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THE MESSAGE OF ISLAM



Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha



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In the name of Allah, the
Beneficent, the Merciful.



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FOREWORD

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All praise be to God, the Lord of all the worlds, the Creator of the heavens and earth and all creatures living in them. May God grant peace and blessings to Prophet Muhammad, God's final Messenger, whose message brought mercy to all mankind. May He also

give His blessings to all the prophets and messengers whom He sent to guide mankind out of darkness and into light.

At the Osoul International Centre for Islamic Advocacy, every new release that we produce gives us a great opportunity to interact with our readers. All our releases have the same overall objective; to present Islam to mankind, as it truly is. We aim to make people aware of Islam's fine aspects and profound teachings and to show clearly that it is the only faith that provides practical and effective solutions to all the problems faced by humanity. Islam gives clear and solid answers to all of the questions that have troubled people over many generations, such as the following: "How did we come into existence and why do we exist?" and "Where do we go from here?" Furthermore, Islam is the only religion that requires its followers to love and respect all the prophets God sent, particularly Moses and Jesus (peace be upon them both).

We take great care to provide solid and rational proofs for our arguments, so as to give our readers the reassurance they need. Our releases also refute the accusations levelled against Islam and provide clarification to people's misunderstandings of Islamic teachings.

By God's grace, Islam is the fastest growing religion in our time, as confirmed by a study undertaken by the Pew Research Center, and our motive is to make this great divine faith known to all people.

This book, *The Message of Islam*, begins by asserting the important fact that the faith of Islam, its worship, rules governing people's transactions and all its teachings have remained the same as they were taught by Prophet Muhammad (peace be upon him) over fourteen hundred years ago. No change or alteration has ever been introduced into them, and any deviations from the message that have arisen are because it is Muslims themselves who have changed. Therefore, when individual Muslims commit deeds that Islam prohibits, their actions do not reflect Islam.

In the book, the author discusses how Islamic law aims to protect and preserve the essentials of mankind—faith, life, offspring, mind, property and honour. This book also addresses a number of rights to which Islam attaches great importance, namely those of: parents, children, orphans, the sick, the elderly, the young and the needy.

Finally, the book shows that Islam lays down a number of high principles and clear beliefs that it requires Muslims to believe in, implement and advocate.

We hope that readers will find this book useful in adding to their knowledge and understanding of Islam.

Introduction

All praise is due to Allah, the Lord of the worlds, and may Allah exalt the mention of His Prophet, and keep him and his household safe and secure from all evil.



Islam is the religion which agrees with the natural disposition of man.

Allah ﷻ says: “Say, ‘O People of the Book⁽¹⁾! Come to a word that is just between us and you; that we shall worship none except Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others as objects of worship besides Allah.’ Then, if they turn away, say, ‘Bear witness that we are Muslims.’” [3:64]

Islam is the religion which agrees with the natural disposition of man. It urges Muslims and calls them to ask about things that are incomprehensible to them, through the consultation of competent and knowledgeable authorities. In Islam, there are no obscure or mysterious things; it allows us to ask about everything.

Allah ﷻ says: “So ask the people of the knowledge if you know not.” [16:43]

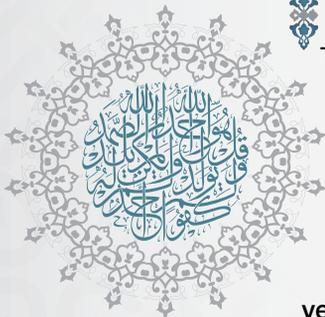
By nature, humans have many questions in their minds that require logical and clear answers, and the *Qur'an* provides such answers. Some of these basic queries are as follows:



What is the origin of humanity?

The answer to this can be found in the words of Allah: “And indeed We created man out of an extract of clay. Thereafter, We placed him as a drop of sperm in a place of rest firmly fixed. Then We made the sperm into a clot of congealed blood. Then of that clot We made a lump of flesh, then We made out of that lump bones and clothed the bones with flesh. Then We developed out of it another creature. So blessed be Allah, the Best of Creators.” [23:12-14]

(1) i.e Jews and Christians.





What is the rank of humans in the universal order?

Allah ﷻ says: “And indeed We have honored the children of Adam, and We have carried them on land and sea, and have provided them with good and pure things, and have preferred them above many of those whom We have created with a marked preference.” [17:70]



Why did Allah create humans?

Allah ﷻ says: “And I have only created the Jinn and humanity that they may worship Me alone. No sustenance do I require of them nor do I require that they should feed Me. Indeed Allah is the only Sustainer, Lord of Power, the Most Strong.” [51:56-8]

He ﷻ also says: “Did you then think that We had created you randomly and that you would not be brought back to us for account? So Exalted is Allah, the True King. There is none who is worshipped in truth except Him, the Lord of the Throne of Honor.” [23:115-6]



Who is the Creator?

He is the only One worthy of being worshipped. Allah ﷻ says: “He is Allah, other than Him there is no God, Knower of the unseen and seen. He is the Most Merciful, the Most Beneficent. He is Allah, other than whom there is no God, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, and the Superior. Exalted is Allah above whatever they associate with Him. He is Allah the Creator, the Inventor, the Fashioner. To Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.” [59:22-24]



What should our behavior be towards those things Allah created in this universe?

Allah ﷻ says: “O you who believe! Eat of the lawful things that We have provided for you, and be grateful to Allah, if it is indeed Him you worship.” [2:172]



What is the true religion which I should embrace, and what is the path that leads to happiness in the Hereafter?

Allah ﷻ says: “And whoever seeks a religion other than Islam, it will never

Islam has all the solutions to problems that face the world today.



A true Muslim is not he who chooses from Islam what suits him and then leaves all else aside!

be accepted of him, and in the Hereafter he will be one of the losers.” [3:85]



What is the path which leads to peace of mind and mental stability?

Allah ﷻ says: “Those who believe and whose hearts find rest in the remembrance of Allah. Indeed in the remembrance of Allah do hearts find rest.” [13:28]



How about those who do not believe in Allah and His revelations?

Allah ﷻ says: “But whosoever turns away from My Message, verily for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” [20:124]



What is our final end in this life...?

Allah ﷻ says: “Every soul shall taste death, and only on the Day of Resurrection shall you be paid your wages in full. Thus, whosoever is removed from the Fire and admitted to Paradise, they are indeed successful. And the life of this world is nothing but the comfort of illusion.” [3:185]



Is it possible that we be recreated?

Allah ﷻ says: “And he presents for Us an example and forgets his [own] creation. He says, ‘Who will give life to bones while they are disintegrated?’ Say, ‘He who brought them into being in the first instance will give them life once again, for He is the All-Knower of every creation.’” [36:78-79]

He ﷻ also says: “O People, if you should be in doubt about the Resurrection, then consider that We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then We develop you that you

may reach your time of maturity. And among you is he who is taken in early death, and among you is he who is returned to the most decrepit old age so that he knows, after once having knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows something of every beautiful kind.” [22:5]



What happens after death?

Allah ﷻ says: “Indeed, those who disbelieve among the People of the Scripture and the idolaters will abide in the Fire of Hell. They are the worst of created beings. Indeed, those who believe and do good works are the best of created beings. Their reward is with their Lord; Gardens of Eden underneath which rivers flow, wherein they dwell forever. Allah is pleased with them and they are pleased with Him. This is for him who fears his Lord.” [98:6-8]

Dear reader Dear reader, I reaffirm to you that Islam has all the solutions to problems that the world faces today. The world has implemented many doctrines to solve some of its greatest problems, but over and over, these doctrines prove unsuitable and incapable of resolving them. So why do people not implement the laws of Islam in their life to seek the betterment of human life?

C.E. Abdullah Archibald W. Hamilton said,

“I feel that I must write and express my heartfelt thanks to all my Muslim brothers who, on my embracing Islam, have so kindly written or sent telegrams to me. I appreciate their good wishes more than my words can convey. After the last war, when the world waded through streams of blood, I thought that all peace and goodwill was at an end but the fact that my brethren across the seven seas are so willing to extend a hand of friendship brings a message of hope and good cheer to me. This has proved to me more than anything else, that Islam alone can bring peace to this world.”

Dear reader, some Muslims today are lost and do not implement the teachings of Islam in their lives. They are only Muslims in name. A true Muslim implements the commandments of the *Qur'an and Sunnah* in his daily life. A true Muslim is not a person who chooses from Islam what suits him and then leaves all else aside! It is not reasonable that Islam be associated with certain countries or races.

If a Muslim makes a mistake, it does not mean that Islam concurs with his action.



- William Montgomery Watt. Watt is a Scottish Orientalist an Emeritus Professor in Arabic and Islamic studies at the University of Edinburgh. Watt was one of the foremost non-Muslim interpreters of Islam in the West.

Furthermore, it is not right to say that all Muslims live their lives in conformity with the Islamic Legal law. In fact, many Muslims are lost and do not apply the true teachings of Islam. Islam is not as some think - mere religious rites that are practiced at set times - rather, it comprises belief, law, devotions, transactions and dealings. It is a religion as well as a governmental system. It has been said, "What a great religion, if only there were men who would put its teachings into practice, adhere to its commandments and abstain from its prohibitions."

In his book, *What is Islam?*, **W. Montgomery Watt said:** "Prejudice is only one of the difficulties to be met by the European or American student of Islam. As soon as he begins to describe Islam as 'the religion of the *Qur'an*,' or the 'religion of the four hundred million Muslims of today,' he introduces a category which does not fit the category of 'religion'. For what does 'religion' now mean to the occidental? At best, for the ordinary man, it means a way of spending an hour or so on Sundays in practices which give him some support and strength in dealing with the problems of daily life, and which encourages him to be friendly towards other persons and to maintain the standards of sexual propriety. It has little or nothing to do with commerce, or economics, or politics, or industrial relationships. At worst it fosters an attitude of complacency in the more prosperous individuals and breeds smugness. The European may even look on religion as an opiate developed by exploiters of the common people in order to keep them in subjection. How different from the connotations to the Muslim of the verse: 'The true religion with God is Islam'! The [Arabic] word translated as 'religion' is Deen, which in Arabic commonly refers to a whole way of life. It is not a private matter for individuals, touching only the periphery of their lives, but something which is both private and public, something which permeates the whole - theological dogma, forms of worship, political theory, and a detailed code of conduct, including even matters which the European would classify as hygiene or etiquette."

Islam, in its entirety, was revealed to the Prophet Muhammad ﷺ and is unchanged. Muslims, on the other hand, have changed. If a Muslim makes a mistake, it does not mean that Islam concurs with his action. To make this clearer, if a person has a comprehensive guide to rebuild a dismantled vehicle, and he fails to follow the manual and thus assembles it incorrectly, does this mean that the manual is incorrect?

I ask the reader of this book to read it without preconceived notions about Islam, and that his goal should be to reach the truth, not to search for faults. Furthermore, do not be misled by your emotions.

Allah ﷻ says:

“And when it is said unto them, ‘Follow that which Allah has revealed,’ they reply, ‘We follow that upon which we found our fathers.’ Even though their fathers did not understand anything nor did they have guidance?” [2:170]

This is because a logical man would not accept anything unless he has researched and scrutinized it, and he would only disseminate it amongst people and rectify their errors once they have attested to its veracity.

Finally, I must admit that I have not covered every aspect about Islam in this book due to its vastness. Islam governs man’s life in this world in every aspect, and one would need to write several books in order to discuss all its aspects. In this book, I have highlighted some focal points concerning the basic morals of Islam. I mention each point, and then support it with proof from the *Qur’an and the Sunnah* of the Prophet ﷺ.

Some may say, with the aim of implying that Islamic Law was adopted from present day legal systems, that some of the Islamic laws can be found and seen implemented in modern society. This dubious point can be easily put to rest when we know that Islamic Law is over fourteen hundred years old. If anything, the laws implemented by these societies may be said to have been derived from Islamic Laws. Furthermore, many Orientalists have studied Islamic Law for various nefarious reasons and objectives which seek not to clarify and explain it, but to downplay the true source by pointing at possible worldly sources.

Dr. Abdurrahmaan b. Abdul-Kareem al-Sheha



فَاِذَا لَمْ يَكُنِ الْاِسْلَامُ
مِنْ اَلدِّيْنَ

قَدْ تَبَيَّنَ اَلرَّسَدُ مِنْ اَلْاِخْتِيَارِ

"There is no compulsion in religion. Verily, the Right Path of Guidance has become distinct from the wrong path." [2:256]

Monotheism in Islam

Islam, like other divine religions, advocates several precepts and beliefs which Allah has required its followers to believe and propagate, but coercion is not a valid means to achieve this end.

Allah ﷻ says: **“There is no compulsion in religion. Verily, the Right path of Guidance has become distinct from the wrong path.”** [2:256]

Islam commands its adherents to propagate the religion in a good and fair manner. Allah ﷻ says: **“Invite to the Way of your Lord with wisdom and fair preaching, and dialogue with them in a way that is better.”** [16:125]

It is a fundamental principle that a person must be convinced before declaring their acceptance of Islam. If they do so out of compulsion, their speech and outer actions will be incongruent with their belief, and this is defined as hypocrisy in Islam. Islam has warned sternly against hypocrisy and regards it as a sin greater than mere disbelief. Allah ﷻ says: **“Indeed the hypocrites are in the lowest depth of the Fire.”** [4:145]

This is the role of the Prophets, to convey the message to humans and to guide them to righteousness, without compulsion or force. Allah ﷻ says: **“And obey Allah and obey the Messenger. And if you turn away, then know that Our Messengers have only been sent to clearly convey the message.”** [64:12]





"And do not kill anyone who Allah has forbidden, except for a just cause"

وَالَّذِينَ قَتَلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

The Principal Goals of Islam

The Prophet ﷺ said in *Mina*⁽¹⁾ in his Farewell Pilgrimage⁽²⁾:

“Do you know which day this is?” His companions replied, “Allah and His Messenger know best.” He said, “Indeed this is a sacred Day (the Day of *‘Arafah* in *Hajj*). Do you know which place this is?” His companions replied, “Allah and His Messenger know best.” He said, “A sacred place (Mecca and its surroundings). Do you know which month this is?” His companions replied, “Allah and His Messenger know best.” He said, “A sacred month (the month of *Dhul-Hijjah*, the 12th month of the Islamic Calendar). Indeed, Allah has made your lives, your wealth, and your honor sacred, like the sanctity of this sacred day, in this sacred month, in this sacred place.” [al-Bukhari]

The most important goals which Islam calls to and completely preserves are the preservation of religion, life, honor, wealth, mind, offspring, as well as the preservation of the rights of the weak and disabled.



In regards to the sanctity of life, Allah ﷻ says: “And do not take the soul which Allah has forbidden, except by right.” [17:33]



In regards to the sanctity of wealth, Allah ﷻ says: “And do not consume one another's wealth unjustly or send it (in bribery) to the rulers in order

(1) *Mina*: a valley within the sacred precincts of Makkah.

(2) The last and only Pilgrimage, or *Hajj*, of the Prophet ﷺ.

that (they might aid) you consume a portion of the wealth of the people in sin, while you know (it is unlawful).” [2:188]



Islam takes great care to protect the rights of the weak, for they are more likely to be oppressed than others.



In reference to the sanctity of honor, Allah ﷻ says: “And come not near to unlawful sexual intercourse. Verily, it is a lewd, evil sin and an evil way.” [17:32]

He ﷻ also says: “But whoever commits an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.” [4:112]

Islam takes great care to protect the rights of the weak, for they are more likely to be oppressed than others. For this reason, Allah mentions in the *Qur'an* several categories of the weak and some ways in which they may be wronged.



With regards to parents, Allah ﷻ says: “And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them, or both of them, attain old age in your life, say not to them even the mildest word of disrespect, nor abuse them, but address them with terms of honor.” [17:23]



In regards to orphans, Allah says: “Therefore, do not oppress the orphan.” [93:9]



Islam enjoins that their wealth be protected and preserved. Allah ﷻ says: “Come not near the wealth of the orphan, except with that which is better.” [17:34]

There are many excellent manners which the religion of Islam commands Muslims to adopt.



In regards to children, Allah ﷻ says: “And do not kill your children out of poverty, We provide for you and for them.” [6:151]



In regards to the sick, the Messenger of Allah ﷺ said:
“Free the prisoner, feed the hungry, and visit the sick.” [al-Bukhari]



In regards to the elderly, the Prophet ﷺ said:
“He is not from my followers, the one who does not respect his elders, nor shows mercy to the young, nor respects the scholars.” [at-Tirmidhi]



In regards to the needy, Allah ﷻ says: **“And do not repel the beggar.”** [93:10]

The Prophet ﷺ said:

“Whoever helps his brother in his time of need, Allah will help him in his time of need.” [Muslim]

There are many other excellent manners which the religion of Islam commands Muslims to adopt, all of which refine the individual’s character and help to reform society as a whole.

وَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

"Therefore, do not oppress the orphan."



وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ مِن رَّحْمَتِنَا

"And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner." [34:28]

Distinguishing Qualities of Islam

01

There are explicit texts in the *Qur'an* as well as the *Hadeeth*⁽¹⁾ of the Prophet ﷺ which indicate that all religions call to the same basic principle - the worship of Allah alone. Allah sent prophets to mankind, and each one's message abrogated the one prior to it, from the prophethood of Noah until the commissioning of Muhammad ﷺ.

The Messenger of Allah ﷺ said: “Indeed I am to the other prophets like a man who built a house beautifully and perfectly, except one brick which was not placed in the corner. People circle and admire the house, but say, ‘If only a brick was put in this place!’ I am that brick. I am the last of all prophets.” [Bukhari]

No prophet or messenger of Allah will appear after Muhammad ﷺ. The only exception to this is Jesus. When the Final Hour draws near, he will descend⁽²⁾ to the earth and fill it with justice and equity, as beforehand it was filled with oppression and tyranny. Yet, he will not convey a new religion, but rather he will rule with Islam. The Messenger of Allah ﷺ said:

“The Hour will not be established until the son of Mary (Jesus) descends as a just ruler judging with the religion of Islam. He will break the cross and kill

(1) *Hadeeth*: The narration of the speech, actions, characteristics, or tacit approvals of the Prophet ﷺ.

(2) The reason for this is that Jesus did not die, as the Christians and the Jews believe. Rather, he was raised up to the heavens though some Jews thought that they killed him. See *Qur'an* (4:157).



Islam has abrogated all previous religions, and it is the last religion which Allah chose for humanity.



Muslims are commanded to believe in all the messengers and Divine Scriptures. Whoever rejects any of them commits disbelief and is not considered a Muslim.

(1) The *jizyah* is a nominal tax paid by non-Muslims who choose to reside in a Muslim land in exchange for protection by the state.

the pig. He will abolish the *jizyah*⁽¹⁾ and there will be a surplus of wealth until no one will accept [charity].” [Bukhari]

All Messengers called to the oneness of God ﷻ and disproved association of any partners with Him in His dominion or worship. They also proclaimed Allah as being far removed from every imperfection. They called their peoples to worship Him alone without any intermediaries. They reformed mankind and guided them to a path through which they would achieve true happiness in this world and in the Hereafter. Allah ﷻ says:

“He has ordained for you of religion what He enjoined upon Noah, and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].” [42:13]

02

Islam has abrogated all previous religions, and it is the last religion which Allah chose for humanity. Allah will not accept anything else from His servants. Allah ﷻ says:

“And We have sent down to you the [Qur’an] in truth, confirming the Scriptures that came before it and as a witness over them.” [5:48]

Because it is the last religion, Allah has promised to preserve and guard it from all distortions until the Day of Judgment, contrary to the previous religions which were sent at specific times to specific people and not meant to last. Allah ﷻ says:

“Indeed it is We who have sent down the Revelation, and indeed it is We who will protect it.” [15:9]

The Messenger of Islam, Muhammad ﷺ, is the last of all messengers. No messenger will come after him. Allah ﷻ says:

“Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets.” [33:40]

This does not mean that Islam does not regard or believe in the previous messengers or revelations. Rather, Jesus conveyed to his people the same message that Moses conveyed to his people, and Muhammad ﷺ conveyed the same message which Jesus conveyed to his people; to worship Allah alone, while associating no partners with Him.

Muhammad ﷺ was the last of the prophets and messengers. Muslims are commanded to believe in all the messengers and Divine Scriptures. Whoever rejects any of them commits disbelief and is not considered a Muslim. Allah ﷻ says: **“Verily, those who disbelieve in Allah and His Messengers and wish to make a distinction between Allah and His Messengers, saying, ‘We believe in some, but reject others,’ and wish to adopt a way in between. They are, in truth, disbelievers.”** [4:150-151]

03

The religion of Islam completed and perfected the legislations which came before it. As these religions were meant only for a specific nation and time, they are not suited for the present world and times. Islam, a universal and eternal religion, perfected and completed those aspects which were limited to past peoples and times, affirming those aspects suitable for all times and peoples. Allah ﷻ says:

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.” [5:3]

For this reason, it is the best religion. Allah ﷻ says:

“You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them.” [3:110]

- Pilgrims go around the ‘Ka’bah’ during the Hajj season. The Sacred Masjid al-Haram in Makkah can accommodate over two million people at any one time.



04

Islam is a global religion that addresses all of humanity. It was not revealed for a specific race or place, but rather it is a way of life in which all people are regarded as equal. There is no segregation based upon color, language, location, or lineage. Rather, it is based upon specific beliefs which all people share, keeping them united. Whoever believes in Allah as the One and only true Lord, and that Islam is the correct religion and that Muhammad ﷺ is the last messenger, he is regarded as a Muslim, irrespective of race, color or ethnicity. Allah ﷻ says: **“And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all humanity.”** [34:28]

Due to the fact that Islam is a global religion and that it calls to mankind at large, Allah commands Muslims to convey its message to the world. Allah ﷻ says:

“Thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.” [2:143]

As for the previous messengers, they were sent to their specific nations.

▶ Allah ﷻ says about *Noah*: **“Indeed, We sent Noah to his people.”** [7:59]

▶ About *Lot*, Allah ﷻ says: **“And Lot, when he said to his people...”** [7:80]

▶ About *Moses*, Allah ﷻ says: **“Then after them, We sent Moses with Our Signs to Pharaoh and his chiefs.”** [7:103]

▶ And about *Jesus*, Allah ﷻ says: **“And remember when Jesus, son of Mary, said, ‘O Children of Israel! I am the Messenger of Allah unto you confirming the Torah which came before me.’”** [61:6]

The legislations and teachings of Islam are from Allah.



"The religion of Islam is a religion which contains texts that are general, making it suitable for all times and places."

05

The legislations and teachings of Islam are from Allah, and thus they are unchangeable. They are unlike human legislations which contain mistakes, shortcomings and are continuously influenced by exterior, societal factors. This is something which can be clearly witnessed at present. Man-made legislations and systems are unstable, often needing revision and change. What suits one society may not suit another, and what suits one time period may not suit another. The legislations and systems of a capitalist society, for example, are not suitable in a communist society. Anyone who tries to introduce legislations and systems into a particular society must take their particular goals and views into consideration. Furthermore, a person with more insight and knowledge may appear, introducing concepts which contradict or add to the previous legislation.

As for the legislation of Islam, it is of a divine origin. The one who legislated it is the Creator of all things, the One who knows what best suits their particular conditions and what rectifies their affairs. No one, no matter what status and station he may achieve, has the right to oppose, change, add, or omit from this legislation. Allah ﷻ says:

“Is it the judgment of the Days of Ignorance that they seek? And who is better in judgment than Allah for a people who have firm belief.” [5:50]

06

"The religion of Islam is a religion which contains texts that are general, making it suitable for all times and places." It has introduced general principles and teachings which are unalterable. They are not influenced by the passage of time or change of locality, whether they be principles dealing with belief, such as the belief in Allah, His Angels, Books, Messengers, and the Last Day; or principles of worship, such as the specific actions of prayer, the amount to be given in *Zakah* (obligatory charity) and to whom it is given, and so forth.

Every new matter which should appear in the world must be scrutinized in light of the *Qur'an* and authentic Sunnah of the Prophet ﷺ in order that it be given a ruling. If a clear ruling cannot be taken from the *Qur'an* and Sunnah of the Prophet ﷺ regarding the issue, the pious, God-fearing scholars should exert their mental effort to derive a textual-based ruling, keeping the Muslim's interest in mind, and to consider the conditions of the present age and society.

There are no prejudices in the religion of Islam. Every item of its legislation applies to everyone.



(1) The fixed punishment for stealing in Islam is cutting off the hand. There are conditions that must be met before this punishment is implemented.

This is done by examining the general meaning of the verses of the *Qur'an* and the sayings of the Prophet ﷺ and studying their jurisprudential maxims, such as the following:

- ▶ **All material things are considered lawful from an Islamic perspective, unless a specific or general text renders it to be unlawful.**

- ▶ **Protecting and safeguarding benefits and common interests of society.**

- ▶ **Islam is a religion of ease, which seeks to remove all unnecessary hardship.**

- ▶ **Harm must be avoided.**

- ▶ **Preventing evil by preventing the means through which it spreads.**

- ▶ **Dire necessity renders unlawful things to be temporarily lawful.**

- ▶ **Dire necessity legalizes the unlawful according to the situation.**

- ▶ **Warding harm is given precedence to attaining benefits.**

- ▶ **If one has no choice but to do one of two evils, he should do the lesser of the two.**

- ▶ **Harm should not be warded off with a similar harm.**

- ▶ **Specific harms should be withheld for the sake of warding off general harms.**

There are many other jurisprudential maxims similar to these. Upon making a textual-based ruling, the scholar should not be affected by his desires, nor should he utilize it to gain some personal benefit. He should try his best to benefit society with-

out opposing a textual proof, for Islam is suitable for every age, and fulfills the necessities of every society.

07

There are no prejudices in the religion of Islam. Every item of its legislation applies equally to everyone. There is no difference between the rich and poor, noble and commoner, ruler and subject, or white and black. Everyone is equal in relation to the implementation of *Shari'ah* law.

During the time of the Prophet ﷺ a woman from the clan of *Makhzoom* from the tribe of the *Quraish* (the most noble clan of the most noble tribe) committed theft.

“Some of the people said, ‘Who will intercede with the Messenger of Allah ﷺ on her behalf?’ Others said, ‘Who can be so bold other than Usaamah bin Zaid, the beloved of the Messenger of Allah ﷺ.’ Usaamah tried to intercede, but the Prophet ﷺ replied, ‘Do you try to intercede in one of the set punishments of Allah?’

He then stood and addressed them, saying:

‘O People, the thing which destroyed those before you was that if one of their noble committed a theft, they did not punish him, but if one of their common folk stole, they established God’s fixed punishment upon him. By Allah, if Fatimah, my own beloved daughter, committed a theft, I would cut her hand off.⁽¹⁾’ [Muslim]

08

The textual sources of the religion of Islam are still present today in their original forms, free from any omission, addition, or substitution. The main sources of the religion of Islam are the *Qur'an* and the Sunnah of the Messenger ﷺ.

The *Qur'an* at present is still in its original form, as it was revealed to the Prophet Muhammad ﷺ, with the same letters, verses, and chapters. It has not been altered in the least.

The Prophet ﷺ assigned scribes from the best of his companions to write what had been revealed to him, such as ‘Ali, Mu’aawiyah, Ubay bin Ka’b, and Zaid bin Thaabit. Whenever the Prophet ﷺ received revelation, he ordered his scribes to record what was revealed to him, informing them exactly in which chapter and

verse to place it. The *Qur'an* was memorized and preserved in books, as well as in the hearts of the Muslims.

Muslims paid great importance to the Book of Allah. They raced and competed with each other to learn and teach it, all in order to receive the reward which the Prophet ﷺ promised: **“The best of you are those who learn the Qur'an and teach it.”** [Bukhari]

They spent their time and wealth in order to serve, take care of, and memorize the *Qur'an*. The Muslim masses transmitted it from one generation to the next (keeping in mind that its memorization and recital is considered an act of worship). The Prophet ﷺ said:

“Whoever recites one letter of the Qur'an, he will receive ten rewards. I do not mean that ‘Alif Laam Meem’ is one letter, rather, ‘Alif’ is a letter, ‘Laam’ is a letter, and ‘Meem’ is a letter.” [Tirmidhi]

The second source of legislation is the Sunnah of the Messenger ﷺ which acts as an explanation and clarification of the *Qur'an*. Allah has protected it from adulteration and all types of distortion by means of trustworthy and pious scholars, many of whom historically were women, who sacrificed their lives to study the *hadeeth* of the Messenger of Allah ﷺ and its chains of narration, investigating whether they can actually be attributed to him or not. They looked at each individual in the chain of narration and researched them, seeing if they were pious and trustworthy. They sifted all the *hadeeth* which were narrated from the Prophet ﷺ and did not accept anything except after it was proven authentic. These *hadeeth* reached us free of any fabrication. Whoever wishes to research the methodology employed in the preservation of the Sunnah, they may refer to the books of the science of *Hadeeth*. It will become clear to anyone who researches this science that there is no doubt concerning the narrations which have reached us, and they will also realize the great effort made by scholars in the service of the Prophet's ﷺ Sunnah.

The main sources of the religion of Islam are the *Qur'an* and the Sunnah of the Messenger ﷺ.



The *Qur'an* at present is still in its original form, as it was revealed to the Prophet Muhammad ﷺ, with the same letters, verses, and chapters. It has not been altered in the least.

09

The religion of Islam regards all people as equals in their nature, whether in regards to sex, color, or language. The first human who Allah created was Adam. He is the father of all mankind. He then created from Adam his wife, Eve, the mother of all humanity, and made them to procreate. In their original nature and creation, all humans are equal. Allah ﷻ says:

“O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women. And fear Allah through Whom you demand your mutual rights, and do not cut the family relations.” [4:1]

The Prophet ﷺ said:

“Indeed Allah has rid you of the different types of pride you unjustly felt during your days of ignorance before Islam, and specifically the ignorance of taking pride in your ancestry. People are either two types: a believer who fears Allah, or a disbelieving and doomed sinner. All people are children of Adam, and Adam was created from soil.” [Tirmidhi]

All previous and future human generations are from the progeny of Adam. All humans had one religion and one language, but as they grew in number, they spread across the earth and inhabited different lands, the result of which was that they differed in color, nature, and spoke different languages. This also led them to differ in their thoughts, lifestyles, and beliefs.

Allah ﷻ says:

“Mankind were but one community, then they differed, and had not it been for a Word that went forth before from your Lord, the matter would have been settled between them regarding what they differed.” [10:19]

The teachings of Islam render all people equal, giving no consideration to their sex, race, language, or nation. All are equal in front of Allah. They only differ in regards to their implementation of the religion of Allah in their lives. Allah ﷻ says:

“O mankind! We have created you from a male and a female, and We made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is he who has the most piety.” [49:13]

According to the equality which is acknowledged in Islam, all humans are regarded as equal in their freedom, though regulated by the religion, so as not to allow people to pursue their whims.



وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

"We made you into nations and tribes that you may come to know one another." [49:13]

In Islam, all humans are to be guaranteed the following rights:

A The freedom to think and voice one's opinion. Islam encourages its followers to speak the truth and express their thoughts and opinions, those which are constructive and focused, without fearing any blame. The Prophet ﷺ said:

“The best type of *jihad*⁽¹⁾ is a word of truth in the face of an oppressive ruler or leader.” [Abu Dawood]

The Companions of the Messenger of Allah ﷺ implemented this principle. Once a man said to ‘Umar ibn ul-Khattaab, the second Caliph,

“Fear Allah O Commander of the Faithful!” Another interjected and said, “Do you dare tell the Commander of the Faithful to fear Allah?” Upon that, ‘Umar said to him, “Leave him and let him say it, for indeed there is no good in you if you do not say that to us, and there is no good in us if we do not accept it.”

On another occasion, ‘Ali judged in a specific issue according to his opinion. When ‘Umar, who was the Caliph at that time, was asked about this judgment, he replied:

“If I were asked, I would have given a different verdict.” When he was asked what stopped him from refuting ‘Ali while he was the Commander, he replied, “If that were in the Qur'an or Hadeeth, I would have refuted him, but it was his opinion, and opinions can be either right or wrong; no one knows which opinion holds more truth according to Allah.”

B All have the right to own and earn a permissible livelihood. Allah ﷻ says:

“And wish not for the things in which Allah has made some of you to excel others. For men, there is reward for what they have earned, (and likewise) for women there is reward for what they have earned.” [4:32]

C All men and women have the right to gain knowledge. Islam considers the seeking of knowledge to be an obligation. The Prophet ﷺ said: “Seeking knowledge is an obligation upon all Muslims.” [Ibn Maaajah]

(1) *Jihad*: To strive in the way of Allah so that His Word and Religion may be made supreme.

Islam has no autonomic spiritual authority with absolute power like those in other religions.



There is no clergy in Islam which make things permissible or impermissible of their own accord.

D All have the right to utilize the good and pure things Allah has stored in this universe, according to the guidelines of the religion. Allah ﷻ says:

“He it is, Who has made the earth subservient to you, so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.” [67:15]

E All have the right to fill the role of leadership in society, with the condition that they have the necessary skills and abilities to do so. The Prophet ﷺ said:

“Whoever is given some authority over the Muslims and acts treacherously will enter Hellfire.” [Ahmad]

Islam considers giving authority to those who are not fit as a betrayal of the trust given to us by Allah, and this is an indication of the nearness of the destruction of the world and the advent of the Day of Judgment. The Prophet ﷺ said:

“If the trust is betrayed, then await the onset of the Hour.”

