

The Merits of Islam Encyclopedia (1)

# Muhammad, the Messenger of Allah

The best way to introduce the Messenger of Allah, Muhammad  
may Allah's Prayer and Peace be upon him (PBUH),  
is through his own sayings

The Messenger of Allah (PBUH) and Rights;  
The Messenger of Allah (PBUH) and Values and Ethics;  
The Messenger of Allah (PBUH) and Warning against Interdictions;  
The Messenger of Allah (PBUH) and Addressing Issues of Modern  
World.

**By**

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## Introduction

All praise be to Allah, and may His Prayer and Peace be upon His Messenger, his family, companions and followers.

Today, humanity is in a dire need to identify the great figures of history who provided the whole world with the best services, works and ethics.

Undoubtedly, the greatest of these figures ever, are the messengers and prophets of Allah<sup>1</sup> by Whom they were elected and assigned divine messages to deliver, and top among them are the so-called "the Messengers of Strong will"; i.e., Noah, Abraham, Moses, Jesus, and Muhammad, may Allah's Prayer and Peace be upon them all.

We, the Muslims, are required to introduce the Messenger of Allah, Muhammad (PBUH)<sup>2</sup>, and his noble contributions thereto to the peoples of this world as these have contributed largely to streamlining such peoples' course, moving them to the right path and straightforward

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1- A concept referring to God in Islam.

2- This is particularly important these days considering actions by apparently few Muslims which distorted the image of Islam because of their hostile practices and terrorist aggressions, explosions, kidnapping and hijacking against people and property on religious grounds, while Islam is entirely against such horrible acts.

disposition, and making comprehensive change on religious, economic, political and social levels which came to be assured later on by key Western authors and historians.

Consequently, the best way to introduce our Prophet Muhammad (PBUH) is through his own sayings, actions and stances, and their impact thereof on the whole world since these are truly the components of his biography, character and message for '*actions speak louder than words*'.

Accordingly, this is what I intend to offer in this book<sup>1</sup> as I have collected some of the Prophet's (PBUH) sayings on many issues the modern world is crying out for a solution, so the reader would figure out the extent to which humanity is in a dire need to act upon such sayings for the benefit they yield for the individual, community, states and humanity at large; i.e., a course of action much promoted by all prophets and messengers.

Through my academic participations to promote the dignity of all prophets and introduce the Messenger of Allah, Muhammad (PBUH) to the peoples, in Britain,

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1-The book is being translated into key languages spoken worldwide, including English, French, German and Spanish

Austria, Germany, Denmark, Sweden and elsewhere, I have come to author this book; an effort that took me three years.

With this being the case, I have been keen on initiating such a blessed Encyclopedia, "**The Merits of Islam**", with this book; a locus designed to demonstrate the greatness, characteristics, merits, beauties and overall objectives of Islam and its blessed Messenger, Muhammad (PBUH). My tools thereto are highlighting key values of the Ever-Glorious Qur'an, the Prophetic Tradition (Hadith) and the biography of the Prophet Muhammad (PBUH) as manifested in his sayings, actions, judgments, wisdom, guidance, manners and stances through which the plainly noble image of Islam, its Messenger and the country of the Two Holy Mosques, Kingdom of Saudi Arabia, where Macca, the homeland of revelation and prayer destination (Qiblah), is, as well as the Madinah, where the final resting of the Prophet and his Mosque are, can be well displayed.

Nowadays, humanity is in a dire need to recognize the merits of Islam and its Messenger and acting upon them for there lay the elixir of happiness in this world and the Hereafter, and the principles of welfare and remedies for all problems.

Form my point of view, publicizing such merits via all media available; audio, video, written, etc. and delivering them to the human race in key spoken languages worldwide is the best way of addressing defamations fired by some persons at Islam, its Messenger and the Country of the Two Holy Mosques.

For a start, I have stressed that respect and reverence for all prophets, (May the Prayer and Peace of Allah be upon them all) is an integral part of every Muslim's faith, i.e., a Muslim would never be considered a true Muslim unless s/he believes in all prophets and messengers of Allah. Further, the Messenger of Allah, Muhammad (PBUH), has clarified that prophets are but brethren holding the same doctrine of monotheism, yet with different laws.

In addition, respect for the Prophets and Messengers of Allah constitutes an urgent need for humanity nowadays to boost common grounds between peoples all over the world.

Hence, enacting laws of anti-defamation (of all messengers of Allah) is now a requirement that should be fulfilled by international, rights and civil organizations to ensure those messengers and prophets their well-deserved

position, and enhance international order thereby.

For all of the abovementioned, I have divided this book into an introduction and four following chapters:

Chapter 1: A recount of rights as understood and enshrined by the Messenger of Allah, Muhammad (PBUH), along with quotations by the Prophet on: Rights of woman, child, parent, those with special needs, the elderly, maids and servants, bondspersons, guests, orphans, neighbors, etc.

Chapter 2: A recount of some sayings by the Messenger of Allah, Muhammad (PBUH), on values, ethics and good manners, including justice, mercy, clemency, honesty, courage, modesty, devotion, safety, moderateness, balancing, taking responsibility, self-control, respect for human beings, good manners, friendship, love, volunteering, injustice and struggling thereagainst, sense of humor, etc.

Chapter 3: A recount of some sayings by the Messenger of Allah, Muhammad (PBUH), on warning against bad manners and acts, including manslaughter, perfidy, anger, terrorism, treason, instigation, espionage, mistrust, bribery, arrogance, laziness, injustice, aggression, etc.

Chapter 4: A recount of many Prophetic sayings on addressing modern issues, including terrorism, family

violence, spiritual vacuum, anxiety, depression, intoxicants, copulation, drugs, poverty, eco-problems, etc.

In total, the book contains more than 72 topics and 400 sayings by the Messenger of Allah, Muhammad (PBUH).

**My methodology herein has been as follows:**

1. I have chosen the most important topics needed in today's world, and divided them to the aforesaid Chapters.
2. I have recounted sound sayings by the Messenger of Allah, Muhammad (PBUH), in all topics along with brief comments thereto.

The intent of this book will only fulfilled if we go for a concerted effort to find about, act upon and promote the biography of our Messenger Muhammad (PBUH) and his traditions with a view to leading such effort by example. This is the best leverage to introduce the Messenger of Allah, Muhammad (PBUH), and to duly advocate him as this is a duty on every Muslim.

For us, the Saudi nationals, we should assume the most part of such effort considering the distinctive peculiarities of our country among the Muslim world as it



is home to Macca, the unique and only Qiblah for all Muslims, and Madinah, the final resting of our Messenger Muhammad (PBUH) and his blessed Mosque.

Moreover, our beloved country is visited annually by millions of non-Muslims. Meanwhile, almost an equal number of Saudis do travel to non-Muslim countries for purposes of tourism, trade or study.

How fruitful it is for non-Muslims to witness practical application by and among us, the Muslims, of the Prophet's sayings and religious and ethical practices. Thus, every Saudi can be an exquisite ambassador of the country of Islam which is also the homeland of revelation. Thus, we will be the best representatives of our country, the Kingdom of Saudi Arabia, both locally and abroad.

I also seize this opportunity to present this book, as well as other contemporary books on the Messenger (PBUH), to visitors of the Kingdom of Saudi Arabia as pilgrims and lesser pilgrims particularly those living as Muslim minorities in non-Muslim countries since they are partners in the role of introducing the Prophet, not to speak about their duty to advocate him. Additionally, they are usually capable of reaching out for countries and communities we might fail to. So, using those minorities

would accomplish aims yet a lower cost in terms of efforts and time.

I hope honorable readers would read my present book and find therein knowledge about the biography of the Prophet (PBUH) as many of Western (non-Muslim) scholars have done with the biography of him (PBUH). Such scholars had their own comments thereafter on the Prophet (PBUH), which held him in a high esteem, admired his character and fancied his manners and community-based efforts.

Scholars referred to are, *inter alia*, George Bernard Shaw, the English author, who said, "he (Muhammad) must be called the Savior of Humanity. I believe that if a man like him were to assume the leadership of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness." [The Genuine Islam, Vol. 1]

Goethe, the German writer, said, "I searched in history for the loftiest *example* for man to follow, and I found it in the Prophet *Muhammad*." [West-östlicher Diwan (West-Eastern Divan)]

Will Durant, the American historian, once said, "If we rated greatness by the influence of the great on people, we

will say "Muhammad is the greatest of the great in history". [The Story of Civilization (13/59)]

Michael Hart, the contemporary American scholar, said, "My choice of Muhammad to lead the list of the world's most influential persons in history may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular worldly levels." [The 100: A Ranking of the Most Influential Persons in History]

In conclusion, I offer my thanks to my university, King Saud University, and to The International Center for Introducing and Advocating the Prophet for sponsoring the translation, printing and distribution of this book. My thanks are also extended to many male and female students on the Program of the Custodian of the Two Holy Mosques Scholarships for briefing me on this book. I am sure their contribution and support to me have been endlessly helpful in passing this book to their colleagues and others via several media including direct dialogue, brief class-based speeches, lectures and session to introduce the messenger of Allah, Muhammad (PBUH), and small thematic exhibitions based on this book or excerpts therefrom uploaded to Internet sites, and giving copies of

this book in gifts.

I implore Allah for this book to fulfill its objectives and be a source of happiness for all readers in this world and the Hereafter.

Finalized at Al Rawdah Ash Sharifah, beside the Prophetic tomb on Wednesday, Rabi' Al-Akher 15, 1431 H

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## Preface

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## Preface

### 1. A Profile from Muhammad's Life (PBUH)

#### His lineage (PBUH):

He is Abu Al Qasim, Muhammad son of Abdullah, son of Abdul Muttalib, son of Hashim, son of Abd Manaf, son of Qusai, son of Kulab, son of Murrah, son of Ka'ab, son of Lo'ay, son of Ghalib, son of Fehr, son of Malik, son of Al Nadhar, son of Kenanah, son of Khuzaymah, son of Mudrekah, son of Elias, son of Mudhar, son of Nizar, son of Ma'add, son of Adnan, who belongs to Ishmael son of Abraham (peace be upon them both).

#### His (PBUH) mother's lineage:

The mother of the Prophet Muhammad (PBUH) is Amenah bint (daughter of) Wahb, son of Abd Manaf, son of Zuhrah, son of Kulab.

#### His birth (PBUH):

The Messenger of Allah (PBUH) was born in Makkah on the very year of Abrahah Al Ashram's attempt to demolish the Ka'abah, i.e., 570 – 571 A. D.

The day of birth was Monday, of the month Rabi' Al Awwal; a Lunar month, of that year.

### **Death of his (PBUH) parents and grandfather:**

His father, Abdullah, died when he was still a fetus, and followed by the mother when he was only six. His grandfather, Abdul Muttalib, assumed his custody, but died later when Muhammad (PBUH) was eight.

### **His (PBUH) nursing:**

His wet nurses were Thuwaibah, Abu Lahab's bondswoman, and Halimah As Sa'adiyah.

### **His early life (PBUH):**

Muhammad (PBUH) was brought up in his grandfather's, Abdul Muttalib, custody. When he passed away, his custody was assumed to his uncle, Abu Talib, who took good care of him and showered him with kindness and compassion.

Allah, Exalted be He, has purified Muhammad (PBUH) from Pre-Islamic impurities and misconducts, and bestowed on him every ethical manner so that his only nickname among his people was the "trustworthy / honest" for his honesty, truthfulness and integrity of which they had first hand experience.

For his first business enterprise, Muhammad (PBUH) headed for the Levant with his uncle, Abu Talib.



For a second endeavor, he made his way with Maysarah, Khadijah's bondman (may Allah be pleased with her) to the same destination on business for her prior to their marriage which culminated Maysarah's description of Muhammad (PBUH) for the latter's honesty and integrity which won Khadijah's heart and mind into marriage.

When he (PBUH) reached the age of 25, he married Khadijah bint Khuwayled who was 40 years old back then.

### **Beginning of Divine revelation:**

At the age of 40, in 610 A. D., Allah honored Muhammad (PBUH) with His Revelation and Divine Message.

It was the time for Gabriel, the Angel, to come down to Muhammad at a cave in Hera'a, a mountain in Makkah, since divine mercy on Muhammad made solitude a conduct much after his heart.

Gabriel came down at Hera'a and said to Muhammad: "Read," "I can not read," replied Muhammad. Thereupon, the Angel took him by cover till Muhammad was exhausted. Then said: "Read," "I can not read," replied Muhammad. The same dialogue was repeated thrice. Gabriel then said: *"(1) Read: In the Name of your Lord Who created, (2) Created man from clots. (3) Read: And your Lord*

*is The Most Honorable, (4) Who taught by the pen. (5) He taught man what he did not know.*" [Al Alaq (The Clot) 96: 1 - 5]

Shaking, the Messenger of Allah rushed to Khadijah and told her what happened. In turn, she soothed and relieved him, and said: "Never... Allah would never humiliate you, for you are good to your relatives, you are true to your word, you help those who are in need, you support the weak, you feed the guest and you answer the call of those who are in distress."

Later on, revelation languished for a divine reason, but made its way again to the Prophet with unquestionable confirmation and assignment to preach and convey the divine message and shoulder respective responsibilities. At this point, Allah sent down His words: "*(1) O you shrouded (in your mantle), (2) Rise up (and) so warn! (3) And so your Lord magnify, (4) And so your clothes purify, (5) And so defilement forsake!*" [Al Muddather (Shrouded) 74: 1 - 5]

In the above verses, Allah commands Muhammad to warn his people and call upon them to worship Allah, alone. Accordingly, the Messenger of Allah (PBUH) called upon every one, the elderly and the young, the free and the slaves and the black and the white. Some responded

positively, but the majority chose otherwise.

### **Stages of his call:**

Muhammad (PBUH) started preaching clandestinely, and remained so for three years of individual preaching. When the Qur'anic verse: "*So profess openly what you have been commanded...*" [*Al Hijr* (Thamud's Habitation) 15: 94] was revealed, he preached in public; i.e., he went to markets, clubs and communities to preach the word of Allah.

### **Perseverance to harm:**

Muhammad (PBUH), holding fast to patience and hopeful divine reward, faced myriads of harm and troubles of his own people. When harms took their toll against his fellows, he requested them to flee such intolerable oppression and tyranny to Abyssinia in 615 A. D. since it was ruled by a fair Christian ruler.

### **Immigration to Madinah:**

Thereafter, the Messenger of Allah (PBUH) immigrated with his fellow, Abu Bakr, to Al Madinah in 662 A. D., thus forced to leave his own home where he spent his early life after thirteen years of belying, aggression and suffering, to another home where he was

outstandingly received, believed and protected by people thereat with their own selves and money, and offered full advocacy for his message.

In Madinah, the Prophet (PBUH) established the Islamic state, enacted the first civil constitution in human history, known as 'the Constitution of Madinah', where peaceful co-existence among individuals, communities and faiths and minorities' rights were enshrined in a precedent in human history at that time.

**The said civil constitution included, *inter alia*, the following:**

"This is a Covenant by Muhammad, the Messenger of Allah (PBUH), between believers and Muslims of Quraysh (on one hand) and the People of Yathrib (Madinah) and new comers thereto for purposes of fellowship and fight (on the other hand).

- All of the said groups are one distinctive nation among others.
- Believers shall not leave a *Mufreh* (a person with heavy debts and many children) among them without helping the same with kindness.
- Pious believers shall ward off every aggressor and /

or unjust thereof, or any seeker of aggression or corruption among believers. Believers shall be at one against such renegade even if the same is one of their children.

- A believer may not kill another in retaliation for a disbeliever, nor shall they patronize a disbeliever against a believer.
- Believers shall be patrons / masters for each other as distinguished from other people.
- Jewish comers shall have support and help, never done injustice nor patronized against.
- Pious believers are on the most righteous and upright path.
- The Jews shall spend with believers as long as they are in a state of war.
- The Jews of Bani Awf are a nation with believers, the Jews shall keep their faith and Muslims shall be in like manner; patrons and masters of each other, save the unjust and wrong doers whose mistake shall only affect themselves and their respective households.
- The Jews shall provide for their own expenses, and Muslims shall be in like manner.

- The Jews and Muslims shall advocate each other against any party fighting parties hereto, and shall share advice, recommendations and kindness save misdeeds.
- Any dispute or conflict auguring ill between parties hereto, the same shall be referred to Allah and the Messenger of Allah (PBUH).
- Both parties shall advocate each other against transgressors of Yathrib.
- This Covenant shall not protect any aggressor or wrongdoer. Whoever exits Madinah shall be safe, and whoever stays therein shall be safe save aggressors and wrongdoers. Allah shall be the neighbor (protect) of the pious and good doers, and so shall Muhammad, the Messenger of Allah (PBUH)."

Among the key preaching messages of Muhammad, the Messenger of Allah (PBUH):

The first and foremost message Muhammad preached was **monotheism**, disbelief in any and every other god and promotion of ethical values such as: Honesty, justice, equality, mercy and moderateness.

He also held good manners in high esteem, making

them a key means of drawing closer to Allah. Further, he stressed that this world is but a farm the fruits of which are to be claimed in the Hereafter, and so man is only a successor therein with a mission to construct and develop the same in every positive manner.

The Prophet (PBUH) commanded his followers to repay rights to their respective owners no matter who such owners are, i.e., whether Muslims or non-Muslims, a human being or an animal. Undoubtedly, freedom of belief is one of the fundamental rights. Hence, no one would ever be forced to embrace Islam simply because the divine command reads: "*There is no compulsion in religion...*"

### **His sons and daughters:**

All his sons and daughters were from Khadijah bint Khuwaylid, save Ibrahim who was from Mareyah, the Coptic given as a gift to Muhammad by the Egyptian king.

### **Sons:**

Al Qasim, after whose name Muhammad (PBUH) was nicknamed, who lived for few days; and Ibrahim who was born in Madinah and lived therein for twenty two months and died three months earlier to the death of the prophet (PBUH).

Abdullah, nicknamed At Taher (the virtuous) and At

Tayeb (the good one), who died in Muhammad's life as well.

### **His daughters:**

Zaynab, Ruqayyah, Fatemah, Umm Kalthum.

### **His wives:**

At the age of 25, the Messenger of Allah married Khadijah bint Khuwaylid, who was 40 years old. For 25 years with her, Muhammad did not marry any other woman up to her death at the age of 65; this makes him 50 by turn. Thereafter, he married several women all of whom were not virgin but A'a'eshah. His later marriages at such age were for several reasons, including:

- 1- Teaching: To 'graduate' some well-qualified female teachers, especially in women-related religious matters, to the benefit of all women.
- 2- Legislative: To annul Pre-Islamic denounced habits, such as adoption, and hence his marriage to Zaynab bint Jahsh.
- 3- Social: The social objective is clearly manifested in marriage to A'a'eshah, the daughter of his 'prime minister', Abu Bakr As Siddiq, followed by marriage to Hafsa bint Omar ibn Al Kattab, his second minister.



- 4- Political: This is manifested in his marriage to Juwayreyah bint Al Harith, head of the tribe of Bani Al Mustalaq, and to Safeyyah bint Huyay ibn Akhtab, master of Bani Qurathah.

So, the noble, benevolent and righteous reasons of the Prophet (PBUH) behind all his marriages are all but clear; i.e., his heart was not overwhelmed by worldly joys. Nor was such number of marriages extraordinary to his society, it rather was a tradition.

### **His death:**

The Prophet (PBUH) remained in Madinah for ten years, died at the age of sixty three, washed by Ali ibn Abi Talib and his uncle Al Abbas ibn Abdul Muttalib and others, and shrouded in three white garments.

Muslims performed funeral prayer on him individually for no one dared to lead such prayer due to the position of the Prophet (PBUH), and since he used to be, and shall remain, the leader (*Imam*) in his life and thereafter.

Afterwards, the Prophet (PBUH) was buried right beneath the place where Allah claimed his life. After burial, his daughter, Fatemah, told Anas: "How dare your hearts pour dust on the Messenger of Allah (PBUH)?"

Anas was quoted to say, "when the Messenger of Allah came to Madinah, every corner therein was clad in light, but when he passed away every corner was clad in darkness."

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## 2. Prophets are Brethren

All prophets are brethren assigned by Allah to guide humans and take them from darkness to righteousness. Consequently, Allah made it an integral part of faith to believe in all prophets and messengers for He says, "*Say (O Muslims), 'We have believed in Allah, and whatever has been sent down to us, and whatever was sent down to Ibrahim, and Isma'il, and Ishaq, and Ya'qub, and the Grandsons, and whatever was brought to Musa and Isa, and whatever was brought to the Prophets from their Lord. We make no distinction between any of them, and to Him are Muslims.'*" [Al Baqarah (The Cow) 2: 136]

Hence, denial of a single prophet yields disbelief in Allah and belying to His messengers. A Muslim would be a true Muslim only if s/he believes in all messengers and prophets of Allah.

To this effect the Prophet (PBUH) said, "**Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary, The prophets are like brothers from the same father with different mothers. Their Religion is one although their *Shari'ah* (rules of the Religion) differed.<sup>1</sup>"**

Accordingly, they are but brothers by the same father but different mothers, i.e., all doctrines and faiths promoted by prophets and messengers have the same origin; monotheism, yet, their respective laws are not. They made a common cause in terms of origins of monotheism, but ramifications of laws are naturally various.<sup>2</sup>

**Out of respect, the Prophet (PBUH) forbade prophetic comparison:**

On the authority of Abu Hurairah (may Allah be pleased with him), he said, A Jew was marketing his commodity, but the return was not up his expectations. So, he said, "Never, by the One who elected Moses above all humans, ..." A man from Al Ansar (Proponents of the Prophet) heard the Jew so saying... he went up, slapped him on the face and said, "by the One who elected Moses above all humans, ..." while the Prophet (PBUH) is among us?!" The Jew headed for the Prophet (PBUH) and said, Aba Al Qasim! I have your Covenant and protection, why have I been slapped on the face by so and so? **"Why have you slapped him on the face?"** asked the Prophet (PBUH). The man recounted the accident. Thereupon the Prophet became angry, it was clear in his

face. Then he said, **"Do not hold comparisons among the Prophets of Allah (Peace Be Upon Them All).<sup>3</sup>"**

On the authority of Anas ibn Malik (may Allah be pleased with him), he said, "A man came to Prophet saying, 'O you, the best of human race.' The Prophet (PBUH) said, **"This description applies to Abraham, peace be upon him.<sup>4</sup>"**

Moreover, the Prophet (PBUH) said, **"No one may say 'I am better than Yunus (Jonah) son of Matta (Mathew).<sup>5</sup>"**

The Prophet (PBUH) was once asked, "'Messenger of Allah, who is / are the best among human race?' **"The most pious,"** he replied. "This is not our point," they said. **"Then it is Yusuf (Josef), the prophet of Allah, son of the prophet of Allah, son of the prophet of Allah, son of the most outstanding bondman of Allah,"** he replied. "This is not our point," they said again. **"Then about Arabs' cores you ask?"** he said, adding, **"The best among them in the Pre-Islamic era are the best in Islam, should they gain knowledge"<sup>6</sup>.**

### 3. Recognition of Muhammad (PBUH): An Example by a Byzantine King

In 628 A. D., the Prophet (PBUH) sent letters to the kings and rulers worldwide calling upon them to believe in Allah, the Last Day and him as the Last Messenger sent by Allah Almighty. Among leaders so addressed by the Prophet (PBUH) was Heraclius, the Byzantine Emperor, who, on receiving the Prophet's letter, sought to investigate how honest / dishonest the Prophet was via asking revealing questions. He also checked the respondent for truth-telling. So, he chose the closest to the Prophet in kinship, and appointed watchmen listening to him to notify the Emperor of any lies and / or deviation.

This *Hadith* is a landmark proving truthfulness of the Prophet (PBUH) for it includes recognition thereof by a Christian king. Therefore, it is quoted hereinafter for its boundless benefits and significance.

