



مجمع البحوث الإسلامية
الكويت

Morals and Ethics in **ISLAM**

الأخلاق الإسلامية

The Beauty of the Prophet's Virtues



IPC

لجنة التعريف بالإسلام
ISLAM PRESENTATION COMMITTEE

Education Section - Advanced Curriculum

Morals and Ethics in Islam

الأخلاق الإسلامية

The Beauty of the
Prophet's Virtues

Written, Compiled and Proof read
by:

Latifa Nasser AlSaeed

*Head of Education Section
Islam Presentation Committee-Kuwait*

Editor-in-Chief:

Asmaa Abdul Hameed

Preface

In the name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, peace and blessings be upon His Messenger.

Allah ﷻ has ordered the Muslim to abide by certain morals when performing his actions whether related to the relationship between man and God, man and his fellow man, man and the other elements and creatures of the universe as well as man and his innermost self.

Allah ﷻ has gathered all manners in one verse. He ﷻ said:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

*Take what is given freely, enjoin what is good, and turn away from the ignorant
[7:199]*

Islam brings nothing new to human values; it merely recalls and confirms them. Prophet Mohammad ﷺ said:

«جئت لأتمم مكارم الأخلاق» البخاري

"I have only been sent to perfect good moral." Bukhari

The merits of the noble Prophet Mohammad ﷺ and his conduct were of the most exalted standard and of moral excellence, being the embodiment of the teachings of the Qur'an.

IPC hereby humbly presents this textbook of Islamic Manners for our readers to help the students to learn Islamic Ethics and morality based on the teachings of the Qur'an and the good examples set by the Prophet Mohammad ﷺ.

The materials of this textbook is tailored and intended to be taught in one course that is about 24 classroom hours.

**Islam Presentation Committee
Education Section**

وإنك لعلی خلق عظیم

And indeed, you (O Muhammad) are of a great
moral character

[68:4]



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Trustworthiness

الأمانة Amanah

1

What is Trustworthiness?

In Islam, trustworthiness (amanah) has a very broad and vast meaning. This word has a lot of depth, and it signifies the highest form of responsibility and utmost honesty.

Prophet Mohammad ﷺ said:

«كلكم راع وكلكم مسئول عن رعيته.....» البخاري

“Everyone of you is a guardian and responsible for what he is entrusted with”

Bukhari

So trustworthiness (amanah) refers to all things one is expected to look after, such as Allah’s rights of worship, the rights of people, responsibility, fulfilling or upholding trusts, faithfulness, as well as any commitment one makes to other. Keeping promises and secrets is considered amanah. Some people take trustworthiness in a very limited sense and think it means only the protection of other’s deposits. Allah ﷻ praises the trustworthy believers by promising them Paradise.

Allah ﷻ says:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ «أُولَٰئِكَ هُمُ الْوَارِثُونَ» الَّذِينَ يَرِثُونَ
الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

And they who are to their trusts and their promises attentive and they who carefully maintain their prayers. " Those are the inheritors" Who will inherit al-Firdaus. They will abide therein eternally [23: 8 - 9 - 10 -11]

Forms of acts of Trustworthiness (amanah)

1- Fulfilling one’s obligations due to Allah ﷻ and all duties imposed by Sharia’h such as prayer, fasting, etc. When we perform prayer at designated time and complete its bowings and prostrations carefully and submissively, we are fulfilling our amana.

Allah ﷻ says:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Indeed, we offered the Trust to the heavens and the earth and the mountains, and

they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant. [33:72]

The trust (amanah) referred to in this verse refers to the fulfillment of the laws and obligations that Allah ﷻ has revealed.

2- Protecting the seven limbs and the heart from the sins. Our seven limbs (eyes, ears, tongue, stomach, private parts, hands and feet) as well as the heart are amanah, so we have to protect them from sins by avoiding all the prohibitions concerning these limbs. Islam urges us to manage our ears righteously by avoiding listening to illegal things. We need to control what we look at, i.e. don't look here and there, open up drawers, looking at other people's email, etc. One has to lower his gaze while looking at the opposite gender to preserve modesty and purity. Islam similarly exhorts Muslims to be modest in their speech and one must be careful in choosing words and avoiding telling lies, backbiting, malicious slander and false testimony.

One should control his hands and feet and allow them to function in a way that is pleasing to Allah ﷻ. One should protect his private parts from committing sins such as zina (adultery).

3- In Islam, work is considered as an act of worship or ibadah. We have to complete our work with a sincere intention of seeking the pleasure of Allah ﷻ in carrying out our work, we have to observe the good manners of it. Fulfilling one's duty as employee honestly is amanah. One should do his work with full devotion, sense of responsibility and in a perfect manner.

4- If someone is trusted with any valuable and he returns it to the owner fully, this is amanah, and also repaying debts.

Allah ﷻ says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Indeed, Allah commands you to render trusts to whom they are due [4 :58]

5- Keeping other's secrets and not spreading them is an act of trustworthiness. If someone shared with us a personal secret we should keep it.

6- Refraining from cheating others in buying and selling is an act of trustworthiness. A trustworthy merchant advises the buyer and never sells goods unless he tells the truth about them. He should never hide their defects and should avoid all forms of cheating.

مر النبي ﷺ على رجل يبيع طعاماً فأدخل يده في كومة الطعام فوجده مبلولاً، فقال له : « ما هذا يا صاحب الطعام ؟ » فقال الرجل : « أصابته السماء (المطر) يا رسول الله فقال النبي ﷺ : « أفلا جعلته فوق الطعام حتى يراه الناس؟ من غش فليس مني » مسلم

The Messenger of Allah ﷺ happened to pass a man who was selling food. The Prophet ﷺ thrust his hand in the heap of the food and his fingers felt wetness. The Prophet ﷺ said to the owner of the food: "Oh owner of the food, what is this? He replied: "O Messenger of Allah, these have been drenched by rainfall. The Prophet ﷺ said: "Why did you not place this (drenched part of the heap) over the food so that the people could see it? He who deceives is not of me (is not my follower)."

- 7- All our belongings in this world are considered amanah from Allah ﷻ including our body, health, wealth, time, etc. Thus we should preserve them, take care of them and utilize them in actions that are beneficial.
- 8- Amanah is to choose right people for the right positions. i.e. Entrusting the proper people with responsibility of leadership is amanah. Prophet Yusuf ؑ when he presented his service to King of Egypt, it was not because of his prophethood or piety but knowledge and skill.

Allah ﷻ says:

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ

"Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian." [12: 55]

- 9- Amanah in speech

Islam exhorts Muslims to be modest in their speech. They have to hold their tongues and to consider every word they utter as an amanah, since they will be questioned and asked about them on the Day of Judgment.

- 10- The Amanah (responsibility) of Da'wa (calling people to Islam and its teachings). One should truly fulfill the responsibility of Da'wa whether among Muslims or non-Muslims.

The Virtue of Amanah

Amanah is part of religion. A trustworthy person is loved by Allah and His Messenger. Allah ﷻ praised trustworthy people and prepared a great reward in the Hereafter for them which is Al-Firdaus, the highest rank in Paradise.

Allah ﷻ says:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ أُولَٰئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

"And they who are to their trusts and their promises attentive" And they who carefully maintain their prayers Those are the inheritors Who will inherit al-Firdaus. They will abide therein eternally."

[23:8-11]

Teacher's Note: The teacher should ask students to give more examples of forms of acts of Amanah.

People respect and love a trustworthy person. Moreover practicing trustworthiness increases confidence and stability in the society and it fosters the spirit of love and cooperation among people.

Neglecting Amanah is a sign of the Day of Judgment:

One companion asked Prophet Mohammad ﷺ about the signs of the Day of Judgment, the Prophet replied “When amanah will be destroyed, then wait for Qiyamah.

Betrayal

Every person who fails to keep the trust and doesn't fulfill what he is supposed to be responsible of, is a betrayer. Allah ﷻ does not like the betrayers.

Allah ﷻ says:

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا

And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver [4 : 107]

Prophet Mohammad ﷺ ordered Muslims to be trustful and not to betray others even if they betray us.

روى الحسن عن سمرة أن رسول الله ﷺ قال « أد الأمانة إلى من ائتمنك ولا تخن من خانك » أحمد

Al Hasan narrated that Samurah said that the Messenger of Allah ﷺ said: “Return the trust to those who entrusted you, do not betray those who betrayed you.” Ahmed

قال رسول الله ﷺ آية المنافق ثلاث، إذا حدث كذب، وإذا أؤتمن خان، وإذا وعد أخلف. متفق عليه

Prophet Mohammad ﷺ said: “The signs of the hypocrite are three. When he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays that trust.” Agreed upon

The trustworthiness of the Prophet Mohammad ﷺ

The great trust carried by the Prophet ﷺ and fulfilled by him to the utmost degree was concerning the revelation and the message that Allah ﷻ had appointed him for. He fulfilled it in the most complete and perfect way until the word of Tawheed (La illaha illa Allah) became dominant and Islam spread eastward and westward.

Prophet Mohammad ﷺ was known among his people, even before being entrusted with the Message as Al Amin (The Trustworthy one). He was always entrusted to take charge of other people's merchandise and was entrusted to trade on behalf of those who could not travel themselves. People used to entrust him with their valuables because of his trustworthiness. On his migration from Makkah to Al Madinah, Prophet asked his cousin Ali bin Abi Talib to delay his migration so that he can return to people

their valuables on behalf of the Prophet.

When people of Makkah decided to rebuild the Ka'aba and it was the time of putting the Black Stone in its place, they got into a dispute with each other and everyone wanted to have this honor of putting the stone in its place. At last, they agreed to give the judgment to the first person who enters from the mosque's door. Prophet Muhammad ﷺ entered. They said: "This is the truthful and the trustworthy, he is coming, give him the judgment because there is nobody better than him in behavior and judging!"

Truthfulness

Assidq الصدق

2

What is truthfulness?

Truthfulness means true thoughts, true words and true actions and deeds. If a man is truthful and straight in his speech and dealings, then inevitably there will be truthfulness and sincerity in his actions and deeds.

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who have believed, fear Allah and be with those who are true [9 :119]

A truthful Muslim never gives false evidence or lies. Many verses of Quran relates that being a true believer depends upon one's truthfulness in words, actions, feelings and innermost thoughts. It also regards such a degree of truthfulness as the basis of happiness in both this world and the next.

Allah ﷻ says:

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ

And say in prayer, O Prophet: My Lord! Lead me into all good with a most perfect entry. And lead me out of all harm with the most perfect exit

[17:80]

Truthfulness is the primary attribute of all prophets. Allah ﷻ praises many of his prophets of being truthful.