(One of his companions asked): “How is it betrayed O Messenger of Allah?” He replied, “When authority is given to those who are not fit, then await the onset of the Hour.” [Bukhari]

F Islam has no autonomic spiritual authority with absolute power like those in other religions. This is due to the fact that Islam abolished the practice of taking intermediaries between Allah and His slaves. Allah condemned the polytheists because this practice led them to worship these people. Allah ﷻ says:

“Surely, the religion is for Allah alone. And those who take protectors, helpers, and intercessors besides Him say, ‘We worship them only that they may bring us nearer to Allah.’” [39:3]

Allah exposed the reality of these intermediaries, clarifying that they neither have the ability to bring benefit, nor inflict harm, nor can they suffice themselves in the least. Rather, they are creatures just like those who worship them. Allah ﷻ says: “Verily, those whom you call upon besides Allah are only

servants like yourselves. So call upon them and let them answer you if indeed you are truthful.” [7:194]

Islam strengthened the notion of a direct relationship between Allah and His slaves. This relationship is built upon believing in Him Alone in all respects and turning to Him directly in seeking one’s needs, repentance, help and support, without seeking mediation from any intercessors. If a person commits a sin, he raises his hands and humbles himself before Allah alone, seeking forgiveness from Him, whenever and wherever he may be. Allah ﷻ says:

“And whoever does evil or wrongs himself, but afterwards seeks Allah’s Forgiveness, he will find Allah Oft Forgiving, Most Merciful.” [4:110]

There is no clergy in Islam which make things permissible or impermissible of their own accord. None have the right to forgive others for the sins they committed against Allah, or to regard themselves as God’s agents to His servants, legislating new laws in the religion, changing beliefs, forgiving sin, and granting Paradise to whom they deem fit. The right of legislation is exclusively for Allah. In explanation of the following verse:

“[The Jews and Christians] took their rabbis and their monks to be their gods besides Allah.” [9:31]

The Prophet ﷺ said:

“They (the Christians and the Jews) did not worship them (by praying to them), but when [the priests and rabbis] made something permissible for them, they took it to be permissible, and when they made something impermissible for them, they also made it impermissible.” [Tirmidhi]

- G** **The religion of Islam has given certain rights to every individual, each according to their different roles in society.** This is to ensure that life carries on smoothly and in the best manner, and that all may take full benefit from the religion. Parents, children, relatives, neighbors, friends, etc. - all have specific rights mandated for them in Islam. Allah ﷻ says:
- “Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer, and those slaves whom your right hands possess. Verily, Allah does not like such as are proud and boastful.”** [4:36]

The religion of Islam even gives animals certain rights as well.



(1) *Ansaar*: Literally, the "Helpers". The Muslims of Madinah who received the Prophet and His companions from Makkah.

(2) The Arabs relied on dates when there was nothing else to eat.

The Prophet ﷺ said:

“Do not envy each other. Do not praise an item or offer a higher price if you are not intending to buy it. Do not hate each other, do not turn your backs on each other (by cutting ties), and let not one of you offer to sell something for a lesser price when he knows that his brother is about to strike a deal. Rather, be servants of Allah and be brothers. The Muslim is the brother of another Muslim; he is not unjust to him, and he does not betray him, deceive him, nor belittle him. Piety and God-consciousness is here,” pointing to his heart thrice. **“It is enough evil that a person belittles his Muslim brother. It is prohibited to transgress against a Muslim’s life, wealth, and honor.”** [Muslim]

The Prophet ﷺ also said:

“None of you truly believes until he loves for his brother what he loves for himself.” [Bukhari]

Even those who show enmity to Islam have rights. *Abu Azeef bin Umair* the brother of *Mus‘ab bin Umair* said:

“I was taken captive in the Battle of *Badr*. The Prophet ﷺ said, ‘Treat the prisoners well.’ I was amongst a group of the *Ansaar*⁽¹⁾, and when they ate their lunch and dinner, they themselves would eat dates, while they would feed me bread⁽²⁾ due to what the Prophet ﷺ ordered them.” [Tabaraani]

The religion of Islam even gives animals certain rights as well.

When the Prophet ﷺ passed by an emaciated camel due to hunger, he said:

“Fear Allah in regards to these animals, [a creation] which cannot speak their will. If you ride them, then treat them properly (by making them strong and fit for that), and if you eat them, then treat them properly.” [Abu Dawood]

Islam legislates certain rights which individuals must give to a group, and other rights which a group must offer to an individual. The individual should keep the interest of the group

in mind, and the group should keep the interest of the individual in mind. The Prophet ﷺ said:

“The believers are like a solid structure, each one strengthens the other,” and then he clasped his hands and intertwined his fingers. [Bukhari]

When the two interests are in opposition, the interest of the group should be upheld over the interest of the individual. For example, a house which is about to collapse should be demolished because it may harm those who pass by it, and the owner should be reimbursed.

10

Islam is the religion of mercy, love and compassion, and it forbids harshness. The Prophet ﷺ said:

“The All-Merciful shows mercy to those who show mercy. Show mercy to those on Earth, and you will be shown mercy by the One above the heavens. The womb (*rahim* in Arabic) is derived from My name, ‘the Most Merciful’ (Arabic - *Ar-Rahman*). Whoever maintains its ties (of kinship), Allah will continue to have mercy on him, but whoever severs its ties, he will be severed from Allah’s mercy.” [Tirmidhi]

Mercy in the religion of Islam is not confined to humans, rather mercy is shown to animals as well. A woman entered Hellfire because she tortured her cat. The Prophet ﷺ said:

“A woman was punished due to a cat. She locked it up at home until it died, so she entered Hellfire on account of that. She did not feed it, nor give it drink, and did not allow it to go free to eat the insects (and other things) of the earth.” [Bukhari]

Showing kindness and mercy to animals is even a means of entering Paradise. The Prophet ﷺ said:

“Once a man was tending to some business and became very thirsty. He came across a well and descended into it and drank from it. When he came out, he saw a dog panting and licking the dirt in search of moisture due to thirst. The man said, ‘This dog is as thirsty as I was.’ So he descended once again, and filled his boot with water and gave water to the dog. Due to that, Allah rewarded him by forgiving him his sins.” One of those around the Prophet ﷺ said, **“O Messenger of Allah, will we be rewarded on account of**



كَلُوا وَاشْرَبُوا وَارْتَضُوا قُوا
فِي غَيْرِ سُرْفٍ وَلَا مَخِيلَةٍ

"Eat, drink, and give charity without going to excess or being conceited.
Indeed Allah loves to see the traces of His bounties on His slave." [al-Haakim]

our kindness and good treatment of animals?” He replied, **“Yes indeed. There is a reward for kindness to every living creature.”** [Bukhari]

If this is the mercy Islam shows to animals, what is the status of mercy that is shown to humans, a creature Allah has preferred and honored over all other creatures? Allah ﷻ says:

“And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with all lawful good things, and have preferred them above many of those whom We have created with a marked preference.” [17:70]



Islam does not allow celibacy, monasticism, and the rejection of lawful worldly pleasures. The Prophet ﷺ said:

“Do not make things hard upon yourselves so that things will be made hard for you, for indeed a people made things hard on themselves and Allah made things hard upon them, and this is what is left of them from their places of worship and homes.” Then he recited the verse:

“But the monasticism which they invented for themselves, We did not prescribe for them, but they sought it only to please Allah therewith, but they did not observe it properly.” [57:27] [Abu Dawood]

The Prophet ﷺ said:

“Eat, drink, and give charity without going to excesses or pride and vanity. Indeed, Allah loves to see the signs of His bounties on His slave.” [Haakim]

At the same time, Islam does not permit a person to indulge in this materialistic life or engross himself in its desires and entertainments without any guidelines. Rather, it is a religion of moderateness which balances the individual’s life between this world and the next, making each complimentary to the other.

It orders that a person balance between the requirements of his body and soul. For example, when a Muslim is busy carrying out the requirements of his daily life, it orders him to remember the requirements of his soul through worship. Allah ﷻ says:

“O you who believe! When the call is proclaimed for the prayer on the day of Friday, come to the remembrance of Allah and leave off business, that is better for you if you did but know!” [62:9]

Furthermore, when a Muslim is busy seeking his livelihood, it reminds him not to disregard his material needs and sustenance. Allah ﷻ says:

“Then when the Friday prayer is finished, you may disperse through the land, and seek the Bounty of Allah.” [62:10]

Islam does not allow celibacy, monasticism, or the rejection of lawful worldly joys.



Islam praises those who gather the good of both aspects. Allah ﷻ says:

“Men whom neither trade, nor sale, diverts them from the Remembrance of Allah, or from performing the prayers, nor from giving obligatory charity. They fear a Day when hearts and eyes will be overturned.” [24:37]

Islam has preserved the rights of the soul, body and intellect as allocated in the *Shari'ah*, which is not extreme in any perspective. The Muslim is charged with safeguarding himself and taking into account everything he does, as is clarified by the words of Allah:

“So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it.” [99:7-8]



Allah made ablution a condition for the validity of the prayer which a Muslim establishes five times a day.

He should not deny his body the lawful worldly pleasures, whether food, drink, clothing, marriage, or work. Allah ﷻ says: **“Say, ‘Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?’ Say, ‘They are for those who believe during the worldly life, but exclusively for them on the Day of Resurrection.’”** [7:32]

Islam has only forbidden filthy and harmful things, whether they cause harm to the mind, body, wealth, or society. Indeed, the human soul was created by Allah ﷻ, and He made them leaders on the earth in order to worship Him and implement His legislations. No one has the right to destroy or bring these things to an end, except if Islam grants him the right. Allah created a suitable and complete body for this soul so that it may fulfill the commandments of Allah in regards to worship, rights, and other obligations, as well as to develop this world. Allah ﷻ says:

“Verily, We created man of the best stature.” [95:4]

Due to this reason, Allah ﷻ ordered us to safeguard and take care of this body in accordance to the guidelines set in the Religion. Therefore, Islam has legislated the following:

A Purification: Allah ﷻ says:

“Truly, Allah loves those who constantly turn unto Him in repentance and loves those who purify themselves.” [2:222]

Allah has made ablution a condition for the validity of the prayer which a Muslim performs five times a day. The Prophet ﷺ said:

“No Prayer is accepted without purification, and no charity is accepted from earnings made from impermissible sources.” [Muslim]

Allah ﷻ also ordered that one take a complete bath after sexual discharge or intercourse, as in His ﷻ words:

“And if you have had sexual discharge, then purify yourself by bathing your whole body.” [5:6]

Allah has made having a complete bath highly commendable when performing congregational worship, such as the Friday Prayer, celebrations of ‘*Eid*, and *Hajj* and ‘*Umrah* (the greater and lesser pilgrimages).

B Maintaining hygiene, which is done through the following:

1 Washing one’s hands before and after meals and washing one’s mouth after eating. The Prophet ﷺ said:

“After eating food, if one finds some food between his teeth, let him remove it, and if one of you finds some leftover in his mouth, let him swallow it. Whoever does that, does what is better and good, and whoever does not, then there is no harm.” [Abu Dawood]

2 Maintaining cleanliness of the mouth and teeth. The Messenger of Allah ﷺ said:

“Had it not been for the fact that I would overburden my community, I would have ordered them to to use the *Siwak* (natural toothbrush) before every Prayer.” [Bukhari & Muslim]

Islam has prohibited consuming anything filthy or impure, whether it is food or drink, such as carrion, blood, swine, intoxicants or drugs.



(1) *Jihad*: To strive in the way of Allah so that His Word and Religion may be made supreme.

H Cleaning the places that may become a breeding ground for germs and filth. The Messenger of Allah ﷺ said:

“There are five acts which are from the innate nature with which Allah created man: circumcision, shaving of the pubic hair, plucking the hair of the armpits, shortening the mustache, and clipping the nails.” [Bukhari]

4 Eating and drinking only those things which are pure, lawful and wholesome. Allah ﷻ says:

“O you who believe! Eat of the good and lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.” [2:172]

The religion has laid out guidelines by which one can enjoy good and pure things in a manner consistent with moderation, without going into excess, since it would be detrimental to health. Allah ﷻ says:

“... and eat and drink, but waste not by extravagance, certainly He likes not those who waste by extravagance.” [7:31]

The Prophet ﷺ explained how one should eat, saying:

“Man does not fill a vessel worse than his stomach. It is enough for the child of Adam that he takes a few bites which will straighten his back. If you must eat more, then a third of the stomach should be allotted for food, a third for water, and a third for breathing.” [Tirmidhi & ibn Maajah]

H Islam has prohibited consuming anything filthy or impure, whether it is food or drink, such as carrion, blood, swine, intoxicants, drugs, or cigarettes. One must preserve their health. Allah ﷻ says:

“He has forbidden you only carrion and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah. But if one is forced by necessity without willful disobedience or transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.” [2:173]

Allah ﷻ also says:

“O you who have believed, indeed, intoxicants, gambling, sacrificing on stone alters, and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan wants only to excite enmity and hatred between you with intoxicants and gambling, and hinder you from the remembrance of Allah and from the prayer. So, will you not then abstain?” [5:90-1]

H Taking part in beneficial sports like swimming, horseback riding, and archery. ‘*Umar ibn al-Khattaab*, the second Caliph and one of the closest companions of the Prophet ﷺ, said:

“Teach your children archery, swimming, and horse riding.”

V Seeking cure upon falling ill. The Prophet ﷺ said:

“Indeed, Allah has created diseases as well as cures. For every disease there is a cure, but do not seek a cure in the prohibited.” [Abu Dawood]

H It orders that we establish worship. Acts of worship nourish the soul. A soul that is not nourished with acts of worship is one in agony. Allah ﷻ says: **“Those who believe and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.”** [13:28]

Islam considers it sinful to neglect the needs of the body and to deny it its rights (rest, nutrition, and marriage). *Anas bin Malik* said:

“Three people came to the houses of the wives of the Prophet ﷺ asking about the worship of the Prophet ﷺ. When they were informed, they thought it was insufficient for them and said, ‘Who are we in comparison to the Prophet ﷺ for indeed Allah has forgiven him his past and future sins.’ One of them said, ‘As for me, I will pray the whole night and not sleep.’ Another said, ‘I will fast every day without breaking my fast,’ and the other said, ‘I will stay away from women and never marry.’ The Messenger of Allah ﷺ came and when he heard this he said, ‘Are you the people who said such and such? As for me, by Allah, indeed I am the most God-fearing and pious amongst you, yet I fast and sometimes I don’t fast, I pray and sleep, and I marry women. Whoever desires other than my Sunnah is not from me.’” [Bukhari]

12

Islam is a Religion which encourages people to seek knowledge. Allah ﷻ says:

“Say, ‘Are those who know equal to those who know not?’” [39:9]

It dispraises ignorance and the ignorant. Allah ﷻ mentions in the *Qur'an* that Moses said:

“I seek refuge in Allah from being among the ignorant and foolish.”[2:67]

There are certain types of knowledge which are mandatory upon every Muslim to learn. This knowledge relates to the Muslim's daily life, worldly and religious affairs. Other types of knowledge are considered a collective duty; if some learn it, the sin of not learning would not encompass the entire society.

Allah did not order His Prophet ﷺ to desire more of anything in this life except knowledge. Allah ﷻ says:

“...and say, ‘My Lord! Increase me in knowledge.’” [20:114]

Islam gives high regard to scholars and gaining knowledge. The Prophet ﷺ said:

“He is not from my followers, the one who does not respect his elders, nor shows mercy to the young, nor gives due respect to a scholar.” [Tirmidhi]

Islam has given scholars an honored status. The Prophet ﷺ said:

“The excellence of a scholar over a worshipper is like my excellence over the least of you.” [Tirmidhi]

In order to spread knowledge and encourage that it be sought, Islam has considered seeking, learning, and teaching knowledge a type of striving for which a person receives a great reward and considers it a path which leads to Paradise. The Prophet ﷺ said:

“Whoever seeks knowledge is considered to be in Jihad until he returns.” [Tirmidhi]

Islam not only encourages seeking religious knowledge; rather, it encourages learning all beneficial knowledge.



He ﷺ also said:

“Whoever treads a path seeking knowledge, Allah will make easy for him a path to Paradise. No group of people gather in a mosque to recite the Book of Allah and study it, except that peace and tranquility descend upon them, they are enveloped in mercy, the angels surround them, and Allah mentions them to those present with Him. Whomever’s deeds prevent him from attaining Paradise, his lineage would be of no benefit to him on the Day of Judgment.” [Muslim]

Islam not only encourages seeking religious knowledge, but it also encourages learning all beneficial knowledge. This is considered a collective duty upon the Muslim community and is considered an act of worship. Allah ﷻ says:

“See you not that Allah sends down water from the sky, and We produce therewith fruits of varying colors, and among the mountains are streaks white and red, of varying colors, and others very black. And of men and moving living creatures, and cattle, in like manner of various colors. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving.” [35:27-28]

These verses call mankind to ponder and think, which in turn would lead them to affirm the existence of a creator who created all things. It also tells us to benefit from all that Allah has placed in the universe. There is no doubt that those who are called to think in these verses are not the scholars of the religion alone. Rather, it includes scholars in other fields who have the ability to discover the secrets Allah has stored in this universe.

For example, one learns how clouds are formed and rain falls through meteorology. Similarly, one learns how plants, fruits and crops grow through the knowledge of agriculture. One learns about mountains through geology, and one learns about the humans and animals through biology.

13

The religion of Islam encourages people to constantly review their deeds and actions. This, in turn, causes Muslims to strive and do their utmost and stay away from everything which angers Allah ﷻ.

Muslims know well that Allah sees them and knows what they do, so they do what they are ordered and refrain from the unlawful. When a Muslim refrains



اِنَّهُمْ يَتَّبِعُونَكَ
فَاِنْ تَكُنْ تَرَاهُ
فَاِنَّهُمْ يَتَّبِعُونَكَ
فَاِنْ تَكُنْ تَرَاهُ

"...to worship Allah as though you see Him. Even though you do not see Him, for He sees you." [al-Bukhari]

from theft, he does so on account of his fear of Allah, not because he fears humans. Islam harmonizes man's outward and inward actions. Allah ﷻ says: "And if you speak aloud, then verily, He knows the secret and that which is even more hidden." [20:7]

The Prophet Muhammad ﷺ described *Ihsaan*⁽¹⁾ as: "...to worship Allah as though you see Him. Even though you do not see Him, for He sees you." [Bukhari]

Keeping one's actions and deeds in check are a result of the following beliefs:

A **The belief that Allah is the only One Who deserves to be worshipped.** He is perfect in all aspects. He knows all of what takes place in this universe, and nothing occurs except if He wills it. Allah ﷻ says:

"He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by his knowledge) wherever you may be. And Allah is the All-Seer of what you do." [57:4]

His knowledge surpasses material and tangible things. He knows the sentiments and whisperings of the soul. Allah ﷻ says:

"And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his Jugular vein." [50:16]

B **The believe that Allah will resurrect all people on the Day of Judgment.** Allah ﷻ says:

"The disbelievers pretend that they will never be resurrected. Say, 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did, and that is easy for Allah.'" [64:7]

C **To believe that each individual shall be held accountable for all that he has done.** Allah ﷻ says:

"...and no bearer of burdens shall bear the burden of another." [6:164]

Every person shall be held accountable before Allah for everything they did or said, no matter how minute these actions may seem, both good and evil. They will be rewarded for their good deeds, and punished for their sins. Allah ﷻ says:

(1) *Ihsaan*: The level a person reaches when his deeds are done perfectly for Allah alone, knowing that He is watching him.

“So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.” [99:7-8]

In Islam, rewards of good deeds are multiplied, while the recompense of evil deeds is not.



A person is rewarded for merely intending to do good, even if they do not follow up that intention with action.

(1) This type of narration is called *Hadeeth Qudsi*: a Hadeeth in which the Prophet ﷺ narrates from Allah ﷻ in the first person ﷻ.

D The obedience of Allah and His Messenger must be given priority over everything. Allah ﷻ says:

“Say [O Muhammad], ‘If your fathers, your sons, your brothers, your wives, your relatives, the wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and struggling in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.’” [9:24]

14

In Islam, rewards of good deeds are multiplied, while the recompense of evil deeds is not. Allah ﷻ says:

“Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof.” [6:160]

A person is rewarded for merely intending to do good, even if they do not follow up that intention with action. Furthermore, if a Muslim intends to do an evil deed, but does not do it out of fear of Allah, they will be rewarded as well, for they left it for Allah’s sake. The Prophet ﷺ mentioned that Allah had instructed the Angels saying:

“If My servant intends to do any evil, do not record it as an evil deed until he does it. If he does, do not record it except as one sin, but if he leaves it for My sake, record for him one good deed. If he intends to do any deed of righteousness, but does not do it, record for him one good deed. If he does it, then record for him the like of that deed up to seven hundred times.” [Bukhari]

Moreover, fulfilling the soul’s lawful desires is considered an act of worship, if the person’s intention is correct. If a person intends to eat and drink in order to keep his body healthy, or to earn a

living and provide for his family and other dependents, this will be considered an act of worship and he will be rewarded on account of it. The Prophet ﷺ said: **“If a person spends on his family, seeking reward from Allah, it will be like charity for him.”** [Bukhari]

All deeds that a Muslim does, even keeping a good intention, is considered a charity. The Prophet said:

“Every Muslim must give charity.” His Companions said, **“And if they have nothing to give charity with?”** He replied, **“He should work with his hands benefiting himself and give charity.”** They said, **“And if he is unable?”** He said, **“He should help a suffering person in need.”** They said, **“If he cannot?”** He said, **“He should enjoin the good.”** They said, **“And if he does not?”** He said, **“He should avoid evil, and that will be his charity.”** [Bukhari]

15

In Islam, if one commits a sin, then truly repents, making a firm commitment not to return to it, the evil deed which was recorded is replaced with a good one. Allah ﷻ says:

“And those who invoke not any other god along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse; and whoever does these shall receive punishment. He will repeatedly face the torment on the Day of Resurrection, and he will abide therein in disgrace. Except those who repent and believe and do righteous deeds - for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.” [25:68-70]

This is in regards to the rights of Allah. As for the rights of people, they must be returned and forgiveness must be sought from them if their rights were transgressed.

Islam addresses the intellect of the sinner and rids them of their confusion by allowing them to repent and abandon that sin. Allah ﷻ says:

“Say, ‘O My servants who have transgressed against themselves! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.’” [39:53]

The religion of Islam has made the path to repentance easy. Allah ﷻ says:

“And whoever does evil or wrongs himself, but afterward seeks Allah’s Forgiveness, he will find Allah Oft Forgiving, Most Merciful.” [4:110]

Islam is a religion which respects one's intellect and thought, and has called man to use them appropriately.



Verses in the *Qur'an* address the intellect and encourage the person to think.

This is in regards to Muslims. As for non-Muslims who have accepted Islam, they will be given their reward in double, due to their belief in their messengers, as well as their belief in Muhammad ﷺ. Allah ﷻ says:

“Those to whom We gave the Scripture before it, they believe in [the Qur'an]. And when it is recited to them, they say, ‘We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been from those who submit themselves to Allah in Islam as Muslims.’ These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided them.” [28:52-4]

In addition to this, Allah erases all the sins they did before accepting Islam. When ‘Amr ibn ul-‘Aas came to accept Islam, he made a condition that Allah would forgive all his sins. Upon that, the Prophet ﷺ said:

“Don’t you know that Islam erases all [the sins one did] before it?” [Muslim]

16

The Religion of Islam guarantees that its followers continuously receive the rewards for their good deeds they performed in their worldly lives, even after they pass away. The Prophet ﷺ said:

“When a person dies, he ceases to receive the reward for his [good] deeds except in three cases: a charity which continues to benefit people after his death, beneficial knowledge, and a pious child who supplicates to Allah for him.” [Muslim]

The Prophet ﷺ also said:

“Whoever calls people to a good act will receive rewards equal to the rewards of those who do that act, while their rewards are not lessened. Whoever calls people to a misguidance, he receives sin equal to the sins of those who do that act, while their sins are not lessened.” [Muslim]

This is one of the reasons why a Muslim tries his best to reform

and rectify the wrongs of his society, by doing good deeds, promoting righteousness, and fighting evil and warning people from it.

17

Islam is a religion which respects one's intellect and thought, and has called man to use them appropriately. Allah ﷻ says:

“Verily, in the heavens and the earth are signs for the believers. And in your creation, and what He scattered of moving creatures are signs for people who have Faith with certainty. And in the alternation of night and day, and the rain that Allah sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds, are signs for a people who understand.” [45:3-5]

Many verses in the *Qur'an* address the intellect and encourage the person to think. Many times, Allah says in the *Qur'an*: “Do they not understand?”, “Do they not reflect?”, “Do they not think and ponder?” Although this importance has been given to the intellect, Islam limits the circumstances in which it should be used. One should only use it to comprehend physical, tangible things, but not matters pertaining to the unseen world, for this is futile.

One of the apparent ways that Islam respects the unadulterated intellect is that it reprimands those who blindly follow others without knowledge or guidance. Allah ﷻ says:

“When it is said to them, ‘Follow what Allah has sent down.’ They say, ‘No! We shall follow what we found our fathers following.’ Even though their fathers did not understand anything nor were they guided.” [2:170]

18

The Religion of Islam conforms to *fitrah*, the natural disposition of man upon which Allah created him. Therefore, Islam does not contradict man's nature. Allah ﷻ says:

“...[Adhere to] the *fitrah* of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.” [30:30]

This *fitrah* can sometimes be tainted by external factors, thus causing it to deviate from its correct path. The Prophet ﷺ said:



"And there is no creature upon the earth, except that upon Allah is its provision." [11:6]

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

“No newborn is born except upon the true fitrah but his parents make him a Christian or a Jew....” [Bukhari]

It is the religion which leads to the Straight Path. Allah ﷻ says:

“Say [O Muhammad ﷺ], ‘Truly, my Lord has guided me to a Straight Path, the right Religion, the Religion of Abraham, who turned away from all false religions, and he was not among those who associated partners with Allah.’” [6:161]

Nothing in Islam contradicts one's unadulterated intellect. Rather, sound intellect attests to the truth, suitability, and benefit of the teachings of Islam. All its commandments and prohibitions are just. Islam does not command anything except for an absolute or relative benefit. Likewise, it has forbidden things due to the fact that they are evil, or because its evil outweighs its good. This fact becomes clear when one ponders the *Qur'an* and *hadeeth* of the Messenger ﷺ.

19

Islam liberated humans from worshipping anything to the exclusion of Allah or along with Allah, whether those objects of worship are Prophets, Angels, or anything else. This is achieved by establishing the fact that no one can extend benefit, ward harm, or provide sustenance except Allah. Allah ﷻ says:

“Yet they have taken besides Him other deities that created nothing, but rather are themselves created, and they do not possess the ability to either harm or benefit themselves, and they possess no power of causing death, nor of giving life, nor of raising the dead.” [25:3]

All matters are in the Hands of Allah. Allah ﷻ says:

“And if Allah touches you with harm, there is none who can remove it except Him. And if He intends any good for you, there is none who can repel His Favor which He grants to whomsoever of His slaves He wills.” [10:107]

This applies to the Messenger of Allah ﷺ as well, irrespective of his status with Allah. If it applies to him, then it necessarily applies to others as well. Allah ﷻ says: **“Say [O Muhammad ﷺ], ‘I possess no power of benefit or harm to myself, except as Allah wills. If I had the knowledge of the Unseen, I would have secured for myself an abundance of wealth, and no evil would have touched me. I am only a warner and a bringer of glad tidings unto people who believe.’”** [7:188]

Allah has freed humans from the fear of poverty and destitution.



All commandments and acts of worship in Islam have been legislated according to a person's ability; a person is never overburdened.

Islam has liberated and relieved man from stress, fear and confusion by resolving its causes. For example:

Allah has relieved humans from the fear of death by stating that it is an inevitable fact in His Hands. Allah ﷻ says:

“And no person can ever die except by Allah’s permission and at an appointed term.” [3:145]

However much man tries to flee from death, it will overcome him. Allah ﷻ says:

“Say, ‘Verily, the death from which you flee will surely meet you.’” [62:8]

Allah ﷻ has freed humans from the fear of poverty and destitution. He says:

“And no living creature is there on earth, but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.” [11:6]

As for the fear of disease and other afflictions, Allah ﷻ says:

“No calamity happens on the earth or in yourselves, but it is inscribed in the Book of Decrees, before We bring it into existence. Verily, that is easy for Allah. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.” [57:22-23]

About harm from anything of the creation, the Messenger of Allah ﷺ said:

“Safeguard yourselves from transgressing the limits of Allah, and Allah will safeguard you. Safeguard yourselves from transgressing the limits of Allah, and Allah will guide you and safeguard you from the hardships of this world and the Hereafter. Be mindful of Allah in times of ease, and He will remember you in times of your hardship. If you ask, ask Allah, and if you seek help, seek help from Allah. All that will take place has been recorded. If people try to extend you any benefit which Allah has not ordained for you, they will never be able.

And if people try to harm you with something which Allah has not ordained for you, they will never be able. If you are capable of bearing patiently with certainty, then do so. If you cannot, bear patiently, for doing so over things you dislike leads to much good. Know that victory is achieved through patience, and that after anguish comes relief, and with hardship comes ease.” [Haakim]

20

Islam is a religion which enjoins moderateness, both in religious and worldly matters. Allah ﷻ says:

“Thus We have made [Muslims] a just and balanced nation, that you be witnesses over mankind, and the Messenger be a witness over you.” [2:143]

It is a religion of ease. The Prophet ﷺ said:

“Allah did not send me to make things difficult, obstinate and inflexible. Rather, [he sent me] as a teacher and to make things easy.” [Muslim]

Its teachings enjoin Muslims to try to make things easy whenever possible. The Messenger of Allah ﷺ said:

“Give glad-tidings, and do not make things hard for people. Rather, make things easy and do not make things hard.” [Muslim]

It is a Religion of tolerance and kindness. A'isha, the wife of the Prophet ﷺ said that a group of Jews came to the Messenger of Allah ﷺ and said:

“Death be upon you.” A'ishah replied, “And upon you be death and curses.” She said, “The Messenger of Allah ﷺ said, ‘Easy O A'ishah. Indeed Allah loves kindness in all matters.’” I said, “O Messenger of Allah ﷺ did you not hear what they said?” The Messenger of Allah ﷺ replied, “I already said, ‘And upon you.’” [Bukhari]

It is a Religion which seeks the well-being of all people. The Prophet ﷺ said: “The most beloved people to Allah are those who are most beneficial to the people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to forgive his debt, or to feed his hunger. That I walk with a brother regarding a need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a need until he secures it for him, then Allah the Exalted will make his footing firm across the

bridge on the day when the footings are shaken. Indeed bad manners spoil one's deeds as vinegar spoils honey." [Tabaraani]

It is a religion of moderateness, not of hardship. Allah ﷻ says: "Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned." [2:286]

Islam is a religion of moderateness, not of hardship.



All the commandments of Islam are built upon this principle. The Prophet ﷺ said:

"Whatever I have prohibited you, avoid it. And whatever I have ordered you, do as much of it as possible, for indeed those before you were destroyed due to their persistent questioning and differing with their prophets." [Muslim]

The best evidence for this is the story of the Companion who came to the Messenger of Allah ﷺ and said:

"O Messenger of Allah ﷺ I am destroyed!" He said, 'What is wrong with you?' The Companion said, 'I had intercourse with my wife while I was fasting.' The Messenger of Allah ﷺ said, 'Are you able to free a slave?' He replied in the negative. The Messenger of Allah ﷺ said, 'Are you able to fast for two consecutive months?' He replied in the negative. The Messenger of Allah ﷺ said, 'Are you able to feed sixty poor people?' He replied in the negative. The Prophet ﷺ waited a while, and when we were in that same state, a person came by with a container of dates, a container of the type woven from date-palms, and he gave it to him. He (the Messenger ﷺ) said, 'Where is the questioner?' The man replied, 'Here I am.' He said, 'Take [these dates] and give it as charity.' So the man said, 'Shall I give it as charity to someone poorer than me O Messenger of Allah ﷺ? By Allah, there is no family in Medina poorer than my family.' The Prophet ﷺ laughed until his teeth showed and then said, 'Go then and feed your family.'" [Bukhari]



The Religion of Islam respects all divine religions in their unadulterated forms and obliges Muslims to believe in them and to love and respect the messengers which brought them.

All commandments and acts of worship in Islam have been legislated according to a person's ability; a person is never overburdened.

A Muslim may even be excused from performing these commandments and acts of worship, as is demonstrated in the following cases:

- A** One of the pillars of prayer is to perform it while in a standing position, if one is able to do so. If a Muslim cannot perform it while standing up, they may do so while sitting, and if they are not able to sit, they may perform it while lying down on their sides. If they cannot even do that, they can perform it through gestures.
- B** If a person does not have the minimum required amount of money in his possession, he does not have to offer the obligatory charity (*Zakah*). On the contrary, if the person is needy or poor, he is to be given a share of the *Zakah*.
- C** Muslims are excused from fasting if they are sick. Women are also excused if they are pregnant, or if they are experiencing their menstrual periods or post-partum bleeding.
- D** One is excused from performing Hajj if they are not able physically or financially to perform it. Allah ﷻ says:

“And the performing of Hajj to the House is a duty that mankind owes to Allah, those who have the ability.” [3:97]

If a person fears that he will die out of hunger, it is permissible for him, according to his need, to eat and drink things normally forbidden, such as pork and wine. Allah ﷻ says:

“But if one is forced by necessity without willful disobedience, nor transgressing due limits, then there is no sin on him.” [2:173]

21

The Religion of Islam respects all of the Prophets sent by God and obliges Muslims to believe in them, and to love and respect them. Allah ﷻ says: **“Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers saying, ‘We believe in some but reject others,’ and wish to adopt a way in between.” [4:150]**

Islam forbids a Muslim from insulting the beliefs or religion of others. Allah ﷻ says:

“And insult not those whom [the disbelievers] worship besides Allah, lest they insult Allah wrongfully without knowledge.” [6:108]



مِنْهَا لَآئِكَةٌ
مُؤْتَاةٌ

قُلْ تَبَيَّنَ الرِّشْدُ مِنَ الْغَيِّ
فَمَنْ تَبَيَّنَ الرِّشْدَ مِنَ الْغَيِّ

"There is no compulsion in Religion. Verily, the Right Path of guidance has become distinct from the wrong path." [2:256]

Rather, it commands one to discuss and dialogue with the those who don't believe, but only in a good, wise, and kind manner. Allah ﷻ says:

“Invite to the path of your Lord with wisdom and fair preaching, and dialogue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.” [16:125]

It calls a person to pursue purposeful dialogue which would unite people upon the divine methodology. Allah ﷻ says:

“Say, ‘O people of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as gods besides Allah.’ Then, if they turn away, say, ‘Bear witness that we are Muslims.’” [3:64]

22

Islam is a Religion of peace in the truest form. This can be from within society, as the Prophet ﷺ said:

“Shall I tell you who a true believer is? A person with whom others entrust their money and lives. A Muslim is the person from whom others are safe from (the evils of) his hands and tongue. A true Mujaahid (fighter in the path of Allah) is he who strives to obey Allah. The true Muhaajir (emigrant for the sake of Allah) is one who abandons sinful acts.” [Ahmad & Ibn Hibbaan]

...or on the global level, which is founded upon establishing mutual relationships between Muslim and non-Muslim societies based upon non-aggression. Allah ﷻ says:

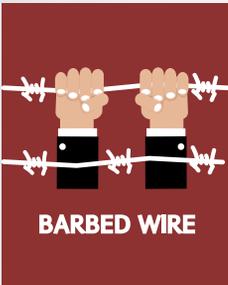
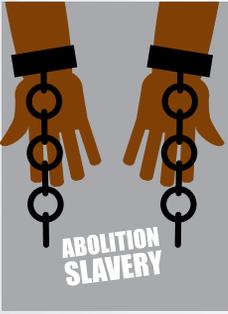
“O you who have believed! Enter perfectly into Islam, and follow not the footsteps of Satan. Indeed, he is to you a clear enemy.” [2:208]

Islam orders Muslims to resist aggression and to stop transgression. Allah ﷻ says: **“So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.”** [2:194]

In order to ensure that peace prevails, Islam has ordered Muslims in times of battle to accept a cease-fire and stop fighting if the enemy asks for such. Allah ﷻ says: **“But if they incline to peace, then you also incline to it, and put your trust in Allah. Verily, He is the All-Hearer, the All-Knower.”** [8:61]

Although Islam is keen on maintaining peace, it does not seek it at the cost of

Islam encourages Muslims to emancipate slaves and has promised a great reward for those who do so, and it is a means to Paradise.