Narrated Ibn Abbas: Abu Sufyan narrated to me personally, saying, "I set out during the Truce that had been concluded between me and Allah's Prophet. While I was in the Levant, a letter sent by the Prophet was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to

Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a prophet?' The people replied, 'Yes.' So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a prophet?' "It is me" I replied. So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e., Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you? I said, 'He belongs to a noble family amongst us.'" Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the weak people?' I said, 'It is the weak who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islam) after embracing it,

being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it" Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against him) except that.

Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e. Islam) before him? I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abu Sufyan), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Prophets come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i.e. Muhammad) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the weak among the people, and you said that they were only the weak (who follow him). In fact, such are the



followers of the Prophets. Then I asked you whether you have ever accused him of telling lies before saying what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could ever tell a lie about Allah. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought him, and you claimed that you had fought him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casual ties upon you and you inflicted casualties upon them. Such is the case with the Prophets; they are out to test and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. In deed, Prophets never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him." Abu

Safyan said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakat and to keep good relationship with the Kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, he is really a prophet, and I knew that he (i.e. the Prophet ) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely to what is under my feet.' Then Heraclius asked for the letter of Allah's Prophet and read it wherein was written:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is) from Muhammad, Prophet of Allah, to Heraclius, the sovereign of Byzantine..... Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allah's Statement):--"O the people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship None but Allah....bear witness that we are Muslims.' <sup>7</sup>(3.64) When he finished

reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyan added, "While coming out, I said to my companions, 'The situation of Ibn Abu Kabsha (i.e. Muhammad, calling him after his maternal grandfather nickname) has become strong; even the king of Banu Al-Asfar is afraid of him.' So I continued to believe that Allah's Prophet would be victorious, till Allah made me embrace Islam."

\* \* \*

#### 4. Recognition of Muhammad (PBUH): an Example by an Abyssinian King

In the *Hadith* on the Prophet's (PBUH) companions' immigration to Abyssinia because of the unbearable harm and clamp-down, a recounting of the Prophetic message and good manners, human rights and benevolence to others was upheld by his companion Ja'afar ibn Abi Talib before the then Abyssinian King, Negus, when the latter asked about the first's faith and the message it calls for.

He said, "What is that religion for which you have departed your own people, neither for my religion nor for any other religion of those nations (i.e., known to him)?"

It was Ja'afar ibn Abi Talib who took the floor to say, "O King! We were living in ignorance, idolatry and immorality. We honored no relative and assisted no neighbor. The strong among us exploited the weak. Then Allah sent us a prophet, one of our own people whose descent, conduct and good faith and morality we are all well acquainted. He called us to unify and worship Allah alone, and taught us not to associate any other being with him. He forbade us the worship of idols which we and our fathers used to worship. He commanded us always to speak the truth, to remain true to our trust, to love the

relatives and to be good neighbors. He commanded us to honor our promises, to be kind to our relations, to cease all forbidden acts, to abstain from bloodshed and to avoid obstinacies and false witness. He forbade us to slander the virtuous women or consume the property of the orphans. He ordered us to fly from vices and to abstain from the evil, to offer prayers, to give alms and to keep the fast in the month of Ramadan."

He kept recounting about Islam till he said, "We believed in him; we followed him, and so we worship Allah associating no partners to Him, forbid whatever made unlawful and take whatever made lawful to us by Him. Our people, however, persecuted us and sought to bring us back to idolatry and their other abominations. As they made life intolerable for us in Makkah by means of aggression, oppression and religious persecution, we chose your country and came here to live under your protection in peace."

Negus then said, "Do you memorize any of divine revelations to Muhammad?"

"Yes," said Ja'afar.

Negus then said, "I am all ears." Ja'afar recited the first portion of Surat Maryam (Mary). Upon hearing that

Surah, Negus was moved and the bishops around him began to weep till they wetted their books at hand.

Negus said, "I swear by Allah, this (Qur'an) and revelation conveyed by Moses belong to the same source." Then turned to the two- emissary delegation from Quraish to get them back as saying, "Go, I swear by Allah I will never hand them over to, never!"<sup>8</sup>

\* \* \*

## 5. Recognition of Muhammad (PBUH): an Example by a Major Rabbi

Here we meet Zayd ibn Sa'anah, a major Rabbi who wanted to check for Muhammad's (PBUH) truthfulness. So, he put him to the ethical test in dealing with ordinary people particularly non-Muslims. Accordingly, the Rabbi could not help recognize him as the Prophet and follow him as a believer.

On the authority of Abdullah ibn Sallam, he said, When Allah the Almighty willed guidance for Zayd ibn Sa'anah, the latter said, "Nothing of prophetic tokens left unchecked... all manifested in Muhammad's face (PBUH) once my eyes fell on him, save two yet to be experienced: his tolerance takes over his intolerance, and the worse intolerance to him, the more tolerant he grows. Therefore, I used to be courteous to him to make sure of the two traits."

He said, One day, the Prophet (PBUH) came out his rooms along with Ali ibn Abi Talib when a nomadic man advanced towards him on his camel and said:

"O Messenger of Allah, the village of so and so has embraced Islam and come a long way therein. But I used to

promise them luxurious life if they do so. Instead, famine and rainlessness have stricken them. I am afraid, Messenger of Allah, that they would be enticed out of Islam just they were enticed for it. If it is of your opinion to send them help with me, I will do it."

He said, "The Messenger of Allah (PBUH) looked at a man beside him – I think he was Omar – (as if asking him about something), but he (Omar) said, 'nothing left, Messenger of Allah'".

Zayd ibn Sa'anah continued, "I approached him and said, 'Muhammad, would you sell me a certain amount of dates from the Orchard of the so & so tribe up the date of so & so?'

'No, you Jew,' he said, adding '**but I am willing to sell a certain amount of dates up till the date of so & so, but I shall not designate the Orchard of the so & so tribe.**'

'Yes,' I said. Thereafter, he accomplished the transaction and therefore I released my money bundle and gave him eighty weights of gold for a certain amount of dates till a fixed and agreed date.

He said, The Prophet gave the money at once to the man and said, "**Rush for them and provide relief.**"



Zayd ibn Sa'annah said, Two or three days prior to the set date, the Prophet (PBUH) went out for funeral ceremonies of a deceased Ansari along with Abu Bakr, Omar, Othman and a number of his companions. Once the funeral prayer was performed, he drew near a wall and sat against it. I took him by throat, looked at him grimly and said: "O Muhammad, will you not repay me? I swear by Allah, you, Bani Abdul Muttalib, are but procrastinators. I know it only too well about you.

He said, I looked at Omar ibn Al Kattab whose eyes were going around like a turning boat. Omar glanced me and said:

"You, enemy of Allah, thus address and treat the Messenger of Allah? I swear by the One Who sent him with the truth if it were not for what I fear to miss, I would have most assuredly beheaded you with my sword." The Messenger of Allah (PBUH) was looking at Omar calmly and patiently.

The Prophet then said, "We, both, are in need of a different conduct, Omar. You should have commanded me timely repayment, and him good collection. Go, Omar; give him his dues along with extra twenty different weights for the fear you afflicted him with".

Zayd said, "Omar accompanied me, gave me my dues along with the extra twenty weights." "What are these extra weights for?", I asked.

He said, "The Messenger of Allah (PBUH) commanded me to do this for the fear I caused you." "Do you know me, Omar?" I asked.

"No," he said. "Zayd ibn Sa'anah," I replied.

"The Rabbi," he inquired, "Yes, the Rabbi," I answered.

"What on earth has moved you to address and treat the Messenger of Allah (PBUH) that way?"

I said, "Omar, I have spotted every prophetic token in the face of the Messenger of Allah (PBUH) at first glance save two: his tolerance takes over his intolerance, and the worse intolerance to him, the more tolerant he grows. But now I have experienced them. Therefore, I hereby bear witness before you Omar that I am satisfied and convinced of Allah as the Only God, Islam as my faith and Muhammad (PBUH) as the Messenger of Allah. I also bear witness before you that I give up half my properties, the most of which are cash, in charity for the nation of Muhammad (PBUH)."

"Or part of that nation since your property would not cover them all," said Omar.

I agreed. Then Omar and Zayd returned to the Messenger of Allah (PBUH).

Thereupon Zayd said, "I bear witness that there is no god but Allah, and I bear witness that Muhammad is His bondman and Messenger." From that day on, Zayd believed in Muhammad (PBUH), advocated and witnessed several wars with him up to his death at the battle of Tabuk, fighting, not fleeing.<sup>9</sup>

\* \* \*

## Preface Endnotes

- 1- Reported by Al Bukhari (3187), Muslim (4362).
- 2- Exgesis of Sahih Muslim, by An Nawawi (15 / 119).
- 3- Reported by Al Bukhari (3162).
- 4- Reported by Muslim (4367).
- 5- Reported by Al Bukhari (3144), Muslim (4381).
- 6- Reported by Al Bukhari (3144), Muslim (4383).
- 7- Reported by Al Bukhari (4188), Muslim (3322).
- 8- Reported by Ahmad in *Al Musnad* (1649).
- 9- Reported by Ibn Habban (288).

# Chapter 1

## The Messenger of Allah (PBUH) and Rights

- |                                       |                           |
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| 2. Women's Rights                     | 10. Rights of the Weak    |
| 3. Parents and Relatives' Rights      | 11. Rights of Slaves      |
| 4. Offspring's Rights                 | 12. Rights of the Elderly |
| 5. Children's Rights<br>Special Needs | 13. Rights of Those with  |
| 6. Servant's Rights                   | 14. Rights of Roads       |
| 7. Neighbor's Rights                  | 15. Rights of Animals     |
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## The Messenger of Allah (PBUH) and Rights

Prior to the divine assignment of Muhammad (PBUH) to be the Prophet, Arabs were but scattered tribes killing and enslaving each other; the prevailing law was tribal despotism. People were not equal. Instead, masters had all rights, while slaves had no rights at all, since they were considered as 'property' of their masters.

Women, by turn, were completely deprived of their rights; a woman is the property of her father and brothers. Then she 'changes hands' for her husband, and later to his heirs!

Besides, Pre-Islamic habits, such as robbery, plunder, slave trade, prostitution, burial of living little girls, paganism, etc were prevailed.

The Prophet (PBUH) encountered all such evils with a comprehensive approach on rights; a system that marks a precedent in human history.

After calling for monotheism, he established the principle of equality among people, and among rights of animate and inanimate things across all walks of life.

Human and other rights in Islam are unique since they are Allah-given, i.e., no human being whatsoever can annul

or alienate them.

Further, these rights are so balanced that none dominates any others.

They are also comprehensively prevailing rights for humans across different phases of their lives; embryogenesis, childhood, adolescence, younghood and aging, in weal and woo.



## 1. Equality

How fair it would be for a human to live in a community of equal opportunities and equal treatment, where piety is the only prerequisite for superiority, the weak and the poor are well vindicated before the powerful and the rich, respectively. Undoubtedly, it is the community of faith well established by Muhammad (PBUH) for Allah Almighty says, "*O you mankind, surely We created you of a male and a female, and we have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Providence of Allah are the most pious; surely Allah is the Ever-Knowing, Ever-Cognizant.*" [*Al Hujurat* (The Apartments) 49: 13]

To this effect the Prophet (PBUH) said, "O you people! Your Lord is the One, you belong to one farther. No Arab may claim superiority to a non-Arab, nor may a non-Arab claim superiority to an Arab, nor would a red to a black nor a black to a red save on the basis of piety (*Surely the most honorable among you in the Providence of Allah are the most pious*). Have I delivered the message?"<sup>1</sup>

Moreover, the Prophet (PBUH) said, "Allah has purged you of Pre-Islamic prejudice and taking pride in

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**lineages. All mankind are the children of Adam, and Adam is definitely created from ashes."**<sup>2</sup>

Taking pride in one's lineage has been invalidated by the Messenger of Allah (PBUH) for Pre-Islamic Arabs used to take such pride coupled with defamation of others. Wars were likely to break out on such accounts. The Prophet (PUBH) said, **"Four Pre-Islamic practices shall not be discarded by my nation: taking pride in lineages, calumny (i.e., malicious hints about others' lineages), beseeching stars for water, and lament."**<sup>3</sup>

The Prophet (PBUH) also said, **"Lineage shall not make up for your default."**<sup>4</sup>

Moreover, the Prophet (PBUH) said, **"O Fatimah, daughter of Muhammad, ask me whatever you want, but I shall not avail you anything against Allah,"**<sup>5</sup>

Another Hadith reads, **"Allah does not consider your figures and properties, but rather your hearts and deeds"**<sup>6</sup>.

\* \* \*

## 2. Women's Rights: A Snapshot

It goes without saying that women make up half of any society, and beget the other half, and so she is the whole society, indeed. While women underwent oppression, humiliation, and deracination in previous eras, the Prophet (PBUH) has defended, vindicated and ensured rights of women in a manner that exceeded their wild imaginations. Furthermore, the Prophet (PBUH) called for love, loyalty, mutual mercy and forgiveness, and overlooking household minor mistakes among spouses, so that homes can be established and sustained on strong foundations that can withstand heavy storms. Allah says, "*... and consort with them with beneficence...*" [*An Nisaa'* (The Women); 13]

**Generally speaking, Beneficence means:** every word and /or action denoting good, benevolence, philanthropy, clemency and mercy.

The Prophet (PBUH) said, **"Let your piety to Allah be manifested in how you treat women, for you have taken them (in marriage) under divine covenant, and had their private parts lawful to you under divine word."** <sup>7</sup>

The Prophet (PBUH) gave hints about women's

nature, and so advised on tolerating their mistakes as saying, **"Be beneficent to women."** <sup>8</sup>

The Prophet (PBUH) also said, **"The best of you are the best to their households, i.e., wives, and surely I am the best among you to my household."** <sup>9</sup>

Another Hadith reads, **"A male believer should not dislike a behavior of a female believer, i.e., he should not dislike her; if he really comes to dislike some behavior, another would be after his heart."** <sup>10</sup>

Another Prophetic Hadith, warning against doing injustice to women, reads, **"The gravest sin in the eyes of Allah is for a man to marry a woman, quench his desire from her, then divorce her and go away with her dowry."** <sup>11</sup>

The Prophet (PBUH) led by example in terms of kindness and companionship with his wives. It is recorded that he told A'eshah (may Allah bless her), **"I know the times when you are angry or satisfied with me."** "How do you figure this out, Messenger of Allah?" she replied. **"If you are satisfied, you would say 'Yes, I swear by Muhammad's Lord,' if you are angry, you would say, 'Yes, I swear by Abraham's Lord,"** he replied. In turn she replied, yes, by Allah I can't abandon but your name. <sup>12</sup>

With such bountiful feelings and nice words, Muhammad (PBUH) was treating his wives. In return, they had the same feelings for him.

On a trip, the Prophet (PBUH) raced A'eshah (may Allah bless her), for she said, "the Messenger of Allah raced me", and I beat him. This was prior to putting on weight. When I (A'eshah) put on weight, I raced him, but he won this time. So he said, '**A tit for tat.**'"<sup>13</sup>

The Prophet (PBUH) charged anyone who violated a woman any of her rights with a sin, as he said, "**O Allah, I do seriously take the right of the two weak: an orphan and a woman.**"<sup>14</sup>

In turn, the Prophet (PBUH) urged women to satisfy their husbands as saying, "**Would I tell you about your wives in Paradise?**" "Yes, Messenger of Allah" they replied. The Prophet (PBUH) then said, "**Every friendly and fertile woman who, if turned angry or feel offended, or her husband turns angry she would say: this is (my) hand in your hand, I will never fall asleep till you are satisfied with me.**"<sup>15</sup>

The Prophet (PBUH) even urged men to meet wives' emotional needs as he said, "**In the private organ of any of you there is a reward,**" i.e., when a man has sexual intercourse

with his wife he is divinely rewarded. Astonished, attendants said, "O Messenger of Allah, do you mean that any of us would relieve himself sexually and yet gets rewarded?" The Prophet (PBUH) said, **"What do you think if a man does the same unlawfully, would he be sinful? In turn, if he does it lawfully, he would be rewarded."** <sup>16</sup>

As for family support, the Prophet (PBUH) made it obligatory for men to support (financially) his wife and children. He even made it of the best way to spend one's money, as he said, **"A Dinar (monetary unit) you spend in the cause of Allah, another spent to free a slave, another spent for a poor, and another spent on your household... the best of these is the one you spent on your household."** <sup>17</sup>

The Prophet (PBUH) said, **"Every expense you pay for the sake of Allah will be rewarded, even the bite of food you give to your wife."** <sup>18</sup>

He also said, **"Every food you offer yourself, your child, your wife and your servant is an act of charity."** <sup>19</sup>

He also said, **"A man quenching his wife's thirst shall be rewarded."** Al Erbadh said, "(When I heard that Prophetic saying) I came to my wife, gave her a drink, and told her about what I have heard from the prophet (PBUH)." <sup>20</sup>

### 3. Parents and Relatives' Rights: A Snapshot

The Prophet (PBUH) commanded Muslims to sustain family relations, and warned against severing ties of kinship. As for parents, Islam holds them in high esteem, and combines their rights with the those of Allah the Almighty, for Allah says, "*And worship Allah and do not associate anything with him. And (show) fairest (companionship) to parents.*" [An Nissa' (The Women) 4: 36]

The Prophet (PBUH) was asked: "Which deed is the best?" "**Performing prayers timely**", he replied. "What is next?" they asked. "**Being fair to the parents**," the Prophet (PBUH) replied.<sup>21</sup>

A man came to the Prophet (PBUH) asking for permission to go for *Jihad* (fight in the cause of Allah), the Prophet said, "**Are your parents alive?**" "Yes," replied the man. "**Go for *Jihad* in their service**," advised the Prophet (PBUH).

Another man came to him saying, "I have come to pledge immigration to you, but left my parents behind me crying." "**Go back to them; make them laugh as you have made them cry**," replied the Prophet (PBUH)."<sup>22</sup>

In addition, the Prophet (PBUH) commanded

Muslims to be fair to their parents, even if the latter are not Muslims. Asmaa, daughter of Abu Bakr, said: My mother came to me during the lifetime of Allah's Messenger and she was a pagan. I said to Allah's Messenger (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet said, "Yes, keep good relation with her." <sup>23</sup>.

On the other hand, disobedience to parents is a grave sin for the Prophet (PBUH) said, **"Grave sins are polytheism, disobedience to parents, homicide, and false oath."** <sup>24</sup>

He also said, **"Any one insulting his parents shall be cursed by Allah."** <sup>25</sup>

As for the ties of kinship, the Prophet (PBUH) said, **"He who believes in Allah and the hereafter, should maintain his ties of kinship."** <sup>26</sup>

Another Hadith reads, **"The best charity is that goes to a relative harboring animosity."** <sup>27</sup>

The Prophet (PBUH) said To Oqbah ibn Amer, **"O Oqbah, keep in touch with those who severs you, give those who deny you, and turn away (or forgive, in another narration) those who are unfair to you."** <sup>28</sup>



#### 4. Offspring's Rights: A Snapshot

Following good bringing-up and education standards with children is a Prophetic requirement in order to raise good young people who are loyal to their faith, country and nation.

The Prophet said, **"He who does not have mercy on the young and revere the old is not one of us."** <sup>29</sup>

He also said, **"Command your children to perform prayer at the age of seven, hit (so slightly, i.e., using a pen or a tooth pick) them to do the same up to the age of ten, and separate among them in beds."** <sup>30</sup>

The Prophet was also quoted to have said, **"The best gift by a parent to his child is good manners."** <sup>31</sup>

Furthermore, the Prophet (PBUH) used to teach children food and beverage etiquette. So, he once told a child, **"O boy, (Eat) in the Name of Allah, eat with your right hand, eat from dishes at your immediate proximity."** <sup>32</sup>

Educating girls is a source of advantages established by the Prophet (PBUH) as reported by A'eshah (may Allah be satisfied with her), A woman along with her two daughters came to me asking me (for some alms), but she found

nothing with me except one date which I gave to her and she divided it between her two daughters, and then she got up and went away. Then the Prophet came in and I informed him about this story. He said, "Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire."<sup>33</sup>

A different wording of the Hadith, reported by At Termithey, reads, "**He who is tested to sustain girls with anything and be patient with them, they would be his shield from the (Hell) Fire.**"<sup>34</sup>

He also said, "**He who supports two girls up to adulthood, he will come on the Day of Resurrection with me,**" holding his fingers together.<sup>35</sup> (As if he will be so close to him as the fingers are).

And said, "**He who has three daughters or three sisters, two daughters or two sisters and treats them fairly up to their marriage, his reward shall be Paradise.**"<sup>36</sup>

The Prophet (PBUH) used to stand up welcoming, kiss and sit his daughter, Fatemah, in his place when she comes in.<sup>37</sup>

Other rights established by the Prophet (PBUH) for

children include the right to their respective fathers' property. One day, Sa'ad ibn Abi Waqas (may Allah be pleased with him) wanted to donate two thirds of his money, the Prophet (PBUH) said to him, "No," Sa'ad, then Sa'ad said, "Only one third, then, Messenger of Allah?" "Only one third, although a third is also too much. To leave your heirs wealthy is better than leaving them dependent on other people," the Prophet (PBUH) replied.<sup>38</sup>

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## 5. Children's Rights: A Snapshot

Childhood is the elixir of life and the utmost joy of all times. It is a divine gift appreciated only by those deprived thereof and worked the hardest way to acquire it. Parenting and providing mercy, care and kindness to children are all commandments by the Prophet (PBUH) to his nation. This is also well established by the Prophet, with such providers commended thereby. One day, some nomads came to the Prophet (PBUH) and said, **"Do you kiss your boys?"** "Yes we do," the Prophet replied. "But we never kiss our boys!" they added. **"Do I have the ability (to restore it) if Allah has taken mercy out of you?"** replied the Prophet (PBUH)<sup>39</sup>.

The Prophet (PBUH) used to go to the outskirts of the villages of Madinah where his son, Ibrahim, was being wet-nursed only to kiss him, and go back<sup>40</sup>.

When the grandson of the Prophet, by his daughter, passed away, his eyes flooded with tears. Sa'ad ibn Ubadah said, "What is this, Messenger of Allah?" **"It is Allah's mercy implanted in the hearts of His Servants. Allah bestows his mercy only on the merciful of His Servants,"** replied the Prophet<sup>41</sup>.

On the authority of Anas (may Allah be pleased with

him), the Prophet (PBUH) used to visit Ansaris, salute their children and wipe their heads. <sup>42</sup>

Moreover, the Prophet (PBUH) used to pray carrying Umamah, daughter of his daughter Zaynab; he would carry her when he stands up, and sits her when he prostrates. <sup>43</sup>

The Prophet (PBUH) said, **"He who separates a child from his mother, Allah shall separate him from his beloved ones on the Day of Resurrection."** <sup>44</sup>

The Prophet (PBUH) allowed children to attend adult meetings, ensuring them equal footing with such adults in terms of the right of attendance. On the authority of Shal ibn Sa'ad As-Sa'edey, the Prophet (PBUH) was brought a drink of which he sipped. Some old men were sitting to his left, and a boy to his right. The Prophet said to the boy, **"Do you allow me to pass (the drink) to those men?"** since it is the Prophetic tradition to start anything from the right. The boy, brilliant he was, replied, "No, I swear to Allah. I will not give up my share from you to anyone." Consequently, the Prophet (PBUH) handed the goblet over to him <sup>45</sup>.

Furthermore, the Prophet (PBUH) has established a child's right of inheritance once s/he is born alive.

Children's feelings were a subject of extra care by the Prophet (PBUH). Hence, he used to visit them at homes, condole with and have mercy on them, and wipe their heads, not to speak about holding competitions for them in return for magnificent prizes and gifts.

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## 6. Servants' Rights: A Snapshot

Whether a given nation is a civilized one or not may be judged by its treatment of the poor, the vulnerable and the weak, i.e., people who cannot get to highly ranking officials and decision makers.

