered why a brick was missing from that niche. I am like that one missing brick, and I am the last in the line of the Prophets.” Al-Bukhari, Al-Muslim).

The concept of patience is one of those noble manners stressed upon by the Qur’an and the Prophet’s Sunnah. As revealed to us in the Qu’ran, Allah says: **﴿ But none is granted it (?) except those who are patient, and none is granted it except one having a great portion [of good] ﴾** Surah Fussilat (35)

Without having patience a believer cannot achieve at the implementation of these manners, as is exhibited in the Prophet’s life, Peace be upon him. In Surah Al-Qalam, verse 4, Allah tells us that the Prophet, pbuh, was with the most noble character: **“and verily, you (O Mohammad) are an exalted standard of character”**. Allah, the Exalted, also asks every Muslim to try hard to emulate him. He says in Surah Al-Ahzab: ayah 21: **“Indeed in the messenger of Allah (Mohammad) you have a good example to follow for he who hopes in (the meeting with) Allah and the last day and remembers Allah much.”**

Thus, Islam pays a great attention to manners. For instance, it confirms that all good manners are acquired and can be improved upon. Temperament, which is one of the most central stimulants, can also be modified. Although it is primarily hereditary, through firm training it can be achieved. In accordance with the Prophet Mohammad’s words “Forbearance is only gained through exerting oneself to gain it and patience is only acquired through exerting oneself to be patient”.

Hence, Islam also attends to moral motives. Moreover, it declares that good character is proportionate to faith. Prophet Mohammad, pbuh, says: “modesty is a part of faith” Agreed upon.

Islam pays close attention to the means and techniques that help in adjusting manners. It has diversified these manners in an incomparable methodology by arranging them in accordance with the different abilities, circumstances and aspirations of people.

In its teaching methodology, Islam first attends to the core of the human being i.e. the heart, demanding to take an utmost care of it, and to strive to keep it purified from all sorts of rancor, spite and envy. Allah’s Messenger, pbuh, says, “Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart.” Al-Bukhari and Muslim. Also it is of great significance that Allah swears by the soul of the human being and stresses upon the importance to keep it purified: **﴿And [by] the soul and He who proportioned it, And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption] ﴾** (i.e. disobeys what Allah has ordered by rejecting the true faith of Islamic monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds) Surah Ash-Shams: (7-10)

The Quran also showed us one of the most important deeds that can facilitate this purification, namely standing in all night. Allah says in Surah Al-Muzzammil, verse (1): **﴿O you (who) are wrapped up in garments (Prophet Mohammad), Stand up (to pray) all night but a little ﴾** This is one of the earliest revealed Surahs of the Qur’an. With what does one stand to pray all night? Is it not with the Qur’an? Therefore, prayer, especially at night, as well as reciting the Qur’an are two of the most effective deeds for purifying the heart. Tender-heartedness, sensitivity to emotions, profound introspection and purification of the heart are better achieved during the night, which in turn fosters tranquility and meditation.

Hence, Islam makes clear the means that help prepare the heart for developing good character. Islam also urges for increasing and strengthening this constructive change and reform, by stating both religious and worldly incentives. Abu Al Dardaa, may Allah be pleased with him, one of the Prophet’s companions, reported that Allah’s Messenger, pbuh, said, “Nothing is heavier on the scale of a believing slave (of Allah) on the day of resurrection than good character. Indeed Allah dislikes the rude and the disrespectful” – Reported by At-Tirmidhi.

Allah also says in Surah An-Nahl, verse (97), in connection with the explanation of worldly incentives **﴿Whoever does righteousness, whether male or female, while he is a believer, We will surely cause him to live a good life, and We**

**will surely give them their reward [in the Hereafter] according to the best of what they used to do ﴾**

Abdullah Ibn Amr Ibn Al-As, may Allah be pleased with him, reported that a man asked the Messenger of Allah, pbuh: “Which act in Islam is the best?” He replied: “To feed (the poor and the needy) and to greet those whom you know and those whom you do not know”. Al-Bukhari, Al-Muslim

Aisha, (the Prophet's wife), may Allah be pleased with her, said, “Allah’s messenger, pbuh, says, ‘A believer achieves by his good conduct the reward same as a person who fasts much and prays (the voluntary prayer) during the night.’ (Abu Dawood).

It is clear from the above quoted verses and hadiths that some of them are sometimes can be interpreted as comprehensive as they cover, as in the above hadith, which encompasses all good manners, while others are more specific and more detailed, as in the words of Prophet Mohammad, Pbuh, in the above Hadith urging believers to feed the poor and the needy. These moral instructions for human behavior are at other times extremely specific and detailed such as in Luqman’s advice for his son in the Noble Qur’an: **﴿ And be moderate in your pace, and lower your voice; indeed, the most disagreeable of sounds is the voice (the bray) of donkeys ﴾** Surah Luqman (19)

Sometimes the hadiths giving guidelines for human relations also can include explanations and justification for the particular rulings. One such hadith is the one where the Messenger urges the believers to be hospitable to their guests: Abu Shuraih AlKhuzai, may Allah be pleased with him, reported that the Prophet, pbuh, said: “The guest’s reward is to provide him with a superior type of food for a night and a day, and a guest is to be entertained for three days, and whatever is offered beyond that, is regarded as something given in charity (Sadaqa). And it is not lawful for a guest to stay with his host for such a long period as to put him in a critical position “(Agreed upon). So it is clear that if a guest were to remain more than three days, this might not only cause hardship for the host, but may also lead to inappropriate behavior.

Another such hadith which emphasizes the healthy co-existence and relationship between people is the hadith reported by Abdullah Ibn Massoud, may Allah be pleased with him, reported that the messenger of Allah, pbuh, said “If you are three, two amongst you should not converse secretly to the exclusion of the other (third one), until you join other people, because this may hurt his feelings.” Al-Bukhari and Al-Muslim). Here we perceive the care taken by Allah’s Messenger, pbuh, to call the believers to use logic in maintaining good relationships amongst the people and in preventing misunderstandings.

The Islamic approach guides human relations by using two main motives. The primary motive for these relations is the rational motives and the secondary motive being emotional motives. Many Quranic verses and hadiths follow a specific pattern, which creates a suitable psychological atmosphere for having a strong effect on the receiver of these messages. This is achieved by first refining the person’s emotions, then by preparing the necessary motives, without nullifying the role of the mind by using logic. They also take into consideration human nature, which is naturally disposed to feel bored with repetition, although it is needed. As a result, we encounter great diversification in the style and in the options, which suit various human abilities and circumstances both in time and place.

As well as encouraging good behaviour as seen above, Islam also warns and discourages Muslims against evil manners. In a Hadith narrated by At-Tabrani in his work *Mu’jam Al Kabir*, the Prophet, pbuh, said “And indeed, the evil manners will truly destroy the good deeds, just like vinegar destroys honey.”

The discussion above describes the theory, methodology and application of Islamic etiquettes and manners for numerous human interactions. The analysis of these regulations is in reference to the sacred texts of the Noble Qur’an and Sunnah. Subsequently, the readers may contemplate and apply these behaviours in the course of their reading to arrive at a clearer understanding of the theory of human relations in Islam.





## CHAPTER 2

### Human Relations Theory in Islam

Through analysing human relations in Islam, and on account of our belief in the words of Allah, the Exalted, as he tells us: **﴿ Indeed, all things We created with predestination ﴾** Surah Al-Qamar (49), we arrive at the following theory:

Through its Qur'an and Sunnah teaching, Islam has made an unparalleled, miraculous achievement in the field of human relations in terms of their objectives, roles, means, limits, incentives and punishments. Similarly in terms of hindering and tackling inappropriate behaviour, Allah, in His perfection, has designed a perfect and complete universe with suitable, natural guidelines. We, as humans, are part of this vast universal system. Consequently, in order to live a successful and tranquil life, we need to follow these God-given laws for all our human interactions.

#### Explanation of the Theory

Let us begin by dividing human interactions into two categories:

- Relations pertaining to good deeds, which are divided into ten categories, which also represent levels of increasing importance.
- Relations pertaining to evil, which are divided into ten categories which also represent levels of lessening evil.

These can be demonstrated by drawing an ascending flight of steps and a descending flight of steps. Imagine the levels of good as an ascending flight of steps with the lowest level of doing good, in human interactions, being greeting someone, and the highest level is doing good to those who do wrong to you.

The levels of evil can be envisioned as a descending flight of steps. Hence, the least level of evil is ‘failing to greet others’, and its worst level is to do wrong to those who do you good, like being disobedient to your parents who have been taking care of you from your conception.

There is also a horizontal base line that separates these good and evil levels. The horizontal baseline represents the level of relationship when we, in our relationships, are neither benefitting others nor hurting them.

These levels can be elaborated as follows:

### **1- levels of Good:**

Greeting others, smiling, saying something good, apologizing for doing wrong, honouring the rights of others, returning a favour, doing a favour, reproaching an offender in a friendly manner, forgiving an offender, and doing good to one who has wronged us.

There is no level of good below greeting, and there can be nothing greater than doing good to one who has wronged us.

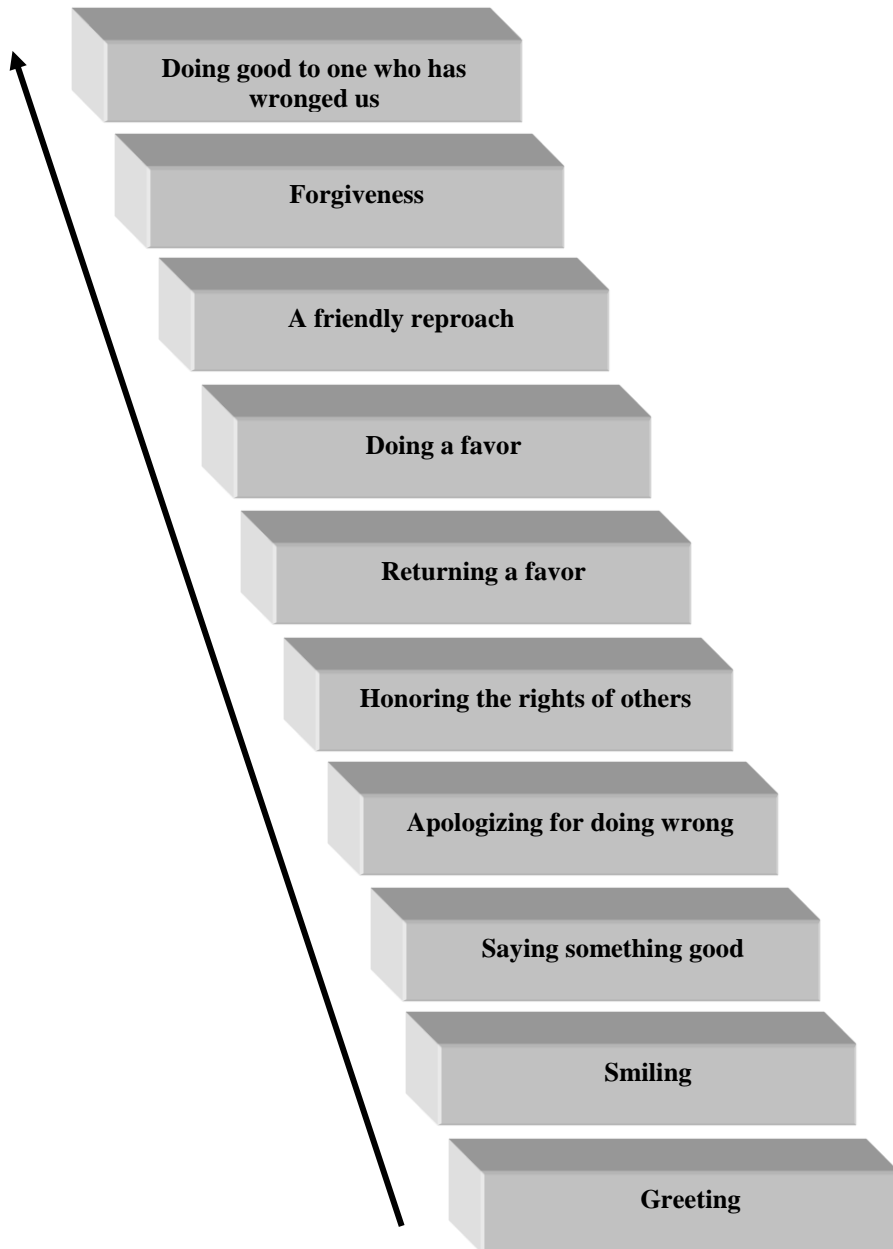
### **2- levels of Evil:**

Not greeting a person, frowning, saying something bad, not apologizing for doing wrong, not honoring the rights of others, not returning a favour (ungratefulness), excessive revenge (injustice), setting people against each others, offending others, being bad to those who do good to us.

There can be no level of evil worse than being bad to someone who has done us good, and being bad can only start with not greeting a person. In other words, refraining from greeting is the least level of evil treatment a person can be subjected to.

Owing to the precision with which Islam defines the levels of good and the levels of evil, I believe that this theory, with its general principles can be proven as a scientific law that can explain and guide human relations for all of humanity.

**The following figures display these levels:**



**Figure 1 : levels of Good**

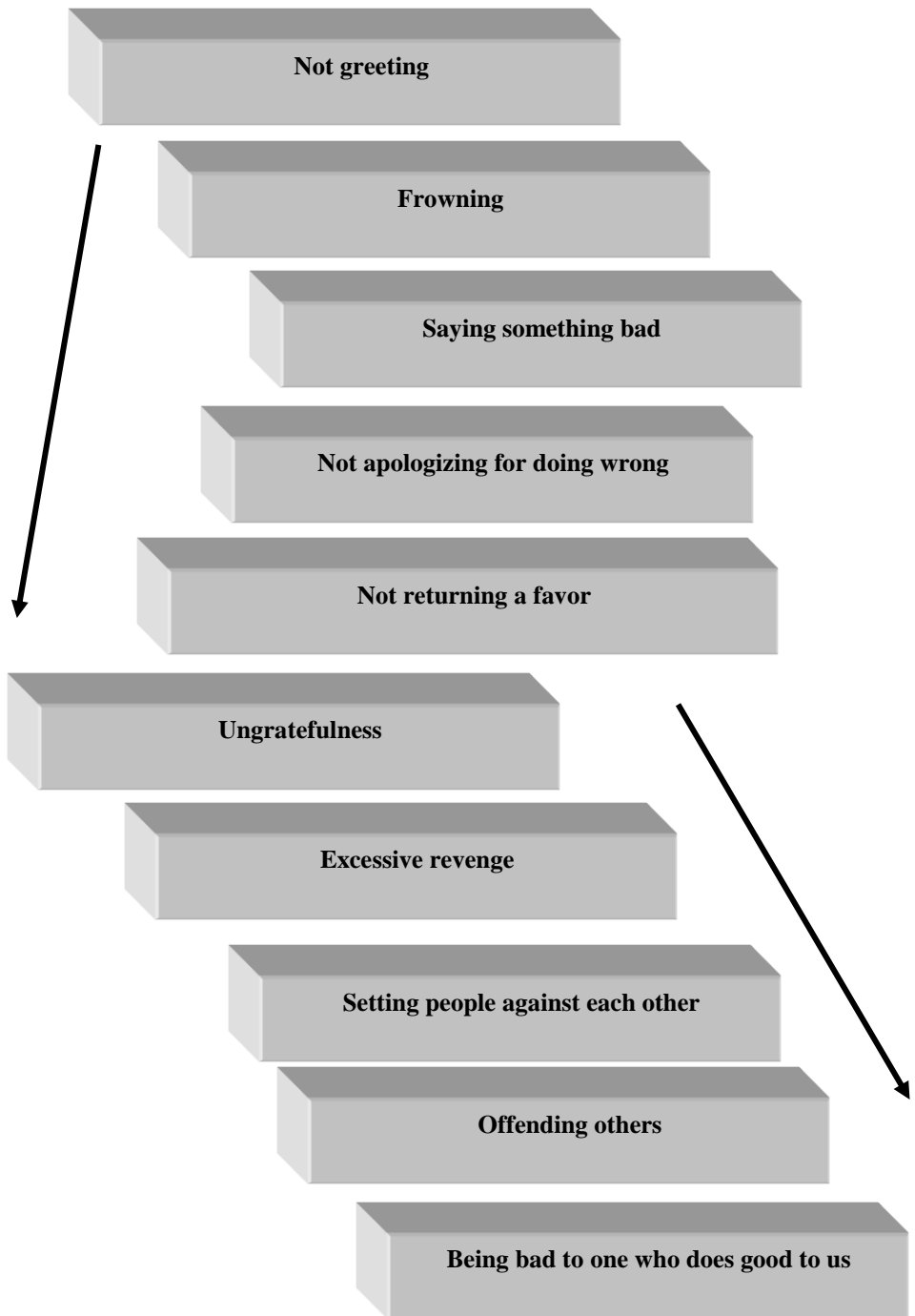


Figure 2 :levels of Evil

The following pages present an elaboration of levels of good and evil:

1. Reference to the advantages of dividing human relations into rankings of good and levels of evil.
2. Explanation of these levels with examples.
3. Examples of interactions that lead to these levels of good behaviour.
4. Examples of interactions that lead to these levels of evil behaviour.
5. Personality disorders and their effects on human relations.
6. The role of damaging human relations.
7. The role of enemies of Islam in damaging human relations.
8. The fate of human relations at the end of time.
9. A summary of Chapter four and proving the main theory of this study.

### **The Advantages of Dividing Human Relations into Levels of Good and Evil**

All fields of science seek to form laws and to structure its content as much as possible with the aim of making it comprehensive and applicable. Hence, I have tried to define and arrange human relations in reference to both the Noble Qur'an and Sunnah by:

1. Human interactions have been divided into two opposing groups of good and bad relations. Good relations that lead to love, friendliness and cooperation while bad relations lead to hatred, enmity, aggression and crime.
2. Both good and bad relations are split into several levels titled as the levels of good and the levels of evil.
3. The levels of good and evil vary according to the material and emotional means that can lead either to love or to hatred, or similarly to cooperation or conflict.

**What is the advantage of dividing and codifying human relations in such a manner?**

The study of human relations in such a manner is of value for the following reasons:

1. To analyze existing interpersonal relations in order to identify social problems and suggest the best methods for solving them through identifying the wrong doer and advising them towards appropriate actions, which will lead to reconciliation between the two parties.
2. It is beneficial to categorize people's actions in accordance with the levels of good and evil; especially in the process of the upbringing of children. We can detect the bad and good attributes of children at an early age and then reform the bad attributes; such as stinginess and reinforce the good attributes such as cooperation.
3. We can make use of this in the science of law, the penal law and criminology, as it helps in determining the penalty in accordance with the graveness of the offence. In other words, one who injures a person who has done him wrong receives a penalty different from that to be brought upon one who has not wronged him. On the other hand, one who commits transgression intentionally should have a punishment that is different from the punishment to be inflicted on one who does not intend aggression.
4. These levels can also help in protecting against the breakdown of relationships, which can also lead to various degrees of crime. We are always aware of the level of the risk threatening the relationships; we will work towards improving them. This is done by first directing and cautioning the parties, demonstrating to them that they are on the verge of danger and their relationship is dangerously slipping towards the abyss.
5. These levels also aid social solidarity, by helping one another in terms of virtue, righteousness and piety. They also help us to know the easiest and clearest paths that lead to happiness, which is sought after by all people. This can occur when one knows how to gain the acceptance of others and rise to the loftiest grade in our relationships.

6. Knowing the levels of human relations is of utmost value in the field of psychological therapy, as most psychological diseases are attributable to the deterioration of human relations.
7. The study of human relations is of maximal benefit in the domain of psychological health, as this study helps in personality honing and maturing and, ultimately, success in the various walks of life.
8. Such a division helps us determine our interactions with others accurately, and by reviewing this division we can determine what exactly is missing in this relationship; such as doing a favour by merely uttering a good word or forgiveness.
9. Separating these interpersonal interactions is of value to anyone who needs to review his relations in order to verify whether or not he/she is on the right path, as well as anyone who desires to undertake and gain good deeds.

### **Elucidation of the Theory with Evidence from the Noble Qur'an and the Sunnah**

The great religion of Islam has teaches people a very precise pattern of dealing with one another. It takes notice of the look, gesture, movement and even more wondrous, the heart's movement and feeling: Allah's messenger, pbuh, says: "Truly there in the body is a morsel of flesh, which if it be whole all the body is whole, and if it is diseased, all of [the body] is diseased. Truly it is the heart" Agreed upon.

Islam stresses the importance of making the heart is in good health in such a manner that our behaviour will look very beautiful and our relation with people will be of the best standard. But how can the heart be whole? It will only be whole if it is faithfully devoted to Allah, to whom be ascribed all perfection and majesty. Our glorious religion seeks to have all that we say and do come from within our hearts.

What truly assists the heart to attain a high level of piety is through the development and procurement of certain attributes such as chastity, virtue and

humbleness. If one is mindful and shy of the disapproval of their Creator and His creation, then a spring will bloom in one's heart to love what is good and to dislike what is evil. Shyness will be a believer's greatest supporter for establishing good relationships characterized by a great deal of maturity and firmness. Umran Ibn Hussain, may Allah be pleased with him, reported that Allah's messenger, peace and blessing be upon him, said "modesty brings nothing but goodness." Al-Bukhari and Al-Muslim (A concurred upon hadith) and in Muslim's narration (modesty is all good).

Acceptable modesty is comes with faith. Ibn Omar, may Allah be pleased with him and with his father, reported that the Messenger of Allah, peace and blessing be upon him, passed by a man of Al-Ansar (the inhabitants of Al-Madinah) who was preaching to his brother about modesty, so Allah's Messenger, peace and blessing be upon him, said to him, "Leave him, modesty is a part of faith." Al-Bukhari and Al-Muslim.

Muslim scholars say modesty is a moral constitution that urges one to abandon disgraceful and indecent deeds, hence, which prevents one from neglecting fulfilling the rights owed.

We often read non-Islamic books and other publications that address the principles of successful human relations. Most of these publications focus on the prescribed techniques to obtain positive interactions. However, this material is almost completely void of the conditions of the heart. Authors may not even instruct you to "Love for your brother what you love for yourself" or even to prefer your brother to yourself, as our Lord, the Exalted, says in the Noble Qur'an: **﴿ and (they) give them (the emigrants) preference over themselves even though they were in a (dyre) need of that ﴾** Surah Al-Hasher (9)

The great religion of Islam has set a very marvellous concrete example of giving preference to our brothers over ourselves when Allah's Messenger, peace and blessing be upon him, formed bonds of brotherhood between Al-Muhajireen (Muslim emigrants from Mekka) and Al Ansar (the inhabitants of Madina). This occurred when



the Prophet Mohammed (pbuh) and the Muhajireen first came to Al Madinah after they were forced to leave behind their wealth and families. Allah's Messenger ordered each man of Al Ansar to share his house and money with a man of Al Muhajireen. Furthermore, the Ansari men with two or more wives had willingly divorced one of their wives as to allow the Muhajir men to marry them. There couldn't have been greater sacrifice. The Ansaris freely and graciously received this fraternization, and Allah, the Exalted, said referring to their sacrifices: **﴿ And those who (settled in Al-Madina) before them, and had adopted the Faith; they love those who emigrate to them, and find no need in their breasts for that which they have been given (from the booty of Bane An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful ﴾** Surah Al Hasher (9)



Figure 3 : The Prophet's Mosque - City of Madinah

This noble religion of Islam is a way of life, which has laid down effective guidelines for human relationships, not only for their worldly benefit but also for benefiting them in the hereafter. Likewise, it is not solely for the person who will be informed about

these techniques but also for the many others with whom they have contact with daily in the absence of those actions that negate it, such as: hypocrisy, lying, or double-dealing. This is one of the reasons behind Islam instructing Muslims to reach out and be good to those who are related to them until death without awaiting any compensation other than pleasing Allah and being rewarded with Jannah (paradise). Prophet Mohammad, peace and blessing be upon him, said: “Whoever seeks to please Allah while making others displeased with him (by not obeying them in sinful dealings), Allah will be sufficient for him from the evil of the people, and whoever seeks to please people while earning the displeasure of Allah, (by being involved in their sinful dealings) Allah will abandon him to the care of the people”(Al-Albany series of Shih Hadiths).

Islam’s objective as regards human relations is very clear. It seeks to spread love between people as an act of the hearts and also to spread unselfishness. Abu Huraira, may Allah be pleased with him, reported that Prophet Mohammed, pbuh, said: “(I swear) by Him in whose hand my soul is, you will not enter Jannah (paradise) until you believe, and you shall not believe (fully) until you love one another,” (Narrated by Muslim).

In a Hadith Abu Huraira, may Allah be pleased with him, narrates that a man asked the Prophet, pbuh: “O Messenger of Allah, there is a woman who prays and fasts (a lot), but she hurts (offends) her neighbours by (her) bad words (behaviour)!” The messenger, pbuh, said, “She is in hell.” The man said, “O Messenger of Allah, there is another woman who doesn’t pray or fast (that much,) but she gives charity and never hurts her neighbours!” The Messenger, pbuh, said: “She is in paradise.” (Narrated by Albanian).

And, in Al-Quds (Divine) Hadith Abu Huraira, may Allah be pleased with him, reported that Prophet Mohammed, pbuh, said: “Allah the Exalted asks (on the Day of Judgemeny): ‘Where are those who have mutual love for the sake of my glory?’

Today I shall shelter them in My shade where there will be no shade except Mine.”  
(Narrated by Muslim)

Islam respects good interactions between people so much so that the testimony of those believers who are of good character near a person at their death is accepted. According to the testimonies of these righteous believers, the one who has passed away will be either admitted into paradise or sent to Hell. Abu Al-Aswad reported on the authority of Omar Ibn Al-Khattab, may Allah be pleased with him, said, “Allah will admit into Paradise any Muslim whose good character is attested by four people.” We asked the Prophet, pbuh, “If there were three witnesses only?” He said, “Even if three.” We asked, “If there were two only?” He said, “Even if two.” But we did not ask him about if only one witness.” Al-Bukhari

Not only this, Islam even accepts the other believers’ intercession for forgiveness, mercy and their supplications on the behalf of deceased Muslims. Ibn Abbas, may Allah be pleased with him and his father, reported that the Prophet, pbuh, said, “If any Muslim dies and forty men, who associate nothing with Allah, stand over his prayer (offer prayer over him), Allah will accept them as intercessors for him.” Al-Muslim.

Again, it is imperative to reiterate that Islam has stressed the importance of purifying the heart from rancour, malice, envy, arrogance and all other forms of spiritual diseases. Abdullah Ibn Amr, may Allah be pleased with him, reported that the Prophet, pbuh, was asked, “Who of the people is the best?” He said “Everyone who is pure in the heart and truthful in speech”. They said, “Truthful in speech we know, but what is a pure in the heart?” He said, “It is a heart that fears Allah and is clean, with no sin, aggression, malice or envy in it.” Ibn Majah. Authenticated by Al-Albany.

Abdullah Ibn Omar, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, one day said, “a man will come upon you now who is amongst the people of Paradise (righteous).” Ibn Omar, may Allah be pleased with him and his father, said that a man came in, and when he went out Ibn Omar followed

him and requested him to stay with him for a couple days (intending) to get to know for what reason or deeds he (the man) deserved for paradise. After three nights, Ibn Omar arrived at the conclusion that this man was doing nothing special than the rest of the Prophet's companions were doing. When Ibn Omar started to leave, the man knew his purpose and said, "I don't pray or fast more than you do, except that I go to bed with no rancour or malice in my heart towards any Muslim." Ibn Omar said: "This is what we can't put up with."

Islam has guided Muslims towards a very precise set of actions, which can help them attain a complete purity of the heart. A purity which can be crowned by the love of our brothers and sisters in Islam by projecting the love of desiring the best for our fellow believers, even to a degree greater than loving good for themselves, and love of good for all humanity.

The following are virtuous deeds for successful human relationships, which are found in the Qur'an and in the Noble Sunnah, each representing a level of good or evil.

### **Human Relations Techniques in Islam**

our dear reader is kindly requested to note that it is not possible to present all the Quranic verses and hadiths related to the points which follow in exploring the topic of interpersonal relations in Islam as these are too vast, however, one or two references will be given for each point.

#### **First: Greeting**

Islam ranks greeting high. Allah has established it as a great basis for human relations with very precise rules that are in themselves a psychological and social miracle. Islam considers greeting the boundary between good and bad human relation.

Abu Huriara, may Allah be pleased with him, reported that the messenger of Allah, pbuh, said: “You will not enter Paradise until you believe and you will not believe until you love each other. Shall I show you something that, if you do, you would love each other? Spread the greeting (Salaam) between yourselves”. Narrated by Muslim.

This means that if we do not spread Salaam between ourselves, we will hate each other, and then we will not be admitted into Paradise. We note that this Hadith stresses that relations should aim at arriving at mutual love. Why? Because love is a basic human psychological need. Islam has set an upper and a lower limit for greeting. Hence, the better our greeting the higher our grade of good relations:

Allah the Exalted says: **﴿ When you are greeted with a greeting, greet in return with what is better than it (that greeting), or (at least) return it equally. Certainly, Allah is ever a careful account taker of all things ﴾** Surah An-Nisa. (86)

Allah’s messenger, peace and blessings be upon him was the best one to deliver greeting for he repeated the greeting words of Islam, (assalamualaykum) three times. Anas, may Allah be pleased with him, said “If he (Prophet Mohammed) said a word he repeated it three times so that it is understood, and if he passed by people and greeted them he would repeat the greeting three times”. Narrated by Bukhari.