(1) In the period of Ignorance before the advent of Islam, the disbelievers had a custom of prohibiting themselves from their wives as a result of a fight, etc. They would say, "You are like the back of my mother," and they would discontinue having marital relations.

a Muslim's honor or their humiliation. On the contrary, it orders Muslims to maintain peace as well as their honor. Allah ﷻ says: **"So do not weaken and call for peace while you are superior. And Allah is with you and will never deprive you of [the reward of] your deeds."** [47:35]

23

There is no compulsion in the religion of Islam, such that people must embrace it. People should only embrace it if they are convinced. Coercion is not a means to spread Islam and its teachings. Allah ﷻ says:

"There is no compulsion in Religion. Verily, guidance has become distinct from misguidance." [2:256]

Faith and Guidance are in the Hands of Allah. Allah ﷻ says: **"And had your Lord willed, those on earth would have believed, all of them together. So will you then compel mankind until they become believers?"** [10:99]

24

From the distinguishing features of Islam is that it allows those who oppose them from the People of the Book - the Jews and Christians - to practice their religions. *Abu Bakr* said: **"You will pass by some people who have devoted themselves to monasteries. Leave them and that to which they have devoted themselves."** [Tabari]

In civil affairs such as marriage, divorce and financial transactions, they have the freedom to abide by the legislations of their religions according to the conditions and guidelines Islam has established.

25

Islam encourages Muslims to emancipate slaves and has promised a great reward for those who do so, and it is a means to Paradise. The Prophet ﷺ said:

"Whoever frees a slave, Allah will free each part (of the owner's body) which he frees (of the slave's body) from the Hellfire." [Muslim]

Islam has legalized only one way through which a person may be bound to slavery, which is to be taken captive in times of war. This is allowed with the condition that the leader of the Muslims commands them to do so, for in Islam, prisoners of war are dealt with in specific ways which Allah has commanded. Allah ﷻ says:

“... when you have effectively subdued them, then secure their bonds, and either [confer] favor afterward or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others.” [47:4]

Despite this, Islam has legislated many ways to free slaves. Emancipating a slave is expiation for certain sins in Islam, such as:

▶ **Accidental manslaughter.** Allah ﷻ says:

“And never is it for a believer to kill a believer, except by mistake. And whoever kills a believer by mistake, then the freeing of a believing slave and a compensation payment presented to the deceased’s family [is required], unless they give [up their right as] charity.” [4:92]

▶ **Breaking an oath.** Allah ﷻ says:

“Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave.” [5:89]

▶ **Making one’s wife forbidden upon himself.⁽¹⁾** Allah ﷻ says:

“And those who make their wives unlawful to them and wish to free themselves from what they uttered, [the penalty] in that case is the freeing of a slave before they touch each other.” [58:3]

▶ **Sexual intercourse while fasting during the month of Ramadan.** *Abu Hurairah* narrated that a man had sexual relations with his wife while he was fasting in Ramadan. When he told the Prophet ﷺ he replied: “Can you free a slave?” He replied, “No.” He then said, “Can you fast for two consecutive months?” He replied, “No.” Then he said, “Then feed sixty poor people.” [Muslim]

► **Islam has made it an expiation for physically abusing a slave.** The Prophet ﷺ said:

“Whoever slaps a slave or hits him, the expiation for that is to free him.” [Muslim]

The religion of Islam holds high regards for the status of women and gives them their due honor.



The religion of Islam keenly seeks to free slaves, as can be seen in the following:

Islam orders people to accept a contract of emancipation. This is a contract between the master and his slave in which he is set free in return for an agreed sum of money. Some scholars have stated that it is obligatory upon the request of the slave, citing evidence from the verse:

“And such of your slaves as seek a writing of emancipation give them such writing, if you know that they are good and trustworthy. And give them something yourselves out of the wealth of Allah which He has bestowed upon you.” [24:33]

Islam has legislated that *Zakah* (obligatory charity) be given in order to free slaves. Allah ﷻ says:

“Zakah expenditures are only for the poor, and for the needy, and for those employed to collect [zakah], and for bringing hearts together [for Islam], and for freeing captives [or slaves], and for those in debt, and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.” [9:60]



Like men, Islam guarantees women their right to inheritance, a right they were deprived of prior to Islam.

26

The religion of Islam holds the status of women in high regard and gives her due honor. It has made honoring her a sign of a good, wholesome character. The Prophet ﷺ said:

“The believers who have the most complete faith are those who are the best of them in character, and the best of you are the best of you towards their wives.” [Tirmidhi]

Islam defends her human nature and does not blame her for

the expulsion of Adam from Paradise, nor is she considered the source of sin, as in some other religions. Allah ﷻ says:

“O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women. And fear Allah through Whom you demand your mutual rights and do not cut the family ties. Surely, Allah is Ever a Watcher over you.” [4:1]

Islam falsified the oppressive notions held against women, especially those which regard women as a being inferior to men. These false ideas had led them to be deprived of many of their basic human rights. The Messenger of Allah ﷺ said: **“Indeed, women are the complementary halves of men.”** [Abu Dawood]

Islam has protected her honor and chastity. A castigatory punishment would be meted out to those who falsely accuse them of fornication. Allah ﷻ says: **“And those who accuse chaste women, and produce not four witnesses, flog them with eighty lashes, and reject their testimony forever; they indeed are disobedient to Allah.”** [24:4]

Like men, Islam guarantees women their right to inheritance, a right they were deprived of in much of the world prior to Islam. Allah ﷻ says: **“There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.”** [4:7]

Islam gives women the right to do as they please with their wealth, such as buying and selling in accordance to specific guidelines set in *Shari'ah*. Allah ﷻ says: **“O you who believe! Spend of the good things which you have earned.”** [2:267]

Islam has made it an obligation that they be educated. The Prophet ﷺ said: **“Seeking knowledge is obligatory on all Muslims.”** [Ibn Maajah]

It has also made it an obligation that they receive good upbringing and are raised properly. This is a cause by which one would enter Paradise. The Prophet ﷺ said:

“Whoever has three daughters whom he shelters, takes care of, and is merciful to, certainly enters Paradise.’ A man then said, ‘O Messenger of Allah, how about two?’ He said, ‘even two.’” [al-Adab al-Mufrad]

27

Islam is the Religion of purity, both physical or spiritual.

Spiritual purity includes the following:

► Purity from the filth of associating partners with Allah. Allah ﷻ says:

“Joining others in worship with Allah is a great oppression and injustice.” [31:13]

► Purity from the filth of doing deeds to show off. Allah ﷻ says: **“So woe unto those performers of prayers. Who delay their prayer from their stated fixed times. Those who do good deeds only to be seen. And refuse to give even the smallest of kindnesses.”** [107:4-7]

► Purity from being pleased with one’s actions. Allah ﷻ mentioned that Luqman said to his son:

“And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like the arrogant boaster. And be moderate in your pace, and lower your voice. Indeed, the most disagreeable of sounds is the braying of donkeys.” [31:18-19]

► Purity from vanity. The Prophet ﷺ said: **“Whoever drags his clothing on the ground out of vanity, Allah will not look at him on the Day of Judgment.”** [Bukhari]

► Purity from the filth of pride. The Prophet ﷺ said: **“A person who has a seed’s worth of arrogance in his heart will not enter Paradise.”** A man said, **“O Messenger of Allah ﷺ what if a person likes to wear nice clothing and shoes?”** He replied, **“Indeed Allah is beautiful and loves beauty. Arrogance is that you reject the truth and look down upon others.”** [Muslim]

► Purity from the filth of envy. The Prophet ﷺ said: **“Do not hate each other, do not envy each other, and do**

Islam is a Religion of social support; it has obligated upon Muslims to attend to the needs of their fellow brothers, wherever they may be.



(1) The neighborhood where the Prophet Muhammad ﷺ established the first mosque.

(2) H.A.R. Gibb, Islam - A Historical Survey. (1980) Oxford University Press, p.28

not turn your backs upon each other; but rather be, O servants of Allah, brothers. It is impermissible for a Muslim to abandon his brother for more than three days.” [Muslim]

As for physical purity, Allah ﷻ says:

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of sexual impurity, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.” [5:6]

Abu Hurairah reported that the Prophet ﷺ said:

“The [following] verse was revealed in description of the people of *Qubaa*⁽¹⁾: ‘In it are men who love to purify themselves. And Allah loves those who purify themselves.’ [9:108]

They purified themselves with water [after using the restroom], so this verse was revealed in their regards.” [Abu Dawood & Tirmidhi]

28

The religion of Islam has a great inner strength. It enters the heart and makes one adore it. For this reason, many continue to accept Islam in spite of the weak financial and moral backing its callers receive. Even though its enemies spend vast amounts of money to distort and mar the image of Islam, people still accept Islam in droves. It is uncommon for a person to enter Islam and then reject it afterward. This inner strength also influenced some Orientalists, who initially studied Islam in order to find dubious points therein. The beauty of Islam and its true principles which conform to the natural disposition of man and sound intellect changed their lives, and they later accepted Islam. Previous enemies to Islam now attest that it is the true Religion. Sir H.A.R. Gibb said:

“Well, then, if the *Qur'an* were of his own composition, other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), let them accept the *Qur'an* as an outstanding evidential miracle.”⁽²⁾



لَا يُؤْمِنُ إِلَّا جَارٌ كَرِيمًا يُحِبُّ أَخِيهِمَا يُحِبُّ الْوَالِدِينَ يُحِبُّ الْوَالِدِينَ يُحِبُّ الْوَالِدِينَ

The Prophet ﷺ said: "None of you truly believes until he loves for his brother what he loves for himself." [al-Bukhari]

29

Islam is a Religion of social support. It has obligated upon Muslims to attend to the needs of their fellow brothers, wherever they may be. The Prophet ﷺ said:

“The believers in their love, mercy and their feeling for each other are like one body; if one part all the other parts share it by fever and sleeplessness.”

[Muslim]

Islam orders that Muslims strive to improve their conditions through offering charity, whether that charity be obligatory or voluntary. The Prophet ﷺ said:

“None of you truly believes until he loves for his brother what he loves for himself.” [Bukhari]

It orders that Muslims support their brothers in times of crises and agony. The Prophet ﷺ said:

“The believers are like a solid structure, each one [brick] strengthens the other,” and then he clasped his hands and intertwined his fingers.” [Bukhari]

It orders that Muslims aid their brothers and assist them in times of war. Allah ﷻ says:

“And if they seek your help in Religion, it is your duty to help them.” [8:72]

It forbids that they be forsaken in their time of need. The Prophet ﷺ said:

“No person forsakes defending his Muslim brother when his honor is being attacked, except that Allah will forsake him at a time when he needs it most. And no person comes to the aid of his Muslim brother when his honor is being attacked except that Allah will come to his aid at a time he needs it the most.” [Ahmad & Abu Dawood]

30

The Religion of Islam came with a just and fair system of inheritance, one which distributes the wealth of the deceased amongst his heirs each according to their right, whether they be young or old, male or female. This division of wealth is one to which all sound intellects can attest. The wealth is distributed amongst the heirs of a deceased according to their lineage to the deceased and the benefit they might derive from it. No one has the right to distribute the inheritance the way he desires. One of the benefits of this system is that it distributes resources, no matter how vast, by dividing them into smaller entities,

The Religion of Islam came with a just and fair system of inheritance.



(1) It should be noted that there are specific requirements that must be met before the hand can be removed: the item has to be locked away, should be something of significant value and cannot be food consumed by a hungry person, etc.

thus making monopolization impossible. The *Qur'an* clarifies the share which should be given to children parents, spouses, and kith and kin in Surah an-Nisaa in three verses: 11, 12, and 176. The Prophet ﷺ also said:

“Indeed Allah has given each person his due right. So let not one of you bequeath something to someone who has already been allotted a portion of the inheritance.” [Abu Dawood & Tirmidhi]

31

The religion of Islam has legislated the way one can bequeath a portion of his wealth. Every Muslim has the right to bequeath a portion of his wealth which they wish to be used after his death for a righteous cause in order that it be counted for him as a continuous charity. However, the religion has limited the maximum amount a person can bequeath to a third of his total wealth. *Aamir bin Sa'd* said:

“The Prophet ﷺ visited me while I was sick in Mecca. I said to him, ‘I have some wealth, may I bequeath all of it [in charity]?’ He replied, ‘No.’ I said, ‘Then half of it?’ He replied, ‘No.’ Then I said, ‘A third?’ He replied, ‘A third, and a third is a lot. If you leave your heirs rich, it would be better for them than to leave them begging. Whatever you spend of it will act as a charity for you, even a morsel of food which put in the mouth of your wife. Perhaps Allah will raise your status and cause some people to benefit from you....” [Bukhari]

Islam has placed a condition by which one can bequeath, specifically, that he must not harm his other rightful heirs. Allah ﷻ says: **“... after payment of legacies they may have bequeathed or debts, so that no loss is caused to anyone. This is a Commandment from Allah.”** [4:12]

32

The Religion of Islam has introduced a system of criminal punishment which guarantees the peace and security of society from crime. Murder is prevented, wealth and honor is protected, criminals are subdued, and peoples' rights are pro-

tected from being usurped. Crime is reduced and its impact decreased, for in Islam each crime has a fixed punishment which suits it. It sentences capital punishment for premeditated murder. Allah ﷻ says:

“O you who believe! The law of equality in punishment is prescribed for you in case of murder.” [2:178]

The killer is not executed if the guardians of the deceased choose to pardon him. Allah ﷻ says:

“But if the killer is forgiven by the brother of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness.” [2:178]

The punishment of theft is severing the hand from the wrist. Allah ﷻ says:

“Sever the hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All Powerful, All Wise.” [5:38]

If a thief knew that his hand would be severed if he stole⁽¹⁾, he would not steal. He would value his hand, and people's money would be safe from his evil.

The punishment for fornication is flogging for those who were never married.

Allah ﷻ says:

“The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes.” [24:2]

A person is also to be flogged if he falsely accuses another of fornication. Allah ﷻ says:

“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes.” [24:4]

All punishments in Islam are derived from a general principle. Allah ﷻ says:

“The retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah.” [42:40]

Allah ﷻ also says:

“And if you punish, then punish them with the like of that with which you were afflicted.” [16:126]

There are specific conditions and guidelines for the implementation of these punishments. Furthermore, their implementation is not a determined matter such

Islam is a religion of unity and cooperation which calls Muslims to stand together in unity so that they may achieve honor and pride.



that they must be implemented; rather, one may pardon and forgive if the castigation relates to that category of rights which belong to humans. Allah ﷻ says:

“... but whoever forgives and makes reconciliation, his reward is due from Allah.” [42:40]

The reason behind the implementation of these punishments is not to seek revenge, or to lash out with harshness. Rather, the goal behind their implementation is to protect the rights of people, to stabilize the security within society and to serve as a deterrent for those who think of doing something which would harm it. If the person who wants to kill knows that he will be killed as well, and the person who wants to steal knows that his hand will be cut off, and the fornicator and the one who falsely accuses others crime knows that he will be flogged, this would most certainly deter him from doing these crimes. Allah ﷻ says: **“And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”** [2:179]

Some may say that the punishments legislated in Islam for certain crimes are too harsh. Everyone agrees that these acts are crimes whose danger is apparent in society and that they must be dealt with and eradicated, and that those who commit them should be punished. Therefore, the only difference (in opinion) here concerns the type of punishment which should be meted out for these crimes. Each of us should ask himself whether the punishments legislated in Islam are more successful in eradicating crime and lessening it, or man-made laws, which often result in an increase in the rate of crime. Indeed, an unhealthy body part must be amputated if it means the survival for the rest of the body.

33

The religion of Islam has permitted all types of financial transactions—buying and selling, forming of companies, rent, trade and bartering—in order to make matters pertaining to daily life easy. This, of course, is permitted in accordance to specific guidelines set in *Shari'ah* such that no party is harmed by the

(1) Those who do not know how to partake in financial transactions and may be taken advantage of.

transaction and individual rights remain preserved. Also, both sides should be happy with the agreement, and the product should be known amongst them as well as the relative conditions pertaining to it. Nothing is forbidden in Islam except if it ensues a harm or danger or one of the parties in the transaction stands to be harmed, as with instances of interest, gambling, or a transaction in which the product or its conditions are unknown.

Although everyone has the right to freely use his money in accordance with *Shari'ah*, a person may be debarred from using it if his actions would inflict harm to himself or others. The young, insane, incompetent⁽¹⁾, and those in debt until they pay off their loans, are among those who are debarred from using their wealth. In this, we can see a great wisdom and protection of rights which clearly accords to sound intellect.

34

Islam is a clear and unambiguous religion. There is no belief in Islam which is confusing. A person has the right to ask about all of this. Allah ﷻ says:

“So ask the people of the message if you know not.” [21:7]

Islam has sternly warned against hiding from others the knowledge which Allah has revealed. Allah ﷻ says:

“Verily, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse.” [2:159]

35

Islam is a religion of unity and cooperation which calls Muslims to stand together in unity so that they may achieve honor and pride. This is achieved through the following:

- ▶ Leaving aside nationalistic and tribal feelings which are factors that would lead to the weakness and disintegration of the Muslim nation.
- ▶ Purifying beliefs and acts of worship from things that taint them, such as associating partners with Allah and innovations in the Religion.
- ▶ Cooperation between Muslims in all affairs, whether political, economical, social, and so forth, which lead to peace and security. Allah ﷻ says:

“And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves.” [3:103]

The religion of Islam challenges all mankind to bring forth something similar to the *Qur'an*, the final Heavenly Book. This challenge is ongoing until the Day of Judgment.



Islam has sternly warned against hiding knowledge from others which Allah has revealed.

(1) The smallest chapter in the Qur'an has only three verses, yet no one in the history of mankind has brought something like it.

Islam prohibits that Muslims differ and divide into groups. Allah ﷻ says:

“And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.” [3:105]

Furthermore, differing is not from the religion of Allah. Allah ﷻ says:

“Verily, those who have divided their religion and become sects - you, [O Muhammad], are not [associated] with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do.” [6:159]

The religion has clarified the detrimental results of differing and division. Among them, the enemies of Islam would not fear the Muslims and would gain the upper hand, and the Muslims would fall to a low level. Allah ﷻ says:

“... and do not dispute with one another lest you lose courage and your strength departs.” [8:46]

36

Some of the matters of the unseen world have been explained in Islam, as it has mentioned stories of previous nations. Many verses detail what happened between those nations and their Prophets and Messengers. Allah ﷻ says:

“And indeed We sent Moses with Our signs and a manifest authority, to Pharaoh and his chiefs, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning.” [11:96-97]

Allah ﷻ says:

“And remember when Jesus the son of Mary, said, ‘O Children of Israel! I am the Messenger of Allah unto you confirming the Torah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he came to them with clear proofs, they said, ‘This is plain magic.’” [61:6]

Allah ﷻ says:

“And to ‘Aad, We sent their brother Hud. He said, ‘O my people! Worship Allah! You have no other god but Him. Certainly, you do nothing, but invent falsehood!’” [11:50]

Allah ﷻ says:

“And to *Thamud*, We sent their brother *Salih*. He said, ‘O my people! Worship Allah, you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near, responsive.’” [11:61]

Similarly, Allah narrated the stories of other prophets and messengers and what took place between them and their nations.

37

The religion of Islam challenges all mankind to bring forth something similar to the *Qur'an*, the final Heavenly Book. This challenge is ongoing until the Day of Judgment. Allah ﷻ says:

“Then let them produce a statement like it, if they should be truthful.” [52:34]

Allah lessened this challenge by asking mankind to try to bring only a few chapters⁽¹⁾ similar to the chapters (surahs) of the *Qur'an*. Allah ﷻ says:

“Or do they say, ‘He invented it?’ Say, ‘Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful.’” [11:13]

Allah lessened this challenge further and asked them to try to bring forth one chapter similar to it. Allah ﷻ says:

“And if you are in doubt concerning that which We have revealed to Our servant [Muhammad ﷺ] then produce a chapter of the like thereof and call your supporters and helpers besides Allah, if you are indeed truthful.” [2:23]

This challenge was made to all of the creation, jinn and men. Allah ﷻ says:

“Say, ‘If mankind and jinn were together to produce the like of this Qur'an, they could never produce the like thereof, even if they helped one another.’” [17:88]

38

Jihad is legislated to protect the religion, individual, family, and community. It also commands that *Jihad* be waged against those who seek to impede the

The Prophet ﷺ clarified that he was the last Prophet, and his commissioning as a Prophet was a sign of the nearness of the Final Hour.



- The Prophet's Mosque in Madinah, present day Saudi Arabia.

free spread of the religion of Allah, for it is a global call, not limited to a specific race. Therefore, everyone should be given a chance to know it and the goodness, justice and love it contains. *Jihad* is also waged in order to relieve oppression and to aid the oppressed. Allah ﷻ says:

“And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah does not like the transgressors.” [2:190]

Jihad in Islam is waged in order that justice can reign supreme and that His religion may spread. A person said to the Prophet ﷺ: “A person fights for the spoils of war, another fights for fame, and yet another fights to show-off. Which one is doing so for the sake of Allah?” The Prophet ﷺ answered, **“Whoever fights in order to raise the Word of Allah and make it supreme, he is the one who does so for the sake of Allah.”** [Bukhari]

The goal of *Jihad* is not to achieve some worldly, personal, or political benefit, nor is it carried out to expand one's boundaries, show one's military strength, or for revenge. Allah ﷻ says: **“And be not like those who come out of their homes boastfully and to be seen of men.”** [8:47]

Islam is a religion which enjoins the good and forbids the evil. This safeguards the Muslim nation. For the tenets of the religion can never be upheld unless its followers adhere to its commandments and abstain from its prohibitions. It also seeks to rectify those who have diverged from the Straight Path, and deter them from doing sinful acts. In this manner, society is safeguarded from evil and decay. The Prophet ﷺ said:

“The likes of those who stay within the limits set by Allah and those who trespass them is like a group of people who divided their places on a ship before setting out to sea. Some of them were on the upper deck while others were on the lower deck. When those on the lower deck required water, they had to pass by those above them. So they said, ‘If we make a hole in our part, we will not have to bother those on

top.' If those on the upper deck left them to do as they pleased, they would all be destroyed, and if they are stopped they would all be saved." [Bukhari]

39

The religion of Islam is universal and covers every aspect of life, such that it has legislated laws and regulations concerning transactions, warfare, marriage, economy, politics and acts of worship and so on. This builds a perfect society. Even if mankind gathers together to produce something like it, they would never be able to do so. The more a society furthers itself from these laws and regulations, the more corrupt it becomes. Allah ﷻ says:

"And We have sent down to you the Book as a clarification of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves to Allah as Muslims." [16:89]

Islam has defined the relationship between a Muslim and his Lord, his society and surroundings, both living and nonliving. There is nothing in Islam which is rejected by the natural disposition of man or his sound intellect. A proof which points to this fact is the importance it has paid to ethics and specific issues which deal with daily life, such as the manners specific to answering the call of nature and what a Muslim should do before, during and after relieving himself. *Abdurrahman b. Zaid* said that someone said to *Salman al-Faarisī*,

"Your Prophet has taught you everything, even how to relieve yourself?" *Salman* replied, **"Yes indeed. He forbade us from facing the direction of Mecca when defecating and urinating, and forbade that we clean ourselves with our right hands, and that we use less than three stones when doing so, or that we clean ourselves with dung or bones."** [Muslim]

40

The religion of Islam is a sign of the advent of the Day of Resurrection and end of this world. The Prophet ﷺ clarified that he was the last Prophet, and his commissioning as a Prophet was a sign of the nearness of the Final Hour. *Anas* said that the Prophet ﷺ said:

"The Hour and I were raised like these two,' and he joined his middle and index finger together." [Muslim]

This is due to the fact that he is the last and final Messenger.



لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"There is nothing like unto Him, and He is the All-Hearer, the All-Seeer." [42:11]

The Spiritual Aspect of Islam

Worship

Worship in Islam is a term which generally denotes obedience to the commands of Allah, whether those commands be related to speech, deeds, or beliefs. In the following pages, the “Articles of Faith” will be explained.

01 Belief in Allah

Belief in Allah entails that Allah is One and Unique in the following aspects:

- ▶ **Allah is One and Unique in His Lordship:** This means that one must attest that Allah exists, and that He is the Creator of this universe, its Owner, its Proprietor and the One Who manages all of its affairs. He is the One Who causes all things in existence to occur; nothing comes into existence except if He wills it. Allah ﷻ says:

“Unquestionably, His is the Creation and Commandment. Blessed be Allah, the Lord of all that exists.” [7:54]

Allah has clarified that He is the only Creator, and that it is impossible that there be another Creator with Him. He ﷻ says:

“Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it cre-



ated, and some of them would have sought to overcome others. Exalted is Allah above what they describe [concerning Him].” [23:91]

▶ **Allah is One and Unique in His Right to be Worshipped:**

This means that one must certainly attest that Allah is the only true god, who deserves to be worshipped, and that all acts must be dedicated to Him alone. One should not rely upon anyone besides Him, nor should a person supplicate to anyone besides Him. A person should only invoke Allah to relieve some harm or fulfill some need. Allah ﷻ says:

“And We sent not before you any messenger except that We revealed to him that, ‘There is no deity except Me, so worship Me.’” [21:25]

▶ **Allah is One and Unique in His Names and Attributes:**

This means that one must believe in the uniqueness of Allah’s Names and Attributes, and that he is only attributed with the best and most exalted of Names and Attributes, and that He is far removed from every imperfection. Allah ﷻ says:

“And the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny His Names.” [7:180]

We believe and affirm what Allah has described about Himself in addition to what His Messenger ﷺ attributed to Him, all without drawing similarity or parallels between the attributes of Allah and those of His creatures, and without suspending, distorting, or denying the meaning of His names and attributes. Allah ﷻ says:

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” [42:11]

02 Belief in the Angels

This is to believe in the existence of another life form called angels. No one knows their exact number except Allah Him-



The Angels are from the unseen world. Although they were created from light, they cannot be seen.

self. They obey Him, fulfill His commands, and guard over the universe and the creatures that dwell within. They carry out the specific orders of Allah, from administration, observation, guarding and protecting the universe, as well as its creatures, all according to Allah's Will and Order. Allah ﷻ says:

“And [by those Angels] who arrange to do the Commands of their Lord.” [79:5]

Allah ﷻ also says:

“And those [angels] apportioning [each] matter.” [51:4]

The angels were created from light. The Prophet ﷺ said:

“The angels were created from light, the Jinn were created from a smokeless flame of fire, and Adam was created from what was described to you (dry clay).” [Muslim]

The Angels are from the unseen world. Although they were created from light, they cannot be seen. Allah ﷻ has, however, given them the ability to change their appearance in order to be seen and witnessed. Allah informs us that the angel *Gabriel* came to *Mary* in the form of a human, a fact also mentioned in the *Bible*. Allah ﷻ says:

“And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man.” [19:17]

The Prophet ﷺ saw *Gabriel* in the true form in which Allah created him. He had six hundred wings, and he blocked the horizon due to his size.

The angels have wings; some have two wings, others have three, while others have more than that. Allah ﷻ says:

“All praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.” [35:1]

As for their other physical attributes, Allah has not informed us of them. Allah has however, specifically informed us of some of their task and roles.



The angels constantly worship Allah, obey Him, and praise Him. Allah ﷻ says:

“They glorify His Praises night and day, they never slacken.”

[21:20]

Allah ﷻ created them to worship and obey Him. Allah ﷻ says:

“The Messiah will never be so proud as to reject being a servant to Allah, nor do the angels who are near.” [4:172]

The angels act as emissaries between Allah and His messengers among mankind.

Allah ﷻ says:

“Which the trustworthy Spirit has brought down. Upon your heart [O Muhammad ﷺ] that you may be one of the warners.” [26:193-194]

Allah created them to carry out different tasks with which He commands them:

“They fear their Lord above them, and they do what they are commanded.”

[16:50]

The angels are not the children of Allah, but they must be respected and loved.

Allah ﷻ says:

“And they say, ‘The Most Merciful has begotten a child.’ Far removed is He from every imperfection! They are but

honored slaves. They speak not until He has spoken, and then they act on His Command.” [21:26-27]

The angels are not partners, associates, or rivals with Allah.

Allah ﷻ says:

“Nor would He order you to take angels and Prophets for gods. Would He order you to disbelieve after you have submitted to Allah's Will?” [3:80]

The Prophet saw Gabriel in his true form, the one in which Allah created him.



The Angels have wings. Some have two wings, others have three, and others have more than that.

Allah informs us of the names and tasks of some of the Angels.

- **Gabriel** was given the task of revelation. Allah ﷻ says:
 “Which the trustworthy Spirit has brought down. Upon your heart [O Muhammad ﷺ] that you may be one of the warners.” [26:193-194]

- **Michael** has been assigned the task of rain and vegetation. Allah ﷻ says:
 “Whoever is an enemy to Allah and His angels and His messengers, and to **Gabriel** and **Michael** - then indeed, Allah is an enemy to the disbelievers.” [2:96]

- **The Angel of Death** is the angel given the task of collecting peoples' souls at the time of death. Allah ﷻ says:
 “Say, ‘The angel of death, who has been entrusted with you, will take your soul. Then to your Lord you will be returned.’” [32:11]

- **Israafeel** is the angel who was given the task to blow the trumpet on the Day of Resurrection. Allah ﷻ says:
 “Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.” [23:101]

- **Malik** is the Keeper of the Hellfire. Allah ﷻ says:
 “And they will cry, ‘O Malik! Let your Lord make an end of us.’ He will say, ‘You will remain.’” [43:77]

- **The Zaabaaniyah** are the angels who are given the task of punishing the inhabitants of Hellfire. Allah ﷻ says:
 “Then, let him call upon his council [of helpers], We will call the guards of Hell.” [96:17-18]

- Every human has been assigned two angels; one who records his good deeds, and the other who records his sins. Allah ﷻ says:
 “When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared [to record].” [50:17-18]

- **Ridhwan** is the Keeper of Paradise, and there are other angels who are charged with protecting humans. There are many more and each has been assigned a specific task. Some have been mentioned in the Qur'an and other in the Sunnah, while others have not been mentioned by name. Yet, whether their name is mentioned or not, we must believe in them all.

The Benefits of Belief in the Angels

Through belief in the angels, we may benefit in the following ways:

To believe in Allah's Books is to believe that Allah revealed Heavenly Books to His Messengers to convey them to mankind.



The *Qur'an* has explained some of what was found in the Torah and the Injeel, such as the prophecy of Muhammad.

01

- We come to know the Magnificence of Allah ﷻ, His ability, and His All-Encompassing Knowledge and Will, for indeed the magnificence of His creation is a proof of the magnificence of the Creator.

02

- When a Muslim feels that there are angels closely watching what he is saying and doing, and that everything he does is either for him or held against him, he is keen to perform righteous deeds and abstain from sins, whether he is alone or in public.

03

- One is saved from fables and superstitions held by those who have incorrect beliefs in regard to the Unseen world.

04

- One comes to know the Mercy which Allah shows to His righteous slaves.

03

Belief in Allah's Books

To believe in Allah's Books is to believe that Allah ﷻ revealed Heavenly Books to His Messengers to convey them to mankind. These Books, at the time of their revelation, contained nothing but the truth. In them was the Message of the Oneness of Allah ﷻ: that there is no creator, administrator, or owner except Him, that all worship should be directed to Him and no one else, and that to Him belongs all excellent Names and Attributes. He is nothing like His creation, and none can be compared to Him.

Allah ﷻ says

“Indeed, we have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance of Justice that mankind may keep up justice.” [57:25]

A Muslim must believe in all the Heavenly Books and he must believe that they were originally from Allah ﷻ. However, it is not lawful for him to abide by the laws in these books, since these Books were revealed to specific nations during specific times.