Allah ﷻ says:

وَأذْكَرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا

And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet [19 : 54]

Types of Truthfulness:

- 1- Truthfulness towards Allah ﷻ by worshipping Him sincerely; without riya'a (showing off) or hypocrisy. A Muslim should adhere to the obedience of Allah ﷻ and being

conscious of Him in public and in his private life.

- 2- Truthfulness with people with one's words and by keeping one's promises, and in dealings such as buying, selling and marriage, so there should be no deceiving, cheating, falsifying or withholding of information.
- 3- Truthfulness towards one's own soul by avoiding deception of himself. One should admit his mistakes and faults and do his best to correct them as well as avoid telling lies even to defend himself. The focus should be always on learning from one's mistakes.

The virtue of truthfulness

Telling the truth is a key for all doors of goodness that leads to Paradise.

Allah ﷻ says:

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah will say, «This is the Day when the truthful will benefit from their truthfulness.» For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment. [5: 119]

Truthfulness helps a person to attain the pleasure and love of Allah, His prophet and righteous people.

قال رسول الله ﷺ: «إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة وإن الرجل ليصدق حتى يكتب عند الله صديقا وإن الكذب يهدي إلى الفجور وإن الفجور يهدي إلى النار وإن الرجل ليكذب حتى يكتب عند الله كذابا» متفق عليه

Truthfulness leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth until he is written before Allah as very truthful (siddiq). Lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying until he is written before Allah as a great liar.”

Agreed upon

The one who tells the truth will have his words accepted by people and his testimony will be accepted by judges.

Lying

Lying is one of the most evil characteristics of which all religions and systems of ethics warn against and which man's innate (fitrah) agrees that it is wrong.

Allah ﷻ warns against lying in the Qur'an. The liar will have bad consequences in this world and in the next.

Allah ﷻ says:

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

“ Say, Indeed, those who invent falsehood about Allah will not succeed.»

[10: 69]

The true believer never tells lies because lying, cheating, failing to keep promises are strictly prohibited in Islam.

روى صفوان بن سليم رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ سُئِلَ: «أَيُّكُونُ الْمُؤْمِنُ جَبَانًا؟ قَالَ: «نَعَمْ» قِيلَ: أَيُّكُونُ الْمُؤْمِنُ مَيْسِرًا؟ قَالَ: «نَعَمْ» قِيلَ: أَيُّكُونُ الْمُؤْمِنُ كَذَابًا؟ قَالَ: «لَا». مالك

Safwan bin Sulaym رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ was asked: “Can a believer be a coward?” He said: “Yes.” He was asked: “Can a believer be a miser?” He said: “Yes.” He was asked: “Can a believer be a liar?” He said: “No.” Malik

Telling lies is a sign of hypocrisy

Prophet Mohammad ﷺ said:

« آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا أؤتمن خان » البخاري

“The signs of the hypocrite are three: When he speaks, he lies; when he makes promise, he breaks it; and when he is entrusted with something, he betrays that trust.” Bukhari

A Muslim should avoid lying whether on small or big issues, a serious one or a joke like “Aprils Fools Day”. One must be aware of lying when talking or playing with children.

Prophet Mohammad ﷺ warned against doing that.

روى عبدالله بن عامر رَضِيَ اللهُ عَنْهُ قَالَ: « دعتني أمي يوماً ورسول الله ﷺ قاعد في بيتنا فقالت: تعال أعطيك، فقال لها: «وما أردت أن تعطيه؟» قالت: أردت أن أعطيه تمراً. فقال النبي ﷺ: «أما إنك لو لم تعطيه شيئاً كتبت عليك كذبة». أبو داود

It was narrated that Abdullah ibn Aamir رَضِيَ اللهُ عَنْهُ said: “My mother called me one day when the Messenger of Allah ﷺ was sitting in our house.” She said: “Come here and I will give you (something).” The Messenger of Allah said: “What do you want to give him?” She said: “I will give him a date.”

The Messenger of Allah ﷺ said: “If you had not given him something, you would have been lying.” Abu Dawood

Permissible kinds of lies:

Lying is permissible in three cases:

1- Reconciling two parties

عن أم كلثوم بنت عقبة رضي الله عنها : أن رسول الله ﷺ قال: «ليس الكذاب الذي يصلح بين الناس فينمي خيراً أو يقول خيراً». متفق عليه

Um Kulthum bint Uqba رضي الله عنها narrated that Prophet Mohammad ﷺ said: He is not a liar who reconciles between people and narrates something good or says something good.” Agreed upon

1- In war

In war, it is allowed to tell lies to enemies. If a soldier is captured by an enemy and was asked about the place of other soldiers, he is allowed not to tell the truth, the same way as to hide true information of his army to avoid harming his country.

2- A husband lying to his wife or vice versa

For the sake of love and harmony, the husband is allowed to say what pleases his wife to make her content or help reconcile her heart, even if at that moment he does not feel exactly that way and neither does the wife. However, this does not give one permission to cheat or lie endlessly, because that would lead to ultimate loss of the relationship.

Prophet Mohammad's ﷺ truthfulness:

Prophet Mohammad ﷺ was well-known among his people for his truthfulness and honesty before his prophethood and used to be called As-Sadiq Al-Ameen, the Truthful and the Trustworthy. This was a title that would not be given except to one who was extremely truthful and trustworthy. Allah ﷻ testified to his truthfulness in the Noble Qur'an.

Allah ﷻ says:

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ

And the one who has brought the truth and [they who] believed in it – those are the righteous. [39: 33]

His wife Khadija رضي الله عنها testified to his truthfulness. When he ﷺ came back to her, trembling and saying “wrap me up”, after the first revelation of Qur'an in the cave of Hira', she said to him, “Good tidings! No by Allah, Allah will never disgrace you, for you keep ties with relatives and speak the truth...” Even his enemies attested to his truthfulness. Abu Jahl, who was one of the harshest enemies of Islam, said: “O Mohammad! I do not say that you are a liar! I only deny what you brought and what you call be to.”

Allah ﷻ says:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ

We know that you, [O Muhammad], what they say, (of your message) grieves you but it is not really you who they are belying, rather, it is the revealed signs of God that the godless wrongdoers disavow [6:33]

Abu Sufyan, who before accepting Islam was the harshest enemy of the Prophet ﷺ, was asked by Heraclius, the Emperor of the Roman Empire, about Prophet Mohammad, “Did you ever accuse him of lying before he said what he said?” Abu Sufyan replied: “No.” So Heraclius concluded, “I knew from what you told me that he would not have refrained from lying to people and then lie about Allah.”

Even while joking, the Prophet ﷺ never said anything but the truth.

جاءت امرأة عجوز إلى النبي ﷺ وقالت له: ادعو الله لي أن أدخل الجنة فقال «لا تدخل الجنة عجوز» فولت تبكي فقال: «أخبروها أنها لا تدخلها وهي عجوز، إن الله سبحانه وتعالى يقول: «إنا أنشأناهن إنشاءً فجعلناهن أبكارا». الترمذي

An old woman came to the Prophet ﷺ and said: “Oh Messenger of Allah, pray to Allah that I will enter Paradise.” He said jokingly: “No old woman will enter Paradise.” The old woman went away crying. So the Prophet said: “Tell her that she will not enter Paradise as an old woman, for Allah ﷻ says: “Indeed, We have produced the women of Paradise in a [new] creation and made them virgins» Tirmithi

Not only Prophet Mohammad ﷺ never told a single lie in his lifetime, but he also warned humanity against consequences of lying in this life and in the next.

عن أبي هريرة رَضِيَ اللهُ عَنْهُ عن النبي ﷺ قال: «من كذب علي فليتبوأ مقعده من النار». البخاري

Abu Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet Mohammad ﷺ said: “And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire. Bukhari

Perfection and Excellence

الإحسان Al Ihsan

3

What is Ihsan?

Ihsan means being aware of Allah in open and in secret in what we say and in what we do. Ihsan denotes doing things perfectly.

Ihsan also means doing all kinds of good things (khayrat) seeking the pleasure of Allah ﷻ.

Allah ﷻ says:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good. [2:195]

Kinds of Ihsan

1- Ihsan towards Allah ﷻ

It is the highest level of Ihsan. It is the excellence and sincerity in worshipping Him. A Muslim should feel the presence of Allah ﷻ in every moment of his life. He should repeat: Allah is with me, Allah is watching me, Allah is my witness and Allah is close to me. One should know that the pleasure of Allah ﷻ can never be attained except by carrying out His commandments and abstaining from what He prohibits.

2- Ihsan towards one's self

This can be achieved by doing all what pleases Allah ﷻ as well as following the teachings of Prophet Mohammad ﷺ, purifying himself and living in peace with others.

Allah ﷻ says:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لَأَنْفُسِكُمْ

[And said], «If you do good, you do good for yourselves; [17: 7]

3- Ihsan towards parents

One should be excellent in his interactions with his parents; obeying and honoring them and never harming or mistreating them, whether his parents are Muslims or non-Muslims.

Allah ﷻ says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

And your Lord has decreed that you not worship except Him, and to parents, good treatment. [17: 23]

4- Ihsan towards relatives

A Muslim should always treat his relatives especially close family, kindly by visiting them, recognizing their rights, being good to them and helping them when they need help.

5- Ihsan towards neighbors

Allah's Messenger ﷺ said:

«من كان يؤمن بالله واليوم الآخر فلا يؤذي جاره». البخاري ومسلم

“Whoever believes in Allah and the Last Day should not harm his neighbor.” Bukhari & Muslim

One should demonstrate goodness towards his neighbors by showing respect and courtesy, visiting them, helping them, overlooking their mistakes. Moreover a Muslim should not harm his neighbor, neither by his action nor his speech.

6- Ihsan towards people in general

A Muslim must be good to all people and never harm, despise or have aggression towards others. He must forgive the foolish and the ignorant ones and overlook their mistakes. He must treat others with love and kindness.

7- Ihsan to people with special needs.

The obligation to help the needy, orphans, widows, the elderly and all people with special needs is stated in many verses of the Noble Quran and the traditions of Prophet Mohammad ﷺ.

Allah ﷻ says:

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

And they give food in spite of love for it to the needy, the orphan, and the captive, [76:8]

A Muslim should honor these people, meet their needs, console them, visit and pray for them and does his best to remove their difficulties and hardships and break their isolation.