Hence, Islam has laid down rules for greeting as follows:<sup>1</sup>

## **Manner of greeting:**

### **1. Shaking hands:**

Abu Al-Khattab Qatada said, may Allah be pleased with him, “I asked Anas, ‘Did the companions of the Messenger of Allah, pbuh, shake hands?’” He said “Yes.” Narrated by Bukhari.

Anas, may Allah be pleased with him, said, “A man asked Allah’s Messenger, pbuh, saying, “O, Messenger of Allah! When a man meets a brother or a friend, should he bow to him?” The Messenger of Allah, pbuh, said “No.” The man asked whether he should embrace and kiss him. The

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<sup>1</sup> Imam Yahia Bin SharafArNawawi – Riyadh Ussaliheen

messenger of Allah, pbuh, replied, “No.” He asked whether he should hold his hand and shake it. The messenger of Allah, pbuh, replied, “Yes”. Narrated by At-Tirmidhi.

Human relations studies confirmed the good psychological effect of handshaking upon the two persons who do so, as it increases the emotional bond between them. For this reason, a woman is ordered to hold the hand of her husband if he is angry. While he was describing the wives of the people of Jannah (Paradise) the Prophet, pbuh, said, “If her husband is angry she says, “This is my hand placed into your hand, I will not sleep until you are pleased with me.” Narrated by At-Tabarani on the authority of Anas Ibn Malik, may Allah be pleased with him. This is why women are forbidden from shaking the hands of men who are not their Maharim (relative males who cannot legally marry them.) The companions of the Messenger of Allah, pbuh, used to hug each other when they came back from travels.

Kissing of the hand of a Muslim scholar is permissible if he is not arrogant as set forth in Al-Albany Series of Shih Hadiths.<sup>2</sup>

It is recommendable that the person who initiates the greeting say, “As –SalamuAlaikumWaRahmatu Allah WaBarakatuh” and the other party responds saying: “WaAlaikum As-Salam WaRahmat Allah WaBarakatuhu”, meaning peace and mercy and blessings of Allah be upon you.

## **2. Those who should start the greeting:**

Abu Umamah, may Allah be pleased with him, said, the messenger of Allah, phub, was once asked “When two men meet, who should start the greeting?” He said “The one who is more worthy with Allah, the Exalted”. At-Tirmidhi said it is a Hassan Hadith.

Abu Huraira, may Allah be pleased with him, reported that the messenger of Allah, pbuh, said, “A rider should greet a pedestrian; a pedestrian should

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<sup>2</sup> .Mohammed JameelZainoQotouf Min Ash ShamarilAlMohammadia.

greet the one who is sitting, and a small group should greet the large group (of people). Agreed upon.

Abdullah Ibn Amr Ibn Alas, may Allah be pleased with him, narrated: A man asked Allah's Messenger, pbuh, "Which of the deeds merits superior in Islam?" The Prophet said, "That you provide food and extend greeting to those whom you know and those whom you do not know". Agreed upon.

Note the great place of greeting in Islam as indicated by the previous Hadith, which confirms the great importance of human relations in Islam. The messenger of Allah, pbuh, regarded giving food and extending greetings as the most superior merits in Islam, of course after the declaration of faith and trust, i.e. professing that there is no God worthy of worship but Allah and that Mohammad is Allah's messenger, and all the obligated deeds. Islam has prescribed extending greeting to those we know and those we don't know, so, there is no one in the world that we do not owe a right and no one that owes us a right. What is this right? It is greeting. It is also great because it is a right for everyone. No one should be denied this right. It is all good and it brings with it all good.

### **3. Repetition of greeting:**

Abu Huraira, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: "When one of you meets a brother (in faith) he should greet him. And if a tree or a wall, etc. separates between them and then they emerge again, he should greet him". Narrated by Abu Dawood.

### **4. Recommendation of extending greeting upon entry of one's house:**

Allah, the Exalted, says: ﴿ **There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor**

**upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand** ﴾ Surah An-Noor. (61)

Anas, may Allah be pleased with him, reported that the Messenger of Allah said to me: “Dear son, when you enter your house, say ‘As-SalamuAlaikum’ to your family, for it will be a blessing both for you and your family” Narrated by At-Tirmidhi.

#### **5. Extending greeting to young children:**

Anas, may Allah be pleased with him, reported that he passed by some children and greeted them. Then he said: “the Messenger of Allah, pbuh, used to do the same”. Agreed upon.

#### **6. A man extending greeting to his wife, other women who are unmarriageable to him and to women who are marriageable to him who there is no fear that he may be infatuated by them, in accordance with this condition:**

Sahl Ibn Saad, pbuh, reported: “There was a woman among us who would put beet root in a pot and add to it some ground barley. She used to cook them together. On returning from the Friday prayer, we would greet her and she would offer it to us”. Narrated by Bukhari.



Um Hani, the Prophet's aunt, may Allah be pleased with her, reported "I went to the Prophet, pbuh, on the day of the conquest of Makkah. He was taking a bath while Fatimah, his daughter, was screening him with a cloth. I greeted him. Then she mentioned the rest of the Hadith. Narrated by Muslim. Asma Bint Yazid, may Allah be pleased with her, said; "The Prophet, pbuh, passed by us when we were with a party of women, and he greeted us." Narrated by Abu Dawood and Tirmidhi.

### **7. Prohibition of greeting unbelievers, how to respond to them and recommend ability of greeting a group of people both Muslims and non-Muslims.**

Usama, may Allah be pleased with him, reported that the Prophet, pbuh, passed by a mixed company of people which included Muslims, polytheists and Jews, and he greeted them. Agreed upon.

### **8. Appreciation of greeting on leaving:**

The messenger of Allah, pbuh, said, "When one of you arrives in a gathering, he should greet those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last". Narrated by Abu Dawood and Tirmidhi.

### **9. Greeting the dead:**

Buraidah, pbuh, reported that when the Messenger of Allah, pbuh, visited the graveyard he would say "Peace be upon you, O people of this abode from the believing men and believing women, Muslim men and Muslim women; indeed, God willing, we will follow you; may Allah have mercy on those who have gone ahead of us and those who come later on; I ask Allah peace for us and you". Narrated by Muslim and Ibn Majah.<sup>3</sup>

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<sup>3</sup> . Saeed Wahaf Al Qahtani – HisuUIMuslim – 30<sup>th</sup> Edition Jamada 2

## **Second: The good sincere speech**

After uttering the greeting with a smile and a cheerful face, we may need to converse, especially if we know each other. So, what shall we say? How do the kind of conversation and tone affect our relations?

Allah the Exalted commands us to use good words / speech. He says **﴿ and speak well to people ﴾** Surah Al-Bakarah. (83). He also says **﴿ And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy ﴾** Surah Al-Israa. (53)

Allah includes the need for using nice words in the list of things He asks His Messenger to do to maintain good relationship with his followers: **﴿ So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him] ﴾** Al-Imran. (159)

Abu Huraira, may Allah be pleased with him, reported that the Prophet, pbuh, said: “The good word is a charity”. Agreed upon. Abu Huraira also reported that the Prophet, pbuh, said: “Let him who believes in Allah and the Last Day either speak well or keep silent”. Agreed upon.

Imam An-Nawawi, may Allah have mercy on him, writes in Riyadh As-Saliheen that this is an explicit direction that one should only say what is good, meaning that there is a clear benefit in it and if one is not sure of the benefit he should keep silent.

### **Conditions for good speech:**

#### **1. Hearty reception:**

repetition of the welcoming words, with a cheerful face. The poet says: "You have no horses, nor money to give, so let your words make your guest happy.

#### **2. Asking about the wellbeing of your brother/sister and his/her family:**

The companions of the Prophet, pbuh, used to ask each other about their faith when they met, saying "How is your faith, brother? This is not the case now, for you hardly hear one ask another about his faith. When meeting somebody for the first time, it is recommendable to know more about him by asking questions about his family and children. You can, for example, ask him about the ages of his children or about his study, work or residence. Such questions make the other party happy and give him a sense of his worth, especially the questions about his children and wishing them good. However, one should not go too far as to ask about private matters, but should limit oneself to the general personal affairs. Also, we must not proceed with the questions if we notice that these questions cause embarrassment to the person.

#### **3. Appropriate Praise:**

It is recommendable to say nice words about a worthy person, unless that becomes counter-productive by appealing to his/her ego, and makes him/her arrogant. The Prophet, pbuh, praised some of his companions although he said "When you see those who praise people throw dust into their faces". Narrated by Muslim from the report of Hammam Ibn AlHarith. The Prophet, pbuh, praised men not vainly but for a purpose which is to encourage those he praises as he knew that they needed that encouragement. Abu Huraira, may Allah be pleased with him, reported that the messenger of

Allah, pbuh, said: “What a blessed man Abu Bakr is! What a blessed man Omar is! What a blessed man Abu Ubaidah Ibn Al Jarrah is! What a blessed man Usaid Ibn Hudhair is! What a blessed man Thabit Ibn Qais Ibn Shammās is! What a blessed man Muadh Ibn Amr Ibn AlJamouh is! What a blessed man Suhail Ibn Baidhaa is!) Sahih according to Al-Albani.

People are of different categories: some of them are pious and are unlikely to be affected negatively by the praise. Others are of poor faith, who may be conceited when praised. It is very undesirable to praise such a person to his face as our honorable scholars have shown.

People vary with regard to their love or hatred of the one who praises them. Studies have shown that the results of the praise vary according to the self-evaluation of the praised person. If he evaluates himself high he will be pleased by the praise, but if he has a low self-evaluation he will dislike the praise.

This is explained by the theory of attribution in psychology which focuses on how a person interprets the behavior of the one who praises him. If he attributes the praise to some ulterior motives, e.g, if he thinks that he is praised for an earthly benefit, his respect or admiration for him will be reduced, but if he perceives that this praise is sincere, he will respect him. This is per findings arrived at in a study by Strop et al., in 1977.<sup>4</sup>

#### **4. Prohibition of private conversation of two to the exclusion of the third:**

Abdullah Ibn Masoud, may Allah be pleased with him, reported that the messenger of Allah,pbuh, said, “When three of you are together, two of you must not converse privately, ignoring the third till the number increases, lest the third should be grieved”. Agreed upon.

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<sup>4</sup> FalahMahroutAlEnezy – Previous reference –Page 344

## 5. Good Listening:

One should not take up all the speaking, but should give the other person a chance to speak, and when the other person speaks he should listen to him. Jarcer Ibn Abdullah, may Allah be pleased with him, said: “the Messenger of Allah, pbuh, said to me in the Farewell Sermon “Tell the people to listen to me”. Agreed upon. Good listening means not interrupting the speaker and not turning away from him/her even if we could predict what he/she is going to say.

Here's a story that shows how the Prophet, pbuh, paid a full attention to the speaker even if he was his enemy:

"The people of Quraysh had no patience with the principles and values the Prophet, pbuh, declared and which were to destroy their idols and beliefs, and instead, to build a new life that they were unfamiliar with, based on true justice and truth. All means failed them to do away with this new mission. Besides, many of their children, women, servants, and slaves everyday turned Muslims. They found that the policy of violence made no use. Therefore, they agreed on meeting the Prophet, pbuh, directly. They formed a delegation headed by Utbah bin Rabee'ah who was one of the notable chiefs of Quraysh. The delegation of Quraysh met with the Prophet, pbuh, in the Kaaba. Utbah addressed the Prophet, pbuh, with some measure of leniency and nicety, saying:

(O my nephew, you are to us, as you know, of honor in the tribe (in birth), and high rank in lineage. You have brought your people a dangerous thing by which you separated their unity, refuted their opinions, censured their Gods and religion, and considered their past ancestors as disbelievers. Listen to me; I will make certain offers to you, which you may want to ponder on them and they you may accept some of them.

The Prophet, pbuh, said, “Say, O Abul Waleed, I will listen). Utbah said: “O my nephew, if you want, by this matter (call to Islam) which you have brought, money, we will collect money for you until we make the wealthiest amongst us. If you are seeking, by this matter, honor, we will make you the master over us that we shall not decide anything without you. If you are seeking, by this matter, authority, we shall make you the ruler over us. And if this that comes to you is a vision that you cannot withstand, we will find you a remedy and spend from our wealth until we shall heal you from it.” When Utbah finished his speech, the Prophet, pbuh, said to him: “Have you finished (your speech) O Abul Waleed?” Utbah answered: ‘Yes, I have.’”

Then the Prophet, pbuh, said: “Would you listen to me?” Utbah said: “Yes, I will.” Then Prophet, pbuh, began reciting from the beginning of Surah Fussilat: **﴿ Ha, Meem, [This is] a revelation from the Entirely Merciful, the Especially Merciful -A Book whose verses have been detailed, an Arabic Qur'an for a people who know,As a giver of good tidings and a warner; but most of them turn away, so they do not hear,And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working ﴾** Surah Fussilat (1-5)

The Prophet, pbuh, kept on reciting the Surah, and Utbah was astonished. Then the Prophet, pbuh, said: “You have heard, O Abul Waleed, what you have heard. It is up to you then.”

Utbah went back to his people full of reverence to what he heard. Wavering and astonishment appeared on his face. When he came to the rest of his friends, they asked him what had happened, and he answered, “I have heard a saying that, by Allah, I have never heard like it before. By Allah, it is neither poetry, nor magic, nor divination. O community of Quraysh, obey me and leave this man alone with what he is in. leave him alone! By Allah, to

his saying that I have heard there will be a great influence. If (other tribes of) the Arabs can deal with him and stop him, then you shall be relieved from him by other than you, and if he prevails over the Arabs, then his authority shall be yours and his glory shall be your glory, and you shall be the happiest of people because of him.”

They said to him: He (the Prophet) has bewitched you O Abul Waleed).

Utbah said: (This is my opinion about him. Do to him whatever you like).<sup>5</sup>

Ibn Abbas, may Allah be pleased with him, said, “I am entitled to my comrade with three things: to keep my eyes on him when he approaches, to make room for him when he sits and to listen to him attentively when he speaks”.

Al-Hassan Al-Bassry said:<sup>6</sup> “When you sit with somebody, be keener to listen attentively than to speak, learn attentive listening as you learn good discourse, and do not interrupt.”

Ibn Al-Masayab says “I keep listening to that who is speaking and never interrupt him though I know what he is going to say from the beginning.”

## **6. Repetition and Clarity of Discourse:**

Anas, may Allah be pleased with him, reported that “whenever the Messenger of Allah, pbuh, said anything he would repeat his words thrice, so that the meaning would be understood fully.” Narrated by Bukhari.

Aisha, may Allah be pleased with her, said “The speech of the Prophet was so clear that all who listen to it would understand it”.

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<sup>5</sup>.The Life of Mohammad- AllamaBaqir Sharif al-Qarashi - Translation by: Abdullah al-Shahin

<sup>6</sup> <http://m.al-sharq.com/news/details/310243>

### 7. Responding to the Greeting Similarly or Even Better:

Allah the Exalted says ﴿ **when you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally** ﴾

Surah An-Nisa. (86)

### 8. Avoiding mannerism in speech:

Aisha, may Allah be pleased with her, said “The speech of the Prophet was not quick and connected as that of yours. He spoke clearly, word for word. A person sitting in his company could remember what he said”. Narrated by Muslim.

The Messenger of Allah, pbuh, said: “The dearest and nearest among you to me on the Day of Resurrection will be the ones who are the best of you in manners; and the most abhorrent among you to me and the farthest of you from me will be the pompous, the garrulous and Al-Mutafaihiqun. “The Companions asked him: “O Messenger of Allah! We know about the pompous and garrulous, but we do not know who Al-Mutafaihiqun are”. He replied: “The arrogant people”. Narrated by Tirmidhi.

### 9. Observance of Other Persons Time and Refraining from Vain Talking:

Excessive talking may import boredom on others and consequently the relation may deteriorate after it has reached a high level of goodness as a result of good speech. A lot of people avoid those who babble and may cut relations with them.

Of course we have reviewed the words of Aisha, may Allah be pleased with her, when she said, “The speech of the Messenger of Allah was concise and clear”.



### 10. Being Patient With the Babblers:

In case the speaker is a babblers we should politely tell him to give what he wants to say in brief and we may ask him to give what he wants to say in writing if it is long, such as a story, for example.

### 11. Introduction:

When we want to communicate some important information it may be better to give this information with some pleasant exordium? like telling the person that we love him and wish good for him, holding his hand in our hand. Then we can proceed to what we want to say to him after the same manner of Prophet Mohammad. Muadh, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, held my hand and said: "O Muadh, By Allah, I love you and advise you not to miss supplicating after every prayer saying: "O Allah, help me remember you, express gratitude to you and worship you in the best manner". Narrated by Abu Dawood and An-Nasaei.

Exordium in such a manner is stressed if we want to inform the person of some defect in his behavior. Abu Dhar, may Allah be pleased with him, reported: The Messenger of Allah said: "O Abu Dhar, I see that you are weak and I like for you what I like for myself. Do not rule over (even) two persons, and do not manage an orphan's property". Narrated by Muslim.

### 12. Hinting:

Nobody likes to be advised in a direct manner to do something or not to do something. People respond to the method of prior exordium and the method of hinting better than they do to direct orders, even if they are children and students. The Qur'an uses this method often. Allah, the Exalted, used this method when He instructed Moses and Aaron, peace and blessings upon them, to go to Pharaoh: **﴿ and say to him: "Would you purify yourself (from the sin of disbelief) by becoming a believer"?)** Surah An-Nazi'aat (18)

So, Allah, the Exalted, ordered them to ask Pharaoh to believe in Allah as if they are advising him by saying “Would you....” which is not a command.

To use this method and the previous method with success, we need to know the character or the mood of the person we are addressing. We need to know about his health, and his flexibility and intellectual abilities, for not all people can understand this method and respond to it. It suits the intelligent more than others, it suits the old more than it suits the young, and it also suits the healthy more than it suits the sick people. Specifically, it greatly suits over sensitive and obstinate personalities. We can directly or indirectly know about a person from the his own actions and words. Hinting includes the following methods:

- A. Story Method, i.e. telling a story about other persons dealing with the same idea that we want to communicate.
- B. Poetic Method: with verses of poetry or parables focusing on the same idea intended to be communicated. This method was sometimes used by sharp-witted Arabs when they were put in embarrassing situations with eminent persons. In this context comes the instance of the man who asked for a girl’s hand but was offered her sister. The man explained what he wanted in poetry without embarrassing the father and his family. The father understood what he meant and offered him the girl he wanted for marriage.
- C. The method of (How is it that some people do so and so.....) , The Messenger of Allah, pbuh, used this method of hinting. Anas Ibn Malik, may Allah be pleased with him, reported that the Messenger of Allah said: “How is it that some people raise their eyes towards the sky during the prayer. He stressed (this point) and added, “People must refrain from raising their eyes towards the heaven in prayer, or else their sights will certainly be snatched away”. Narrated by Bukhari.

- D. This method is very adequate for the educational field or when enjoining good and forbidding evil.
- E. The method of (I mean you, and hear O neighbor): Here the speech is addressed to one of those present and it is implied that the speech is addressed to another person, and usually that person understands that he is meant by the words. This method is used when there is excessive sensitivity between the parties.

### **13. Planning:**

Sometimes planning to get to the heart and brain of the addressed person is the best method. Here we must think carefully of a suitable plan, which may entail cooperation with one or more persons, especially if the addressed is stubborn. This method often attains success when we cooperate with one or more persons who have some influence on the addressed person. For example, we may ask somebody to make a telephone call and chat with him on the issue we want to communicate affecting that the whole issue is related to the person on the phone.

### **14. The writing method:**

This method is indispensable with obstinate stubborn persons who do not wait for their addressor to communicate all his opinion to them. With a written letter they are obliged to review all that is written. However, the statement must be nice to be accepted.

### **15. Double entendre**

This is used when we are compelled to keep a piece of information secret as we expect a problem to occur between two persons if we if it is revealed. An example of that is as in the case of lying in order to protect the life or the wealth of an innocent person/Muslim from an oppressor who plans to kill him or take his money. Also if one has a trust and an oppressor wants to take it from him, this person must lie to conceal the trust. The best course of action to be resorted to here

is touse double entendre. Double entendre means to mean something truthful although the apparent meaning of the expression is a lie according to what the addressed person understands. And even if one lies in such a case it is not forbidden and punishable from the viewpoint of religion.<sup>7</sup>

At the end of our discussion of the good word, we must refer to an Arabic proverb that means: of the heart's store come the words of the mouth. Hence, we must have good hearts if we want to have good speech. The HolyQur'an, the NobleHadith, good Arabic poetry and stories of our ancestors are good for our hearts and speech.

### **Third: Smile and Cheerfulness**

The good word requires sincerity indicated by smiles and cheerfulness. Abu Dhar, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said to him, "Do not belittle any good deed, even (it were) meeting your (Muslim) brother with a cheerful face". Narrated by Muslim. He, may Allah be pleased with him, also reported that the Messenger, pbuh) of Allah said, "Your smile in the face of your brother is a charity." Narrated by Tirmidhi.

Many psychological studies have confirmed the positive effect of smiling and looking to the face of the addressed person in winning him. The Messenger of Allah, pbuh, used to smile to his companions in such a manner that his Noble face was so cheerful to the extent that one would think that the Prophet liked/loved him more than anyone else, judging him (the Prophet) by his great attention.

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<sup>7</sup> . Yahia Bin Sharaf An Nawawi – Previous reference

That exemplified by the following narration of Amr Ibn Al-As, may Allah be pleased with him. He said: "The Messenger of Allah used to give me attention and spoke to me in a manner that I began to feel that I was the best among the community ,The Prophet deputed me to lead the Army of dhat-as-Salasil. I came to him and asked him: "O Messenger of Allah, who is the most beloved person to you?" He answered, "Aisha." Then I asked: "Among the men?" He said: "Her father (Abu Bakr)." I said, "then, who?" He said, "Then Omar bin Al-Khattab." And as I continued asking him more the same question, the Messenger of Allah, pbuh, told me the truth and named other men. I felt I should not have asked him such a question". Narrated Amr bin Al-As.<sup>8</sup>

Jareer Ibn Abdullah, may Allah be pleased with him, said: "The Messenger of Allah never screened himself from me since I embraced Islam, and whenever he saw me he would receive me with a smile", Narrated by Muslim.

It is natural for a person to be attached to one who smiles sincerely at them, and to be disinclined to one with a gloomy face. The expressions of the face speak in a language that has a deeper effect than of the tongue. And it is as though the smile tells you on behalf of the smiling person: "I like you, you make me happy, I am glad to see you".

"Your smile in the face of your brother informs him that you love and welcome him"<sup>9</sup> and of course everyone is in need of such a love and acceptance. This is why the Messenger of Allah, pbuh, encouraged Muslims to smile at each other's face, because the smile informs them of being loved and welcomed. "Our body language can have a great effect on how others feel about us. The main nonverbal indications are as follows:

- High smiling rate.
- Nodding in agreement as the other party speaks.

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<sup>8</sup> University of Southern California -<http://www.usc.edu/>

<sup>9</sup> Ali GhanimAtTaweel – The Magnetic Personality.

- Leaning forward when listening or answering i.e. the sitting position shows respect for the other.
- Looking at the speaker's eyes and never turning away from him."<sup>10</sup>

"A team of researchers conducted studies in Britain in 1970 on the effect of body expressions, such as the expressions of the face, the eye, etc. They arrived at the finding that the body expressions account for 55% of the effect, the tone accounts for 38% of the effect and the words and expressions account for 7% of the effect."<sup>11</sup>

#### **Fourth: Apology to Others for Wronging and Repentance**

Abu Huraira, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: "He who has done a wrong affecting his brother's honor or anything else, let him ask his forgiveness today before the time (i.e. the Day of Resurrection) when he will have neither a dinar nor a dirham (a wealth to pay for). If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them, but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion." Narrated by Bukharni.

It is confirmed that the Messenger of Allah, pbuh, before his death called all those he owed (any of their) rights to compensate (to take their rights from him) themselves on him or forgive him. The books of the Prophet's biography tell us that he addressed the people in his deathbed and said, "O people, for he whom I have lashed his back I offer my back so that he may avenge himself on me, and for he who I have ever blasphemed his honor, here I am offering my honor so that he may avenge himself and let whoever I took money from him, take his due from my money without

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<sup>10</sup> Max Egert – The Ideal Interview – Translated by HissaAlAmmar.

<sup>11</sup> Ali GhanemAtTaweel – Previous reference

fearing grudge on my part, for it is not my moral constitution. Verily, the most beloved of you to me is the one who takes his right from me or relieves me so that I meet my Lord with a happy soul, but I feel this is not enough until I repeat this many times.” Then the Messenger of Allah climbed down the pulpit, performed the noon prayer, and repeated his speech. A man claimed three dirhams and the Prophet compensated him for them.” Then he said, “O people, if anyone of you owes a right let him pay it back and not say I am afraid I will be exposed to people because this is easier than being exposed (scandal) in the Hereafter”.<sup>12</sup>

We have an example of apology in the story of those who did not join the Tabouk expedition and apologized to the Messenger of Allah, pbuh, and he accepted their apology and left their inner (hidden) souls to the Knowledge of Allah. This proves that apology is one of the elements and ethics of human relations. But Allah accepted only the apology of the three who said the truth. He said ﴿ **they (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Mohammad) "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do** ﴾

Surah At-Taubah. (94) [*Tafsir At-Tabari*].

Then Allah the Exalted says, ﴿**Allah has forgiven the Prophet(Mohammad), the *Muhajirun* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansar* (Muslims of Al-Madinah) who followed him (Mohammad) in the time of distress (Tabuk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful (118) And (He did forgive also) the three [who did not join the Tabuk expedition (whom the Prophet)] left (i.e. he did not give his judgement in their case, and**

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<sup>12</sup> . Ibn AlAtheer – AlKamil Fe AtTareekh – 2<sup>nd</sup> Volume – Page 182

**their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful** ﴿ Surah At-Taubah. (117)

A person to whom apology or excuse is presented should accept that as the Messenger of Allah, pbuh, did.

Apology is often associated with oath. The person making an apology very often swears by Allah or by the Noble Qur'an that he did not intend to insult or that he did not do wrong, etc. Hence Islam made it incumbent on Muslims to accept the oath and considered disbelieving the one who swears in the name of Allah a great sin.

It is narrated on the authority of Wael Ibn Hajar, may Allah be pleased with him, that there came a person from Hadramout and another one from Kinda to the Messenger of Allah, pbuh. The person from Hadramout said, "O Messenger of Allah! This man had appropriated a land that belonged to my father". The person from Kinda said, "It is my land. It is in my possession: I cultivate it. There is no right in it for him. The Messenger of Allah said to the man from Hadramout, "Have you any evidence to (support your claim)?" He said "No." The Messenger of Allah then said, "Then your case is to be decided on his oath". The man from Hadramout said, "O Messenger of Allah, he is a liar and cares not what he swears and he has no regard for anything. Upon, this the Messenger of Allah, pbuh, remarked, "You have nothing from him except that." Then the other man set out to take the oath. When he turned his back, the Messenger of Allah, pbuh, observed: "If he took the oath on his property with a view to control it with force, he would certainly meet Allah while Allah is unmindful of him." Narrated by Muslim.

In another authentic Hadith, the Messenger of Allah, pbuh, narrates the following story. He says that "Jesus Christ, pbuh, saw a man stealing. He caught him. The man swore in the Name of Allah that he did not steal. So, Jesus let hold of him and said, "I believe in Allah and disbelieve my eyes." Narrated by AlBukhari.



As a system that lays out the most effective way of life, Islam prefers to have a wronged society rather than a wrongful society, because Allah, the Exalted will not call to account that who is wronged but He will call to account the wrongful and will support the wronged.

### **Fifth: performance rights**

Islam has established a complete law that specifies people's rights towards each other. The Islamic law has defined punishments against transgressors, some of which in this world and others in the hereafter. Abu Huraira, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said, "On the Day of Resurrection, rights will be paid to those to whom they are due, so much so that a hornless sheep will be compensated for by punishing the horned sheep which broke its horns." Narrated by Muslim.

Islam ordered us to base these relations on kindness, compassion and sympathy. Noaman Ibn Bashir, may Allah be pleased with him, reported that the Messenger of Allah said, "The believers in their mutual kindness, compassion and sympathy are just like one body, when one of the limbs suffers, the whole body responds to it with wakefulness and fever". Agreed upon.

The following Hadith demonstrates how kind and compassionate the Messenger of Allah, pbuh, has been towards all Muslims.

Abu Qatadah Al-Harith bin Ribie, may Allah be pleased with him, reported that the Messenger of Allah Said, "I stand up to lead the prayer (congregation) with the intention of prolonging it. Then I hear the crying of an infant, and I shorten it, lest I should make it burdensome for his mother." Narrated by Bukhari.

Kindness, sympathy and compassion are limitless. A Muslim should be kind and merciful as the Messenger of Allah, pbuh, was. Allah the Exalted says **﴿ and we have sent you (O Mohammad) not but as a mercy for the 'Alamin (mankind, Jinns and all that exists) ﴾** Surah Al-Anbiya. (107)

Allah, the Exalted also ordered Prophet Mohammad, pbuh, to be humble to Muslims. Allah says **﴿...And lower your wings for the believers (be courteous to the fellow-believers)﴾** Surah Al-Hijr. (88)

The Messenger of Allah, pbuh, said, “I am but an offered mercy.” Narrated by Al Hakim. The Messenger of Allah, pbuh, said, “He who does not show mercy to people will not be shown mercy by Allah” Al-Bukhari and Al-Muslim.