The Scriptures of Abraham and Moses: The Qur'an has given a brief insight about the religious fundamentals found in these scriptures. Allah ﷻ says: “Or, has he not been informed of what is in the scriptures of *Moses*? And of *Abraham* who fulfilled the commandments? That no bearer of burden shall bear the burden of another. And that man shall have nothing but what he strives for. And that his striving shall soon be seen. Then shall he be rewarded for it with the fullest reward, and that to your Lord is the final end.” [53:36-42]

The Torah: The *Torah* is the Sacred Book which was revealed to Moses. Allah ﷻ says:

“Verily, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.” [5:44]

The Qur'an has explained some of the teachings which were found in the Torah, and from them is a mention of some of the characteristics of the Messenger Muhammad ﷺ. Allah ﷻ says:

“Muhammad ﷺ is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate [in prayer], seeking Bounty from Allah and His Good Pleasure. The mark of their Faith is on their faces from the traces of [their] prostration. This is their description in the Torah.” [48:29]

Allah also mentioned in the Qur'an some of the religious rulings revealed in the Torah. Allah ﷻ says:

“And We ordained therein for them, ‘A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and wounds equal for equal.’ But whoever gives [up his right as] charity, it is an expiation for him. And whosoever does not judge by that which Allah has revealed, such are the wrongdoers.” [5:45]



الْأَكْمَرُ لَا إِلَهَ إِلَّا اللَّهُ فِي

قَدَرِهِ تَبَيَّنَ الْبُرْهَانُ مِنَ الْغَيْبِ

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong." [2:256]

H **The Zaboor (Psalms):** The *Zaboor* is the Scripture revealed to *David*. Allah ﷻ says:

“...and to *David* We gave the *Zaboor*.” [4:163]

L **The Injeel (Gospel):** The *Injeel* is the Sacred Book which was revealed to Jesus. Allah ﷻ says:

“And in their footsteps, we sent Jesus, the son of *Mary*, confirming the *Torah* that had come before him. And we gave him the *Injeel*, in which was guidance and light and confirmation of the *Torah* that had come before it, a guidance and an admonition for the Allah-fearing.” [5:46]

The Qur'an has explained some of what was found in the *Torah* and the *Injeel*, such as the prophecy of Muhammad ﷺ:

“...and My mercy encompasses all things. So I will ordain it for those who guard [against evil] and give *Zakah*, and those who believe in Our verses. Those who follow the unlettered Prophet, whom they find written down with them in the *Torah* and the *Gospel*, [which] enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes their burden and the shackles which were upon them; so those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.” [7:156]

They also encourage that people fight *jihad* in Allah's cause in order to make His religion supreme. Allah ﷻ says:

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

H **The Noble Qur'an:** One must believe that the Qur'an is the Speech of Allah which *Gabriel* - also named the trustworthy Spirit - brought to Muhammad ﷺ in clear Arabic language. Allah ﷻ says:

“Which the trustworthy Spirit has brought down. Upon your heart [O Muhammad ﷺ] that you may be one of the warners.” [26:193-194]

The Qur'an is different than the Heavenly Books that preceded it in the following ways:

- “Indeed, We sent down the Revelation, and We shall guard it.” [15:9]



The Qur'an includes all the legislations which are needed to reform society.



The Qur'an is the last of the Heavenly Books, confirming the previous Books concerning the Message of His Oneness and the obligation to worship and obey Him. Allah ﷻ says:

“And We have sent down to you [O Muhammad ﷺ] the Book in truth, confirming the Scripture that came before it and a witness over it.” [5:48]



All previous Books were abrogated by the Qur'an. Its teachings are divine, final, everlasting and suitable for all times and places. Allah ﷻ says:

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as a religion.” [5:3]



The Qur'an was revealed to mankind at large, not to a specific nation, as were the previously revealed Heavenly Books. Allah says:

“And We have not sent you [O Muhammad ﷺ] except to all of mankind, as a giver of glad tidings and a warner, but most people know not.” [34:28]

Even if the other Books agree with the Qur'an in the fundamentals of the religion, they address a specific people. Due to this, its rulings and regulations are particular to them. It is attributed to Jesus in the Bible that he himself said:

“I was sent only to the lost sheep of the house of Israel.” [Matthew 15:24]



Its recitation, memorization and teaching are regarded as acts of worship. The Messenger of Allah ﷺ said:

“Whoever recites one letter of the Qur'an, he will receive ten rewards. I do not mean that ‘Alif Laam Meem’ is one letter, rather, ‘Alif’ is a letter, ‘Laam’ is a letter, and ‘Meem’ is a letter.” [Tirmidhi]



The Qur'an includes all the legislations which are needed to reform society. In his book, *Towards Understanding Islam*, H.G. Dorman says about the Qur'an: "[The Qur'an] is literal revelation of God, dictated to Muhammad ﷺ by *Gabriel*, perfect in every letter. It is an ever-present miracle witnessing to itself and to Muhammad ﷺ, the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither man nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings and prophecies about the future, and amazingly accurate information such as the unlettered Muhammad could never have gathered of his own accord."



It is a historical account explaining the series of religions which were revealed to the various prophets and messengers. It accounts for what transpired between them and their nation, from Adam to Muhammad, may Allah praise them all.



Allah has preserved the Qur'an from all distortion, adulteration, addition, or deviation. Allah ﷻ says:

"Indeed, We sent down the Revelation, and We shall guard it." [15:9]



As for the other Books, Allah did not promise to protect them, for they were revealed to a particular people in a particular time. For that reason, they were not protected from distortion. Allah ﷻ says:

"Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?" [2:75]

In regards to the distortion of the Christians in the Gospels, Allah ﷻ says: **"And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted between them enmity and hatred till the Day of Resurrection, and Allah will inform them of what they used to do. O people of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much. Indeed, there has come to you from Allah a light and a plain Book."** [5:14-15]

The *Qur'an* is a historical account explaining the series of religions which were revealed to the various prophets and messengers.



Among the things that the Jews and Christians innovated in their religions was the falsehood of attributing a son to Allah. The Christians claimed that the Messiah (Jesus) was the son of Allah. Allah ﷻ says in this regard:

“... and the Christians say, ‘The Messiah is the son of Allah.’ That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah’s Curse be on them, how they are deluded away from the truth!” [9:30]

Allah refuted their claims and clarified the correct belief one should hold, saying:

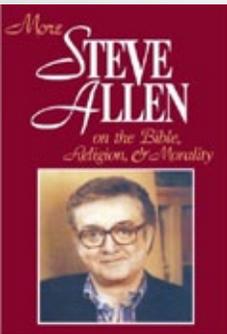
“Say [O Muhammad ﷺ], ‘He is God, One. God is the Self-Sufficient Master Whom all creatures need. He begets

not, nor was He begotten. And there is none comparable unto Him.’” [112:1-4]

(1) Allen, Steve. *On the Bible, Religion, & Morality*, pg.52.

(2) They will not be able to say, “Had Allah sent us messengers, we would have followed His verses and became of the believers.”

From this, it should be clear that the different versions of the Bible in circulation today are not the Words of God, nor the Words of Jesus. Rather, they are the Words of his followers and students. It includes his biography, admonitions and commands, but much distortion has been made to it in order to serve specific purposes.



Steve Allen said in his book, *On the Bible, Religion, & Morality*: “The number of errors [in the Bible]... amounts to about 6,000! It is absurd to try to make this factual reality conform to the popular impression that the Bible is totally error-free.”⁽¹⁾

The Benefits of Belief in Allah's Books

Through belief in the various Scriptures of which God has informed us, we benefit in the following ways:

01

- One realizes the mercy and love Allah has for His slaves, since He revealed to them Books which guide them to the Path which leads to His Pleasure. He safeguarded man from confusion and from the evil of Satan.

02

- One realizes the great wisdom of Allah, since He gave each nation a set of laws that suited them during their times.

03

- To distinguish true believers from those who are not. It is incumbent upon one who believes in his own Book to believe in the other Heavenly Books as well.

04

- To increase the good deeds of the Believers, for the one who believes in his Book and the Books that came after his Book receive his reward twice.

Allah ﷻ says:

“Those to whom We gave the Scripture before it, they believe in [the Qur'an]. And when it is recited to them, they say, ‘We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been from those who submit themselves to God. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of that which We have provided them.’” [28:52-4]

04

Belief in the Messengers

One must believe that Allah ﷻ chose the finest amongst mankind to be Messengers whom He sent to His creation with specific legislations: to worship and obey Allah and to establish His religion and His Oneness. Allah ﷻ says:

“And We sent not before you any messenger except that We revealed to him that, ‘There is no deity except Me, so worship Me.’” [21:25]

He ordered His Messengers to convey the Message to people, so that they would not have any proof against Allah⁽²⁾ after He sent them.

They are bearers of glad-tidings of the Pleasure of Allah and His Paradise, which is reserved for those who believe in them and their teachings. They are also sent

- **MECCA, SAUDI ARABIA** - Muslims at Mount *Arafat* (or Jabal Rahmah) in Arafat. This is the *place* where *Adam* and *Eve* met after being cast out from heaven.



- Muslims look into Maqam Ibrahim in Mecca. Inside Maqam Ibrahim is a stone block where Ibrahim stood to build the Kabah..

as warners to their peoples, to warn them of the anger of Allah and His punishment which is reserved for those who disbelieve in them and their teachings.

“And We send not the Messengers but as givers of glad tidings and as warners. So, whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. But those who reject Our verses, the torment will touch them for their disbelief.” [6:48-9]

There are many Prophets and Messengers; no one knows their exact number except Allah. Allah ﷻ says:

“And, indeed We have sent Messengers before you [O Muhammad ﷺ]; of some of them We have related to you their story, and of some We have not related to you their story.” [40:78]

One must believe in all of them and that they were human; they were not supernatural beings. Allah ﷻ says:

“And We sent not before you [O Muhammad ﷺ], but men to whom We inspired, so ask the people of the message if you do not know. And We did not create the Prophets with bodies that didn't eat food, nor were they immortal.” [21:8]

Allah ﷻ says about Muhammad ﷺ:

“Say [O Muhammad ﷺ], ‘I am only a man like you. It has been inspired to me that your God is One God. So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’” [18:110]

And He ﷻ said about Jesus:

“The Messiah, son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. His mother was a believer. They both used to eat food. Look how We make the proofs clear to them, yet look how they are deluded away.” [5:75]

They do not have any attributes resembling Allah's. They can

neither extend benefit, nor cause harm. They have no control over the universe, nor can they do with it as they please. Only Allah is capable to do as He pleases. Allah ﷻ says:

“Say [O Muhammad ﷺ], ‘I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me.’” [7:188]

They fulfilled the trust and fully conveyed the message of Allah. They are the most knowledgeable and most pious of creation. Allah protected them from lying and treachery. Allah ﷻ says:

“And it was not for a Messenger to bring a sign except by Allah's Leave.” [13:38]

If one believes in some while he disbelieves in others, he has committed an act of disbelief and can no longer be considered a Muslim. Allah ﷻ says:

“Verily, those who disbelieve in Allah and His Messengers and wish to make a distinction between Allah and His Messengers saying, ‘We believe in some, but reject others,’ and wish to adopt a way in between; they are, in truth, disbelievers. And We have prepared for the disbelievers a humiliating torment.” [4:150-151]

The Qur'an has mentioned the names of twenty-five prophets and messengers. Allah ﷻ says:

“And that was Our Proof which We gave Abraham against his

people. We raise whom We will in degrees. Certainly, your Lord is All Wise, All Knowing. And We bestowed upon him Isaac and Jacob, each of them We guided, and before him, we guided Noah, and among his progeny David, Solomon, Job, Joseph, Moses, and Aaron. Thus, do We reward the good doers. Zachariah, and John and Jesus and Elias, each one of them was of the righteous. And Ishmael and Elijah, and Jonah and Lot, and each one of them We preferred above all of the creation.” [6:83-6]



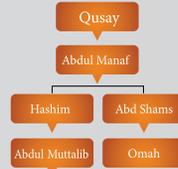


مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْكُمْ شَيْئًا وَكَانَ رَسُولَ اللَّهِ
وَلَكِنْ سَيِّدًا وَمَنْ يَتَّبِعْهُ فَإِنَّ اللَّهَ تَجَارَعْتَهُ

"Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets." [33:40]

Who is Muhammad ﷺ?

His name is Muhammad bin Abdullah⁽¹⁾ bin Abdul-Muttalib bin Haashim. His nickname is Abul-Qaasim. He was from the Arab tribe of Quraish whose ancestry traces Ishmael, the Prophet of Allah and son of Abraham, the most beloved servant of Allah.



• Muhammad, the Messenger of Allah



The Prophet ﷺ said:

“Indeed, Allah chose the tribe of Kinaanah over other tribes from the children of Ishmael. He chose the Quraish over other tribes of Kinaanah. He chose Banu Haashim over the other families of the Quraish, and He chose me from Banu Haashim.” [Muslim]

He was born in the year 571 C.E. in the honored city of Mecca. Mecca was the religious center of the Arabian Peninsula, as it housed the Ka’bah, built by Abraham and his son, Ishmael, may Allah praise them and keep them safe from all evil.

His whole life exemplified truth and trustworthiness. He never told a lie, acted treacherously, or deceived anyone. Even before he received revelation, he was known amongst his people as ‘The Trustworthy’, and they would entrust him with their belongings when they intended to travel. He was also known as ‘The Truthful’. He was of excellent character and manners. He always wished well for others. Allah describes him, saying:

“And verily, you are on an exalted standard of character.” [68:4]

He received his first revelation from Allah at the age of forty, and he remained in *Mecca* thereafter for thirteen years calling to the worship of Allah alone. He then migrated to *Medina* and called its people to Islam, where they accepted it. There, Allah revealed the remaining legislations. He conquered *Mecca* eight years after his migration, and he died when he was sixty-three, after having received the entire Qur’an from Allah through divine revelation. All the legislations of the Religion were revealed, completed and perfected, and the majority of Arabs accepted Islam.

(1) Bin: “the son of”.

- Allah says about Adam:
 “Allah chose Adam, Noah, the family of Abraham and the family of Imran above all of the creation.” [3:33]

- Allah says about *Enoch* ﷺ:
 “And (remember) Ishmael, and Enoch and Isaiiah, all were from among the patient.” [21:85]

- Muhammad ﷺ was the last and final Messenger; no Messenger will come after him until the Final Day. Allah ﷻ says:
 “Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets.” [33:40]

The religion of Muhammad ﷺ abrogated the religions which preceded it. It is the complete and final religion of truth which is obligatory to be followed, and it will continue to be so until the Final Hour.

- Allah calls some of the Messengers ‘*Ulul-‘Azm*’ (those of strong determination). They were the most determined of the Messengers in conveying the Message; they were patient

The Benefits of Belief in the Messengers.

Through belief in the various Messengers that Allah sent, we benefit in the following ways:

01

- One realizes the mercy and love Allah has for His slaves, since He sent to them Messengers who conveyed to them His religion. They in themselves were examples whom people emulated.

02

- To distinguish the believers who are truthful in their Faith from others; for it is incumbent upon one who believes in his own Messenger to believe in other Messengers who are mentioned in his Book.

03

- Those who believe in their Messengers and then believe in Muhammad ﷺ receive double reward.

and steadfast. They were Noah, Abraham, Moses, Jesus, and Muhammad, may Allah praise them all and keep them safe from all evil. Allah ﷻ says: “And remember when We took from the Prophets their covenant, and from you [O Muhammad ﷺ], and from Noah, Abraham, Moses, and Jesus, son of Mary.” [33:7]

05

Belief in the Last Day

One must believe that the life of this world will come to an end. Allah ﷻ says: “Whatsoever is on the earth will perish.” [55:26]

When Allah wills this world to come to an end, Allah will order the Angel Israafeel to blow the Trumpet. At that point, everything on Earth will perish. Then, He will order him to blow in it again, and upon that, all people will rise from their graves in their bodies, all over the world, from the time of Adam. Allah says:

“And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will collapse and die, except him whom Allah wills. Then it will be blown a second time and behold, they will be standing, looking on.” [39:68]

Belief in the Last Day constitutes belief in everything that Allah and His Messenger, may Allah praise him, has informed us about.

1 To believe in the life of the *Barzakh*: The *Barzakh* denotes the time after one’s death until the Last Day. In it, the believer will live a life of pleasure, while the disbelievers will be punished. Allah ﷻ says:

“The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established, it will be said to the Angels, ‘Make Pharaoh’s people enter the severest torment.’” [40:46]

2 To believe in Resurrection: Allah will resurrect mankind as naked, barefooted, and uncircumcised. Allah ﷻ says:

“The disbelievers claim that they will never be resurrected. Say, ‘Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did, and that is easy for Allah.’” [64:7]

Due to the fact that many do not believe that Allah will resurrect all of creation, the Qur’an affirms this fact by giving many examples. Of these examples are the following:

When Allah wills this world to come to an end, Allah will order Angel Israafeel to blow the Trumpet. At that point, everything on Earth will perish.



The Barzakh denotes the time after one's death until the Last Day.

- ▶ Contemplating how Allah brings dead earth to life and sprouts therein all types of plants. Allah ﷻ says:

“And you see the earth barren, but when We send down water on it, it is stirred to life, it swells and puts forth every lovely kind of growth. That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves.” [22:5-7]
- ▶ Pondering over the creation of the heavens and earth, which is indeed greater than the creation of humans. Allah ﷻ says:

“Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.” [46:33]
- ▶ Reflecting on how a person wakes up after sleep, which is similar to resurrection after death. This is why sleep is called “the lesser death”. Allah ﷻ says:

“It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those souls for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.” [39:42]
- ▶ Pondering over his own creation. Allah ﷻ says:

“And man puts forth for Us a parable, and forgets his own creation. He says, ‘Who will give life to these bones when they have rotted away and became dust?’ Say, ‘He will give them life who produced them the first time. And He is, of all creation, Knowing.’” [36:78-9]
- ⌘ To believe in the Gathering: Allah will gather all creation together and call them to account. Allah ﷻ says:

“And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone.” [18:47]

4 To believe that people will be brought before Allah in rows: Allah ﷻ says: “And they will be presented before your Lord in rows, [and He will say], ‘You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment.’” [18:48]

h To believe that one’s limbs will bear witness. Allah ﷻ says: “Till, when they reach the Hellfire, their ears and their eyes, and their skin will testify against them as to what they used to do. And they will say to their skin, ‘Why do you testify against us?’ They will say, ‘Allah has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return.’ And you have not been hiding yourselves, lest your ears, and your eyes, and your skin testify against you. But you thought that Allah knew not much of what you were doing.” [41:20-2]

h To believe in the Questioning. Allah ﷻ says: “But stop them; verily they are to be questioned. ‘What is the matter with you? Why do you not help one another?’ No, but that Day they shall surrender.” [33:40]

o To believe in the *Siraat* - the Bridge over Hell - which everyone must pass over. Allah ﷻ says: “There is not one of you but will pass over Hell. This is upon your Lord an inevitability decreed.” [19:71]

h To believe in the weighing of deeds. Allah will call people to account and reward those who did well with what they deserve, due to their righteous deeds, their belief, and adherence to their Messengers. And He will punish those who did evil. Allah ﷻ says:

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it forth. And Sufficient are We to take account.” [21:47]

h To believe in the handing out of Scrolls and Books. Allah ﷻ says: “Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning. And he will return to his family in joy! But whosoever is given his Record behind his back, he will cry out for destruction. And he shall enter a blazing Fire and made to taste its burning.” [84:7-12]

One must believe that Allah knew everything before it came into being, as well as what would occur afterwards.



﴿﴾ To believe that people will be rewarded with Paradise or Hellfire in an everlasting and eternal life. Allah ﷻ says: “Verily those who disbelieve from among the people of the Book and the pagans will abide in the Fire of Hell. They are the worst of creatures. Verily, those who believe and do righteous deeds, they are the best of creatures. Their reward with their Lord is the Paradise of Eden, underneath which rivers flow. They will abide therein forever. Allah will be pleased with them, and they with Him. That is for him who fears his Lord.” [98:6-8]

﴿﴾ To believe in the prophetic reservoir, intercession, and all other things of which the Messenger of Allah ﷺ informed us.

The Benefits of Belief in the Last Day

Through belief in Last Day, we benefit in the following ways:

01

- It makes one prepare himself for that Day by performing good deeds, and competing therein, and abstaining from sinful acts and fearing His punishment.

02

- It comforts the believers, since they know if they forgo something in this world, Allah rewards them with something better in the Hereafter.

03

- To distinguish the believers who are truthful in their faith from those who are not.

06

Belief in Qadaa & Qadar

One must believe that Allah, due to His perfect knowledge, knew everything before it came into being, as well as what would occur afterward. He then brought them into existence, all in accordance to His Knowledge and Decree. Allah ﷻ says: “Verily, We have created all things with **Qadar**.” [54:49]

(1) The pool which Allah granted the Prophet ﷺ; whoever drinks from it once, will never feel thirsty thereafter.

Everything which occurred in the past, which is occurring in the present and what will occur in the future is known to Allah before it came into existence. Allah then brought it into being, all in accordance to His Will and Decree. The Messenger of Allah ﷺ said:

“A person is not a believer until he believes in the Divine Decree, its good and its evil consequences - until he knows that whatever happened to him would have never missed him, and what missed him could never have occurred.” [Tirmidhi]

This belief does not contradict the fact that one must strive to attain things. To clarify this, if a person wants a child he must do certain things to achieve this goal, such as getting married. After he does all that is in his power, he may be granted what he wishes or not. The reason for this is that a person would realize that what he does to achieve his goal is not in fact the true cause behind it; rather, it is the Will of Allah. These ‘means’ to fulfill our goals are also considered from the Divine Decree of Allah. The Prophet, may Allah praise him, was asked: “O Messenger of Allah, do the verses and supplications we recite and the medicine we take to cure ourselves waive the Divine Decree of Allah ﷻ?” He replied, **“They too are from the Divine Decree of Allah.”** [Haakim]

Hunger, thirst and feeling cold are from the Divine Decree. One seeks to satisfy hunger through eating, thirst through drinking and coldness by keeping warm. They seek to fend themselves from what was written for them from hunger, thirst and coldness by what was written for them from eating, drinking, and seeking warmth. They seek to prevent one aspect of the Divine Decree with another.

The Benefits of Belief in the Divine Decree

Through the belief in the Divine Decree, one benefits in the following ways:

 Belief in the Divine Decree results in a clear conscience and peace of heart. No room is left for one to feel sad about what does or doesn’t happen. Uneasiness and unrest of the heart leads to many psychological disorders, such as depression and stress, all of which have a negative result on the body. Belief in this concept prevents and cures these sicknesses. Allah ﷻ says:

“No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah. So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster.” [57:22-3]

Among the benefits of belief in the Divine Decree is peace of mind in regards to what happens to us.



The Prophet ﷺ said: “The strong believer is better and more beloved to Allah than a weak believer.”

👉 It encourages knowledge and exploration of what Allah created in this universe. Afflictions, such as disease, drive humans to seek a cure, and this is done by searching for the sources of medicine which Allah, the Most High, created in this universe.

👉 It eases the effects of calamities and eliminates the feeling of regret. If someone loses money in a business, this is considered a hardship. If a person is sorrowful after that, this would lead to two hardships: the hardship of the calamity and that of the feeling of remorse and sorrow. If one believes in the Divine Decree, he would be pleased with the results no matter what. The Prophet ﷺ said:

“The strong believer is better and more beloved to Allah than a weak believer, though in each one there is good. Be keen to do what benefits you and seek Allah's help, and do not be neglectful in doing so. And if any mishap befalls you, do not say, ‘if only I had only done such and such,’ but rather say, ‘This is from the Divine Decree of Allah, and whatever He Wills He does,’ for indeed, ‘if,’ opens the door for Satan.” [Muslim]

👉 It increases one's dependence upon Allah and removes fear of the creation. *Ibn 'Abbaas* said:

“I was behind the Messenger of Allah ﷺ one day and he ﷺ said to me, ‘O young boy, I will teach you some words: Guard Allah's commandments and he will guard you. Guard Allah's commandments, you will find Him in front of you (with His protection). And if you ask, then ask of Allah, and if you seek help, then seek help from Allah. Know that if the whole world was to gather to help you, they would never be able to help you except with something which Allah has already written for you. And if the whole world gathered to cause you some harm, they would not be able to harm you except with something which Allah has already written for you. The pens have been lifted, and the scrolls have dried.’” [Tirmidhi]

Belief in the Divine Decree is not, as some mistakenly think, a

call to put one's trust in Allah without striving or fulfilling the means, for the Messenger of Allah ﷺ replied to a person who asked him: "Should I tie my camel and trust in Allah or leave my camel untied and trust in Allah?" He said, 'Tie it and then trust in Allah.'" [Tirmidhi]

المؤمن من القوة خير من المؤمن الضعيف

The Prophet ﷺ said:
"The strong believer is better and more beloved to Allah than a weak believer."





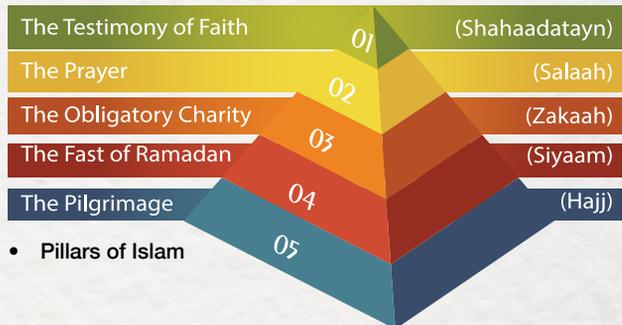
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that there is no God other than Allah, and I bear witness that Muhammad is the Messenger of Allah.

The Pillars of Islam

The types of worship which are performed physically and verbally are called the Pillars of Islam. They are the foundations upon which the Religion is built and by which a person is regarded a Muslim. These pillars are as follows:

- ▶ The saying of the two Testimonies of Faith, which is a verbal pillar of Islam.
- ▶ The second and fourth pillars of Islam are prayer and fasting, which are both physical pillars of Islam.
- ▶ The third is *Zakah* (compulsory charity), which is a physical act of worship wherein one gives out the obligatory charity.
- ▶ The fifth pillar of Islam is Hajj (the Pilgrimage to *Mecca*), which combines physical and verbal acts of worship, and calls upon one to expend from his wealth.



Islam does not call upon Muslims to merely perform these acts of worship; rather, it wants of them to purify their souls. Allah ﷻ says regarding Prayer:

In Islam, worship plays a great role in developing and refining praiseworthy manners, as well as safeguarding the unity of Muslims.



Fasting teaches and trains the individual self-restraint and discipline, and not to indulge in one's wants and desires.

“Indeed, the prayer prevents from immorality and sin.” [29:45]

Allah ﷻ says about the Obligatory Charity (*Zakah*):

“Take from their wealth a charity by which you purify them and cause them increase.” [9:103]

Allah ﷻ says about fasting:

“O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, that you may learn piety.” [2:183]

Fasting teaches the individual self-restraint and discipline, and not to indulge in their wants and desires. This is what the Prophet ﷺ meant when he said:

“Whoever does not refrain from false speech and sin, Allah has no need for him to leave his food and drink.” [Bukhari]

Allah ﷻ says about the Hajj Pilgrimage:

“The Hajj is in the well-known months⁽¹⁾. So whosoever intends to perform Hajj, then he should not have sexual relations, nor commit sin, nor dispute unjustly during the Hajj.” [2:197]

In Islam, worship plays a great role in developing and refining praiseworthy manners, as well as safeguarding the unity of Muslims. The Pillars of Islam are as follows:



The First Pillar: The Two Testimonies of Faith

These are the testimonies that no one has the right to be worshipped but Allah, and that Muhammad is His slave and messenger. This is a verbal pillar of Islam, but one must also follow it with belief and action. This is the key to enter Islam.

The Meaning of the First Testimony:

This is the phrase of *Tawheed*⁽²⁾. For this concept, Allah brought the creation into being, and for this concept He created Paradise and Hellfire. Allah ﷻ says:

“And I have created neither the Jinn, nor mankind, except to worship Me.” [51:56]

This is the belief to which all Prophets and Messengers called their peoples, may Allah praise them and keep them safe from all evil. Allah ﷻ says:

“And we have not sent before you any messenger except that We have revealed to him that there is no god that is worshipped in truth except Me, so worship and obey Me.” [21:25]

The first testimony, that none has the right to be worshipped but Allah, includes the following meanings:

- ▶ Allah is the Creator of all that exists. Allah ﷻ says:
“Such is Allah, your Lord! None has the right to be worshipped but Him, the Creator of all things. So, worship and obey Him Alone, and He is the Guardian over all things.” [6:102]
- ▶ Allah is the Proprietor of all that exists, and the Disposer of all affairs⁽³⁾. Allah ﷻ says:
“Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of all that exists!” [7:54]
- ▶ Allah is the One who deserves to be worshipped.⁽⁴⁾ Allah says:
“Unquestionably, to Allah belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allah do not actually follow His alleged partners. They follow not except assumption, and they only invent lies.” [10:66]
- ▶ To Him belong the beautiful names and perfect attributes. Far removed is He from every imperfection.

Allah ﷻ says:

“And all the Most Beautiful Names belong to Allah, so call on Him by them, and

- (1) The 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days.
- (2) *Tawheed*: The principle of the Oneness of Allah.
- (3) Points one and two are known as *Tawheed ar-Ruboobiyyah*, or the Oneness of Allah’s Lordship. This is the belief that there is no Creator, Provider, Sustainer, and Owner except for Allah.
- (4) This concept is known as *Tawheed al-Uloohiyyah*, or the Oneness of Allah in His worship.
- (5) This concept is known as *Tawheed al-Asmaa’ was-Sifaat*, that Allah has the Best Names and Attributes, and that there are none equal or comparable to them.

leave the company of those who belie or deny His Names. They will be required for what they used to do.” [7:180]

The Conditions of the Testimony:

- The Islamic term, *laa ilaaha illa Allah*, written in the Kufic calligraphy style. It means, "There is nothing worthy of worship except Allah." This is the first testimony.



Whoever assigns any act of worship to other than Allah, while that person intends to worship or aggrandize the one who he assigned it to, has committed an act of disbelief.

It is not enough to merely say this testimony for it to be accepted by Allah. It is a key to the gates of Paradise, but in order for the key to work, it needs to have the right ridges. This Testimony must meet the following conditions for it to be accepted by Allah:

Knowledge: This comprises knowing that all things worshipped besides Allah are false. There is no god worshipped in truth except Allah, even if it be a prophet, a messenger or an angel. Allah is the only One Who deserves all types of worship, such as prayer, supplication, hope, sacrifice, fasting, etc.

Whoever assigns any act of worship to other than Allah, while that person intends to worship or aggrandize the one who he assigned it to, has committed an act of disbelief, even if he uttered the two testimonies.

Certainty: The heart must be firmly certain of the meaning of the two testimonies. Certainty is the opposite of doubt, so there is no room for a person to doubt or hesitate in his belief. Allah ﷻ says:

“The believers are only those who have believed in Allah and His Messenger, and afterward doubt not, and strive with their wealth and their lives for the Cause of Allah. Those are the truthful.” [49:15]

Acceptance: One should accept the testimony fully, and not reject it.⁽¹⁾ Allah ﷻ says:

“Truly, when it was said to them, ‘There is no true deity worshipped except Allah,’ they puff themselves up with pride in denial.” [37:35]

Submission: obedience and acting upon all what the testimonies necessitate.⁽²⁾ A person must do what Allah ordered and abstain from what He prohibited. Allah ﷻ says:

“And whosoever submits his face to Allah, while he is a *Muhsin*⁽³⁾ then he has grasped the most trustworthy hand–hold. And to Allah return all matters for decision.” [37:35]

Truthfulness: One must be truthful in professing the testimonies.⁽⁴⁾ Allah says: “They say with their tongues what is not within their hearts.” [48:11]

Sincerity of worship: One must sincerely dedicate all acts of worship to Allah alone.⁽⁵⁾ Allah says:

“And they were not commanded except to worship Allah, following the religion purely and sincerely for Him, turning away from other religions.” [98:5]

Love: One must love the testimonies and all that they necessitate. He must love Allah, His Messenger, and His righteous servants. He must hate and show enmity towards all who show enmity to Allah and His Messenger. He must prefer what Allah and His Messenger love, even if it differs from his desires. Allah ﷻ says: “Say, ‘If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and fighting in His Cause, then wait until Allah brings about His Decision. And Allah does not guide the defiantly disobedient people.’” [9:24]

These testimonies also necessitate that Allah is the only One Who has the right to legislate, whether it be in matters concerning worship or those concerning human relations, in both individual and public matters.

The act of making something prohibited or lawful is for Allah alone. His Messenger

-
- (1) It is not sufficient that a person knows what the *Shahaadah* means and believes it with certainty. Rather he must accept it by pronouncing it, and accepting it to become a Muslim.
 - (2) It is not sufficient that a person knows what the *Shahaadah* means and believes it with certainty, accepts it by pronouncing it and accepts to become a Muslim, rather, he must also act according to it.
 - (3) *Muhsin*: Literally, a person who does something well. Here it means one who does righteous deeds sincerely for Allah, according to the method the Prophet ﷺ taught us. Allah mentions both submission to Allah along with doing righteous deeds, and if a person does these he has grasped the *Shahaadah*.
 - (4) Even though a person may be doing all these things on the outside, he might be hiding disbelief in his heart, like the Hypocrites.
 - (5) It may be that one fulfills all the previous conditions, but he directs worship to other than Allah at times, like supplicating to the dead, etc. Such a person has not made his worship purely for Allah.

- The Prophet's Mosque in Madinah can accommodate over two million people at one time. Muslims perform prayer in the Prophet's Mosque in order to attain the great reward promised for the one who performs prayer in it.



ﷺ merely explained and clarified Allah's commandments. Allah ﷻ says:

“And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, refrain from it.” [59:7]

The Meaning of the Second Testimony, that “Muhammad is His Messenger”

To bear witness that Muhammad ﷺ is the Messenger of Allah necessitates the following:

1. To believe that he is a Messenger, and that he is last of the Messengers; no Messenger will come after him. Allah ﷻ says: **“Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets.”** [33:40]

2. To believe that he is infallible in the teachings he conveyed from Allah ﷻ. Allah, the Exalted, says: **“Nor does he speak of his own inclination. It is only an Revelation that is revealed to him.”** [53:3-4]

As for the affairs of this world, he was a human, and he had his own opinions. The Prophet ﷺ said:

“Indeed, I am only a human. It may be that a claimant comes to me with a dispute, and due to one of them being more convincing in speech than the other, I may rule in his favor. Whoever was ruled in his favor while he is wrong, what he is receiving without right is only a portion of the Hellfire, so let him take it or leave it.” [Muslim]

3. To believe that he is a Messenger to all creation; to Jinn and to humans until the Final Hour. Allah ﷻ says: **“And We have not sent you [O Muhammad ﷺ] except to all of mankind, as a giver of glad tidings and a warner, but most people know not.”** [34:28]

4. To obey the Prophet ﷺ in what he ordered, to believe in everything he said, and to refrain from what he forbade and warned against. Allah says:

(1) *Jihad*: To strive in the way of Allah so that His Word and Religion may be made supreme.