Such categories include household maids and servants working for the rich and the VIPs. This category, in particular, has been ensured their full rights by the Prophet (PBUH) who attentively listened to their complaints and views, and highly appreciated their contributions. This is simply proven by the Hadith reported on the authority of Ans ibn Malik (may Allah bless him) who said, "I have served the Messenger of Allah (PBUH) for ten years; he never said '*uff*' (fie!) to me. He did not comment on a thing I had done as saying: 'Why have you done it?', nor did he comment on a thing I had not done as saying: 'Would you have done it?'" <sup>46</sup>

Maids of Al Madinah used to take the hand of the Prophet (PBUH) and use him to fulfill their needs wherever they are. <sup>47</sup>

The Prophet (PBUH) even warned against harming servants / maids, even if they are slaves. According to the Prophet (PBUH), harming servants / maids would

definitely cause the 'owner' to set the harmed free, for he said, **"He who slaps or hits a slave of his, expiation shall be setting such servant free."**<sup>48</sup>

On the authority of Abu Mas'ud Al Ansari he said, "I was whipping a slave of mine. Thereupon I heard a voice saying, **'Know Abu Mas'ud,'** I did not understand the articulation because of my anger. When the speaker drew nearer, I found him to be the Messenger of Allah (PBUH) who said, **'Know Abu Mas'ud, Know Abu Mas'ud,'** I dropped the whip, then he added, **'Know Abu Mas'ud that Allah The Almighty and Exalted be He, has more power on you than you have on that slave.'** I said, 'I will never beat a slave ever after.' Another narration reads, 'O Messenger of Allah, he is free for the sake of Allah.' The Messenger of Allah (PBUH) said, **'If you have not done so, you would have been scorched - or burned in the Hellfire.'**<sup>49</sup> The Prophet (PBUH) meant that setting that slave free is a must on you, not a favor, since you have whipped him. In this manner the Prophet (PBUH) combated slavery and set many slaves free.

Furthermore, assigning slaves extra chores is prohibited by the Prophet (PBUH) as he said, **"A slave shall be entitled to his food and clothing, but never**



**assigned work beyond his endurance."**<sup>50</sup>

A man once came to the Prophet (PBUH) and said, "O Messenger of Allah, how many times should I forgive a servant?" **"Seventy times per day,"** the Prophet replied.<sup>51</sup>

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## 7. Neighbor's Rights: A Snapshot

A lot of people never call on their neighbors nor do they inquire after them. Furthermore, some would unintentionally harm their neighbors. A person may even fall ill and need his / her neighbor's help, but finds no such help in a time of need. These types of isolation are corollary to modern life which has taken people away from amenities. To show how much one owes a neighbor, the Prophet (PBUH) said, " The Prophet said "Gabriel continued to recommend me about treating the neighbors Kindly and politely so much so that I thought he would order me to make them as my heirs,<sup>52</sup>" i.e., he keeps reminding of neighbor's rights and commands me to treat him fairly thereof till I thought that the next step is to ensure neighbors shares of legacies.

The Prophet (PBUH) said, "**The best of companions in the eyes of Allah is the one who is best to his companion, and the best of neighbors in the eyes of Allah is the one who is best to his neighbor.**"<sup>53</sup>

He (PBUH) also said, "**For a man to commit adultery with ten women is less grave than committing adultery with his neighbor's wife, and for him to steal from ten houses is less grave than stealing from his**

**neighbor's house."** <sup>54</sup>

Another Hadith reads, **"He who believes in Allah and the Last Day shall not harm his neighbor,"**<sup>55</sup> yet the same Hadith by Muslim reads, **"He who believes in Allah and the Last Day shall be beneficent to his neighbor."**<sup>56</sup>

He also said, **"A true believer shall never be full while his next-door neighbor is hungry."**<sup>57</sup>

Other relevant Hadiths read, **"O Aba Thar, if you cook broth, then increase water therein and offer your neighbors,"** <sup>58</sup> and **"Myriads of neighbors expecting from their respective neighbors but implore the Lord: O Lord, ask this (one) why has he closed his door to me, and offered me nothing of his liberality."**<sup>59</sup>

## 8. Guest's Rights: A Snapshot

To be generous to your guest and give him/her a warm welcome is one of the good manners approved by people, hence the link made by the Messenger of Allah (PBUH) of between this manner and belief in Allah.

The Prophet (PBUH) said, **"He who believes in Allah and the Last Day, shall be generous to his guest."** <sup>60</sup>

As for a traveler who helplessly calls on some people on his journey, the Prophet (PBUH) has made it obligatory for hosts to entertain such traveler for up to three days as he (PBUH) said, **"Entertaining (a guest) shall be for three days. Any longer entertainment shall be an act of charity."** <sup>61</sup>

A guest may not be pressing in terms of stay to avoid embarrassment and impatience at the entertainer's end, for the Prophet (PBUH) said, **"He (a guest) is not allowed to reside at (the entertainer's home) up to embarrassment."** <sup>62</sup>

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## 9. Orphan's Rights: A Snapshot

Islam pays an utmost attention to orphans whom we are commanded to provide care, beneficence and help for. Allah The Almighty says, "*Then, as for the orphan, then do not subdue (him),*" [Ad Duha, (The Forenoon) 93: 9]

To this effect the Prophet (PBUH) said, "**I and an orphan's supporter shall be in Paradise like these two,**" extending his forefinger and middle finger. <sup>63</sup>

The Prophet (PBUH) warned against seizing an orphan's property. It is even a grave sin in Islam for the Prophet (PBUH) said, "**Shun the seven grave sins,**" "What are these, Messenger of Allah?" they asked! "**Polytheism, sorcery, homicide save for reasons set forth by Allah, accepting usury, seizing orphan's property, fleeing battles, and defamation of female heedless believers in wedlock,**" the Prophet (PBUH) replied. <sup>64</sup>

The Prophet (PBUH) also said, "**He who takes an orphan among Muslims to his custody to feed him and quench his thirst till such orphan is (able to) dispense with such help, his reward shall be Paradise.**" <sup>65</sup>

A man came to the Prophet (PBUH) complaining of

his own mercilessness. The Prophet then said, "Do you really like to make your heart merciful and fulfill your need? Have mercy on orphans, pat on their heads and feed them out of your own food, (only) then your heart will be merciful and your need fulfilled." <sup>66</sup>

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## 10- Rights of the Weak, the Poor and the Needy: A Snapshot

The Prophet (PBUH) used to provide due care for the weak who are moneyless and don't associated with a tribe, good doers among them would be appreciated, others doing otherwise would be tolerated, the needy among them would be helped and harm warded off them, even if such harm is a mere word. On the authority of A'eth ibn Amr, he said that Abu Sufian, a Qurayshi VIP, passed by Salman Al Farisey, Suhaib Ar Rumeey and Bilal Al Habashey, who were all slaves and poor, and so they said, "We swear to Allah, swords of Allah have not yet claimed the head of that enemy of Allah." Abu Bakr (may Allah be pleased with him) said, "This is how you address the master and head of Quraysh?" He then made his way to the Prophet (PBUH) and told him of what they said. The Prophet (PBUH) then said, "**O Abu Bakr, you might have angered them. If so, then you have angered your Lord.**" Swiftly, Abu Bakr returned to them and said, "Brothers, have I angered you?" No, may Allah forgive you, brother!" they replied.<sup>67</sup>

The Prophet (PBUH) also said, "**There might be an unkempt and dust-covered dismissed at doors, but if he**

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**swears in supplication to Allah (for a certain end) Allah would definitely answer his supplication."** <sup>68</sup>

Further, the Prophet (PBUH) used to teach his companions that money, prestige and high ranks do not offer a person undue position. Nor do poverty, moneylessness and non-superiority deprive a person of a due honor. It is reported that a man passed by the Messenger of Allah (PBUH) and his companions. The Prophet (PBUH) said, **"What would you say about that man?"** "A noble man for all, we swear to Allah if he proposes, he would definitely be accepted, if he intercedes for someone, he would definitely be accepted, and if he talks, he would definitely be listened to." The Prophet (PBUH) remained silent until a poor Muslim passed by. The Prophet (PBUH) said, **"What would you say about that man?"** "If he proposes, he would definitely not be accepted, if he intercedes for someone, he would definitely not be accepted, and if he talks, he would definitely not be listened to," they replied. The Prophet (PBUH) then said, **"This (the poor person) is much better than having the whole earth full of people like that one (the seemingly noble)."** <sup>69</sup>

To this effect the Prophet (PBUH) said, **"Would I tell**



**you who shall be the people of Paradise? Every weak and vulnerable shall be, who shall be answered by Allah if they swear in supplicating Him. Would I tell you who shall be the people of Hell? Every violent, cruel and immorally arrogant tyrant shall be."** <sup>70</sup>

Further to caring for the weak, a black woman, who used to sweep the Mosque, did not show up some day. The Prophet asked about her, the answer was, "She passed away!" The Prophet (PBUH) said, "**Why have not you informed me?**" The people addressed by the Prophet (PBUH) were as if thinking little of her! "**Take me to her grave,**" the Prophet (PBUH) said. Once there, he performed funeral prayer for her.<sup>71</sup>

A society where the poor, the needy and the vulnerable receive attention and care by those in charge, leaders and by virtue of laws is most assuredly a society of solidarity, mercy and humaneness; a society where every resident shall enjoy life.

The Prophet (PBUH) said, "**He who is divinely destined to be in charge of any matter for Muslims, and disregards fulfilling their needs, requirements and addressing their poverty, Allah shall disregard his needs, requirements and poverty on the Day of**

**Judgment."** <sup>72</sup>

A differently-worded narration by At- Termithey reads, "Any ruler who closes his door to the needy, the vulnerable and the poor shall have the doors of heaven closed by Allah to his needs, poverty and want."<sup>73</sup>

The Prophet (PBUH) also said, "He who becomes in charge of people and closes his door to the poor, the oppressed and the needy shall have the doors of divine mercy closed there against by Allah Almighty in his most times of need."<sup>74</sup>

In a nutshell, the messenger of Allah (PBUH) has urged the whole nation to stand up for the oppressed no matter to which segment of society they belong, and hence the link between this issue and the dignity of the whole nation as provided for by the Prophet (PBUH) as saying, "How come for Allah to honor a nation where the weak are not done justice seamlessly against the strong therein?!"<sup>75</sup>

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## 11. Rights of Slaves: A Snapshot

The advent of the Prophet (PBUH) was in a society consisting of masters and slaves! The latter had no financial, social or political rights whatsoever. Therefore, the Prophet (PBUH) upgraded their position in society, urged masters to set them free, made such freeing the expiation for several religious sins, and promised plentiful reward therefore. In this respect, the Prophet (PBUH) said,

**"Be pious to Allah in those (slaves) in your possession,"<sup>76</sup> and "(Care for) your slaves, (Care for) your slaves, feed them of what you eat and dress them of what you dress. If they come up with a mistake unforgivable by you, then sell them, but never torture them."<sup>77</sup>**

The Prophet (PBUH) also said, **"Your slaves are you brothers, Allah made them in your possession. So, he who has his own brother under his possession, he shall feed him of the same food, dress him of the same clothing, never assign him unbearable chores. If it is necessary at all, he shall help him."<sup>78</sup>**

He also said, **"He who unjustly beats a slave, he shall be retaliated against on the Day of Judgment."<sup>79</sup>**

Another Hadith reads, "He who beats or slaps a slave, the only expiation thereof shall be setting him free." <sup>80</sup>

The Prophet (PBUH) urged emancipation of slaves as saying, "Any male Muslim who sets a male Muslim free, he shall be his (the first) ransom from Hell, and shall be rewarded therefore by every bone set free; and any female Muslim who sets a female Muslim free, she shall be her (the first) ransom from Hell, and shall be rewarded therefore by every bone set free; and every male Muslim who sets two female Muslims free, they shall be his ransom from Hell, and shall be rewarded therefore by every two bones set free."<sup>81</sup>

On the authority of Abdullah ibn Amr, when his steward came to him he asked him, "Have you fed the slaves?" "No," he replied. "Go, give it to them", he said, adding, "The Messenger of Allah said, 'No sin is graver than withholding food from those whose food is in your possession.'" <sup>82</sup>

Another Hadith reads, "Allah shall torture those who torture people in this world." <sup>83</sup>

## 12. The Elderly's Rights: A Snapshot

The elderly belong to an age category where one would feel lonely and impacts of such age take their toll against them as manifested in weakness, illnesses, etc. Further, the elderly are people of experience, expertise and reason. Accordingly, the whole society must not disregard them. Instead, they must be appreciated, respected and benefited from. The Prophet (PBUH) appreciated the elderly, paid tribute to their contributions and highly valued their position and urged others to follow suit as saying, **"He who grows as a Muslim, growing so shall be illumination in his favor on the Day of Judgment."** <sup>84</sup>

He also urged for holding the elderly in high esteem as saying, **"Part of paying reverence to Allah is to honor the elderly Muslims."** <sup>85</sup>

The Prophet (PBUH) used to serve drinks to the elderly first. One can look into the following admirable Hadith which is but a materialization of the Prophetic respect for the elderly and children alike. On the authority of Sahl ibn Sa'ad As Sa'edey, the Prophet (PBUH) was served a drink of which he drank. Some old men were sitting to his left, and a boy to his right. The Prophet said to the boy, **"Do you allow me to pass (the drink) to**

**those men?"** since it is the Prophetic tradition to start any thing on the right. The boy, brilliant he was, replied, "No, I swear to Allah. I will not give up my share from you to any one." Consequently, the Prophet (PBUH) handed the goblet over to him. <sup>86</sup>

How wonderful! The Messenger of Allah (PBUH), the Last of all Prophets and Messengers, requests a boy's permission to start with the elderly to his left out of respect for them and their age. Yet, the boy refuses since he wanted to drink immediately after the Prophet (PBUH) so lips can meet on the goblet. However, the permission was sought since the Prophetic traditions provides for starting from the right in drinking and the like.

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### 13. Rights of Those with Special Needs: A Snapshot

Some people come to suffer calamity in their organs. This impacts their lives. Some people would not pay any attention to their needs or be thoughtful of them, their feelings and / or problems.

Just to the contrary, the Prophet (PBUH) has not overlooked those with special needs. Instead, he showered them with his kindness and care.

A woman once had a thought to share. She stopped the Prophet (PBUH) and said, "O Messenger of Allah, I need to do me a favor." "O mother of so & so, walk on any street you want, embark on it and I will follow," said the Prophet. The Prophet accompanied her alone, talking and discussing until he fulfilled her need.<sup>87</sup>

The Prophet (PBUH) used to call on them at their respective homes. One day he said to his companions, "Come with me to Bani Waqif to call on *Al Basir* (i.e., a man with eyesight) (he was a blind man)."<sup>88</sup>

Look! He calls the blind man *Al Basir* that hopefully he would gain such blessing.

Moreover, the Prophet (PBUH) bore great tidings to such category of peoples, including, "Allah Almighty said, If I test

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**my bondman in his most (two) beloved (i.e., take away his eyesight) and he responds patiently, I shall make this up for him with Paradise."** <sup>89</sup>

He also urged us to guide the blind and visually impaired persons as saying, **"To guide a weak-eyed man is an act of charity."** <sup>90</sup>

A woman with a mental disability once came to the Messenger of Allah (PBUH) and said, "O Messenger of Allah, pray for me. He said, "If you so will, I will supplicate to Allah for you and He will cure you. Otherwise, you may choose patience, and you shall be spared accountability." "I choose patience, and no accountability," she replied. <sup>91</sup> Ibn Abbas said to Ataa', "Would I show you a woman of the people of Paradise?" "Yes," said Ataa'. Ibn Abbas said, "That black woman. She came to the Prophet (PBUH) saying, 'I sustain fits of epilepsy which leave in revealing positions. So, pray for me.' The Prophet (PBUH) said, "If you so will, I will supplicate to Allah for you and He will cure you. Otherwise, you may choose patience, and you shall be spared accountability." "I choose patience, and no accountability," she replied. 'But I take revealing positions at times of such fits. Pray for me to avoid these,' added the woman. The Prophet prayed for her. <sup>92</sup>



## 14. Rights of Roads: A Snapshot

In Islam, the rights of roads include ethics that hold people back from harming and / or abusing others, as the case is in many countries.

The Prophet was quoted to have said, **"Never sit on the roads (ways)."** "We cannot help! These are our gatherings where we talk," they replied. "If it is necessary at all for you, then appreciate their rights," the Prophet (PBUH) said. "What are these, Messenger of Allah?" they asked! **"To lower your eyes (on seeing what is illegal to look at), avoid harming others, respond to greetings, advocate what is good and forbid what is evil,"** the Prophet replied. <sup>93</sup>

Other ad hoc commands include prohibition of excretion on ways and shades attended by people. The Prophet (PBUH) said, **"Avoid the two cursed: he who excrete on people's ways or shades."** <sup>94</sup>

This also includes moving harms from the way for the Prophet (PBUH) said, **"A man passed by a branch on his way, he said: 'I swear to Allah I will move this away from Muslims' way so that it will not harm them.' Therefore he is admitted into Paradise."** <sup>95</sup>

The Prophet (PBUH) also said, "I have seen a man rolling in Paradise in return of a tree he cut off the way because it was harming people." <sup>96</sup>

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## 15. Rights of Animals: A Snapshot

The Prophet (PBUH) promoted kindness to animals, commanded beneficence, care, feeding, and prevention of unbearable tasks thereto as he said, **"While a man was walking on a way, he felt very thirsty. He found a well where he descended, drank and came out. Thereupon, he found a breathless dog eating dust out of thirst. The man said to himself: 'This dog is as thirsty as I was!' Therefore, he made his way back into the well, filled his shoe with water, held it upwards and quenched the thirst of the dog. Allah thanked him for that deed and forgave him."** "O Messenger of Allah, do we get rewarded for caring for such animals?!" they asked. **"There is reward in (caring for) every animate (living being),"** replied the Prophet (PBUH).

To the contrary of the above mentioned reward, the Prophet warned against harming animals as saying, **"A woman was punished (by Allah) because of a cat she imprisoned into death, and so punished by Hell since she neither feed and quenched it at imprisonment, nor did she release it to eat from the vermin of the earth."** <sup>97</sup>

On slaughtering a lawfully edible animal, the Prophet (PBUH) commands kindness as saying, **"Allah has enjoined**

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**(us to observe) kindness in everything. So, if you are to kill, then be kind. If you are to slaughter, then be kind. Doer of the same shall sharpen his tool and hold the animal comfortably."** <sup>98</sup>

On the Authority of Ibn Abbas (may Allah be pleased with him), he said that a man brought a sheep down while sharpening his tool. So, the Prophet (PBUH) said, "Do you want to cause it several deaths? Would you sharpen your knife prior to laying it down?" <sup>99</sup>

Another Hadith reads, "Cursed is he who mutilates any animal." <sup>100</sup>

The Prophet (PBUH) also said, "He who have mercy on any animal being slaughtered, even if a little bird, he shall have Allah's mercy on him on the Day of Judgment." <sup>101</sup>

\* \* \*

## Endnotes of Chapter 1

- 1- Reported by Ahmad (2239).
- 2- Reported by At Termithey (3891) and Abu Dawud (4452).
- 3- Reported by Muslim (1550).
- 4- Reported by Muslim (4867).
- 5- Reported by Al Bukhari (2548) and Muslim (305).
- 6- Reported Muslim (4651).
- 7- Reported by Muslim (2137).
- 8- Reported by Al Bukhari (4787) and Muslim (2671).
- 9- Reported by At Termithey (3830) and Ibn Majah (1967).
- 10- Reported by Muslim (2672).
- 11- Reported by Al Hakem (2743).
- 12- Reported by Al Bukhari (5614) and Muslim (4469).
- 13- Reported by Abu Dawud (2214) and Ahmad (25075).
- 14- Reported by Ibn Majah (3668) and Ahmad (9289).
- 15- Reported by At Tabaraney (1743).
- 16- Reported by Muslim (1674).
- 17- Reported by Muslim (1661).
- 18- Reported by Al Bukhari (54) and Muslim (3076).
- 19- Reported by Ahmad (16550).
- 20- Reported by Ahmad (16529).
- 21- Reported by Al Bukhari (496) and Muslim (122).

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- 22- Reported by Ahmad (6202), Abu Dawud (2166), An Nasa'ey (4093) and Ibn Majah (2772).
  - 23- Reported by Al Bukhary (2782) and Muslim (4623).
  - 24- Reported by Al Bukhary (6182).
  - 25- Reported by Ahmad (816).
  - 26- Reported by Al Bukhary (5673).
  - 27- Reported by Ahmad (14781) and Ad Daremey (1617).
  - 28- Reported by Ahmad (16696).
  - 29- Reported by At Tremithey (1843) and Ahmad (6445).
  - 30- Reported by Aby Dawud (418) and Ahmad (6467).
  - 31- Reported by At Tremithey (1875) and Ahmad (16118).
  - 32- Reported by Al Bukhari (4957) and Muslim (3767).
  - 33- Reported by Al Bukhari (1329) and Muslim (4763).
  - 34- Reported by At Termithey (1836) and Abu Dawud (4481).
  - 35- Reported by Muslim (4765).
  - 36- Reported by At Termithey (1839).
  - 37- Reported by At Termithey (3807).
  - 38- Reported by Al Bukhari (1213) and Muslim (3076).
  - 39- Reported by Al Bukhari (5539) and Muslim (4281).
  - 40- Reported by Muslim (4280).
  - 41- Reported by Al Bukhari (52236) and Muslim (1531).
  - 42- Reported by Ibn Habban (459).

- 43- Reported by Al Bukhari (486) and Muslim (844).
- 44- Reported by At Tremithey (1491) and Ahmad (22401).
- 45- Reported by Al Bukhari (2271) and Muslim (3786).
- 46- Reported by Al Bukhari (5578) and Muslim (4269).
- 47- Reported by Al Bukhary (5610).
- 48- Reported by Muslim (3130).
- 49- Reported by Muslim (3135).
- 50- Reported by Muslim (3141).
- 51- Reported by Aby Dawud (4496) and At Termithey (1872).
- 52- Reported by Al Bukhari (5555) and Muslim (4757).
- 53- Reported by At Tremithey (1867) and Ahmad (6278).
- 54- Reported by Ahmad (22734).
- 55- Reported by Al Bukhari (5559) and Muslim (68).
- 56- Reported by Muslim (69).
- 57- Reported by Al Hakem (167).
- 58- Reported by Muslim (4758).
- 59- Reported by Al Bukhari in Al Adab Almufrad (62).
- 60- Reported by Al Bukhari (5560) and Muslim (3255).
- 61- Reported by Al Bukhari (5995) and Muslim (3256).
- 62- Reported by Al Bukhari (5670) and At Termithey (1891).
- 63- Reported by Al Bukhari (4892) and At Termithey (1841).
- 64- Reported by Al Bukhari (2560) and Muslim (129).

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- 65- Reported by Ahmad (18252).
  - 66- Reported by At Tabarani (10174).
  - 67- Reported by Muslim (4559).
  - 68- Reported by Muslim (4754).
  - 69- Reported by Al Bukhari (4701) and Ibn Majah (4110).
  - 70- Reported by Al Bukhari (4537) and Muslim (5093).
  - 71- Reported by Muslim (1588) and Ibn Majah (1522).
  - 72- Reported by Abu Dawud (2559).
  - 73- Reported by At Termithey (1253).
  - 74- Reported by Ahmad (15097).
  - 75- Reported by Ibn Majah (2417).
  - 76- Reported by Aby Dawud (4489) and Ahmad (552).
  - 77- Reported by Ahmad (15813).
  - 78- Reported by Al Bukhari (2359) and At Termithey (1868).
  - 79- Sahih '*Al Adab Al Mufrad*' (134).
  - 80- Reported by Muslim (3130) and Abu Dawud (4500).
  - 81- Reported by At Termithey (1467) and Abu Dawud (3453).
  - 82- Reported by Muslim (1662).
  - 83- Reported by Muslim (4734) and Abu Dawud (2648).
  - 84- Reported by At Termithey (1558) and An Nasa'ey (3091).
  - 85- Reported by Abu Dawud (4203).
  - 86- Reported by Al Bukhari (2271) and Muslim (3786).