The Messenger of Allah, pbuh, said, “The believers are flexible and obedient like a submissive camel, if it is led it follows and if it is made to kneel down it kneels down”. Narrated by Tirmidhi.

These rights are given in the following Hadith:

Abu Imarah Al-Baraa Ibn Azib, may Allah be pleased with him, said, “The Messenger of Allah ordered us to do seven things and forbade us from seven things. He ordered us 1) to follow funeral processions, 2) to say to a (someone who) sneezes, “may Allah have mercy on you”, if he says, “Praise be to Allah”, 3) to accept invitations, 4) to spread greeting, 5) to help the oppressed and 6) to help others to fulfil their oaths. And, he forbade us 1) to wear gold rings, 2) to drink in silver (utensils), 3) to use silken carpets placed on saddles, 4) to wear Al-Qissi (a kind of silken cloth), 5) to wear silk, 6) Dibaj and 7) Istabraq (two kinds of silk). Agreed upon.

These rights are due to all Muslims, we know and those who we have relationships with who are mentioned many times in the Qur’anic Verse : **﴿Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful, Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment﴾** Surah An-Nisa. (36-37)

However, we must not forget that charity begins at home and that the parents' rights are of higher priority than other rights, especially the mother's rights ... Abu Hurairah, may Allah be pleased with him, reported that a person came to the Messenger of Allah, pbuh, and asked: "Who among people is the most deserving of my best treatment?" He, pbuh, replied: "Your mother." He then asked, "Who next?" The Prophet, pbuh, replied: "Your mother." He asked again: "Who next?" And he, pbuh, repeated: "Your mother." He asked him once more: "And then who?" Then the Messenger of Allah, pbuh, responded: "Your father." [SahihAlBukhari].

The rights of the husband upon his wife are great, Prophet Mohammad, pbuh, said: "If I were to command a single person to bow in prostration to another person, I could have commanded the woman to bow down (in obedience and respect, not in worship) for her husband." Abu Daawood. Whereas the husband is urged to be very kind and respectful to his wife: the best amongst you is he who is the most kind to his family (his wife), as the Messenger of Allah, pbuh, has said in an authentic Hadith reported by Tirmidhi.

Aisha, may Allah be pleased with her, when she was asked: "What was the Prophet, pbuh, like at home? She said, "he was in the service of his family (wife and children) and when the time of prayer was up he would leaf us at once for the prayer. By Al-Bukhari.

**The Messenger, pbuh, said: "There is no-one who has (been blessed with) three daughters, or three sisters, and he treats them well, but Allah Almighty will admit him to Paradise." (Then) a man approached the Prophet and asked: "what if they were only two?" The Prophet answered, in confirmation, " and he who had two (daughters / sisters)" Then another one asked, "what if it were only one?" The Prophet said in confirmation: "and one!" Reported in AlKafi.**

**Actually, every member in the family thinks that he is the most important one when learned Islamic commands,** Notice that the Prophet, pbuh, gives each Individual an appropriate status by choosing quite different type of words and quite

different kind of status for everyone. **Truly this is a miracle, especially when you consider the Hadith about the maternal aunt:** “the maternal aunt is like the mother”  
By Al-Bukhari.

And what about dealing with servants! Anas ibn Malik, may Allah be pleased with him, said: <sup>13</sup> “I served the Prophet, pbuh, (both) at home and (in his) journeys for ten years, he never said to me for anything which I did: ‘Why have you done it like this?’ Or for anything which I did not do: ‘Why have you not done it like this?’  
Narrated by Al-Bukhari and Muslim.

In instructing the Muslims to treat their servants with dignity and humanely, the Prophet, pbuh, is reported to have said: "They are your brothers (the slaves and servants). Allah has placed them under your authority. So he who has a brother under him should feed him and clothe him as he himself does (clothe and feed himself), and should not burden on him a task that is beyond his ability. If he does tell him to do such a work, then he should also join him in (its accomplishment)."<sup>14</sup>

Here, the slaves and servants have been declared to be the **brothers of their masters**, and therefore deserve treatment like brothers: are they not both of them, the servant as well as the master, the children of Adam, after all!

And yet again the Messenger of Allah, pbuh, said in another **striking** Hadith:<sup>15</sup>

“When your slave or servant prepares food for you and lays it for you - while he has suffered the inconvenience of heat and smoke when cooking - you should ask him to sit down and share the meal with him. If the food is in a small quantity (and cannot suffice) at least give him a morsel or two from it (at least a little) narrated by Albukhri.

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<sup>13</sup> <http://www.onislam.net/>

<sup>14</sup> <http://www.itsislam.net/>

<sup>15</sup> Riyad As Salihin: The Gardens of the Righteous



Figure 4 : Muslims while helping each other during Pilgrimage

### **Relatives in Islam: Who are they?**

In answering this question, scholars are of different opinions. Some of them have narrowed the term and restricted it to relatives who are unmarriageable to each other. In this view, any man or woman who one could legally marry is not considered to be one's relative, which excludes one's cousins. Others have narrowed the term even more, which excludes the uncles and aunts, but this unlikely to be valid argument as the Messenger of Allah, pbuh, equated the maternal aunt to the mother:<sup>16</sup> "A mother's sister is equivalent to a (real) mother (in status)."

On the other hand, there are those scholars who extended the term saying that it includes relatives descending from the forth grandfather.

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<sup>16</sup> <https://ask.fm/Addyaiya/answers/121490810110>

The means of good relations depends on the level of kinship, custom (traditions) and need. In certain relations it is sufficient to make a telephone call, while in others, such as the parents, much more than that is needed. Anyhow,

I think one should do one's best in this regard, in accordance with the Prophet's guidance: "Fear Allah as much as you can".

Before we move to the next paragraph, it is important to refer to the fact that interaction with relatives is often ticklish, and problems between relatives may be more serious than those interactions with others, such as with friends, for instance. Excessive admonition resulting from taking exception to the relative's neglect or default, presence of jealousy and consequently envy and related wrongdoing leads a person to breaking ties with them, if one pays no attention to this fact, attends to relations with relatives and tries not to ignore these rights in order to avert jealousy and envy. (not clear) Hence, studying the subject of human relations from the perspective of the Qur'an and the Noble Sunnah contributes a lot to maintaining healthy relations with relatives, and helps avoid misunderstandings that lead to breaking ties with kith and kin. Limitation of the relation also helps a lot, i.e., keeping the meeting between the relatives to a reasonable length, setting of the topics to be addressed and seeing to it that there are no excessive manifestation of wealth in order to avert jealousy. Also important in this regard is attention to giving and offering, for this takes away hatred and spite. Tirmidhi narrates that the Messenger of Allah, pbuh, said, "Offer gifts to each other, for this removes the spite and hatred of the hearts". However, this does not necessarily mean that such good deeds are restricted to the interaction between relatives. On the contrary it is extended to all aspects of human relations, as is in the Hadith reported by Abd Allah ibn 'Omar, may Allah be pleased with him and his father. He reported that the Messenger of Allah, pbuh, said: "Gabriel kept reminding of neighbors' rights (to the extent) that I thought (he would command me to take them for heirs) that they would inherit me." Narrated by Al-Bukhari and Al-Muslim.

In this authentic narration of the Hadith, the phrase “he kept reminding me” means that every time Gabriel met the Prophet, pbuh, and as he was about to depart, he would remind him of the neighbors' rights. Furthermore, he stressed on this point and reminded him to treat neighbors justly. Due to the repeated enjoinders, the Prophet, pbuh, thought that Allah the Almighty would give him a rightful share in his neighbor's money.<sup>17</sup>

The Prophet, pbuh, said : “O abo Dhar, if you make broth, increase the water in it, and give your neighbors from time to time.” Al-Moslim.

Abu Hurairah, may Allah be pleased with him, reported that our Prophet, pbuh, said: “O Muslim women, never belittle any gift you give your neighbour even if it is the hoof of a sheep.” Al-Bukhari and Al-Muslim.

The content of this Hadith can be approached from the angle of the giver (of a hoof for charity) as well as that of the receiver. So a neighbor must give a gift even if it is very small, and on the other hand a neighbor must accept a gift from another neighbour, even if it is very small.

As we said Allah the Exalted enjoins us to do good to any human being on the earth by guiding him or her to that which ensures their good and happiness by calling them to worship Allah alone, associating no one with Him, and to do good and abandon evil deeds. Allah, the Exalted, says: **﴿ And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful ﴾** Surah Al-Imran. (104)

In Surah Al Mumtahinah (8), Allah, the Exalted, says, **﴿ Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly ﴾**.

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<sup>17</sup>. The Prophet of mercy, website

**When we mention this Verses we remember this story:**

During the conquest of Makkah... Muslims were trying to reach Makkah through unknown paths so the people in Makkah will not find out because they want to enter it without a fight, and so as not to shed blood. They saw in their way a dog in labor, the Prophet, pbuh, changed the itinerary of the army - despite the hardship that rerouting would cause for the army - so as not to shock the dog that was giving birth.. so as soon as he reached Makkah He said to the people of Makkah: "O Men of Quraysh, what do you think I am about to do with you?" "Everything good," they answered, "for you are a Noble brother and a Noble nephew of ours." Mohammad, pbuh, went on: "Rise, then, and go. For you are free."<sup>18</sup> (I suggest you delete this, as it is a digression)

The verse below spells the importance of helping others in much more clearer words. Allah, the Exalted, tells about the righteous people and their motivation to do good deeds. Allah says:

**﴿ And they give food, in spite of their love for it (or for the love of Him), to the *Miskin* (poor), the orphan, and the captive (Saying): "We feed you seeking Allah's Countenance only. We wish neither a reward, nor thanks from you ﴾** Surah Al-Insan. (8-9)

Allah, the Exalted, says also:

**﴿ O Prophet, say to whoever is in your hands of the captives, "If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful﴾** SurahAl-Anfal. (70)

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<sup>18</sup> <http://www.islam4theworld.net/>



## War Ethics in Islam

The greatness of Islam becomes more apparent when we consider how the Muslims are urged to uphold the principles of human relations even at the time of hostility. In a Hadith, Prophet Mohammad, pbuh, issued strict orders to the commanders of Muslim armies not to kill women, children, old and infirm men, not to cut down fruit-bearing trees and crops, nor to kill animals whose flesh is Halal."<sup>19</sup>.

According to most Muslim jurists, certain types of arms or methods of warfare must not be used – for example, poisoned arrows and poisoning the enemy's wells – which could be construed as a basis for prohibiting chemical, biological warfare<sup>20</sup> and weapons of mass destruction. On top of that they were ordered to treat the captive with good treatment, as mentioned in the previous verse.

That is what is called (War Ethics in Islam) ...Jean-louis Michon, the French Orientalist, wrote: "Islam had much tolerance with followers of other religions as per the teaching of Mohammad, pbuh, Omar bin Al-khattab, did not inflict harm on Christians when he conquered Jerusalem, and here is the treaty that was signed by Omar and Patriarch Sophronius, along with some of the generals of the Muslim armies. The text of the treaty read:

"In the name of Allah, the Merciful, the Compassionate. This is the assurance of safety which the servant of Allah, Omar, the Commander of the Faithful, has given to the people of Jerusalem. He has given them an assurance of safety for themselves, for their property, their churches, their crosses, the sick and healthy of the city and for all the rituals which belong to their religion. Their churches will not be inhabited by Muslims and will not be destroyed. Neither they, nor the land on which they stand, nor their cross, nor their property will be damaged. They will not be forcibly converted. No Jew will live with them in Jerusalem. The people of

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<sup>19</sup> . Islami City, website

<sup>20</sup> . Jihad & Terrorism Studies Project- <http://www.memri.org/report/en/0/0/0/0/0/1049.htm>

Jerusalem must pay the taxes like the people of other cities and must expel the Byzantines and the robbers. Those of the people of Jerusalem who want to leave with the Byzantines, want to take their property and abandon their churches and crosses will be safe until they reach their place of refuge. The villagers may remain in the city if they wish but must pay taxes like the citizens. Those who wish may go with the Byzantines and those who wish may return to their families. Nothing is to be taken from them before their harvest is reaped.

If they pay their taxes according to their obligations, then the conditions laid out in this letter are under the covenant of Allah, are the responsibility of his Prophet, of the caliphs and of the faithful" Quoted in *The Great Arab Conquests*, from *TarikhTabari*.<sup>21</sup>



Figure 5 : Masjid al-Aqsa

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<sup>21</sup> . Lost Islamic history, website

What a great treaty! No less significant becomes apparent when we consider how Islam urges Muslims to do good to animals: Sawadh the son of Alrabeea, may Allah be pleased with him, said: Prophet Mohammad, pbuh, said: "If you go back to your house order them to feed cattle very well, and to cut their nails so as not to wound cattle when they milk them) Narrated by Ahmad.

Abu Huraira narrated that Allah's Apostle, pbuh, said, "(Once) while a man was (on the way) walking, he felt so thirsty, and he went down a well and drank from it. On coming out of it, he saw a dog panting and eating the mud due to an excessive thirst. The man said (to himself), 'This (dog) is suffering from the same problem as that of mine.' So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up, and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked, "O Allah's Apostle! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any (living liver) animate being." Sahih Bukhari.

### **Sixth: Returning the Favor**

It is said that Allah does not thank the one who does not thank people. Usama Ibn Zaid, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said, "He who is favored by another and says to his benefactor: 'May Allah reward you well', indeed (he) praised (the benefactor) satisfactorily." Narrated by Tirmidhi.

And, in another Hadith, the Messenger of Allah, pbuh, said: "Reward (repay) anyone who does you a favor, and if you do not find anything, then make supplication for the doer of the favor so that they know that you have repaid them." Narrated by Abu Dawood and AnNasei.

### **Seventh: Performance favor:**

Some kind acts are optional worship, whereas others are religious obligations. So, the forms of kind acts are limitless. Islam encourages performing all forms of kind acts, regardless of whether or not the recipient deserves them.

Ibn Omar, may Allah be pleased with him, reported that a man came to the Messenger of Allah, pbuh, and asked him: “O Messenger of Allah, which of the people are the most beloved to Allah? And which deeds are most beloved to Allah?” The Messenger of Allah answered: “The people most beloved to Allah are those who are most beneficial to the people; and the most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to pay a debt on his behalf, or to satiate his hunger. And to accompany a brother for fulfilling some need his is more likable to me than to seclude in this mosque (the Prophet’s Mosque in Al-Madinah) for a whole month, and whoever suppresses his anger while he could fulfil (retaliate for) it if he wanted, Allah will fill his heart with pleasure on the Day of Resurrection, and whoever accompanies his brother regarding a need until he secures it for him, then Allah will make his feet firm across the (sirat) bridge when the feet (of all humanity) are unsteady.” Narrated by Al-Asbahani, and is categorized as a Hassan Hadith by Al-Albani.

Here is an amazing story. Its hero is one of the Prophet Mohammad's Companions, Abu Bukr, may Allah be pleased with him, who was a the Prophet’s pupil, and also became his first Caliph after his death. He used to serve (help) one of the residents of Madina at her house. She was an elderly woman. He used to come every day at a particular time to clean and cook for her. He did not stop doing that even after he assumed the Caliphate responsibility. On the other hand this behavior means that he was characterized by unpretentious.

I must mention that the old woman did not know the man who used to come every day to serve her was the Caliph. I should also mention that after abu Bakr’s death, another great Companion of the Prophet, who also took over the Caliphate

responsibility as its leader: Calipha Omar ibn Al-Khattab, may Allah be pleased with him, performed the same role that he was doing (Provided the same service to this old woman).

One of the best ideas that I have heard of, is what has been proposed in our recent time by Sheikh Saad AlBuraik. He said that it is a kind act rewardable by Allah to donate the cost of a banquet to a poor man who is obliged to hold this banquet although he cannot afford to do so. Sheikh Saad is of the opinion that one can say to such a man or a woman in private “Invite people to the banquet and I undertake to pay the cost”.<sup>22</sup>

This demonstrates that kind acts are limitless because they are primarily based on the consideration of feelings. One should do good favors which gratify your brother and avoid all that causes him pain, as long as it does not conflict with Allah’s enjoinders. Ibn Omar, may Allah be pleased with him and his father, reported that the Messenger of Allah said, “The best of deeds are (those done) to bring happiness unto the believer: by clothing (so as to protect him from nakedness) or feeding him when he is hungry or satisfying his needs.” Narrated by Tabarani and categorized as Sahih by Al-Albani.

**Below are examples of key acts of doing a favor:**

**1. Charity and feeding the needy:**

we have already quoted voluminous number of verses and Ahadith that underscore the significance of giving charity, like feeding the needy. In Surah Al-Baqara alone we counted 25 verses all calling for the performance of these deeds.

**2. Prophet Mohammad, pbuh, was very generous and charity as he was someone who was not afraid of destitution. In one occasion he gave a**

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<sup>22</sup> Saad AlBuraik – Public Lecture

man a lot of sheep (all that grazed between two mountains i.e. whole valey), and when the man, who was a baduin, returned to his people he called them to Islam, saying: O Folks accept Islam: Mohammad gives like someone who does not fear of poverty. Narrated by Al Bukhari and Muslim.

If somebody the Prophet, pbuh, and he did not have anything to give, guess what he used to do in such a situation? He would borrow and then give.

This includes being hospitable to one's guests. The messenger of Allah said, "He who believes in Allah and the Last Day, let him hospitable to his guest." Abu ShuraihAlKhuzai'e, may Allah be pleased with him, reported that the Messenger of Allah said, "Hospitality extends for three days and a guest's right is to be accommodated for one day and one night and it is not permissible for a Muslim to stay so long with his brother till he makes him sinful". Agreed upon. This means that Islam takes into consideration all the sides of the relation, preferring none to the other.

### 3. Conciliation Amongst People:

Allah, the Exalted, says: **﴿ No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward ﴾**

Surah Al-Nisa. (114)

In regard reconciliation between the spouses, Allah the exalted, says **﴿ And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause**

**it between them. Indeed, Allah is ever Knowing and Acquainted [with all things]»**

Surah An-Nisa. (35)

Allah, the Exalted says: **«The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy»** Surah Al-

Hujurat (10)

And scholars say that this verse signifies an order to make reconciliation between people. Thus, reconciliation between people is compulsory, not optional.

Their enjoining of Al-Maruf (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding of Al-Munkar (polytheism and disbelief and all that Islam has forbidden): Allah the Exalted says **« And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful »** Surah Al-Imran (104)

Ibn Masoud, may Allah be pleased with him, reported that the messenger of Allah, pbuh, said, “The first defect (fault in religion) which affected the children of Israel was that a man would meet another and say to him (if he found him engaged in sinful deeds): “Fear Allah and abstain from what you are doing, for this is not lawful for you”. Then he would meet him the following day (while he is still engaged in those sinful deeds), but this would not prevent him from eating with him, drinking with him and sitting in his assemblies. When it came to this, Allah led their hearts into evil ways on account of their association with others”. Then he said: **«Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed, They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing, You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally, And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient »** SurahAl-Ma'idah (78-81)

Then the Prophet, pbuh, continued after he reciting these above verses: “Nay, by Allah, you either enjoin good and forbid evil (promotion of virtue and the

prevention of vice) and catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth, or, Allah will make the hearts of some of you with the hearts of others, and He will curse you as He had cursed them”. Narrated by Abu Dawood and Tirmidhi.

Some may say: “This is difficult owing to the great number of people and the spread length of mischief and corruption in such a fashion that you cannot do anything in the face of this flood of it. They also say that people do not tolerate this and may cause you some harm. The reality is that the content of these verses and these Noble Ahadiths is beyond any dispute in this matter, and if we, the Muslims, do not enjoin the Good and forbid the evil, despite its serious widespread presence, it will only be worse and that will lead to a greater evil, and then we will all deserve punishment, as we have been warned against by Allah, the Exalted, and Prophet Mohammed, pbuh.

Let me propose an easy solution for that. Always carry with you Cards with particular phrases on them as shown in figure No.3. You should fill in the gaps with the deed you want to advice them to do or with the deed you do not approve of, Of course you must write down the Source of relevant Qur’anic Verse or Hadith which proves what you are saying, to make it more convincing.

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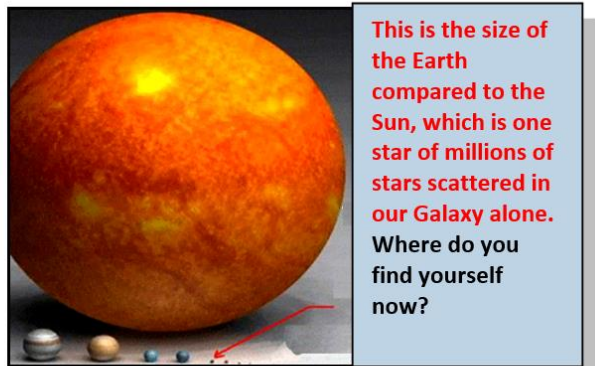


Figure 6 : tow sides



**In the Heaven you will see your creator,**  
 you'll see who fed you and watered you ..  
 draped you and honored you, you'll see who loves  
 good deeds for you, and sent down to you the Qur'an.  
 the Prophet that sent to guide you...

**What did you do for this great bless?**  
 when you meet him would he speak to you?  
 What would he tell you?



Figure 7: Another example of enjoining good and forbidding evil deeds

### **Recommendation for a good cause:**

One sometimes needs to be recommended to by someone acquainted with him to those who do not know him; and anyone who can make such a recommendation should do so. Allah, the Exalted, says: **﴿Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper ﴾** Surah An-Nisa (85)

Abu Moosa Al Ashari, may Allah be pleased with him, reported that whenever a needy person would come to the Prophet, pbuh, he would turn to those who were present and say, “If you make intercession for him you will be rewarded, because Allah decreed what He likes by the tongue of his Messenger”. Agreed upon. Allah calls upon us to give the best of what we have, which is unparalleled generosity.

### Quality of favors:

Allah the Exalted says: ﴿ **By no means shall you attain *Al-Birr* (piety, righteousness, etc., it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's cause) of that which you love; and whatever of good you spend, Allah knows it well** ﴾ Surah Al-Imran. (92)

### When to perform a favor:

Allah, the Exalted, orders us to hurry to perform good favors, but this is not associated with a specific time and an intelligent person will not postpone profit. Allah, the Exalted, says: ﴿ **And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous, Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good; And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know** ﴾ Surah Al-Imran. (133-135)

As is clear from these verses, Allah, the Exalted, orders us to hurry to perform good favor, which is not restricted to a specific time. If you have to perform an act of good favor during the day or at night, you should do so. It is better than the performance of optional acts of worship if it is needed. Here one recalls the story of Juraij, the Christian Hermit, who was performing optional prayer, and failed to respond to his mother when she called for him. Though he was aware of the duty he owed to his mother, he thought his prayer was more rewarding than cutting his prayer short and answering his mother's call. His mother prayed to Allah and asked Him to test Juraij. She said: O Allah may he not die before he sees the faces of prostitutes. Allah fulfilled her invocation. Hence, the person who thinks that standing for prayer

in the Night of Qadr is better than helping the people who are in a desperate need for help has misplaced priority

**Ethics for performing favors:**

When performing acts of favor there are ethics that should be taken into consideration. Key among these ethics are avoidance of reminders of one's generosity and injury. Allah, the Exalted, said: **﴿ O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people ﴾** Surah Al-Baqarah (264)

Hence our Faith urges us to give charity without publicizing it or being boastful about our generosity. This is demonstrated by the Hadith of the seven categories of people who will be given protection by Allah with his shade on the Day of Resurrection when all the people stand under the scorching sun. The Prophet, pbuh, mentioned among those seven categories of people is a person who gives a charity and conceals it (to such an extent) that his left hand might not know what his right hand has given.)

Abu Dharr, may Allah be pleased with him, reported that the Messenger of Allah said: "There are three (types of) people to whom Allah will neither speak on the Day of Resurrection, nor look at them, nor purify them, and they will have a painful chastisement." The Messenger of Allah repeated this three times. Abu Dharr, may Allah be pleased with him, remarked: "They are ruined. Who are they, O Messenger of Allah?" The Messenger of Allah, pbuh, said: "The one who lets down his lower garments (below his ankles), out of arrogance; the one who boasts of his favors done to others; and the one who sells his goods by taking a false oath."

It is of the ethics of performing favor not to despise the person to whom we do a favor and not to look down upon him. We must not treat him differently from

those who do not need our help. If he is one of our relatives we must not abstain from visiting him while we visit others. Nay, but we must invite him when we invite others. We must not treat him as merely a poor person that we have nothing to do with save what we give him. We must not remind him of our generosity to him by any means or force him to work for us against what we give him.

It is of the ethics of making a favor to do so in the best manner according to the established practice. In our recorded authentic heritage there are a lot of anecdotes, like that of Zeyn Al-Abideen, about generous people who used to perform favour without anyone, including those who benefited from these acts of generosity, knowing them. They kept these deeds hidden as they did not want to hurt feeling of the beneficiaries. Some people are so innovative in the methods of performing favour that people, even those receiving the favor, do not know of them.

On the other hand, Islam has ethics for the receiver of the favor. They should not exploit the generosity of others unnecessarily. They are expected of not asking for more alms once their necessities have been addressed. The Messenger of Allah, pbuh, said: "Begging is lawful only for three people: for the one suffering from an abasing poverty; for the one faced by serious debt; and for the one responsible for (mandatory) compensation, and finds it difficult to pay." Narrated by Ahmed and Abu Dawood.

### **Training on performing favors:**

The best method for training is to make these deeds lovable to oneself and others, like children and students, on performing favors and teaching them about these acts, to whom they should be directed and the reward of such deeds in this world and in the hereafter. The best means for this are:

1. Frequent reading of the Holy Qur'an.
2. Reading Noble Hadiths addressing performance of favor.
3. Undertaking performance of favor. The educator should practice this with his children and learners until they learn the performance of good acts. He should also allow them to perform good acts with people in

various forms and learn that the more acts of good one performs the more one's heart becomes kinder and philanthropic, which leads to these deeds being accepted by Allah, and hence one gives more and more. We will discuss this point later on in sha Allah.

### **Eighth: Reproach (Admonition)**

Friendly reproach is on the eighth step of the ladder of Good. It plays a great role in solving many problems between people and in preventing the deterioration of a relation to a worse grade, which means if reproach is not practiced the relation may become worse. Reproach is a kind of dialogue and an ideal method for releasing anger and other adverse emotions. Release of these emotions is better than persistent suppression of them to the point of explosion and damage to everything at once. Admonition is an ideal method for the study of social problems, for it helps in learning the causes for the deterioration of the relation and the best method for regaining good relations by getting to understand what each side wants and the reconciliation that follows. This can simply be achieved by one party asking the other about the reason for the bad treatment, or why their rights have been ignored or even got denied. This, however, should be done sincerely and tactfully. Admonition will be meaningless if the method of presenting is not good. It is very important for having hearts free from rancor, spitefulness and jealousy. There is a popular proverb that holds great truth: reproach is the soap of hearts. Allah, the Exalted, sometimes admonishes his Prophet or the believers. He says **﴿ O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful ﴾** Surah At-Tahreem (1)

Allah, the Exalted, also admonishes the believers **﴿ O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do ﴾** Surah As-Saff (2-3)

From these two verses, we learn one important fundamental of admonition: the use of the inquiry method. We are taught to call the other party to use the introspection method as in psychology for uncovering the motives, whatever they are. This is better to determine these motives on his behalf, especially if they are 'unconscious' motives that he or she can disclose to us. It helps us to analyze the problem and study it in a scientific objective method. This method is also so helpful as it seeks to make the person realize that we harbor nothing against him, and we rather have forgiven him, but we want to inform him that this act does not suit us, and that we would like to inquire, and perhaps we are mistaken.

On the other hand, when the relations deteriorate, admonition should not be practiced excessively as excessive admonition may even take the relation to a worse level, so much so that it may take the relation to the levels of evil. The words of the poet capture it aptly: If you admonish your friend for everything you will never meet one who is not admonishing? And if you do not drink from the water that is admixed with particles of dust sometimes, you will become thirsty. None of the people always have pure water to drink.

### **Ninth: Forgiveness**

Allah, the Exalted, describes himself as forgiving and Merciful: **﴿ Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful, And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped , And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive ﴾** Surah Az-Zomar (53-55)

So as He is our ideal... We must learn from our lord how to forgive. In addition He commands His slaves to pardon others. He said:

**﴿ Show forgiveness, enjoin what is good, and turn away from the ignorant (don't punish them) ﴾** Surah Al-A'raf. (199)

He said: **﴿ And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness ﴾** Surah Al-Hijir (85)

**And He also said: ﴿ ... and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful ﴾**  
Surah An-nur (22)

Abu Huraira, may Allah be pleased with him, reported that the Prophet, pbuh, said: "The strong man is not the one who defeats others in wrestling, but the strong man is in fact the one who controls himself in the fit of anger." Agreed upon.

Jareer Ibn Abdullah, may Allah be pleased with him, repeated that the Messenger of Allah said: "He who is deprived of forbearance and gentleness is deprived of all good." Narrated by Muslim.