Prophet Mohammad ﷺ said:

عن أبي هريرة رَضِيَ اللهُ عَنْهُ قال : قال رسول الله ﷺ: «الساعي على الأرملة والمسكين كالمجاهد في سبيل الله» متفق عليه

Abu Huraira رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said: “He who strives to serve a widow and a poor person is like that one who strives in Allah’s way.” Agreed upon

Those who help these needy will be close to the Prophet ﷺ in Paradise.

عن أبي هريرة رَضِيَ اللهُ عَنْهُ قال رسول الله ﷺ: «أنا وكافل اليتيم في الجنة هكذا، وأشار بإصبعيه السبابة والوسطى وفرج بينهما». متفق عليه

Abu Huraira رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said: “I and the sponsor of orphan are in Paradise (as close as this) while waving with the index and the middle finger and parting them!” Agreed upon

What the charitable organizations throughout the Islamic countries are doing now for the poor people, widows and orphans by sponsoring to them is what Prophet Mohammad ﷺ urged to do.

8-Ihsan in work

Work is given a special importance in Islam to the extent that it is considered an act of worship in itself. Ihsan in work includes being dedicated and professional in one’s work and fulfilling his responsibility to the best of his ability. One should not waste time or be careless towards his job. One should do his job completely and to the best of his ability and should not apply for sick leaves while he is not sick, as this would be considered cheating.

Prophet Mohammad ﷺ said:

«إن الله يحب إذا عمل أحدكم عملاً أن يتقنه». البيهقي

“Verily Allah loves that when any one of you does a job he should perfect it.” Al Baihaqi

The reward of Ihsan

By living according to the concept of Ihsan and by applying it to all that a Muslim does, he will be rewarded and showered with mercy and forgiveness from Allah ﷻ.

The Ihsan of Prophet Mohammad ﷺ

Prophet Mohammad ﷺ showed Ihsan to all people whether children or adults, rich or poor, Muslims or non-Muslims.

Prophet Mohammad ﷺ always urged people to be good to their servants and to fulfill their rights and avoid overloading them with work and not to hurt them in any way.

Prophet Mohammad ﷺ said:

عن أبي ذر رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِخْوَانَكُمْ خَوْلَكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيَلْبَسْهُ مِمَّا يَلْبَسُ وَلَا تَكْفُوهُمْ مِمَّا يَغْلِبُهُمْ فَإِنَّ تَكْفُوهُمْ فَأَعْيَنُوهُمْ». البخاري

Abu Dhar رَضِيَ اللهُ عَنْهُ narrated that Prophet Mohammad ﷺ said: “Your slaves (servants) are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them to do things beyond their capacity. And if you do so, then help them. Bukhari

Prophet Mohammad ﷺ prohibited harming animals or to frighten them as well as to abuse or overburden them.

بينما رسول الله ﷺ يسير بين مزارع المدينة المنورة، اقترب منه جمل وبدأ وكأنه يحدث رسول الله وهو يذرف دموعه، فمسح رسول الله على ظهر الجمل وسأل عن صاحبه فقال رسول الله ﷺ: « من صاحب هذا الجمل؟ » فلما جاء صاحبه قال له رسول الله: « أما تتقي الله في هذه البهيمة التي ملكها الله لك؟ إنه شكى إلي أنك تجيعه وتتعبه. » أبو داود وأحمد

Once the Prophet ﷺ was passing by a farm in Madinah, when he came across a camel. The camel approached the Prophet ﷺ as if it was telling him something and his tears falling down. The Prophet ﷺ asked about the owner of the camel and called upon him and told him, “Your camel is complaining that you give him too little food to eat and overburden him with work.” Abu Dawood & Ahmed

Prophet Mohammad ﷺ instructed his army not to cut down a tree, not to kill a child, a woman or the elders as well as those who are not fighting during a war. Ihsan should also be shown towards the captive. They have to be treated with best of manners as well.

Review Questions 1

Fill in the blanks

- 1- Truthfulness towards Allah ﷻ is by worshipping Him _____ , without showing off or _____ .
- 2- Before and after he was entrusted with the Message, Prophet Mohammad ﷺ was known as the _____ and the _____ .
- 3- _____ means being aware of Allah ﷻ secretly and openly in what we say and what we do.
- 4- The Arabic word for trustworthiness is _____ .
- 5- The sponsor of the orphan will be in _____ close the Prophet ﷺ.

True or False:

- 1- () Trustworthiness is all the sense of responsibility and utmost honesty.
- 2- () The liar will have bad consequences in this world only.
- 3- () One should truly fulfill the responsibility of Daw'ah whether among Muslims or non-Muslims.
- 4- () Prophet Mohammad ﷺ never told a single lie even in joking.
- 5- () Muslims must be good to all people except the disbelievers.
- 6- () It is permissible to harm and frighten animals.

Complete:

Lying is permissible in three situations:

- 1- _____
- 2- _____
- 3- _____

Dutifulness to Parents

بر الوالدين Biralwalidian

4

What is dutifulness to parents?

Islam has given parents an honorable status. It regards being kind and dutiful towards parents as one of the best acts of worship which a Muslim performs in order to get closer to Allah ﷻ.

Allah ﷻ says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word. [17:23]

Parents' rights

- 1- Respecting and honoring them even if they are unjust.
- 2- Showing them mercy, love and attention.
- 3- Obeying them and fulfilling their requests.
- 4- Attending their needs and keeping them happy and comfortable.
- 5- Being humble towards them and dealing with them gently.
- 6- Lowering one's voice when talking to them.
- 7- Talking to them softly and never troubling them by hurtful and offensive words.
- 8- Not offending their feelings or causing them grief in any manner.
- 9- Being dutiful to them when they are old and never showing dissatisfaction for their requests, however frequent they might be.
- 10- Supporting them financially if they are poor.
- 1- Invoking Allah to bestow mercy and forgiveness on them.
- 12-The mother is more deserving of honor and respect and is given a rank higher than

the father because she bears the difficulties of pregnancy, giving birth as well as feeding and taking care of the child.

عن أبي هريرة رضي الله عنه قال: جاء رجل النبي ﷺ فقال: «من أحق الناس بحسن صحابتي؟ قال: أمك، قال: ثم من؟ قال: أمك، قال: ثم من؟ قال: أمك، قال: ثم من؟ قال: أبوك.» البخاري

Abu Huraira رضي الله عنه narrated that a man came to the Prophet ﷺ and said: “O Messenger of Allah, who among the people is most deserving of my good companionship?” He ﷺ said: “Your mother!” “Then whom?” He ﷺ said: “Your mother!” “Then whom?” He ﷺ said: “Your mother!” He asked: “Then whom?” He said: “Then your father.” Bukhari

Neglecting one or more of these rights towards parents is what we call “Uqooq al Walidain”. Allah ﷻ warns people of this and considers it one of the major sins.

Being kind and dutiful to parents after their death:

One of the ways of being kind and dutiful to parents after their death is to supplicate to Allah ﷻ to forgive them, have mercy on them, fulfill their wills and honor their relatives and friends.

جاء رجل من بني سلمة إلى النبي ﷺ فقال: «يا رسول الله، هل بقي من بر أبوي شيء أبرهما به من بعد موتهما؟ قال: نعم الصلاة عليهما (الدعاء) والاستغفار لهما وإيفاء بعهودهما من بعد موتهما وإكرام صديقهما وصلة الرحم التي لا توصل إلا بهما.» ابن ماجه

A man from Bani Salama came to the Prophet ﷺ and asked: “O Messenger of Allah, now my parents are dead, is there any dutifulness left for me to do towards them?” The Prophet ﷺ answered: “Yes supplicating for them, seeking forgiveness for them, fulfillment of their wills after their death and being kind to their friends and maintaining good relations with those of your relatives with whom your kinship is established only through them.” Ibn Majah

The virtue of being dutiful to parents

1- A dutiful person will gain the pleasure of Allah ﷻ

عن عبد الله بن عمرو رضي الله عنه قال: «قال رسول الله ﷺ: «رضى الرب في رضى الوالد، وسخط الرب في سخط الوالد.» الترمذي

Abdullah bin Amr رضي الله عنه said that the Prophet ﷺ said: “The pleasure of the Lord is connected to the pleasure of one’s parent and the wrath of the Lord is connected to the wrath of one’s parent.” Tirmithi

2- Dutifulness to parents is the best deed to Allah after prayer.

سئل رسول الله ﷺ: «أي العمل أحب إلى الله؟ قال: الصلاة على وقتها، قال: ثم أي؟ قال: بر

الوالدين، قال: ثم أي؟ قال: الجهاد في سبيل الله
البخاري ومسلم

The Prophet ﷺ was asked: “Which of the actions is the most beloved to Allah?” He replied: “Performing prayer on its time.” He was asked: “What is next?” He said: “Dutifulness to parents.” He was asked: “What is next?” He said: “Jihad in the cause of Allah.” Bukhari and Muslim

- 3- One who fulfills the duties of his parents has chosen a path to Paradise because honoring them is a means of entering Paradise.
- 4- Being dutiful resembles a debt, thus, as one being dutiful to his parents, his children will do similar to him too.

Prophet Mohammad ﷺ said:

«بروا آبائكم تبركم أبنائكم» الطبراني

“Be dutiful towards your parents and your children will be dutiful towards you.” Tabarani

Dutifulness towards non-Muslim parents

A Muslim is required to deal with non-Muslim parents honorably and kindly and to obey them as long as such obedience does not lead to disobeying Allah ﷻ and regardless of how hard do the non-Muslims parents strive to make their children renounce Islam that is because of their right as parents hoping that they will embrace Islam.

Allah ﷻ says:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. [31:15]

A new Muslim person should kindly persuade his parents and strive to convince them to revert to Islam as well as to continue to pray sincerely and supplicate to Allah for them to be guided to the righteous path.

عن أسماء بنت أبي بكر رضي الله عنها قالت: «قدمت عليّ أمي وهي مشركة في عهد رسول الله فاستفتيت رسول الله ﷺ قلت: قدمت عليّ أمي وهي راغبة أفأصل أمي؟ قال: نعم، صلي أمك.»
البخاري

On the authority of Asmaa' bint Abi Bakr رضي الله عنها she said: “My mother

came to visit me when she was still a polytheist and there was a pledge between the Prophet ﷺ and the Quraish, so, I asked the Prophet ﷺ and said: 'O Prophet of Allah, my mother came to me and she needs help, should I keep a good relationship with her?' He said: "Yes, maintain a good relationship with her." Bukhari

Prophet Mohammad ﷺ and dutifulness of parents

Throughout his traditions (ahadeeth), Prophet Mohammad ﷺ stressed the obligation of being dutiful to parents and treating them with respect, kindness, love and care. He ﷺ pointed that being dutiful to parents especially when they reach old age is a way to Paradise.

عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ أَدْرَكَ أَبُويِهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَاهُمَا فَلَمْ يَدْخُلِ الْجَنَّةَ». مسلم

Abu Hurairah رَضِيَ اللهُ عَنْهُ quoted that the Prophet ﷺ as saying: "He is doomed, he is doomed, he is doomed." Then someone said: "Who O Messenger of Allah?" He said: "The person whose parents one or both of them reach old age during his lifetime but he does not enter Paradise." Muslim

Prophet Mohammad ﷺ also told us the dutifulness to parents prolongs life and increases provisions.

عن أنس بن مالك رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ سَرَهُ أَنْ يَمُدَّ اللَّهُ فِي عَمْرِهِ وَيَزَادَ فِي رِزْقِهِ فَلْيَبِرْ وَالِدِيهِ وَلْيَصِلْ رَحِمَهُ». أحمد

Narrated by Anas bin Malik رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said: "Whosoever desires to extend his life and increase his provisions, he should be dutiful to his parents and uphold the ties of kinship." Ahmad

Prophet Mohammad ﷺ told us that dutifulness to parents doesn't cease when they die, rather the child can be dutiful towards his parents even if after their death as long as he praying for them and asking for Allah's mercy and forgiveness for them

عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: صَدَقَةٌ جَارِيَةٌ، أَوْ عِلْمٌ يَنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ». مسلم

Abu Hurairah رَضِيَ اللهُ عَنْهُ narrated that Prophet Mohammad ﷺ said: "When a person dies, all his deeds come to an end except three: ongoing charity, beneficial knowledge which he has left behind or a righteous child who will pray for him. Muslim

Prophet Mohammad ﷺ used to visit the grave of his mother Amina and he used to visit his foster mother Barakah.

Contentment

القناعة والرضا Al Qanah wa Arrida

5

Contentment is the feeling of the peace of soul and mind and it is the satisfaction (rida) with what Allah ﷻ has granted us in this world. It is a strong inner belief that Allah ﷻ chooses the best and the most beneficial for His servants.

Contentment is one of the most important prerequisites for happiness in life, and unfortunately many people do not have it. One has a nice house, but he always wants a bigger fancier and more expensive one. People always think about more, rather than saying “Alhamdulillah” for what they have.

قال رسول الله ﷺ: قد أفلح من أسلم ورزق كفافاً وقنعه الله بما آتاه.. مسلم

Prophet Mohammad ﷺ said: “The successful is he who accepts Islam then get a sufficient fortune and is content with whatever has been granted to him by Allah.” Muslim

Strong belief and contentment

Contentment is a sign of a true belief. Belief and strong faith is the driving power that makes you feel content with things that have been destined for you. Once a Muslim fulfills Allah’s commands and obligations, Allah ﷻ will be satisfied with him and He will bestow His mercy and pleasure upon him.

Allah ﷻ says:

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah ﷻ will say, “This is the Day when the truthful will benefit from their truthfulness.” For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment. [5:119]

The virtue of contentment

- 1- Being content and looking at the situations of people who have less position, less property or less wealth makes us feel grateful to Allah ﷻ for all the blessings we have in life. It is said that a man used to complain about his old shoes, and he stopped complaining when he saw a man who had no feet.

- 2- Allah ﷻ rewards content people with His blessing. Our Prophet ﷺ told us that contentment is the best kind of richness.

Prophet ﷺ said:

«ليس الغنى عن كثرة العرض ولكن الغنى غنى النفس». متفق عليه

“Richness is not having a lot of wealth but richness is having a content mind.” Agreed upon

- 3- Being content keeps people free from anxiety, worries, depression, uneasiness and envy.
- 4- A Muslim who surrenders to Allah ﷻ and his destiny finds peace of mind, happiness and harmony.
- 5- When one is afflicted with catastrophes and shows patience and contentment and does not complain about his suffering, he is indeed a true believer because he knows that whatever occurs in this world is from Allah ﷻ who rules this world in His infinite wisdom and mercy. The real goal is not the material possessions of this life but the pleasure of Allah ﷻ in the Hereafter.
- 6- With contentment one loves others and would be loved by others. He does not compare himself with those who are in better conditions, but rather he remembers those who are in worse conditions than him, and thanks Allah for what he has been granted.
- 7- Being content and pleased of Allah’s decree helps one to be away from adopting greed as a habit because being greedy causes one to be devalued and belittled.

The contentment of the Prophet Mohammad ﷺ

Prophet Mohammad ﷺ used to accept what Allah ﷻ gave him and never asked people for anything and never looked at what other people have.

Prophet Mohammad ﷺ said:

«عرض علي ربي ليجعل لي بطحاء مكة ذهباً، قلت: لا يارب، ولكن أشبع يوماً، وأجوع يوماً، فإذا جعت تضرعت إليك وذكرتك، وإذا شبعت شكرتك وحمدتك». أحمد

“My Lord presented to me, that he would make the valley of Makkah into gold for me, I said: “No O Lord! But being filled for a day and hungry for a day, so when I am hungry, I would beseech You and remember You, and when I am full I would be grateful to You and praise You.” Ahmad

Prophet Mohammad ﷺ was poor but content. He ﷺ and his family never had plenty of food and many days were hungry. Their food was dates and water, occasionally wheat, rarely milk and very rarely meat.

Umar bin Al Khattab رضي الله عنه said:

«..... وأنه أي رسول الله ﷺ - لعلى حصير ما بينه وبينه شيء وتحت رأسه وسادة من آدم حشوها ليف، وإن عند رجليه قرظاً مصبوباً، وعند رأسه أهب معلقة، فرأيت أثر الحصير في جنبه فبكيت، فقال: ما يبكيك؟ فقلت: يا رسول الله إن كسرى وقيصر فيما هما فيه وأنت رسول الله! فقال: أما ترضى أن تكون لهم الدنيا ولنا الآخرة». البخاري

I entered the Messenger's house and I found him sitting on a mat. He had a leather pillow stuffed with fibers. He had a pot of water by his feet and there was some clothes hung on the wall. His side had marks due to the mat that he lay on. Umar wept when he saw this and the Messenger asked him: "Why do you weep?" Umar said: "O Prophet of Allah! Khosrau and Caesar enjoy the best of this world and you are suffering poverty." He said: "Aren't you pleased that they enjoy this world, and we still enjoy the Hereafter?" Bukhari

Generosity

AlKaram الكرم

6

Generosity is the habit of giving without expecting anything in return. Generosity comes in many forms. We can be generous with our wealth, time, knowledge, talents and labor. According to Islam, AlKaram also means nobility. Prophet Muhammad ﷺ said:

قال رسول الله ﷺ: «إن الكريم ابن الكريم ابن الكريم يوسف بن يعقوب بن اسحاق بن إبراهيم». البخاري

“The noble one, the son of the noble one, the son of the noble one, son of the noble one, Joseph, son of Jacob, son of Isaac, son of Abraham.”

Bukhari

Prophet Muhammad ﷺ described Prophet Yusuf as “Al Kareem” (Noble) because he was a prophet and the son of three prophets. In addition, he had gained knowledge, beauty, chastity and all other good manners.

Islam urges people to be generous and spend their money in the way of Allah because this leads to fostering the feelings of love and solidarity within the society.

Generosity of Allah ﷻ

Generosity is one of Allah’s noble attributes. One of Allah’s beautiful names is Al-Jawad, the Most-Generous. Allah ﷻ is the Noble One, and the extremely Generous One, who gives abundantly and this entitles Him to be glorified praised and honored. His generosity is consistent and endless with all of His creation.

Prophet Muhammad ﷺ said:

عن أبي هريرة روى قال: قال رسول الله ﷺ: «يد الله مملأى لا يفيضهما نفقة، سحَاء الليل والنهار». البخاري

Abu Huraira روى said: The Prophet ﷺ said: “The right hand of Allah is full, and (its fullness) is not affected by the continuous spending night and day...” Bukhari

How can a Muslim show generosity?

A Muslim can be generous with Allah ﷻ by devoting himself to Allah ﷻ, obeying

him and fulfilling His obligations. A Muslim can be generous with the Messenger by adopting his Sunnah (teachings) and by loving and respecting him.

A Muslim can be generous with his family and relatives by treating them with respect and carrying out their needs and spending with them time and money.

Prophet Mohammad ﷺ said:

«إذا أنفق المسلم نفقة على أهله، وهو يحتسبها (أي ينوي عند إنفاقها أنها خالصة لوجه الله) كانت له صدقة». متفق عليه

“If a Muslim spends money on his family expecting nothing in return except Allah’s reward, it will be accounted for as a charity.” Agreed upon

Not only does Islam urge Muslims to be generous with their money, but also it urges them to show all forms of generosity such as to be generous with guests, neighbors and all members of society especially the poor and the destitute.

Prophet Mohammad ﷺ said:

«من كان يؤمن بالله واليوم الآخر فلا يؤذي جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه، فمن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت». متفق عليه

“He who believes in Allah and the Last Day, let him not harm his neighbor; he who believes in Allah and the Last Day let him show hospitality to his guest; he who believes in Allah and the Last Day let him speak something good or else remain silent.” Agreed upon

The excellence of generosity

The generous person is near to Allah ﷻ, near to Paradise and loved by people.

Prophet Mohammad ﷺ said:

«السخي قريب من الله قريب من الجنة قريب من الناس، بعيد من النار.....» الترمذي

“The generous person is near to Allah, near to Paradise, near to people and far from the fire.” Tirmithi

Generosity enlarges the blessing in one’s fortune. Emotionally generous people bring happiness, love and positivity to others without expecting anything in return. They are constantly thinking about how they can make others around them feel better. They love praising others, rewarding people and showing signs of appreciation. In return they will gain the love and respect of all people.

The generosity of the Prophet ﷺ

The Prophet ﷺ was the most generous of all people. He never missed an opportunity to spend his money in the way of Allah ﷻ. His generosity put the kings to shame.

Whatever he received he gave away to others and felt more pleasure than those who received the gift. Mohammad ﷺ never said no to any request from anyone in his life. Once a man came to him and saw his herd of goats stretching over a vast area. He requested help and Mohammad ﷺ gave him the whole herd of goats. The man went back to his people and told them to accept Islam, for Mohammad ﷺ was so generous that there was no fear of poverty.

Another man asked him for help when he had nothing to give, so he told the man to borrow on his behalf and he would repay the loan.