- 87- Reported by Ahmad (13535).
- 88- Reported by At Tabaraney (1533).
- 89- Reported by Al Bukhari (5221) and Ahmad (12012).
- 90- Reported by At Termithey (1879).
- 91- Reported by Ahmad (9312).
- 92- Reported by Al Bukhari (5220) and Muslim (4673).
- 93- Reported by Al Bukhari (2285) and Muslim (3960).
- 94- Reported by Muslim (397) and Abu Dawud (23).
- 95- Reported by Muslim (4744).
- 96- Reported by Muslim (4745).
- 97- Reported by Al Bukhari (2192) and Muslim (4160).
- 98- Reported by Muslim (3615) and At Termithey (1329).
- 99- Reported by Al Hakem (7563).
- 100- Reported by An Nasa'ey (4366) and Al Bukharey (5091), conditional.
- 101- Reported by Al Bukhari in '*Al Adab Al Mufrad*', (381).

## Chapter 2

### Muhammad, the Messenger of Allah, (PBUH) and Values, Ethics and Virtues

1. How to Win People (to your side)?	15. Self-control
2. Justice	16. Medicine and Health
3. Mercy	17. Hygiene and Adorning
4. Clemency	18. Respect for Human Soul
5. Honesty	19. Good Manners
6. Valor	20. Friendship and Love
7. Modesty	21. How to Teach People?
8. Loyalty	22. Voluntary Work and the Public Interest
9. Security	23. Shura
10. Silence and Speaking	24. Combating Injustice
11. Moderateness and Balance	25. Code of War and Fight
12. Time	26. Happiness
13. Taking responsibility	27. Optimism
14. Working and Earning a Living	28. Sense of Humor



## Introduction

From the Messenger of Allah's (PBUH) perspective, the value of human being is based on values and maxims adhered to, and on virtues a man is imbued with and acting upon, hence his Prophetic words, **“God does not look at your shapes and money, yet he looks at your hearts and deeds.”**<sup>1</sup>

Contemplating Prophetic sayings yields this finding: all of these aim at one end; righteousness and human perfection simply because the Prophet (PBUH) said, **“I was sent in order to complete and consolidate good manners.”**<sup>2</sup>

Though in an unquestionable need for science, man is in a direr need for values, ethics and virtues since social issues of injustice and oppression are but the consequences of lack of ethics rather than science.

Consequently, good manners were the key message preached by the Messenger of Allah (PBUH) who called for justice in all respects and for every one. In like wise was mercy to every animate and inanimate creature. The call extended to clemency, honesty, valor, modesty, loyalty, security, nicely worded way of talking, as well as balance and moderateness in thinking and practice.

Other ethical calls include time management, taking

responsibility, hard work, lawful and good earning of living, self control and monitoring; i.e., to be conscience-guided.

Individual approach adopted by the Prophet (PBUH) was for any person to keep him/herself away from harming oneself, keep a nice appearance and healthy by means of hygiene and cure-seeking wherever cures needed are and however lawfully they are sought after.

The Prophet (PBUH) called for a society based on respect for human soul and good manners, where love and friendliness are the prevailing qualities, backed up by multi- benefit voluntary works.

Additionally, he established practical principles including, but not limited to, *Shura* (consultation) and combating injustice, if any. Further, a sublime code of conduct at times of war and hostile actions has been established, much to the benefit and need of today's mankind.

The Prophet (PBUH) had a vision towards happiness, optimism and sense of humor for every worry-stricken and broken- hearted person.

Therefore, humankind, of all tenets, races and faiths, are in an unprecedentedly dire need to live up such rights in real life to end up with happiness. Let us now go for further details.

## 1. How to Win People (to your side)?

By nature, people like good speakers whose words do not injure pride and / or feelings. They do like smiling, sound-minded and well-advised persons, hence the Prophet's attention to ways of winning hearts as well as minds.

The Prophet (PBUH) said, “It is beyond your capacity to make your kindness in terms of gifts and donations—your money—encompass all people. Thus, let your kindness encompass them by letting a smile brighten your face when you see them and by treating them with good manners.”<sup>3</sup>

The Prophet (PBUH) also said, “The ones who are most beloved to me are those who have good manners, those who are gentle, those who like the company of people, and those whom people like their company. However, the ones whom I detest the most are those who spread idle talk among people in order to spoil the good relations between them, those who separate between friends, and those who seek to defame the character of innocent people.”<sup>4</sup>

He also said, “Do not consider as little any act of kindness, even the act of smiling when meeting your brother.”<sup>5</sup>

Another Hadith reads, “Smiling at your brother is an

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act of charity. Enjoining goodness and forbidding evil is [also] an act of charity. [Likewise,] guiding a person in a land with no [road] signs is an act of charity. [Similarly,] removing harmful objects, thorns, and bones from the path is an act of charity. [Moreover,] pouring some water from your bucket into the bucket of your brother is an act of charity.”<sup>6</sup> “[In addition,] guiding a visually-impaired person is an act of charity.”<sup>7</sup>

The Prophet (PBUH) also said, “[Uttering] good words is an act of charity.”<sup>8</sup>

Further, “You will safely enter Paradise if you offer food to people, spread greetings among people, speak good words, and pray during night while people are sleeping.”<sup>9</sup>

## 2. Justice

Justice is a human value promising happiness for all humankind. Allah Himself has made it clear to His Prophet (PBUH) that He likes justice and commands it as He says, "*Allah enjoins justice...*" [*An Nabl* (The Bees) 16: 90] This even applies to enemies as warning against using animosity as a reason for violating others' rights for He Almighty says, "*O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.*" [*Al Ma'edah* (The Table) 5: 8]

Why justice is so prevalingly commanded is clarified by the Prophet (PBUH) as saying, **"The reason why those before you perished is attributed to the fact that they used to leave the honorable person who commits theft without punishment; however, they used to inflict the fixed punishment for theft upon weak people who commit theft. By the One in whose Hand my soul is, if Fatema, the daughter of Muhammad, committed theft, I would cut off her hand."**<sup>10</sup>

Another Hadith reads, **"The just, who commit to justice in their rulings, people and of whom they are in charge,**



shall be on platforms made of light in the Presence of Allah." <sup>11</sup>

He also said, "Surely, Allah shall not honor a nation where the weak are not done justice seamlessly against the strong therein." <sup>12</sup>

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### 3. Mercy

Mercy is a comprehensive human value due to its unlimited benefits, including forgiveness, generosity, cooperation, help, relief, etc. Therefore, mercy has been one of the most outstanding traits of the Prophet (PBUH) since Allah has sent him in mercy to humankind as He says, "*And We have not sent you but as a mercy to the worlds.*" [*Al Anbeya'* (The Prophets) 21: 107]

Allah also says about His Prophet, "*Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.*" [*Al Emran* (The Household of Emran) 3: 159]

To this effect the Prophet (PBUH) said, "**I have not been sent as a curser, but rather in mercy (to all worlds).**"<sup>13</sup>

He also said, "**Only the doomed are deprived of mercy.**"<sup>14</sup>

Another Hadith reads, "**The merciful are rewarded with the mercy of the All-Merciful. Have mercy on those in this world so the One in Heaven has mercy on you.**"<sup>15</sup>

He also said, **"He who does not show mercy shall not be shown mercy."** <sup>16</sup>

The Prophet's mercy encompassed every thing, including animals. A man once came to the Prophet (PBUH) to say, "O Messenger of Allah, I show mercy when I slaughter a sheep." **"For you to show mercy even to a sheep shall be rewarded by Allah's mercy on you."**<sup>17</sup>

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#### 4. Clemency

The Prophet (PBUH) achieved culmination in terms of clemency, anger control and endurance. Anas ibn Malik said, "I was walking with the Messenger of Allah (PBUH) who was clad in a *Najrani* (point in Arabia) harsh garment. A nomad followed him, pulled him strongly, until I saw the Prophet's neck harmed by the brim of the garment, and said, "O Muhammad, give orders for me to get from Allah's money in your possession!" Smiling, the Prophet (PBUH) turned to him and gave the order. <sup>18</sup>

This is how the Prophet (PBUH) received this improper behavior of that harsh nomad. He did not even blame him for it. Instead, he smiled at him and gave him what he wanted.

One day, the Prophet (PBUH) was sleeping under a tree upon which his sword was pinned. A nomad came, unholstered the sword and brandished it in the face of the Prophet (PBUH) saying, "Who would defend you against me now, Muhammad?" "Allah," replied the Prophet. The nomad was shocked and dropped the sword. The Prophet (PBUH) took the sword, forgave the man and sat him next to him. <sup>19</sup>

## 5. Honesty

Honesty is a commendable human value for man to hold to. Allah Almighty says, "*Surely We presented the Trust to the heavens and the earth and mountains. Yet they refused to carry it and felt timorous about it, and man carried it. Surely he has been constantly unjust, constantly ignorant.*" [Al Ahzab (The Allied Parties) 33: 72]

Honesty, in of Islamic belief and even the lexical derivation, is derived terms from belief; hence the Prophetic saying, "**A person lacking honesty shall be lacking belief as well.**"<sup>20</sup>

Dishonesty is considered by the Prophet (PBUH) a sign of hypocrisy for he said, "**The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise.**"<sup>21</sup>

He also said, "**When honesty is lost, then wait for the Hour.**" It was asked, "How will honesty be lost, O Allah's Messenger?" He said, "**When authority is given to those who do not deserve it, then wait for the Hour.**"<sup>22</sup>

The Prophet (PBUH) used to be known among his people as the honest and the trustworthy. Further, he got married to

Khadijah (may Allah be satisfied with her), the noble rich woman, for nothing but his honesty and good manners proven via handling her trade in the Levant prior to prophethood.

Muhammad was honest enough for Qurayshis, though disbelieving him, to deposit their moneys with him. When Allah allowed Muhammad (PBUH) to immigrate to Al Madinah after unanimous animosity by his people, the Prophet (PBUH) left his cousin, Ali, behind him in Makkah to pay back such moneys to their respective owners despite the fact that such owners are the very ones who belied him and took away his companions' moneys. In turn, the Prophet (PBUH) never took a penny from their moneys in compensation. Instead, he paid them back in full for he was the best one to be trusted.

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## 6. Valor

People usually disparage a person as saying, "he is a sycophant; i.e., lacking independent opinion, principle and character." To the contrary, the Prophet (PBUH) never adopted such attitude with his friends or enemies. The latter, in vain, wished for Muhammad to relinquish some of his own principles. To this the Prophet (PBUH) said, **"I swear to Allah, even if they place the Sun in my right hand and the Moon in my left hand to relinquish this matter (i.e., calling for Islam) I shall never relinquish it until Allah grant it victory or I shall die trying."**

Allah Almighty says: *"They would like (if) you would dissimulate, then they would dissimulate."* [*Al Qalam* (The Pen) 68: 9]

To this effect the Prophet (PBUH) said, **"You shall find people of different attitudes, yet the best of them in the Pre-Islamic era shall be in like manner in Islam should they gain knowledge. The best of people in this regards shall be the most reluctant thereto, and you shall find the 'double-faced' (i.e., the sycophant) to be the worst among people; the one who deals with a group with one face, and with another with the other face."**<sup>23</sup>

On the authority of Muhammad ibn Zeyad, some people

said to his grandfather, Abdullah ibn Amr (may Allah be satisfied with them both), "When we stand before our *Sultan* (ruler), we speak in words other than those we speak behind their backs." "We used to consider this hypocrisy at the time of the Messenger of Allah (PBUH)," he replied.<sup>24</sup>

On the authority of Abdullah ibn Amr, he said, "I heard the Messenger of Allah (PBUH) saying, '**If you find my nation fear facing a tyrant to valorously address him as saying 'you are a tyrant', then they are doomed.**'"<sup>25</sup>

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## 7. Modesty

People appreciate modest person who welcomes them, smiles at their faces, and makes them feel no embarrassment when meeting him.

The Prophet (PBUH) promoted modesty, stressing that the more moderate a person is, the better position he receives by Allah and people. In this respect he (PBUH) said, **"Any person who proves himself modest for the sake of Allah would be elevated in degrees by Allah."** <sup>26</sup>

He also said, **"Allah has revealed to me for us to be modest so that no one may feel prejudiced against any one else, nor may any one transgress any one else."** <sup>27</sup>

The Prophet (PBUH) was so modest that he would greet little children when passing by them. Further, any one entering the Mosque would never spot him among his companions due to similarity in clothing, pillows, places, etc. One day, the Prophet (PBUH) came out to his companions who stood up out of respect for him. So, he said, **"Do not stand up as non-Arabs do out of reverence for each other."** <sup>28</sup>

At home, the Prophet (PBUH) used to serve his household members; he would repair his shoes, patch his clothes, milk ewes, feed camels, eat with servants, sit to the

poor, fulfill the needs of widows and orphans, firstly greet any one coming across him, answer any invitation extended thereto, even if such invitation is for something negligible.

A man came to the Prophet (PBUH) and sustained a fit of fear when he saw the Prophet. The Prophet (PBUH) soothed him as saying, **"Take it easy, I am not a king. I am rather the son of a Qurayshi woman who used to eat jerked meat."**<sup>29</sup>

## 8. Loyalty

Loyalty is a great human value stressed by Islam which commands us to respect our undertakings and meet our promises.

Allah Almighty says: *"And fulfill the covenant of Allah when you have covenanted, and do not break the oaths after they have been affirmed."* [*An Nabl* (The Bees) 16: 91]

The Prophet (PBUH) said, **"Muslims are up to their terms."**<sup>30</sup>

He also said, **"I never break covenants, nor do I detain messengers."**<sup>31</sup>

This means that the Prophet (PBUH) never broke any promise, nor did he take any messengers and / or delegations as hostages.

The Prophet (PBUH) also said, **"Fulfill covenants with them, and we shall seek Allah's help against them,"** i.e., honor your pledges to non-Muslims.

Another Hadith reads, **"Honor the Pre-Islamic covenant for Islam only adds strength thereto."**<sup>32</sup> This is because Islam emphasizes such behavior, and warns against breaking them and undermining them.

## 9. Security

Security is undoubtedly essential to people's life since lack of it would cripple human activities, produce anarchy, homicides, plunder, robbery, and allow criminals to force people into a state of fear and terror.

Therefore, the Prophet (PBUH) clarified how important all aspects of security are, including psychological security, health security and food security. He even considered security to be one of the greatest blessings enjoyed by humans in this world as saying, **"He who wakes up secure in his home, with a healthy body and sustenance of the day at hand, he is almost reigning the whole world."** <sup>33</sup>

The Prophet (PBUH) directed his companions to immigrate from Mecca to Al Madinah when they felt insecure in their place of residence and faced campaigns of oppression and terror. Later on, the Prophet (PBUH) himself followed suit for the same reason, i.e., to find a new platform that would accept his message and the divine illumination thereof.

In a root-shaking scene of sorrow and grief, Muhammad left Mecca, which he loves and where he lived his childhood and youth up to the age of forty, for Al Madinah while saying, **"What a magnificent country you are, my love to you is boundless, and if it weren't for your people repelling**

me out, I would have never left you or resided in any other place." <sup>34</sup>

On the other hand, the Prophet warned against any act that would destabilize and undermine security, including homicides, robbery, harassments, etc as saying, "**Your blood, property and kinship are inviolable as much as this day, this country and this month are.**" <sup>35</sup>

Additionally, the Prophet prohibited forceful disobedience to Muslim rulers, the so-called *coup d'état*, because of the resulting seditions, bloodshed and insecurity. He said, "**He who disobeys and dissents, and end up dead this way, such death shall be resembling the Pre-Islamic end of life.**" <sup>36</sup> Yet, the Prophet commanded Muslims to advise rulers in a fair and well-supported way of reasoning as saying, "**Faith is all about advice.**" "To whom such advice is, Messenger of Allah?" they asked. "**For the sake of Allah, to His Book, to His Messenger, to Muslim leaders and the Muslim public,**" the Prophet (PBUH) replied. <sup>37</sup>

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## 10. Silence and Speaking

Silence is easily practicable for it costs nothing, but rather rids a man of many situations and issues, and wards off many problems and ordeals. However, only very few persons master the art of silence. Therefore, the Prophet (PBUH) clarified the virtue of silence and warned against the dangers of the tongue as saying, **"He who believes in Allah and the Last Day, he shall speak righteously or keep silent."** <sup>38</sup>

Another Hadith reads, **"He who keeps silent shall survive."** <sup>39</sup>

He also said, **"A true Muslim is the one whose tongue and hands shall not extend in harm to Muslims."** <sup>40</sup>

Oqbah ibn Amer once asked the Prophet (PBUH), "What is survival (i.e., how one would survive?" **"Fully observe your tongue, let your home accommodate you, and feel remorse for your misdeeds,"** the Prophet (PBUH) replied.

The above Hadiths do not direct Muslims to subservience, prevention of changing wrong situations or to sit on one's hands rather than challenging suppression. Instead, they direct Muslims to avoid falsehood and improper speaking for the Prophet (PBUH) said, **"Say the truth, even if bitter."** <sup>41</sup>

He also said, **"The master of all martyrs are Hamzah**

**ibn Abdul Muttalib and a man killed while challenging a tyrant to direct him to good-doing."** <sup>42</sup>

This and others have spoken the true word. Therefore, silence should be one's first resort at times of confusion and when silence and speaking are equal in terms of results. The Prophet (PBUH) said, **"Part of being a good Muslim is not to mind business that is not your own."** <sup>43</sup>

## 11. Moderateness and Balance

Allah has dubbed Muhammad's nation as being moderate as saying, "*And thus We have made you a middle nation to be witnesses over mankind, and (for) the Messenger to be a witness over you,*" [*Al Baqarah* (The Cow) 1: 143]. Accordingly, the Prophet (PBUH) endeavored to establish the values of balance and moderateness in Muslims' life considering the fact that such values were but prominent characteristics of the Prophet himself, his worship and lifestyle in general. Therefore, the Prophet (PBUH) has forbidden extremism and immoderacy as saying, "**Avoid extremism, for extremism has ruined those before you.**"<sup>44</sup>

Further, the Prophet (PBUH) used to inculcate his companions with the values of balance and moderateness. To this Anas (may Allah be pleased with him) said, "Three people once came to the dwellings of the Prophet's wives asking about his acts of worship. When told thereof, they seemingly considered them to be few! So, one of them said, 'I shall pray night-long for ever,' another said, 'I shall fast for ever,' while the third said, 'I shall do without women; I shall never get married.'" Thereupon the Prophet stepped in addressing them, "Are you the ones who said so and so... **Surely I am the most fearful and pious to Allah among you, yet I do fast and**



**break fasting, pray and sleep, and marry women. So whoever sheers from my tradition shall not be a follower of mine!"** <sup>45</sup>

The Prophet (PBUH) entered the dwelling of one of his wives, Zaynab bint Jahsh (may Allah be satisfied with her), only to find a rope fastened between two poles. **"What is this rope for?"** asked the Prophet. "This is Zaynab's rope; if she is exhausted in prayer she would hang to it for help," they answered. **"No, unfasten it. One should pray when he is well prepared. In case of exhaustion, one should sit down,"** said the Prophet. <sup>46</sup>

Moderateness is the core of this religions as the Prophet (PBUH) said, **"Surely religion is easy, and it shall definitely win any one approaching it (i.e. whoever overburdens himself in his religion will not be able to continue in that way), Therefore, be moderate (try to be near to perfection), strike balance, and be optimistic."** <sup>47</sup>Hence, the Prophet (PBUH) used to choose the easier of any two options unless it is a sin. If so, he would be the furthest among people therefrom.

On the authority of Hanthalah Al Asadi, he said, "Abu Bakr came across me and said, 'How are you, Hanthalah?' 'Hanthalah practiced hypocrisy,' I replied. '*Subhan Allah* (i.e.,

astonishing), what are you saying?' Abu Bakr said. Then I replied 'When we are with the Messenger of Allah (PBUH), he reminds us of Hell and Paradise until they are almost materialized before us, but when we leave the Messenger of Allah (PBUH) we are just back busy with our wives, children and property and so forget a lot!' 'By Allah I do have the same condition,' added Abu Bakr. Therefore, Abu Bakr and I went to the Messenger of Allah (PBUH) and I said to him, 'Hanthalah practiced hyporcricy,' Messenger of Allah. **'How is that?'** asked the Prophet. 'When we are with you, you remind us of Hell and Paradise until they are almost materialized before us, but when we leave you we are just back busy with our wives, children and property and so forget a lot!'

The Prophet (PBUH) said, **"I swear to the One in Whose Hand my soul is, if you keep the feeling generated when you are with me, and keep remembering (Allah), angels would have shaken your hands on your beds and ways. But Hanthalah, it should be an hour (to worship / work) and another hour (to seek lawful worldly joys), repeating it thrice."**<sup>48</sup>

According to the Prophet (PBUH), extremism in religion leads to ruin for he said, **"Extremists are doomed,"** he repeated it thrice.<sup>49</sup>

On the authority of Anas, the Prophet (PBUH) saw an old man staggering between two sons of his. He said, **"What is the matter with that man?"** "He pledged to walk," they replied. **"Allah surely does not want such old man to torture himself (this way),"** the Prophet replied.

All these evidence confirm how keen the Prophet (PBUH) was for a Muslim to strike balance, keep a moderately straight path, and keep away from extremism and remissness as well.

As for human inclination to worldly joys, and with a view to lawfully satisfy such inclinations and desires, Allah has made it lawful to enjoy lawful joys as saying, *"Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions?"* [*Al A 'araf* (The Heights) 7: 32]

Allah also says, *"And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers. ."* [*Al Qasas* (The Stories) 28: 77]

Further, the Prophet (PBUH) used to pray as supplicating, **"O Allah, reform my belief which is my means of infallibility, my world where my life is..."** <sup>50</sup>

The above Hadith reveals a wonderful balance between this worldly life and faith.

Moderateness was the most prominent feature of the Prophet's words and sayings. To this A'eshah (may Allah be pleased with her) said, "The Messenger of Allah never narrated like you do now." <sup>51</sup>

The Prophet (PBUH) said, "**Extremists neither achieve nor worshippers do they remain.**" <sup>52</sup> (i.e. they neither achieve any goals nor keep their tools)

Another Hadith reads, "**Allah has a right due on you, your body has a right due on you, your family has a right due on you, so give every party their respective right.**" <sup>53</sup>

Islam's moderateness is manifested as well through the many matters made lawful by the Messenger of Allah (PBUH) in many fields on which he said, "**Allah desires his lawful matters to be practiced as much as he abhors unlawful matters to be practiced.**" <sup>54</sup>

Further, one of the Prophet's principles was to "choose the easier of any two options unless it is a sin. If so, he would be the furthest among people therefrom." <sup>55</sup>

## 12. Time

Time is life! To prove this fact, Allah has sworn to parts of time; an indication of honor thereof. Accordingly, Allah has sworn to dawn, pre-noon, afternoon, night and daylight.