Allah the Exalted said: **﴿ Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good ﴾** Surah Al-Imran (134)

The Prophet **Mohammed, pbuh**, was mentioned that **in Torah: (his forbearance overrules his anger and the anger practiced unto him only increases his forbearance.)** Once, he was approached by Zayd Ibn Sa'na, a Jewish rabbi, who came to demand repayment of his debt two or three days before it was due. He narrated, "I approached him (the Prophet) and gripped him by the shirt and cloak. I looked at him with a harsh face and said, 'O Mohammad, will you not pay my dues? By Allah, I have not known the House of Abdul-Muttalib to be ones who evade payment, and I have known that from living among you.' I looked towards Omar to find that his eyes were rolling like a round ship. He then gazed at me and said: 'O enemy of Allah, are you addressing the Messenger of Allah with what I hear and doing unto him what I see? [I swear] by He who has sent him with the Truth that, if not for what I fear I could sacrifice, I would strike

your head with my sword.' The Messenger of Allah, pbuh, was looking at Omar with serenity and patience, and then said: 'O Omar, myself and him were in greater need of other than this; that you command me with good fulfillment [of my debt] and command him with good manners in demanding his dues.' Then he said: 'Omar, take him and give him his due and increase it by twenty saas[1]of dates in compensation for threatening him.'" Zayd said: "Omar escorted me and granted me my dues and added twenty saas of dates. I said, 'What is this increase, O Omar?'" He said: 'The Messenger of Allah, pbuh, instructed that I increase [your dues] in place of threatening you.' I said: 'And do you know me, O Omar?'" He said: 'No, who are you?'" I said: 'I am Zayd bin Sa'na.'" He said: 'The rabbi?'" I said: 'The rabbi.'" He said, 'So what led you to do unto the Messenger of Allah, pbuh, what you did and say unto him what you said?'" I said: 'O Omar, there was nothing of the signs of Prophethood that I did not identify in the face of the Messenger of Allah, pbuh, save two [qualities] that I did not learn of him; his forbearance overrules his anger and the anger practiced unto him only increases his forbearance. Now I have witnessed them. So bear witness O Omar that I accept Allah as lord, Islam as religion, and Mohammad as Prophet, and bear witness that half of my fortune, and I hold great fortune, is charity for Mohammad's nation.'" (Related in *Al-Mu'jam al-Kabir* by al-Tabarani 5/222 number 5154, and the *al-Mustadrak 'ala al-Sahihayn*, in the Book of Knowing the Companions, may Allah be pleased with them, 4/34 number 6626. Al-Hakim said "The chain of transmission of this Hadith is authentic even though it is not cited by Bukhari and Muslim, and it is among the finest of Hadiths, and Mohammad Ibn, Abi al-Siri al-'Asqalani is trustworthy.") Narrated by Al-Tabarani and Al-Hakim and Ibn Hibban and others.

Aisha the daughter of Abi Bakr, may Allah be pleased with her, said: "I never saw the Messenger of Allah victorious for himself, unless a sin was committed.) Abu Dawood. For example, he pardoned the Jewish woman who put poison in his food, pardoned the man who practiced magic on him, and also pardoned the one who tried to kill him several times.



Repression of anger is the first step of forgiveness and it is not an easy matter, hence Islam encouraged Muslims to repress their anger. Allah, the exalted, promised those who repress their anger great reward. Ibn Omar, **may Allah be pleased with him**, reported that the Messenger of Allah, pbuh, said: “No slave of Allah ever swallows a mouthful of anything is better to Allah than a mouthful of anger that he represses for Allah’s Sake,” Narrated by Imam Ahmad and Ibn Majah. The Messenger of Allah, pbuh, also said: “He who represses anger when he can give vent to it, Allah will fill his heart with faith and security.” Narrated by Imam Ahmad. In another version it says: “Allah will fill his heart with gratification on the Day of Resurrection.”

Failure to repress anger is a serious problem. It may lead to one or more of the greatest sins such as dutifulness to parents, desertion of sons, breaking ties with kith and kin, loss of a job. An angry individual may even commit a murder and kill his companion, who may as well be a very close relative of his. And much of that anger might have been sparked by a worldly interest of a trifle thing.

We have the Messenger of Allah, pbuh, as the best example for us to emulate in controlling our anger, and forgiveness: the Prophet, pbuh, did so in all aspects of his life i.e. with companions, wives, or even enemies. We will cite one example for each case, for there is no room for the whole biography of Prophet Mohammed, pbuh.

1. An example of his forgiveness towards his wives: Anas Ibn Malik, **may Allah be pleased with him**, gave an account of the dish of meal sent by one of the mothers of the believers (Prophet's Wives) to the Prophet, pbuh, while he was with his guests in the house of another wife of his. The wife at whose house the Prophet, pbuh, struck the hand of the servant, causing the dish to fall and break. The Prophet, pbuh, repressed his anger, if he became angry, and all that he did was that he gathered the broken pieces of the dish, saying to his guests: “Your mother felt jealous.” Then he ordered her to send a sound dish to the wife whose dish has been broken as a replacement of it.

2. An example of his forgiveness towards his companions: The Messenger of Allah, pbuh, adopted the principle of forgiving his companions. For fulfilling this principle, the Messenger of Allah, pbuh, adhered to the principle of forgiving all his followers and those under his leadership. One famous incident is the one about Ibn Ubai. When the Messenger of Allah, pbuh, was told that the hypocrite, Abdullah Ibn Ubai was threatening to: "If we return to Al Madinah, the more honorable will expel therefrom the dishonourable", Omar, **may Allah be pleased with him**, said: "O Messenger of Allah order Abbad Ibn Bishr to kill him." The messenger of Allah, pbuh, said: "How is it, O Omar, if people should say that Mohammad kills his companions? No, but inform the people that we are leaving." That was at an hour of the day (mid-day) the Messenger of Allah, pbuh, used not to travel. The Muslims decamped, and the Messenger of Allah, pbuh, led them in the march all that day until late in the evening, and then until the dawn of the second day and even to the prime of that (next) day until the sun beat them. Then the Messenger of Allah, pbuh, told them to dismount. Upon dismounting they fell asleep. The Messenger of Allah, pbuh, did so in order to divert them from speaking about that incident.<sup>23</sup>
  
3. An example of his forgiveness for his enemies: The author of the book, the Sealed Nectar, Sheikh Safiud-din Al Mobarakfoori, classifies this incident in the Battle of Uhud as the most critical hour in the life of Allah's Messenger, pbuh, in all the battles he fought, and it really was, as other historians concluded. Abu Uthman, may Allah be pleased with him, reported in Al-Bukhari and Al-Muslim that on that day (the battle of Uhud) only Talha Ibn Ubaidullah and Saad Ibn Abi Waqas remained with the Messenger of Allah, pbuh, and it was the most critical hour as regards the life of the Messenger of Allah, pbuh. The polytheists saw it as a golden opportunity which they lost no time in utilizing it. Hence they made for him trying to kill

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<sup>23</sup>About that incident.

him. Utbah Ibn Abi Waqqas threw stones at him and gashed his face, a stone thrown by the polytheists broke one of the teeth in the right lower jaw of the Prophet; another stone injured the Prophet's forehead and lower lip; Abdullah Ibn Shihab Alzuhri proceeded towards the Prophet and gashed his forehead; Abdullah Ibn Kamia, on his horse back advanced and stroke the Prophet on the shoulder with his sword so violently that the Prophet suffered from it for over a month, but he could not tear the two shields the Prophet was wearing. Then he struck his cheekbone with another so violent stroke that the Prophet's helmet was ripped, and two links of the helmet pricked his cheek, saying: "Take it from Ibn Kamia!" The Messenger of Allah, pbuh, said while wiping the blood from his face, "May Allah make you a cretin." In an authentic Hadith, it is mentioned that his front teeth were broken, and that his head was injured, so he began wiping the blood off, saying: "How can a people achieve success after having done this to their Prophet, who is calling them to their Lord, the Exalted, and Most Honored?"<sup>24</sup>

Allah the Exalted revealed ﴿ **Not for you, [O Muhammad, but for Allah], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers** ﴾ Surah Al-Imran (128)

In the narration of At Tabarani, the Prophet on that day said, "Allah is very angry with a people who have tinged with blood the face of their Prophet." Then he was silent for some time and said: "O Allah, forgive my people for they do not know." The same is reported in Sahih Muslim, with the Messenger of Allah saying: "O Allah, forgive my people for they really do not know." In another narration in *Ashifa*, which was authored by Judge Iyadh, we read that the Messenger of Allah, pbuh, said: "O Allah, guide my people for they do not know." He said so while the polytheists were trying to kill him. Saad Ibn Abi Waqas and Talha Ibn Obaid Allah demonstrated rare heroism and fought with unparalleled courage, and, while they were only

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<sup>24</sup> Safiu-Dean Al Mobarakfoori – Previous reference – Page 285.

two they allowed the polytheists no means to achieve their goal. They were two of the most skillful Arab archers and hence they vied with each other until they aborted the detachment of the polytheist and drove it away from the Messenger of Allah.

Allah, the Exalted, says: **﴿...Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good ﴾** Surah Al-Imran (134)

Hence, the one who represses his anger and forgives people is promised to attain higher levels of belief i.e. perfection of worship. Islam encourages forgiveness, whatever the crime is, even at the level of murder.

I stress the word “encourages” not “imposes,” and promises a great reward, because it takes into consideration those related to the aggressor, who may be harmed by the punishment inflicted in the process of lawful revenge (in the absence of forgiveness), and these include his parents and children. Forgiveness also gives the wrong-doer a chance to repent. We should recall how Moses, pbuh, killed a man without having the intention to kill him. Allah, the Exalted, always takes into consideration the psychological condition of the person at the time when he commits the offense. Hence, forgiving people is encouraged, not dictated. Islam also takes into consideration the psychological condition of the victim, so it leaves the matter to him, showing respect to his feelings. But it presents to the victim a sincere advice that forgiveness is better in the long run. By not imposing forgiveness on the victim, it seems that Islam soothes his mind and heart without keeping secret that which is in his and everybody’s interest. This is like a mother encouraging her child to forgive his brother, promising him a great reward if he so acts. Allah, the Exalted, said: **﴿ O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be**

**a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment** ﴾ Surah Al-Baqarh (178)

Allah the Exalted also said: **﴿ And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient ﴾** Surah An-Nahl. (126)

It is true that the Messenger of Allah said: “Whoever is killed protecting his life is a martyr” As- Sahih. As narrated by Abu Dawood and Tirmidhi, it is also true that Mohammad, the Messenger of Allah, pbuh, said: “Be the murdered son of Adam and don’t be the murderer,” referring to Cain and Abel. Also “Be the better of the two sons of Adam.” Narrated by Ibn Mardawaihi on the authority of Hudhaifa Ibn Al Yaman, an Elevated Hadith. Muslim and the other authors of Sunah books (collections of the Ahadith) also narrated similar narrations.

The Messenger of Allah, pbuh, instructed that during the times of conflict and strife among the Muslims that they should take hold of their swords and beat their edges on stones (make their weapons ineffective rather than using them against other Muslims) and then try to find a way out of the conflict and escape it. Narrated by Muslim from the Hadith of Abu Bakra, may Allah be pleased with him, to give an example of the highest levels of peace that may be required in some cases for closing the doors of these conflicts and civil strife.

What good can Islam reap from violent conflicts among the Muslims? Is there an evil worse than such a fight among the Muslims? In such a case a Muslim should look for an escape, even if it be through surrender or to the extent of wishing death for himself, if there is good in it. Anas, may Allah be pleased with him, reported that the Messenger of Allah,

pbuh, said: “None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: “O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me”. An agreed upon Hadith.

Most regrettably, not all people in this world do recognize the value of this wise and humane Islamic policy, so to speak. If forgiveness is required even in the face of the of murder, and if pardoning the murderer is possible, and even better in some circumstances, should not people understand that there are no limits for forgiveness and should not they wonder that if they are urged to forgive some grave offenses, why don't they forgive minor offenses, be they intentional or not? Isn't this a really kind and tolerant law? Is there a more tolerant and peaceful system in this world?

It may be said that if one keeps being subjected continuously to oppression and aggression by a certain person or certain persons it will be very difficult for one to always suppress their anger. Therefore, the advice to suppress one's anger does not mean that they do not claim for their rights. No, everyone has the right to speak and obtain their rights, but this should be achieved through forbearance and tolerance. Accustoming oneself to renouncing worldly pleasures and undertaking more deeds directed to the hereafter makes this matter easier. The story about the dish broken by Aishah, may Allah be pleased with her, is a splendid example of Prophet Mohammad's ability to suppress his anger when he told his guests, “Your mother felt jealous” and then ordered her to send a sound dish in place of the broken one. So, the Prophet, pbuh, took action. He repressed his anger and acted with forbearance and tolerance. The Prophet's saying that your mother felt jealous is an immaterial punishment and ordering her to send her a sound dish replacement of the broken one is a material punishment, and a reasonable and tolerable punishment it is as I heard in a comment by Sheikh Ibrahim Al Yahia, may Allah protect him: not a complete destruction of the

whole relation to the extent of divorce, as some weak minded may do. So, one should solve his problems through wisdom, forbearance and tolerance. This is the custom of the Messenger of Allah, pbuh, which he adopted with the hypocrite, Abdullah Ibn Ubai. The Prophet, pbuh, distracted the people so that they forgot the issue. Then Allah, the Exalted, made Ibn Ubai's own son against his father. He prevented his father from entering Al Madinah until he oppologized to the Prophet, pbuh, and obtained his permission. And of course Allah's Messenger gave him the permission to do so. The Messenger of Allah, pbuh, was content with the revelation of the Qur'anic verses on the hypocrites and with the stance of his son, and the matter was over.

If this means was of no avail then resort may be made to persons close to and endeared by this person provided that they are wise and fair. Then the problem will be explained to these persons quietly and politely and then they will be required to speak to him in an attempt to solve the problem. This is called asking good people to mediate. These days, there exists benevolent agencies that are concerned with the reconciliation of conflicting parties. They are specialized in finding solution to such problems in a prudent manner. When people are unable to deal with those crimes and offence committed against them through forbearance and forgiveness, they may resort to the service of these specialized agencies.

In the time of the Messenger of Allah, pbuh, many of the companions of Allah's Messenger came to him for solving their problems.

Many verses in the Qur'an address the issue of relationship at the family level. One of the Surahs of the Qur'an was named after one occasion, Surah Al-Mujadilah: **﴿ Certainly Allah has heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing ﴾** Surah Al-Muajdlah (1)

The Messenger of Allah, pbuh, and Aisha, may Allah be pleased with her, resorted to Abu Bakr for solving a problem between them.

Lying is not permitted except in three situations including this situation. Um Kulthoom Bint Uqbah, may Allah be pleased with her, reported that the Messenger of Allah said: "The person who lies in order to conciliate between people is not a liar, when he conveys good or says (something not true though) good." Narrated by Al-Bukhari and Muslim. The narration in Muslim adds: She said: "I never heard him (she meant the Prophet,pbuh, giving permission of lying in anything except in three (circumstances): war, conciliation between people, and the conversation of a man with his wife and the conversation of a woman with her husband."

It is noteworthy that in the process of mediation and reconciliation those involved should beware of engaging the sinful act of backbiting, since the levels of good do not include backbiting. We mean that if one wants to remain within the levels of good, he or she must avoid backbiting in such situations. Obviously failing to do so will make one slip unintentionally into the sphere or degrees of evil. Avoiding backbiting requires patience, forbearance and tolerance, which can be attained by self-training.

If all pleasant means failed, then one can take their problem to the judicial authorities, if and when one is forced to do so. But one must first do their best for solving the problem before resorting to the adjudicator, especially if the problem involves close relatives.

Sheikh Ibrahim AlYahia reported that a woman called him saying that she wanted to make a complaint against her father who took her money. The Sheikh asked her if she had daughters, to which she replied she had. The Sheikh advised her not to do so because nobody will marry her daughters if that is known. Then she agreed with the Sheikh and said that she would not make the complaint.



In such a case, one has to turn toward Allah, the Exalted, with supplication, entrusting one's soul to Him and asking Him forgiveness and even renouncing worldly pleasures leaving them to those who want them and grab them regardless. In such a case one must know that this is an ordeal and ask Allah to get out of it safe and sound. Ibn Masoud, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said to his followers: "You will see, after me, favoritism and things which you will disapprove of." They submitted: "What do you order us to do (under such circumstance)?" He replied: "Discharge your obligations and ask your rights from Allah." Agreed upon. Az-Zubir Ibn Adi said, we went to Anas Bin Malik, may Allah be pleased with him, and complained to him about suffering at the hands of Al-Hajjaj. He replies, "Show endurance, for no time will be followed, but by one worse (than the time before) till you meet your Lord. I heard this from your Prophet, pbuh. Narrated by Al-Bukhari. So, a wise person realizes that he or she has no one better than Allah and forbearance to resort to in such circumstance. If forbearance does not bring in a good result force rarely does. Aisha, may Allah be pleased with her, reported that the Messenger of Allah said, "Allah is forbear and he loves forbearance, while he does not reward for severity, and does not give for anything besides it" Al-Muslim.

There may be some who are rebellions, with whom forgiveness is of no avail. With such individuals receiving punishment is more appropriate. They may be punished through the law or through social means i.e. by the people of his own group who may impose penalties on him, or cut relations with him until he gets back to the right path. It is better to start with this method, the method of social punishment which may be most feasible. Most communities, both in the distant past and in the very recent one, have applied this method. But nowadays this social check and balance has lost its

effectiveness, which resulted many people going too far in their tyranny and injustice towards others.

In much of my work, I call upon the people to go back to this method of social punishment, since it mainly helps in dealing with such persons who do not fear Allah.

### **Tenth: Doing good to one who does us wrong**

Here we are at the top of the Ladder of Good. Now we are at the summit – a summit with none loftier than it. Allah, the Exalted, says: “the good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful to be patient at the time of anger, and to excuse those who treat them badly), then verily! He, between whom and you there was an enmity, (will become) as though he was a close friend.” Surah fussilat verses 34-36.

But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character). And if an evil whisper from *Shaitan* (Satan) tries to turn you away (O Mohammad) (from doing well, etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower Said:

**﴿ And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend, But none is granted it except those who are patient, and none is granted it except one having a great portion [of good], And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing ﴾** Surah Fussilat (34-36)

So, not everyone deserves that great reward except the one whom Allah has blessed with such a magnanimous soul.

As the words of the Messenger of Allah, pbuh, came to explain and help us understand the deeper meaning of the Holy Qur'an, the following Hadith is one such elucidation: He, pbuh, said to Abu Huraira: "you must deal with people by good manners" Then Abu Huraira asked: "O Messenger of Allah what good manners are? He, pbuh, answered "Maintain relationship with him who cuts you off, forgive him who wrongs you, and do good to him who does evil to you." Narrated by Al Bukhari.

Going back once again to the previous verses, Allah, the Almighty, emphasizes the importance of two things for an individual to possess that great fortune of happiness, both in here and the Hereafter: being patience in the face bad treatment from others, and seeking refuge in Allah from the evil whispers of the Satan, as he tries to tempt you to go for revenge.

Allah, of course, is the best example. He is the most Generous as He always does good to one who does Him wrong. Abu Musa Al-Ashri, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "None is more patient than Allah against the harmful and annoying words He hears (from the people): They ascribe children to Him, yet He bestows upon them health and provision." Al-Bukhari.

When it comes to tolerating for the people, Allah's messengers come in the second place. They do good to those who wrong them. Our Prophet Mohammad, pbuh, (the intercessor on doomsday) was in the first place as you have read and will read more later, the Qur'an and our Prophet, pbuh, told us many stories about the Prophets, peace and blessing of Allah upon them all.

**For example:** Prophet Noah, pbuh, called his people to Allah for 950 years although they were torturing him.

Another story is the story of the Prophet Ibrahim (Abraham), pbuh, with his father. Allah, the Exalted, tells us the dialogue between him and his father. In surah Mariam (Mary) Allah tells us the content of the dialogue. Ibrahim asks his father: **﴿ O my father, indeed I fear that there will touch you a punishment from the Most**

**merciful so you would be to Satan a companion [in Hellfire], [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time, [Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me)﴾**

Surah Mariam (45-47)

Another great example of the prophets' tolerance and forgiveness is the story of the Prophet Yusuf (Joseph), pbuh, with his brothers. He forgave them even though they throw him into a well, which led to him being sold in slavery, and all those trials that follow. Allah the Exalted tells us what he said to them, after they learned the truth about his authority: **﴿ He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful ﴾** Surah Yusuf (92)

In addition to that, he also gave them the food they needed and much more. One needs to read the whole Surah to know more about the Wonderful story and to absorb both the human nature and spiritual elements of Prophet Yusuf's story, including the pain that Prophet Yacob, had to endure, who also forgives his hateful sons for what they have done to both of them: Yacob and Yusuf.

Allah mentioned Prophet Moses, pbuh, in the Qur'an in many verses. Allah, the Exalted, says: **﴿ Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe ﴾** SurahAl-An'am (154)

We have just concluded a difficult topic, that is forgiveness, and we have seen how we suffered until we could reach the most difficult stage of forgiveness, that is repression of anger. But now we know that there is something even more difficult: doing good to one who did us wrong. Allah wants us to repress our anger, obliging us to do him (the one who wronged us) good, for nothing worldly, except that we want to rise up to the highest level. As we all know, to forgive one who does you wrong is an extremely difficult matter. And on top of that, you are required to perform a more difficult thing: to do him good. Also, not only this, but you are required to offer the

best thing, for Allah instructed us to not only repel the evil with one which is good but he to repel the evil with one which is better, i.e. offer the best thing.

It is natural for the Messengers of Allah, peace be upon them, to reach this grade. And it is also natural for custodians like Abu Bakr, may Allah be pleased with him, to do good to his relative who did him wrong by speaking evil of his daughter, when Allah called the believer to forgive those who wronged them. Allah, the Exalted, revealed: **﴿ And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful ﴾** Surah An-Nur (22)

This is not unfamiliar to Abu Bakr, the best person after the Prophets. Yet, although he is the best person after the Prophets, he was about to fail to attain this great virtue because he was on the verge of refraining from helping his relative who wronged him, but for this Noble verse, because Allah wants that he be on the top of the ladder of good. Why? Because he deserves this highest grade.

**(Do you not love that Allah should forgive your?)**

So this is the base: We have to deal with people as same as we love Allah to deal with us, not as same as we love them to deal with us.

We notice that when a person is on the point of doing good to the one who has done him wrong that person usually gets the feeling that he has become weak, worthless and unrespectable and that consequently is going to be taken unwarranted advantage of. This is but a gateway for Satan that whispers to him to go for an-eye for an-eye revenge mindset. In such a case, Allah the Exalted instructs us to seek refuge with Him from the accursed Satan.

A question presents itself: Why is it only few people can reach this level (Doing good to the one who does wrong to them)? The answer is given in the next verses, which start with praise for the Prophets:

**﴿Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping, But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil - Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all, [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been coming﴾** Surah Mariam (58-61)

So the reason that makes people far away from reaching the best and the highest level of the human relations is succumbing to their lusts.

## **Recapitulation**

We have reviewed the levels of good, but let us recall them. They are from the lowest grade upward: greeting, the good word, smiling and cheerful face, and apology for wrong done, performance rights, performance of favor, returning the favor, reproach, forgiveness and doing good to one who does wrong to us.

We can distinguish between material and immaterial means that we derive from the previous presentation noting that good is limitless. However, this is an attempt to put together the acts of good aimed at through human relations, grouping them into categories for ease of access.

### **Material Means (Techniques):**

- Belief in Allah.
- Acts of worship.
- Righteous deeds.

- Supplication.
- Greeting.
- The good (sincere) word.
- Cheerful face.
- Visitation.
- Acceptance of invitation.
- Visiting the sick.
- Saying “may Allah have Mercy on you” to one who sneezes and thanks Allah.
- Following funeral processions.
- Etiquette of sitting.
- Offering of gifts.
- Honoring the rights of others
- Conciliation of those in disagreement.
- Taking the feeling of people into consideration.
- Body interactions.
- Proclamation of love (love for the sake of Allah) .
- Intercession.
- Performance of favor.
- Returning the favor.
- Reproaching the wrong doer in a friendly manner.
- Forgiveness.
- Favoring others to oneself.
- Doing good to one who does us wrong.

### **Means of the heart**

- Belief in Allah.
- Invocation / Supplication.
- purity of heart

- Forbearance and endurance.
- Humbleness.
- Sympathy.
- Overlooking others mistakes.
- Good thinking of others.
- Giving up that which is in the hands of others.

**Here is a summary of the means that are not mentioned before:**

First let us state a principle upheld by our great religion of Islam: “The end does not justify the means.” Islam does not approve pursuing goals by any means. It allows using legitimate means for pursuing goals. I was much impressed by the response of His Eminence Sheikh Abdul Aziz Al Al-Sheikh, the Mufti (Juris consult) of the Kingdom of Saudi Arabia, when someone asked him about a poor person who had no home and had no work, is it permissible for him to borrow from a usurious bank? The Sheikh answered with the negative i.e ‘no’ and that he should look for work trusting in Allah. Our Prophet, pbuh, regulated this when he said, “Everything belonging to a Muslim: his blood, his property and his honor” is forbidden (to be assaulted by others.)

Material means include any material thing that we may come close to Allah, the Exalted, by giving to people whether they are needy or not, whether they are Muslims or not, and whether such a favor is in cash or in kind, and whether it is an enjoined duty or an optional worship, such as the giving of food, money, tools, and the like to those who ask for them.

Allah, the Exalted, promises harsh punishment for those who prevent small favor. He says **﴿So woe to those who pray, [But] who are heedless of their prayer -Those who make show [of their deeds] , And withhold [simple] assistance﴾** Surah Al-Ma'un (4-7)

Material means are also acts, such as supplication, greeting, the good word, cheerful face, and kind caress, performed mainly by the body organs and limbs, and those which are performed by the organs in consideration of the feelings of others such as justification of un-understandable behaviors...etc.





## CHAPTER 3

### Methods of Material Dealing that Lead to the Improvement of the Relationship

#### First: The Methods

##### 1. Belief in Allah and righteous deeds:

Belief in Allah, and righteous deeds are material methods and heart deeds at the same time. Allah the Exalted says, **﴿Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection ﴾**  
Surah Mariam (Mary) (96)

Ibn Katheer said, Allah the Exalted tells His servants, the believers who perform righteous deeds, the deeds that get the pleasure of Allah because they are in accordance with Islamic Sharia, that He implants their love in the hearts of His righteous servants. This is inevitable and many valid Hadiths of Prophet Mohammad stressed it. Hence, bringing up ourselves and our children in such a manner to observe belief and righteous deeds is among the things that facilitate the spread of love and good will among society individuals and strengthen ties among them.

## 2. Acts of worship:

Islam has mobilized everything in it for the benefit and happiness of Muslims. Therefore, we observe that even acts of worship are prescribed in such a manner as to benefit the relations between individuals and consequently their good-heartedness and happiness. Let us have some examples in this regard:

**Prayer:** prayer is performed individually and in congregation. The Messenger of Allah, pbuh, urged Muslims to attend congregational prayer. Ibn Omar, may Allah be pleased with him and his father, reported that the Messenger of Allah said, “Salat (Prayer) in congregation is twenty seven times more rewarding than a salat (prayer) performed individually.”



Figure 8: Albanian Muslims are performing congregational prayer

Not only this, Allah's Messenger, pbuh, strongly emphasized congregational prayer. Abu Hurairah, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said, "By Him in Whose Hand my life is, I sometimes thought of giving orders for firewood to be collected, then for proclaiming the Adhan for Salat (prayer). Then I would appoint an Imam to lead the Salat, and then (I'd) go to the houses of those who do not come to perform Salat in congregation, and set fire to their houses on them." Then he said : "but no one should punish with fire except the Lord of fire." Agreed upon.

Abu Adardaa, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said, "If three men in a village or in the desert make no arrangement for Salat in congregation, Satan must have certainly overcome them. So, observe Salat in congregation, for the wolves eat up solitary sheep that strays far from the flock." Narrated by Abu Dawood. Allah's Messenger, pbuh, also emphasized the importance of streightening and aligning the rows in congregational prayer. This has both psychological and social benefits, besides its primary objective of worship. Ibn Masoud, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, would place his hands upon our shoulders when we would stand in rows for the Salat, saying: "Stand in straight rows and do not differ among yourselves, or else your hearts will differ due to discord." Narrated by Muslim.

In the Sunnah, it's preferred that the Imam (who leads the congregational prayer) to turn and face the worshipers after the completion of the prayer, this movement is very useful, because it increases the positive interaction between the Imam and the congregation, shows humility, respect and love, and thus spiritual tranquility. And so, the congregation prayer are a kind of prevention of mental illness, as well as treatment at the same time.

Hence, we see that Islam seeks to bring hearts together to cultivate more love even in pure worship i.e., prayer.

Actually meeting each other five times a day for congregational prayer while they deal by Islamic ethics leads automatically to empathy and spread peace, love and lasting happiness.

- **provides a fasting person something to break his fast:**

Zaid Ibn Khalid AlJuhani, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: “He who provides a fasting person something with which to break their fast, will earn the same reward as one who was observing the fast, without diminishing in any way the reward of the latter.” Narrated by Tirmidhi.

Umm Omarah Al-Ansariyah, may Allah be pleased with her, reported that the Messenger of Allah, pbuh, said: “When people eat by (in the presence of) a person observing fast, the angels keep asking Allah’s forgiveness for the person until they have had their fill.” Narrated by Al-Tirmidhi.

If we practise other acts of worship, such as Zakat (almsgiving), we will discover that the most important of their results are the improvement and strengthening of human relations. Hajj (pilgrimage) is in fact a collective act of worship that leads to brotherhood, love, purification of hearts and cleansing of bodies. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said, “Whoever performs Hajj for Allah’s pleasure and does not have intercourse (with his wife), and does not do evil (sins), will return (after Hajj free from all sins) as if he were born anew.”narated by Al-Bukhari.