He always paid the debt of the dead and issued instructions to the effect that if anyone died leaving any debt, he should be informed of it so that he could pay it off.

عن عبد الله بن عباس رضي الله عنه قال: كان رسول الله ﷺ أجود الناس وكان أجود ما يكون في رمضان حين يلقاه جبريل وكان جبريل يلقاه في كل ليلة من شهر رمضان فيدارسه القرآن قال: كان رسول الله ﷺ حين يلقاه جبريل عليه السلام أجود بالخير من الريح المرسلة». البخاري ومسلم

Allah's Messenger ﷺ was the most generous of people in charity, but he was generous to the utmost in the month of Ramadhan. Jibreel would meet him every night during the month of Ramadhan until it ended, and Allah's Messenger ﷺ would review the Quran with him, and when Jibreel met him, Allah's Messenger was more generous in giving charity than a blowing wind. Bukhari & Muslim

Review Questions 2

Fill in the blanks of the following Ahadeeth:

- 1- Prophet Mohammad ﷺ said: “The successful is he who accepts _____, then get a sufficient fortune and is _____ with whatever has been granted to him by Allah ﷻ.”
- 2- Prophet Mohammad ﷺ said: “Be dutiful towards your _____ and your _____ will be dutiful towards you.”
- 3- Prophet Mohammad ﷺ said: “The _____ person is near to Allah ﷻ, near to Paradise, near to people and far from the _____ .

Multiple choice:

- 1- A true believer is the one who when he is afflicted with catastrophes:
 - a- Shows patience and contentment
 - b- Complains about his suffering
 - c- Compares himself with those who are in better conditions
- 2- Allah’s generosity is consistent and endless with:
 - a- Believers only
 - b- All of His creation
 - c- Those who are generous only
- 3- Being dutiful to parents means:
 - a- Being dutiful to them when they are old only
 - b- Being dutiful and kind to them in their life and after their death
 - c- Supporting them financially only

Mention three rights of the parents after their death:

- 1- _____
- 2- _____
- 3- _____

True or false:

- 1- () A New Muslim is required to obey his non-Muslim parents as long as it does not lead to disobedience of Allah ﷻ.
- 2- () Generosity is the satisfaction with what Allah ﷻ has granted us in the world.
- 3- () Being greedy causes one to be devalued and belittled.
- 4- () The best act of worshipping Allah ﷻ after Tawheed is being dutiful towards parents.
- 5- () Allah's Messenger ﷺ was the most generous of people in charity, but he was generous to the utmost in the month of Muharram.
- 6- () The main food of the Prophet Mohammad ﷺ and his family was meat, wheat and very rarely dates and water.

Moderation

الاعتدال Al 'tidaal

7

Moderation is to avoid the extreme. Extreme here, means the act of going beyond the normal or acceptable limit.

Moderation is an essential Islamic quality.

Allah ﷻ says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess [7:31]

Islam encourages its followers to adopt the moderate path whether in thoughts, in words or actions.

Allah ﷻ says:

كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

And thus we have appointed you (the Muslim community) of the Midmost way to stand as witnesses (to the revealed truth) before all people [2:143]

Preoccupation with our worldly life while neglecting the hereafter:

Our day to day activities are centered on our material world, our businesses, our works, our money, the sizes of our houses, our cars and so on. These take preference both in our minds and speech. The preoccupation with the world enslaves our hearts. We remain pre-occupied with our worldly life.

Allah ﷻ says:

ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمْلُ فَسَوْفَ يَعْلَمُونَ

Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know [15:3]

*The Path of Moderation

Moderation which leads to a balance, is a fundamental and distinguishing feature of Islam.

Allah ﷻ says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

“And thus we have appointed you (the Muslim community) of the Midmost way ” [2:143]

Additionally, when the following Quranic verse

وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

‘As to monasticism which they themselves invented, We did not prescribe any of it for them’ [57:27]

was revealed, the Prophet ﷺ commented: “Do not overburden yourselves, lest you perish. People [before you] overburdened themselves and perished. Their remains are found in hermitages and monasteries’ (Musnad of Abu Ya’la).

In other words, excesses may eventually develop into large problems and even become a threat to the well-being and security of the believing community.

Allah ﷻ wants us to enjoy ourselves not only in the Hereafter but also in this world. Allah ﷻ tells us in the Qur’an to pray for both the good in this world and the good in the Hereafter, but one should be moderate and considerate while seeking the worldly benefits.

Allah ﷻ says:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

But among them is he who says, 'Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.' [2:201]

Kinds of moderation

1. Moderation in Ibadah (worship) means to follow all the teachings of Islam and to practice them in accordance to the way it was taught without going beyond the limits which have been set by Allah ﷻ and His Messenger Mohammad ﷺ.
2. Moderation in spending wealth

Islam encourages people to spend their money whether on themselves or their

*From an essay written by Khurram Murad

families in a reasonable manner.

Allah ﷻ says:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

And do not make your hand [as] chained to your neck (out of stinginess) or extend it completely (in extravagance) and [thereby] become blamed and regretful [17:29]

This is a wonderful verse that explains the concept of moderation in Islam. It tells us that Allah ﷻ wants a person to spend in His cause, He does not want him to spend everything to the extent that he falls in poverty. Similarly, He does not want a person to become stingy by not spending at all.

According to the Islamic teachings a will (wasiya) can only be made in respect of not more than one third of one's property, for it is better for him to leave his offspring wealthy than to leave them poor.

3. Moderation in eating habits

A Muslim is advised to avoid extremes and to choose a moderate course in all his affairs, including his eating habits. Overeating is one of the most frequent causes of illness.

Allah ﷻ says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. [7:31]

Prophet Mohammad ﷺ said:

«ما ملأ ابن آدم وعاء شراً من بطنه، بحسب ابن آدم لقيمات يقمن صلبه، فإن كان لابد فاعلاً فثلث لطعامه، وثلث لشرابه، وثلث لنفسه.» . الترمذي

“Never would a human being fill a vessel worse than his stomach. It is sufficient for a son of Adam to eat a few small morsels to support his back. However, if he insists (on eating more), let it be third (of his stomach) for food, a third for drink and a third for breathing. Tirmidhi

Moderation of the Prophet ﷺ

The approach of the prophet ﷺ to life's activities was always a balanced one. He was moderate in all his actions, in eating, dressing and in worship. Both his prayers and sermons were of moderate duration. He used to pray part of the night and sleep the other half. He used to fast some days and ate on some days.

Anas رضي الله عنه reported:

«جاء ثلاثة إلى بيت النبي ﷺ يسألون عن عبادته فلما علموها قالوا: وأين نحن من النبي ﷺ وقد غفر الله له ما تقدم من ذنبه وما تأخر؟ ثم قال أحدهم: أما أنا فأنا أصلي الليل أبداً، وقال الآخر: أنا أصوم الدهر ولا أفطر، وقال آخر: وأنا أعتزل الناس فلا أتزوج أبداً. فجاء الرسول ﷺ فقال: أنتم الذين قلتم كذا وكذا؟ أما والله إني لأخشاكم لله وأتقاكم له لكني أصوم وأفطر وأصلي وأرقد وأتزوج النساء، فمن رغب عن سنتي فليس مني». البخاري ومسلم

“Three men came to the houses of the wives of the Prophet ﷺ to inquire about the worship of the Prophet ﷺ. When they were informed, they considered their worship insignificant and said: “Where are we in comparison with the Prophet ﷺ while Allah has forgiven his past sins and future sins.” One of them said: “As for me, I shall offer Salat all night long.” Another said: “I shall observe Saum (fasting) continuously and shall not break it.” Another said: “I shall abstain from women and shall never marry”. The Prophet ﷺ came to them and said: “Are you the people who said such and such things?” By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but I still observe fast and break it; perform Salat and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me.” Bukhari & Muslim

Indeed, the Prophet ﷺ always resisted any tendency towards religious excessiveness. He ﷺ always advised his companions to seek and maintain a delicate balance between the various obligations that demand our attention; between our obligations to Allah, our obligations towards others and our obligations towards ourselves. Moreover, whenever the Prophet ﷺ had to choose between two options, he always chose the easiest, unless it was explicitly forbidden.

Forbearance

الحلم Al Hilm

8

Forbearance is the ability to control one's emotions and behavior and to be wise, calm, patient, peaceful, avoiding anger in reacting with challenging people or stressful situations.

Allah ﷻ says:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace [25: 63]

And He ﷻ says:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. [41:34]

Scholars tell us that both verses mean to react to any form of verbal abuse with something that is better, whether it be good words or a peaceful silence.

Fruits of Forbearance

1. Forbearance is a sign of the true strength of a person's character.

Prophet Mohammad ﷺ said:

«ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب.» مسلم

“He is not strong and powerful who can win a physical fight. The strong person is the one who controls himself when angered.” Muslim

2. Forbearance is the means to win Allah's Mercy and Paradise as a reward.

Prophet Mohammad ﷺ said:

«من كظم غيظاً وهو قادر على أن ينفذه دعاه الله ﷻ على رؤوس الخلائق يوم القيامة، يخيره الله من الحور ما شاء.» الترمذي وأبو داود

“Whoever controls his anger despite having power to express it on his opponent, then on the Day of Judgment, Allah will call him in front of everyone and will give him the choice of picking the Hoors (fair females in Paradise) of his choice.” Tirmidhi & Abu Dawood

3. Forbearance is the means to again people's love and respect.
4. Forbearance is the means to turn your opponents into friends.

And He ﷺ says:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. [41:34]

5. By adopting forbearance, one elevates himself over anger and violence and spreads goodness and tolerance in society.

Anger

Anger is a violent passion by which one loses his self-control. A man came to the Prophet ﷺ asking his advice.

The Prophet ﷺ said:

«لا تغضب» البخاري

“Do not become angry.” Bukhari

There are two types of anger:

1. Praiseworthy anger
2. Blameworthy anger

Praiseworthy anger is when someone becomes upset or offended because Allah, His Messenger has been disrespected in some way.

Blameworthy anger is when the anger is from some personal issue and it is not for the sake of Allah. Even though it is praiseworthy to get angry for the sake of Allah, one must still keep his calmness so that it can be characterized by forbearance. Never make a personal attack.

How to obtain and instill forbearance in our nature?

1. Remembering the reward of forbearance, its values and the negative consequences of anger.
2. Accompanying the patient forbearing people and learning from their life stories.

3. Training self on embracing forbearing attitude and controlling the feeling of anger.
4. Avoiding the curses and insulting language because it is a sign of immorality.