“And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, refrain from it.” [59:7]

h To follow and adhere to the Prophet’s ﷺ Sunnah, without innovating matters in it. Allah, the Exalted, says:

“Say [O Muhammad ﷺ], ‘If you truly love Allah then follow my example, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.’” [3:31]

02

The Second Pillar: *Salaah* (Prayer)

It is obligatory upon you to establish the prayer [*Salaah*] for it is the backbone of the Religion; without it, one’s Islam would not be complete. To illustrate its central place in Islam, prayer is the first thing for which a person will be brought to account on the Day of Judgment as conveyed by the Prophet’s ﷺ statement:

“The first deed for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is found to be good then he will have prospered and succeeded, but if it has been neglected, then he will be doomed and have lost. If anything is lacking from his obligatory prayers, the Lord will say, ‘Look and see whether My servant did any voluntary prayers, and make up the shortfall in his obligatory prayers from that.’ Then all his deeds will be dealt with likewise.” [Tirmidhi]

Salaah (prayer) is a term which denotes a group of words and actions which starts with *Takbeer* (saying “**Allahu Akbar**,” meaning: “Allah is the Greatest”) and ends with *tasleem* (saying “*As-Salaamu ‘alaykum wa Rahmatullaah*,” meaning: “may peace and the mercy of Allah be unto you”).

A Muslim performs it out of obedience to Allah, magnifying and glorifying Him in it. Through it, one maintains a continual relationship with His Creator. Whenever a person becomes absorbed in the entertainments of this life and his faith weakens, he hears the call to prayer [*Adhaan*] which would admonish him.

There are five prayers which must be performed in the day and night. Men must observe them in the mosque in congregation, except for those who have a valid excuse. Through this, Muslims come to know one another, and the bonds of love and unity which hold them together are built, maintained and strengthened. They come to know of the condition of their fellow Muslims on a daily basis. If some-



إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ

"Zakah expenditures are only for the poor and for the needy...."

one is not present and thought to be sick, they visit him, and if it seems that he is falling short in some of his obligations, they advise him. All social differences, such as class, race, and lineage are disregarded, for Muslims line up side by side in straight rows, all facing one direction [*Makkah*], all at the same time. All are rendered equal in regards to their subservience to Allah and standing before Him.



The Third Pillar: Obligatory Charity (*Zakah*)

Zakah is a certain percentage of money which a rich Muslim gives to the poor and needy to save them from the humility of begging. It is compulsory upon every Muslim who possesses the *Nisaab* (minimum amount of money upon which *Zakah* is due). Allah ﷻ says:

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give *zakah*. And that is the correct religion.” [98:5]

Whoever rejects its obligation would have fallen into disbelief, and transgressed against the weak, poor, and needy. It is not a tax levied by the Islamic government from its subjects, as the ignorant believe; for if it was so, it would have been levied upon Muslims and non-Muslims alike! Among the conditions of *Zakah* is that a person be Muslim, and it is not to be taken from non-Muslims.

The following are some of its conditions

01

- Possession of the minimum required amount: A person’s wealth must reach the limit which has been set by the Religion of Islam.

02

- The completion of one year. If the wealth is not in the person’s possession for one year, there is no *Zakah* due upon it.

Allah has specified those who are eligible to receive *Zakah*. Allah ﷻ says: **“*Zakah* expenditures are only for the poor and for the needy and for those employed to collect [*zakah*] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.”** [9:60]

The difference between Zakah and tax is that a Muslim pays it willfully and of his own accord; he is the one who supervises its payment.



The amount which is to be paid is 2.5 % of the amount saved over a period of a year. Through it, Islam seeks to uproot poverty from the Muslim society and alleviate the dangers which result from it, like theft, murder, and acts of transgression against people's honor. It revitalizes the spirit of mutual dependence and brotherhood in the Muslim society by fulfilling the requirements of the poor and needy.

The difference between *Zakah* and tax is that a Muslim pays it willfully and of his own accord; he is the one who supervises its payment. Furthermore, its name indicates its goal⁽¹⁾, which is purification of both the soul and wealth of rich Muslims. It also cleanses a Muslim of greed, selfishness, base covetousness, and the love of this temporal world and drowning in its desires, all of which make him forget his brothers from the poor and needy. Allah ﷻ says:

“And whosoever is saved from his own stinginess, such are they who will be the successful.” [59:9]

It also purifies the poor from hatred and jealousy which they may have against the rich. They see them giving from their wealth as Allah has ordered, and continuously caring for them, by giving them money and treating them well.

Islam sternly warns those who refuse to pay *Zakah*. Allah ﷻ says: **“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is fully Acquainted.”** [3:180]

The Prophet ﷺ said:

“If any owner of gold or silver does not pay what is due from him, when the Day of Resurrection comes, plates of fire will be beaten out for him. These will then be heated in the fire of Hell and his sides, his forehead and his back will be cauterized with



A Muslim must fast one month in the year, which is the month of Ramadan. The fast is from the first break of dawn until the sun sets.

(1) *Zakah* comes from the verb “*zakkah*” which means to purify and cleanse.

them. Whenever these cool down, the process is repeated for a day the extent of which will be fifty thousand years, until judgment is pronounced upon them, and he sees whether his path is to take him to Paradise or to Hell.” [Muslim]

04

The Fourth Pillar: The Fast of Ramadan

A Muslim must fast one month in the year, which is the month of Ramadan. From the break of dawn until the sun sets, Muslims must abstain from anything that breaks the fast, whether it be food, drink, or sexual intercourse. Fasting is not an act of worship introduced by Islam; rather, it was an obligation legislated in the previous religions as well. Allah ﷻ says:

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.” [2:183]

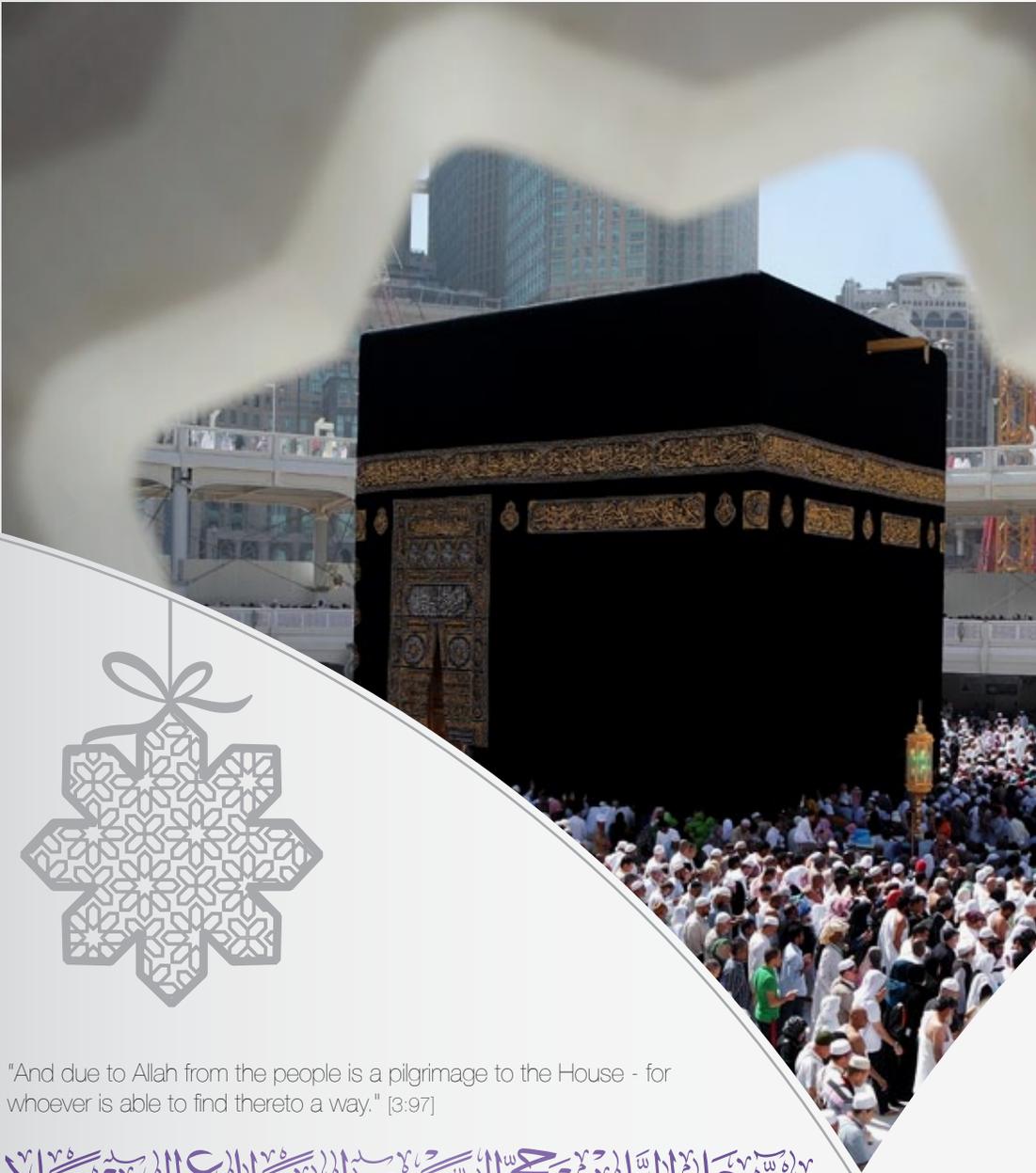
The objective of fasting is not that one merely abstains from those material and physical things which break one’s fast. Rather, one must also refrain from those intangible things which reduce the reward of one’s fast, such as lying, backbiting, tale-bearing, cheating, deception, false talk, and other offensive behavior. He should keep in mind that it is obligatory upon him to abstain from these offensive acts outside of Ramadan, but more so in this month, due to the saying of the Prophet ﷺ:

“Whoever does not refrain from false speech and deeds, Allah is not interested whether he leaves his food and drink.” [Bukhari]

The Fast is a struggle between one’s soul and its cravings and desires. It has many social benefits which the Prophet ﷺ explained in his saying:

“All the actions of the children of Adam are for them except fasting; it is for Me and I will reward for it. Fasting is a shield. When one of you is fasting, he should not speak evil, nor should he yell and shout, and if someone were to curse or fight him, let him say, ‘Indeed I am a fasting person.’ By Him in Whose Hands is the soul of Muhammad, the smell which issues from the mouth of a fasting person is dearer to Allah than the fragrance of musk. One who fasts will have two occasions of joy: upon breaking his fast and when he meets his Lord.” [Bukhari and Muslim]

Through fasting, one realizes how his needy brothers feel who do not find sufficient food, clothing, and shelter, and this would entice him to fulfill his rights and ask about their conditions and what they need.



"And due to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way." [3:97]

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَى سَبِيلِهِ

05

The Fifth Pillar: Hajj

Hajj is the pilgrimage one makes to the Sacred House of Allah (*Ka'bah*) in order to perform certain rites, at specific places and times. This pillar of Islam is obligatory once in a lifetime upon every Muslim, male or female, who is sane and has reached the age of puberty - if they have the physical and financial capability.

If a person has an incurable disease which prevents him from performing Hajj, but has enough money, he must deputize someone to perform Hajj for him. If a person does not have

more money than what he needs to fulfill his daily requirements or of those whom he supports, Hajj is not an obligation upon him. Allah ﷻ says:

“And due to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.”

[3:97]

Hajj is the largest Islamic gathering. Muslims from all over the world come together at one place and one time; they all call upon the same Lord, wear the same clothes, perform the same rituals, and recite the same call:

Lab'baik al'laahum'ma lab'baik, lab'baika laa shareeka laka lab'baik. In'nal hamda wan'ni-mata laka wal-mulk laa shareeka lak.

Meaning:

I respond to You, O' Allah, I respond to You. There is no partner with You .I respond to You. All praise and graces are Yours, and so is the sovereignty! There is no partner with You.

No difference is made between rich and poor, noble and ignoble, white and black, Arab and non-Arab; all are the same in front of Allah. There is no difference between them except in piety (*taqwaa*). The Hajj is an event which emphasizes the brotherhood of all Muslims and the unity of their hopes and feelings.



Hajj is the pilgrimage one makes to the Sacred House of Allah (the Ka'bah) in order to perform certain rites at specific places at specific times



وَمَنْ يُعَصِّبْ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَامًا مَبِينًا

"And whoever disobeys Allah and His Messenger has certainly strayed into clear error." [33:36]

The Political Aspect of Islam

Islamic legislation has introduced basic principles and general rules in political matters which act as the basis upon which the Islamic government is built. The ruler of the Muslim State executes and implements the commands of Allah ﷻ. Allah ﷻ says:

“Do they then seek the judgment of the days of Ignorance? And who is better in judgment than Allah for a people who have firm Faith?” [5:50]

The ruler of the Islamic country is in fact a deputy over them, which obliges him to implement the following:

① To do everything in his ability to implement the legislations and laws of Allah, and to provide honest, honorable ways of living for the nation; to safeguard the Religion, security, lives, and wealth. The Prophet ﷺ said:

“No servant of Allah is made to look after some affairs of the Muslims and fails to be true and sincere in it, except that he will not smell the scent of the Paradise.” [Bukhari]

The ruler of the Islamic government must have the necessary characteristics, as described by *Umar ibn al-Khattab* when he said to his council: “Show me a man whom I can assign to take care of certain affairs of the Muslims which are of concern to me.” They replied, “*Abdur-Rahman ibn ‘Auf*.” He said, “He is soft.” They mentioned another man and he said, “I

In Islam, no man has absolute power, including the ruler; for his powers are restricted by the limits set by the Islamic legislation.



There is no mutual consultation in matters which already have a ruling in *Shari'ah*.

have no need of him.” They then asked, “What type of person do you want?” He said, “I want a man who, if he is their leader, he behaves as if he was one of them, and if he is not their leader, he appears as if he were.” They said, “No one else is more suitable than *Ar-Rabee'ah ibn ul-Haarith*.” ‘Umar said, “You have spoken the truth,” and he appointed him.

☞ The ruler must not appoint anyone over the Muslims who is not fit for the post or trust. He should not favor a friend or a relative over a worthy candidate for a certain post. The Prophet ﷺ said: “No servant is given responsibility over some people and dies in a state in which he is treacherous to them, except that Allah forbids him from Paradise.” [Muslim]

The aforementioned rules and principles are characterized by the following:

- ▶ They are divine, ordained by Allah, and in their light, all are considered equal - the ruler and the ruled, the rich and the poor, the noble and ignoble, the black and white - no one, no matter how high-ranking he is, is allowed to violate them or pass laws that contradict them. Allah ﷻ says: “It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.” [33:36]
- ▶ All are required to abide, respect, and implement these rules and principles; both the ruler and the ruled. Allah ﷻ says: “The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say, ‘We hear and we obey.’ And such are the successful ones.” [24:51]

In Islam, no man has absolute power, including the ruler; for his powers are restricted by the limits set by the Islamic legislation. If he opposes them, people must disobey him and follow the truth. The Prophet ﷺ said:

“It is obligatory upon a Muslim to listen and obey (the authority) in those things which he likes or does not like, except if he is commanded to do something sinful. If he is commanded to do a sinful act, then do not hear or obey.” [Bukhari]

▶ Mutual consultation - the political system in Islam is built upon this. Allah ﷻ says: **“And those who answer the Call of their Lord, and establish the Prayer, and who conduct their affairs by mutual consultation, and who spend of what We have bestowed on them.”** [42:38]

Allah ﷻ also says:

“And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so, overlook their faults, and ask Forgiveness for them; and consult them in the affairs.” [3:159]

In the first ayah, Allah associates mutual consultation with prayers, which is the backbone of Islam. This indicates the importance of mutual consultation in Islam in all matters that concern the community. The people of knowledge should be consulted in these matters. At the end of the first ayah, Allah ﷻ praises the Believers in general because they mutually consult one another in all their matters.

In the second ayah, Allah ﷻ orders His Messenger, who was the leader, to mutually consult his Companions in matters that are of common interest to the community if no apparent ruling was revealed concerning it. There is no mutual consultation in matters which have a ruling in *Shari'ah*. The Prophet ﷺ said:

“No people mutually consult, except they would be guided to the best matter.’ The Messenger of Allah ﷺ then recited: **‘and who conduct their affairs by mutual consultation.’**” [42:38] (*al-Adab al-Mufrad*)

Scholars have agreed upon the obligation for the ruler to consult the people in matters relating to their interests. If he neglects their consultation, the people are required to demand it in order to say their word and give their opinion. This is based on the above mentioned portions of the Qur'an, and because the Religion of Islam considers the ruler a deputy who is responsible to perform what was delegated to him. Thus, the people are required to monitor the ruler's implementation of the Law. Islam gives all people the freedom to voice their opinion and criticize in the manner they deem appropriate, in accordance with



وَلَوْ كُنْتُمْ فَظًا غَلِيظًا قَلْبًا
لَانْفَضُّوا مِنْ حَوْلِكُمْ

"And had you been severe and harsh hearted, they would have left from around you." [3:159]

the principles set by the Religion. They should not do so in a manner which causes disruption. The Prophet ﷺ said:

“Indeed the best Jihad is to speak a word of justice before a tyrannical ruler.”

[Abu Dawood & ibn Majaah]

Abu Bakr, the first Caliph of Islam, addressed the people saying:

“O people! I have been appointed as your ruler though I am not the best among you. So, if you find me upon the truth, help me. But if you find me in the wrong, correct me. Obey me so long as I obey Allah in conducting your affairs. However, if I disobey Him, I have no claim to your obedience.”

‘Umar ibn al-Khattab, the second Caliph, stood on the pulpit one day and addressed people saying, **“O people! If you find that I have fallen into corruption, then straighten me.”** A Bedouin rose from amongst the people and said, **“By Allah! If we find you crooked, we will straighten you with our swords,”** yet *‘Umar* did not get angry or harbor malice towards him. He only raised his hands towards the heaven and said, **“Praise be to Allah Who has made among our nation a person who is able to correct the crookedness of ‘Umar.”**

The ruler is even called to account and questioned. Once, *‘Umar* addressed people while wearing a two-piece garment. When he said, **“O people! Listen and obey,”** a man stood up and said, **“We will not listen, nor obey!”** *‘Umar* asked, **“And why is that?”** The man answered, **“Because you have a two-piece garment while we only have a single piece one (he had allocated one garment for each Muslim).”** *‘Umar* at once called out in his loudest voice, **“Abdullah ibn ‘Umar (his son)! Tell them!”** *Abdullah* replied, **“The second piece is actually my garment which I gave to him.”** The man then said, **“Now we will listen and obey.”**

Thus, Islam preserves the rights and freedoms of both the society and the individual. It safeguards the sources of legislation from the whims and desires of legislators, since they shape their legislations with personal or regional needs and circumstances. The Islamic legislation does not discuss other minute details of government. This aims to leave the door open for Muslims to lay down proper rules and regulations that suit their specific conditions and serve their best interest in any specific place and time, provided such rules and regulations do not contradict the principles and fundamentals of Islam.



وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ

"And do not eat up one another's wealth unjustly." [2:188]

The Economic Aspect of Islam

Wealth is a tool, and the means by which life is maintained. The Islamic *Shari'ah* aims to establish a balanced society, wherein social justice is upheld and one can live an honorable life. Allah ﷻ says: **“Wealth and children are the adornment of the life of this world.”** [18:46]

Since Islam considers money one of the indispensable necessities without which neither individual, nor society, can exist, it has ordained that Zakah be taken (2.5%) from the savings of the rich, if the necessary amount from which it is taken is in that person's possession for a full year. This money is to be distributed amongst the poor. It is a due right of the poor, and it is forbidden to withhold it from them.

This does not mean that Islam abolishes individual ownership and private business; rather, it sanctions and respects them. There are many explicit texts which prohibit transgression against the wealth and property of others. Allah ﷻ says:

“And do not eat up one another's wealth unjustly.” [2:188]

Islam has enacted laws and regulations which guarantee the achievement of its goal; to provide an honorable life for each individual in the Islamic society. Some of these regulations are:

01

Islam has forbidden interest, for it results in people exploiting others and devouring their wealth wrong-



Islam has forbidden interest, for it results in people exploiting others and devouring their wealth wrongfully.



The Religion of Islam encourages people to give loans. It also encourages that one extend the period (of repayment) if one is having difficulty repaying a loan.

fully. Islam has made wealth and property sacred. Due to the fact that interest leads people to forsake acts of kindness and leads to the accumulation of wealth in the hands of a few, Allah ﷻ says: **“O you who believe! Be afraid of Allah and give up what remains due to you from usury, if you are truly believers. And if you do not do it, then take a notice of war from Allah and His Messenger. But if you repent, you may have your principal - thus you do no wrong, nor are you wronged.”** [2:278-9]

02

The Religion of Islam encourages people to give loans. It also encourages that one extend the period (of repayment) if one is having difficulty repaying a loan. One should not be harsh to that individual if he intends on repaying his debt. As for those who have the means to pay the debt off, but choose not to, a different course of action should be taken. Allah ﷻ says: **“And if a debtor is in hardship, then let there be postponement until a time of ease.”** [2:280]

The Prophet ﷺ said:

“Whoever loans money to a person in difficulty, he will receive the reward of charity for each day he gives them. And whoever extends the time period for the debtor who has difficulty returning a loan will receive the reward of charity for each day he does so.” [Ibn Maajah]

03

Islam encourages that the loan be pardoned altogether if it is difficult for the debtor to repay it. Allah ﷻ says: **“And if a debtor is in hardship, then let there be postponement until a time of ease. But if you give it as charity, then it is better for you, if you only knew.”** [2:280]

The Prophet ﷺ said:

“Whoever wishes that Allah save him from the difficulties of the Day of Judgment, let him extend the time period to a debtor or free him of his loan.” [Muslim]

04

Hoarding and monopolizing of any type of commodity is forbidden, because the trader takes into his possession products which the people need without selling them until the supply decreases, and then he sells them for whatever price he pleases. This incurs much harm, both to the individual and the society, the rich and the poor. The Prophet ﷺ said:

“Whoever hoards commodities would sin...” [Muslim]

Abu Yusuf, the student of *Imam Abu Haneefah*, may Allah have mercy on him, said: **“Anything that is hoarded and proves harmful to the public, it is considered of the prohibited type of monopoly, even if the thing hoarded is gold or silver. Whoever hoards something the public is in need of would have certainly misused what he owns. The reason monopoly is prohibited is to safeguard people from harm, for indeed, people have many different needs, and monopolizing therein would incur hardship upon people.”**

A ruler may force one who hoards a commodity to sell it at a reasonable profit which is neither detrimental to the seller or buyer. If the monopolist refuses to sell at that profit, the ruler may take possession of the hoarded commodity and sell it at a reasonable price in order to prevent those who may be thinking of exploiting the people by monopolizing goods they are in need of.

05

It has prohibited taxes that are taken from a trader to allow them to sell their goods or to import them into the country. The Prophet ﷺ said:

“One who collects the tax imposed on traders, will not enter Paradise.” [Ahmad & Abu Dawood]

This tax is considered taking money unlawfully and giving it to those who are not entitled to it. All those who contribute to this tax, including tax collectors, clerks, witnesses and receivers come under the Prophet’s saying:

“No flesh that grows from unlawful things shall be admitted into Paradise; Hellfire shall have the best claim to them.” [Tirmidhi]

06

Islam has forbidden hoarding wealth, and not expending from it the due right that belongs to Allah; both the individual, as well as society, would stand to benefit from this. Wealth should be circulated in society to stimulate the econ-

Islam has prohibited taxes that are taken from a trader to allow them to sell their goods or to import them into the country.



“And those who hoard up gold and silver and spend it not in the Way of Allah, announce unto them a painful torment.” [9:34]

omy, and with this, all individuals within society would stand to benefit. Allah ﷻ says:

“And those who hoard up gold and silver and spend it not in the Way of Allah, announce unto them a painful torment.” [9:34]

As Islam respects individual ownership, it imposes rights and duties therein. Among these are obligations which concern and relate to the owner himself, such that he must take care of himself and his dependents, relatives and those he must maintain. There are other rights which concern the individuals in society, such that they must pay *Zakah*, and give out charity, and help others. Other obligations concern the society at large, such that they must spend to build schools, hospitals, orphanages, mosques, and other facilities which would benefit society. What is sought by this is that resources are not amassed in the hands of a few within society.

07

It has been forbidden to give less in measure and weight, for it is a type of theft, treachery and deception. Allah ﷻ says: **“Woe to those who give less in measure and weight. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to men, give less than due.”** [83:1-3]

08

It has prohibited domination of public domain, such as water and public pastures, which do not belong to anyone, and has also prohibited preventing people from benefiting from it. The Messenger of Allah ﷺ said:

“There are three persons whom Allah will not speak to on the Day of Judgment, nor look at: a seller who falsely swears that he bought a product for a higher price than which the buyer bought it, a person who swears to a false oath after ‘Asr (late afternoon) so as to usurp the money of a Muslim, and a man who refuses to give excess water. On that day, Allah will say to him, ‘Today I withhold from you my Grace as you withheld what was in excess of your needs, though you are not its creator.’” [Bukhari]

The Prophet ﷺ said:

“All Muslims have equal shares in three things: pasture, water, and fire.” [Ahmad]

09

The Religion of Islam brought about a just system of inheritance through which wealth is distributed amongst a man's rightful heirs; whether they are young or old, male or female. No one has the right to distribute the inheritance in any other way. One of the benefits of this system is that it divides the estates, no matter how large they may be, into small shares, thus making it impossible for the money to settle with a certain group. The Prophet ﷺ said:

“Indeed, Allah has given each person his due right. So let not one of you bequeath something to someone who is already allotted a portion of the inheritance.” [Abu Dawood]

10

Islam has legislated endowments, which are of two types:

- A** Private endowments limited to the family and children of the endower; in order to safeguard them from poverty and begging. The condition of its validity is that the endowment should serve charitable causes after the endower's progeny cease.
- B** Public charitable endowments which are used to maintain charitable causes; such as building hospitals, schools, streets, public libraries, Mosques, social welfare homes for orphans and the elderly, and all that serve public interest.

11

The Religion of Islam has legislated a system of bequeathal. Therefore, every Muslim has the right to bequeath a portion of his money to be used after his death for righteous purposes. The Religion has limited this portion, to a third so that his heirs would not be harmed. *Aamir bin Sa'd* said:

“The Prophet ﷺ would visit me while I was sick in *Makkah* (Mecca). I said to him, ‘I have some wealth, may I bequeath all of it in charity?’ He replied, ‘No.’ I said, ‘Then half of it?’ He replied, ‘No.’ Then I said, ‘A third?’ He replied, ‘A third is much. If you leave your heirs rich, it would be better than to leave them relying upon others begging for money. Whatever you spend, it will act as a charity for you, even a morsel of food which your hand feeds your wife.’

Perhaps Allah will raise your status and cause some people to benefit from you....” [Bukhari]

Islam has forbidden hoarding wealth, and not expending from it the due right that belongs to Allah.



Allah cursed the one who gives a bribe because he helps to spread evil in society.

12 Islam has forbidden all that falls under the words of Allah: “O you who have believed, do not consume one another's wealth unjustly.” [4:29]

This includes:

- A** Taking by force of anything without right, for it involves wronging others and spreading corruption in society. The Prophet ﷺ said: “Whoever usurps a Muslim’s right through a false oath, Allah makes the Hellfire obligatory upon him and Paradise forbidden.” A man asked, “Even if it were something negligible O Messenger of Allah ﷺ?” He replied, “Even if it were a twig of [the most common tree you know].” [Muslim]
- B** Deceit and cheating. The Messenger of Allah ﷺ said: “Whoever fights us is not from us, and whoever deceives us is not from us.” [Muslim]
- C** Bribery. Allah ﷻ says: “And do not consume one another's wealth unjustly, nor send it [in bribery] to the rulers in order that [they might aid] you to consume a portion of the wealth of the people in sin, while you know it is unlawful.” [2:188]

The Prophet ﷺ said:

“May Allah curse the one who gives a bribe and the one who takes it in matters of judicial rulings.” [Tirmidhi]

Allah cursed the one who gives a bribe because he helps to spread evil in society; if he had not offered the bribe there would never have been any bribery. Allah cursed the one who accepts the bribe because he takes what is not rightfully his, and breaches the trust he was given. He takes a price for a duty which he was designated to do in the first place.

D Theft. The Prophet ﷺ said:
“The fornicator who fornicates is not a true believer so long as he commits it. No thief who steals is a true believer as long as he commits theft. No drunkard who drinks wine is a true believer as long as he drinks it.” [Muslim]

For it includes taking people's wealth without right. Allah ﷻ says:
“Sever the hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All Powerful, All Wise.” [5:38]

In order for a person's hand to be severed as a castigatory punishment, the following conditions have to be met:

01

- The wealth must have been in the custody and protection of the owner

02

- The motive behind the theft must not have been the need for food, drink, or clothing. If this were the motive, the hand would not be severed. This is taken from the judgment of ‘Umar in the year of the *Ramaadah*.

03

- The amount stolen must meet the minimum required amount set for the implementation of this punishment - hence it must be larceny and not petty theft.

Some of the scholars have stated that the repentance of the thief is not accepted until he returns what he has stolen to its owner. If he has no wealth, the owner of the wealth is asked to pardon him. Furthermore, if the owner pardons the thief before the case reaches the court, then the castigatory punishment is dropped.

E It prohibited that a person sell something to a customer while his brother is in the process of negotiating a deal with him, except if he allows him to do so. This is because it stirs enmity and hatred between individuals in society. The Prophet ﷺ said:
“Let not any person sell something if his brother is about to strike a deal, and let not any person propose marriage to a woman to whom his brother has already proposed, except if he gave him permission.” [Muslim]



"O you who believe! Obey Allah and obey the Messenger."

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِّيعُوا اللَّهَ وَاطِّيعُوا الرَّسُولَ



The Social Aspect of Islam

Islam has introduced social laws which set rights and duties of every individual to ensure stability in society. Some of these rights are specific, while others are general. Of the specific rights are the following:



Rights Owed to the Ruler



Muslims must obey the ruler as long as he does not order them to do something forbidden in Islam. Allah ﷻ says:

“O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you who are in authority.” [4:59]



They must give sincere advice to the ruler, in a good and kind manner, by guiding him and his people to beneficial things, and to remind him of the needs of his subjects. Allah ﷻ instructed *Moses* and his brother *Aaron*, upon sending them to Pharaoh, to preach the true Religion to him:

“And speak to him gently, perhaps he may accept admonition or fear Allah.” [20:44]

The Prophet ﷺ said:

“The Religion is sincerity.” We said, “To whom?” He said, “To Allah, and His Book, and His Messenger, and to the leaders of the Muslims and their common folk.” [Muslim]



To support him in times of adversity and crises

Islam has introduced social laws which set rights, and duties of every individual to ensure stability in society.



and not to revolt against him or forsake him, even if one was from a group who does not pledge allegiance to him. In regard to treason, the Prophet ﷺ said:

“Whoever comes to you while you are all united under a single leader and wishes to disrupt the unity and solidarity, execute him.” [Muslim]

02 Rights Owed to the Ruled

These rights fall under five general fundamentals:

1 Justice. This is achieved by giving everyone their due right. A ruler is required to be just, such that he protects others’ rights, performs his duties, distributes responsibilities, and implements rules and decisions. All should stand as equals before him; no individual or group should be favored above others. The Prophet ﷺ said:

“Indeed, the most beloved person to Allah and the closest one to be seated to Him on the Day of Judgment will be a just ruler. And indeed, the most detestable person on the Day of Judgment and the most severe of them in punishment will be a tyrannical ruler.” [Tirmidhi]

2 He must not oppress, deceive, or behave treacherously towards the masses. The Prophet ﷺ said:

“No servant is given responsibility over some people and dies in a state in which he is treacherous to them, except that Allah forbids him from Paradise.” [Muslim]

3 He must consult them regarding all affairs pertaining to their political, social and economic interests⁽¹⁾. He must allow them to voice their views, and he must accept such views if they prove to be in the best interest of the public. Allah ﷻ says: **“And by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So, par-**

(1) Consultation is limited to those matters for which there is no clear text from the Qur'an or Sunnah.

don them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].” [3:159]

The Messenger of Allah ﷺ encamped behind the wells before the Battle of *Badr*, so one of his Companions asked him, “Has Allah inspired you to choose this spot, or is it a strategy of war?” The Prophet replied, “It is a strategy of war.” Upon that, the man said to the Prophet, “Let us go and encamp after the wells in order to prevent the enemy from drinking.” So, the Prophet ﷺ took his advice.

4 His laws and constitution should be in accordance to Islamic Law. There is no room for him to judge according to his imperfect whims or desires. ‘*Umar ibn al-Khattaab*, the second Caliph of Islam, said to *Abu Maryam as-Salooli* who killed his brother, *Zaid ibn al-Khattaab*, “By Allah, I will not like you until the earth likes blood.” He replied, “Will this [hatred] deprive me of my rights?” ‘*Umar* said, “No.”

5 He should not withdraw himself from the masses or lock his doors before them, nor should he belittle them or assign mediators between him and the public; who allow some people to enter and prevent others. The Prophet ﷺ said:

“Whoever is given responsibility of some matter of the Muslims, but withdraws himself while they are in dire need and poverty, Allah will withdraw Himself from him while he is in dire need and poverty on the Day of Judgment.” [Abu Dawood]

6 He should be merciful to his subjects and not burden them with unbearable tasks or restrict their way of living. The Prophet ﷺ said:

“O Allah, whoever takes command of something of my people and makes things hard for them, then make things hard for him, and whoever takes command of something of my people and is gentle with them, then be gentle with him.” [Muslim]

‘*Umar ibn al-Khattaab* explained the greatness of this matter in his words:

“By God, if a mule were to trip in Iraq, I would fear that Allah would ask me why I did not pave the road for it.”

A just ruler is like a caring father who toils for the sake of his children, educates them as they grow up, and earns bread for them while he is still alive, and leaves for them (wealth) after his death.



A just ruler is the guardian of orphans and sponsor of the needy. He cares for the young and provides for the old.