By turn the Prophet (PBUH) said, "**Many persons are taken in by tow blessings: Health and leisure.**" <sup>56</sup>

He also said, "**No human being shall be dismissed on the Day of Judgment unless he is held accountable for four (items): his life; what for he has spent, his knowledge; what has he used it for, his money; where has he gained and spend it, and his body; what for he has used it.**" <sup>57</sup>

Urging keenness on using one's lifetime in hard work and good conduct, the Prophet (PBUH) said, "**Seize five matters before their nullifiers: your strength before your aging, your health before your illness, your richness before your poorness, your leisure before your business and your life before your death.**" <sup>58</sup>

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### 13. Taking Responsibility

The Prophet (PBUH) distributed responsibilities among people according to their respective positions and powers, while warning against omission and negligence therein. He also stressed the day on which every responsible person shall be held accountable before Allah for the same as saying, **"Every one of you is a caretaker, and is responsible for his charges. The ruler is a caretaker of people, and is responsible for his subjects. A man is a caretaker of his family, and is responsible for them. A woman is a caretaker of her husband's house and children, and is responsible for them. A slave is a caretaker of his master's property, and is responsible for it. All of you are caretakers, and all of you are responsible for those under your respective responsibilities."**<sup>59</sup>

Sinfulness and horrible end are the result of any one in default on his / her respective responsibility for the Prophet (PBUH) said, **"What a grave sin it is for one to neglect to whom he is the breadwinner."**<sup>60</sup>

To Sa'd ibn Abi Waqqas the Prophet (PBUH) said, **"To leave you heirs wealthy is better than leaving them dependent on other people."**<sup>61</sup>

The importance of responsible words is also clarified by

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the Prophet (PBUH) as saying, "A bondperson would inattentively utter a word out of Allah's grace, and Allah would raise him in degrees thereby. Yet, a bondperson would inattentively utter a word out of Allah's wrath, and Allah would cause him to fall thereby in Hell." <sup>62</sup>

Further, every one's responsibility towards his / her work is also stressed by the Prophet (PBUH) as saying, "He who is used by us to do a job and we pay him therefor, (it shall be lawful), but any thing more taken shall be mere theft." <sup>63</sup>

He also said, "O people, Why on earth should a worker for us (assigned responsibilities by us) come to us saying, 'This is the outcome of the assignment, but this is gifted to me', would he then remain at his parent's house to see if he would ever be gifted or not? I swear to the One in Whose Hand my soul is, any theft so taken shall be carried by the respective perpetrator around his neck on the Day of Judgment." <sup>64</sup>

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## 14. Working and Earning a Living

The Prophet (PBUH) highly estimated work, warned against laziness and unemployment, and clarified many ethics of livelihood and trade.

Allah says, "*But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.*" [*Al Jom'ab* (The Friday Congregation Prayer) 62: 10]

The Prophet also said, "**Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labor.**" <sup>65</sup>

The Prophet (PBUH) urged work perfection as saying, "**Surely Allah desires perfection of work done by any of you.**" <sup>66</sup>

The Prophet (PBUH) warned against asking people needlessly for financial favors as saying, "**Any of you, if a needlessly constant begger, would meet Allah with his face devoid of flesh,**" <sup>67</sup> i.e., out of shame since such person should have worked and eaten out of his own gains.

The Prophet also said, "**He who begs not out of poverty, he shall be as if eating embers.**" <sup>68</sup>



Further, the Prophet (PBUH) forbade monopoly with a view to raising prices for he said, "**Monopolers are sinners.**" <sup>69</sup>

It has been also reported that the Prophet (PBUH) said, "**Allah Almighty says, 'I am the third (partner) to any two partners unless any thereof betray his partner. If so, I shall get out.'**" <sup>70</sup>

The Prophet also said, "**Truthfully honest merchants shall be with the Prophets, truthful companions of the Prophets and martyrs.**" <sup>71</sup>

Another Hadith reads, "**Do not swear a lot for purposes of selling for it causes hypocrisy and obliteration.**" <sup>72</sup>

Another Hadith reads, "**A seller and a buyer shall act by choice until they take separate ways. If they are truthful and honest to their words, blessing will be present in their transaction. If they lie and conceal, they would have such blessing taken out of their transaction.**" <sup>73</sup>

He also said, "**Give a hire his dues before his sweat dries out.**" <sup>74</sup> (I.e. pay him immediately).

The Prophet said, "**The best gain is the one generated by a worker's hand if he is honest.**" <sup>75</sup>

He also said, "**Trading wine is prohibited.**" <sup>76</sup>

Another Prophetic saying reads, "**Never buy a crop until it is**

ripe and blightless." <sup>77</sup>

He also said, "**He who cheats is not one of us.**" <sup>78</sup>

Here is another Hadith, "**Muslims are brothers. A Muslim shall sell his brother a defective commodity only if he plainly clarifies such defect.**" <sup>79</sup>

Another Prophetic saying reads, "**No one of you shall sell a commodity being sold by his brother.**" <sup>80</sup>

Here is another Hadith, "**Selling shall be only by mutual consent.**" <sup>81</sup>

Another Hadith reads, "**Surely Allah likes lenient sellers, buyers and demanders.**"<sup>82</sup> (i.e. who demands his debts leniently).

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## 15. Self-control

A key command by the Prophet Muhammad (PBUH) is for every one to exercise self-control in order to observe and fulfill rights due to Allah and humans overtly in general and covertly in particular.

To this effect the Prophet (PBUH) said, **"Be pious to Allah wherever you are, follow a sin by a good action to erase it, and treat with people fairly."** <sup>83</sup>

To teach Ibn Abbas self-control, valor and dependence on Allah, the Prophet said to him, **"O boy, I shall teach you some words... observe Allah and He shall preserve you. Observe Allah and you shall find Him with you. If you are in need (for something), ask Allah for it. If you seek help, seek Allah's help. Know that if the whole nation make a common cause in your favor, they shall benefit you only with a thing pre-destined by Allah for you. But if they make a common cause against you, they shall harm you only with a thing pre-destined against you by Allah. Pens are dried and books are closed."** <sup>84</sup>

The Messenger of Allah (PBUH) was once asked about beneficence, he replied thus, **"To worship Allah as if you see Him. If you do not see Him, He does see you!"** <sup>85</sup>

One of the seven persons to receive the highest degrees of Paradise on the Day of Judgment and be protected by Allah's shade thereat, while lacking any other shade, is a person, according to the Prophet, who **"If invited by a beautiful and high profile woman (for unlawful sexual intercourse) he would say, '(No, for) I do fear Allah,"** i.e., he observes Allah and avoids disobedience to him even where no body sees him.

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## 16. Medicine and Health

Health is a quality sought after by every human being. Therefore, the Prophet (PBUH) has given us some health-based enjoinders and recommendations for purposes of prevention and seeking treatment only by lawful medications. Such enjoinders and recommendations include:

**His saying "It is enough for a son of Adam to eat few bites to keep himself alive. If it is (otherwise) necessary at all, let him reserve a third (of his stomach) for food, a third for drinks, and the (last) third for breathing." <sup>86</sup>**

The abovementioned recommendation is but a golden advice for humanity which, if acting thereupon, will definitely prevent many prevalent diseases.

Another Prophetic saying reads, **"Every illness has a cure. When the cure hits the illness, the patient shall be cured by Allah's will." <sup>87</sup>**

He also said, **"If you hear of a plague striking a certain land, then do not go there. If a plague strikes the land where you are, then don't leave that land in order to run away from it (i.e. plague)." <sup>88</sup>**

This is the so-called 'quarantine' which has come to be a medical principle centuries later on.

He also said, "**One would only blame himself if he spends his night with his hand tinged with fat.**" <sup>89</sup>

This is a directive to wash hands after eating, particularly if one is to go to bed. A negligent would blame none but himself only.

The Prophet (PBUH) also said, "**The black grain (i.e., black cumin) cures every illness but death.**" It is scientifically proven that black cumin enhances immunity and thus cures any illness as the Prophet (PBUH) said.

\* \* \*

## 17. Hygiene and Adorning

The Prophet (PBUH) urged people to commit to hygienic practices with the body, clothes and homes. He used to admire good smells, and abhor odors. His enjoinders in this respect include,

His saying **"He who has hair among you, he shall attend to it."**<sup>90</sup>

The Prophet (PBUH) also said, **"Three matters are due on every Muslim: taking Friday baths, using toothpicks and wearing perfumes."**<sup>91</sup>

Perfume used to be ushering the Prophet's coming (PBUH).

The Prophet (PBUH) also said, **"Parts of natural disposition are to rinse the mouth, sniff water, use a toothpick, cut the mustache, trim finger nails, pluck out armpits, cut pubic hair, wash the back of the fingers, use water for cleaning, and to circumcise."**<sup>92</sup>

He also said, **"Clean your backyards."**<sup>93</sup>

Another Hadith reads, **"Allah is beautiful and likes beauty."**<sup>94</sup>

The Prophet (PBUH) saw an unkempt man with dispersive hairs. He said, **"Has this man not found something**

**to comb his hair?"** When he saw a man wearing unclean clothes, he said, "**Has this man not found some water to wash his clothes?"**" <sup>95</sup>



## 18. Respect for Human Soul

Allah has honored mankind and made the human race the most honorable of all His creatures. Allah The Almighty says, "*And indeed We have already honored the Seeds of Adam.*" [*Al Esraa'* (The Night Journey) 17: 70]

The Prophet (PBUH) was sitting when a funeral passed by him. He stood up thereon. "O Messenger of Allah, he was a Jew!" people said "**Was not he a human being?!**" the Prophet replied. <sup>96</sup>

This is a Prophetic confirmation of how valued a human soul is, regardless of its religious and ideological affiliation and actions in this world.

Torture is strictly forbidden by the Prophet (PBUH) for he said, "**Allah shall on the Day of Judgment torture those who torture people in this world.**" <sup>97</sup> This is because it is 'an eye for an eye'.

Another Hadith reads, "**Two kinds of people I have not yet seen: Some people with whips like tails of cows hitting other people therewith, and revealing, naked, erring and erring-causing women with high adornments on their heads; they shall never be admitted into Paradise nor shall they smell it.**" <sup>98</sup>

Another proof to the Prophet's respect to the human soul is that he forbade insulting the dead.

The body of a dead person, according to the Prophet (PBUH), shall not be desecrated or messed up with. He said, **"Breaking the bones of a dead person is (prohibited) like breaking the same alive."**<sup>99</sup> That is to say: it is a grave sin in either case.

\* \* \*

## 19. Good Manners

Every human being does like any person of good manners and smiling face. Therefore, the Prophet (PBUH) promoted good manners and friendliness for he said, "Nothing would be in a person's favor on the Day of Judgment like good manners would be. Allah surely abhors the obscene ribald person." <sup>100</sup>

Another Hadith reads, "The best among believers are those of best manners." <sup>101</sup>

He also said, "Good manners of a believer would raise him to the degree of a constant fasting and prayer performing person." <sup>102</sup>

He also said, "Believers are lenient and tolerant like a wild camel; if moved, it would comply, and if sit on a rock it would also comply." <sup>103</sup>

The Prophet (PBUH) was asked about a woman fasting the daylong and praying the nightlong but harming her neighbors. He said, "She is doomed to Hell." <sup>104</sup>

He also said, "He who tells lies and acts thereupon and remains ignorant, it is the same for Allah whether he fasts or not." <sup>105</sup>

Another Hadith reads, "Obscenity and ribaldry have

**nothing to do with Islam. The best Muslims are those with best manners."**<sup>106</sup>

\* \* \*

## 20. Friendship and Love

Friendship is not a hollow quality to claim without a strong foundations of love, sacrifice and generosity, and hence the saying 'A friend in need is a friend indeed.' Key friendship foundations are clarified by the Prophet (PBUH) as saying, **"The best companion in the eyes of Allah is one who is best to his companion, and the best neighbor in the eyes of Allah is one who is best to his neighbor."** <sup>107</sup>

Another Hadith reads, **"Any two men loving each other for the sake of Allah, the one with stronger love thereof shall be the most loved by Allah."** <sup>108</sup>

He also said, **"None of you shall be a true believer until he wishes for his brother what he wishes for himself."** <sup>109</sup>

The Prophet (PBUH) even advised that a person would be admitted into Paradise and raised in degrees therein due to that person's love of good and righteous people. A man once came to the Prophet (PBUH) asking: "When shall the Hour befall?" **"What have you prepared therefor?"** asked the Prophet. "Nothing, save that I love Allah and His Messenger (PBUH)," the man replied. **"You shall be with the ones you love,"** said the Prophet. Anas (may Allah be pleased with him) then said, "Nothing has rejoiced us as did the Prophet's words, **"You shall be with the ones you love."**

The Prophet (PBUH) urged meticulous choosing of friends as he said, "Do not take any for friends but believers, nor invite to your food but the pious." <sup>110</sup>

He also said, "Man is judged by his friend's manners. Therefore, consider carefully whom you take for friendship." <sup>111</sup>

\* \* \*

## 21. How to Teach People?

A successful teacher is a quiet person with strong argument and sincere words that touch receivers' hearts.

Undoubtedly, the Prophet (PBUH) is the best teacher. He said, **"To you I am a father, teaching you."** <sup>112</sup>

Good teaching practiced by the Prophet (PBUH) includes the narration reported by Anas (may Allah be pleased with him): "While we were with the Messenger of Allah (PBUH) in the Mosque, a nomad came in and started to urinate therein. The companions of the Prophet (PBUH) said, **"Stop, stop"**. Another narration reads "... people started to stop him. But the Prophet (PBUH) stepped in to say **'Do not cause him retention! Let him alone!'**" They left him until he finished. Thereafter, the Prophet (PBUH) asked him to come over and told him, **"Mosques are the houses of Allah. They are not meant for such urination or any other filth. Instead, they are dedicated to remembrance of Allah, prayer and reciting Qur'an."** <sup>113</sup>

On the authority of Mu'aweyah ibn Al Hakam As Sulamey (may Allah be pleased with him), he said, "While I was praying with the Messenger of Allah (PBUH), a man sneezed." "May Allah have mercy on you," I said. People around gazed at me so I said, 'Pity me! Why do you look at me like

this?' I said. They hit their thighs repeatedly. I understood that they want me to be silent, and so I complied. When the Prophet (PBUH), whom I would sacrifice my parents for him for I have never seen a better teacher earlier or later, finished prayer, he did not chide, hit or insult me, but rather said, **'Casual words are not accepted in prayers. They are rather only for hymning, glorification and reciting Qur'an.'**<sup>114</sup>

The Prophet (PBUH) used to resort to reasoning in dialogue and teaching. On the authority of Abu Umamah, he said that a youngman came to the prophet (PBUH) and said, "O Messenger of Allah, Allow me to commit adultery! People gathered around and chided him saying, "Stop it. Stop it."**Come closer to me,**" said the Prophet, and youngman drew nearer and sat. **"Do you so wish for your mother?"** asked the Prophet. "No, I swear to Allah, Messenger of Allah, may Allah make me ransom for you," the youngman replied. **"Nor do people so wish for their mothers. Do you so wish for your daughter?"** asked the Prophet. "No, I swear to Allah, Messenger of Allah, may Allah make me ransom for you," the youngman replied. **"Nor do people so wish for their daughters. Do you so wish for you sister?"** asked the Prophet. "No, I swear to Allah, Messenger of Allah, may Allah make me ransom for you," the youngman replied. **"Nor do people so wish for their sister. Do you so wish for your**



**fatherly aunt?"** asked the Prophet. "No, I swear to Allah, Messenger of Allah, may Allah make me ransom for you," the youngman replied. "**Nor do people so wish for their fatherly aunts. Do you so wish for your motherly aunt?"** asked the Prophet. "No, I swear to Allah, Messenger of Allah, may Allah make me ransom for you," the youngman replied. "**Nor do people so wish for their motherly aunts.**" The Prophet (PBUH) then placed his hand on the Youngman and said, "**O Allah, forgive his sin, purify his heart and make chaste his private organ.**" The youngman has not been illicitly sexually attracted ever after.<sup>115</sup>

\* \* \*

## 22. Voluntary Work and the Public Interest

Lately, the whole world developed interest in voluntary and relief works. Governments supported such efforts and offered facilities therefor due to the importance thereof in helping people and relieving the disaster-stricken points.

Muhammad, the Messenger of Allah (PBUH) urged people to work for the public interest and ease pains, promising unlimited reward therefor.

The Prophet (PBUH) said, "I have seen a man turning in Paradise because of a tree he cut off the way because it was harming Muslims." <sup>116</sup>

He also said, "Good and bad deeds of my nation have been reviewed before me. Of the best deeds I found is harm being removed from trodden paths." <sup>117</sup>

Harm removal is even part of one's faith as the Prophet (PBUH) said, "Faith consists of more than seventy parts, the highest among which is to say 'There is no god but Allah', and the lowest among which is to remove harm from the way. Shyness is surely a part of faith." <sup>118</sup>

He also said, "The best deed to practice is to make your believing brother happy, pay off his debt or to feed him bread." <sup>119</sup>

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Another Hadith reads, "Supporter of a widow or a poor person is like a fighter in Allah's cause or constant day-fasting and night-praying person." <sup>120</sup>

He paid tribute to Ash'aris for their stances at times of skyrocketing prices, troubles and wars as saying, "Ash'aris, if they run out of food at war or otherwise suffer shortage thereof, would bring all what they have in one cloth and share the same equally in one pot. Hence, they belong to me and I belong to them." <sup>121</sup>

Another Hadith reads thus, "He who digs up water shall be rewarded on the Day of Judgment for every living thing, be it a jinn, a human being or a bird, drinking therefrom." <sup>122</sup>

\* \* \*

### 23. Shura (consultation)

It goes without saying that every one is in need of an expert advice and exchange of views and opinions therewith to come up with correct choices and hit the nail on the head in issues of concern.

*Shura* (consultation) has been mentioned in the Ever-Glorious Qur'an twice as Allah has commanded His Prophet (PBUH) thereof in the first verse as saying, "... *and take counsel with them in the affair...*" [*Al Emran* (The Household of Emran) 3: 159]; and hailed those acting upon it in the other verse as saying "*And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them.*" [*As Shura* (The Council) 42: 39]

In other words, Allah has hailed them because they do not act as despots, but rather look into all aspects of a given matter to come to the true outcome.

Although that the Prophet (PBUH) was not in need of any advice, since he was supported by divine revelation, Allah has commanded him to practice shura so his nation would figure out how positive shura is, and follow in his steps.

The Prophet (PBUH) sought his companions' advice in

many cases, and acted upon his advisors' opinions in many cases as well. On this Abu Hurayrah (may Allah be pleased with him) said, "The most advice-seeking person I have seen was the Messenger of Allah (PBUH) from his companions." <sup>123</sup>

Accordingly, the Prophet (PBUH) sought his companions' advice on whether to undermine the Ka'aba and build it over, or maintain decaying parts thereof. <sup>124</sup>

At the battle of Badr, polytheists gathered to fight the Messenger of Allah (PBUH). Therefore, he summoned his companions and said, "**This is Makkah, picking your fight at the hands of its best.**" He sought their advice on fighting. Abu Bakr spoke well, and so did Omar. Thereafter, Al Miqdad ibn Amr stood up to say, "O Messenger of Allah, Go for whatever Allah has commanded you to do, for we are with you. We shall never repeat the Israelites' words to Moses '*O Musa! we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both surely we will here sit down,*' but we say 'Go therefore you and your Lord and surely we will fight with you. I swear to Allah if you need us at *Bark Al Ghomad* (i.e., Abyssinia) we shall definitely fight with you until you are there." Thereupon, the Messenger of Allah (PBUH) prayed for him and said, "**O people, advice me!**" Actually, he was seeking the Ansaris' advice since they were his right arm. He was

concerned that Ansaris do not see it obligatory for them to fight with him outside Al Madinah, i.e., they do not have to go out.

**Sa'ad ibn Mu'ath then said,** 'It seems that you need to hear from us, Messenger of Allah!' "Yes," the Prophet replied. 'We have believed in and covenanted you. So, go, Messenger of Allah for whatever divine commands you received. I swear to the One Who sent you with the true message if you go into this sea we shall definitely follow. We do not fear fighting the enemy tomorrow with you. Surely, we are enduring and steadfast fighters. We implore Allah to show you admirable deeds by us. So go for fight with us with Allah's blessing,' Sa'ad returned.

Further, the Prophet (PBUH) sought women's advice on important issues. For example, at Al Hdaybeyah Pact, he consulted his wife Umm Salamah on what to do with Muslims and acted accordingly. This is to indicate that shura is a key foundation for the Prophet's life and way of ruling.

\* \* \*

## 24. Combating Injustice

Islam prohibits injustice, and commands fighting thereof to protect people against resulting evils. Allah Almighty says, "*whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).*" [*Al Baqarah* (The Cow) 2: 194]

This Qur'anic verse confirms that a transgressor must not be transgressed or avenged against. Instead, strictly lawful retaliation should be sought, i.e., no excessive action is allowed. This truly reflects how great Islam is.

The Messenger of Allah (PBUH) urged combating injustice in several ways as he said, **"If you find my nation fear facing a tyrant to valorously address him as saying 'you are tyrant', then they are doomed."**<sup>125</sup>

Another Hadith reads, **"If people see abominable deeds and stop short of changing the same, Allah's punishment shall be close."**<sup>126</sup>

A man once came to the Prophet (PBUH) and said, "O Messenger of Allah, If a man come down to rob me, what should I do?" **"Then do not give him anything,"** replied the Prophet. "What if he fights me?" asked the man. **"Then fight**

him," replied the Prophet. "What if he kills me?" asked the man. "Then you are a martyr," replied the Prophet. "What if I kill him?" asked the man. "Then he is in Hell," replied the Prophet.<sup>127</sup>

Another Hadith reads thus, "O you people! Do not wish to fight the enemy. Ask Allah for peace. If you are at war, then be patient. Know that Paradise is under the shades of swords. O Allah, The Revealer of the Holy Book, The Mover of the clouds, and Defeater of *Al Abzab* (i.e. the clans of infidels), , defeat them and grant us victory over them."<sup>128</sup>

This Hadith is but a proof that Muslims neither pick a fight, nor do they transgress. Rather, they should not wish to fight in the first place, but ask Allah for peace.



## 25. Code of War and Fight

The wars fought by Prophet were nothing like barbaric wars waged only for destruction and killing as many victims as possible, but rather ethical wars in terms of objectives, reasons and management. Therefore, the Prophet used to tell his commanders the following: **"Go in the Name of Allah and with His help, and pursuant to the Messenger of Allah's (PBUH) creed. Do not kill old persons, little children or women. Do not transgress. Bring together your war spoils. Be reformers and beneficent for Allah likes the beneficent."** <sup>129</sup>

The Prophet (PBUH) passed by a woman killed at war. He stood near her and said, **"She was not meant to fight."** Then he looked at his companions and addressed one of them as saying, **"Catch up with Khalid ibn Al Walid so he shall not kill children, hires or women."** <sup>130</sup>

He also prohibited killing women and children at war<sup>131</sup>.

The Caliphs acted accordingly and followed the example of the Prophet (PBUH). Therefore, Abu Bakr (may Allah be pleased with him) enjoined his commander to the Levant, Osama ibn Zayd, as saying, "Do not betray, exceed lawful limits, cheat, mutilate, kill little children, old persons or women. Do not cut off or burn palms. Do not cut off fruitful

trees. Do not slaughter sheep, cows or camel save for purposes of eating. You shall pass by people who have kept themselves to hermitages (i.e., monks), leave them for the purposes they dedicated their lives to."

## 26. Happiness

Happiness is a key requirement for all; every one wants, seeks and endeavors for happiness. Yet, most people have taken the wrong way thereto since they seek it outwardly, i.e., in money, women, travel, fame and prestige.

The essence of happiness is in man himself. In other words, happiness is inherent and inseparable from man. It is found in faith, certitude, contentedness, satisfaction and love to people. The Prophet (PBUH) highlighted this fact in several Hadiths, including, **"How wonderful a believer's position is for it is constantly in his favor. If he meets good days, and thanks, it is in his favor. If he meets bad days, and proves patient therein, it shall also be in his favor."** <sup>132</sup>

The Prophet (PBUH) showed that contentedness is the foundation for happiness and success in this world and the Hereafter as saying, **"He who submits, is given sustenance and feels contented with livelihood means given thereto by Allah, he shall prosper."** <sup>133</sup>

Another Hadith reads thus, **"He who wakes up secure in his home, with a healthy body and sustenance of the day at hand, he is almost reigning the whole world."** <sup>134</sup>

External factors affecting man's mood and feelings were

also considered by the Prophet (PBUH), hence his highlighting of several external elements for happiness due to their impact on man. He said, **"Four matters are parts of happiness: good wife, spacious home, good neighbor and comfortable means of transport. Four matters are part of misery: bad woman, bad neighbor, uncomfortable means of transport, and tight home."**<sup>135</sup>

Reasons of happiness include, *inter alia*, optimism. This is the reason behind the Prophet "admiring good omens and disliking evil omens."<sup>136</sup>

He used to say, **"He who augurs ill or is augured ill for, or he who soothsays or is soothsaid for, does not belong to us."**<sup>137</sup>

## 27. Optimism

Optimism is a constructive human value since it enables one to concentrate and find suitable solutions for the most complex problems. Therefore, optimists are the most successful people despite the fact that challenges they face are myriad.