The remedy for anger

Islam offers several methods to overcome anger

1. To keep silent

The Prophet ﷺ said:

«إذا غضب أحدكم فليسكت». أحمد

“If anyone becomes angry he should remain silent.” Ahmad

2. To say “Audhu billahi minashaytanar rajeem” I seek refuge in Allah from the accursed Satan.
3. Changing positions. If one is standing, then he should sit, if the anger fails to subside, then he should lie down.

Prophet Mohammad ﷺ said:

«إذا غضب أحدكم وهو قائم فليجلس، فإن ذهب عنه الغضب، وإلا فليضطجع.» أحمد

“If anyone becomes angry and he is standing, let him sit down, so that his anger will go away, if it does not go away, let him lie down.” Ahmed

4. Making wudhu (ablution) or making ghusl.
5. One should train himself to keep self-control and feeling secure.

The forbearance of Allah ﷻ

“Forbearance is a characteristic which is perfectly personified by Allah ﷻ. Allah ﷻ has inspired us with innate knowledge of our purpose in life and reinforced that with many signs as to His existence and bounties upon us. And to top all of that, He sent us a prophet with a message and proof, yet, we were ungrateful and persistently disobedient. Allah ﷻ does not immediately destroy us. Instead, He continues to surround us with His bounties and favors and leaves the door wide open for those who would repent. When we go to Him, He will accept us and erase all of our past sins. We must do everything we can do to embody these divine characteristics, as that is why Allah reveals them to us.”

The forbearance of the Prophet ﷺ

The noble characteristics of the forbearance is one that the Prophet ﷺ perfectly embodied with all people even enemies from among the disbelievers during all the time of proclaiming his message which lasted twenty three years. He ﷺ tolerated the harshness with patience and endured blame from others.

In the Battle of Uhud when the polytheists cracked the prophet's jaw and split open his blessed face, the companions asked him to call upon Allah to damn them. He responded, "I was not sent to damn people, but as a mercy unto them."

- Once Anas bin Malik رضي الله عنه who was a companion of the Prophet ﷺ was walking alongside the Prophet ﷺ. All of a sudden a Bedouin came and pulled the Prophet's collar with a wild jerk and the Prophet's neck was scraped. The Bedouin rudely said: "Give me something out of whatever Allah has given you." The Prophet ﷺ turned to him smiling then he ordered a gift for him.
- He ﷺ together with other companions endured being mocked, humiliated, slandered, tortured, starved and boycotted by the disbelievers. When the Prophet ﷺ finally won the city of Makkah, he could have come back to his birthplace with a powerful revenge and massacred these criminals. Instead he came to them and said: "I say as my brother Joseph said:" No blame will there be upon you today. Allah will forgive you and He is the most Merciful of Merciful." Then the Prophet ﷺ told the people of Makkah, "Go back to your homes for you are all free."

Consultation

Ashshura الشورى

9

Consultation is to ask the opinion of the wise and insightful people. It is to seek their advice to reach the right decision by knowing righteousness. Consultation is a great quality promoted by Islam. Consultation in Islam is only in matters that are not ordered by Allah ﷻ whether in Quran or Sunnah (Prophetic Teachings).

Allah ﷻ praises Muslims who consult each other.

Allah ﷻ says:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend [42: 38]

Nevertheless, Allah ﷻ reminds people that they should rely on Him once they have reached a decision.

Allah ﷻ says:

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And upon Allah let the believers rely [3:160]

Fruits of Consultation:

1. Consultation prevents a person from being socially isolated. It allows people to help each other, develop stronger bonds and build relations.
2. One who seeks consultation of people will never regret and he will avoid errors and stay on the right side. Allah ﷻ will lead him to goodness and righteousness.
3. Consultation strengthens the family unit and creates a culture of decision-making.
4. Consultation bans oppression and dictatorship as matters will not be settled based on one person's mind, rather on a group of the finest minds in the society.

Istikharah

A Muslim consults the wise smart people to advise him about his matters and decisions,

but before anyone else, he should seek the help of his Creator Allah ﷻ. He should ask His guidance and help because Allah knows what is best for us, and then refers to others for consultation. Prophet Mohammad ﷺ taught us the Istikharah prayer.

When a person intends to do something, e.g. marry someone, buy some property or taking a job offer, etc. he should perform two rakah of Salah and therefore recite the following dua:

“O Allah I seek your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allah, if in Your knowledge, this matter (then it should be mentioned by name) is good for me both in this world and in the Hereafter (or: in my religion, my livelihood and my affairs), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood and my affairs (or: for me both in this world and the next), then turn me away from it, [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it.”

The qualities of the counselor

1. He should be wise, insightful and smart person.
2. He should have strong faith, knowledge and piety.
3. He should be a man of experience.
4. He should be friendly and warm hearted.
5. He should be impartial without having any interest or inclination about the matter.
6. He should be honest and straight in his affairs.

Consultation in the life of the Prophet Mohammad ﷺ

Despite the fact that Prophet Mohammad ﷺ was the wisest and most insightful human as well as the fact that he is supported by the Divine Revelation, he used to consult his companions and his wives in every matter especially when making important decisions. Consultation was the Prophet's approach in ruling Muslims. These consultations made the companions feel important and respected.

Allah ﷻ asked His Prophet ﷺ to consult his companions and take their opinions.

Allah ﷻ says:

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

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]

Prophet Mohammad ﷺ set numerous examples in which he exercised Shura. At the time of Battle of Badr, Prophet Mohammad ﷺ consulted his companions about the place of the battle. In Uhud Battle, the Prophet ﷺ called his companions and consulted them on the location of the battle as the Prophet wanted to fight the disbelievers within Madinah while the companions' opinion was to fight outside Madinah, so he took their opinion.

In the Battle of the Trench, the Prophet ﷺ discussed with his companions their defensive strategy against the enemies. Salman Al Farisi رَضِيَ اللهُ عَنْهُ suggested digging a trench around the Madinah that would neutralize the horse and the camel mounted troops of the enemy. The Prophet ﷺ agreed to the plan which proved completely successful.

From the very beginning of his Prophethood, Prophet Mohammad ﷺ sought counsel of his wife Khadija on his first experience of revelation. Khadija comforted him and took him to her cousin Waraqa ibn Nawfal, a priest, who confirmed that Mohammad ﷺ was a prophet.

Review Questions 3

Fill in the blanks:

- 1- _____ is the violent passion by which one losses his self-control.
- 2- Seeking the help and guidance of Allah ﷻ through a special prayer called _____ .
- 3- Never would a human being fill a vessel worse than his _____ .
- 4- _____ strengthens the family unit and creates a good decision-making.
- 5- The Prophet ﷺ told the people of Makkah after conquering it. Go back to your homes for you are all _____ .

Match the following pairs:

- 1-Forbearance () A violent passion by which one losses his self-control.
- 2-Consultation () The ability to control one's emotions
- 3-Moderation () To ask the opinion of the wise and insightful people
- 4-Anger () To avoid the extreme

Write the two types of anger:

- 1- _____
- 2- _____

True or false:

- 1- () Moderation is only related to material things.
- 2- () The curses and insults language is a sign of immorality.
- 3- () Allah ﷻ wants Muslims to enjoy themselves not only in the Hereafter but also in this world.
- 4- () Wasiya (a will) in Islamic teachings can only be made in not more than one third of one's property.
- 5- () Consultation in Islam can be in matters that are ordered in Qur'an and Sunnah.

Guarding the Tongue

حفظ اللسان Hifdhullisan

10

Guarding the tongue is to speak only good speech and to keep the tongue from evil speech, namely to avoid any foul or abusive language, insult, backbiting, cursing and gossip.

We are held responsible for what we say. Everything we utter no matter how insignificant we believe it to be, is being written down by the angels and we will be questioned about it in the Day of Judgment.

Allah ﷻ says:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Man does not utter any word except that with him is an observer prepared [to record]. [50:18]

When Prophet Mohammad ﷺ was asked which Muslim is better? Our Prophet said:

«من سلم المسلمون من لسانه ويده» البخاري

“One from whose tongue and hand Muslims are safe.” Bukhari

This Hadith mentions the tongue before the hand to indicate the significance of controlling the tongue.

The reasons behind this could be summed up as follows:

1. By using the tongue, we express ourselves, our beliefs, ideas and thoughts. If we succeed in restraining our tongues we would indeed be able to take control over our actions.
2. Controlling tongue is a very difficult task. People usually give little attention to what they say. That is why hurting people by tongue is easier and more common than hurting them with hands.
3. Furthermore, the evils of the tongue are far more widespread than the evils of the hands. They can reach the living and the dead, be in the present time or in the past and in the presence or absence of people.
4. When man loses self-control and cannot restrain his speech, his tongue becomes a tool in the hands of the devil that may destroy his life and the lives of others.

5. Hurting others may destroy one's good deeds.

عن أبي هريرة رضي الله عنه قال: قال رجل يا رسول الله! إن فلانة يذكر من كثرة صلاتها وصيامها وصدقها غير أنها تؤذي جيرانها بلسانها. قال: هي في النار. قال: يا رسول الله فإن فلانة يذكر من قلة صيامها وصدقها وصلاتها وإنما تتصدق بالأثوار من الإقط، ولا تؤذي جيرانها بلسانها قال: هي في الجنة». أحمد

Once a person said the Prophet ﷺ: “O Messenger of Allah! A certain woman is very famous for her prayers, fasting and giving many charities, but she hurts her neighbors with her tongue.” He replied: “She is in Fire.” Then that person further asked, “O Messenger of Allah! Another woman does not do that much of her fasting, charity and prayer and gives pieces of cheese in charity but she does not harm her neighbors.” He replied: “She is in the Paradise.” Ahmad

The Islamic Guidelines in Speech (Speech Regulations)

1. When one talks to other people, he should select the best words and say them in a nice way.
2. One should keep away from unnecessary conversations or idle chitchat.
3. When one meets people who are sick, sad or feeling down, he should say positive things that will make these people feel better in order to be positive and encourage them to have patience in facing calamity.
4. One should refrain from saying bad things, lying, spreading rumors, slandering, backbiting, false accusation or disclosing people's secrets.
5. Refraining the tongue from complaining and negative speech.
6. Use your tongue for the love and pleasure of Allah ﷻ by indulging yourself in the remembrance of Allah ﷻ, reading Qur'an, ordering lawful and forbidding unlawful and making Dawah among non-Muslims.

Backbiting (Ghibah)

Backbiting is one of the most dangerous diseases of the tongue. It is to speak ill of others behind their backs, revealing their shortcoming and mistakes.