### **3. Supplication in a person's absence and supplication in public:**

No doubt that supplication to Allah is the best and most effective means for obtaining anything that we desire. So, if we really want to improve our relations with other people for obtaining Allah's pleasure, we must supplicate to Allah for others, both in their absence and publicly in their presence. This is an excellent means for winning others over. Allah, the Exalted, says: ﴿ **Allah**

**sends His *Salat* (Graces, Honors, Blessings, Mercy, etc.) on the Prophet (Mohammad) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your *Salat* on (ask Allah to bless) him (Mohammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. *As-Salamu 'Alaikum*)** ﴿ Surah Al-Ahzab (56)

Here, Allah, the Exalted, tells His Prophet that He praises him and is pleased with him and that His angles ask Allah to bless and forgive him, and then He demands Muslims to ask Allah to bless him, and greet him, for this is a form of honor and veneration for him.<sup>1</sup> Allah, the Exalted, also says: **﴿ He it is who sends *Salat* (His blessings) on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islamic Monotheism). And He is Ever Most Merciful to the believers ﴾** Surah Al-Ahzab (43)

Here, Allah the Exalted, tells us of His Mercy to us, and that His angels ask Him to forgive us. From this we learn how to speak out frankly and tell our brothers of our love of them and our supplication to Allah for their good, as we have been urged by the Messenger of Allah, pbuh, to do.

Allah's Messenger, pbuh, said: “Supplication of a Muslim for his brother made secretly is answered. By his head is an angel assigned to him. Whenever he makes supplication for his brother for something good an assigned angel says: “Amen, and the same for you.”

The Messenger of Allah, pbuh, used to supplicate to Allah for the good of his companions. Aisha, may Allah be pleased with her, narrated that the Messenger of Allah, pbuh, laid down on bed in Madinah one night, on his arrival at Madinah and said: ‘Were there a pious person from amongst my companions who should watch over me during the night?’ She (Aisha) reported: ‘We were in this state when we heard the clanging noise of arms. The Prophet said, “Who is

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<sup>1</sup> Abu Bakr Al Jazairi – Aysar At-Tafaseer – Volume Four – Page 290 – First Edition Dar AlKutubAllimia

it?” he asked, “This is Saad Bin Abi Waqqas. Allah's Messenger, pbuh, asked him: “What brings you here?” Thereupon he said: “I harbored fear (lest any harm should come to) Allah's Messenger, pbuh, so I have come to serve as your sentinel. Allah’s Messenger, pbuh, invoked blessings upon him. He then slept. Ibn Abbas, may Allah be pleased with him, and with his father narrated that once the Prophet, pbuh, entered a lavatory and I placed water for his ablution. He asked, “Who placed it?” He was informed accordingly and so he said: “O Allah! Make him (Ibn Abbas) a learned scholar in religion (Islam).”

Allah ordered us supplicate to Him, and He promised us that He will respond to our invocations. He says: **﴿ And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided ﴾** Surah Al-Baqarah. (186)

Supplication is of very great importance Allah's Messenger, pbuh, said, “Supplication is the essence of worship.” Narrated by Abu Dawood and Tirmidhi.



Figure 9 : One of the gates of the Prophet's Mosque - City of Madinah

Ibn Omar, may Allah be pleased with him and his father, narrated that the Messenger of Allah, pbuh, seldom left a gathering without supplicating in these terms: “O Allah, apportion to us such fear from You as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such perfect faith as will make it easy for us to bear the calamities of this world. O Allah! Let us enjoy (benefit from) our hearing, our sight and our power as long as You keep us alive and make our heirs from over own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us, let no misfortune affect our faith; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those who rule over us who do not show mercy to us.” Narrated by Tirmidhi.

When Allah's Messenger, pbuh, supplicates to Allah publicly or in private for himself or others, he makes others pleased with him. On the other hand collective supplication has an effect on strengthening the bond of love, friendliness, confidence and trust among the gathered people, or in other words, the highest level of the warm relation.

#### **4. Observing the etiquette of sitting:**

When a person goes to an assembly he must remember that he will be called to account in regard of all that he sees, hears or says. Allah, the Exalted, says: **﴿...Indeed, the hearing, the sight and the heart - about all those [one] will be questioned ﴾** Surah Al-Israa. (36)

A person coming to an assembly should remember that assemblies have ethics some of which are stated by Allah, the Exalted, and others are indicated by Prophet Mohammad, pbuh, such as the following:

##### **A- Sitting at the end of the assembly:**

Jabir bin Samurah, may Allah be pleased with him, narrated as follows: “Whenever we came to the gathering of the Prophet, pbuh, we would sit down at the end of the assembly.” Narrated by Abu Dawood and Tirmidhi.



**B- Avoiding to sit between two people without their permission:**

Amr bin Shuaib, may Allah be pleased with him, reported on the authority of his father and his grandfather that Allah's Messenger, pbuh, said: "It is not permissible for a person to sit between two people without their permission."

**C- Avoid sitting in the midst of an assembly:**

Hudhaifa bin AlYaman, may Allah be pleased with him, said: "Whoever takes a seat in the midst of an assembly has been cursed by the Messenger of Allah." narrated by Abu Dawood with a correct chain of narration.

**D- Respecting the right of a person sitting on a seat:**

An individual's seating right needs to be respected and should not be required to give up own seat, or his / her right to return to it be denied. Ibn Omar, may Allah be pleased with him and his father, narrated that the Messenger of Allah, pbuh, said: "Do not ask someone to give up his sit in order to take it, but make accommodation wide (for all) and sit at ease." Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "If someone leaves his seat (for one reason or another) and returns to it, he is better (more) entitled to it." Narrated by Muslim.

**E- Making accommodation wide for others:**

Allah, the Exalted, say: **﴿ O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do ﴾** Surah Al-Mujadilah (11)

Abu Saeed AlKhudri, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "The best assemblies are those in which

people make room for one another.” Narrated by Abu Dawood with a correct chain of narration on the condition of Al-Bukhari.

**F- Staying away from an assembly in which there is mocking:**

Allah, the Exalted, says: **﴿ And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people ﴾** Surah Al-Anaam (68)

Lowering the voice and observing the morals and ethics that we mentioned when we spoke about the good word are also other great deed. Allah, the Exalted, says, in the words of Luqman while he was preaching his son on these ethicates: **﴿ And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful, And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys ﴾** Surah Luqman (18-19)

**G- Keeping away from backbiting and gossiping:**

Allah, the Exalted, says: **﴿ Man (also women) does not utter any word except that with him ( or her) is an observer prepared [to record] ﴾** Surah Qaf. (18)

Hudhaifah, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: “The person who goes about with gossip will never enter Paradise. Allah’s Messenger, pbuh, said: “During my Miraj (the night of ascension) I saw a group of people who were snatching their chests and faces with their copper nails. I asked, “Who are these people O Jibril?” Jibril replied, “These are the people who ate the flesh of others (by backbiting) and trampled on people’s honor”. Narrated by Abu Dawood.

**H- Avoiding to narrate what goes on in an assembly:**

Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears." Narrated by Al-Muslim.

**I- Defending a Muslim's honor in his absence:**

The Messenger of Allah, pbuh, said, "He who defends the honor of his (Muslim) brother, Allah will secure his face against the Fire on the Day of Resurrection." Narrated by Tirmidhi. Indeed he means things that unhelpful.

**J- Penance for indulgence in useless talk in an assembly:**

Abu Huraira, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates, saying 'O Allah, You are free from every imperfection, praise be to you. I testify that there is no true God except You, I ask you to pardon (me) and turn to you in repentance', he will be forgiven (for the sins he may have intentionally or unintentionally committed [in that assembly])." Narrated by Tirmidhi.

**5. Gift Giving:**

A gift has a wonderful effect on people. It is the mail of hearts. It melts grudge and it is a means of love and harmony.

Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "Give gifts to each other and you will love one another, for a gift removes the grudge of hearts." Narrated by Bukhari in the book entitled "Al AdabAlMufrad".

For this reason Anas bin Malik, may Allah be pleased with him, used to advise his sons saying, "O sons! Exchange gifts between you for this is a cause for more love among your." Narrated by Bukhari.

## 6. Respect of feelings:

A person should be bashful and have respect for the feelings of other people.

The Messenger of Allah, pbuh, takes into account the feelings of others, even if they were enemies, and here he is addressing the rulers, infidel officials, in his letter to Hercules he says:

“In the name of Allah, the Beneficent, the Merciful. This letter is from Mohammad the slave of Allah and his Apostle to Heraclius, the great of the Byzantines ...etc.”

He sent a similar message to the ruler of Persia. That means that he, pbuh, was talking to them used their official titles, because he takes into account their feelings, not because he thinks they are great men. In addition to that he used to give every human being the right of respect and used to command Muslims to do the same thing.

### Examples of the respect of feelings:

#### A-Justice:

Justice is one of the material and immaterial means at one and the same time. Allah, the Exalted, says: **﴿ Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice...﴾** Surah Al-Nisaa (58)

In his last Hajj Sermon, known to the historians of the Prophet’s life as the Farewell Sermon, the Messenger of Allah, pbuh, stressed on the core Islamic principles of equality, sacredness of life and wealthy of others. He reminded us that all humanity has the same and the only One Lord. He also reminded everyone that all humanity are the off-springs of the same father, Adam, peace be upon him. The Prophet, pbuh, made it cristle clear that no

Arab or a non-Arab, or any other claim of race gets any special preference over any other race: he made the level of 'piety' as the only criterion.

(the translation of the Hadith below is distorted. Please find a better translation of the Hadith.)

He, pbuh, said in his sermon during the Farewell Pilgrimage: "O people, the Lord is one, although the Father (Adam) is one, no preferred Arabic on the outlandish, nor Ajami on Arabic and red on black or black on red, but piety" narrated by Muslim.

The Messenger of Allah, pbuh, said, "Fear Allah and observe equity between your children." Al-Bukhari and Al-Muslim.

The following verse clearly shows the exact meaning of justice. Allah, the Exalted, says: **﴿ So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it ﴾** Surah Az-Zalzalah (7-8)

One should try to be just in dealing with people in certain situations such as observing equity between children, equity between wives, equity between siblings, and equity between guests, in such a way that he does not give more attention to one without the other, i.e. equity between people who are entitled to the same rights.

### **B-Respecting of the wife's feelings:**

Prophet Mohammed, pbuh, commanded to respect feelings of the wives. He said: "When someone returns from a journey at night, he should better avoid joining his family. Al-Bukhari and Al-Muslim.

The word 'family' refers to the wife. The reason why a husband's arrival at home at night is discouraged is to give her some time to prepare for his arrival and welcome. However, there is nothing wrong with coming home with prior notification. Yet, if such a contact is not feasible, one's arrival at

home at night will be considered as undesirable. But one can do so if necessity so demands.

### **C- Permission:**

Prophet Mohammad, pbuh, said: "If any one of you asks for permission three times and it is not given, then let him walk away." Imam Ahmad.

Allah, the Exalted, says in the Qur'an: **﴿ And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise ﴾** Surah An-Nur (59)

Prophet, pbuh, said: "If a person looks (peeps) into your house without your permission, and you throw a stone at him and put (hit) his eye out, there will be no blame on you" Al-Bukhari and Muslim.

### **D-Prohibition of getting back a gift:**

Ibn Abbas, may peace and blessings of Allah be on him and his father, narrated that the Messenger of Allah, pbuh, "He who gives something as a gift and then gets it back is like a dog that eats its own vomit."

Omar bin Al-Khattab, may peace and blessings of Allah be on him, said, "I donated a horse in the way of Allah. Its new possessor did not treat it properly, (so) I made my mind to buy it, because I thought he would sell it at a cheap price (now that it has become weak and emaciated). I asked the Prophet about it, he said: "Do not buy it (back), and do not get back your charity, for one (he) who gets back the (his) charity, is like a dog that eats its own vomit." Al-Bukhari and Al-Muslim.

**E-Two (out of three) should not converse privately ignoring the third:**

Allah the Exalted said: **﴿Private conversation is only from Satan...﴾**  
 Surah Al-Mujadilah. (10)

Ibn Omar, may peace and blessings of Allah be on him, narrated that the Messenger of Allah, pbuh, said: “When there are three, two must not converse privately ignoring the third.” Agreed upon.

Ibn Masoud, may peace and blessings of Allah be on him, narrated that the Messenger of Allah, pbuh, said: “When three of you are together, two must not converse privately ignoring the third till the number increases, lest the third should be grieved.” Agreed upon.

**F-Respecting the feelings of those who are present at the inheritance distribution event:**

Allah, the Exalted, said: **﴿ For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.**

**(8) And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness ﴾** Surah An-Nisa (7-8)

There are some similar situations that can be compared with this. For example, if someone brings gifts to his family and it happens that others were present, it is preferable that he also gives the others some of these gifts. And if he can't afford that, these gifts should not be displayed in their presence.

**G-Against repulsing a beggar:**

Allah, the Exalted, said: **﴿and repulse not the beggar﴾** Surah Ad-Duha. (10)

**H- Giving reasons for declining an offer:**

As-Saab bin Juthmah, may peace and blessings of Allah be on him, narrated saying: “I presented (the meat of) a wild ass to the Messenger of Allah, pbuh, as a gift but he returned it to me. When he perceived signs of despair on my face, he said: “I have declined to accept it because I am in the state of Ihram (During Pilgrimage).” Agreed upon.

**I- Covering up those afflicted with faults:**

It is a form of respecting the feelings of others when we cover up (not publicize the personal) their faults, if we happen to see them. The Messenger of Allah, pbuh, said: “Allah will cover up (will not shame him) the Day of Resurrection the defects (faults) of the one who covers up the faults of others in this world.” Narrated by All-Muslim.

Allah, the Exalted, warns (those who) people who like the propagation of obscenity. He says: **﴿ Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know ﴾** Surah Al Noor (19)

This action is very dangerous and evil as it hurts the feelings of others, and causes despair. On top of that, it spreads evil and profanity in the society, because we all know that imitation is an instinct: many people tend to imitate other.

**J- Staying away from suspicions:**

Allah, the Exalted said, **﴿ O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin... ﴾** Surah Al-Hujurat (12)

Abu Hurairah, <https://ell.stackexchange.com/questions/52949/do-we-say-in-the-meeting-or-at-the-meeting>, narrated that the Messenger of Allah,



pbuh, said: “Beware of suspicion, for suspicion is the most mendacious (worst falsehood) of talk.” Agreed upon.

**K- Prohibition of Spying:**

Allah, the Exalted, says: **﴿...And spy not (on each other) ...﴾** Surah Al-Hujurat (12)

**L- Prohibition of Disrespecting a Muslim:**

Allah, the Exalted, says: **﴿ Woe to every scorner and mocker ﴾** Surah Al-Humazah (1)

In another verse, Allah, the Exalted, also says: **﴿ O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers ﴾** Surah Al-Hujurat (11)

**a. Commitment to decency in public places:**

In Hadith narrated by Abu Said Al-Khudri, may Allah be pleased with him, the Prophet, pbuh, said: “Beware! Avoid sitting on the streets (path ways).” The people asked him: “There is no way out of it, as they (streets) are our (only) sitting (socializing) places.” The Prophet said: “If you must sit there, then observe the rights of the way.” They asked: “What are the rights of the way?” He said: “They are the lowering of your gazes (avoiding to look at others unlawfully), refraining from harming people, returning greetings, advocating good and forbidding evil.” By Al Bukhari

**b. Flexibility with debtors:**

Allah, the Exalted, says: **﴿ And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give**

**[from your right as] charity, then it is better for you, if you only know** ﴾ Surah Al-Baqarah. (280)

## 7. Sincere physical touches:

Sincere physical interaction is one of the material means for improving human relations. This interaction includes the sympathetic touch, the sincere kiss and holding the hands of our relatives, as the Messenger of Allah, pbuh, used to do sometimes. Abu Saeed bin Al-Mualla, may Allah be pleased with him, narrated: “While I was praying in mosque, Allah's Messenger called me but I did not go to him until I completed prayer. He said, ‘what prevented you from coming to me?’ I said, ‘O Messenger of Allah! I was praying’ He then said to me, ‘Didn’t Allah say “answer Allah (by obeying Him) and His messenger, when he calls you.” He then said to me, ‘I will teach you a Surah which is the greatest Surah in the Qur’an before you leave this mosque.’ Then he got hold of my hand, and when he intended to leave the mosque, I said to him, ‘Didn’t you say you will teach me the greatest Surah in the Qur’an?’ He said, ‘Al-HamduLillahi Rabi-Alamin (i.e. all praise and thanks are to Allah the Lord of mankind, Jinn and all that exists.) Surah Al-Fatihah, which is As-Sabul-Mathani (i.e. the seven repeatedly recited verses) and the Grand Qur’an which has been given to me.

There is also the well-known tradition narrated by Omar bin Al-Khattab, may Allah be pleased with him, in which he says, “While we were one day sitting with the Messenger of Allah, pbuh, there appeared before us a man dressed in extremely white clothes, and with very black hair. No traces of journey were visible on him, and none of us knew him. He sat down close by the Prophet, pbuh, rested his knee against the Prophet's knees, and placed his hands on his thighs, and (he) said: ‘O Mohammad! Inform me about Islam.’ Allah's Messenger, pbuh, said: “Islam is that you should perform Salah, pay the Zakkah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka'bah in Makkah), if you can find a way to it (or find the means for

making the journey to it)." The man said: "You have spoken truly." We were astonished at his thus questioning him and telling him that he was right. Then he went on to say, "Inform me about Iman (the faith)." The Messenger of Allah answered, "It is that you believe in Allah, His angels, His Books, His Messengers, in the Last Day, and in Qadar (fate), both in its Good and its bad aspects." He said, "You have spoken truly." Then the man asked, "Inform me about Ihsan." The Messenger of Allah answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." The Messenger of Allah, "About that the one being asked knows no more than the questioner." So he said, "Well inform me about the signs thereof (i.e. of its coming)." He answered, "They are that (when) the slave-girl will give birth to her master, that you will see the barefooted, the naked, the destitute, the herdsmen of the sheep (shepherds) competing with each other in raising buildings (sky scrabers)." Thereupon the man went off. I waited awhile, and then the Messenger of Allah turned to us and said, "O Omar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril( Gabriel.) He came to teach you your religion." Al-Bukhari and Al-Muslim.



Figure 10 : Mosque during Hajj (pilgrimage)

Notice how he started talking: rested his knee against the Prophet's knees, and his hands on his thighs.

We notice that if we want to have a person concentrate on what we want him to concentrate on, it would be better to hold his hand or put hand on his shoulder or embrace him in some way or another. Some studies confirmed that certain cultures are touch-oriented or touch-friendly, and that they concentrate more with that physical contact. Perhaps it is for this reason that the Messenger of Allah, pbuh, held the hand of Abu Saeed, as seen in the previous Hadith. Other cultures are visual: they concentrate more when they see a person or any means of illustration.

To illustrate this further, we may look at the Hadith of El-Kisa: our mother and our Prophet's wife, Aisha, may Allah be pleased with her, reported that Allah's Apostle, pbuh, went out one morning wearing a striped cloak of the black camel's hair. There came Hasan bin Ali. He wrapped him under it. Then came Husain, and he wrapped him under it, along with the other one (Hasan). Then came Fatima and he

took her under it. Then came Ali, and he also took him under it. Then he said: “Allah only desires to take away any uncleanness from you, O people of the household, and purify you (thorough purification.)” Sahih Al-Muslim.

Hasan and Husain are sons of Prophet's daughter Fatima, and Ali is her husband and a cousin of the Prophet, pbuh. I think there is a psychological and emotional purposes for the previous action of the Prophet, pbuh. I think the Prophet wanted us to deal by the same way with our families. I think that scientific researchers will find usefulness of the Prophet's action (wrapped members of his family under his cloak).

A University of North Carolina study showed that hugs increased levels of the oxytocin hormone, and while it lead to reduction of blood pressure. There is also another scientific explanation for the seemingly magical qualities of a hug that researchers uncovered.

Each time we hug, we increase the level of oxytocin in the blood. This hormone triggers a “caring” or “bonding” response in both men and women (oxytocin is most well-known for stimulating contractions of the uterus during labor and the release of milk during breast-feeding).

It appears that human contact through hugs lowers blood pressure and reduces stress, which cuts the risk of heart disease. Hugs have also been shown to improve overall mood, increase nerve activity, and a host of other beneficial effects. In addition positive physical touches have an immediate anti-stress effect. They also result in the slowing down of the breathing and heart rate.”<sup>2</sup>

Studies also proved that kissing a child increases the number of neural connections in the brain.

How does a kiss work? It acts like a drug by stimulating the natural chemicals in our bodies. Kissing keeps our bodies extremely busy interpreting an enormous

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<sup>2</sup> .<http://www.smart-heart-living.com/>

amount of information as billions of little nerve connections distribute signals to help determine how we feel. It can lead to the feeling of being on a natural “high.”

Moreover, embracing a person and informing them that we love them and care for them is more likely to cause the person to be attracted to us and respond to us, because by this we gratify the most important of their psychological needs, which is their need for love.

### **8. Communicating of our love and friendly feeling to others:**

The Prophet, pbuh, said: “If one of you loves his companion (for the sake of Allah) , he should go to his house and tell him that he loves him for the sake of Allah.” Narrated by Abu Dhar and considered a Saheeh Hadith.

We should note that Allah's Messenger, pbuh, stipulated sincerity for declaring love.

## **Second: Means of heart**

Belief is one of the means of the heart. We explained this when we explained the material means because belief is the work of the heart and organs as it is an acknowledgement by the heart that is confirmed by the organs. Of the means of the heart we will mention the following:

### **1. Purity of the heart:**

No doubt that purity of the inner self and freedom of the heart from Polytheism, spite, grudge, envy and hatred is one of the greatest things that brings hearts together in love and affinity, alongwith the great reward and high rank involved in this.

Allah, the Exalted, says in the story of Prohet Ibrahim (Abraham), pbuh,  
**﴿ And do not disgrace me on the Day they are [all] resurrected - The Day**

**when there will not benefit [anyone] wealth or children, But only one who comes to Allah with a sound heart** ﴾ Surah Ash-shu'araa (87-89)

Abdullah bin Omar, may Allah be pleased with him and his father, reported that it was said to the Messenger of Allah, “Which of the people is best?” The Messenger of Allah, pbuh, said: “Everyone who is pure of heart and truthful in speech.” They said: “Truthful in speech we know, but what is a pure heart?” He answered: “It is a heart that fears Allah and is clean; there is no sin in it, neither aggression, malice nor envy.” Narrated by Ibn Majah and Al Baihaqi.

Hence, one should ensure that they and those around them to have pure hearts as this is one of the greatest means for spreading love, brotherhood and affinity.

## **2. Forbearance and Patience:**

These constitute the best means for dealing with people and we discussed this when we spoke about forgiveness. Patience is helpful for nurturing the relationship.

Al-Ahnaf bin Qais was asked, “Who is the most forbearing of Arabs from whom you have learned to be tolerant?” He answered: “Qais bin Assim. We used to go to him to learn forbearance from him. Once, we went to him and found him wearing the bands of his sword and was talking to his kinfolk. Two men, one tied up and one killed were brought to him, and he was told: ‘This is the son of your brother (nephew). He has killed your son.’ By Allah, he did not untie the bands of his sword, nor did he discontinue his speech. When he finished his speech he turned to his nephew and said: ‘You have done wrong, o my nephew, and you have flung yourself with your own arrow i.e. you have killed your cousin and this is like killing yourself.’ Then he turned to another son of his and said to him: ‘Get up, untie your cousin, bury your brother and take a hundred female camels and give them to his mother for she is not from our tribe.’”

### 3. Humility (Avoiding Arrogance):

Some people gain the love and admiration of people to the extent that they identify themselves with them and imitate them in some situations. So, what is the secret behind this love and admiration? The secret behind people love for certain persons is humility. A basic cause of humility is to believe in this verse: **﴿ What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself... ﴾** Surah An-Nisa. (79)

Studies confirmed that the most important quality of a successful leader is humility. Humility is a characteristic that distinguishes and makes Prophets best humanistic leaders.

Islam paid great attention to humility, called to it and awarded remunerative rewards to humble and modest people. Allah, the Exalted, says: **﴿...And lower your wings for the believers (be courteous to the fellow-believers) ﴾** Surah Al-Hijr (88)

And in Sahih Al-Muslim, the Prophet, pbuh, said: “No charity will ever decrease money (wealth), and Allah will only give a person who forgives more honor and prestige, and whoever is humble for Allah’s sake, will be elevated by Allah.”

Abdullah bin Masoud narrated that the Messenger of Allah, pbuh, said: “He, whoever has even a seed's weight of arrogance in his heart, will not enter paradise.” Narrated by Al-Muslim. Modesty in appearance, mount and house etc. helps one gain more humility and respect. The Messenger of Allah, pbuh, said: “Abandoning of luxurious clothes is a part of faith.” This is for averting boasting, envy and hatred and for preventing people from being preoccupied with trivial matters.

Omar ibn Al-Khattab was a companion of the Prophet, pbuh, characterized by extra humility and in the following story shows his humility and many other good things about him:



A delegation from Iraq, led by Ahnaf bin Qais, came to meet Omar ibn Al-Khattab, the Caliph, who was in Madinah city. They found him in the camel's corral himself. When he saw Ahnaf bin Qais coming, he said: "O Ahnaf come and help me with these charity camels." A man in the delegation said: "May Allah bless you, O Leader of the Faithful, why don't you order one of your servants to work on these camels?" Omar, may Allah be pleased with him, said: "who is more unfortunate than me! anyone who was given the responsibility of the Muslims Affairs must be honest and adviser, as must be the slave to his master.

#### **4. Sympathy:**

It means that a Muslim becomes glad at the gladness of his brother and becomes sorry for his sadness, and he helps him when he is in need of help. An-Nuaman Bin Basheer, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "The believers in their mutual kindness, compassion and sympathy are just like one body, when one of the limbs suffers, the whole body responds to it with wakefulness and fever." Agreed upon.

#### **5. Feigning inattention to fault:**

Abu Hurairah, may Allah be pleased with him, narrated that a man came to Allah's Apostle, pbuh, while he was in the mosque, and called to him saying: "O Allah's Apostle! I have committed *Zina* (illegal sexual intercourse)." The Prophet turned his face away, (showing that he did not want to hear his self-incrimination) but when the man gave four witnesses (confessions) against himself, the Prophet said to him: "Are you mad?" The man answered: "No". So the Prophet said (to his companions): "Take him away and stone him to death." Agreed upon.

We need sometimes feigning inattention more than we need discernment (of others faults and foibles). Feigning inattention, however, should not be in regard of committing prohibited deeds; it can be with regard of negligence pertaining to some of the rights that we can live in peace without them. Examples

of this are feigning inattention by a husband when his wife delays offering him food for a reasonable time, feigning inattention by a wife as regards her husband's coming home late, especially if this is not his habit; and feigning inattention as regards to insignificant mistakes committed by children against home discipline or at school. We sometimes feign inattention or our life with them will become unbearable, or we may lose them for good. The reason may be their limited ability to understand and execute. Included in this is our feigning of inattention as regards faults of servants. We all know the well-known tradition that is narrated by Anas Bin Malik, may Allah be pleased with him, when he said: "I served the Messenger of Allah, pbuh, for ten years during which period he never said to me why you did this or why you did not do this?." This is because the Messenger of Allah, pbuh, looked at life simply and lead a largely ascetic life.

There is Arabic proverb that says: "In the shutting of your eyes is the comfort of your limbs".

We notice that the person who feigns inattention as regards the faults of others will benefit from this because others will disregard his faults.<sup>3</sup> A woman who notices that her husband overlooks her delay in providing food, will also overlook his coming late to his house.

It is reported that a man attended an assembly of his kinfolk and that an insolent man followed him and began calling him names. The man refrained from answering him until he arrived at his home with the man still insulting him. Then the insolent man said in frustration: "It is you that I mean." The other man turned around and said to him, firmly: "And it is you that I ignore."

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Moawiyah bin Abu Sufian was known for forbearance and was a great forgiver. He used to say: intelligence is a measure, two thirds of which is overlooking and one third is discernment. The nerves of one whose brain is all discernment will be burned.”<sup>4</sup> People forget and err because they have natural disposition to do so. The Messenger of Allah, pbuh, said: “All the sons of Adam are sinners, but the best of sinners are those who repent after that.”

One was asked: “Who is prudent?” He said: “The smart person who feigns inattention.” A poet once said: “The stupid person is not a chief among his menfolk, but the chief of his people is the one who feigns stupidity.”

Another poet observed: If you are afflicted with a person with no manners, feign that you have not heard him and that he has not uttered a word.

He also said: If an insolent person speaks, do not answer him for this is better than responding to him.

Another poet said: Take from your friend refined utterances and leave annoying ones.

## **6. Renouncing that which belongs to people:**

No doubt that a person wins the respect and love of people when he renounces whatever is in their hands as he abstains from competing with them for vanities and transient things of the world and makes them feel safe as regards envy and spite on his part.

In this context Sahl bin Saad Al Saedy, may Allah be pleased with him, narrated that a man came to the Prophet, pbuh, and said: “O Messenger of Allah, direct me to an act which if I do Allah and the people will love me.” The Prophet, pbuh, said: “Renounce the world and Allah will love you, and renounce what the people possess, and the people will love you.” Narrated by ibn Majah.