The Prophet (PBUH) used to admire optimism- based good omens, but dislike bad omens, i.e., pessimism.

Optimism was a key trait of the Prophet even in his most troublesome times. One day, he immigrated with Abu Bakr from Makkah to Al Madinah because of the horribly increasing torture of believers in Makkah. Once aware of it, polytheists started the hunt with a prize of one hundred she- camels for the catcher; a magnificent prize against the then prevailing standards. Polytheists started to follow the tracks of the Prophet and his companion up to cave where they were hiding. When there, Abu Bakr saw their feet and so started to shed tears out of concern for the life of the Prophet (PBUH). Abu Bakr said, "O Messenger of Allah, If any one of them lower his gaze, he would surely see us!! The Messenger of Allah, so confident in his Lord and out of optimism for victory and strong belief in his cause, **"What do you think of two persons Allah makes up their third?!"**

The Ever-Glorious Qur'an depicted the situation in the

following words, *"If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise."* [At Tawbah (The Repentance) 9: 40]

While Muslims were complaining of poverty and fear to the Prophet (PBUH), the Prophet started to speak optimistically and promise Muslims prosperity, victory and empowerment. On the authority of Udayy ibn Hatem (may Allah be pleased with him), he said, "While I was with the Prophet (PBUH), a man came in complaining of poverty, then followed by another complaining highway robbery. "O Udayy, have you ever seen Al Hirah (a place in Iraq)?" The Prophet asked. "I have not," I replied. "If you should live for a long time, you shall surely see women in howdahs moving from Al Hirah to go around the Ka'abah fearing none but Allah. If you should live for a long time, you shall definitely open up Khasraw's (King of Persia) treasures!" "You mean Khasraw, son of Hurmuz?" I wondered. "Yes, Khasraw, son of Hurmuz," the Prophet replied, adding, " If you should live for a long time, you shall surely see man

**giving for charity a handful of gold or silver, looking for takers, but he will find none."**

Udayy said, "I have seen women in howdahs moving from Al Hirah to the Ka'abah fearing none but Allah. I have been one of those opening up Khasraw's treasures. If you are destined for long life, you shall see what have Abu Al Qasem, the Prophet (PBUH), said, " **If you should live for a long time, you shall surely see man giving for charity a handful of gold or silver, looking for takers, but he will find none.**"<sup>138</sup>

\* \* \*

## 28. Sense of Humor

The Prophet (PBUH) used to be humorous with his companions, sometime joke with them. Yet, he set forth a standard therefor so that joking does not end up with lying, mockery and belittling others. On the authority of Abu Hurayrah, the Prophet's companions said, "O Messenger of Allah, You joke with us". "Yes," replied the Prophet (PBUH), adding, "**but only truthfully.**"<sup>139</sup>

Hanthalah once thought that joking with his wife and kids is a type of hypocrisy. Therefore, he went to the Prophet (PBUH) and said, 'Hanthalah practiced hypocrisy, Messenger of Allah.' '**How is that?**' asked the Prophet. 'When we are with you, you remind us of Hell and Paradise till they are almost materialized before our eyes, but when we leave you we are just back busy with our wives, children and property and so forget a lot!' I replied. The Prophet (PBUH) said, "**I swear to the One in Whose Hand my soul is, if you keep the feeling generated when you are with me, and keep remembering (Allah), angels would have shaken your hands on your beds and ways. But Hanthalah, it should be an hour (to worship / work) and another hour (to seek lawful worldly joys), repeating it thrice.**"<sup>140</sup>

An example of the Prophet's jokes is that a man once



came to him and said, "O Messenger of Allah, 'Put me on a camel." **"I shall only put you on the back of a son of a she camel!"** "O Messenger of Allah, it would not put up with me!" the man returned. **"Camels only begot she-camels!"** the Prophet humorously replied.<sup>141</sup>

Zaher ibn Haram, an ugly nomad, was loved by the Prophet (PBUH) who came to him one day while the first was selling some commodities on the market. The Prophet, by surprise, hugged him from the back. Zaher could not see who the hugger was so he said, "Let go me! Who is this?" Turning back, he recognized the Prophet (PBUH) and was happy to have such hug. The Prophet then said, **"Who buys the bondman?"** "You find me non-profitable then," said Zaher, i.e., he is too ugly to be bought. **"Surely you are not non-profitable in the eyes of Allah,"** replied the Prophet. Another narration reads, **"But you are dear to Allah."**<sup>142</sup>

The Prophet (PBUH) used to joke with Anas as saying, **"You, man of two ears!"**<sup>143</sup>

On the authority of Anas, an old woman came to the Prophet and said, "O Messenger of Allah, Pray Allah for me to admit me into Paradise." **"Old persons shall not be admitted into Paradise,"** said the Prophet. The old woman shed tears for the bad news. The Prophet (PBUH) then smiled and said,

"Have you not read the words of Allah: '*Surely We have made them to grow into a (new) growth, Then We have made them virgins, Loving, equals in age...'*?" i.e., Allah shall return them all to younthood.

Such stances adopted by the Prophet (PBUH) were source of happiness and joy for people around him. Further, they prove that Islam is not a religion of a rigid attitude, forgetting all about human needs, but rather addressing these and fulfilling human needs for happiness, joyfulness and lawful worldly joys. Consequently, the Prophet promoted realistic teachings meeting requirements of human nature, inclination, disposition as well as social and psychological needs.

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## Endnotes of Chapter 2

- 1- Reported by Muslim (4651).
- 2- Reported by Ahmad (8595).
- 3- Reported by Al Bazzar (8544).
- 4- Reported by At Tabaraney (835).
- 5- Reported by Muslim (4760) and At Termithey (1756).
- 6- Reported by At Termithey (1879).
- 7- Reported by Al Bazzar (4070).
- 8- Reported by Al Bukhari (2767) and Muslim (1677).
- 9- Reported by Ahmad (9996).
- 10- Reported by Al Bukhari (3216) and Muslim (3196).
- 11- Reported by Muslim (3406).
- 12- Reported by Ibn Majah (2417).
- 13- Reported by Muslim (4704).
- 14- Reported by Aby Dawud (4291) and At Termithey (1846).
- 15- Reported by Aby Dawud (4290) and At Termithey (1847).
- 16- Reported by Al Bukhari (5538) and Muslim (4282).
- 17- Reported by Ahmad (19470).
- 18- Reported by Al Bukhari (5362) and Muslim (1749).
- 19- Reported by Al Bukhari (2694) and Muslim (4231).

- 20- Reported by Ahmad (11935).
- 21- Reported by Al Bukhari (32) and Muslim (89).
- 22- Reported by Al Bukhari (57) and Ahmad (8374).
- 23- Reported by Al Bukhari (3234) and Muslim (4588).
- 24- Reported by Al Bukhari (6642).
- 25- Reported by Ahmad (6234).
- 26- Reported by Muslim (4689) and At Termithey (1952).
- 27- Reported by Muslim (5109) and Abu Dawud (4250).
- 28- Reported by Aby Dawud (4553) and Ahmad (21158).
- 29- Reported by Ibn Majah (3303).
- 30- Reported by At Termithey (1272) and Abu Dawud (3120).
- 31- Reported by Aby Dawud (2377) and Ahmad (22737).
- 32- Reported by At Tremithey (1511) and Ahmad (6638).
- 33- Reported by At Termithey (2268).
- 34- Reported by At Termithey (3861).
- 35- Reported by Al Bukhari (1623) and Muslim (3180).
- 36- Reported by Muslim (3436), An Nasa'ey (4045) and Ahmad (7603).
- 37- Reported by Muslim (82) and At Termithey (1849).
- 38- Reported by Al Bukhari (5559) and Muslim (67).
- 39- Reported by At Tremithey (2425) and Ahmad (6193).

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- 40- Reported by Al Bukhari (9) and Muslim (58).
  - 41- Reported by Ahmad (20447).
  - 42- Reported by Al Hakem (4884).
  - 43- Reported by At Termithey (2239) and Ibn Majah (3966).
  - 44- Reported by Ahmad (3078) and An Nasa'ey (3007).
  - 45- Reported by Al Bukhari (4675) and Muslim (2487).
  - 46- Reported by Al Bukhari (1082) and Muslim (1306).
  - 47- Reported by Al Bukhari (38) and An Nasa'ey (4948).
  - 48- Reported by Muslim (4937) and At Termithey (2438).
  - 49- Reported by Muslim (4823) and Abu Dawud (3992).
  - 50- Reported by Muslim (4897) and An Nasa'ey (1329).
  - 51- Reported by Al Bukhari (3303) and Muslim (4548).
  - 52- Reported by Al Bayhaqey (4931).
  - 53- Reported by Al Bukhari (5674) and At Termithey (2337).
  - 54- Reported by Ahmad (5600).
  - 55- Reported by Al Bukhari (3296) and Muslim (4294).
  - 56- Reported by Al Bukhari (5933) and At Termithey (2226).
  - 57- Reported by At Tremithey (2341) and Ad Daremey (536).
  - 58- Reported by Al Hakem (7846).
  - 59- Reported by Al Bukhari (844) and Muslim (3408).

- 60- Reported by Aby Dawud (1442) and Ahmad (6207).
- 61- Reported by Al Bukhari (1213) and Muslim (3076).
- 62- Reported by Al Bukhari (5997) and At Termithey (2241).
- 63- Reported by Abu Dawud (2554).
- 64- Reported by Al Bukhari (6145) and Muslim (3413).
- 65- Reported by Al Bukhari (1930).
- 66- Reported by Al Bayhaqey (4931).
- 67- Reported by Al Bukhari (1381) and Muslim (1724).
- 68- Reported by At Tabaraney (3506).
- 69- Reported by Muslim (3012) and At Termithey (1188).
- 70- Reported by Abu Dawud (2936).
- 71- Reported by At Termithey (1130) and Ibn Majah (2130).
- 72- Reported by Muslim (3015) and An Nasa'ey (4384).
- 73- Reported by Al Bukhari (1968) and Muslim (2825).
- 74- Reported by Ibn Majah (2434).
- 75- Reported by Ahmad (8060).
- 76- Reported by Al Bukhari (2074) and Muslim (2959).
- 77- Reported by Muslim (2829).
- 78- Reported by Muslim (146) and At Termithey (1236).
- 79- Reported by Ibn Majah (2237).

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- 80- Reported by Al Bukhari (1995) and Muslim (2531).
  - 81- Reported by Ibn Majah (2176).
  - 82- Reported by At Termithey (1240).
  - 83- Reported by At Tremithey (1910) and Ahmad (20392).
  - 84- Reported by At Tremithey (2440) and Ahmad (2537).
  - 85- Reported by Al Bukhari (48) and Muslim (9).
  - 86- Reported by At Termithey (2302) and Ibn Majah (3340).
  - 87- Reported by Muslim (4084).
  - 88- Reported by Al Bukhari (5287) and Muslim (4111).
  - 89- Reported by Ibn Majah (3287).
  - 90- Reported by Abu Dawud (3632).
  - 91- Reported by Ahmad (21998).
  - 92- Reported by Ahmad (17606) and Abu Dawud (49).
  - 93- Reported by At Termithey (2723).
  - 94- Reported by Muslim (131) and Ahmad (3600).
  - 95- Reported by Abu Dawud (3540).
  - 96- Reported by Al Bukhari (1229) and Muslim (1596).
  - 97- Reported by Muslim (4733) and Abu Dawud (2648).
  - 98- Reported by Muslim (5098).
  - 99- Reported by Aby Dawud (2792) and Ahmad (23172).

- 100- Reported by At Termithey (1925), and said: A good and sound Hadith.
- 101- Reported by Al Hakim (8623) and Al Bayhaqey (2719).
- 102- Reported by Abu Dawud (4165).
- 103- Reported by Al Bayhaqey (7778).
- 104- Reported by Ahmad (9298).
- 105- Reported by Al Bukhari (5597) and Ahmad (9463).
- 106- Reported by Ahmad (19915).
- 107- Reported by At Tremithey (1867) and Ahmad (6278).
- 108- Reported by Ibn Habban (566).
- 109- Reported by Al Bukhari (12) and Muslim (64).
- 110- Reported by At Termithey (2318) and Abu Dawud (4192).
- 111- Reported by Ahmad (8065).
- 112- Reported by Aby Dawud (7) and Ahmad (7102).
- 113- Reported by Muslim (429).
- 114- Reported by Muslim (836) and An Nasa'ey (1203).
- 115- Reported by Ahmad (21185).
- 116- Reported by Muslim (4745).
- 117- Reported by Muslim (859) and Ahmad (20569).
- 118- Reported by Muslim (51) and Abu Dawud (4056).



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- 119- Reported by Al Bayhaqey (7273) in '*Shu'ab Al Eman*'.
- 120- Reported by Al Bukhari (4934) and Muslim (5295).
- 121- Reported by Al Bukhari (2306) and Muslim (4556).
- 122- Reported by Al Bukhari in '*At Tarikh Al Kabir*' (1 / 331).
- 123- Reported by At Tremithey (1636) and Ahmad (18166).
- 124- Reported Muslim (2371).
- 125- Reported by Ahmad (6495).
- 126- Reported by Ahmad (16).
- 127- Reported by Muslim (201).
- 128- Reported by Al Bukhari (2744) and Muslim (3276).
- 129- Reported by Abu Dawud (2247).
- 130- Reported by Aby Dawud (2295) and Ahmad (15423).
- 131- Reported by Al Bukhari (2792) and Muslim (3280).
- 132- Reported by Muslim (5318).
- 133- Reported by Muslim (1746).
- 134- Reported by At Termithey (2268) and Ibn Majah (4131).
- 135- Reported by Al Bayhaqey (9556).
- 136- Reported by Ibn Majah (3526).
- 137- Reported by At Tabaraney (4262).
- 138- Reported by Al Bukhari (3328).

139- Reported by At Termithey (1913).

140- Reported by Muslim (4937) and At Termithey (2438).

141- Reported by At Termithey (1914) and Ahmad (13315).

142- Reported by Ahmad (12187).

143- Reported by At Termithey (1915) and Abu Dawud (4349).

## Chapter 3

### Muhammad (PBUH) Repels Vices and Evils

- |                          |                                  |
|--------------------------|----------------------------------|
| 1. Homicide              | 9. Unproven Mistrust             |
| 2. Perfidy               | 10. Bribery                      |
| 3. Anger                 | 11. Haughtiness                  |
| 4. Terrorism             | 12. Laziness                     |
| 5. Treachery             | 13. Despair                      |
| 6. Perversion            | 14. Suicide                      |
| 7. Espionage             | 15. Oppression and Transgression |
| 8. Insulting and Cursing |                                  |



## Introduction

Muhammad, the Messenger of Allah (PBUH), has not been sent electively to a given nation or country. Instead, he has been sent to humankind in general, preaching and warning, and calling for the way of Allah by His divine will, assuming the role of a guiding light. In this course of action, Muhammad (PBUH) commanded people to do what is good and refrain from what is evil, allowed them lawful joys and prohibited impurities.

Muhammad (PBUH) addressed the absolute human nature and conscience. Thus, he freed the human nature from spiritual locks so hearts would fill up with purity, souls with tranquility and manners with beauty and greatness.

By virtue of divine command, Muhammad desired to free man from prevailing materialism and resist the huge wave of emancipation that called, and still calls, for degeneration and immorality. Therefore, he called for commitment to patience, endurance and tolerance as much as possible, declaring that anger is a flame forcing man into revenge, unproven mistrust ushers disunity; and warning against slips of the tongue while setting solutions therefor;

i.e., nice words and verbal chasteness.

His message has been all about optimism towards the universe and life. Accordingly, his Hadiths do call for optimism, and wards off acts of pessimism such falling into the abyss of despair, unemployment, laziness and negativism. Inviolability of human soul is a key message as well. Therefore, it is strongly prohibited to violate other's security by any act of terror, intimidation or killing. Nor is it allowed for one to self-harm by any type of harm or suicide. Clearly, suicide is one of the gravest sins in Islam.

Muhammad's call is unmistakable in terms of self-purification of causes of social, administrative and political corruption. Hence, Islam prohibits perversion, espionage, treachery, treason and bribery the doer of which is abhorrently chided. Hard work is thus strongly emphasized, and haughtiness strongly disrelished.

All of the above is plainly proved through the prophet's sayings, actions and gestures so practically and realistically that it is compelling to track and search for them to win happiness in both worlds.

## 1. Homicide

Undoubtedly, the right to live is one of the most important and inalienable rights for humans. Taking away such right is almost the gravest sin as agreed by all people. In this respect, Allah Almighty says, *"For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land."* [Al Ma'edah (The Table) 5 : 32]

Another verse reads thus, *"And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided."* [Al Esraa' (The Night Journey) 17: 33]

The Prophet (PBUH) has given crystal clear words on homicide, prohibiting every illegal cause thereof as saying, **"He who kills a covenanted non-Muslim shall never feel the smell of Paradise which is surely felt from forty year long walk."** <sup>1</sup>

Another Hadith reads thus, **"He who kills a**

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covenanted non-Muslim shall never feel the smell of Paradise which is surely felt from seventy year long walk." <sup>2</sup>

Another Hadith reads, "If two Muslims fight each other, the killer and the killed shall be (thrown) into Hell." "We understand the killer's punishment, Messenger of Allah, but why the killed is similarly punishable?" asked the companions. "Surely he was keen on killing his fighter," replied the Prophet. <sup>3</sup>

He also said, "To have this world reduced to ashes is less grave in the eyes of Allah than killing a Muslim." <sup>4</sup>

The Prophet (PBUH) also said, "He who comes up in arms against us does not belong to us." <sup>5</sup>

\* \* \*



## 2. Perfidy

All people detest perfidy simply because no one accepts to be victimized by an act of perfidy. Therefore, Islam prohibits perfidy and warns against its consequences as the Prophet (PBUH) said, **"Every perfidy perpetrator shall be holding an identifying banner on the Day of Judgment."** <sup>6</sup>

He also said, **"Muslim's pact (with any one) is one (have the same effect). So, if they covenant any non-Muslim, they shall do not commit perfidy thereof, for every perfidy perpetrator shall be holding an identifying banner."** <sup>7</sup>

He also said, **"He who covenants a person to protect such person's life (but yet get killed), the killer shall not belong to me even if the killed is a disbeliever."** <sup>8</sup>

The Prophet (PBUH) also said, **"Faith is the repeller of killing. A believer may not be killed."** <sup>9</sup>

Another Hadith reads, **"If a man trusts another and get killed thereafter, he (the killer) shall be set up a banner of perfidy on the Day of Judgment."** <sup>10</sup>

### 3. Anger

Short-temperedness and wrath constitute an evil warned against by the Messenger of Allah (PBUH).

A man once came to the Prophet (PBUH) and said, "Enjoin me." **"Do not become angry,"** said the Prophet (PBUH). The man repeated his request several times, but the Prophet's command was the same every time. <sup>11</sup>

Some solutions to ease one's anger have been clarified by the Prophet (PBUH). These include seeking refuge in Allah from Satan. Two men started to insult each other before the Prophet (PBUH). With this being the case, one of them turned furiously red. The Prophet then said, **"I do know a word if he says it, he would ease his feeling (anger). He should say, "I seek refuge in Allah from the Outcast Satan."** <sup>12</sup>

Another solution is silence for the Prophet said, **"Teach, be easy on, and do not make (things) difficult (for others). If any of you turns angry, he should become silent."** <sup>13</sup>

Another solution is changing one's position for the Prophet said, **"If any of you turns angry while standing, he should sit down. If anger leaves him, (then fine) (but if it leaves him not), he should lie down."** <sup>14</sup>

#### 4. Terrorism

Human dignity and holding man in high esteem is simply manifested by the Prophet (PBUH) in the Prophet's prohibition of all and any form of harm and / or damage thereto, even if humorously intended.

Allah says, *"And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin."* [Al Ahzab (The Allied Parties) 33: 58]

The Prophet (PBUH) said, **"He who harms Muslims on their roads, their curse shall be on him."** <sup>15</sup>

Another Hadith reads, **"No harm or cross harm (shall be afflicted)."** <sup>16</sup>

This is an enforceable rule prohibiting causing any person any harm in any form.

Another Hadith reads, **"It is unlawful for any Muslim to terrorize any other Muslim."** <sup>17</sup>

The Prophet also said, **"No one of you may take away his brother's property either seriously or jokingly."** <sup>18</sup>

## 5. Treachery

Wise persons are on one say in terms of rejecting treachery. They even despise the treacherous since such conduct leads to mistrust, fear and skepticism. Allah Almighty says, "*And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.*" [Al Anfal (The Spoils of War) 8: 58]

For his part, the Prophet (PBUH) deemed treachery a quality of hypocrites who are overtly believers but covertly disbelievers. He said, "**Signs of a hypocrite are three: If he talks, he lies; if he promises, he reneges; and if trusted (for something), he will emerge treacherous (thereon).**"<sup>19</sup>

Another narration adds, "**If he antagonizes, he hates; and if covenanted, he commits perfidy.**"

Many people would say, "I betray those who betray me." Some wives cheat on their husbands if they find such husbands cheaters. This is not a solution actually, but rather an aggravating element. Hence, the Prophet (PBUH) said, "**Pay back any consignment to him who trusted you, do not betray he who betrays you.**"<sup>20</sup>

The Prophet also said, **"A dishonest person is (also) faithless; a distrustful person is irreligious."** <sup>21</sup>

Another Hadith reads, **"The sins that are the most worthy of Allah's quick punishment in this world, besides the punishment in the Hereafter, are severance of kinship relations, treachery and lying."** <sup>22</sup>

\* \* \*

## 6. Perversion

Unaware of being exposed to Allah's wrath in so doing, some people endeavor to distort other people's relations and bring animosity to their hearts. The Prophet (PBUH) said, "**Praters (i.e., slanderers) shall not be admitted into Paradise.**"<sup>23</sup> The Prophet means those praters who endeavor to ruin relations among people.

Another Hadith reads, "**He who turns a woman against her husband does not belong to us.**"<sup>24</sup>

But a person lying for purposes of reconciliation is not committing a prohibited sin for the Prophet (PBUH) said, "**He who reconciles between persons, whether prating or saying good words, is not a liar.**"<sup>25</sup>

\* \* \*

## 7. Espionage

The Prophet (PBUH) kept confidential all inviolable people's matters and peculiarities. He even warned against violating them and commanded people to consider appearances, for considering and judging inherent feelings and intentions are the prerogative of Allah.