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحَسَسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا
أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

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 brother when dead? You would

detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful. [49: 12]

In this verse, Allah ﷻ ordered us not to commit backbiting (ghibah) against one another, as it is as disgusting as eating the flesh of his dead brother. Allah ﷻ gave us this comparison to show the ugliness of this sin and to guide us to clear ourselves of it. There are many Ahadeeth of the Prophet ﷺ highlighting the unlawfulness of ghibah.

Prophet Mohammad ﷺ said:

«أتدرون ما الغيبة؟ قالوا: الله ورسوله أعلم، فقال رسول الله ﷺ «ذكرك أخاك بما يكره. فقال أحد الصحابة: رأيت إن كان في أخي ما أقول؟ فقال رسول الله ﷺ « إن كان فيه ما تقول فقد اغتبتته، وإن لم يكن فيه فقد بهته». مسلم

“Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet ﷺ) said: Backbiting implies you are talking about your brother in a manner which he does not like. It was said to him: What is your opinion if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) you in fact backbites him, and if that is not in him it is a slander (false accusation).” Muslim

Examples of Ghibah

- Speaking ill of the physical features of a person such as being lame, bald, or humpbacked.
- Speaking ill of one's personal disposition such as being poor and uncultured.
- Criticizing personal traits suggesting he is arrogant, stupid, wicked or stubborn.
- Belittling people by slandering their honor and finding faults in their lineage.

Backbiting is a tool of destruction of one's self and others. It leads to hatred, envy among people.

In addition to that, backbiting and gossips spoils one's worship towards Allah.

Tale-Bearing (Namimah)

It is spreading words among believers with the purpose of stirring up enmity and problems among them.

Allah ﷻ says:

هَمَّازٍ مَّشَاءٍ بِنَمِيمٍ

A slanderer who goes about everywhere with malicious talk [68: 11]

This verse highlights how ugly the sin of tale-bearing (namimah) is. The reason for

most of the torture in the grave are ghibah and namimah.

Prophet Mohammad ﷺ and Guarding the Tongue

Prophet Mohammad ﷺ never uttered foul words or used abusive language with anyone. When he spoke, he spoke with purpose or else he kept quiet.

Prophet Mohammad ﷺ never cursed anyone even though there have been times that people even throw stones at him to the point where he was bleeding all. When the Prophet ﷺ was asked to curse these disbelievers who abused him he said:

«إني لم أبعث لعاناً وإنما بعثت رحمةً». مسلم

“I have not been sent to curse people but as a mercy to all mankind.” Muslim

عن أنس بن مالك رضي الله عنه قال: «لم يكن النبي ﷺ سبّاباً ولا فحاشاً ولا لعاناً، كان يقول لأحدنا عند المعتبة ماله ترب جبينه». البخاري

Anas ibn Malik رضي الله عنه reported “Prophet ﷺ would not abuse others, he would not use obscene words, and he would not curse others. If he wanted to admonish anyone of us, he used to say, ‘What’s wrong with him? His forehead be dusted!’ Bukhari

His servant Anas ibn Malik رضي الله عنه said: “I served him for seven or ten years, he never said to me about a thing which I had done: Why did you do such and such? Or about a thing which I left: Why did not do such and such.

The holy Prophet ﷺ always fulfilled his promises and honored the covenants. He did not tell a lie nor witnessed falsehood. He was well-known among the people of Makkah as the Truthful and Trustful person.

11

Humbleness

التواضع Attawaidhu

Humbleness is to be modest, to lack pride, and boastfulness. It also means not to feel superior to no one or that you are better than others. In addition to that, humbleness has the meanings of respecting others even if they are poor or weak.

Allah ﷻ says:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous. [28: 83]

Abu Bakr رضي الله عنه who was the first caliph of Muslims, used to milk the sheep of the neighbors. After becoming the caliph, a young woman said: “Now he will not milk our sheep, yet he continued to milk their sheep.

Types of humbleness

1. Humbleness before Allah ﷻ

It is to submit ourselves to Allah ﷻ who supplies all our sustenance with no might or effort from us, as well as to follow His commandments and avoid His prohibitions without objecting to them .

2. Humbleness before the Prophet ﷺ by attaching to his teachings (Sunnah) and taking him as an example.

3. Humbleness with Allah’s creation.

One should treat all people with respect, feel compassion towards humanity and help all of those around him.

Humbleness with people indicates the purity of the person. Humbleness motivates people to love each other and treat others equally. It also removes all kinds of evil, hatred and envy.

Pride (Kibr)

Pride is to think that you are superior and better than others because of social status,

culture, wealth, knowledge, beauty, strength and so on.

Pride is an exclusive Godly attribute and must never be claimed by human beings. Allah ﷻ despises proud people who elevate themselves above others.

Some common manifestation of pride:

1. Rejection the truth which is the true God, the one God, after one knows it in his heart.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

Indeed they, when it was said to them, “There is no deity but Allah,” were arrogant [37:35]

2. Treatments of others. If a person deals with people in a snobbish and arrogant way, this is a reflection of pride.

Luqman who was a wise person advised his son:

Allah ﷻ says:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. [31:18]

3. Pride and arrogance may show in the way a person dresses himself.

Prophet Mohammad ﷺ said:

عن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ: «لا ينظر الله إلى من يجر ثوبه خيلاء». البخاري

Allah will not look at one who draws his garment behind him in pride.

Bukhari

The key to avoid or remove this disease is that one should know himself, his origin and his ultimate return.

The Humbleness of the Prophet ﷺ

Allah ﷻ asked the Prophet ﷺ to choose either to be a king prophet or a slave prophet and he chose to be a slave Prophet. Thus the Prophet's ﷺ preference to be a slave and not a king is the most clear evidence of his humbleness. Though he was the Messenger of Allah and virtually became the ruler of Arabia, yet he never was proud, and never did he assume any form of superiority.

Prophet Mohammad ﷺ used to tell his companions:

عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله ﷺ: لا تطروني كما أطرت النصارى ابن مريم، إنما

أنا عبد الله ورسوله». البخاري

Umar ibn Al Khattab رضي الله عنه narrated: that Prophet Mohammad ﷺ said “Do not exaggerate in praising me as the Christian praised the son of Mary for I am only a servant of Allah and His Messenger.” Bukhari

The messenger of Allah ﷺ was the most humble person. He was so humble that if a stranger entered the mosque and approached the Prophet’s sitting place while he was sitting with his companions, he would not be able to distinguish him from his companions.

Prophet Mohammad ﷺ used to serve his guest, eat with the poor, help the old ladies, and carry the children and orphans. He used to visit the poor people and attend their funerals.

During the Battle of the Trench and when Muslims decided to dig the tunnel around Madinah, the Prophet himself helped and shared in carrying the mud.

His house was made of unbaked clay and a thatched roof of palm leaves covered by camel skin and he used to sleep on a rough mattress made of dried leaves.

Moreover, the Prophet ﷺ used to do his domestic work himself and used to help his servants with the tough jobs. He would buy the household needs from the market and carry them home himself. He always was the first to greet people rich or poor, elder or young. He used to wear simple yet neat clothes.

عن الأسود بن يزيد رضي الله عنه قال: سألت عائشة رضي الله عنها « ما كان النبي ﷺ يصنع في البيت ؟ قالت : كان يكون في مهن أهله، فإذا سمع الأذان خرج . » البخاري

Narrated Al-Aswad ibn Yazid: “I asked Aisha رضي الله عنها : ‘What did the Prophet ﷺ used to do at home?’ She said: ‘He used to work for his family, and when he heard the Adhan (call for prayer), he would go out.’

Bukhari

Prophet Mohammad ﷺ never like people paying him too much respect and prohibited them from standing up when he entered.

Modesty

الحياء' Alhaya'

12

Haya' covers a wide number of concepts. Haya' in Arabic conveys the meaning of shame, bashfulness, self-respect and modesty. It is a natural feeling that brings us pain at the very idea of committing wrong.

Haya' is a part of Iman.

Prophet Mohammad ﷺ said:

«الإيمان بضع وسبعون شعبة والحياء شعبة من الإيمان». متفق عليه

“There are more than seventy branches of Iman (faith) and Haya' is a branch of Iman.” Agreed upon

Haya' is a shield that keeps us away from all shameful and disgraceful deeds. A person who has no Haya' and sees nothing wrong in his ill manners and bad conduct has indeed lost his Iman.

Prophet Mohammad ﷺ said:

«الحياء والإيمان قرناء جميعاً، فإذا رفع أحدهما رفع الآخر». الحاكم

“Haya' and Iman are twins. He who gives up one of them has to lose the other too.” Al Hakem

To be modest does not mean to be silent about the truth or avoid enjoining the good and forbidding the evil. In these situations, a Muslim should not be shy or modest. He has to be firm, polite and wise.

The companions used to ask the Prophet ﷺ about the slightest and most dedicate matters in their daily lives and he answered them directly without any shyness.

Kinds of Modesty

1. Modesty towards Allah ﷻ

A Muslim feels a sense of shame before Allah ﷻ because he realizes that Allah ﷻ is fully aware of all that he does, says and thinks. His heart should be filled with fear of all, respect and glory of Him. Allah ﷻ talked about those people who commit sins and misconduct and they feel shy from people but not shy from Allah ﷻ.

Allah ﷻ says:

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ

They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge]
[4 : 108]

2. Modesty towards Prophet Mohammad ﷺ

A Muslim should feel modest towards Prophet Mohammad ﷺ by obliging to his Sunnah (Prophetic teachings) and following his guidance and supporting him.

3. Modesty towards one's self

Modesty should be reflected in a Muslim's conduct, speech, dress, etc. He should feel shy of himself to do secretly that which he does not like to disclose to people. Haya' motivates one to keep his reputation clean, pure and avoid any action that might injure his reputation and self-respect. Part of Haya' is to lower the gaze and observing modest to the Qur'an and Sunnah.

4. Modesty towards people

One who observes Haya' in his life deals with people with truth, sincerity, humbleness, kindness and respect. He should avoid dealing with them in a harsh and cruel manner.

Haya' in the life of the Prophet Mohammad ﷺ

Prophet Mohammad ﷺ set a good example of modesty. Owing to his Haya', he was not known to have laughed loudly, and he was always content with a warm smile. When he talked to people he always chose the best words. He never abused or spoke harshly to anyone and when he spoke he never stared at any one in the face.