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<sup>4</sup> IbraheemAlYahia – Public Lecture

To know that worldly life does not weigh in the eyes of Allah same as the weight of a mosquito's wing helps us to renounce the world and consequently to renounce what is in the possession of others. Sahl bin Saad Al Saedy, may Allah be pleased with him, narrated that he Messenger of Allah, pbuh, said: "If the worldly life would weigh in the eyes of Allah (same as) the weight of a mosquito's wing, He (Allah) would not give a disbeliever a drink of water in it." Narrated by Tirmidhi.



## Chapter 4

### Means of Evil that Lead to the Deterioration of Relations

These include any unethical means resorted to by a Muslim or non-Muslim for any purpose that they think it serves their interest. such offenses may be physical or verbal, or even both. There are no ethical means, unless there is an element of misunderstanding, that lead to the deterioration of human relations. The list of those unethical means that disrupt, and are even very detrimental to our human relations is very long. They include the following: denying other people's rights, material aggression like beating or killing or robbery, and immaterial aggression starting with severance of relations, insulting, unjust accusation, defamation, and speaking evil of another person's honor; and stirring up discord among relatives and those who love one another; and ending by threatening of interests, harming businesses; and breaking up families, etc. In other words, all forms of injustices or/and aggression, whether material and immaterial, belong to this list. Allah, the Exalted, says in a Qudsi Hadith narrated by Abu Dhar, may Allah be pleased with him, that the Messenger of Allah, pbuh, reported that Allah said: "O My servants! I have forbidden oppression for myself and have made it forbidden for you, so don't oppress one another. All the sons (children) of Adam sin by day and by night, then they ask me forgiveness and I forgive them."<sup>1</sup>

People most often dispute about property, honor and bloods. Abu Bakr, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said in the

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<sup>1</sup> . Issam Ud-Dean Al Sababti – Authentic Qudsi Hadiths – Page 125 – 1426H Dar AlHadith

Farewell Sermon (his last Hajj Sermon): “O people! Just as you regard this month, this day, this city as sacred, so regard the life, honor and property of every Muslim (sacred). And then he asked the people: “Have I conveyed the message of Allah to you?” Agreed upon.

Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said, “Do you know who (really) the bankrupt is?” They said: “The one without money or goods is bankrupt.” So the Prophet, pbuh, said: “The (real) bankrupt is that of my Ummah (Muslim Nation) who comes on the Day of Resurrection with (a lot of) prayer, fasting and charity, but also comes (with lots of offenses against others) insulting, slandering, consuming (others’) wealth, shedding (others’) blood and beating others. They will each be given from his good deeds; if his good deeds run out before the score is settled, their bad deeds will be cast upon him, then he will be thrown into the Hell fire.” Narrated by Al-Muslim.

Allah, the Exalted, says: **﴿ And whoever avenges himself after having been wronged - those have not upon them any cause [for blame], The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment﴾** Surah As-Shura (41-42)

Abu Mousa, may Allah be pleased with him, said: “I asked: O Messenger of Allah, who of the Muslims is best?” He, pbuh, said: “The one from whose tongue and hand Muslims are safe.” Agreed upon.

The most serious of the means of evil and oppression are:

- Lying.
- Stinginess.
- Arrogance.
- Interfering in other people’s affairs.
- Calumny.
- Backbiting.
- gossip.
- Insult.

- Procrastination by a rich person.
- behaving according to lusts.
- Jealousy.
- Insult.
- Procrastination by a rich person.

Following paragraphs will shed some light on each of these unethical human behaviours:

### **1. Lying: the most dangerous of the means of evil:**

Abdullah Bin Masoud, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: “Be truthful, for truthfulness leads to righteousness, and righteousness leads to paradise. A man will keep speaking the truth, and (will be) striving to speak the truth, until he will be recorded with Allah as ‘*Asideeq*’ (truthful). (And) beware of telling lies, for lying leads to immorality, and immorality leads to Hellfire. A man will keep telling lies a striving to tell lies until he is recorded with Allah as a ‘liar’”. Reported by Al-Muslim.

There is also the long Hadith narrated by Samurah bin Jundub, may Allah be pleased with him, reporting that the Messenger of Allah, pbuh, said: “Last night I had a vision in which two men (angels) came to me and woke me up, and said to me: ‘Proceed!’ I set out with them, and (until) we came across a man lying down and another man standing over his head with an iron hook. And behold! He would put his hook in one side of the man's mouth and tear off that side of his face to the back (of the neck); and similarly tear his nose from front to the back; and his eyes from front to back. Then he turned to the other side of the man's face, and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state.” When the Prophet completed the narration of the event, he informed us that the two angels told him: “The man you saw his mouth being torn off is a liar who tells



lies that are carried to long distances and in the Day of Resurrection he will be punished in the manner you saw.” Narrated by Al-Bukhari.

<sup>2</sup>In Islam we must beware of lying when playing with children, because that will be written down (in the record of deeds of) the one who do that. The Messenger of Allah, pbuh, warned against doing that. It was narrated that ‘Abdallah ibn ‘Aamir, may Allah be pleased with him, said: “My mother called me one day when the Messenger of Allah, pbuh, was sitting in our house. She said, ‘Come here, and I will give you (something).’ The Messenger of Allah, pbuh, asked her: ‘What do you want to give him?’ She said, ‘I will give him a date.’ The Messenger of Allah, pbuh, said: ‘If you had not given him something, you would have been lying.”

And it was narrated that Abu Hurayrah, may Allah be pleased with him, said: “The Messenger of Allah, pbuh, said: ‘Whoever says to a child, ‘Come here and take this,’ then does not give him something, this is counted as a lie.” (Narrated by Abu Dawood, 4991) This also shows how Islam takes into account the feelings of children and the teaching of them.

Lying in jest is also forbidden, It was narrated that Ibn ‘Omar, pbuh, said: “The Prophet, peace and blessings of Allah be upon him, said: “I joke, but I speak nothing but the truth.” Narrated by al-Tabarani in Al-Mu’jam Al-Kabeer.

<sup>3</sup>Abu Umamah, may Allah be pleased with him, reported: The Messenger of Allah, peace and blessings be upon him, said, **“I guarantee a house on the outskirts of Paradise for one who abandons arguments even if he is right; and a house in the middle of Paradise for one who abandons lies even when joking; and a house in the highest part of Paradise for one who has good manners.”** Sunan Abu Dawud.

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<sup>2</sup> <http://www.islamtomorrow.com/lies.asp>

<sup>3</sup> <http://www.dailyHadithonline.com/>

Although lying is prohibited, it is permissible in some cases. There is a general rule that can be of use as judged by An-Nawawi, May Allah have mercy on him, says: ‘Any desired (moral) matter that can be achieved without lying, lying for achieving it is prohibited; but if it is only achievable via lying, then it is permissible to lie for achieving it.’

## **2. Stinginess:**

Jabir bin Abdullah, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: “Beware of oppression, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it destructed those who were before you; it incited them to shed blood and treat the unlawful as lawful”. Narrated by Al-Muslim.

## **3. Arrogance:**

Arrogance is the opposite of humility. If humility leads to being loved by Allah and by people; it is natural that arrogance leads to being abhorred and hated by Allah and by people; and it will lead to falling to the lowest level of human relations, because it leads to the severance of relations. Ibn Masoud, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: “He will not enter Paradise whoever has even a seed’s weight of arrogance in his heart,” Someone said: “O Messenger of Allah, verily, a man loves to have beautiful clothes and beautiful shoes.” So the Prophet, pbuh, said: “Verily, Allah is beautiful and He loves beauty. Arrogance is to reject the truth and to look down on people.” Narrated by Al-Muslim.

## **4. Interfering in other people's affairs:**

This includes searching for news about other people. The Messenger of Allah, phub, said: “Allah has forbidden you disobedience to your mothers; to

withhold (what you should give); or demand (what you do not deserve); and to bury your daughters alive. And Allah dislikes idle talk; to ask too many questions (for things which will be of no benefit to one); and to waste your wealth.” Narrated by Al-Bukhari and Al-Muslim.

### 5. Slander:

Hamman Bin Al-Harith said: “We were sitting with Hudhaifah, may Allah be pleased with him, in the mosque when a man came and sat with us. Hudhaifah was told that this man bears false tales (information) to the governor. Hudhaifah said in a loud voice so that this man may hear, ‘I heard the Messenger of Allah, pbuh, saying: “The bearer of false tales would never enter Paradise.”’ Narrated by Al-Bukhari and Al-Muslim.

### 6. Backbiting:

Allah, the Exalted, says: **﴿... neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, (and is) Most Merciful ﴾** Surah Al-Hujurat (12)

Allah, the exalted, did not mention the wicked hypocrites by their names in the Qur'an, nor did His Messenger, like he mentioned the names of those like: Iblis, Pharaoh, and Abu Lahab. He gave us a detailed descriptions of those hypocrites. Abu Huraira, may Allah be pleased with him, reported: That the Prophet, pbuh, said: **“The signs of a hypocrite are three: whenever he speaks he lies, whenever he promises he breaks his promise, and whenever he is trusted he betrays his trust.”** By Al-Bukhari and Al-Muslim. He, pbuh, also mentioned their descriptions only, as he wanted to focus on his call, and to not get distracted by something else. That is also very essential as his message (Islam) is for all eras.

**7. Insult:**

Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: “When two persons indulge in abusing each other, the one who initiates the wrongful action is to blame, unless the one who was wronged overlaps the mark in relation.” Narrated by Al-Muslim.

**8. Procrastination by a rich man:**

Allah, the Exalted, said: ﴿...then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully) ﴾ Surah Al-Baqarah (283)

Abu Umamah Iyas bin Thaalabah AlHarithi, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: “Allah decrees fire and debars Paradise for the one who usurps the rights of a believer by taking a false oath.” One man asked: “O Messenger of Allah! Even if it should be for an insignificant thing?” He said: “Even if it is a stick of the Araak tree.” Narrated by Al-Muslim.

**9. Behaving according to lusts:**

Behaving according to lusts plays a great role in stirring up discord and spoiling human relations. The one who acts according to lusts will make no sacrifice for any relations with others, whatever they are to him. Such a person would prefer watching a film to responding to an invitation by a relative of his. He may also prefer sleeping to going in the procession of a funeral or even attending an evening party with friends to accompanying one’s mother to the doctor. This is in the best of conditions. In the worst of conditions, a person who acts according to fancy will steal to become rich, be unfair to satisfy his greed, or even kill to obtain what he desires, be it material or immaterial.

### 10. Jealousy:

It is jealousy that makes a person envy his brother and wish the cessation of his wealth and richness, and he may even seek to harm his brother and like that evil be propagated among people. Allah, the Exalted, says: **﴿ Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know ﴾** Surah An-Nur (19)

Also, Allah, the Exalted, says: **﴿ Say: O people of the Scripture (Jews and Christians)! Why do you reject the *Ayat* of Allah (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allah is Witness to what you do? ﴾** Surah Al-Imran (98)

The most prevalent kinds of spoiling (inciting) is spoiling of a wife against her husband and a husband against his wife, through provocation and all this is prohibited. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "He who deceives (cheats on?) another's wife or his slave is none of us." Abu Dawood.

The Messenger of Allah, pbuh, mentioned the wife in particular because this takes place more often amongst women and because women are more impacted by what they hear.

These means of evil lead to abandoning one another and refraining from greeting or talking to one another. It very often happens that when a person learns that somebody has backbitten or insulted him, he will not greet him. The danger of this first step is that it leads to the continuance of the fall down in the levels of the bad relation (evil levels). This is why our religion warns us stressfully from severing relations with our other Muslim brothers and sisters.

Abu Kharash Hadrad Bin Abu Hadrad Al-Aslami or Al-Sulami, may Allah be pleased with him, narrated that he heard the Messenger of Allah, pbuh, saying: "Whosoever forsakes his brother for a year is like one who sheds his (own)blood." Narrated by Abu Dawood.

At the end of this paragraph there is no gainsaying that the only thing that can protect us from having these low qualities is to belief in Allah, the Exalted, for a believer is not a liar or a miser; nor does he need insulting or backbiting. If he needs something he knows to whom to turn, and how to get what he wants in an acceptable legal manner, without resorting to all those immoral means. The truth is that a real believer loves for his brothers that which he loves for himself. The Messenger of Allah, pbuh, said: “By Him in Whose Hand my soul is none of you (truly) believes until he loves for his brother that which he loves for himself.” Narrated by Al-Bukhari.

We have observed earlier that that the belief in Allah refines people, reforms them and makes them renounce worldly pleasures. A good Muslim strives for the pleasures of hereafter, and obeys Allah, the Exalted, and is, as a result, good to all people, in obedience to his Lord.

We also said that some members of the societies have to be punished in order to be deferred from wronging others. levels of evil, in fact, are existent in society and each society has its special method for dealing with these levels of evil; so what is Islam’s stance regarding these levels of evil.

Islam is the religion of rights and justice. thus Islam defends, protects and supports those wronged or subjected to injustice. It faces their oppressors, warns them with punishment in the hereafter and prosecutes them with the punishment they deserve in this world after giving them an opportunity to repent. Allah’s forgiveness for those who willingly asked for it is a clear proof that Islam gives offenders a complete chance to repent and live in peace.

On the other hand, our great religion takes into consideration the feelings and circumstances of those subjected to transgression. It allowed them to retaliate for transgression, but it has first encouraged them to forgive. Besides many verses calling for forgiveness, Allah, the Exalted, said in Surah An-Nur, ﴿ **And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon**

**and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful** ﴾ Surah An-Nur (22)

Allah left it to those subjected to transgression with the right to choose between forgiveness and law enforcement. This includes an answer to those who accuse Islam of cruelty. Allah, the Exalted, said: **﴿ [Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him ﴾** SurahAl-Baqarah. (194)

We note that Islam has stressed piety to ensure that no one takes nothing more than what rightfully belongs to them. With that all forms of aggression and the need for retaliation, and the other unintended consequences that could follow are avoided.

We have seen that Islam calls for forgiveness and favor, and that it looks forward to justice and peace. And to protect peace it sometimes has to enforce punishments against those who threaten it, and hinder its spread in the society. This need is more so especially when their harm is great and manifest. If the limited punishment fails to deter them, Islam has other forms of punishments for them that will rid society from their evil forever.

Yes, Islam is the religion of mercy ...but its mercy is not monopolized by some people without the others. Islam's mercy is not restricted to the unjust without encompassing their victims who suffer from their aggression and injustices, as argued by those who go against the harsh punishments imposed by Islam such as the killing of a killer, killing of a married adulterer, killing of those who practice homosexuality and cutting of the hand thief etc. Is it not just that the law should show mercy to the victims of these on one hand by taking their right from those who transgress against them and on the other hand rid the society from

their evil forever? There is no good in them. Those who find fault in the punishments imposed by Islam should put themselves in the shoes of the victims rather than shedding their corocodile tears for the criminals, in the name of humane treatment. To the short-sighted and immotional human beings that is us all, these divinely ordained punishments seem too inhumane (at least to the good-intentioned secularist insist), but the truth is they, punishments, are the source and the stream of quality and genuine happy life.

Mercy in Islam is a right enjoyed by everyone on an equal basis, which results in the prevalence of security, mercy and love after purifying the society from criminals (usurpers, thieves and murders). It did not escape Islam to enact punishments and penalties in accordance with the kind of offense.

### **The Concept of Punishment in Islam <sup>4</sup>**

There are two kinds of punishments: one pertaining to the crimes that disturb public security such as highway robbery, murder, theft...etc., and the other is related to crimes considered by Islam as a violation of a personal right such as the right to life, right to own (property), and personal dignity, in addition to crimes that involve a religious or moral violation according to Islam, such as drinking wine.

On the other hand, punishments in Islamic legislation are of two kinds: The first kind: specific punishments for specific basic crimes called "*Hudud*": boundaries drawn by Allah between that which is lawful and that which is unlawful, such as adultery, accusation of adultery, theft, drinking of wine, apostasy and transgression. These are also divided into two divisions: a division in which the personal right is the basic consideration including crimes like murder and physical injury (injury of limbs), and accusation (when someone defames another) of adultery. Punishment for these crimes can be substituted or alleviated if the one who has the right waives his right.

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<sup>4</sup>. Sulaiman Al Quqail – Human Rights In Islam



The punishment then changes to a less harsh one that is equivalent to the public right, that is society right.

The second division of these crimes refer to the crimes against Allah's right such as committing adultery, theft, drinking of wine, etc. The punishment for these crimes do not cease to be effective and are not substitutable.

There are punishments that are left to the discretion of the ruler. These are called discretionary punishments, which are punitive punishments for crimes or sins for which there are no specific, prescribed punishments. These punishments vary according to public interest. They include crimes like breach of trust, deceit in dealings, false testimony, giving less in weight and measure, extortion of public money, falsification of documents, forging of money and other violations of morality and honor. There are many discretionary punishments, including execution when required by public interest or if the criminal's corruption does not end without his execution – such as the execution of a spy, of one who calls for innovative practice in religion, of a habitual dangerous criminal, of smugglers and promoters of narcotics – and punishments of flogging, imprisonment, banishment or exiling, crucifixion, rebuke, threatening, defamation, fining and discharge from work.

Enforcement of these prescribed punishments is of utmost benefit, leading to security and peace of mind for the society, and deterring anyone who attempts to commit any of these crimes. This eventually leads to the protection of religion, life, property, honor and mind.

### **Conclusion: The Theory of Performing Good Deeds**

(There is a direct proportion between doing a favor and continuity of doing a favor). The more a person offers good turns the more people thank and love him, and the more they thank and love him, and the more this prompts him to offer more good turns. Conversely, the more a person refrains from offering good turns the more people hate him and keep away from him and the more they hate him and keep away from him the more and more he refrains from offering good turns until this eventually leads to the deterioration of relations between those involved and dissertation of one another.

It is important to note this fact, because it convinces us of the importance of encouraging children to offer good turns because this will prompt them to offer more good turns. It will also be an excellent training for them on good character and it also enables a child to establish good relations with people from childhood. Moreover, performance of good turns is a spiritual input of great importance that ranks second after acts of worship. As you put a delight in the hearts of others, delight enters your heart. Perhaps going on offering good turns is due to the perception of doers of good turns of the delighting effect of this spiritual food.



## Chapter 5

### Questions that Present Themselves

#### Questions that Present Themselves

1. Are there limits to our relations with people?
2. What are the signs of the deterioration of the relation?
3. Are there categories of people or Jinn specialized in spoiling relations, merely for the spoiling of relations?
4. What is the fate of human relations at the end of time?
5. Can human relations be measured?

**So, let us try to answer these questions.**

#### **Question 1: Are there limits to our relations with people?**

The answer is yes, there are limits to all relations. Those limits are according to age, kinship, the social role, and piety or its absence.

Aisha, may Allah be pleased with her, narrated that the Messenger of Allah, pbuh, said, “Give people their due statuses.” Narrated by Abu Dawood. The kind of dialogue or conversation and time of meeting vary according to these factors. While we can jest with those who are of our age group, or those younger than us by spraying water on their faces, it is not permissible for us to do so with our parents or teachers or those with the same social role. Amr bin Shoaib narrated on the authority of his father and grandfather that the Messenger of Allah said, “He is not one of us who

shows no mercy to the younger ones, and does not acknowledge the honor due to our elders.”

Furthermore, the time we may sit with our spouses varies from that we may spend with our neighbors. A woman or a man's relation with an unmarriageable person of the opposite sex differs from that she / he can have with a marriageable person. Islam prohibits us to maintain a relation with an individual of the opposite sex who is not a *mahram* to us, and sometimes, even greeting such an individual is discouraged, if and when potential seduction is feared. With people other than parents, spouses, brothers, sisters, children and other close relatives, we are encouraged to limit, and even discontinue such a relation. In other words, no relationship outside those above should be absolute and indulged without any limitation, as is underscored by the following advice of Omar bin Al-Khattab, may Allah be pleased with him, “Love your sincere friend somewhat moderately, for he may be your enemy one day; and hate your enemy somewhat moderately, for he may be your sincere friend one day.” This is a call for avoiding exaggeration in interpersonal relationship. There is a popular proverb that many people believe in: “If your beloved one is honey, do not drink it all.” All those emphasise the need for moderation in our acceptable relationships. Outside that sphere of acceptable relationships, we may be stepping into the sphere of unlawful social interactions.

Here, we may recall of the incident of our Noble Prophet, pbuh, when he turned away from the blind man who wanted to be taught of Islam because he, the messenger of Allah, pbuh, was preaching to one of Quraish chiefs. Surah Abasa was revealed. Allah the Exalted says: **﴿ The Prophet frowned and turned away, Because there came to him the blind man, [interrupting],But what would make you perceive, [O Muhammad], that perhaps he might be purified,Or be reminded and the remembrance would benefit him?As for he who thinks himself without need,To him you give attention﴾** Surah Abasa (1-6)

From these verses, we conceive that priority should be given to those who take interest in us when there is conflict between them and others because our maintenance of good relations is more adequate than establishing new ones. The popular proverb states “A bird in hand is worth two in the bush.” In short, we should give everyone his due respect and status, while seeing to it that those who are closer to us and those who love us are not aggrieved.

There is an interesting story that we may relate here. It is reported that the Abbasid caliph, Al-Mansoor, asked one of those sitting with him one day: “What is the cause of the quick collapse of the Ummayyad state?” Nobody answered him. So he continued, “The cause is that the Ummayyads tried to win their enemies while they neglected their friends as they took them for granted and thus they lost their friends and did not win their enemies.”

The same question can be asked now. What is the cause of the continuity of the Saudi state and its rise for three successive times? The answer is that it tried to win its enemies as well as keeping their friends.

We must keep in mind the righteousness and corruption of our companions as we maintain any relation. There is the good companion and the bad companion. The good companion is the righteous and pious believer in Allah. We should associate with this companion more than we do with the non-pious ones. We should end our relationship with such individuals, (those who indulge in their desires), especially if they have no rights enjoined on us by Allah. If they are entitled to a right on us, (like those rights ordained for a relative) we must not fail to give them their due rights. We will not be hurt as long as we abide by this level of relationship. Allah, the Exalted, says: **﴿ O you who believe! Take care of your own selves, (do righteous deeds and fear Allah much) if you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come**

**to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do﴾** SurahAl-Ma'idah (105)

Abu Moosa Al-Ashaari, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "The parable of a good friend and a bad friend is that of a carrier of musk and a blacksmith. The carrier of musk gives you some, or you will buy some from him, or you will, at least, receive a good smell; but as for the blacksmith, he will burn your clothes or you will get a bad smell from him." Agreed upon.

Before we conclude this section, we must point out that the Messenger of Allah, pbuh, enjoined us to respect and honor certain categories of people. Abu Moosa Al-Ashaari, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "It is out of reverence to Allah to respect an aged Muslim and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler." narrated by Abu Dawood.

The Noble Prophet, pbuh, also called for respecting and honoring the relatives and friends of the parents, especially after their death. Abdullah bin Omar, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: "The finest act of goodness is that a person should treat kindly the loved ones of his father after his death." Narrated by Muslim.

The Messenger of Allah, pbuh, called for honoring his family members. Zayd bin Arqam, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said after giving a sermon: "O people! I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I will respond to Allah's call, but I am leaving with you two weighty things: the first is the Book of Allah, in which there is right guidance and light, so hold fast to the Book of Allah, and adhere to it." He exhorted (us to hold fast) to the Book of Allah and then said, "The second is members of my household, I remind (urge) you (to be kind) to the members of my

family.” Then Hussain said to Zaid bin Arqam, “Who are the members of his household, O Zaid? Aren’t his wives the members of his family?” Zaid answered: “His wives are the members of his family. (But here) the members of his family are those for whom Zakat is forbidden.” He asked: “Who are they?” Zaid said: “Ali and the offsprings of Ali, Aqil and the offsprings of Aqil and the offsprings of Jaafar and the offsprings of Abbas.” Hussain asked: “For all of them the acceptance of Zakat is forbidden?” He answered: “Yes.” Narrated by Al-Muslim.

Ibn Omar, may Allah be pleased with him, reported that Abu Bakr, may Allah be pleased with him, said: “Show reverence to the Messenger of Allah, pbuh, by honoring the members of his family.” Narrated by Al-Bukhari.

We should beware of negligence, the other side of exceeding the proper bounds or limits in glorifying the members of the family of Prophet Mohammad, pbuh, and ranking them above the status Allah has preserved for them, as associating them as partners with Allah. We should know that members of the family of Prophet Mohammad, pbuh, are now present, as proved by the Hadith narrated by Ali bin Abu Talib, may Allah be pleased with him, who narrated that the Messenger of Allah, pbuh, said, “If only one day of this time remains, Allah will send down a man from my family who will fill the earth with justice as it has been filled with oppression.” Narrated by Abu Dawood and Ahmad.<sup>1</sup>

## **Question 2: What are the signs of the deterioration of relationship?**

When a problem rises between two people and the dispute gets too explicit, and they quarrel and insult each other or threaten each other, these are clear signs of deterioration of their relationship. But when the nature of the relationship starts to

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<sup>1</sup> . Abdullah Hajjaj – Major Signs of the Day of Resurrection, Page 45



become unclear and signs of ambiguous behavior emerge then we should be cautious. We should try to observe any strange changes in the relationship as we try to find for their root causes, and then try to nib them in the bud. These changes include:

1. Noticing one's eye and body movements is very important. There is a clear difference between the looks of the person who loves and those of the one who doesn't. The looks of the pleased person and those of a displeased one tell us a lot about both of them. An angry person may turn away and change their sitting posture. There those who place a barrier between themselves and the others when they are angry with them or avoid meeting with them. In short we should try to know how those around us express their displeasure or disagreement, for the fact is that not all people are equally open and frank.
2. Utterance of indirect words or expressions that imply anger, for example provocative words.
3. Desertion by an angry person and change in his habits in visiting, telephone calls or discourse.
4. Sending verbal messages and hints to the object of anger via another person implying anger.

In short, we should know how those around us express their displeasure, for not all people are capable of expressing that which annoys them because the personalities of people differ, with some being too shy to express themselves, some being so cruel that they express what passes through their minds using cruel means such as desertion or backbiting, others being stubborn and others suffering psychological or mental issues, etc.

One may ask, 'Why must I respect a stubborn or arrogant person?' I would answer him saying that they may still have a right on you that you must perform, so it is of your own good to continue being good to them. We have already mentioned the Hadith, where the prophet, pbuh, urged us to "Discharge your obligations and ask (of) your rights from Allah," when his companions asked him what should they be doing

if there found themselves in a world dominated by favouritism and other things to be disapproved.

The most dangerous manner of giving vent to an anger is invoking Allah against the person (the object of anger) and deserting him, which our great religion has warned us against.

### **Human Relations in the Presence of Mental Illnesses**

In the previous paragraph we said that there is an obscure method that some people use for expressing anger. Among these people are those with psychological disease. Hence, we ask: what is the effect of psychological diseases on our relations? Islam calls for tolerance and forgiveness. Allah, the Exalted, says: **﴿...Pardon and forgive. Do you not love that Allah forgives you?﴾** Surah An-Nur (22)

This is because:

**First:** Islam teaches us that the human nature that is disposed for error. Abu Huraira, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: “By the One in Whose Hand my soul is, if you were not to commit sins, Allah would (take you away and) replace you with a people who would commit sins and seek forgiveness from Allah; and Allah will certainly forgive them.” Narrated by Al-Muslim.

**Second:** because it knows that people are different in that some are normal whereas others have psychological or mental issues, Islam takes into considerations those ill souls inciting people to engage in evil deeds. For example, Allah, the Exalted, wanted us to take into consideration Pharaoh’s human personality, when He commanded Moses and Aaron to: **﴿ Go, both of you, to Pharaoh, verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant), and speak to him mildly, perhaps he may accept admonition or fear Allah ﴾** Surah Taha (43-44)

This is for the sake of complete justice, for Islam does not acknowledge the method of prior judgments. It gives people full freedom to embrace the religion they want. It only enjoins fighting them if they stand in the face of the call to Allah. Human beings are poor social animal and, as we have pointed out earlier, they cannot live in isolation from each other, because they need each other materially and psychologically. Through mutual relationships people can satisfy these needs. The more the relationships are normal and good, the more people feel happy and psychologically well, and vice versa. There is a mutual impact relationship between childhood and adolescence disorders and between abnormal or poor personal relationships that are visible in the levels of evil which we have discussed before. The disturbance of a positive relationship that existed between two persons may lead to a new set of psychological problems such as depression, schizophrenia, anxiety, alcoholism and drug abuse... etc.

The key relationships that have a lifelong effect on the personality of an individual are those established during childhood such as family relationship, including parents, siblings, relations with teachers and schoolmates, and others around a child.

Acknowledging this, therapists always collect information about the patient's family, and relations with others during childhood, during those years when the personality or character was take shape.

When a person with psychological disorders encounters alienation or some form of a rejection by others, this will aggravate the acuteness of their disorders. Consequently, this a will have detrimental impact on the relations that individual and others around him have had, as the problems multiply. And there is the need for specialist intervention. Of courses, any success of the treatment will depend largely on Allah and then on accepting him by those around him and those related to him.