Allah says, "*...and do not spy...*" [*Al Hujurat* (The Compartments) 49: 12]

The Prophet (PBUH) said, "If you track people's faults, you shall spoil their life, or shall be so close to." <sup>26</sup>

He also said, "Every Muslim ('s matters and belongings are inviolable) by any other Muslim, (namely) his blood, property and kins." <sup>27</sup>

He also said, "If any of you requests permission (for admittance) but denied so, he must then go away." <sup>28</sup>

Another Hadith reads, "O you who have believed with their tongues but have not actually embraced belief, do not backbite Muslims and do not track their faults for he who tracks their faults Allah will track his fault, and he who is so tracked by Allah shall be (disgracefully) exposed in his own home." <sup>29</sup>

Another Hadith reads, "He who listens to a group's

**talking while they dislike him, dissolved lead shall be cast into his ears on the Day of Judgment."** <sup>30</sup>

He also said, **"Part of being a good Muslim is not to mind business other than your own."** <sup>31</sup>

\* \* \*



## 8. Insulting and Cursing

Do you know who the Satan is? He is the one who insults and slanders people for the Prophet (PBUH) said, **"Two insulters are but two satans falsely accusing and belying each other."** <sup>32</sup>

He also said, **"Insulting a Muslim is an act of immorality and fighting him is an act of disbelief."** <sup>33</sup>

The Prophet (PBUH) once enjoined a man as saying, **"Never insult any one."** <sup>34</sup>

He also said, **"A believer cannot be a constant curser."** <sup>35</sup>

The Prophet (PBUH) even prohibited cursing / insulting animals! This is a code of conduct other nations are unfamiliar with. The Prophet said, **"Do not insult roosters for they wake (us) up for prayer."** <sup>36</sup>

More wonderfully, he prohibited insulting / cursing the wind. A man cursed the wind while he was with the Prophet (PBUH). The Prophet addressed him as saying, **"Never curse the wind for it is divinely commanded. He who falsely curses a thing, such curse shall backfire him."** <sup>37</sup>

A good manner taught by the Prophet (PBUH) to one

of his companions is his saying, "If a person gibes you on a thing he knows about you, then do not gibe him on anything you know about him. Let the same befall him. The reward is yours. Never insult any thing." The man so addressed said, "I have never insulted a person or an animal ever after."<sup>38</sup>

\* \* \*

## 9. Mistrust

Allah says, "*O you who believe! Avoid most of suspicion (mistrust), for surely suspicion in some cases is a sin.*" [Al Hujurat (The Compartments) 49: 12]

Another verse reads thus, "*O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.*" [Al Hujurat (The Compartments) 49: 6]

Mistrust yields severance of kinship and distortion of human relations. It is also likely to lead into aggression against others. Therefore, Islam prohibits a Muslim to mistrust other persons baselessly. Additionally, it commands provision of evidence before any accusation. The Prophet (PBUH) said, "**Beware of suspicion, for suspicion is the most untruthful (kind of) talking. Do not spy upon each other; do not stealthily inquire; do not envy; do not have enmity with one another, but be brothers, bondmen of Allah.**" <sup>39</sup>

\* \* \*

## 10. Bribery

Bribery is a dangerous misbehavior that signifies immorality and waste of rights. The Prophet (PBUH) prohibited such awful conduct outright since it corrupts the whole society and undermines its civil image. The Prophet (PBUH) said, **"May Allah's curse befall the briber and bribee."** <sup>40</sup>

Such prohibition applies more stringently to settling disputes among litigants for briberies in such cases lead to unlawful distribution of rights. They may even cause innocent persons to be imprisoned or executed. On the authority of Abu Hurayrah, he said, "The Prophet (PBUH) prayed for Allah's curse on bribers and bribees in litigations." <sup>41</sup>

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## 11. Haughtiness

The Prophet (PBUH) used to teach his companions that appearances may deceive. Therefore, man should be evaluated against standards of faith and piety rather than able-bodiedness or chicness. On the authority of Sahl ibn Sa'ad As Sa'edeey (may Allah be pleased with him), he said, "A man passed by the Prophet (PBUH) who addressed a man sitting therewith as saying, **"What do you think of this man?"** "A noble man for all, I swear to Allah if he proposes, he would definitely be accepted, if he intercedes for someone, he would definitely be accepted, and if he talks, he would definitely be listened to," the man replied. The Prophet (PBUH) remained silent until a poor Muslim passed by. The Prophet (PBUH) said, **"What do you think of this man?"** "If he proposes, he would definitely not be accepted, if he intercedes for someone, he would definitely not be accepted, and if he talks, he would definitely not be listened to," he replied. The Prophet (PBUH) then said, **"This (the poor person) is much better than having the whole earth full of people like that one (the seemingly noble)."**<sup>42</sup>

Similarly, Abu Hurayrah (may Allah be pleased with him) said, The Prophet (PBUH) said, **"There might be an**

**unkempt and dust-covered (person) dismissed at doors, but if he swears in supplication to Allah (for a certain end) Allah would definitely answer his supplication.**"<sup>43</sup>

On the authority of Uqbah ibn Amer, the Prophet (PBUH) said, **"No one shall have superiority to any other save with faith or good deed. It suffices for man (to be doomed) to be obscene, ribald, miserly and coward."**<sup>44</sup>

The Prophet (PBUH) disliked mocking at others. On the authority of Ibn Mas'ud, (may Allah be pleased with him), he said, "While I was picking a tooth-pick for the Messenger of Allah from a tree. The wind was moving Ibn Mas'ud whose legs were too thin away. People around laughed at him. The Prophet (PBUH) thereupon said, **"What are you laughing at?"** "At the thinness of his legs, Messenger of Allah," they replied. **"I swear by the One in Whose Hand my soul is, these legs are heavier in the Scale (of good deeds) than Uhud (a mountain)."**<sup>45</sup>

The Prophet (PBUH) disliked having a person ridiculed because of his father and mother. On the authority of Al Ma'rur ibn Suwayd, he said, "We passed by Abu Tharr at Ar Rebthah. A garment was on him and a similar one was on his servant. 'O Abu Tharr, if you

combine both garments for yourself, they will be a full gown,' we wondered. 'I had a conversation with a brother of mine whose mother was a non-Arab, and so I ridiculed her'. He submitted his complaint to the Prophet (PBUH). Later on, I met the Prophet (PBUH) who said, 'O Abu Tharr, you are a man with some pre-Islamic manners.' 'O Messenger of Allah, he who insults men, men would return insults to the insulter's father and mother,' I said. 'O Abu Tharr, you are a man with some pre-Islamic manners. They are your brothers (servants) whom are placed by Allah under your control. So, feed them of what you eat, clothe them of what you clothe with, and never assign them unendurable chores. If you do, then help them."<sup>46</sup>

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## 12. Laziness

Laziness is a loathsome quality that may befall individuals, peoples and nations and, if so, lag them behind others as preventing them from catching up with renaissance, progress and development.

Hypocrites are so stigmatized by Allah who says, *"Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little."* [An Nisaa' (The Women) 4:142]

Further, the Prophet (PBUH) sought refuge in Allah from laziness as saying, **"O Allah, I seek your refuge from disability and laziness."**<sup>47</sup> He combines disability with laziness since the latter leads to the first.

\* \* \*



### 13. Despair

Many people are stricken by despair, i.e., feeling so hopeless to receive Allah's mercy and forgiveness due to the fact that they have committed grave sins and violations. Yet, the Prophet (PBUH) told that there is no room for despair in Islam since Allah's mercy is open for faithful and good-doing repentants.

Allah says, "*Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.*" [Az Zumar (The Groups) 39: 53]

The Prophet (PBUH) said, "**Regretting (a sin) is repentance. A repentant is like a sinless person.**" <sup>48</sup>

He also said, "**Allah has divided mercy into one hundred parts, withheld ninety nine parts thereof and sent down to earth one part based on which all creatures have mercy on each other, including a horse lifting its hoof off its foal so as not to harm it.**"

Another narration reads, "**Mercy at Allah('s end) are one hundred parts, He divided one part among creatures and withheld ninety nine parts up to the Day**

of Judgment." <sup>49</sup>

In a Qudsi (divinely worded) Hadith, Allah Almighty says, "O son of Adam, if you implore Me and beseech Me, I will forgive you unregretfully for whatever you have committed. O son of Adam, if your sins pile up to heaven, but you ask for My forgiveness thereafter, I will forgive you unregretfully. O son of Adam, If you come to me with as many sins as the dust of the earth, but associating none (i.e., worshipping none but Me) with me, I will meet you with as much forgiveness as commensurate to your sins."<sup>50</sup>

\* \* \*

## 14. Suicide

The Prophet (PBUH) stressed that one's life is a divine trust with him / her. Therefore, it is prohibited for one to dispose of such life for any reason, whatsoever. The Prophet (PBUH) said, **"He who kills himself with a piece of iron, such piece of iron shall be in his hand stabbing himself therewith in the belly and so tortured perpetually in Hell. He who drinks poison and kills himself, he shall be sipping it and so tortured perpetually in Hell. He who flings off a mountain and kills himself, he shall be going down in Hell perpetually."** <sup>51</sup>

Consequently, Muslim countries, despite their chronic problems, poverty, etc., they account for the least number of suicides worldwide.

He also said, **"He who asphyxiates himself, he shall be asphyxiating it (himself) in Hell; and he who stabs himself, he shall be stabbing it (himself) in Hell."** <sup>52</sup>

\* \* \*

## 15. Oppression and Transgression

Some people are tempted by their powers and positions to transgress others and take away their rights while ensuring themselves impunity in this world. Consequently, the Qur'an warns such transgressors from their ends, while stressing that they shall not be ensured any impunity from punishment.

Allah says, "*And do not think Allah to be heedless of what the unjust do; He only respites them to a day on which the eyes shall be fixedly open, Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.*" [Ibrahim (Abraham) 14: 42 - 43]

Allah also says, "*...and do not exceed the limits, surely Allah does not love those who exceed the limits.*" [Al Baqarh (The Cow) 2: 190]

The Prophet said, "**Beware (avoid) injustice for it turns into piles of darkness on the Day of Judgment.**" <sup>53</sup>

He also said, "**He who does injustice, oppresses, or assigns unendurable tasks to a covenanted non-Muslim person, or involuntarily takes something away therefrom, I shall be his litigant on the Day of Judgment.**" <sup>54</sup>

Conveying the word of Allah, the Prophet (PBUH) said, "O my bondspersons, I have prohibited injustice for Myself, and made it prohibited for you as well. So do not practice injustice among each other." <sup>55</sup>

One day, the Prophet (PBUH) told his companions, "Do you know who a broke is?" "A broke among us is the penniless and the propertyless," people replied. "A broke of my nation is a person coming on the Day of Judgment with prayers, fasting and Zakat, but also with insults and slanders against others, illicit gains from others moneys, shedding the blood of and beating others; those done injustice by such comer shall receive the rewards of his good deeds up to finishing the same. Thereupon, such comer shall receive bad deeds of those done injustice thereby until he is thrown away into Hell therewith," the Prophet (PBUH) replied. <sup>56</sup>

Accordingly, dare any one to be unjust?

\* \* \*

### Endnotes of Chapter 3

- 1- Reported by Al Bukhari (2930) and Ibn Majah (2676).
- 2- Reported by Ahmad (17387) and An Nasa'ey (4668).
- 3- Reported by Al Bukhari (30) and Muslim (5140).
- 4- Reported by At Tremithey (1315) and An Nasa'ey (3922).
- 5- Reported by Al Bukhari (6366) and Muslim (143).
- 6- Reported by Al Bukhari (2949) and Muslim (3269).
- 7- Reported by Al Hakem (2626).
- 8- Reported by Ibn Majah and Ibn Habban, and the wording is the latter's.
- 9- Reported by Aby Dawud (2388) and Ahmad (1356).
- 10- Reported by Al Hakem (8040).
- 11- Reported by Al Bukhary (5651).
- 12- Reported by Al Bukhari (5650) and Muslim (4726).
- 13- Reported by Ahmad (2029).
- 14- Reported by Aby Dawud (4151) and Ahmad (20386).
- 15- Reported by At Tabaraney (3050).
- 16- Reported by Ahmad (2719) and Ibn Majah (2331).
- 17- Reported by Aby Dawud (4351) and Ahmad (21986).
- 18- Reported by Aby Dawud (4350) and Ahmad (17261).

- 19- Reported by Al Bukhari (32) and Muslim (89).
- 20- Reported by Abu Dawud (3067) and At Termithey (1185).
- 21- Reported by Ahmad (11935).
- 22- Sahih '*Al Adab Al Mufrad*' (29).
- 23- Reported by Al Bukhari (5596) and Muslim (152).
- 24- Reported by Abu Dawud (1860).
- 25- Reported by Al Bukhari (2495) and Ahmad (26011).
- 26- Reported by Abu Dawud (4244).
- 27- Reported by Muslim (4650) and At Termithey (1850).
- 28- Reported by Al Bukhari (5776) and Muslim (4006).
- 29- Reported by Aby Dawud (4236) and Ahmad (18940).
- 30- Reported by Al Bukhari (6520) and Ahmad (2103).
- 31- Reported by At Termithey (2239) and Ibn Majah (3966).
- 32- Reported by Ibn Habban (5726).
- 33- Reported by Al Bukhari (5584) and Muslim (97).
- 34- Reported by Abu Sawud (3562) and Ahmad (19718).
- 35- Reported by At Termithey (1942).
- 36- Reported by Aby Dawud (4437) and Ahmad (20690).
- 37- Reported by At Termithey (1901) and Abu Dawud (4262).
- 38- Reported by Ibn Habban (521).

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- 39- Reported by Al Bukhari (4747) and Muslim (4646).
  - 40- Reported by Ahmad (6689) and Ibn Majah (2304).
  - 41- Reported by At Termithey (1256).
  - 42- Reported by Al Bukhari (4701) and Ibn Majah (4110).
  - 43- Reported by Muslim (4754).
  - 44- Reported by Ahmad (16675).
  - 45- Reported by Ahmad (876).
  - 46- Reported by Al Bukhari (29) and Muslim (3140).
  - 47- Reported by Al Bukhari (2611) and Muslim (4874).
  - 48- Reported by At Tabaraney (775).
  - 49- Reported by Al Bukhari (5541) and Muslim (4942).
  - 50- Reported by At Tremithey (3463) and Ahmad (20499).
  - 51- Reported by Al Bukhari (5333) and Muslim (158), and wording is the latter's.
  - 52- Reported by Al Bukhari (1276) and Ahmad (9245).
  - 53- Reported by Muslim (4675).
  - 54- Reported by Abu Dawud (2654).
  - 55- Reported by Muslim (4674).
  - 56- Reported by Muslim (4678).



## Chapter 4

### Muhammad (PBUH): The Treatment of Problems of Mankind

1. The Treatment of Terrorism
2. The Treatment of Home Violence
3. The Treatment of Spiritual Void
4. The Treatment of Anxiety and Depression
5. The Treatment of Sexual Deviations
6. The Treatment of the Problem of Wine and Drugs
7. The Treatment of Sorcery, Divination and Charlatanry
8. The Treatment of Poverty
9. The Treatment of Eco-imbalance



## Introduction

Moses, Jesus and Muhammad, the Messengers of Allah, had a common cause in their messages similar to those preached by their other brothers of prophets. Further, they all called for straight human nature, while observing the same in doctrine, ethical and worshipping aspects of such messages. Hence, Islam has been described to be the religion of natural instinct as Allah Almighty says, "*Then set your face upright for religion in the right state--the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know.*" [Ar- Rum (The Romans) 30: 30]

One way to handle human nature is to concede human inclinations and dispositions. Accordingly, no human being may deny psychological facts as well as inclinations, emotions and instincts that Allah has implanted in us for these require straight and lawful satisfaction; i.e., if these pose any problems, then they must be handled without a sense of deniability, utopia or superiority.

A social problem effectively addressed by the Messenger of Allah is terrorism for it is as old as history,

though taking several forms including intellectual and physical terrorism. The Prophet (PBUH) has developed practical solutions in line with the Islamic methodology of moderateness, straightness and tolerance.

Further, the Prophet (PBUH) addressed home violence that broke out in human communities long ago due to the human nature. In this respect, he requested man to be a good fellow, nice talker, tolerant and careful for family and children.

Pervasive problems of our time include anxiety and psychological depression for which the Prophet (PBUH) devised an effective cure emerging from the human soul on one hand, while observing external causes on the other with a view to eliminate or even mitigate such problems.

Similarly, the Prophet (PBUH) addressed marital problems via urging people to marry as seeking the benefits and chasteness of such noble bond. To keep intact the human race is another reason behind marriage. To this end, the Prophet (PBUH) prohibited taking the vows; i.e., Islam tolerates no monasticism. Wine and drug abuse have been also addressed by the Prophet (PBUH) via stating their financial, health, ethical and behavioral disadvantages and the resulting crimes. Further, severe punishment is in

place for any abuser as a mean of determent.

Given the esteem reserved for reason and intellect in Islam, the Prophet (PBUH) has stood firmly against all unproven superstitions. Sorcerers and foreteller, who miss the ways of knowledge and proof to those of superstition and lies, are approximated by the Prophet (PBUH) to a person deserting Islam.

Poverty has been duly addressed and sought refuge from as well by the Messenger of Allah, with cures set forth to save the society therefrom and avoid evils related thereto. The Prophet (PBUH) said, **"A strong believer is better (in the eyes of) and more cherished by Allah than a weak believer, though goodness lies in both. Be keen on what benefits you, seek Allah's help and do not fall short."**<sup>1</sup>

His vision extended to encompass the whole universe; i.e., to befriend the maritime, aerial and land environment, making such attitude part of piety, obedience and proximity to Allah Almighty. The Prophet (PBUH) said, **"If the Day of Judgment comes with any of you holding a seedling at hand, he should plant it."**<sup>2</sup>

## 1. The Treatment of Terrorism

One of the most serious problems threatening world order and stability is terrorism, for it strikes terror in the hearts of the peaceful and transgressed people and their properties.

Terrorism is a global problem; i.e., not restricted a certain nation, people or faith.

The Prophet (PBUH) has addressed this grave problem from several perspectives:

**First:** He established the inviolability of property, blood, soul and how grave it is to violate any of these illegally. Among ad hoc enjoins by the Prophet: **"Surely your blood and property are as strictly inviolable as this day, this month and this country are."**<sup>3</sup> He also said, **"The killed shall come on the Day of Judgment with his forehead and head at hand and veins flowing with blood, saying, 'O my Lord, ask this (person) why has he killed me?'"**<sup>4</sup>

The Prophet (PBUH) told that human blood shall be the first thing a man shall be held accountable for on the Day of Judgment, **"The first legal redress to be enforced among people on the Day of Judgment is human**

**blood."**<sup>5</sup> This stresses how inviolable these are and how grave a sin it would be for one to illegally violate them.

**Second:** Islam prohibits aggression. The Ever-Glorious Qur'an reads, "*...and do not exceed the limits, surely Allah does not love those who exceed the limits.*" [*Al Baqarh* (The Cow) 2: 190]

**Third:** Some terrorist acts are dubbed as pure disbelief by the Prophet (PBUH) as saying, "**Do not recant into disbelief after me (my death), beheading each other.**"<sup>6</sup>

Another Hadith reads, "**Insulting a Muslim is an act of immorality, and fighting him is an act of disbelief.**"<sup>7</sup>

**Fourth:** The Messenger of Allah said that those who are killed while carrying up acts of terrorism are doomed to Hell: "**If two Muslims fight each other, the killer and the killed shall be (thrown) into Hell.**" "We understand the killer's punishment, Messenger of Allah, but why the killed one is punishable similarly?" asked the companions. "**Surely he was keen on killing his fighter,**" replied the Prophet.<sup>8</sup>

**Fifth:** Covenanted non-Muslims and those under Muslim protection must not be killed as the Prophet (PBUH) said, "**He who kills a covenanted non-Muslim shall never feel the smell of Paradise which is surely felt**

from a forty year long walk." <sup>9</sup>

**Sixth:** The Prophet (PBUH) prohibited brandishing a weapon in a person's face, as he (PBUH) said, "No one of you may point a weapon at his brother for he (the pointer) does not know that the Satan may tempt his hand (into killing) and so falls in a pit of the Hell." <sup>10</sup>

He also said, "If a Muslim unholster a weapon against his brother, Allah's angels shall keep their curses against him until he moves it away from his brother." <sup>11</sup>

Another Hadith reads, "He who stands up in arms against us does not belong to us." <sup>12</sup>

**Seventh:** Perfidy and treachery are prohibited by the Prophet (PBUH) even if against non-Muslims for he said, "Every perfidy perpetrator shall be holding an identifying banner on the Day of Judgment." <sup>13</sup>

Another Hadith reads, "Faith is the repeller of killing. A believer may not be killed." <sup>14</sup>

He also said, "He who covenants a person to protect such person's life (but yet get killed), the killer shall not belong to me even if the killed is a disbeliever." <sup>15</sup>

Breaking promises and reneging covenants are



strongly warned against by the Prophet (PBUH) as saying, "Any community who breaks a covenant shall be plagued by killings; and any community developing whoredom shall be plagued by death; and any community withholding Zakat (poor dues) shall be punished by lack of rain." <sup>16</sup>

**Eighth:** The Prophet (PBUH) prohibited frightening people illegally as saying, "No Muslim may terrorize any other Muslim." <sup>17</sup>

**Ninth:** The blessing of security, peace and order is well established by the Prophet (PBUH) in his Hadith: "He who wakes up secure in his home, with a healthy body and sustenance of the day at hand, he is almost reigning the whole world." <sup>18</sup>

Allah reminds believers of such blessing in the Qur'an as saying, "*Do they not see that We have made a sacred territory secure, while men are carried off by force from around them? Will they still believe in the falsehood and disbelieve in the favor of Allah?*" [Al Ankaboot (The Spider) 29: 67] "*So let them serve the Lord of this House; Who feeds them against hunger and gives them security against fear.*" [Quraysh (The (Tribe of) Quraysh) 106: 3 - 4]

**Tenth:** The Prophet (PBUH) promoted mercy and

kindness to all creatures as saying, "The merciful are rewarded with the mercy of the All-Merciful. Have mercy on those in this world so the One in Heaven have mercy on you."<sup>19</sup>

## 2. The Treatment of Home Violence

Home or household violence which is a currently global issue has been well addressed much earlier by the Messenger of Allah (PBUH) via calling for mutual mercy, forgiveness, overlooking minor mistakes as much as possible, and highlighting positive deeds and looking for them. This is the true message of his Hadith, **"A male believer should not dislike a behavior of a female believer, i.e., he should not dislike her; if he really comes to dislike some behavior, another would be after his heart."** <sup>20</sup>

In so doing, the Prophet (PUBH) is calling husbands to be nice to their wives for a husband may not dislike his wife for a single misconduct. Instead, he is advised to highlight her good manners that may well be much more than the bad ones he dislikes.

He also said, **"The best of you are the best to their households, (i.e., wives), and surely I am the best among you to my household."** <sup>21</sup>

On the authority of Mu'aweyah ibn Haydah (may Allah be pleased with him), he said, "I came to the Prophet (PBUH) saying, 'What do you say about our women?' **"Feed them of what you eat, dress them of what you**

dress, do not beat them and do not uglify them,"<sup>22</sup> the Prophet (PBUH) replied.

The Prophet (PBUH) advised on women's nature which go separate ways from violence as saying, **"You are strongly recommended to act well to women for women are created from a rib; the highest (point) of a rib is the most curved so that if you go to straighten it, you will break it; but if you leave it as it is, it will remain curved. Therefore, you are strongly recommended to act well to women."**<sup>23</sup>

All reasons behind home violence have been addressed by the Prophet (PBUH), top among which is anger which is a direct cause thereof. The Prophet (PBUH) advised a man who asked, "Enjoin me," as saying **"Do not become angry,"**. The man repeated his request several times, but the Prophet's command was the same every time.<sup>24</sup>

He also said, **"He who holds back his anger, Allah shall shelter his faults / genital organs; and he who suppresses his wrath, yet being capable of releasing it if he so wills, Allah shall fill his heart with contentment on the Day of Judgment."**<sup>25</sup>

Insulting, cursing and obscenity in argument are strongly discouraged since these are but reasons for physical violence. The Prophet (PBUH) said, **"A believer**

**is not a slanderer, a curser, obscene or vulgar."** <sup>26</sup>

The Prophet (PBUH) was the best husband to his wives. On the authority of Anas, the servant of the Messenger of Allah (PBUH), he said, "The Prophet (PBUH) has never beaten a servant or a woman." <sup>27</sup>

Further, the Prophet (PBUH) led by example in terms of kindness and leniency, being as far as possible from violence and harshness with his wives. Jaber (may Allah be pleased with him) said, "The Messenger of Allah (PBUH) was a lenient man, if Ae'shah (may Allah be pleased with her) likes something, he would go with her for it." <sup>28</sup>

The above Hadith shows how careful and kind the Prophet (PBUH) was to his wives in a time where women almost had no rights. Omar ibn Al Khattab (may Allah be pleased with him) said, "I swear to Allah, in the pre-Islamic era we thought nothing of women; i.e., we deemed them insignificant, until Allah has sent down about them what He has sent down and ensured them what He has ensured. While I was doing something, my wife said to me, 'What if you do so & so?' 'What do you have to do with this? And why do you even think of something I want?' I replied. 'How strange are you Ibn Al Khattab? You accept not feedback while your daughter so does with the Messenger

of Allah (PBUH) until he turns and remains angry the whole day long!" she wondered." <sup>29</sup>

How come for such a noble person to be violent or even to have violence as an entry in his lifetime vocabulary?!