The Muslim ruler must be as *al-Hasan al-Basri*, may Allah have mercy upon him, described in a letter which he sent to 'Umar ibn Abdul-Azeez, in which he said:

- ▶ "O Leader of the Faithful! Know that Allah has made the just ruler as one who straightens the crooked, one who restrains the oppressors, one who reforms the corrupt, one who strengthens and brings justice to the weak, and one who brings refuge to the afflicted.
- ▶ O Leader of the Faithful! A just ruler is like a kind shepherd who looks for the best pastures for his flock and steers them away from areas of danger and wild animals and protects them from harm.
- ▶ O Leader of the Faithful! A just ruler is like a caring father who toils for the sake of his children, educates them as they grow up, and earns bread for them while he is still alive, and leaves for them (wealth) after his death.
- ▶ O Leader of the Faithful! A just ruler is like an affectionate mother who has loving care for her children. She bears them with hardship and delivers them with hardship. She cares for them while they are little children, staying awake at night when they do and sleeping when they do. She feeds him at times, and weans him at others, and she feels happy about his good health and worries when he complains.
- ▶ O Leader of the Faithful! A just ruler is the guardian of orphans and sponsor of the needy. He cares for the young and provides for the old.
- ▶ O Leader of the Faithful! A just ruler is like a heart within the ribcage. When the heart is healthy, the ribs become healthy, but when it is sick, they grow unhealthy.
- ▶ O Leader of the Faithful! A just ruler is the one who listens to the Words of Allah himself and makes them listen to it, he is the one who seeks the reward of Allah, and makes his subjects seek His reward. He is the one who submits to the will of Allah and makes his subject submit to Him.
- ▶ O Leader of the Faithful, do not misuse what Allah has bestowed upon you, like a slave who his master entrusted him with his wealth and family, and he squandered the wealth and made his children homeless

- ▶ O Leader of the Faithful, know that Allah has prescribed certain castigatory punishments to deter his servants from doing evil; what if the one who is charged with this duty does a sin that necessitates this? Castigations would safeguard people's lives; what if the one who is charged with this duty commits murder?

- ▶ O Leader of the Faithful be mindful of death, and what will take place thereafter, and the small number of helpers. So, gather whatever provisions you can in order to prepare for it and the horrors that follow it.

- ▶ O Leader of the Faithful, know that you have a different home unlike your present home. In it your sleep will last long, and your friends will part from you, and leave you all by yourself. Therefore, take those provisions which may accompany you.

“That Day shall a man flee from his brother. And from his mother and his father, And from his wife and his children.” [80:34-6]

- ▶ O Leader of the Faithful, remember the words of Allah:
“When the contents of the graves are brought out and poured forth. And that which is in the chests of men shall be made known...” [100:9-10]

On that Day secrets will be revealed, as well as your record of deeds, a record:

“That leaves neither a small thing, nor a big thing, but has recorded it.” [18:49]

- ▶ there is still time for you, before death comes and all hopes are shattered and lost, (to work righteousness).

- ▶ O Leader of the Faithful! Judge between your subjects with the laws of Islam, and do not lead them in the way of the wrong-doers. Do not give the proud power over the feeble, as they do not observe any pacts or honor towards a believer, and so that you should not bear the sins of others. Do not be deceived by those who enjoy things that lead to your misery and devour the good things while depriving you of the good things of the Hereafter. Do not think of your power today, but think of it tomorrow when you become the captive of death, standing on the Day of Judgment before Allah in the presence of an assembly of angels, prophets and messengers, when...

“All faces shall be humbled before Allah, the Ever Living, the One Who sustains and protects all that exists. And he will have failed who carries injustice.” [20:111]

- ▶ O Leader of the Faithful! Although I have not attained with this advice the level of wise men or their reason and wisdom before me, I have done my best to be sincere in my advice to you. So, take my message as a medicine given by a loving person to his beloved friend; although it has a bitter taste, it would serve as a cure.”



وَقَضَىٰ رَبُّكَ ۙ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۗ وَبِالْوَالِدَيْنِ إِحْسَانًا

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents..." [17:23]

03

Rights Owed to Parents

Children must obey their parents as long as they do not command them with something sinful. Children must treat their parents well and must be kind to them and strive to please them and serve them. Children must speak to them softly and should not be harsh, and they must have patience in serving them and give consideration to their feelings. They should not speak ill to them, hurt their feelings, nor do anything which angers them. Allah ﷻ says:

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor.” [17:23]

Islam has regarded disobedience to the parents to be one of the greatest sins. *Abdullah ibn ‘Amr* narrated that a Bedouin came to the Prophet ﷺ and said: “O Messenger of Allah ﷺ, what are the gravest of sins?” He responded, “To worship or associate partners with Allah.” He said, “Then what?” He replied, “Disobedience to parents.” He said, “Then what?” He replied, “A submerging⁽¹⁾ oath.” He said, “And what is a submerging oath?” He replied, “A lie which is sworn to usurp the money of another Muslim.” [Bukhari]

To portray the status of parents in Islam, the Prophet ﷺ said: “The Pleasure of the Lord is attained through pleasing parents, and the Anger of the Lord is incurred through angering parents.” [Tirmidhi]

It is obligatory that these rights be given to parents, even if they are of a different religion. *Asmaa’ bint Abi Bakr* said:

“My mother came to me while she was a pagan during the time of the Prophet ﷺ so I sought the permission of the Messenger of Allah ﷺ. I said, ‘My mother came to me and she desires [to maintain relations with me]. Should I maintain ties with my mother?’ He said to her, ‘Yes, maintain relations with your mother.’” [Bukhari]

Mothers are given priority over fathers in matters of kind treatment and good companionship. *Abu Hurairah* reported that a man said to the Prophet ﷺ: “O Messenger of Allah ﷺ, who has the most right to the best companionship?”

(1) One which submerges its swearer into sin or Hellfire.

He replied, **“Your mother, then your mother, then your mother, then your father, and then those after him....”** [Muslim]

The Prophet ﷺ accorded the mother three rights and the father one right because the mother bears hardships and suffering that the father cannot. Mothers are as Allah ﷻ described:

“And We have enjoined on man to be dutiful and kind to his parents. His mother carried him with hardship and gave birth to him with hardship.” [46:15]

She suffers from hardship when she bears him in her womb, taking nutrition from her, during childbirth, and when she feeds him after delivery and stays awake at night.

Parents should receive their rights even after their death. A man from the tribe of *Bani Salamah* asked the Messenger of Allah ﷺ: “Is there any way I can do good to my parents after they have died?” He ﷺ replied, **“Yes. Pray the funeral prayer over them, seek forgiveness for them, and implement their pacts which they made. Join the ties of kinship which cannot be so except through them, and honor and be generous to their friends...”** [Abu Dawood].

Mothers are given priority over fathers in matters of kind treatment and good companionship.



The wife must obey her husband as long as he does not command her to do something sinful.

04

Rights Owed to the Husband

1 His role of leadership. He has the right to be the leader of the house. He is not, however, to be a petty tyrant. He has the right to implement what he sees as the best interest for the affairs of the family. Allah ﷻ says:

“Men are in charge of women by [right of] what Allah has given one over the other, and what they spend [for maintenance] from their wealth.” [4:34]

Nonetheless, husbands should still consult their wives and when prudent, accept their views in marital affairs.

2 The wife must obey her husband as long as he does not command her to do something sinful.

H The wife must not refuse her husband when he calls her to bed. The Prophet ﷺ said:

“If a man calls his wife to his bed and she refuses [without a good reason], and he spends the night angry with her, the angels will continuously curse her till the morning.” [Muslim]

H The wife should not burden him with requests he cannot bear. She should be keen to please him. The Prophet ﷺ said:

“If a woman observes her five daily prayers, fasts during the month of Ramadan, guards her chastity and obeys her husband, she may enter Paradise through any of its gates she wishes.” [Ibn Hibban]

H A woman should protect and guard her husband’s wealth, children and honor. The Prophet ﷺ said:

“The best woman is she that when you look at her you are pleased, when you ask her of something she obliges, and when you are not present, she keeps your secrets and protects your wealth.” [Nasaa’i]

H A woman should not leave the house except if her husband agrees, and she is not to permit into his house anyone whom he dislikes. The Prophet ﷺ, said: **“Indeed, you have rights over your wives and they have rights over you. As for your rights over your wives, they should not permit those who you dislike to enter your houses. Indeed, their right over you is to clothe and feed them in a good way.”** [Ibn Majaah]

The Early Muslims used to implement such instructions. *‘Awf bint Muhlim ash-Shaybani* gave this piece of advice to her daughter on her wedding night:

“My daughter, you have parted your home in which you were born and your nest in which you were raised, to a man you do not know and a companion you have not been familiar with. So be his maid and he will be your slave. Observe for him ten qualities, and he will be a treasure for you: contentment, obedience, taking care of your beauty and pleasant smell, taking heed of the time of his sleep and meals, taking care of his money and children, refraining from disobedience to him, and keeping his secrets. Don’t show pleasure to him when he is worried, or grief when he is pleased.”

05 A Husband's Obligations towards his Wife

1 The dowry⁽¹⁾: A woman has a right to dowry which should be stated during the marriage contract. It is an essential part of the marriage contract and cannot be conceded by the wife, even if the wife chooses to do so, until the contract has been concluded. Allah ﷻ says:

“And give to the women whom you marry their dowry with a good heart. But if they, of their own good pleasure, remit any part of it to you, take it and enjoy it without fear of any harm.” [4:4]

2 Justice and Equality: If a man has more than one wife, he is required to treat them fairly and justly. He should treat them equally regarding food, drink, dress, residence and time allotted to each. The Prophet ﷺ said:

“If a man has two wives and favors one of them over the other in fair-treatment, he will come on the Day of Judgment with one side tilted.” [Abu Dawood]

3 Providing for wife and children: A husband is required to provide an appropriate residence and living arrangements; such as food, drink, clothing, as well as money to upkeep them, in an amount which is within his means. Allah ﷻ says:

“Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.” [65:7]

In order to encourage Muslims to provide for their family, Islam has regarded this as a charity which a person will be rewarded for. The Prophet ﷺ said to one of his companions named Sa'd bin Abi Waqqaas:

“An indeed whatever you spend, it will be regarded as charity, even a morsel [of food] which you raise to place in your wife's mouth.” [Bukhari]

A woman should protect and guard her husband's wealth, children and honor.



A woman should not leave the house except if her husband agrees, and not permit into his house anyone whom he dislikes.

(1) **Dowry:** In Islam, the dowry is brought by the husband to the bride.

The wife has the right to take money from her husband without his knowledge if he does not appropriately provide for them. *Hind bint 'Utbah* said to the Prophet ﷺ:

“O Messenger of Allah ﷺ indeed Abu Sufyan is stingy, and he does not give me what my child and I can suffice with, except what I take from him without his knowledge.” He said, “Take what suffices you and your child without excess.” [Bukhari]

4 Living compassionately and special relations: This is one of the most important things the Religion has commanded the husband to offer, for a wife is in need of a loving heart and a husband who plays with her and fulfills her desires. This will also guarantee that his wife does not do blameworthy things. The Prophet ﷺ said to *Uqbah*:

“Every recreational activity of a man is vain except three things: his playing with his wife....” [Muslim]

5 Keeping her secrets. He should keep private (intimate) relationship secrets, and refrain from exposing her secrets, shortcomings and other things he notices or hears from her. The Prophet ﷺ said:

“The worst of people in the sight of Allah, on the Day of Judgment, is the man who has relations with his wife and she has relations with him, and then he divulges her secrets.” [Muslim]

6 Treating her with kindness: A husband should treat his wife with kindness. He should consult her about mutual everyday matters, provide her with the means of happiness and show to her that he loves her by joking and playing with her. The Prophet ﷺ said:

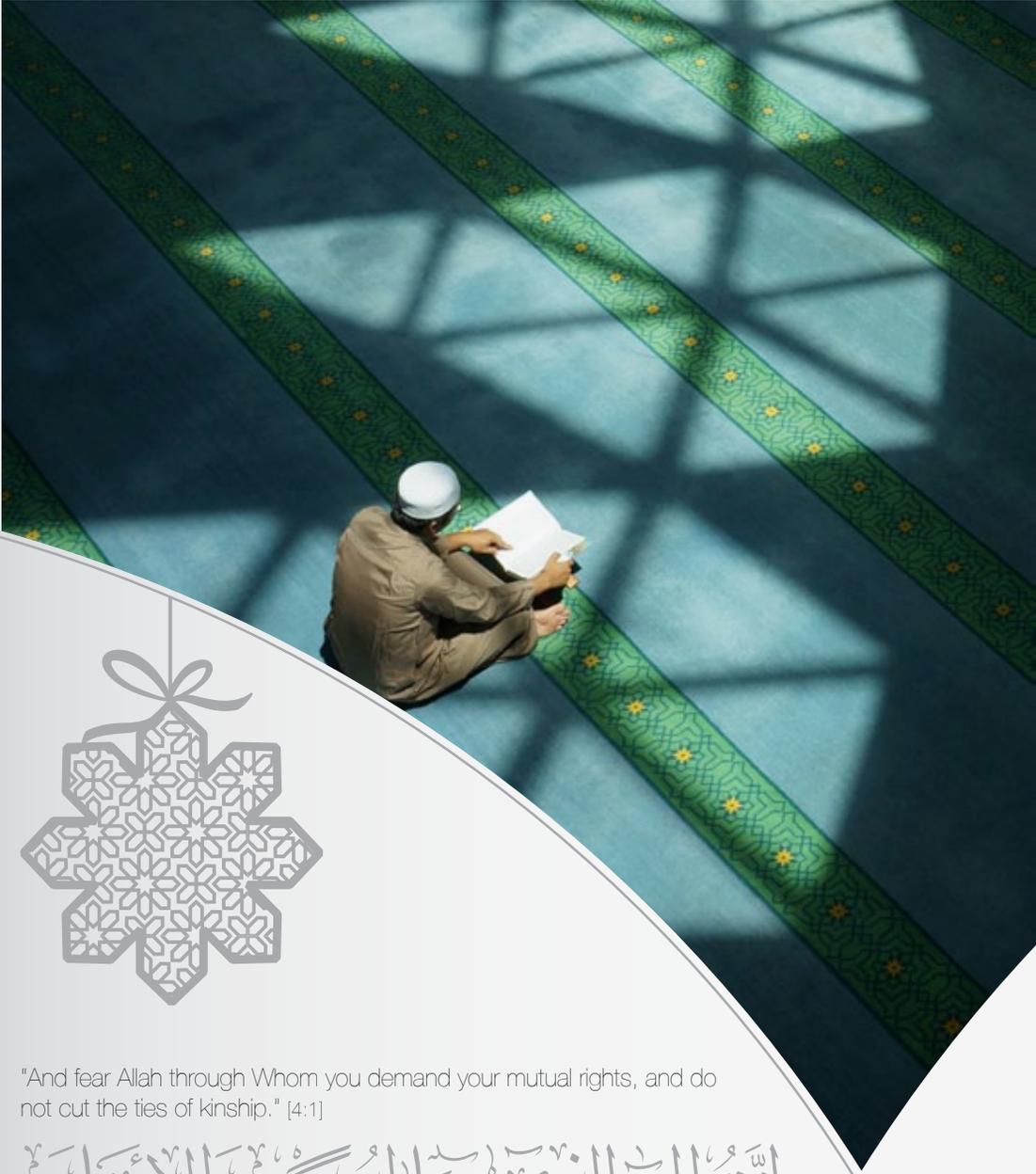
“The best and most complete believers are the best of them in character and manners, and the best of you are the best of you towards their wives.” [Tirmidhi]

7 The husband should be patient with her faults and should not make a point of seeking them out. The Prophet ﷺ said:

“Let not a believing man despise a believing woman. Even if he may hate one aspect, he is pleased with another (or he said, ‘others’).” [Muslim]

8 He should protect her with jealousy and not take her to evil and corrupt places. Allah ﷻ says:

“O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones.” [66:6]



"And fear Allah through Whom you demand your mutual rights, and do not cut the ties of kinship." [4:1]

وَاتَّقُوا اللَّهَ الَّذِي تَسْتَاذِنُونَ بِهِ وَالْأَرْحَامَ

4 The husband must protect her wealth. He is not to take anything that belongs to her unless she gives him permission, and he is not to use her wealth except by her consent.



The Rights of Relatives

Islam has urged wealthy people to help and take care of their relatives, financially - by fulfilling their requirements through obligatory or voluntary charity, and morally - by inquiring about their condition, treating them with kindness, showing sympathy and sharing their joys and sorrows. Allah ﷻ says:

“And fear Allah through Whom you demand your mutual rights, and do not cut the relations of kinship.” [4:1]

Islam urges Muslims to treat close relatives kindly even if they do not treat him or her kindly. It encourages that one pardon them even if they have wronged him, and be friendly to them even if they are unfriendly to him or her. The Prophet ﷺ said:

“The one who truly maintains the ties of kinship is he who maintains ties with his relatives even if they cut relations with him.” [Bukhari]

Islam has also warned against severing ties of kinship and considered it one of the greatest sins. The Messenger of Allah ﷺ said:

“Allah created the creation, and when he finished, the womb stood (as if asking for something). He said, “What do you say?” It said, “I am standing seeking refuge in You from severing ties of kinship.” He said, **“Are you not pleased that I will maintain ties with those who maintain you (ties of the womb: kinship), and cut ties with those who cut you?”** It replied, **“Of course I am O Lord.”** He said, **“That is for you.”** Then Abu Hurairah (the narrator) recited from the Qur’an: **“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?”**⁽¹⁾ [Bukhari]



The Rights of Children

1 The rights owed to children are that they must be protected, their affairs must be taken care of, they must be given a proper upbringing, and their needs

(1) Surah Muhammad [47:22]

must be met, such as food, drink, dress, and accommodation. The Prophet ﷺ said:

“It is sinful enough for a person to be negligent of his family.”

[Abu Dawood]

④ One should choose appropriate names for them. The Prophet ﷺ said:

“Indeed, on the Day of Judgment you will be called by your names and your father’s names, so keep good names.” [Abu Dawood]

④ They should be taught good manners, such as modesty, respect for elders, truthfulness, honesty, obedience to parents, and that they be kept away from foul language and evil deeds, such as telling lies, fraud and deceit, treachery, dishonesty, robbery, disobedience to parents, etc.

④ They should be educated in those things which help them in this life as well as the next. They should be given a proper upbringing and introduced to righteous company. The Prophet ﷺ said:

“Each of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and is responsible for them. A husband is a guardian of his family and is responsible for them. A woman is a guardian of her husband’s house and is responsible for it, and a servant is a guardian of his master’s property and is responsible for it.” [Bukhari]

④ One should be keen about their safety. This entails that the parents do not curse their children. The Prophet ﷺ said:

“Do not supplicate against yourselves, do not supplicate against your children, and do not supplicate against your wealth. [It may be that your supplication] accords with a time in which Allah grants those who ask him, and your supplication be answered.” [Muslim]

④ Children must be treated equally. One should not prefer some over others in gifts and treatment. This is because unfair treatment will lead to their disobedience and will rouse hatred amongst them. *Nu'man ibn Basheer* narrated:

Islam has warned against severing ties of kinship and considered it one of the greatest sins.



The Religion has prohibited that one harm his neighbor, verbally or physically.

“My father gave me some of his wealth as charity, and my mother, ‘*Amrah bint Rawaahah*, said ‘I will not agree until the Messenger of Allah ﷺ bears witness to it.’ So my father left to the Prophet ﷺ to bear witness to his giving of charity to me. The Messenger of Allah ﷺ said, ‘Did you do the same to all your children?’ He replied, ‘No.’ He said, ‘Fear Allah and be just in regards to your children.’ Upon that, my father returned and took back the charity [he had given me].” [Muslim]

08

The Rights of Neighbors

Islam has enjoined that one be good to his neighbors in all respects. Allah ﷻ says:

“Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluded and boastful.” [4:36]

The Religion has prohibited that one harm his neighbor, verbally or physically. *Abu Hurairah* said:

“There is a woman who fasts during the day and prays during the night, but she harms her neighbor by her speech.’ The Prophet ﷺ said, ‘There is no good in her and she is in the Hellfire.’ It was said, ‘Another woman prays only that which is obligatory, and fasts [only] the month of Ramadan, and she gives some pieces of *Iqit* (dried yogurt) as charity, but she does not harm anyone with her tongue.’ He replied, ‘She is in Paradise.’” [Ahmad & al-Haakim]

Islam has given the neighbor a great rank and right. The Prophet ﷺ said:

“Gabriel continued to command me in regards to neighbors until I thought that he would give them a share in my inheritance.” [Bukhari]

Islam regards harming one’s neighbor as something which negates faith (*Imaan*).

The Prophet ﷺ said:

“By Allah he does not believe, by Allah he does not believe, by Allah he does not believe.” They said, “Who O Messenger of Allah ﷺ?” He said, “He whose neighbor is not safe from his evil.” [Bukhari]

The Prophet ﷺ defined what is owed to the neighbor when he was asked what their rights were. He ﷺ said:



مَا زَالَ جِبْرِيلُ يُوصِيَنِي بِالْجَارِ
حَتَّى ظَنَنْتُ أَنَّهُ سَيُوْرَثُهُ

The Messenger of Allah ﷺ said: "Jibreel (Gabriel) continued to command me in regards to neighbors until I thought that he would give them a share of inheritance." [at-Tirmidhi]

“The best companions in the sight of Allah are the best of them to their companions, and the best of neighbors is the best of them to his neighbor.” [Tirmidhi]

One must be patient with the harm their neighbor may cause and be kind and lenient with them. A man said to Ibn Mas'ood:

“I have a neighbor who harms, curses and causes me uneasiness.” He replied, **“... If he disobeys Allah in your regard, then obey Allah in his.”** [Ghazali, in *'Ihya' 'Uloom-ud-Deen'*, v.2, p.212]

There are three types of neighbors:

01

- A Muslim relative. This neighbor has three rights: The right of kinship, the right due to neighbors, and the right of a Muslim.

02

- A Muslim neighbor. This type has two rights: the rights due to neighbors and the rights of a Muslim.

03

- A non-Muslim neighbor. This type has one right: the right due to a neighbor. The family of *Abdullah ibn 'Amr* cooked a whole sheep for him, but when he arrived he said, **“Did you give some to our Jewish neighbor? Did you give some to our Jewish neighbor? I heard the Messenger of Allah ﷺ say, ‘Jibreel (Gabriel) continued to command me in regards to neighbors until I thought that he would give them a share of my inheritance.’”** [Tirmidhi]

09

The Rights of Friends and Companions

Islam has encouraged that one considers the needs of friends and has prescribed certain rights that should be fulfilled in their regard, such as helping them and giving them sincere advice. The Prophet ﷺ said:

“The best of companions in the Sight of Allah ﷻ is the best of them towards his companion, and the best of neighbors in the Sight of Allah ﷻ is the best of them towards his neighbor.” [Tirmidhi]

10 The Rights of Guests

Islam has encouraged that one consider the needs of friends and has prescribed certain rights that should be fulfilled in their regard.



Islam enjoins that the relationship between employer and employee should be based upon principles of brotherhood, equality and dignity.

In Islam, guests have the right to be shown generosity. The Prophet ﷺ said:

“Whoever believes in Allah and the Last Day let him be generous to his neighbor. Whoever believes in Allah and the Last Day let him be generous to his guest in what is due to him.” A man said, “And what is due to him O Messenger of Allah ﷺ?” He replied, “A day and a night of excellent hospitality, and one must honor his guest for three days (of a nature less than the first day). Whoever does more, then it is a charity for him. And whoever believes in Allah and the Last Day let him say that which is good or remain quiet.” [Bukhari]

Islam regards honoring one’s guest as a righteous deed for which he will be rewarded. The Prophet ﷺ said:

“There is no person like a person who takes the reins [of his horse] and fights for the sake of Allah, avoiding people’s evil, and a person among his sheep in the outskirts giving meal to his guest, honoring his right.” [Ahmad & Haakim]

Islam has also described the manner in which a person should treat his guest. He should greet him honorably with a cheerful face and part with him in a good way.

The guest, however, should also take the conditions of his host into consideration, not burdening him with what he cannot afford. The Prophet ﷺ said:

“It is unlawful for a Muslim to stay with his brother until he makes him fall into sin.” They said, “O Messenger of Allah ﷺ, how can the guest make the host fall into sin?” He ﷺ replied, **“That he stays with him when he does not have [enough money] to serve him food.”** [Muslim]

Imam Ghazali wrote in his book, “Ihya ‘Uloom-ud-Deen” (Revival of the Religious Sciences) about the Prophet Muhammad ﷺ: “The Messenger of Allah ﷺ would honor his guests. He would

even spread his garment for a non-relative guest to sit. He used to offer his guest his own cushion and insist until they accept it. No one came to him as a guest, but thought that he was the most generous of people. He gave each one of his companions sitting with him his due portion of his attention. He would direct his listening, speech, gaze and attention to those who were in his company. Even then, his gathering was characterized by modesty, humbleness and honesty. He would call his companions by their nick-name to honor them. He was the farthest from being angry and the easiest to be contented.”

11

Rights Related to Employment

In regards to work and employment, Islam introduced principles and guidelines which define the relationship between the employer and the employed.

12

The Rights of the Employed

Islam enjoins that the relationship between employer and employee should be based upon principles of brotherhood, equality and dignity. The Prophet ﷺ said: **“Your servants are your brothers whom Allah has placed under your authority. Whoever has his brother under his authority, let him feed him from what he eats and clothe him with what he wears. Let him not burden him with more than he can bear, and if you must, then help him.”** [Bukhari]

Islam has guaranteed their right to receive wages. The Prophet ﷺ narrated from Allah ﷻ that He said:

“I will stand against three types of people on the Day of Judgment: a person who swears by Me and then betrays his oath, a person who sells a free person and eats the money he gains from it, and a person who hired a workman, takes his full due of work from him, but does not give him his [wages].” [Bukhari]

It also orders that the wages be negotiated before work begins. In a *Hadeeth* collected by Ahmad, the Prophet ﷺ forbade hiring a workman before negotiating his wages.

Islam also commands that wages be paid immediately after the task has been completed. The Prophet ﷺ said:

“Pay the workman his wages before his sweat dries.” [ibn Majaah]

Islam commands that wages be paid immediately after the task has been completed.



They are not to be given more work than they can bear. If he is given more than he can bear, than he should be given extra wages or help. The Prophet ﷺ said:

“Let him also not burden him with more than he can bear, and if you must, then help him.” [Bukhari]

In order to raise the honor and dignity of labor, the Prophet ﷺ said that it was the best and most pure of earnings, if done through permissible means. The Prophet ﷺ said:

“No person has eaten better food than that which [was bought from the wages which] his own hands toiled. Indeed *David*, the Prophet of Allah, ate from what his own hands earned.” [Bukhari]

To encourage manual labor, the Prophet ﷺ said:

“By Him in Whose Hands is my soul, if one of you goes and chops wood, ties it, and carries it on his back, it is better for him than to beg people, whether they give him money or not.” [Bukhari]



As Islam required the employer to give the employee his due rights, the employee should also observe the rights of the employer.

13

The Rights of the Employer

As Islam required the employer to give the employee his due rights, the employee should also observe the rights of the employer. They should carry out the work in the best manner, without delay or shortcomings. The Prophet ﷺ said:

“Indeed, Allah likes that if one of you performs some work, that he does it well.” [Abu Ya’laa]

In order to encourage people to do their assigned work completely, properly and sincerely, Islam has made this type of wages from the best of earnings. The Prophet ﷺ said:

“The best of earnings are those earned by working sincerely and properly.” [Ahmad]

14

General Rights and Obligations

Islam obligates upon Muslims to regard the conditions of their

Muslim brothers, wherever they may be. The Prophet ﷺ said:
“The believers in their love, mercy and their feeling for each other are like one body. If one part feels pain, all the other parts feel pain through fever and sleeplessness.” [Muslim]

Islam orders that Muslims strive to improve their condition. The Prophet ﷺ said:
“None of you truly believes until he loves for his brother what he loves for himself.” [Bukhari]

It orders that Muslims stand by their brothers at times of crises and agony. The Prophet ﷺ said:

“The believers are like a solid structure, each one (brick) strengthens the other (and then he clasped his hands and intertwined his fingers).” [Bukhari]

It orders that Muslims come to the aid of their brothers and assist them in times of war if they are in need. Allah ﷻ says:

“And if they seek your help in Religion, it is your duty to help them...” [8:72]

It forbids that they be forsaken in their time of need. The Prophet ﷺ commanded that the Muslims support their oppressed brothers. He ﷺ said

“Support your brother whether he is an oppressor or is being oppressed.” It was said, **“O Messenger of Allah, we help the one being oppressed, but how do we help an oppressor?”** The Prophet said, **“By seizing his hand.”**

In another narration, the Prophet ﷺ said, **“By restraining him or preventing him from committing injustice, for that is how you support him.”** [Bukhari]





"Show forgiveness, enjoin what is good, and turn away from the ignorant."

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

The Moral Aspect of Islam

Islam has perfected morals and elevated them to the highest standard. The Prophet ﷺ said:

“I have been sent to perfect and complete righteous character and morals.” [al-Haakim]

Islam encourages and commands every good manner and prohibits and warns against every evil and lewd manner. Allah ﷻ says:

“Show forgiveness, enjoin what is good, and turn away from the ignorant.” [7:199]

The Prophet ﷺ said:

“Do you know who is bankrupt?” His Companions said, “The bankrupt among us is he who has neither money, nor possessions.” The Prophet ﷺ said, “In reality, the bankrupt of my nation are those who come on the Day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the Hellfire.” [Muslim]

The Religion of Islam defined the way a Muslim should relate to others and to his society. The Messenger of Allah ﷺ said:

“Avoid the prohibited and you will be the best worshipper, be pleased with the sustenance Allah has provided for you and you will be the richest of



The Religion of Islam defined the way a Muslim should relate to others and to his society.



Islam aims to form a well knit society in which the individuals show mutual love and mercy to one another.

(1) **Muhaajir:** A person who has migrated from a land of disbelief to a land of Islam for the sake of Allah.

people, be good to your neighbor and you will be a true believer, love for others what you love for yourself and you will be a true Muslim, and do not laugh much, for indeed laughing much causes the heart to die.” [Tirmidhi]

He ﷺ also said:

“A true Muslim is he whom other Muslims are safe from his tongue and his hand, and a true *muhaajir*⁽¹⁾ is one who has left what Allah has forbidden.” [Bukhari]

Islam aims to form a well-knit society in which individuals show mutual love and mercy to one another; this is accomplished by the implementation of its commands and abandonment of its prohibitions. The following are things that Islam has prohibited:

01

Associating partners with Allah (*Shirk*) whether it be in regard to His Lordship, or in acts of worship. Allah ﷻ says:

“Verily! Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.” [4:116]

02

Sorcery. *Abu Hurairah* reported the Prophet ﷺ as saying: “Stay far away from the destructive sins: associating partners with Allah in worship and sorcery.” [Bukhari]

03

Oppression, transgression against others and squandering their rights. Allah ﷻ says:

“Say, ‘My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.’” [7:33]

04

Murder. Allah ﷻ says:

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

This prohibition does not include those who kill or are killed in the process of defending their lives, wealth, or honor. The Prophet ﷺ said:

“Whoever is killed defending his money, he is a martyr; and whoever is killed defending his family, life, or religion, he is a martyr.” [Abu Dawood]

05

Severing familial ties and relations. Allah ﷻ says:

“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight...” [47:22-23]

The Prophet ﷺ said:

“One who severs ties of kinship will not enter Paradise.” [Muslim]

What is meant by severing ties of kinship is that one does not visit his relatives or is aloof of their needs; also, that one acts arrogant towards them or does not help the weak and poor amongst them if he is rich. If one gives charity to a poor person who is not related to him, he would receive the reward for charity, but if he gives charity to a poor person who is related to him, he will receive the reward for joining ties of relation as well as that of charity. If a person was himself poor, he should maintain ties of kinship by greeting his relatives, inquiring about them, and being kind to them. The Prophet ﷺ said:

“Join and maintain ties of kinship, even if it be by greeting them.” [al-Bazzar]

06

Fornication and adultery, as well as all things which may lead to them. Allah ﷻ says:

“And come not near to unlawful sexual intercourse. Truly, it is immorality and an evil way.” [17:32]

Allah ﷻ clarifies the punishment of the fornicator in His Words:

“The woman and the man guilty of illegal sexual intercourse, flog each of

Islam has forbidden usurping the wealth of orphans and considers it as squandering the rights of the poor.



(1) Deuteronomy 22:23: “If a damsel that is a virgin betrothed unto a husband, and a man find her in the city, and lie with her; then ye shall bring them both into the gate of the city, and ye shall stone them with stones that they die.”

(2) Kohl: A black powdery substance used as medicine for the eyes as well as beautification. It is kept in a jar and applied with a stick dipped in it, much like modern-day mascara.

(3) Sexual activity between two related people, who are so closely related that their marriage is illegal.

them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.” [24:2]

This is the punishment of a fornicator who was never married before. As for one who commits adultery, his punishment is that he should be stoned to death.

This punishment was also prescribed in some of the previous religions⁽¹⁾. The Jews of *Madinah* (Medina) raised the case of a Jewess and a Jew who had committed fornication to the Messenger of Allah.

So, he said to them: “Bring me two of the most knowledgeable of your men.” They came with two sons of a man from Syria, and he asked them: “What do you find regarding the matter of these two (fornicators) in the Torah?” They said, “We find in their regards that if four people bear witness that they saw his penis in her vagina like a kohl applicator in its jar, they are to be stoned.” He ﷺ asked, “Then what prevented you from stoning them?” They said, “Our authority has been relinquished and we have been forced to prescribe the sentence of death (without stoning).” The Messenger of Allah ﷺ then called for the witnesses. They came with four people and they bore witness that they saw the man’s penis in her vagina like a *kohl*⁽²⁾ applicator in its jar, so the Messenger of Allah ﷺ ordered them to be stoned. [Abu Dawood]

In order for the verdict of stoning to be implemented, one of the following two conditions must be met.

❶ If the male or female admit to the crime, he or she will be punished.