Allah, the Exalted, ordered performance of good deeds to certain categories of our societies that suffer specific psychological problems, such as those mentally retarded. Allah says: **﴿ And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness ﴾** Surah An-Nisa (5)

The same applies to orphans, the needy, wayfarers and beggars. Allah, the Exalted, said: **﴿ Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the ﴾** SurahAl-Baqarah (177)

### **The role of those with disordered personalities in impairing relations between people:**

One example of those with disordered personalities who impair relations between people are those with border line personalities. Borderline individuals view people as either very bad or very good. They cannot look at people as including some who are average, doing what is right and sometimes doing wrong. So they keep company with those who they think do not do them wrong. They praise them and try to show their love for them. If even a trivial wrong is done by them, they turn against them, quarrel with them, end their relationship with them and encourage those around them to break up with them by defamation using backbiting. Hence, they often distinguish between people, dividing them into two divisions: “those with them and those against them.” So, we must know this kind of the mentally disordered, guard against them and know their ways because they are very dangerous to human relations. They soon discover that they are friendless owing to their mental disorders.

It is advisable not to be involved in an intimate relationship with such people, and should only maintain a formal relationship with them. And still an important question may be asked, which may be framed as: 'How do we know them initially before we get involved with them in a relationship?'

A possible answer to that question is that we can know them by detecting their method and knowing their views about others. We have already pointed out their fast turning against others, so if we notice that somebody backbites another often without a convincing reason. We should beware of him/her and expect that he/she may have a borderline personality, which may result in sowing seeds of division between us and the person he/she is backbiting to win us to his side and to manage us to realize his own interest. No matter how he/she praises us and strives to prove his love to us, because it is very likely that he may turn against us.

### **Question 3: Are there categories of people or Jinn whose objective is impairing relations just for the mere purpose of impairment?**

The answer is yes, and these are Satan and his supporters including disbelievers.

#### **First: The role of Satan**

Allah, the Exalted, cautioned us against the accursed Satan in many Qur'anic Verses. We can figure out his goals according to his priorities from the following verses:

1. Satan's most important goal is to tempt and make human beings disbelievers in Allah, which is a proof of his great evil. Allah, the Exalted, says: **« [The hypocrites] are like the example) of Satan when he says to man: 'Disbelieve in Allah,' but when (man) disbelieves in Allah, Satan says: 'I am free of you, I fear Allah, the Lord of Alamin (mankind, Jinn, and all that exists!') »** Surah Al-Hashr (16)

2. If Satan is unable to tempt a person to disbelieve, he tries to make him associate partners with Allah. Allah, the Exalted, says: **﴿... and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion ﴾** Surah Al-Isra (64)
3. If he can't tempt him to associate partners with Allah, he tries to make him practice heresy. Allah says: **﴿O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy, He only orders you to evil and immorality and to say about Allah what you do not know ﴾** Surah Al-Baqarah (168-169)  
The evidence is in (and that you say against Allah what you know not) that is you perform heresy.
4. One of Satan's goals is to tempt and make mankind ungrateful for Allah's bounties. Allah says: **﴿ [Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You] ﴾** Surah Al-Araf (16-17)
5. Another goal of Satan is to tempt and make people commit lewd sinful deeds. Allah, the Exalted, said: **﴿ O mankind! Eat of that which is lawful and good on the earth, and do not follow the footsteps of Satan Verily, he is to you an open enemy. Satan commands you only what is evil and sinful, and that you should say against Allah what you do not know ﴾** Surah Al-Baqarah (168-169)  
Also Allah, the Exalted, said: **﴿ O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing ﴾** Surah An-Nur (21)

6. Shaitan also is committed to make mankind forget the remembrance of Allah and distract them with that which is of no use. Allah, the Exalted, says: **﴿ Shaitan has overtaken them. So he has made them forget the remembrance of Allah ﴾** Surah Al-Mujadilah (19)
7. He strives to make people lazy in performing acts of worship. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said, "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words: "The night is long, so stay asleep." When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart." Agreed upon.
8. He strives to steal from a person's prayers by preoccupying him with other matters. There is a specific Satan who does so, called Khanzab.
9. He strives to cause grief to the believers when he fails to seduce them. Allah, the Exalted, says: **﴿ Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely ﴾** Surah Al-Mujadilah (10)
10. To frighten people. Allah, the Exalted, says: **﴿That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers ﴾** Surah Al-Imran (175)

He has many ways in this regard including dreams and making people worry about the future and fear poverty. It is rightly said that fearing poverty is more devastating than poverty, and also making people fear from their relations with the righteous, callers to the way of Allah and poor people....etc. All this is for driving them away from good and filling their hearts with others than Allah, and fearing others than Allah, the Exalted.

11. To sow division between people. Allah the Exalted said: **﴿ And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy ﴾** Surah Al-Israa (53)

And in the Surah mentioned before there is another evidence. Allah the Exalted said: **﴿ Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely ﴾** Surah Al-Mujadilah (10)

Creating dissension among people is another method applied by Satan: Jabir, may Allah be pleased with him, said: I heard the Messenger of Allah, pbuh, saying, “Satan has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula, but he (has not lost hope) in creating dissension among them.” Narrated by Muslim. Most often *Shaitan* creates dissension among married couples.

## **Second: *Shaitan* ways and methods**

1. To come from each and every direction: Allah, the Exalted, tells us some of the schemes voiced by Iblis, Shaitan, after he learned his unavoidable damnation for failing to prostrate for Adam: **﴿ Then I will come to them from (all directions) before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to you) ﴾** Surah Al-Araf (17)

Clearly Shaitan will leave no stone unturned in order to lead most of mankind to astray.

2. To use all and every means under the sun. In response to one such outlandish plot of Shaitan that he voiced, Allah, the Exalted, tells him in SuarahIsra, verse number 64 to: **﴿ And *Istafziz* [literally means: befool them gradually] those, whom you can, among them with your voice (i.e. songs, music, and any other call for Allah’s disobedience), make assaults on**



**them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them. But Satan promises them nothing but deceit** ﴿ Surah Al-Isra (64)

Satan uses all those means, desired by man's earthly soul, as tools, such as property, children, women, fame and all pleasures, including singing, musical instruments, obscene poetry and wine. He promises them all that they wish, making them waste their time in pursuing carnal appetites and other forbidden desires, not making their toil on this earth purely and truly to Allah. Hence they end up trespassing the limits Allah has defined, which they realize that they squandered their lives, and have gained no any good in falling into Shaitan's attractive trap.

3. To use cunning persuasion: Allah, the Exalted, warns us of following Shaitan: **﴿ O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy** ﴿ SurahAl-Baqarah (168)

Allah, the Exalted, also tells us: **﴿ O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing** ﴿ Surah Al-Noor (21)

4. Of Satan's cunning ways is deception. Allah, the Exalted, says: **﴿ Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them** ﴿ Surah Mohammad (25)

Allah, the Exalted, also says: **﴿ And (remember) when *Shaitan* made their (evil) deeds seem fair to them and said, "No one (of mankind) can**

**overcome you this Day (of the battle of Badr) and verily, I am your neighbor (to give you each and every help you need) 》** Surah Al-Anfal. (48)

But he let his followers down. In the same Surah, Allah, the Exalted, tells that: **﴿ But when the two forces came in sight of each other, he ran away and said “Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah, for Allah is Severe in (His) punishment 》** Surah Al-Anfal (48)

5. Among *Shaitan*'s ways is to spread his offsprings (intimate companions) to help him mislead mankind, which is a sign of his weakness: with each one of them assigned to one of the offsprings of Adam to take him away from Allah and his Mercy. Allah, the Exalted, says: **﴿ And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief on the Day of Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of Jinns and men that had passed away before them. Indeed they (all) were the losers 》** Surah Fussilat (25)
  
6. Satan uses intimate companions of Jinn as well as ignorant people and evil people such as sorcerers, disbelievers and hypocrites. Satan sets up these against the sons of Adam. The following Hadith demonstrates this. Hudhaifa, may Allah be pleased with him, said: “When we were about to have food with the Messenger of Allah, pbuh, and none of us did put in his hand till the Messenger of Allah, pbuh, puts in his hand first, (there) a nomad Arab came in, as though he were being pushed, and he was about to put his hand in the food, when the Messenger of Allah, pbuh, prevented him by holding his hand. Then a girl came in as though she were being pushed, and she was

about to put her hand in the food when the Messenger of Allah, pbuh, seized her by the hand, and said, ‘The devil considers the food when Allah’s name is not mentioned over it, and he brought this nomad Arab that it might be lawful by means of him, so I seized his hand: then he brought this girl so that it might be lawful by means of her, so I prevented her hand (too). By Him in Whose Hand my soul is, his hand is in my hand along with their hands.’ Then he mentioned the name of Allah.” Narrated by Muslim. Allah, the Exalted, says: **﴿ And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent, And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it and that they will be satisfied with it and that they will commit that which they are committing ﴾** Surah Al-Anam (112-113)

7. Hence, the previous verse lays clear to us of the ways Satan and his assistants use for sowing disagreement between people. Those include embellished expressions, lying, and naming things with other than their actual names: Hypocrisy is courtesy; promotion of Virtue and the Prevention of Vice is tact; maintaining good relations for worldly gains instead of Allah’s pleasure is called smartness and shrewdness; harming a wife is favor to parents and vice versa; disobedience to parents is loyalty to friends; and following lusts and is O.K. they try to justify all those satanic tools referring to Allah’s forgiveness and mercy. They think one can perform enjoined acts of worship and repent to Allah for not performing optional acts of worship.

So, we must beware of Satan’s ways as he uses them to set up people against one other for causing problems and enmity between them accompanied by hatred and envy and aggression, harm and crime. Satan is committed to make use all of these tools and many more in order to distract people from realizing the purpose for their existence in the universe, which is to worship Allah alone.

Satan swore to mislead us all. Allah, the Exalted, says: **﴿Shaitan said: ‘(I swear) by your Might, then I will surely mislead them all. Except your chosen slaves amongst them’ (i.e. faithful, obedient true believers of Islamic Monotheism)﴾** Surah Saad (82-83)

But his tricks will only deceive the disbelievers and those with shaky faith. Allah, the Exalted, says: **﴿Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight﴾** Surah Al-Araf (201)

In the above few paragraphs we have discussed some of the major known tactics of Shaitan. However, as it is his sole business to mislead the creation, specially people, from their Creator, Satan will never cease to invent new tactics that we have never heard of them. Thus, he will go on discovering new ways, not mentioned in books such as *TalbeesIblees* by Ibn Al-Jawzi and *Releasing People from Satan’s Traps* by Ibn Quayim Al Jawzia. Some of his new and unheard of inventions include the emergence of the group called ‘Worshippers of Satan Group’ and his utilization of satellite channels for teaching people sorcery and magic.

### **Third: The role of disbelievers and hypocrites in corrupting relations**

The most influential countries in the world today are those countries that claim to embrace Judaism and Christianity, so I will focus on the relationship between Muslims, Jews and Christians.

Islam, Judaism and Christianity are three heavenly religions, each one of them appearing in a different time. They are also known as the Abrahamic faiths, in spite of the fact to the layman they seem to be tribal faiths that have nothing to do with one another. Even though the term Islam is used to identify the message sent with Prophet Muhammad, pbuh, in its essence it applies to all of them: both the messages of Moses and Jesus called people to the core creed and principles of Islam. And hence their followers, at the original pure stages of what is now known as Judaism and

Christianity, were Muslims as they were also required to believe those core creed and principles.

Neither prophet Mohammad, pbuh, nor the message of Islam that he was sent with sought to antagonize and fight with those who were genuine the followers of Moses and Jesus, in other words the Jews and Christians. On the contrary the Quran urges the Muslims to approach them with a sense of affinity, rather than offending them. In Surah An kabout, Verse 46, Allah, the exalted, tells the Muslims: **﴿ And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him ﴾** SurahAl-Ankabout (46)

The next images are a clear proof that these faiths come from the same sources, Allah, the God Almighty, who commanded the believers in all of them to live their life with modesty:



Figure 11: Muslims



Figure 12 : Jews



Figure 13 : Christians

We discerned how these three religions stood against CEDAw?, which the followers lived with great family values that were instituted by these religions, though,

alas, these same values are being rejected as manifestations of backwardness, lack of 'civility' and 'liberty' in those believers who adhere to them.

Allah Almighty Praised the Torah and the Bible in Qur'an. He says: **﴿Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers ﴾** Surah AlMa'ida (44)

**﴿ And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous ﴾** Surah Al-Ma'idah (46)

It is worth mentioning here that the two previous verses refer to the authentic Torah and Bible, sent down to the Prophets Moses and Jesus, peace and blessings be upon them. In other words the verses concern to those people of the Scripture before their books were subjected to distortion of both the words and their intended meaning.

In the Qur'an, Allah Almighty, mentioned the Prophets Moses and Jesus, peace and blessings be upon them, and their stories numerous times praising them:

- The story of Moses, peace be upon him, was mentioned 10 times in Qur'an, whereas his name recurs 136. <sup>2</sup>
- The name of Jesus Christ, peace be upon him, was mentioned 25 times. <sup>3</sup>
- The name of Mary, (the mother of Jesus Christ) Peace be upon her, was mentioned 34 times,<sup>4</sup> as the greatest woman in history, While the Bible mentioned her less than that 17 times in the three books of old Testament books, Matthew, Luke and Mark, and in the 24 subsequent books of the New

<sup>2</sup> [http://vb.tafsir.net/tafsir35490/#.U5H9-nJ\\_s4c](http://vb.tafsir.net/tafsir35490/#.U5H9-nJ_s4c)

<sup>3</sup> <http://qudwa1.com/?page=articles/12/12-067>

<sup>4</sup> Google 'Questions.

Testament Mary was mentioned only once. In the 73 books of the Bible followed by the Romanian Catholic Church, Mary was not mentioned there even once. In those 66 books of Bible of the Protestants Mary's name was not mentioned at all.<sup>5</sup>

And in the Qur'an, a whole Surah is titled by her name, Surah Mariam, as an honor to her. In addition, Mariam is the only woman mentioned in the Qur'an by name, while none of those who were related to the Prophet got that place in the Qur'an.

After all of this, as Sheikh Ahmed Deedat, may Allah have mercy on him, put it, one is astonished that most of Christians are made to consider Muslims their enemies.

Going back to the main subject of this discussion, rather than being the enemy and targetting the people of the Scripture, Islam confronts their enemies, i.e the real enemies of Moses and Jesus, peace be upon them. Allah, the Almighty, praises and defends them, while He dispraises their enemies and called to fight them. Allah, the exalted, says:

**﴿ And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people ﴾** Surah Al-A'raaf (150)

Allah, the exalted, says: **﴿ And [mention, O Muhammad], when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds,O my people, enter the Holy**

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<sup>5</sup> Deedat Ahmed YouTube : <http://www.youtube.com/watch?v=TGh2G7-8MQ8>



**Land which Allah has assigned to you and do not turn back [from fighting in Allah 's cause] and [thus] become losers,They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter,Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers ﴾ SurahAl-Ma'idah (20-24)**

Notice that Allah always commands his Prophets – not just Prophet Mohammad, pbuh, to fight His enemies.

And what about Jesus Christ, pbuh, and those people who disobeyed him? Allah, the Exalted, say: **﴿ And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen ﴾ Surah Al-Ma'ida (116)**

No doubt that Christians are so kind, but there are, like in any other community, some dangerously evil-minded people among them. Allah says: **﴿Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Canter* (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they (the latter) say: 'There is no blame on us to betray and take the properties of the illiterates (Arabs).' But they tell a lie against Allah while they know it﴾ Surah Al-Imran (75)**

The Qur'an referred to those wicked ones as people who seek to sow division between Muslims, and spread trouble by any means. Whenever a new means of violence or war flickers, they utilize it for corruption and manipulation. It is as if they have an agreement with the aforementioned Satan in goals and means. The proof of

this is the so-called ‘the Zionist Protocols’ which leaked to the Muslims and all other targeted peoples. The purpose of these protocols is to sow division between Muslims by weakening their determination and faith with the pleasures of the flesh. The slogan of these is ‘A glass of wine and a beautiful woman can do to the Muslims far beyond what thousands of cannons can do.’ In fact, we see that their plots penetrate our life with matchless skills. The clearest example of this is spreading via corrupt satellite channels and other means, and spreading disruptive ideas that provoke Muslims in their homelands against each other, and end up in fighting one another in the pretext that they are protecting Islam and Muslims. So at the same time, they target Islam by as many ways. And that makes you wonder, they decide without any clear evidences to carry out the rule. For example, they fight the veil (the Hijab) of Muslim women although the Hijab was imposed on their women in their original faiths, even before it was ordained for the followers of Muhammad. Many Muslim women were assaulted, to the extent of murder, in some western countries, only because they were identified as Muslim by their Hijab. And in those societies and their governments, those crimes are not treated as actions of terrorism. And much worse ignorance of those societies is when insulting and misrepresenting the noble character the Prophet Mohammad, pbuh, is treated as a right to be indulged by so-called ‘free societies.’ And in the contrary, as Muslims ask Allah to be pleased with all His Prophets, like Jesus and Moses, may Allah’s peace upon them all, whenever they mention their names. A clear evidence of how divine guidance and knowledge make us better citizens is that while more and more incidents of Qur’an burning and drawing vile caricatures of Prophet Mohammad by hateful members of those communicaties that put claim to Christian or Judaic civilization, even ignorant and less-informed Muslims cannot entertain the idea of doing the same to the Bible or the Torah, as their great religion prevents them from doing so.

There are those who tend to make the argument that Islam is a religion of terror and violence and it spread by the sword, although they know that Allah says in the Qur’an: **﴿ There shall be no compulsion in [acceptance of] the religion ﴾** Surah Al-Baqara (256)

They know His Words: **﴿ And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers? ﴾** Surah Yunus (99)

The obvious answer being, ‘no.’

They say that Islam is the religion of terrorism although they know that Allah, the Almighty, commanded his Prophet, Mohammad, pbuh, to forgive Jews in some cases, where the crime was at a personal level. In fact, the Prophet, pbuh, said in a Hadith: “I have only been sent to complete the good morals.” A religion with a central message like that can absolutely not be a faith that produces terror, unless it is misinterpreted or intentionally demonized by those who consider it the ‘other’.

They also know that Allah, the Exalted, had ordered Muslims not to antagonize and fight those who are peace-loving and do not plot against our religion. He, the Exalted, says: **﴿ Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly, Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers ﴾** Surah Al-Mumtahanah (8-9)

It is sad that those who take copies of the Qur’an and try to find that it is full of terror-producing injunctions to substantiate their preconceived Islamophobic views do not pause for a second and admit that verses like the above are central to the internal communal relations that Islam teaches. On the contrary they are determined to demonize it, no matter what.

Let us say something about Islam’s stance regarding Jews and Christians, a stance well known to their rulers:

The Qur’an is the Book and the Word of God, the Almighty, the sole creator of the entire creation. The simplest right to give his creatures (as he imposed upon himself)

is to warn both man and the Jinn of the things that may bring harm to them, and guide them toward the things that will benefit them. That's why He shows them the types and categories of humans who fairly acquired those apt categorizations.

And one may ask why there are those people who get offended when this this Truth is made apparent to them. We will continue to be fair with those brothers and sisters of the Scriptures, even those who do not want to admit that there are plenty of evidences the Qur'an, that the faithful Jews and Christians have been given fair treatment. In the previous verse that talked about those who are trusty worthy and those who are wicked ('canter' fulfilling ones, and the 'Dinar' denying ones), it is clear that the Qur'an does not place all the peoples of the Scriptures in one foul basket. So, what is the fault that the Qur'an committed here? Or to put it differently, is there a reason as to why they, those Jews and Christians who fish for verses that proof their Islamophobic worldview, turn a blind eye to those verses?

In one tradition Awf Bin Malik, may Allah be pleased with him, reported that the Messenger of Allah said, "The Jews divided into seventy one sects, one will be in paradise and seventy will be in the fire. The Christians divided into seventy-two sects, one will be in paradise and seventy one will be in the fire, and by Him in whose hand Mohammad's soul is, my nation will divide into seventy three sects, one will be in paradise and seventy two will be in the fire" He was asked: "O Messenger of Allah, who is the saved sect?" He replied: "It is the congregation (the pious congregation of believers)." Ibn Maja. By congregation is understood to refer to those who follow Prophet, pbuh.

Moreover, the Qur'an praised the devotion of the faithful individuals among them, and that is to be taken as a proof that Allah is pleased with them, so if Allah mentioned a single verse in Surah Alfatiha regarding the ones who have earned His wrath, he mentioned here three more verses regarding those who have earned His praise, Allah, almighty, says: **﴿ They are not [all] the same; among the People of the Scripture (Jews and christans) is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in**

**prayer], They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous, And whatever good they do - never will it be removed from them. And Allah is Knowing of the righteous } Surah Al-Imran (113-115)**

And in another Verse in Surah Al-Imran, Allah, the Exalted says: **{ And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the Verses of Allah for a little (worldly gain like money, etc.), for them is a reward with their Lord. Surely, Allah is Swift in account } Surah Al-Imran (199)**

He is an important Qur'anic reference that proves beyond any doubt that that Muslims do not hate the people of the Scripture. In Surah Ar-Room (The Rome) Allah Almighty tells us how Muslims were saddened by the defeat of Christians Byzantines in the hands of the Magi people because they are people of the scripture i.e (the nearest to Muslims in affinity) and He boded them that the Christians will overcome: **{ The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within few years (three to nine years). The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians). With the help of Allah, He helps whom He wills, and He is the All-Mighty, the Most Merciful } Surah Ar-Room (2-5)**

Allah, the Almighty, praises Muslims who supplicate to Him for all the believers. He, the Exalted, says: **{ And those who came after them say: 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful } Surah Al-Hashr (10)**

Some people may wonder and ask: so why some Muslims stand against Jews and Christians? One may approach the answer to this question from the prospective of very recent (since the colonial era) phenomenon. One thinks they are just caused by those who colonized their land and displaced them and deprived them of their basic necessities of life.

We will understand more about the relationship between Muslims and Christian believers (Nazarenes) from this verse: Allah, the Almighty, says:

**﴿ And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Mohammad), you see their eyes overflowing with tears because of the truth they have recognized. They say: ‘Our Lord! We believe; so write us down among the witnesses.’ And why should we not believe in Allah and in that which has come to us of the Truth (Islamic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Mohammad, pbuh, and his Companions). So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of good-doers. But those who disbelieved and belied Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire ﴾** Surah Al-Ma’ida (83-86)

1. There are cases where Allah, the Almighty, commands his Prophet, pbuh, to forgive Jews as I said before. He says: **﴿ Indeed Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: ‘I am with you if you perform *As-Salat*(prayers) and give *Zakat* and believe in My Messengers; honor and assist them, and lend to Allah a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path. So because of their breach of their covenant, we cursed them, and made their hearts grow hard. They change the words from**

**their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allah loves *Al-Muhsinin* (good-doers) ﴾** Surah Al-Mai'da (12-13)

2. **Evidence: ﴿ yet pardon them, and forgive; indeed Allah loves the good doers ﴾** Surah Al-Mai'da (13)
  
3. It is He, the Exalted, who commands his Messenger: **﴿ And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing ﴾** Surah Al-'Anfal (61)

By the way, not all of Jews are bad. Allah, the Exalted tells us: **﴿ For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people], And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment, But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward ﴾** Surah An-Nisa (160-162)

In addition: in Surah Al-Baqarah, which comes right after Surah Al-Fatihah, Allah, the exalted, mentions the reasons of his wrath upon the ones he is not pleased with among the Jews in a very logical order and that is from Allah's justice, because if not, who is capable of forcing Allah to justify his anger? Why did Allah mention those reasons? One possible answer is that He knows that Muslims will be questioned and accused of Allah's dispraise of the Jews and Christians in Surah Al-Fatihah. That, probably, tells why He devoted much of Surah Al-Baqarah for those disgraceful deeds

and disobedience of the Jews, and much of Surah Al-Imran for those of the Christians, and then he mentions again the reasons why both the Christians and Jews earned his wrath, unless they repented of those sinful actions in Surah Al-Nisa as well as Surah Al-Ma'idah.

There are plenty of verses in which Allah mentions the reasons of this anger specifically with the Jews, and we can rarely find a Surah in which He didn't mention those reasons.

Just to bring home to you the enormity of the topic, at first, I thought that I was including those verses that serve as a response for the allegations accusing Islam of being an anti-Christian and an anti-Jewish religions. But I realized that all I was ending up covering most of the entire Qur'an. So from here, I would call those who are fair-minded among the Christians and the Jews to read the entire Qur'an by themselves, and not to depend on other people's readings.

And it's crucial to notice that 'given the fact Allah is well-acquainted with the unseen and unknown', that a group of Jews and Christians will remain on their hostility to Islam and its followers, to the Day of Resurrection, and they will abuse the verses of Allah and twist their meanings to serve their personal mundane interests. Allah, the Exalted, says: **﴿ Never will the Jews nor the Christians be pleased with you (O Muhammad till you follow their religion...) ﴾** Surah Al-Baqarah (120)

In fact that has always been the case, as some of them used to say: *He who is not with me is against me.*

This fraudulent approach to the Truth by those wicked ones amongst the Jews and Christian existed even before Prophet Mohammad, pbuh, was sent with the message of Islam. And when they resorted to the same tacts of manipulating the Devine texts, Allah tells him to: **﴿ Say: 'O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allah,**



**seeking to make it seem crooked, while you (yourselves) are witnesses [to Mohammad as a Messenger of Allah and Islam (Allah's Religion, i.e. to worship none but Him Alone)]? And Allah is not unaware of what you do.' ﴿ Surah Al-Imran (99)**

And we say to everyone as Allah the lord of all creatures said: **﴿ ... Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do ﴾** Surah Al-Ma'ida (8)

And I have one last question for the Jews and Christians: and I wish from them to answer honestly. That is: isn't the meaning of the previous verse I mentioned present in both of your Books?

### **Summary of the previous Paragraph:**

Finally, we conclude from the verses above that we have mentioned in the previous Paragraphs that:

- 1- Allah, the Almighty, praises the books (Torah and the Bible).
- 2- Allah, the Almighty, praises the Prophets of Christianity and Judaism especially (Moses and Jesus, peace be upon them all.)
- 3- Allah, the Exalted, praises righteous people among Christians and Jews.
- 4- Allah, the Exalted, dispraised disobedient people and the people that had misrepresented the Books and tampered their religious law among Christians and Jews.

**And now what is the next idea that you would expect as a logical sequence to the previous items?**

I expect that you will say – if you are Just -:

- A- Allah, the Just and the Merciful, sure was going to send another messenger with another Book to tell people (especially the offspringsof

Christians and Jews) that their Books had been misrepresented and that their religious laws had been tampered.

- B- Allah was surely save and keep his latest book from distortion and the new religious law from any tampering, He, the exalted, says: **﴿Indeed, it is We who sent down the Qur'an and indeed, we will be its guardian﴾** Surah Al-Hijir (9)

Actually, Allah did so, He sent his Messenger Mohammad, pbuh, with the latest book (the Qur'an).

**Note:**

The meaning of the Qur'anic verses has been translated to more than 100 languages, so there is only one copy of the Qu'ran in Arabic language. But there are several Qur'an translating bodies, who tried to make their work accurate to the best of their ability, but there may still be slight differences in the translation itself, but such differences are qualitatively immaterial to the original word of the Quran. The fact of the matter is that though all translations cannot exactly convey the absolute content of God's word, its original Arabic rendering is secure from all forms of tampering or deletion.

**Question 4: What is the future of the human relationships at the end of time?**

The Noble Hadith mentioned the fact that human relationships at the of time on the earth will reach their lowest level, and most people will be concentrated around the evil people, and those with blood relations will no longer visit each other. Injustice will spread, cruelty will dominate, to the point of cold blood murder, and to the point that the members of the same family will not be able to sleep in peace until all of them vow not commit murder each other while they are asleep. That is not an oddity for a time in which honesty does not exist anymore, as the Prophet, pbuh, told us.

The Ahadith on the subject are numerous, and some of them have already been presented. Besides those Ahadith mentioned in the previous chapter, the following couple of Ahadith will shed some more light on the topic under consideration: the future of human relation as the end of time approaches.

Al-Bukhari reported as a part of a Hadith narrated by Isa who received it from Ismail Ibn Qa'is, who narrated that he heard Mirdas Al-Aslami, may Allah be pleased with him, saying: The Prophet, pbuh, said: "The pious men (people) will depart (die) one after another, (then) the dregs of people, like the sediment of barley or dates will remain; Allah will not raise them in value and esteem."<sup>6</sup>

This Hadith indicates that none of the pious ones will remain at the end of time, while the evil people will remain to populate the earth, a kind of the 'Left Behind!' The Hadith clearly underscores the fact that people of knowledge or scholars will all leave the earth, and that only ignorant people will remain.

Abu Huraira, may Allah be pleased with him, narrated that Alla's Messenger said, "The (Last) Hour will not be up till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine."

And due to the hardships caused by the prevalence of evil, people will mistreat each other. Others will wish to die, perhaps out of being scared from the afflictions because they are widely spread and may be because of the intensity of scourge and torture people receive from each other. Abu Hurairah, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said, "By him in whose hand my soul is, the world will not come to an end until a man passes by a grave and will lie over it saying, "I wish I were in this grave (i.e. dead)! He will not say so

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<sup>6</sup> . Abdullah Hajaj – Previous Reference – Page 34

because of religious reasons but because of widespread mischief and severe trials of this world.” Al-Bukhari and Al-Muslim.