### 3. The Treatment of Anxiety and Depression

Wise people are on one say that spiritual void and various daily life pressures are, *inter alia*, key reasons behind many kinds of psychopathy, especially anxiety and depression.

These psycho problems have been addressed by the Prophet (PBUH) via promoting strong and faithful belief in Allah Almighty, for the Ever-Glorious Qur'an reads, "*Those who believed (in the Oneness of Allah- Islamic Monotheism), and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest .*" [Ar Ra'ad (The Thunder) {13:28} A believer who extends bridges of communication with his Creator will surely have a contented heart and peaceful mind and conscience. Therefore, the Prophet (PBUH) said, "**How wonderful a believer's position is for it is constantly in his favor. If he meets good days, it is in his favor. If he meets bad days, and proves patient thereat, it shall also be in his favor.**" <sup>30</sup> So, benefit stands firm for him in all cases.

Anxiety and depression may be a result of fear, poverty, illness or potential calamities. Yet, a believer, who knows that every thing is pre-destined by Allah Almighty,

would stick to patience and seek divine reward for any problem befalling him. Thus, such problems and calamities turn into rewards from Allah Almighty as the Qur'an reads, *"And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course"* [Al Baqarah (The Cow) 2: 155 - 157]

The same holds true for potentially eminent threats and harms; i.e., a believer would receive any such threats and harms with more contentment, surrender to and belief in Allah Almighty Whose help he would sought for recovery. Allah Almighty says, *"Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector. So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace."* [Al Emran (The Household of Emran) 3: 173 - 174]

When things go wrong, the Prophet (PBUH) would



rush to prayer. He used to say, **"O Bilal, call for prayer. Relieve us thereby."** <sup>31</sup> Accordingly, prayer is one of the key ways to achieve inner peace and get rid of worriedness, anxiety, concern and grief.

Moreover, the Prophet (PBUH) advised on some divine words to be remembered at times of concern and anxiety. These include: **"If a bondman, who is concern or grief stricken, says: 'O Allah, I am surely your bondman, son of your bondman, son of your bondwoman, my forehead (destiny) is at your hand, enforceable is your ruling on me, just is your judgment on me; I beseech you in every Name of Yours, whether You have named Yourself thereafter, sent it down in Your Book, taught it to any of Your bondmen, or withheld it as part of the Unseen at Your end, to make the Qur'an my heart's (utmost) joy, the enlightenment for my sight, the repeller of my concern'; Allah shall surely relieve his grief and sadness, with the same replaced by joyfulness."** <sup>32</sup>

The Prophet (PBUH) said to Asmaa bint Umays, **"I shall teach you some words to remember at times of distress. Say, 'Allah, Allah is my Lord to Him I do not associate anything.'"** <sup>33</sup>

On the authority of Anas (may Allah be pleased with him), the Prophet (PBUH) used to say at times of distress: "O You, the Ever-Living, the Ever-Lasting, I seek your mercy." <sup>34</sup>

Therefore, remembering Allah, Exalted by He, seeking His help and performing prayer are among the best cures for psycho problems, hence the Qur'anic verse, "*And surely We know that your breast straitens at what they say; Therefore celebrate the praise of your Lord, and be of those who make obeisance. And serve your Lord until there comes to you that which is certain.*" [Al Hijr (The Stoneland) 15: 97 - 99]

#### 4. The Treatment of Spiritual Void

The Prophet (PBUH) has addressed the problem of spiritual void by reviving divine concepts of belief in Allah, monotheism, sheering from polytheism, belief in all Prophets and Messengers, Allah-given Books, angels, the Last Day, and destiny whether good or bad.

In addition to heart-based faith, the Prophet (PBUH) has addressed this problem by promoting lawful acts of worship that link Muslims to their Lord all the time. The most important of these acts are the five pillars of Islam, namely: The two testimonies, performing prescribed prayers, paying Zakat, fasting the holy month of Ramadan, and making Pilgrimage to the Inviolable House (i.e., Makkah).

Further, the Prophet (PBUH) has inculcated Muslims with concepts of piety, faithfulness to, trust in and dependence on Allah, always observing Allah in all actions for He knows what is disclosed and what is not, while feeling responsible even if no body sees him simply because Allah does.

To Ibn Abbas the Prophet (PBUH) said, "O boy, "I shall teach you some words... observe Allah and He shall preserve you. Observe Allah and you shall find

**Him with you. If you in need, ask Allah for it. If you seek help, seek Allah's help. Know that if the whole nation make a common cause in your favor, they shall benefit you only with a thing pre-destined by Allah for you. But if they make a common cause against you, they shall harm you only with a thing pre-destined against you by Allah. Pens are dried and books are closed ."** <sup>35</sup>

There is Gabriel's Hadith on the long conversation with Prophet (PBUH) as regards Islam, Faith and Beneficence. It is one of the most important Hadiths since it points out all the highlights of Islam in a nutshell. On the authority of Omar ibn Ala Khattab (may Allah be pleased with him), he said, "One day we were sitting to the Messenger of Allah (PBUH) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. He sat to the Prophet (PBUH), close to his knees, placed his palms on his thighs and said, 'Muhammad, inform me about Islam. The Messenger of Allah (PBUH) said: Islam implies that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, establish prayer, pay Zakat, observe the fast of Ramadan, and perform

pilgrimage to the (House) if you so afford'. He (the inquirer) said, 'You have told the truth'. He (Umar ibn Al Khattab) said, 'It amazed us that he would put the question and then he would himself verify the truth'. He (the inquirer) said, 'Inform me about Iman (faith)'. He (the Prophet) replied, 'That you affirm your faith in Allah, in His angels, in His Books, in His Prophets, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil'. He (the inquirer) said, 'You have told the truth'. He (the inquirer) again said, 'Inform me about Ihsan (beneficence)'. He (the Prophet) said, 'That you worship Allah as if you see Him, for though you don't see Him, He, verily, sees you'. He (the enquirer) again said, 'Inform me about the Hour (of the Doom)'. He (the Prophet) remarked, 'The one asked here knows no more than the one who is inquiring (about it)'. He (the inquirer) said, 'Tell me some of its indications'. He (the Prophet) said, 'That a slave girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings'. He (the narrator, Umar ibn Al Khattab) said, 'Then he (the inquirer) went on his way but I stayed with him (the Prophet) for a long while'. He then, said to me, 'Umar, do you know who this inquirer was?' 'Allah and

His Prophet know best,' I replied. He (the Prophet) remarked, 'He was Gabriel (the angel). He came to you in order to instruct you on matters of religion'.<sup>36</sup>

The Prophet (PBUH) called upon non-believers in the One God to contemplate and reconsider their stances. On the authority of Umran ibn Al Hussein (may Allah be pleased with him), he said, The Messenger of Allah (PBUH) said to my father, "O Hussein, how many gods do you worship today?" "Seven," he replied, adding 'six on earth and one in the Heavens.' "Whom among them do you beseech in times of fear and need?" asked the Prophet (PBUH). "The one in the Heavens," he replied.<sup>37</sup> The Prophet (PBUH) tried to bring to the man's attention the fact that how come to worship a god while there is another One Whom you do fear and seek His help?!

## 5. The Treatment of Sexual Deviations

The Prophet (PBUH) has addressed the sexual issue via urging early marriage and recommending fasting for those who cannot afford marriage costs. Further, he has sought to eliminate reasons behind erotism, including prohibition of seeking privacy with and looking at unlawful women, while conducting dialogue with young persons to persuade them of how ugly and a serious sin adultery / fornication is.

The Prophet (PBUH) said, "O youngmen, he who affords to marry, he should marry since marriage is better for lowering gazes and keeping chaste the genitals. But he who cannot so afford, he should fast for fasting shall be his protection." <sup>38</sup>

He also said, "If you are approached by a person (for marriage) whose belief and manners you are satisfied with, then do give your daughter to him in marriage. If you do not, it shall be a cause of sedition and enormous corruption in earth." <sup>39</sup>

Another Hadith reads, "No man may have privacy with a woman unless an unmarriageable person is with her." <sup>40</sup>

Having been asked about gazing at women, the Prophet (PBUH) said, **"Move away your gaze."** <sup>41</sup>

Another Hadith reads, **"A believer is not a believer at the time of committing adultery / fornication, if ever."** <sup>42</sup>

It is narrated that a youngman came to the Prophet (PBUH) asking for his permission for adultery / fornication. The youngman said, "O Messenger of Allah, Allow me to commit adultery! People gathered around and chided him saying, **"Stop it. Stop it."** **"Approach me,"** said the Prophet, and youngman drew nearer and sat. **"Do you so wish for your mother?"** asked the Prophet. "No, I swear to Allah, Messenger of Allah, may Allah make me a ransom for you," the youngman replied. **"Nor do people so wish for their mothers. Do you so wish for your daughter?"** asked the Prophet. "No, I swear to Allah, Messenger of Allah, may Allah make me a ransom for you," the youngman replied. **"Nor do people so wish for their daughters. Do you so wish for you sister?"** asked the Prophet. "No, I swear to Allah, Messenger of Allah, may Allah make me a ransom for you," the youngman replied. **"Nor do people so wish for their sister. Do you so wish for your fatherly aunt?"** asked the Prophet. "No,



I swear to Allah, Messenger of Allah, may Allah make me a ransom for you," the youngman replied. **"Nor do people so wish for their fatherly aunts. Do you so wish for your motherly aunt?"** asked the Prophet. "No, I swear to Allah, Messenger of Allah, may Allah make me a ransom for you," the youngman replied. **"Nor do people so wish for their motherly aunts."** The Prophet (PBUH) then placed his hand on the Youngman and said, **"O Allah, forgive his sin, purify his heart and make chaste his private organ."** The youngman has not been illicitly sexually attracted ever after. <sup>43</sup>

As for homosexuality, it is a graver prohibited sin than adultery / fornication in Islam. The Prophet (PBUH) said, **"Allah curses those who follow Lot's people's sin (sodomy); Allah curses those who follow Lot's people's sin; Allah curses those who follow Lot's people's sin."** <sup>44</sup>

\* \* \*

## 6. The Treatment of the Problem of Wine and Drugs

Today's world does suffer, and pays through the nose for, intoxicants and drugs. In turn, Islam has been strict in fighting this issue, and so prohibiting every insobriety causing material regardless of names and titles given thereto.

Allah Almighty says, "*O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Satan's work; shun it therefore that you may be successful.*" [Al Mae'dah (The Table) 5: 90]

The Prophet (PBUH) said, "**A large amount of a proven intoxicant renders the minimal amount thereof prohibited.**" <sup>45</sup>

The Prophet (PBUH) also said, "**Every intoxicating drink is prohibited,**"<sup>46</sup> i.e., all intoxicants and drugs are included.

He also said, "**A drunkard shall not be admitted into Paradise.**" <sup>47</sup>

The Prophet (PBUH) also said, "**Do not drink wine for it is the key for every evil.**" <sup>48</sup>

On the authority of Umm Salamah (may Allah be

pleased with her), she said, "The Prophet (PBHU) prohibited every intoxicant and languorous agent." <sup>49</sup>

**A languorous agent means:** Every material that takes one into a state of lethargy, laziness, numbness, languor. Undoubtedly, drugs so do.

\* \* \*

## 7. The Treatment of Sorcery, Divination and Charlatanry

Despite the unprecedented technological and industrial progress, millions around the world still victimize themselves to sorcery, divination and charlatanry. We have read that some key political figures have their respective sorcerers and foretellers who claim to foretell future matters as well as conspiracies and plans of the enemies.

Sorcery is a fact of life, but learning and / or practicing it is a matter of flagrant disbelief for Allah Almighty says, *"And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut..."* [Al Baqarah (The Cow) [2: 102] Accordingly, disbelief in the verse is a result of sorcery.

The Prophet (PBUH) prohibited sorcery, divination and charlatanry as saying, **"He who augurs ill or is augured ill for, or he who soothsays or is soothsaid for, or he who practice sorcery or is practiced for, does not belong to us."** <sup>50</sup>

He also said, **"Avoid the seven grave sins."** "What are

these, Messenger of Allah?" they asked **"Polytheism, sorcery, illegal homicide, usury, fraudulent seizure of an orphan's property, fleeing battles, and slandering unknowing chaste female believers"** <sup>51</sup> the Prophet (PUBH) replied, clarifying that sorcery comes next in graveness to associating partners with Allah, which is the gravest sin at all.

Going to foretellers, sorcerers and / or charlatans is prohibited by the Prophet (PBUH) as he said, **"He who seeks a soothsayer's help on something, his prayers shall not be accepted for forty nights."** <sup>52</sup>

Believing in their divinations is an equally grave sin for the Prophet (PBUH) said, **"He who goes to a soothsayer and believes him, he shall be disbelieving in what has been revealed to Muhammad (PBUH)."** <sup>53</sup>

Some would say, "But sorcerers and soothsayers do sometimes hit the truth in their divinations, which is proof of truthfulness." The answer is that the Messenger of Allah (PBUH) was asked by some persons about soothsayers, so he replied, **"They are negligible."** "O Messenger of Allah, they tell us things that sometimes come true?" they asked. **"Such materializing divinations are true words snatched away by a jinni and whispered thereby in the ear of its**

**follower who shall mix it with a hundred lies thereafter,"** <sup>54</sup> replied the Prophet (PBHU).

Another narration by Al Bukhari reads thus, "On the authority of Ae'shah (may Allah be pleased with her), she listened to the Prophet (PBUH) saying, **"Surely angels come down among clouds talking about a matter enforced by the Heavens. A Satan would eavesdrop, hear and reveal it to soothsayers who would add to the same a hundred lies on their own."** <sup>55</sup>

On the authority of Abu Hurayrah, the Prophet (PBUH) said, **"There are no such thing as (incurable) infection, presage, *Hamah*, or (ill-auguring) *Safar* (the lunar month)."** <sup>56</sup>

Denying infection cannot be taken absolutely since infection has been proven by the Prophet (PBUH) in other Hadiths as saying, **"Flee from a leper as you would from a lion,"** <sup>57</sup> and **"A shepherd with ill camels may not graze with a shepherd with healthy camels,"** <sup>58</sup> i.e., to avoid infection.

Accordingly, denying infection in the above Hadith is all about the seemingly inevitable impact of infection for a disease may or may not cause infection. Therefore, when the Prophet (PBUH) said, **"There are no such thing as**

(incurable) **infection**," a man wondered as saying, "O Messenger of Allah, when camels are as healthy as deer, but when a mangy camel blends therein they develop signs of manginess." "**What infected the first camel, then?**"<sup>59</sup> inquired the Prophet (PBUH). The Prophet means that such first disease is not caused by infection, but a direct affliction from Allah, Exalted be He. Therefore, if it moves around by infection, then it is Allah's will as well; i.e., infection, healthiness and non-infection are all determined by Allah alone.

Further, denying presage is to prevent pessimism; while denying any effect of the *Hamah*, a bird similar to the owl Arabs used to portend ill if they see it, is for the same reason.

Finally, denying pessimism in the lunar moth of Safar is to prevent a pre-Islamic habit. By analogy, many people today are pessimistic about certain days and / or dates. Therefore, the Prophet (PBUH) has invalidated all such void tenets that link people to superstitions, divination and charlatanry.

## 8. The Treatment of Poverty

The Prophet (PBUH) sought Allah's refuge from poverty in a Hadith where poverty is linked to lowliness, "O Allah, I seek Your refuge from poverty, scarcity and lowliness." <sup>60</sup>

He also made a link between poverty and disbelief as saying, "I seek Your from poverty and disbelief..." <sup>61</sup> This confirms how serious poverty is because it might lead to disbelief, Allah forbid!

The Prophet (PBUH) combated poverty via urging hard work and discouraging begging as he said, "For any of you to carry his rope, ascend a mountain, gather firewood, sell it and eat and give charity therefrom is much better for him than begging." <sup>62</sup>

He also said, "A believer must not humiliate himself." <sup>63</sup>

Another Hadith reads, "If you duly depend on Allah, He would provide you with the means of subsistence as He does with birds that fly hungry but come back full." <sup>64</sup>

Birds fly everywhere to eat, and only land where food is. They keep flying until they find water. Only then, they would land to drink. All such activities are for food and



drink. Accordingly, work, doing what it takes and most importantly due dependence on Allah and beseeching him for help are the means to eliminate poverty in Islam.

Then comes the role of Zakat for those incapable of work or for workers who gain less than what they need. Zakat is a prescribed duty on the rich for the poor. Then follows charities which are given voluntarily by the rich as seeking boundless divine reward thereby.

Allah Almighty says, "*And those in whose wealth there is a fixed portion. For him who begs and for him who is denied (good).*" [Al Ma'arij (The Ascending Stairways) 70: 24 - 25]

Allah also said, "*And they give food out of love for Him to the poor and the orphan and the captive.*" [Al Insan (Man) 76: 8]

The Prophet (PBUH) said, "**He who has extra means of transportation, he should give it to he who has not; and he who has extra means of sustenance, he should give it to he who has not.**" <sup>65</sup>

Since the worst outcome of poverty is for one to lose the most important means of living, including food and clothing, the Messenger of Allah has given instructions urging the feeding and dressing of others to the extent of making the same expiations for several sins.

## 9. The Treatment of Eco-imbalance

The Prophet (PBUH) has contributed to solving problems of man-made eco-imbalance. This includes instructions on saving water, preservation of land and ecological balance, and respect for all creatures including unharmed animals.

The Prophet (PBUH) said, **"Any Muslim who grows a plant or plants a seed with a bird, man or animal eating therefrom, each time of such eating shall be an act of charity done by him."** <sup>66</sup>

The Prophet (PBUH) warned against excretion on ways trodden by people, in water surfaces and on shades for he said, **"Avoid the three curse-causing actions: excretion in waters, on ways and shades."** <sup>67</sup>

The Prophet (PBUH) also prohibited excessive use of water as saying, **"Never use water excessively even if you are by a flowing river."** <sup>68</sup>

Killing animals uselessly is also prohibited as the Prophet (PBUH) said, **"Any one who unjustly kills a little bird and above shall be held accountable therefor by Allah on the Day of Judgment."** "How should it be justly, Messenger of Allah?" they asked. **"To slaughter it**

**for purposes of eating, but never cut off the head and throw it away."** <sup>69</sup>

The Prophet (PBUH) promoted cleanliness of earth. He even likened it to mosques in terms of cleanliness and purity as saying, **"The earth has been made a place for prayer and source of purification for me."** <sup>70</sup>

Another Hadith reads, **"An ant once stung a prophet who, in turn, commanded burning of the ant colony and so it was burned. Allah then revealed to him, 'Have you annihilated a full glorifying nation just because one of them stung you?'"** Another narration adds, **"Allah has revealed to him, 'Would have you restricted this to a single ant?'"** <sup>71</sup> An unmistakable message here is eco-balance because if man kills hundreds or thousands of any harming animal, the relevant species would most assuredly disappear. This is a gross violation of the eco-system developed by the Allah Almighty.

The Prophet (PBUH) commanded Muslims to clean and purify houses to avoid plague break-outs. He said, **"Clean your backyards."** <sup>72</sup>

Agriculture, being the intimate friend of the environmental system, has been promoted by the Prophet (PBUH) as saying, **"If the Day of Judgment comes with**

**any of you holding a seedling at hand, he should plant it as long as he can." <sup>73</sup>**

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## Endnotes of Chapter 4

- 1- Reported by Muslim (2663).
- 2- Reported by Ahmad in his *Al Musnad* (3 / 184).
- 3- Reported by Al Bukhari (65) and Muslim (2137).
- 4- Reported by At Tremithey (2955) and Ahmad (1840).
- 5- Reported by Al Bukhari (6357) and Muslim (3178).
- 6- Reported by Al Bukhari (118) and Muslim (98).
- 7- Reported by Al Bukhari (46) and Muslim (97).
- 8- Reported by Al Bukhary (30).
- 9- Reported by Al Bukhary (2930).
- 10- Reported by Al Bukhari (6545) and Muslim (4742).
- 11- Reported by Al Bazzar (3641).
- 12- Reported by Al Bukhari (6366) and Muslim (143).
- 13- Reported by Al Bukhari (6450) and Muslim (3269).
- 14- Reported by Ahmad (1356) and Abu Dawud (2388).
- 15- Reported by Ibn Majah (2679) and Ibn Habban (5982) and the wording is the latter's. This Hadith is deemed Good by Al Albaney.
- 16- Reported by Al Hakem (2566). This Hadith is deemed Sound by Al Albaney.
- 17- Reported by Abu Dawud (4251) and Ahmad (21986).

- 18- Reported by At Termithey (2268) and Ibn Majah (4131).
- 19- Reported by At Termithey (1847) and Abu Dawud (4290).
- 20- Reported by Muslim (2672) and Ahmad (8013).
- 21- Reported by At Termithey (3830) and Ibn Majah (1967).
- 22- Reported by Abu Dawud (1832).
- 23- Reported by Al Bukhary (30284) and Muslim (2671).
- 24- Reported by Al Bukhary (3450).
- 25- Reported by At Tabaraney (861).
- 26- Reported by At Termithey (1900) and deemed it Good.
- 27- Reported by Muslim (4296).
- 28- Reported by Muslim (2127).
- 29- Reported by Muslim (2705).
- 30- Reported by Muslim (5318).
- 31- Reported by Abu Dawud (4333) and Ahmad (22009).
- 32- Reported by Ahmad (4091).
- 33- Reported by Abu Dawud (1304) and Ibn Majah (3872).
- 34- Reported by At Termithey (3446).
- 35- Reported by Abu Dawud (2537) and At Termithey (2440).
- 36- Reported by Muslim (9).
- 37- Reported by At Termithey (3405).

- 38- Reported by Al Bukhari (4677) and Muslim (2485).
- 39- Reported by At Termithey (1005).
- 40- Reported by Al Bukhari (2784) and Muslim (2391).
- 41- Reported by Abu Dawud (1836).
- 42- Reported by Al Bukhari (2295) and Muslim (86).
- 43- Reported by Ahmad (21185).
- 44- Reported by Ahmad (2763).
- 45- Reported by Ahmad (6271) and Abu Dawud (3196).
- 46- Reported by Al Bukhari (5157) and Muslim (3727).
- 47- Reported by Ahmad (6251), An Nasa'ey (5577) and ibn Majah (3367).
- 48- Reported by Ibn Majah (3362).
- 49- Reported by Abu Dawud (3201) and Ahmad (25416).
- 50- Reported by At Tabaraney (4262).
- 51- Reported by Al Bukhari (2560) and Muslim (129).
- 52- Reported by Muslim (4137) and Ahmad (16041).
- 53- Reported by At Tremithey (125) and Ahmad (9171).
- 54- Reported by Al Bukhari (5745) and Muslim (4135).
- 55- Reported by Al Bukhary (2971).
- 56- Reported by Al Bukhari (5316) and Muslim (4116).

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- 57- Reported by Al Bukhary (5328).
- 58- Reported by Al Bukhary (5328) and Muslim (4117).
- 59- Reported by Al Bukhary (5330) and Muslim (4116).
- 60- Reported by Abu Dawud (1320) and Ahmad (7708).
- 61- Reported by Abu Dawud (4426) and Ahmad (19514).
- 62- Reported by Al Bukhary (1386) and Ahmad (10033).
- 63- Reported by At Tremithey (2180) and Ahmad (22327).
- 64- Reported by At Tremithey (2266) and Ahmad (200).
- 65- Reported by Muslim (3258) and Abu Dawud (1416).
- 66- Reported by Al Bukhary (2152) and Muslim (2904).
- 67- Reported by Abu Dawud (24), Ahmad (2580) and Ibn Makah (323).
- 68- Reported by Ahmad (6768) and Ibn Majah (419).
- 69- Reported by An Nasa'ey (4369) and Ahmad (6264).
- 70- Reported by Al Bukhary (419) and Muslim (811).
- 71- Reported by Al Bukhary (2796) and Muslim (4157).
- 72- Reported by At Tabaraney (4057).
- 73- Reported by Ahmad (12512).



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