Abu Hurairah said: “A man from the people came to the Messenger of Allah ﷺ, while he was in the mosque. He called out to him, “Messenger of Allah, I have committed adultery.” The Prophet ﷺ turned away from him. The man came to the

side to which the Prophet ﷺ turned his face and said, “Messenger of Allah, I have committed adultery.” The Prophet ﷺ turned away from him again. The man came to the side to which the Prophet ﷺ turned his face. When he had testified against himself four times, the Prophet ﷺ ordered that he should be stoned. When he was being struck with the stones, he ran away, but a man caught up with him who had a camel's jawbone in his hand; he struck him and he fell down. The Prophet ﷺ was told about how he fled when the stones hit him and he said, “Why did you not let him be?” [Ibn Maajah]

Four equitable men bear witness that the accused man's penis entered the woman's vagina. This, as you might imagine, is almost impossible to happen and could only happen if a man openly exhibits his crime. Throughout Islamic history this castigation has not been implemented except in very few instances, and in the overwhelming majority of these instances the castigation was implemented because of the confession of the fornicator. The punishment demonstrates the severity of the deed. The reason for its severity is that it would safeguard the community from corruption and evil and would safeguard the family unit from breaking down. Thus, lineages would not be obscured, and problems related to inheritance and marriage would not occur. It would also safeguard the community from diseases and epidemics. The Prophet ﷺ said:

“O migrants (from Makkah to Madinah) if you are afflicted with five things, and I seek refuge from Allah that you should see them... No illegal sexual act is committed openly in a society except that Allah causes diseases and plagues which never previously existed to spread amongst them...” [Ibn Maajah]

Beyond fornication and adultery, Islam has also forbidden other forms of sexual immorality:

The worst type of fornication is incest⁽³⁾.

Islam has also prohibited homosexuality. Allah says when mentioning the story of the People of Lot:

“So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] marked from your Lord. And Allah's punishment is not far from the wrongdoers.” [11:82-83]

Lesbianism is also forbidden in Islam, and certain punishments have been set to eradicate this sinful act.



"And do not kill yourselves [nor one another]. Surely, Allah is Most Merciful to you." [4:30]

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

07

Islam has forbidden usurping the wealth of orphans and considers it as squandering the rights of the poor. Allah ﷻ says:

“Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!” [4:10]

An exception is made from this stern admonition for the one who is poor and looks after the orphan. Such a person is allowed to take an amount that suffices him from the wealth of the orphan under his supervision, this being in return for taking care of the child, feeding him, and giving him clothing. He may also try to increase the orphan's wealth, by investing it. Allah ﷻ says:

“...and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable.” [4:6]

08

False testimony and perjury are considered destructive sins. This is due to its detrimental results in society since it would lead to squandering people's rights and the spreading of injustice. It causes harm to both the bearer of witness, as it helps him with his injustice, as well as the innocent victim by depriving him of his due right. The Prophet ﷺ said:

“Shall I not tell you the greatest of the grave sins?” They said. “Indeed, O Messenger of Allah.” He said, **“Associating partners with Allah in worship and the ill-treatment of parents.”** He was leaning (while he mentioned that), but then he sat up straight (as if he was alarmed) and said, **“And bearing false witness.”** (The narrator) said, **“He continued to repeat this until we wished that he would stop...”** [Bukhari]

09

Gambling for it wastes monetary as well as physical efforts and brings no benefit, neither for the individual or society. Allah ﷻ says:

“O you who have believed, indeed, intoxicants, gambling, sacrificing on stone alters, and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.” [5:90]

If a person wins while gambling, he has usurped other people's wealth without right. The delight felt when winning may also cause him to further use deceptive measures to win again. If one loses, he would have squandered his money in

Islam has forbidden false testimony and perjury because they are considered destructive sins. This is due to its detrimental effect upon society.



(1) A very common, naturally growing tree in the region that had no value.

something which brings no benefit. This loss may lead him to steal, if he has no money left, in order to continue playing, so that he would be able to win back his losses.

10

Highway robbery, pillaging, murder, and terrorism, for it spreads instability and fear in society and disrupts the peace and security. Allah ﷻ says:

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed, or crucified, or their hands and their feet be cut off on opposite sides, or that they be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.” [5:33]

The sentence is given in accordance to the type of crime. *Ibn ‘Abbas*, one of the students of the Prophet among his companions, said that highway robbers should be killed and crucified if they kill and pillage. If they kill without stealing, they should be killed. If they steal and terrorize, but do not kill, their hands and feet are to be severed on opposite sides. If they cause fear to wayfarers, but do not steal, they are to be banished from that locality. [Baihaqi]

11

Taking false oath (a “submerging” oath) which is to intentionally take a false oath in order to usurp the right of another, thus “submerging” the one making the oath into the Hellfire. Allah ﷻ says:

“Verily, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.” [3:77]

The Prophet ﷺ said:

“Whoever usurps the right of a Muslim by swearing a false oath, Allah has obligated for him the Hellfire and prohibited for him

Paradise.” They (his companions) said, “Even if it were something trivial O Messenger of Allah ﷺ?” He replied, “Even if it were a twig of an *Araak*⁽¹⁾ tree.” [Muslim]

12

Suicide. Allah ﷻ says:

“And do not kill yourselves [nor one another]. Surely, Allah is Most Merciful to you. And whoever commits that through aggression and injustice, we shall cast him into the Fire, and that is easy for Allah.” [4:29-30]

The Prophet ﷺ said:

“Whoever kills himself with something will be punished with that thing on the Day of Judgment.” [Muslim]

13

Lying, treachery, deceit, and breaking promises. Allah ﷻ says:

“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].” [8:27]

The Prophet ﷺ said:

“If four traits are found in a person, he is a pure hypocrite, and if he has one of these traits, he has a trait of hypocrisy until he leaves it: when he is entrusted, he proves treacherous; when he speaks, he lies; when he makes an oath, he betrays it; and when he argues, he is vulgar.” [Muslim]

In another narration reported in Muslim, the Prophet ﷺ said:

“...even if he prays, fasts, and thinks himself to be a Muslim.”

14

Islam has forbidden that Muslims boycott or harbor jealousy against one other. The Prophet ﷺ said:

“Do not hate each other, do not envy each other, and do not turn your backs upon each other; but rather be servants of Allah and be brothers. It is impermissible for a Muslim to boycott his brother for more than three days.” [Muslim]

15

Cursing and vulgarity. The Prophet ﷺ said:

“Indeed a believer does not curse or insult and he is not foul and obscene in speech.” [Ahmad & Tirmidhi]

Even in regards to one's enemies, Islam calls upon the Muslims to ask Allah to guide them... not invoke Allah against them.



The Religion of Islam regards the rich person who sees his needy brothers seeking his help, but does not help them, to be far removed from true faith.

Even in regards to one's enemies, Islam calls upon the Muslims to ask Allah to guide them, not invoke Allah's punishment against them. *Abu Hurairah* said that some people said to the Messenger of Allah ﷺ:

“O Messenger of Allah ﷺ, supplicate against the pagans.” He replied, **“I was not sent to curse, but rather (sent) as a mercy.”** [Muslim]

16

Miserliness. Wealth belongs to Allah. He has entrusted it to humans, to spend on themselves and their dependents. They must also spend it to help the needy. The Messenger of Allah ﷺ sought refuge with Allah from this evil trait.

The Prophet ﷺ explained what would happen in a society due to miserliness:

“Avoid cruelty and injustice for, on the Day of Judgment, injustice will be a reason that one will be cast into several types of darkness. Guard yourselves against miserliness, for indeed it destroyed nations before you. It led them to bloodshed and to treat the unlawful as lawful.” [Muslim]

The Religion of Islam regards the rich person who sees the needy seeking his help, but does not help them, to be far removed from true faith. The Prophet ﷺ said:

“The most evil of diseases is miserliness.” [Ahmad]

17

Extravagance and squandering money. Allah ﷻ says:

“And give to the kindred his due and to the poor and to the wayfarer. But spend not wastefully in the manner of a spendthrift. Verily, spendthrifts are brothers of devils, and Satan is ever ungrateful to his Lord.” [17:26-27]

The Prophet ﷺ said:

“Indeed Allah had forbidden for you disobedience or unkindness to mothers, refusing people charity and asking for it, burying your daughters alive, and he has disliked for you spreading tales, persistent questioning, and squandering money.” [Bukhari]

18

Fanaticism and extremism in matters of *religion*.. Allah ﷻ says:

“Allah intends for you ease, and He does not want to make things difficult for you.” [2:185]

The Prophet ﷺ said:

“Indeed the Religion is one of ease. None shall make the Religion strict except that it will overcome him. So be upright and moderate, do those things which are easy, and give glad tidings of the reward from Allah. Seek help (by performing righteous deeds) in the morning, afternoon, and in a part of the night.” [Bukhari]

19

Self-conceit, pride and vanity. Allah ﷻ says:

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster. And be moderate in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the donkey.” [31:18-19]

About arrogance, the Prophet ﷺ said:

“A person who has a mustard seed’s worth of arrogance in his heart will not enter Paradise.” A man said, “O Messenger of Allah ﷺ what if a person likes to wear nice clothing and shoes (is that arrogance)?” He replied, **“Indeed Allah is beautiful and loves beauty. Arrogance is that you reject the truth [out of pride] and look down upon others.”** [Muslim]

20

Spying on people, searching for their faults, thinking ill of them, and backbiting them. Allah ﷻ says:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allah. Indeed, Allah is Accepting of repentance and Merciful.” [49:12]

The Prophet ﷺ said:

“Do you know what backbiting is?” His companions said, “Allah and His Messenger know best.” He said, **“Mentioning about your brother something which**

Islam has forbidden for a judge to be unjust in his rulings, for in Islam, a judge is regarded as one who implements the law of Allah.



he does not like.” They said, “What if this [trait] which I mentioned was actually present in my brother?” He said, “If he had [the trait] you spoke of, you have backbitten, and if not, you have slandered him.” [Muslim]

21 _____

Eavesdropping. The Prophet ﷺ said:

“Whoever listens to another person’s conversation while they do not like him to, or while they evade him, (molten) lead will be poured into his ears on the Day of Judgment.” [Bukhari]

22 _____

Gloating over others misfortunes. The Prophet ﷺ said:

“Do not show joy for your brother’s misfortune, so that Allah will have mercy upon him and save you when you are faced with trial.” [Tirmidhi]

23 _____

Interfering into affairs which do not concern them. The Prophet ﷺ said:

“From the things which indicate the completeness of a person’s Islam is that he does not indulge in affairs which do not concern him.” [Tirmidhi]

24 _____

Scoffing at others, whether by giving them nicknames or employing other types of speech, actions and signs. It forbids that one belittle or ridicule others. Allah ﷻ says:

“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by offensive nicknames.” [49:11]

25 _____

It is forbidden for a judge to be unjust in his rulings, for in Islam, a judge is regarded as one who implements the law of

Allah. He holds an executive role, not one of legislation. If he is unjust, he betrays the trust which was given to him. Allah ﷻ says:

“And whosoever does not judge by what Allah has revealed, such are the disbelievers.” [5:44]

The Prophet ﷺ said:

“Judges are of three types: two of whom are in the Fire, and one who is in Paradise. A man, who ruled unjustly while he knows, is in the Fire. A judge who rules while he is ignorant and wrongs people is in the Fire. And a judge who ruled with the truth is in Paradise.” [Abu Dawood & Tirmidhi]

26

Cuckoldry - the person who is not protective of his relatives and turns a blind eye to their promiscuity. The Prophet ﷺ said:

“Allah will not look at three types of people on the Day of Judgment: one who is disobedient to his parents, a woman who resembles men, and a cuckold.” [Nasaa'i]

27

Resembling the opposite sex. *Ibn 'Abbaas* said:

“The Messenger of Allah ﷺ cursed men who make themselves resemble women, and women who make themselves resemble men.” [Bukhari]

28

Reminding others of favors you have done for them or goodness you may have shown them. Allah's ﷻ says:

“O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day.” [2:264]

29

Taking back a gift. The Prophet ﷺ said:

“A person who takes back a gift he gave is like a dog who vomits and then licks up his vomit.” [Bukhari & Muslim]

30

Tale-carrying or gossip, which is to inform someone about what others



"Worship Allah and join none with Him in worship." [4:36]

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

have said about him in order to cause divisions or for other evil intentions. Allah ﷻ says:

“And do not obey every worthless habitual swearer, [And] scorner, going about with malicious gossip.” [68:10-11]

The Prophet ﷺ said:

“One who carries tales will not enter Paradise.” [Muslim]

The evil consequences which result in tale-carrying are well known. It stirs enmity and hatred amongst people and causes them to abandon one another, and this is something which the Messenger of Allah ﷺ forbade. He said:

“It is not permissible for a person to abandon his brother for more than three nights; they meet, each one turning away from the other. The best of the two is the first of them to greet the other.” [Bukhari]

Tale-carrying may result in ill-thinking and spying on others in order to reach the truth about what was said. Also, various sins might be committed which Allah ﷻ prohibited in His Words:

“...indeed, some suspicion is a sin. And spy not...” [49:12]

31

Being arrogant towards the weak, whether that weakness be physical, such as the ill, disabled, or elderly; or financial, such as the poor, needy, or those over whom he has authority. Society should be built upon mercy, love, and fraternity. Allah ﷻ says:

“Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the traveler, and those servants whom your right hands possess. Verily, Allah does not like such as are proud and boastful.” [4:36]

32

Intending harm to the heirs by bequeathing, such as falsely claiming that he has a loan. Allah ﷻ says:

“... after any bequest which was made or debt, as long as there is no detriment [caused].” [4:11]

Prohibitions Regarding Food, Drink and Clothing.

Islam forbids wine and all types of addictive drugs, whether they are ingested, inhaled or injected.



Islam preserves the mind and other senses from anything which would harm or damage them.

01

Islam forbids wine and all types of addictive drugs, whether they are ingested, inhaled or injected. Allah ﷻ says: “O you who have believed, indeed, intoxicants, gambling, stone altars, and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?” [5:90-91]

In order to prevent those who seek to profit through its sale or aid in its spread, the Prophet ﷺ said:

“Allah has cursed wine, the one who pours it, the one who drinks it, the one who squeezes it, the one who it was squeezed for, the one who carries it, the one who it is carried to, the one who sells it, the one who buys it, and the one who profits from it.” [Abu Dawood]

With this, Islam preserves the mind and other senses from anything which would harm or damage them. It also seeks to safeguard mankind from falling to the level of the creation which has no awareness. As is well-known, those who drink alcohol or take drugs would become addicted to them. Therefore, he would try to appease this urge by acquiring money by any means, even if it means stealing and killing. One must keep in mind the atrocious crimes people commit on account of these substances. For this reason, Islam refers to it being the root of all great sins.

02

Islam has forbidden the consumption of carrion, pigs, and all other things mentioned in Allah’s ﷻ Words:

“Forbidden to you are dead animals, blood, the flesh of

swine, and that which has been dedicated to other than Allah, and those animals killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you are able to slaughter before its death, and those which are sacrificed on stone altars, and that you seek decision through divining arrows. That is all grave disobedience. This day those who disbelieve have despaired of defeating your religion. So fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.” [5:3]

It is not lawful to eat things which were slaughtered, and over which the name of God was not mentioned, or intentionally left aside. Allah ﷻ says:

“Do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is a grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be guilty of associating [others with Him in worship].” [6:121]

It has forbidden the meat of animals which have fangs, such as lions, cats, dogs, wolves and the like. It has also forbidden birds that have talons, such as eagles, falcons, hawks and other birds of prey.

It has forbidden all types of food or drink which are harmful to one’s body, such as cigarettes and similar things. Allah ﷻ says:

“And do not kill yourselves. Surely, Allah is Most Merciful to you.” [4:29]

03

It has forbidden men from wearing silk and gold but has deemed them permissible for women. The Prophet ﷺ said:

“Indeed, Allah made the wearing of silk and gold permissible for the women of my people but forbidden for its men.” [Nasaa’i]

It is not allowed for both males and females, though, to eat or drink from utensils made from either gold or silver, for the Prophet ﷺ said:

“Do not drink from gold or silver utensils and do not eat from plates made from them either, for indeed it is for [the disbelievers] in this life and for us in the next.” [Bukhari]



وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
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"Verily, Allah orders justice and good conduct and giving to relatives...." [16:90]

The Commandments of Islam

The following are examples of what Islam has commanded:

01

Justice and equity. Allah ﷻ says:

“Verily, Allah orders justice and good conduct and giving to relatives, and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” [16:90]

Abu Bakr, the first Caliph of Islam, said the following words when he took command:

“Those whom you regard as strong are weak in my sight until I take the rights they owe, and the weak are strong until I give them their right. Obey me as long as I obey Allah in your regards...”

One must be just in regards to both relatives as well as those who are not related to him. Allah ﷻ says: **“...And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.”** [6:152]

Justice should be shown in times of pleasure and in times of anger, to Muslims as well as to non-Muslims. Allah ﷻ says:

“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and ha-

Reconciling between people has a great reward, similar to the reward of prayer, fasting, and other obligatory acts of worship.



tred of others make you avoid justice. Be just; that is nearer to piety, and fear Allah. Verily, Allah is Well Acquainted with what you do.” [5:8]

Allah states that justice may be imposed by force. Allah ﷻ says: **“We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen.”** [57:25]

In explaining this verse, *Sheik Islam bin Taymiyyah* said: **“The goal of sending Messengers and revealing Books is that humans stand for justice, which is achieved through fulfilling the rights of Allah and the rights of His creation. Whoever deviates away from the Book, he is straightened with ‘iron.’”**

02

It enjoins preferring others over oneself, for it is an indication of true love and good will, and its results can be clearly felt throughout the society. It builds and strengthens individual bonds and is indicative of their love to help and serve one another. Allah ﷻ says praising those who prefer good for others over themselves:

“...and they give others preference over themselves, even though they were in need. And whosoever is saved from his own covetousness, such are they who will be the successful.” [59:9]

03

It commands that one seek the company of the righteous and forbids that one seek evil companionship. The Prophet ﷺ gave an excellent example explaining the consequences of keeping company of both good and evil people. He ﷺ said: **“The example of a righteous and evil companion is like one who carries perfume and another who is a blacksmith. As for the one who carries perfume, he will either give you some per-**

fume, you might buy some, or (at least) you will find a pleasing scent around him. As for the blacksmith, either he will burn your clothes, or you will find a hideous odor from him.” [Bukhari]

04

It orders that Muslims strive to reconcile between people at times of dispute or disunity. Allah ﷻ says:

“There is no good in most of their secret talks except him who orders charity, righteous acts, or reconciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.” [4:114]

Reconciling between people has a great reward, similar to the reward of prayer, fasting, and other obligatory acts of worship. The Prophet ﷺ said:

“Shall I not inform you of a level of virtue even better than that of fasting, prayer, and charity? Reconciling between people, for indeed disunity between people is what uproots the Religion.” [Abu Dawood & Tirmidhi]

Islam has legalized lying in this regard, to make people unite and prevent division. The Prophet ﷺ said:

“I do not regard it as a lie when a person tries to reconcile between people saying something not intending what was understood, (whether to) reconcile between people, at times of war, or a husband or wife in order to please their spouse.” [Abu Dawood]

The Prophet ﷺ also said:

“He is not a liar - the one who seeks to reconcile between people by saying good things about each of them.” [Bukhari]

05

It commands that Muslims enjoin virtue and righteousness and prevent evil and vice by all means possible, each according to his ability. This is the basis for security in society which prevents the spread of injustice, moral corruption, and ensures that rights are maintained and the law that is implemented is the *Shari'ah*, not anarchy. The Prophet ﷺ said:

“Whoever of you sees an evil act, let him change it with his hand, if he is not able, then with his [speech], and if he is not able, then with his heart, and that is the weakest (level) of faith.” [Muslim]

The Prophet ﷺ explained the of people abandoning the act of enjoining the good and forbidding evil.



Islam has enjoined good manners.

Through this, those who are ignorant of some aspects of Islam would learn them, and those who are heedless would be admonished. The morally corrupt are rectified while those who are righteous are helped, and the Law of Allah is upheld and implemented. Allah ﷻ says:

“Cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.” [5:2]

The Prophet ﷺ explained the consequences if people stop enjoining the good and forbidding evil. He ﷺ said:

“The likes of those who stay within the limits set by Allah and those who trespass them is like a group of people who divided their places on a ship (before setting out to sea). Some of them were on the top deck while others were on the lower deck. When those on the lower deck required water, they had to pass by those on top. So they said, ‘If we make a hole in our part, we will not have to bother those on top.’ If those on top left them to do as they pleased, they would all be destroyed, and if they were stopped, they would all be saved.” [Bukhari]

Allah also mentions the punishment related to forsaking this act. He ﷻ says:

“Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and habitually transgressed. They used not to forbid one another from the evil which they committed. Vile indeed was that which they used to do.” [5:78-79]

Islam, however, has prescribed some guidelines and principles which must be followed when enjoining good and prohibiting evil. From them are the following:

- 1. The one who takes up this task must be knowledgeable about what he enjoins or prohibits, so that he would not cause the person he is advising to stray away from the Religion. The Companion, *Sufyaan bin Abdullah ath-Thaqafi* said:

“I said, ‘O Messenger of Allah ﷺ, advise me with something which I can abide by.’ He said, ‘Say: My Lord is Allah, and then be righteous.’ I said, ‘O Messenger of Allah ﷺ, what do you fear for me the most?’ He then took hold of his tongue and said, ‘This!’” [Tirmidhi]

Ibn Hibban, may Allah have mercy on him, said:

“The reason the Prophet ﷺ held his tongue with his hand, and said, ‘this,’ when he could have simply said ‘the tongue’ without holding it with his hand, was that the Prophet ﷺ knew well the knowledge he was teaching people, and thus he wanted to apply the knowledge he was teaching. He knew this because he told the one who asked, ‘The thing I fear most, is that it would lead you through many trials,’ so he ordered him to refrain from talking much. Therefore, the Prophet ﷺ applied what he knew, to clarify the difference between places a person should seek knowledge and when he should give knowledge.”

- 👉 Prohibiting an evil should not lead to a greater evil being committed.
- 👉 He should not engage in what he prohibits nor should he neglect what he enjoins. Allah ﷻ says:

“O you who believe! Why do you say that which you do not do? Most detestable it is with Allah that you say that which you do not do.” [61:2-3]
- 👉 He should be gentle and kind when he enjoins or prohibits. The Prophet ﷺ said:

“Nothing is done with kindness except that it is beautified, and nothing is devoid of kindness except that it is disfigured.” [Muslim]
- 👉 He should also bear any inconvenience resulting from this task. Allah ﷻ mentions that the Prophet *Luqman* said in his great advice to his son:

“O my son, establish prayer, enjoin what is right, forbid what is wrong and be patient over what befalls you. Indeed that is of the matters requiring determination.” [31:17]

06

Islam has enjoined good manners. The Prophet ﷺ said:

“The most complete Believers in terms of faith are those who have the best manners, and the best of you are those who are the best to their families.” [Tirmidhi]

The Prophet ﷺ also pointed out the reward of good manners. He said:

“The most beloved and closest of you to me on the Day of Judgment are the



يَا بَنِي آدَمَ اذْكُرُوا الصَّلَاةَ وَامْرًا بِالْمَعْرُوفِ وَانْهَ عَنْ الْمُنْكَرِ
وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ

"O my son, establish prayer, enjoin what is right, forbid what is wrong and be patient over what befalls you. Indeed that is of the matters (requiring) determination." [31:17]

best of you in character. And indeed the most hated and farthest of you to me on the Day of Judgment are those who talk with affectation, boast, and the *'Mutafayhiqoon.'*” They said, “O Messenger of Allah ﷺ, we understood those who talk with affectation and those who boast, but who are the *'Mutafayhiqoon?'*” He said: “Those given to ostentatious, arrogant speech.” [Tirmidhi]

07

Islam has enjoined acts of kindness. The Prophet ﷺ said: “Indeed Allah is benevolent and He loves benevolence and excellent manners, and dislikes poor manners.” [Tabaraani in al-Awsat]

08

Islam has legislated that one confirm reports before issuing a judgment concerning them. Allah ﷻ says: “O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.” [49:6]

09

Islam has enjoined that people be sincere towards others. The Prophet ﷺ said: “The Religion is sincerity.” We asked, “To whom?” He replied, “To Allah, to His Book, to His Messenger, and to the leaders of the Muslims and their general folk.” [Muslim]

Being sincere to Allah is achieved by believing in Him, worshipping Him alone, negating any partners that are associated with him, and declaring Him far removed from any imperfection in His Names and Attributes. One should believe that He is the Disposer of all affairs of this universe. Whatever He wills must come to pass, and whatever He does not, will never be. One must comply with all His commands and avoid His prohibitions.

Sincerity towards His Book is realized by believing that it is the Word of Allah, revealed by Him, and that it is the last of the Heavenly Scriptures. One must apply and abide by its commands, and hold as lawful all that it has declared as such, and refrain from all that is prohibited therein.

Sincerity towards His Messenger entails that one obey his orders, believe every-

thing he informed us of, and refrain from that which he prohibited. He must be loved and respected, and his Sunnah must be followed and disseminated amongst the masses.

One must show sincerity to the leaders of the Muslims by obeying them unless they enjoin sin, by guiding them to that which is best and helping them in it, and by abstaining from rebelling against them. Rather, they must be advised gently and reminded of the rights of the people.

Sincerity towards the Muslim masses is achieved by guiding them to what is good and beneficial, both in matters concerning their Religion and worldly life. One should help them in fulfilling their needs, and protect them from harm. One should love for them what he loves for himself and dislike for them what he dislikes for himself, and he should treat them in the same manner he would like to be treated.

Islam has enjoined generosity due to the affection and love it spreads.



10

Islam has enjoined generosity due to the affection and love it spreads. The Prophet ﷺ said:

“Nothing is heavier in the scales of the Day of Judgment than good manners.” [Abu Dawood]

Allah ﷻ set a guideline in the following verse defining the limits of generosity, where the hand represents generosity. Allah ﷻ says: **“And let not your hand be as chained to your neck or extend it completely and [thereby] become blamed and insolvent.”** [17:29]

Islam has enjoined concealing people's faults and helping to relieve their distress and to ease their affairs.



11

Islam has enjoined concealing people's faults and helping to relieve their distress and to ease their affairs. The Prophet ﷺ said:

“Whoever eases some distress of a Muslim in this world, Allah will ease some distress of his on the Day of Judgment. Whoever eases the burden of one in debt (by repaying it for him, pardoning it, or extending the time period for payment) for

whom it is hard to repay it, Allah will make things easy for him in this life as well as the next. Whoever covers the fault of a Muslim, Allah will cover his faults in this life and the next. Allah continues to help his servant as long as he helps his brothers.” [Muslim]

12

Islam has enjoined and encouraged patience, whether in doing deeds of obedience or refraining from prohibitions. Allah ﷻ says:
 “So wait patiently for the Decision of your Lord, for verily, you are under Our Eyes.” [52:48]

It has also enjoined patience in facing the different trials through which Allah tests His slaves, such as poverty, hunger, disease, and fear. Allah ﷻ says:
 “And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient. Who, when afflicted with calamity, say, ‘Truly! To Allah we belong and truly, to Him we shall return.’ They are those who shall receive blessings from their Lord, and His Mercy, and it is they who are the guided ones.” [2:155-7]

13

Islam commands that one suppress his anger and pardon others while having the ability to take revenge. This strengthens the bonds between the members of the society and distances those things which may raise enmity and sever ties. Allah ﷻ has promised a great reward and has highly praised those who try to acquire this characteristic. Allah ﷻ says:

“And race to forgiveness from your Lord, and for a Garden as wide as the heavens and the earth, prepared for the pious. Those who spend charitably in times of prosperity and adversity, who repress their anger, and who pardon others; and Allah loves the doers of good.” [3:133-134]

Islam orders that one return an evil act with goodness in order to bring hearts together and remove hatred, as well as to deter one from taking revenge. Allah ﷻ says:

“Not equal are the good deed and the bad. Repel [evil] by that [deed] which is better, and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.” [41:34]



"...and eat and drink, but waste not by extravagance. Certainly, Allah likes not those who waste by extravagance." [7:31]

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

A Glimpse at Some Islamic Etiquettes

The Religion of Islam has introduced various manners which Muslims are encouraged to abide by in order to form a complete Islamic personality. Some of these excellent manners are explained below.



Dining Etiquettes

1 One should begin their meal by mentioning the name of Allah, saying: **“Bismillaah”** (I begin with the Name of Allah) and conclude by praising and thanking Him by saying **“Al-hamdu lillaah”** (All praise and thanks are due to Allah). One should eat from the nearest side of the dish to him and use his right hand, for the left hand is generally used for cleaning unpleasant things. *'Umar bin Abi Salamah* said:

“When I was a young boy, I was eating in the room of the Messenger of Allah ﷺ and my hands were reaching all over the plate to eat. The Messenger of Allah ﷺ said to me: “O young boy, mention the name of Allah, eat with your right hand, and eat from what is in front of you.” [Bukhari]

2 One should never complain or criticize the food however distasteful it may be. *Abu Hurairah* said: **“The Messenger of Allah ﷺ never criticized any food. If he liked it he would eat it, if not he would leave it.”** [Bukhari]

3 One should avoid eating or drinking in excess. Allah ﷻ says:



One should not face the *Qiblah* (direction of Mecca), nor give it his back, while relieving himself.



One should not use his right hand in order to clean filth.

“...and eat and drink, but waste not by extravagance. Certainly Allah likes not those who waste by extravagance.” [7:31]

The Prophet ﷺ said:

“Man does not fill a container worse than his stomach. It is enough that a human eats a few morsels by which he can straighten his back, and if he must eat more, then let him keep a third for his food, a third for his drink, and a third for his breath.” [Tirmidhi]

④ One should not breathe or blow into vessels. Ibn ‘Abbas said that:

“The Prophet ﷺ forbade breathing into vessels or blowing into them.” [Abu Dawood & at-Tirmidhi]

④ One should not soil food or beverage for others.

④ One should eat with others and not individually. A man said to the Messenger of Allah ﷺ:

“Indeed, we eat, but our hunger is not satiated.” He said: “Do you gather to eat or eat individually?” He said, “Individually.” He said, “Gather and eat together and mention the Name of Allah, and your food will be blessed.” [Abu Dawood & ibn Maajah]

④ One must seek permission to take others to an invitation. A person from the Ansar named Abu Shu’aib invited five people from which the Prophet ﷺ was one of them. Another person came with them. The Prophet ﷺ said:

“This man has come with back, allow, he will come in, but if not, he will go back.” The host said, “No, rather, I give him my permission.” [Bukhari]



Manners of Relieving Oneself

④ When one enters the toilet, they should supplicate. Anas said that the Prophet ﷺ upon entering the area where he would relieve himself would say:

“*Bismillah Allahumma inni a’oodhu bika min al-kubthi wal-khabaa’ith.*”

“I begin with the Name of Allah, O Allah, Indeed, I seek refuge in you from the male and female *Jinn*.” [Bukhari]

A'ishah said:

“When the Messenger of Allah ﷺ would leave the place where he relieved himself, he would say: ‘*Ghufraanak*.’”

“I seek your forgiveness O’ Allah.” [Abu Dawood, Tirmidhi & ibn Maajah]

👉 One should not face the *Qiblah* (direction of *Mecca*), nor give it his back, while relieving himself. *Abu Hurairah* said:

“Indeed, I am only like a father is to his son. You should not face the *Qiblah*, nor give it your backs when one of you goes to relieve himself, nor should they wipe themselves with less than three rocks, and do not use a piece of dung or a bone.” [Abu Dawood & ibn Maajah]

👈 One should conceal himself when he answers the call of nature. *Jaabir* said: “Whenever the Prophet wanted to relieve himself, he would retreat to a place where no one could see him.” [Abu Dawood]

👉 One should not use his right hand in order to clean filth. The Prophet ﷺ said: “When one of you drinks, they should not breathe in the vessel. When he goes to relieve himself, he should not touch his private part with his right hand, and he should not wipe himself with his right hand.” [Bukhari]



Manners of Seeking Permission

👉 A person is outside a house and seeks permission to enter. Allah ﷻ says: “O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you. Perhaps you will be reminded.” [24:27]

👉 A person is inside a house and seeks permission to enter a room. Allah ﷻ says: “And when the children among you come to puberty, then let them also ask for permission, as those senior to them.” [24:59]

This is intended to safeguard the households and protect the privacy of homes, as indicated in the Prophet’s ﷺ words:

A man was looking into the room of the Prophet ﷺ from a hole in the door,

and the Prophet ﷺ had a tooth of a comb with which he was scratching his head. He said to him, “If I had known you were looking, I would have poked your eye with it. Indeed, seeking permission was legislated so that one would not see [the private affairs of another's house].” [Bukhari & Muslim]

One should not be persistent in seeking permission.



One should not be persistent in seeking permission. The Prophet ﷺ said:

“One should seek permission thrice. If you are granted permission, then enter, and if not, go back.” [Muslim]

The person seeking permission should make himself known. *Jaabir* said:

“I came to the Prophet ﷺ in regards to a loan of my father. I knocked on the door and he said, ‘Who is there?’ I said, ‘I am.’ He replied, ‘I am, I am?’ It was as if he did not like [what I said].” [Bukhari]

04

Manners of Greeting

► Islam has encouraged that members of society greet each other with the greeting of peace (*Salaam*) on account of the love and friendship which it produces. The Prophet ﷺ said:

“You will never enter Paradise until you believe, and you will never believe fully until you love each other. Shall I not lead you to something that if you do it, you will love each other? Spread the greetings of peace amongst yourselves.” [Muslim]

► It is obligatory that one replies if he is greeted with peace (*Salaam*). Allah ﷻ says:

“When you are greeted with a greeting, greet in return with what is better than it, or return it equally.” [4:86]

► Islam has also clarified who must initiate the greeting. The Prophet ﷺ said:

“A rider should greet a pedestrian, a pedestrian should greet one who is seated, and a smaller group of people should greet a larger.” [Bukhari & Muslim]



Islam has encouraged that members of society greet each other with *Salaam* due to the love, brotherhood and friendship which it produces.