At the end of this paragraph we must acknowledge that Allah, the almighty, made some people to a trial for the others, and to test their patience and level of acceptance of Allah’s Divine Will. Allah, the Exalted, says: **﴿... And we have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seeing (of everything)﴾** Surah Al-Furqan (20)

So we have to be patient and expect the reward from Allah on the Day of Judgment. We required to discharge our own responsibility and ask Allah to grant us our rights, as we have been directed to do by the Prophet, pbuh, as well as his family and companions. We have to be cautious not to mistreat the people who mistreat us, for if we do that, then it is an indication that we have failed the test. We also have to be aware of the fact that our patience will not go in vain and the reward will be greater than we can even imagine. The Prophet, pbuh, said to his companions: “Ahead of you are days of patience, the one who does good deeds then, as you do now, will have a reward like that of fifty people who do such deeds.” They asked: “O Messenger of Allah, a reward (equivalent to) of fifty of them or fifty of us?” He answered: “Rather it is a reward of (equivalent to the reward given for the good deeds of) fifty of you (i.e. the companions of the Prophet, pbuh.)”

If you meet a Muslim who is dealing with anyone in a bad way this is because we are becoming closer to the end of time, (Judgement Day) as I think and there are many signs that lead us to believe that. Such as people who won’t greet those they do not know. They extend their greetings to only those people whom they know. At the end of time, people will believe those who lie to them, and will disbelieve the honest ones. And injustice will spread.

**Question 5: Can human relations be measured?**

It is possible to design a scale to test the level of the relationship between certain people. One possible way of doing that is to make questions with a total of ten marks on the Good scale and minus ten on the Evil scale. This is just an initial design which can be modified when designing the test.

**Note:**

**First:** If it is a business relationship that binds us with people of other religions, then our efforts to establish and maintain a good business relationship should be doubled, because we are promoting our religion through this business relation. Even if we don't intend to do so, and if we have workers who work for us, those who can't control their anger should try not to persuade those workers into becoming Muslims. It would be better to ask for help from a friend or an acquaintance who is in a better position persuade them. This is so, because if the employer had a character-related weakness(es), short-tempered for instance, he or she may cause more damage than good in the process of giving da'wah to a non-Muslim.

**Second:** Happiness can be generated from any relationship between two individuals under the following conditions: They must agree on the purpose of their relationship.

1. They must have the same level of desire.
2. If there is a difference in the level of desire, for the success of the relationship, between the two individuals, and if the weaker individual (the one with the greatest desire in the relationship) managed to discover his weakness and determine exactly the level of weakness, then that individual can proceed to the next level.
3. If the other individual (the weaker one) managed to discover the means to support him or her, then he or she can continue through all the next stages until success.

4. The weaker individual must work towards the following:
  - a. Knowing the key to the other individual's character (what would satisfy the other individual).
  - b. Pardoning the other individual's mistakes.
  - c. Using the best way to reproach the other individual and only when necessary.
  - d. Giving the other individual love and working towards making him or her happy.
  - e. Sacrificing some of the relationship's minor goals, if necessary, in order to achieve the major goals, which is maintaining the relationship.

### **Summary of Chapter Five**

Through the previous presentation, it is clear to us that Islam achieved unmatched miracles concerning the human relationships in terms of (their purpose, means, incentives, punishments, and identifying obstacles and overcoming them). And there are both practical and theoretical evidences to prove that truth.

We will begin with the practical evidences because they are more important:

#### **First: Practical Evidences**

1. The most beautiful names of Allah and His Divine Attributes:  
As they are mentioned in the Qur'an and the Sunnah, are considered a major and a pure source for people to look at as the ideal.
2. The Biography of Prophet Mohammad, pbuh: Allah, the Exalted, says: **« There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often »** Surah Al-Ahzab (21)

Aisha, may Allah be pleased with her, said: "No one had a better morals than the Messenger of Allah, pbuh. Never did any one among his companions or household call him except that he said: I am at your service! This is why Allah,

the Glorious and Majestic, revealed **﴿ And indeed, you are of a great moral character ﴾**<sup>7</sup> Surah Al-Qalam (4)

3. The biography of his companions as a real life example for the perfect society in terms of their relationship with each other. Allah, the Exalted, says: **﴿(Mohammad) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). And their description in the Injeel (Bible) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Mohammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise) ﴾** Surah Al-Fath (29)
4. acts of worship: like prayers, fasting, Zakat and pilgrimage, all these acts of worship automatically affect the relationships between the individuals in a positive way.

## **Second: Theoretical Evidences**

This refers to the texts mentioned in the Qur'an and the Noble Sunnah to clarify the principles of the human relationships through which we can see that Allah gave attention to the following principles:

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<sup>7</sup> . Abul Hassan AnNaisabouri – Reasons For Revelation – Page 316

**First:** Islam gave attention to human relationships at the first place, it even made them one of the greatest ways which a person can draw nearer to Allah. “The most beloved deed to Allah is to make a Muslim happy.” Narrated by Al-Asbahani.

**Second:** It defined the goals of relationships by stressing on the intentions, and urged on establishing relationships only to please Allah, and not for any other mundane goals whatever they are. Omar Bin Al-Khattab reported that the Messenger of Allah, pbuh, said: “Actions are but by intention and every person shall have but that which he intended. Thus whose migration was for Allah and His messenger, his migration is for Allah and His messenger. And he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration is for that for which he migrated.” Related by Al-Bukhari and Muslim. And that indicates the nobility of the goal.

**Third:** Islam paid attention to the center of human feelings, and by extension, the center of the relationships which is the (heart), therefore, Allah made the pure and honest love the main aim of our relationships and their instrument. Allah has even made it a precondition for having full faith, and by extension, entering heaven. It’s reported that Mohammed, pbuh, said: “By Him in Whose hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another.” And by doing so, Allah completely and emotionally satisfies the human need for love, which is a part of the main psychological need which is (the need for security).

That could be the reason as to why Allah, the most High and Exalted, warned against severing family/relative ties, and ordered us to maintain good relations with our relatives. A person’s failure to do so makes them deserve a severe punishment both here and the hereafter. On the other hand, He made the reward for having good relationship with our relatives so great a reward. Allah, the Exalted, knows the best what is good for us, and he knows the outcome for one’s patience with the ills of their relatives is unsurmountable, if not in here sure in the hereafter. And we have already



presented as much evidence showing the special place that Islam gave to parents. They give their love and the material the own without limits, then they are rightfully entitled to receive from their children without limits as well.

It is probably the reason why Islam urges us to purify our hearts from all forms malevolence and envy, as is evident from the Prophet's answer when he was asked the question: "Which of the people is the best?" This was the answer the Messenger of Allah, pbuh, gave: "Everyone who is pure at heart and is truthful in speech." Related by Ibn Maja and Al-Baihaqi.

**Fourth:** Allah determined the initial connection between people which looks simple but is actually very important. Greeting is considered a miracle in terms of its linguistic and psychological effects. Its limitations and boundaries are remarkably precise. Greeting forms vary depending on the situation the members are in: for instance, it is not only for the living, but it is for the dead as well. Much of these situations have been covered when we discussed the border line between the levels of Good and the levels of Evil.

**Fifth:** Allah determined the etiquette suitable for each situation and that led to:

- a. Fulfilling the second component of the human psychological or spiritual needs and that is (the need for respect and appreciation) which falls under the main need (the need for security).
- b. There is the possibility of putting our human relationships under a certain set of laws (Rationing laws), and categorizing those etiquettes as good, and the acts opposing them as bad, defining the maximum and minimum limits for both of the acts of good and bad, which could make greeting the line that separates them.

**Sixth:** Allah gave a great deal of attention to the emotional maturity of his slaves in order to provide them with a successful and happy life, and that is why Allah:

- a. Emphasized the necessity of patience and forgiveness and being good to those who are bad to us, and urged us to possess all of those characteristics and promised to reward us for having them. Allah rewards for forgiveness not for

- revenge, and commands us not to spy on each other and not to have malicious thoughts about others, and warns us against to be under the influence of anger.
- b. Allah legalizes admonition and made a good replacement for the emotion of anger when necessary. Admonition is also preferred over revenge when necessary too. It is also a perfect method to carry out the conversations between individuals with different point of views. Islam clarifies its rules and boundaries and summarizes it, as an attempt to study the problem objectively by giving the opponent the opportunity to unveil the motives of their disliked behaviours. The next essential step, then, is to adjust them, and to end the admonition with an either obvious or unobvious promise of changing that behaviour.
  - c. In the Qur'an we told of the value of emotional maturity, and people are categorized depending on the levels of their emotional maturity: acting respectfully and a disrespectful situation is a the best example. Allah calls the person who has that ability: **«The one having a great portion [of good].»**

Allah, the exalted, says: **«And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend, But none is granted it except those who are patient, and none is granted it except one having a great portion [of good], And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing »** Surah Fussilat (34-36)

This is the very same individual that Allah, the Exalted, mentioned in another verse saying: **«He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding »** Surah Al-Baqarah (269)

So Allah, the Exalted, named wisdom (a great portion [of good]) in the first verse and called it 'much good' in the second verse, and made it necessary for a person

who wants to have wisdom to have patience, and to continuously ask Allah to protect him or her from Shaitan.

This is in contrast with the wise, who earned the title of having a ‘great portion of good.’ It classified the fool, the transgressor, the evil-doer, the maker of mischief, who compensates the good done to him with an offense, and hence, is likened to Iblees (Lucifer). Allah, the Exalted, gives us a glimpse of the report provided by those guided Jinns about how they were befooled, before they found the Truth, by these agents of evil. They say: **﴿And that the foolish among us [i.e. *Iblis* (Satan) or the polytheists amongst the Jinns] used to utter against Allah that which was wrong and not right﴾** Surah Al-Jinn. (4)

Between these two categories people are distributed according to their levels of patience, and to the extent they seek help from Allah, the Exalted.

**Seventh:** Islam extended the circle of human relationships. Abdullah bin Amr bin Al-As, may Allah be pleased with him and his father, reported that a man asked the Messenger of Allah, pbuh: “Which act in Islam is the best?” He, pbuh, replied, “To give food, and to greet everyone, whether you know or you do not know them.” Agreed upon. Jabir, may Allah be pleased with him, narrated that the Messenger of Allah, pbuh, said: “If a Muslim plants a tree or sows a field, and men, beasts and birds eat from (that) it will be charity for him in the hereafter.” Narrated by Muslim. Allah, the Exalted, sent Prophet Mohammad, pbuh, to all humanity. Allah, the Exalted, says: **﴿ and we have sent you (O Mohammad) not but as a mercy for the 'Alamin (mankind, Jinns and all that exists) ﴾** Surah Al-Anbia (107)

He ordered him and his nation to invite all people to Islam with wisdom and fair preaching. Allah, the Exalted, says: **﴿ Invite (mankind, O Mohammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching... ﴾** Surah Al-Nahel (125)

Islam did not prohibit Muslims to establish relationships with non-Muslims. It even allowed Muslim men to marry women who are adherents of other revealed

religions, i.e. Jewish or Christian women. However Islam defined this relationship, which indicates the comprehensiveness of human relations in Islam. That means Islam is a religion for all humanity. Allah, the Almighty, allows Muslims to pray in any place on the earth, which invites us to mention the following beautiful story:

Once the advisor (Ali Al-Hashemi) was on an official visit to the Vatican with a delegation of the United Arab Emirates, when it was a prayer time, he asked for a permission to pray...

One of the high priests asked him: 'would you allow me to pray in Makkah as we allowed you to pray in the church?' The adviser replied in speedy intuition: 'I believe in Moses and Jesus, peace be upon them, so I have the right to pray in a synagogue or church. As well, if you believe in Mohammad, pbuh, you will be eligible to pray in Makkah.'

**Eight:** Islam gives a structure to human relations among the Muslims, and also relations between Muslims and non-Muslims, taking into consideration, the principles of fairness and balance. Islam went so far in this regard as to specify what a Muslim should say to the other and what to do in each situation. Allah's Apostle pbuh, said, "Give each one his due (right)." Islam establishes priorities according to the degree of each relationship, and as the saying goes, "Charity begins at home," and according to everyone's capability, as Allah commands: "Fear Allah as much as you can."

**Ninth:** It took interest in the comprehensive look at human relations that do not cease after death. It attended to the relationship between living people with each other as well as the relationship between living people and dead people. Islam encourages men to visit Muslim cementaries intended to observe the dignity of the dead, and also to pray for them. Similar to this is encouraging supplication for the dead, especially parents. Abu Hurairah, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: "When a man dies, his deeds come to an end except for three things: an ongoing charity, a beneficial knowledge or a virtuous descendant who prays for him." Narrated by Muslim. It showed how to be dutiful to parents not only

while they are alive, but also after their death. This indicates that, in Islam, human relations are capable of continuity.

**Tenth:** Islam indicates and adjusts the motives of behavior in the field of human relations. It fairly takes into account reward and punishment, be they in this world or in the hereafter. This process is characterized by:

- A. **Extreme accuracy:** It gives any deed, no matter how small it is, its corresponding adequate reward or punishment in unparalleled precision. Allah the Exalted says: **﴿ So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it ﴾** Surah Az-Zalzalah (7-8)  
 In Islam, while a good deed is rewarded ten times of its equal, a bad deed is punished once. Also, all of a person's good deeds is for him except for that of fasting, which is for Allah and He rewards for it. As regards the reward for patience, it is without reckoning (a limit). There are specific times and places when and where good deeds are multiplied many times, such as in the month of Ramadan and the first ten days of DhulHijjah, and also good deeds performed in the three sacred mosques. As regards the Mosque in Makkah, both good deeds and bad deeds are multiplied. There are some deeds are accepted at certain times, and unaccepted at others, such as the Zakat al-Fitr (a charity obligated to be given from the 28<sup>th</sup> of Ramadan and before the Eid prayer. If that charity is given after the Eid prayer it is considered to be a normal charity that one can give at any time.
  
- B. **Generosity and Abundance:** In term of the rewards, Abu Dharr, may Allah be pleased with him, reported that the Messenger of Allah said, "I saw a man going about in Jannah (Paradise, and enjoying himself) as a reward for cutting a tree from the middle of the road, which was causing inconvenience to the Muslims." Narrated by Muslim. This shows that removing harm from public places, which is the least degree of good, is rewarded with Paradise.

What a good reward for this least deed! This indicates the generosity of our Lord and that He ranks Muslims high.

In contrast, in the field of punishment, the person who commits a bad deed, however small it might be, is punished with a painful torment. Abu Umama' bin Thaalabah al-Harithi, may Allah be pleased with him, reported that the Prophet, pbuh, said: "Allah decrees the (Hell) Fire and debars Jannah (Paradise) for the one who usurps the rights of a believer by taking a false oath." A man asked: "O Messenger of Allah! Even if it should be for an insignificant thing?" He said: "Even if it be a stick of the Arak tree," (used for brushing the teeth). Narrated by Al-Muslim.

Such a person is given a chance for repentance, and is invited to ask the wronged person for forgiveness. Abu Huraira, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: "He who has done a wrong affecting his brother's honor or anything else, let him ask for his forgiveness today, before the time (i.e. the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong-doings will be subtracted from them; but if he has no good deeds left, he will be burdened with the bad deeds of the one he had wronged in the same proportion." Narrated by Al-Bukhari. While the wrongdoer is strongly threatened, the one wronged is encouraged and persuaded to forgive, however grave the crime is: i.e. even a murder. Allah promises for the guardian of the person murdered that his forgiveness will be considered a charity for which he will be rewarded with a great reward, if he forgives in anticipation of reward from Allah: especially that he is assigned blood-money for the forgiveness. Allah, the Exalted, says: **﴿ O you who believe! *Al-Qisas* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever**

**transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment** ﴾ Surah Al-Baqarah (178)

Here, we see the miracles of Islam in conciliating between all the parties in a miraculous integration, not corrupted by any contradiction, conflict or unfairness, because it seeks to achieve the highest level of psychological peace of everyone on an equal level through spreading love and peace.

**Eleventh:** Islam indicated the material and immaterial means that facilitate the establishment of successful and acceptable human relations. These include sincerity of intention, devoting oneself to worship, trusting in Allah, modesty, purification of the heart and the environment, thinking about what befallen wrong-doers and learning lessons from others, etc. These means show that success in human relations is quite easy, but at the same time it requires hard work, perseverance and competitiveness to achieve that.

**Twelfth:** Islam frequently cautioned against the things that spoil relations, such as evil people and Jinn, bad companions and means of evil like lying, inclination, miserliness, arrogance and anger ... etc.

**Thirteenth:** Islam took into consideration the feelings of those who are subject to circumstances that compel them to have relations with cruel or bad people by:

- A. Indicating that it is Allah's way in the universe that created among us some who cause us hardship to test our patience. Allah, the Exalted, says: **﴿and we never sent before you (O Mohammad) any of the Messengers but verily, they ate food and walked in the markets. And we have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seeing (of everything)﴾** Surah Al-Furqan (20)
- B. Describing to us the state of human relations from the time of Prophet Mohammad, pbuh, to the Day of Resurrection: (The best of you are my

contemporaries, then those who follow them, then those who will come after them.....etc.). This is by way of mercy of Allah to his believing slaves afforded, so that they may not be shocked by the changes in dealing which will be characterized by cruelty and unfairness, which will affect their faith and patience. Ibn Masoud, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: "You will see after me favoritism and things which you will disapprove of." They asked: "What do you order us to do (under such circumstances?)" He replied: "Discharge your obligations and ask your rights from Allah." An agreed upon Hadith.

**Fourteenth:** As we have mentioned before, human relations in Islam are characterized by a great degree of flexibility. Some of these relations are obligatory, as those regarding the categories that Allah, the Almighty, enjoined us to be good to such as the parents and other relatives, as well as to neighbors and colleagues; others are permissible and optional forms of worship, such as the relation with any person outside these listed categories, pursuant to what pleases Allah and what is qualified as Noble manners which Islam has come to complement.

Of the flexibility of Islam is the giving of many alternatives for variable levels and hence with different rewards that it is difficult for the researcher to count, but are encompassed between the lowest and highest levels for each category of deeds. Let us give examples of that:

Abu Huraira, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: "Faith has about seventy odd braches, the upper most of all these is the Testimony of Faith (there is no true God except Allah), while the least of them is the removal of harmful objects from the road. And modesty is a branch of faith"). Narrated by Al-Bukhari and Al-Muslim.

Abu Saeed Al-Khudri, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: "Whoever among you sees wrong, let him rectify it



with his hand, if he is unable, then with his tongue. And if he is incapable of that then with his heart, and that is the weakest of faith.” Narrated by Al-Muslim.

Even as regards grievances, Islam offered the Muslim the option of taking revenge and forgiveness and taking patience. Allah, the Exalted, says: **﴿ And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabirin (the patient ones, etc.) ﴾** Surah An-Nahl (126)

Hence, there is always (an offer) at every category of deeds, some of them suiting the highest of abilities and others suiting the lowest, while yet others suite medium capabilities, and all are from the community of the righteous. In the top are those called (the foremost in faith) and the least capable are called (the companions of the right hand).

In Paradise there are a hundred levels. Abu Saeed Al-Khudari, may Allah be pleased with him, reported that the Messenger of Allah said: “In Paradise there are a hundred levels which Allah has prepared for those who fight in His cause; and the distance between any of those levels is like the distance between the heaven and the earth.” Narrated by Ahmad.

A person should select the grade (the commodity) he desires, in condition that he shall pay the required price, the currency accepted here is not money but good deeds. Here comes the great diversification and difference between the levels of deeds with a flexibility that suits the hundred levels of Paradise. This can be likened to the clever merchant who has commodities of varied quality and hence varies the prices. Allah, the Exalted, says: **﴿ Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and in the Injeel (Bible) and the Qur’an.**

**And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success** ﴾ Surah At-Taubah (111)

Trade, they say, is shrewdness. There is gain and loss in commerce. The Messenger of Allah, pbuh, said to Abu Talha when he donated the Land of Bayruha as alms, “Great! That is profitable money.”

It is amazing that there are seasons of discounts as in the case of the real market-place. Some of these seasons are the month of Ramadan, with the best commodity in it being the Night of Qadr, and the season of Hajj and the best of its commodities is the Day of Arafa.



Figure 14 : Muslims on the Day of Arafa

But if a believer falls short or wrongs himself or others, our Generous Lord forgives him if he asks for that.

Glory be to Allah who guided man, taught him, gave him options and let him make his decisions, choose the commodity he wants, and pays for its price out of his own will.

Flexibility is manifested in the capability of controlling the relation in terms of its function and level as indicated by the levels of good which we explained in chapter 3, by stabilizing, freezing or mending these relations by a variety of methods, perhaps the most important of which is the giving of gifts and apology.

**fifteenth:** Human relations in Islam are characterized by a great level of transparency and caring for the feelings of others. For this reason they are highly qualified for being a good way of preventing many psychological disorders that may affect the parties to the relation. They satisfy the basic psychological needs of people like the need for love, respect and regard, the need for a controlling authority and the need for success which is only appreciated by many through the respect and approval given by others.

Not only this, but in the midst of these relations there is an effective remedy for these disorders, i.e. sympathy. Al-Numan bin Basheer, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds with wakefulness and fever.” An agreed upon Hadith.

We reiterate that for achieving these goals i.e. protection from and remedy for those psychological disorders, Islam cautioned against and even strongly prohibited severance of relations, enmity and injustice, and enjoined Muslims to observe benevolence and keep good relations with relatives. It did not mean mere interactions but rather effective relations that would protect from and cure psychological diseases. Allah, the Exalted, says: **﴿ By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience ﴾** Surah al-Asr (1-3)

**Sixteenth:** This miraculous definition of relations can probably result in a tool for measuring human relations and making use of it for various psychological, social, educational, legal and penal purposes.

**Seventeenth:** Hence we see that Islam mobilized all man's material and immaterial capabilities for helping human relations succeed, encouraged doing good without limit, gave him so many chances for a charitable work, and made it a goal for a Muslim to make all people happy based on known priorities through permissible means. Allah, the Exalted, says: **﴿ And give them (emigrants) preference over themselves, even though they were in need of that ﴾** Surah Al-Hashr (9)

And **﴿ repel the evil deed with one which is better ﴾** Surah Fussilat (34)

The Messenger of Allah, pbuh, said: "Your smile in the face of your brother is an act of charity." Abu Dhar, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: "I saw a man going about in Jannah (and enjoying himself) as a reward for cutting a tree, from the middle of the road, which was causing inconveniences to the Muslims." Narrated by Al-Muslim.

This proves that these relations are characterized by diversity, reality, abundance and originality.

**Eighteenth:** Although Islam does not hold a low opinion of that which is little, this does not mean that it accepts that which is of low grade. Allah, the Exalted, says: **﴿By no means shall you attain *Al-Birr* (piety, righteousness, etc., it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well ﴾** Surah Al-Imran (92)

Allah, the Exalted, also says: **﴿ O you who believe! Spend of the good things which you have (legally) earned, and of that which we have produced from the earth for you, and do not aim at that which is bad to spend from it ﴾** Surah Al-Baqarah (267)

This indicates that Islam seeks the high level of quality and hence high standards for ideal human relations.

In short this shows that Islam calls for absolute performance of good deeds that are not limited to a type, measure, place, time or degree. It also shows clarity of the goals and the means needed for successful human relations in Islam.

Some of the miracles in the field of the human relations that Islam puts forth are the following: The ability to take human relations in the whole world to the necessary adequate levels of perfection and realism at the same time, as well as guaranteeing their eternal values through the promise of great rewards in this world and in the hereafter.

This none but Islam was or will be able to balance in such extreme precision that is required by the miraculous formula.

## Summary of the Recapitulation

With this recapitulation we have proved the validity of the (Theory of Human Relations in Islam): Throughout the Qur'an and the pure Sunnah, Islam has laid out and achieved unmatched miracles in the field of human relations, in terms of their objectives, roles, incentives, means, limits, rewards, remedies and retributions. Keeping in mind that the illustrations we set forth, in the previous chapters, may suit more than one quality, following are some of the major qualities in the concept of human relations:

Nobility of the objective: that is the good pleasure of Allah, and as such they are characterized by purity and loyalty.

1. Genuineness.
2. Firmness.
3. Honesty and fairness.
4. Flexibility.
5. Abundance.
6. Diversity.
7. Continuity and eternity.
8. Perfection and organization.
9. Realism.
10. Idealism.
11. Clarity and absolute transparency.
12. Uniqueness and distinction.
13. Complementarity.
14. Comprehensiveness.
15. Balance.

16. Measurability.
17. Because they have these qualities, human relations in Islam could achieve for Muslims and all who deal with them the great role that it plays, that is:
  - A- Satisfying emotional gratification.
  - B- achieving emotional maturity.
  - C- Protection from psychological disease and remedy it.

## Conclusion

So we arrive at the fact that Islam could present very advanced techniques for behavior and human relations, which all aim for the happiness of all humanity. True, there are those who offered humanity very advanced technologies for their happiness and ease of life. Yet the truth of the matter is that all that is material advancement. We can savely make the argument that this great material / technological advancement which has been on the rise for the last hundred or so years, suits for the human flesh, whereas the human relations principles that Islam presents to mankind are intended for both the nourishment of the inner human soul and for the well-being of the human body. But what benefit does a person get when the heart is not allcontent, despite all the magic touches on all the latest versions of our technological gatchets?

I think the chance has come now to talk about CEDAW which tries to impose moral decay, chaos and disintegration of the family, and thus the decline of human relations to the lowest degree by utilization (Elimination of Discrimination Against Women's) issues. So, I kindly request you to pay attention and try to answer this question sincerely: Do you find in this book (in Human Relations in Islam) any discriminatory language or content against women?

This is great Islam, the eternal religion with its miraculous Book and perfect Sunnah.

Glory be to the One and Only, the Strong, the Law-giver, who has given us the great miraculous Islam. I admit that, while I was working on this research trying to discuss the psychological and social miraculous of Islam, in the field of psychological health and human relations, though I tried my best to have a concentrated research, knowing that it is impossible to encompass all the aspects of



psychological and social miracles in the Qur'an and in Noble Sunnah, I fell short of that. So, I focused on human relations. But even that narrow focuss has yet to discover all the miracles there are. The miracles of this religion never end.

Perhaps the plainest evidence of the correctness of that statement is that I realized, while I was writing this conclusion, the importance of remembering something that most people tend to forget i.e. saying: 'In the name of Allah, Most Gracious, Most Merciful' at the start of any task or action. In a Hadith, the Messenger of Allah, pbuh, said: "Any important thing (action / task) not began with the saying 'In the name of Allah, Most Gracious, Most Merciful' will be incomplete."<sup>1</sup> This probably means the action was not done for the sake of Him. The books on the biography of Prophet, pbuh, report that the Messenger of Allah, pbuh, said to Talha bin Ubaid Allah, may Allah be pleased with him, on the Day of Uhud as he protected the Messenger of Allah, pbuh, against the spears and swords of the enemies with his body till he was killed as a martyr, "If you have mentioned the name of Allah, the angels would have taken you to heaven while people are looking at you."<sup>2</sup> This indicates the importance of mentioning the name of Allah before any work. The great deed of Talha, may Allah be pleased with him, would have been greater if he mentioned the name of Allah first.

Many people also forget to praise Allah before and after completing their task or projects. Abu Huraira, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said: "Any important matter not began with the praise of Allah will be incomplete." Narrated by Abu Dawood.

For instance, we forget to mention the name of Allah and to praise Him before starting our relations with others, and we also forget to praise Allah after achieving success. This failure applies to our psychological health. If we mentioned the name of Allah, and praised him before each meeting we would have achieved

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<sup>1</sup> . Mohammed AsSabooni – Previous Reference.

<sup>2</sup> . SafiudDean AlMobarakfoori Previous Reference.

success in our relations, and if we praised Allah again after completion, we would have been more successful and happier.

Allah, the Exalted, says: **﴿ And (remember) when your Lord proclaimed: ‘If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings) ﴾** Surah Ibrahim (7)

Some may argue that saying ‘in the name of Allah, Most Gracious, Most Merciful’ and saying ‘Praise be to Allah’ were already present in the teachings of Islam, so what is new?

Perhaps, the answer is we are not talking about anything new, rather we are referring to the missed opportunities for failing to invoke the name of Allah before engaging ourselves in tasks: calling to memory the importance of doing that for the sake of better psychological health and for Allah’s blessings for our good human relations.

I have worked towards presenting this blessed work to you, Noble reader, as complete as possible, however, I couldn’t cover fully that which I hoped to cover. This proves the theory that I hypothesized, hence it is miraculous.

The day that I finished the Arabic version of this book, by Allah’s bounty, was a great day for me and for all Muslims: it was the day of Arafat. While I was writing these bright words, I was also conscious of Prophet Mohammad’s last stand on the blessed Mountain of Arafat, wherein this Noble verse was revealed. Allah says: **﴿ On This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion... ﴾** Surah Al-Ma’idah (3)

I am also conscious of Prophet Mohammad’s words: “O Allah! Have I delivered Your Message?” And I, like his companions did on that day, answer “Yes” as I said in the introduction of this book: We bear witness that you did perform the trust, delivered the Message of Allah, advised the Islamic nation and struggled in the cause of Allah. O Allah! Give your Peace and Blessings to Prophet Mohammad, his family and his companions.

And on this day that I have finished the English copy is a very happy day too, because I have realized my dream to introduce Islam to my brothers and sisters in humanity, to those whom we love for their welfare as much as we love for ourselves.

Praise be to Allah. I seek forgiveness from Allah for myself, for my parents, for my family and for all Muslims. Dear reader, I would like to ask you, if you have gained any benefit from reading this book, to pray for me and for my family. I conclude saying: I bear witness that there is no god worthy of worship, except Allah, and that Mohammad, pbuh, is his slave and messenger.

The Author

25/10/2017

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*Praise be to Allah, Who is Sufficient for us. And may His Peace and Blessings Be Upon His Messenger Mohammad, his family and his companions.*