05

Manners that Relate to the Sitting Place

▶ One should greet those who are present in the gathering, upon entering as well as exiting. The Prophet ﷺ said:

“If one of you comes to a gathering, let him greet them with peace. If it seems to him that he should sit, then let him sit. When he stands [to leave], then let him greet them [again] with peace, for indeed, the first one is no more important than the other.” [Abu Dawood & Tirmidhi]

▶ People should make room for others. Allah ﷻ says:

“O you who have believed, when you are told, ‘Spread out’ in assemblies, then make room [for others], for Allah will make room for you. And when you are told, ‘Arise,’ then arise, and Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.” [58:11]

▶ One should not ask others to stand so that they can sit in their place. The Prophet ﷺ said:

“A person should not cause another to stand from his place and then sit in it, but rather, you should spread out and make room.” [Muslim]

▶ If a person stands and leaves from his seat, he has more right over it if he returns. The Prophet ﷺ said:

“If a person stands from his seat and returns to it, he has more right to it.” [Muslim]

▶ One should not part two people sitting together, except after seeking permission from both. The Prophet ﷺ said:

“It is not permissible for a person to separate two people (by sitting between them), unless they give permission.” [Abu Dawood & Tirmidhi]

▶ One should not talk to someone privately in the presence of a third person. The Prophet ﷺ said:

“If you are three, two people should not privately speak without the third until you mix with other people, for that will grieve him.” [Bukhari & Muslim]

▶ One should not sit in the middle of a circle or group of people. *Hudhaifah* reported that the Messenger of Allah ﷺ said:

“He who sits in the center of gatherings is cursed.” [Abu Dawood & Tirmidhi]



Prophet ﷺ said:

"If you are three, two people should not speak in private, excluding the other...."

إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاوَجِحِي رَجُلَانِ مِنْكُمَا الْآخَرَيْنِ

▶ People in a gathering should not busy themselves with nonsense or speech that is devoid of the remembrance of Allah, or useful discussions of worldly and religious affairs. The Messenger of Allah ﷺ said:

“No people rise from an assembly in which the name of Allah was not mentioned, except that they are like those who rise from around a donkey’s carcass, and the assembly will be a source of sorrow for them.” [Abu Dawood]

▶ A person should not do anything which his companions in the gathering dislike.



Manners of Gathering

Islam gives consideration to the general feeling of people who gather at any place, so people would desire to gather. Therefore, Islam instructs its followers to be clean. They should not come with a bad odor that bothers others, and they should come well-dressed. Islam also instructs people to pay attention to the speaker without interrupting him, and to sit where they find room without crossing people or causing them any inconvenience. The Prophet ﷺ said about the gathering of the Friday Prayer (*Jumu’ah*):

“Whoever takes a bath on Friday, applies some perfume, wears the best of his clothes, then attends Friday prayer without crossing over people’s necks and performs whatever *rak’ahs*⁽¹⁾ he is able, and then keeps quiet when the Imam rises to the pulpit until he concludes prayer, his prayer will be an atonement for the whole week preceding that prayer.” [Abu Dawood & Ibn Maajah]

▶ If someone sneezes, he should say, **“Alhamdulillah.”** (All praise is due to Allah)

Those who hear him should say, **“Yarhamuk-Allah.”** (May Allah have mercy on you)

The one who sneezes should again reply to them by saying, **“Yahdeekumullaah wa yuslihu baalakum.”** (May Allah guide you and improve your affairs)

The Prophet ﷺ said:

“When one of you sneezes, let him say, ‘Alhamdulillah,’ and then let his brother or companion say to him, ‘Yarhamuk-Allahu,’ and then let him (the one who sneezed) say, ‘Yahdee kum-ullaah wa yuslihu baalakum.’” [Bukhari]

From its manners is what *Abu Hurairah* related, that the Prophet ﷺ said:

(1) *Rak’ah*: Unit of prayer.

Prophet ﷺ said:
"When one of you sneezes, let him place his hands on his face and lower his voice."



Daily life in Islam is not, as some incorrectly believe, devoid of enjoyment, entertainment and relaxation.

"When one of you sneezes, let him place his hands on his face and lower his voice." [Haakim]

▶ When someone feels like yawning, they should try to stop it as much as possible. The Prophet ﷺ said:

"Indeed, Allah loves sneezes, but dislikes yawns. When one of you sneezes and then thanks and praises Allah, it is his right that every Muslim that hears him says, "Yarhamuk-Allah". As for yawning, it is from Satan, so let a person try to suppress it as much as possible. And if one of you sighs, "Aahh!" [while yawning], Shaytaan laughs." [Bukhari]

▶ One should not belch in public. *Ibn 'Umar* said:

"A man belched while in the company of the Messenger of Allah ﷺ, and so he said to him, 'Save us from your belching, for the most satiated in this life will be hungry for the longest time on the Day of Resurrection.'" [Tirmidhi & Ibn Maajah]

07

Manners of Conversation

▶ The person should always be attentive to the speaker, without interrupting him or starting a side conversation, until he finishes. The Messenger of Allah ﷺ started his speech during the Farewell Pilgrimage by saying to one of his companions:

"Ask the people to keep quiet." [Bukhari & Muslim]

▶ One should speak clearly, and adequately explain his intent so that the listener may understand. *'A'ishah*, the Prophet's wife, said:

"The Prophet's words were clear so that anyone who heard him could understand him." [Abu Dawood]

▶ The speaker as well as the listener should be cheerful and pleasant in their expressions and speech. The Prophet ﷺ said:
"Do not underestimate any good deed, even meeting your brother with a cheerful face." [Muslim]

The Prophet ﷺ also said:

“There is a charity to be given for every small bone of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as charity, and to help a man with his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as charity. Saying a good word is charity, every step taken on one’s way to offer the compulsory prayer is a charity and to remove a harmful thing from the road is also a charity.” [Bukhari]

08

Manners of Joking

Life in Islam should not, as some erroneously believe, be devoid of any entertainment. A companion of the Prophet ﷺ named *Handalah al-Usaidi* said: “*Abu Bakr* met me and asked, ‘How are you, O *Handalah*?’ He replied, ‘*Handalah* has become a hypocrite!’ He replied, ‘Far removed is Allah from every imperfection! What are you saying?’ *Handalah* said, ‘When we are with the Messenger of Allah ﷺ, he reminds us about the Hellfire and Paradise, and it is as if it is before our eyes. But when we leave the company of the Messenger of Allah ﷺ, we become involved with our wives, children and property and we forget much.’ *Abu Bakr* said, ‘By Allah, the same happens to me.’ So *Abu Bakr* and I left until we entered upon the Messenger of Allah ﷺ. I said, ‘*Handalah* has become a hypocrite, O Messenger of Allah ﷺ!’ The Messenger of Allah ﷺ replied, ‘And how is that?’ I said, ‘O Messenger of Allah ﷺ, when we are with you, you remind us about the Hellfire and Paradise as if it is before our eyes, but when we leave your company, we become involved with our wives, children and property and forget much.’ To that, the Messenger of Allah ﷺ commented, ‘By Him in Whose Hand is my soul, if you were to remain in that state you are when you are with me, the angels would descend and shake your hands in your beds and when you walk in the roads, but rather, O *Handalah*, there is a time for this and a time for that (and he said this three times).’” [Muslim]

Here the Prophet explained that permissible enjoyment and self-refreshment is something desirable so that man would regain his activity and liveliness. The Prophet ﷺ taught his companions the manners of joking when they asked him: “O Messenger of Allah ﷺ, you joke with us?” He said, “Yes, but I do not speak except that which is correct and true.” [Tirmidhi]

► One may joke with his actions as well as with his speech. *Anas bin Malik* re-

Islam strongly encourages that one visits the ill ...and has deemed it a right a Muslim owes to his brother.



One should supplicate for the family of the deceased and encourage them to have patience and think of the reward they will receive from Allah for doing so in this time of distress.

ported that a *Bedouin* called *Zaahir* used to bring presents from the desert to the Prophet ﷺ, and the Prophet ﷺ used to supply him with provisions upon leaving. The Prophet ﷺ said, “Indeed, **Zaahir is our ‘desert’ and we are his ‘city.’**” One day, the Prophet ﷺ came to him (unsuspectingly) while he was selling his goods and grasped him from behind. *Zaahir* exclaimed, “Release me!” Then he looked behind him and recognized the Prophet ﷺ, so he pressed his back against his chest. The Prophet ﷺ called out, “Who will purchase this slave?” *Zaahir* said, “O Messenger of Allah, you will find me worthless!” The Prophet ﷺ answered, “But with Allah, you are not worthless.” (Or he said), “Rather you are valuable in Allah’s estimation.” [Ibn Hibbaan]

▶ One should not joke in a way to harm or ill-treat another person. The Prophet ﷺ said:

“It is not permissible for a Muslim to scare another Muslim.”

[Abu Dawood]

He ﷺ also said:

“Let not anyone take his brother’s things (to anger him), seriously or jokingly.” [Abu Dawood & Tirmidhi]

▶ A person should never lie while joking. The Prophet ﷺ said: “Woe to the one who lies in his speech to make people laugh. Woe to him! Woe to him!” [Ahmad & Abu Dawood]

09

Etiquettes of Visiting the Ill

Islam strongly encourages that one visits the ill, and it has deemed it a right a Muslim owes to his brother. The Prophet ﷺ said:

“The rights of a Muslim over another are five: returning his greetings of peace (Salaam), visiting him when he is sick, following his funeral ceremony, answering his invitation and saying *yarhamuk Allah* to him when he sneezes.” [Bukhari]

▶ As for the reward a Muslim receives for visiting his sick brother, the Prophet ﷺ said:

“Whoever visits a sick person, he would receive continuous reward until he returns.” [Muslim]

▶ One should show love and sympathy when he visits the ill. *A'ishah bint Sa'd* said that her father said:

“I was sick in *Makkah*, so the Prophet came to visit me, and he put his hand on my forehead and wiped over my chest and stomach, and supplicated Allah saying, 'O Allah, heal Sa'd....'” [Abu Dawood]

▶ One should supplicate for the sick. The Prophet ﷺ said: “Whoever visits the sick for whom death has not yet been decreed, and says seven times: *As'alullaah al-'Adheem, Rubb al-'Arsh il-'Adheem an yashfiyak*. (‘I beseech Allah, the Magnificent, the Lord of the Magnificent Throne, that He cures you’). Allah will cure him of that sickness.” [Abu Dawood & Tirmidhi]

10

Etiquettes of Condolence

Condolences have been prescribed to console the deceased’s family and lighten their pain and distress. The Messenger of Allah ﷺ said:

“No believer consoles his brother at a time of distress except that Allah ﷻ will clothe him with ornaments of honor on the Day of Judgment.” [ibn Maajah]

▶ One should supplicate for the family of the deceased and encourage them to have patience and think of the reward they will receive from Allah for doing so in this time of distress. *Usaamah bin Zaid* said:

“We were with the Prophet ﷺ when a message was sent by one of his daughters saying that she is calling him and that a child of hers was dying. He said to the messenger, ‘Go back to her and say that what Allah took back was His (to begin with), and His is what he gave, and everything with Allah is for a prescribed time. Order her to have patience and seek reward from Allah.’ The messenger came to the Prophet ﷺ and said, ‘She has sworn an oath that you come to her.’ The Prophet ﷺ stood along with *Sa'd bin 'Ubaadah* and *Mu'aadh bin Jabal*. I set off with them, and (when we arrived) he lifted up the young boy and his soul was leaving his body (known by his shaking) like the sound made when pouring water into an empty leather waterskin. His (the Prophet’s ﷺ) eyes were wet, and *Sa'd* exclaimed, ‘What is this O Messenger of Allah ﷺ?’ He replied, ‘This is mercy which Allah instilled in the hearts of his servants. Indeed,

When one wishes to sleep, he should mention the Name of Allah and lie down on his right side, making sure that there is nothing present which might harm him.



Before having marital relations with your spouse, one should mention the Name of Allah in the manner the Prophet ﷺ described.

the only people who Allah shows mercy to from his servants are those who also show mercy.” [Bukhari & Muslim]

► One should supplicate to Allah that He shows mercy to the deceased. *Imam Ash-Shaafi'i* liked that one say to the family of the deceased:

“May Allah give you a great reward, grant you patience, and forgive your deceased.”

It is desirable to prepare food for the family of the deceased. The Messenger of Allah ﷺ said:

“Prepare food for the family of *Ja'far*, for Indeed, a matter has come which has preoccupied them.” [Abu Dawood & Tirmidhi]



The Etiquettes of Sleeping

When one wishes to sleep, he should mention the Name of Allah and lie down on his right side, making sure that there is nothing present which might harm him. The Prophet ﷺ said:

“When one of your retreats to his bed, let him take the side of his garment and dust off his bed with it and mention Allah’s Name, for he does not know what entered it after he left. If he wishes to lie down, let him lie down on his right side and say:

‘Subhaanak-Allahumma Rabbi bika wada’tu janbi, wa bika arfa’uhu. In amsakta nafsi, faghfir lahaa. Wa in arsaltahaa, fahfadh-haa bimaa tahfadhu bihi ‘ibaadak as-saaliheen.’

(‘How perfect You are O Allah. My Lord, by Your name I lie down and with Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You by which you protect Your righteous slaves’.)” [Bukhari & Muslim]

► Upon rising, one should recite the supplications made by the Messenger of Allah ﷺ. *Hudhaifah* said:

“When the Prophet ﷺ would go to his bed, he would say: *‘Bismika amootu wa ahyaa.’* (‘By Your Name, I die and I live.’) Upon rising, he would say: *‘Alhamdulillah-illadhi ahyaaanaa ba’da maa amaataanaa wa ilayh-in-nushoor.’*”

(All praise and thanks be to the One who brought us to life after having caused us to die, and to Him will we be resurrected) [Bukhari]

▶ One should try to retire to bed early at night, except in cases of necessity. **“The Prophet ﷺ hated to sleep before the Night (“Ishaa”) Prayer and to speak after it.”** [Bukhari & Muslim]

▶ It is disliked to sleep on one’s stomach. *Abu Hurairah* said that the Messenger of Allah ﷺ passed by a person lying on his stomach and said to him: **“Indeed, Allah dislikes this position.”** [Tirmidhi]

▶ One should be careful and take precautions from things which might bring harm. The Prophet ﷺ said: **“Indeed, this fire is an enemy to you, so when you sleep, extinguish it.”** [Bukhari & Muslim]

12

Manner of Approaching One’s Spouse

Before having intimate relations with his spouse, one should mention the Name of Allah in the manner the Prophet ﷺ described. He said:

“If someone says (before sexual intercourse) when he approaches his wife, ‘In the Name of Allah. O Allah, keep Satan away from us, and keep Satan away from what you grant us [from offspring],’ then, if Allah grants them a child, Satan will not harm him.” [Bukhari]

▶ One should play with his spouse. The Prophet ﷺ said to *Anas*: **“None of you should fall upon his wife like an animal, but let there first be a messenger between you.”** They asked, “And what is that messenger?” He replied, **“Kisses and words.”** [Daylami]

And *Imam Ibn Qudama*, the famous Hanbali Jurist, narrates a hadith wherein the Messenger of Allah ﷺ said,

“Do not begin intercourse until she has experienced desire, like the desire you experience, lest you fulfill your desires before she does.” (Al-Mughni 8:136)

A'ishah said:

“The Messenger of Allah ﷺ would kiss me while he was fasting.” [Bukhari & Muslim]

▶ They may enjoy each other in any way they like, with the condition the Prophet ﷺ explained to *‘Umar* when he came to him saying:

Before one sets out on a journey, he should make sure that he returns all trusts to their owners, settles any debts, and leaves his family sufficient provisions.



Before returning from a journey, one should inform his spouse of his expected arrival.

(1) Also included in this ruling is postpartum bleeding.

“O Messenger of Allah ﷺ I am destroyed!” He said, “And what has destroyed you?” He replied, “I changed the position of my wife [during intercourse] in the night!” The Messenger of Allah ﷺ did not answer him. He (*Umar*) said, “Then this verse was revealed to the Messenger of Allah ﷺ:

‘Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish.’ [2:223]

Go to them from the front or behind, but avoid the anus and menstruation⁽¹⁾.” [Tirmidhi & ibn Maajah]

► One should not withdraw after ejaculation until she has fulfilled her desire. One should keep whatever takes place between him and his spouse private. The Prophet ﷺ said: “Indeed, from the worst stations of people on the Day of Resurrection is one who has marital relations with his wife and then spreads her private matters.” [Muslim]

13

Etiquettes of Traveling

Before one sets out on a journey, he should make sure that he returns all trusts to their owners, settles any debts, and leaves his family sufficient provisions. He should also return anything he has taken unjustly to its rightful owner. The Prophet ﷺ said: “Whoever has something which he took unjustly from his brother, let him free himself from it, for there is no Dinar nor Dirham [that someone takes without right], except that it will be taken from his good deeds and given to his brother. And if he had no good deeds, bad deeds will be taken from his brother and thrown upon him.” [Bukhari]

► It is disliked that one travels alone, except in cases of necessity in which he cannot find anyone to accompany him. The Prophet ﷺ said to a person who arrived from a journey: “Who accompanied you?” He replied, “No one accompanied me.” Upon that, the Messenger of Allah ﷺ said, “A lone traveler is a devil, two are two devils, and three is a traveling group.” [Haakim]

▶ One should choose good company and there should be one person as leader among them. The Prophet ﷺ said:

“If three people set out on a journey, one of them should be made a leader.”

[Abu Dawood]

▶ Before returning from a journey, one should inform his spouse of his expected arrival to allow her time to prepare. The Prophet ﷺ would say this, and he would enter upon them in the morning. The Prophet ﷺ said:

“When one of you stays away (from his family) for a long period of time, let him not surprise his family by night.” [Bukhari & Muslim]

▶ One should bid his friends and family farewell. One should not delay returning to his family after he has finished his business. The Prophet ﷺ said:

“Travel is a portion of punishment because a person would be prevented from eating, drinking, and sleeping. If one of you finishes his business, let him hurry back to his family.” [Bukhari & Muslim]

14

The Manners of Dealing with Public Property

There are certain manners which should be observed when one deals with public property. The Prophet ﷺ stated the way one should act when traversing roads or walkways. He said:

“Be careful and stay away from sitting on the roads.” They said, “O Messenger of God, we have no other place to gather and talk.” So he replied, **“If you must do so, then give the road its right.”** They said, “And what is the right of the road?” He ﷺ replied, **“Lowering one’s gaze (not looking at members of the opposite gender), not bringing harm to others, replying to salutations, and enjoining good and forbidding evil.”** [Bukhari & Muslim]

In another narration he said:

“...that you help those in need and guide the lost.” [Abu Dawood]

▶ One should take care of the roads and not vandalize public property. The Prophet ﷺ said:

“Fear the two things for which people curse others.” [His Companions] asked, “What are the two things for which people will curse others, O Messenger of Allah?” He replied, **“That he relieves himself in places where people walk or seek shade.”** [Muslim]

Islam has deemed the profits made from trade of the purest and best means of earning a living.



Islam has enjoined that the individual be truthful while conducting business.

▶ One should not carry with him things which may be harmful to others. The Prophet ﷺ said:

“When one of you passes through our Masjid or marketplace and he has an arrow, let him hold its (metal) head (or he said: let him grasp it with his hand) so that no Muslim would be harmed by it.” [Bukhari & Muslim]

15 Manners of Trade

In general, trade is lawful and permissible in Islam, for it is an exchange of products between the buyer and seller. But when harm may be incurred to either of the two parties, the trade is deemed unlawful and prohibited. Allah ﷻ says:

“O you who have believed, do not consume one another's wealth unjustly, but only [in lawful] business by mutual consent.” [4:29]

▶ Islam considers the profits made from trade to be of the purest and best means of earning a living. The Prophet ﷺ was asked about which earning was best and most pure, and he replied:

“Work done by a person using his own hands and every truthful and sincere trade.” [Ahmad]

▶ Islam has enjoined that the individual be truthful while conducting business. The Prophet ﷺ said:

“A Muslim merchant who is truthful and trustworthy will be with the martyrs on the Day of Judgment.” [Haakim]

▶ One should explain any faults which may not be apparent in the product. The Prophet ﷺ said:

“It is impermissible for anyone to sell anything except if he clarifies any fault that may be found in it, and anyone who knows of it should also clarify it.” [Ahmad]

▶ One should not cheat. *Abu Hurairah* narrated that the Prophet ﷺ passed by a pile of food. He put his hands inside it and felt water on his fingers (from spoiling food). He said:

“What is this, O seller of this food?” He said, **“It was left out in the rain, O Messenger of Allah.”** He said, **“Could you not have put it on top of the food so that people could see it? Whoever deceives us is not from us.”** [Muslim]

▶ A person should be truthful in his dealings and not lie. The Prophet ﷺ said: **“The two parties (involved in the trade) have an option (to cancel the trade) as long as they have not parted. If they have both told the truth and clarified all aspects, their trade will be blessed for them. But if they conceal (faults and other aspects) and lie, the blessings of the trade will be wiped out.”** [Bukhari & Muslim]

▶ One should be easygoing while buying and selling, for it is a means to form and strengthen relations between the buyer and seller and does away with the causes of materialism which destroy human and brotherly relationships. The Prophet ﷺ said:

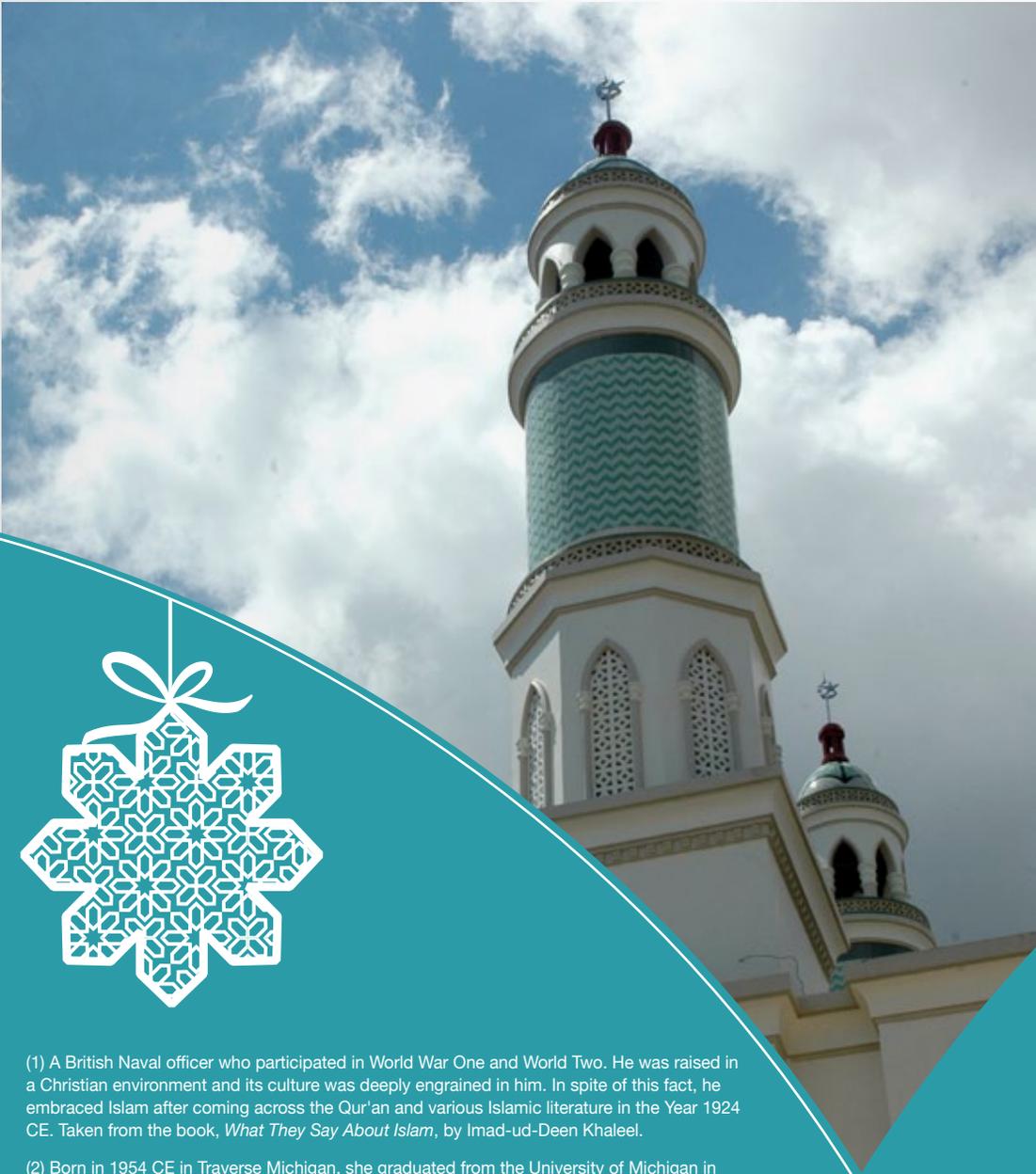
“May Allah have mercy on a person who is easygoing when he buys, sells, or asks the repayment of a loan.” [Bukhari]

▶ One should not swear oaths when he trades. The Prophet ﷺ said: **“Be careful and stay away from swearing many oaths when trading, for [if he does so falsely] the buyer will buy, but then its blessing will be wiped out.”** [Muslim]

▶ It encourages that one take back the sale if a person is regretful of the purchase. The Prophet ﷺ said:

“Whoever takes back the sale of his brother, Allah will take back [the punishment] of his mistakes on the Day of Resurrection.” [Abu Dawood & ibn Maajah]

These are only some of the manners and etiquettes which Islam has prescribed. There are many others, but as this book was meant only to be a summary, we will not mention them here. It is sufficient to know that there is no matter in life, except that the Qur'an, or a Prophetic tradition, addresses it in some manner. The reason for this is that a Muslim's entire life would become an act of worship, and a means to increase his good deeds.



(1) A British Naval officer who participated in World War One and World Two. He was raised in a Christian environment and its culture was deeply engrained in him. In spite of this fact, he embraced Islam after coming across the Qur'an and various Islamic literature in the Year 1924 CE. Taken from the book, *What They Say About Islam*, by Imad-ud-Deen Khaleel.

(2) Born in 1954 CE in Traverse Michigan, she graduated from the University of Michigan in the field of Journalism. Taken from the book, *What They Say About Islam*, by Imad-ud-Deen Khaleel.

Conclusion

We will conclude this book with the statements of two people who embraced Islam. *F. Filweas*⁽¹⁾ asserts:

“The West is suffering from a great spiritual void which no principle or faith could fill and bring about happiness. Despite the affluence, the so-called economic prosperity, and the satisfaction of the physical needs of people, the Western man still has a sense of worthlessness of his life. He wonders, ‘Why am I alive? Where am I heading? Why?’ No one as of yet has given him a satisfactory response. Unfortunately, he has no idea that this remedy is found in the right religion about which he knows nothing more than doubts and misconceptions. However, the rays of light have started to shine and dawn has started to appear after groups of Westerners, even if they be a few, have started to embrace Islam and the Western man began to see with his own eyes, both men and women implementing Islam and living up to its teachings. Everyday some people embrace the true Religion, and it is just the beginning...”

Deborah Potter⁽²⁾ asserts:

“Islam, which is the Law of God, is evident in nature around us. Mountains, oceans, planets and stars move in orbit by Allah’s command. They are in a state of submission to the command of Allah, their Creator, as are characters in a story, and to Allah is the best example. They do not speak nor act except with what the author decides for them. Like this, every atom in this universe, even of inanimate objects, is also in a state of submission. However, humans are an exception to this rule, for Allah has granted him the freedom to choose. He has the option to submit to the command of Allah, or to lay down his own laws and Religion as he pleases. Unfortunately, he has chosen the second option most of the time. People in Europe and America are embracing Islam in large numbers because they are thirsty for peace of mind and spiritual security. Rather, even a number of Christian Orientalists and preachers, who originally commenced their work in order to destroy Islam and bring out its alleged shortcomings, have themselves become Muslims. This is because the evidence of the truth is decisive; there is no way to refute it.”

All Praise is due to Allah alone, the Lord of the Worlds

And may Allah exalt the mention of His Prophet and render him safe from every derogatory thing

THE MESSENGER OF GOD MUHAMMAD

An account of the life of Prophet Muhammad (peace be upon him). The book introduces us to the Prophet's noble character, his humble life and his conduct with his family at home, his companions and all people in society. It tells us how he strove to fulfil the task God assigned to him and contemplates how he dealt with his enemies, the exceptional magnanimity he showed to all and his simple, but highly effective, method of advocating his message.



THE KEY TO UNDERSTANDING ISLAM

This book explains how Islam is a code of living that covers all aspects of life. It comprises a set of acts of worship which play important roles in placing morality on a solid foundation and strengthening good qualities in people so that they are keen to follow the right path. The book cites many examples and speaks about the importance Islam attaches to knowledge. It mentions a number of recent scientific discoveries that the Qur'an has referred to 15 centuries ago.



MESSAGE OF ISLAM

The Message of Islam begins by reminding the reader that Islam, its worship, the rules governing people's transactions and all its teachings have always remained the same as they were taught by Prophet Muhammad (peace be upon him). No change or alteration has been introduced into the religion, though some Muslims have changed. The book discusses and sheds light on a number of rights to which Islam attaches great importance.



ISLAM IS THE RELIGION OF PEACE

Islam is the Religion of Peace, shows with perfect clarity that Islam is the religion of peace and that the spread of Islam means the spread of peace throughout the world. Muslims must always be true to their promises and covenants and treat others with justice and compassion.



EASE AND TOLERANCE IN ISLAM

This book explains that Islam admits no rigidity and making things easy is a general feature of all aspects of the Islamic faith. It is a religion God revealed that can be implemented by people with different failings, feelings and abilities. Islamic law takes all this into account and addresses human nature and appeals to it. God says: "He has laid no hardship on you in anything that pertains to religion." (YA:21)



HUMAN RIGHTS IN ISLAM

Human rights in Islam are outlined in the Qur'an and the teachings of Prophet Muhammad (peace be upon him). They aim to make man lead a life of compassion and dignity, so that he acquires all good qualities and deals with others in the best manner. The book clarifies the misconceptions that are often expressed regarding the different aspects of freedom and responds to criticism in a calm and objective way.



BILAL THE ABYSSINIAN

This book tells the history of Bilal ibn Rabah, a former slave who became a companion of the Prophet. The book expounds Islam's attitude to racial discrimination, highlighting significant events that show the Prophet took care of many of those who were persecuted, protected them and gave them their rightful status in the Muslim community.



THE PATH TO HAPPINESS

The Path to Happiness explains that the way of life Islam provides for its followers is divine and intended to ensure that people enjoy real happiness in this present life and in the life to come. Islam establishes the concept of true and everlasting happiness, which makes Muslims aspire to the sublime through obedience of God and earning His pleasure.



WOMEN IN ISLAM

This book discusses the status of women prior to Islam and how women were ill-treated and humiliated in many cultures. It explains how Islam put an end to all this injustice, established women's rights and gave women their rightful status.



ROMANCE IN ISLAM

This book highlights the great importance Islam attaches to love. It shows that the love of God is the best and the most noble love. When it is rooted in a person's heart, it sets that person's behaviour on the right footing, elevates his emotions and feelings and removes selfishness. A person who truly loves God extends feelings of love and compassion to all creatures.



ISLAMIC PERSPECTIVE ON SEX

This book discusses the Islamic approach to sex and how to satisfy the sexual desire in the proper and beneficial way. The proper way to satisfy sexual desire is within marriage and according to Islam, marriage is a necessity for the individual to achieve personal fulfilment. For society, marriage is the way to progress, development and stability.



JESUS IN THE QURAN

After first discussing people's need to receive the divine message through prophets, this book relates the story of Jesus, son of Mary (peace be upon him). It starts well before his birth, then goes on to discuss his message and the opposition he had to endure. This book also discusses the Qur'anic account of Jesus which makes clear that he enjoys a very high position with God Almighty.



GLAD TIDINGS

Glad Tidings explains the nature of Islam and clarifies the error of people who rely for information on suspect sources. The book highlights the main features of Islam and tells everyone who embraces Islam that God erases all their past sins and errors. As the Prophet makes clear: "Islam wipes away all past sins."



MY FIRST STEPS IN ISLAM

This book explains for non-Muslim readers how to embrace Islam and shows that this does not require much effort. To new Muslims, the book explains the essential elements of Islam and outlines the character of Prophet Muhammad, his qualities and the message he delivered to mankind. It goes on to discuss the various acts of worship Muslims are required to offer, as well as their purposes and significance.



THE PURITY

Under Islam, the concept of purification is not limited to personal and physical purity; it includes purifying oneself of sin and all disobedience of God. This book discusses the detailed rules of physical purification including ablution, grand ablution, the removal of impurity, dry ablution, etc.



HISN AL-MU'MIN

Hisn Al-Mu'min speaks of the causes of reversals and misfortunes that people encounter. It highlights how one can ensure the protection and preservation of God's favours and blessings, as well as preventing harm and reducing the effects of personal tragedies and calamities. The book teaches the ways and means to fortify oneself against the effect of such tragedies, the most important being remembrance of God and glorifying Him at all times. This book explains the best forms of such remembrance and glorification.



THE BEGINNING AND THE END

Questions of the creation, existence and progress of the universe have been raised by communities throughout the ages. Yet from its earliest days, Islam addressed these questions in a most direct and clear way. This book explains that the ultimate objective of creation is for all creatures to submit themselves to God and worship Him alone. All aspects of life in the universe inevitably end in death then will be brought back to life on the Day of Resurrection when they receive due recompense for their actions.



EVERY RELIGIOUS INNOVATION

This book defines and explains the various types of deviation from the essence of Islam and its true teachings. It reveals the negative consequences of deviation on Muslims and their life and how deviation is bound to give non-Muslims a distorted view of Islam. Finally, the book describes the role of Muslims in discarding all deviation, according to their abilities.





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THE MESSAGE OF ISLAM

The Message of Islam begins by asserting the important fact that the faith of Islam, its worship, the rules governing people's transactions and all its teachings have remained exactly the same as they were taught by Prophet Muhammad (peace be upon him) and no change or alteration was ever introduced into them.

The book discusses and sheds light on a number of rights to which Islam attaches great importance and further shows that Islam lays down a number of high principles and clear beliefs that it requires Muslims to believe in, implement and advocate. The Message of Islam stresses that in the event people behave differently to the teachings, it is Muslims who have changed and not the message.

We trust that you will enjoy reading this book and we will be happy to receive your comments and observations.

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