عن أبي سعيد الخدري رضي الله عنه قال : « كان رسول الله ﷺ أشد حياءً من العذراء في خدرها فإذا رأى شيئاً يكرهه عرفناه في وجهه » مسلم

Abu Said Al Khudri رضي الله عنه reported: "Allah's Messenger ﷺ was more modest than the virgin girl behind her curtain, and when he dislikes anything we recognized it from his face. Muslim

عن سالم عن أبيه أن رسول الله ﷺ مر على رجل وهو يعظ أخاه في الحياء. فقال رسول الله « دعه فإن الحياء من الإيمان » مالك

The Messenger of Allah ﷺ passed by a man who was criticizing his brother for not having too much modesty. The Messenger of Allah ﷺ said: "Leave him. Modesty is a part of Iman." Malik

Aisha رضي الله عنها related that if the Prophet ﷺ came to know of a misdeed committed

by anybody, he never asked him why he had done it, what he said on such occasion was ‘What was happened to the people that say or do such a thing?’ He deprecated the wrong but never named the wrongdoer.

An example of the modesty of the Prophet ﷺ

When Prophet ﷺ married Zainab, he invited people for wedding ceremony and meal. The guests came but stayed in his presence much longer than necessary. In fact, three of them remained late into the evening. The Prophet ﷺ stayed with them and patiently waited for his guests to complete their visit. The Prophet ﷺ left the room and came back hinting as gently as possible that they should depart. The Prophet ﷺ was too modest to tell his guests that it was time to leave until the verse was revealed with regard the etiquette of visiting.

Allah ﷻ revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَاطِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ

O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. [33: 53]

Review Questions 4

Fill in the blanks:

- 1- The good Muslim is the one from whose _____ and hand Muslims are safe.
- 2- Haya' is a branch of _____ .
- 3- When one commits a sin he must feel shy from _____ as well as people.
- 4- _____ is as disgusting as eating the flesh of one's dead brother.
- 5- Allah ﷻ asked the prophet Mohammad ﷺ to choose either to be a _____ prophet or a slave prophet.

True or false:

- 1- () To be modest means to be silent about the truth.
- 2- () Humbleness removes all kinds of evil, hatred and envy among people.
- 3- () Speaking ill of the physical features of a person is not considered as ghiba.
- 4- () Rejecting the truth that Allah ﷻ is the true God is a manifestation of pride.
- 5- () Hurting people by tongue is more common than hurting them with hands.

Match the following Arabic words with their meanings in English:

- 1-Namima () Bashfulness and modesty
- 2-Atthawadhu () Backbiting
- 3-Haya' () Spreading words among believers to stir up enmity among them
- 4-Ghibah () Pride
- 5-Kibr () Not to feel superior to people

Fill in the spaces with a name of the companions:

- 1- _____ is the servant of the Prophet ﷺ .
- 2- _____ used to milk the sheep to the neighborhood although he was the caliph of Muslims.

Complete the following paragraph about the humbleness of the Prophet ﷺ:

Prophet Mohammad ﷺ used to serve his _____ , eat with the _____ , _____ the old ladies, carry the _____, _____ the poor people and _____ their funerals.

Mercy

الرحمة Arrahma

13

Mercy is a kindness of the heart and a compassion of the soul that leads to being forgiving and beneficent. Among the external effects of mercy are: pardoning those who slip, forgiving those who are mistaken, helping those in trouble, assisting the weak, feeding the hungry, clothing the naked, tending to the sick and consoling the grieved.

The Mercy of Allah ﷻ

When mercy is attributed to Allah ﷻ it means granting blessing and warding off evil through grace and kindness.

Allah ﷻ said:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غُفُورٌ رَحِيمٌ

Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful.” [6: 54]

Prophet Mohammad ﷺ said:

«لما خلق الله الخلق كتب عنده فوق عرشه: إن رحمتي سبقت غضبي.» متفق عليه

“When Allah created His creatures, He wrote above His Throne: ‘Verily My Compassion overcomes My Wrath’.” Agreed Upon

Allah’s ﷻ mercy in this world is general. It is given to the believer and the unbeliever. He gives everyone health, food money and whatever they ask for.

Allah ﷻ has named Himself Ar-Rahman and Ar-Raheem. So He is the Most Merciful and the Bestower and Giver of Mercy.

Allah ﷻ commanded that Mercy be applied to everything and every action.

*Islam is a religion of mercy

1. Islam is a religion of mercy, peace and blessing. Its teachings emphasize kind heartedness, help and sympathy.

*Shaik Ahmad Abdul Mujeeb Qasmi Nadir

2. Allah ﷻ has identified Qur'an as divine mercy.

Allah ﷻ said:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. [10: 57]

3. Allah has called Muslims as divine mercy for the fellow Muslims.

Allah ﷻ said:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. [48:29]

4. A Muslim is commanded to initiate or begin his work glorifying Allah ﷻ with the attribute of mercy and compassion by reciting “Bismillahir Rahmanni Raheem. This is recited daily many times.
5. In Islam expression of sentiments of mercy, compassion and kindness are directed towards all, but especially the weak, the helpless, the women, the orphans, the widows, the servants, people with special needs like blind, deaf and handicapped deserve them the most.
6. Parents, particularly when they are old and weak. Qur'an in clear terms commands kindness and mercy towards them.
7. Islam teaches us to be merciful to animals. We should treat them with kindness and compassion. On the other hand, Islam instructed us to avoid being cruel with them either by overworking or over loading them.
8. Islam urges a Muslim to be merciful to himself by obeying Allah ﷻ and avoiding all kinds of sins and protecting his body from all what is harmful like smoking drugs, etc..
9. As Muslims, we are obliged to show mercy and kindness to our fellow human beings by inviting them to Islam. It is a must for us to do Da'wah to all and to convey Islam in the best possible way.
10. Islam warns Muslims and urges them to avoid hold heartedness, cruelty, harshness in dealing with other people or animals.

Prophet Mohammad ﷺ said:

«لا تنزع الرحمة إلا من شقي». أبو داود والترمذي

“Mercy is taken away from a cruel person.” Abu Dawood & Tirmidhi

The Mercy of Prophet Mohammad ﷺ

Prophet Mohammad ﷺ was merciful, kind and compassionate. Indeed he was sent forth as nothing but mercy to all of the mankind.

Allah ﷻ said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We have not sent you, [O Muhammad], except as a mercy to the worlds. [21: 107]

Part of the Prophet's mercy towards his community was that he made things easy for them. He disliked doing certain things out of the fear that they would become obligatory for them.

He ﷺ said:

عن أبي هريرة رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنِ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَاكِ». البخاري

“If I had not been compassionate to my community, I would have commanded them to use siwak.” Bukhari

His heart was filled with great love for all human beings irrespective of their creed and color. Once he advised his companions to regard all people as their brothers and sisters. He added: “You are all Adam's offspring and Adam was created of mud.”

Among the examples of his general mercy that he used to visit weak and sick Muslims and non-Muslims out of his mercy. Prophet Mohammad ﷺ used to show mercy to people with special needs like the orphans, widows, blind, sick by honoring them, meeting their needs and removing their difficulties.

Prophet Mohammad ﷺ was also kind and affectionate towards women.

Umar Ibn Al-Khattab said: “We did not have much regard for women while we were at Makkah but they were better treated in Madinah.” Prophet Mohammad ﷺ established woman's right through his saying and commandments.

As for his mercy to children, whenever he heard a child crying during prayer, he used to shorten the prayer.

Prophet Mohammad ﷺ said:

«إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ فَأُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بَكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ لِمَا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ (حَزْنِ) أُمِّهِ مِنْ بَكَائِهِ». متفق عليه

“I stand in prayer and wish to prolong it. However, I hear the cry of a child and cut the prayer short for the anxiety which the mother is feeling.”

Agreed upon

The Prophet ﷺ strongly enjoined the duty of kind and generous treatment upon servants and laborers engaged in manual work.

Aisha رضي الله عنها is talking about the Prophet's mercy saying:

«ما ضرب رسول الله ﷺ بيده خادماً له قط ولا امرأة». أحمد

“The Messenger of Allah never beat with his hand a servant or a woman.”

Ahmed

In addition to that, Prophet Mohammad ﷺ used to have mercy on animals. He used to forbid his companions from hunting them, tiring them, overburdening them with heavy loads or torturing them.

قال عبدالله بن مسعود رضي الله عنه: «كنا مع النبي ﷺ في سفر، فانطلق الرسول لحاجته، فرأينا حمرة معها فرخان فأخذنا فرخيها، فجاءت الحمرة فجعلت تفرش، فجاء النبي ﷺ فقال: «من فجع هذه بولديها؟ ردوا ولديها إليها». أبو داود

Abdullah ibn Masoud رضي الله عنه said: “We were traveling with the Prophet ﷺ and he stepped off to the side to attend his need. We saw a small bird with her two babies and we took them. The mother bird came over and began fluttering . The Prophet ﷺ came so he said: “Who made her miserable by taking her two babies? Return them to her!” Abu Dawood

Kindness and Gentleness

الرفق Arrifq

14

Kindness is to have gentle feelings towards others and to act courteously as well as to have good conduct and behave with respect.

Kindness is a basic principle of Islam, it is a religious moral duty. Kindness is not only to be kind to humans but also to all creatures and the environment around us.

Allah ﷻ said:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Take what is given freely, enjoin what is good, and turn away from the ignorant. [7 : 199]

Prophet Mohammad ﷺ said:

عن أنس رضي الله عنه قال: قال رسول الله ﷺ: «يسروا ولا تعسروا وبشروا ولا تتفروا». متفق عليه

“Make things easy not difficult and be cheerful not threatening.” Agreed Upon

Kindness and gentleness are qualities which Allah ﷻ loves in his believing servants because they make a person mild and soft in a way that brings him closer to others.

Kindness and respect towards others

Part of being righteous and pious, a Muslim has to show:

- Kindness and respect towards all people by being gentle, polite and he should neither be rough nor offensive.
- Kindness to parents by being dutiful to them, speaking with them gently and fulfilling all their needs.
- Kindness to elders by being polite, helpful and gentle towards them

Prophet Mohammad ﷺ

«ليس منا من لم يرحم صغيرنا ويوقر كبيرنا». الترمذي

“He is not of us who does not show kindness over our young ones and respect to our older ones.” Tirmidhi

- Kindness towards people with special needs

One should show great care towards this group of society, care to cover their needs, care for their feelings.

- Kindness towards poor, widows and orphans. Umar ibn Al Khattab رضي الله عنه, the second Khalifa used to go every midnight to the house of an old widow to clean her house and cook her food.
- Kindness to servants by not overburdening them with something they could not bear and giving them their wages and not being unjust to them.

Kindness with all creatures

Islamic teachings urge Muslim to be kind, tolerant and to be concerned about the rights of every creature, whether in the sea, or the land, whether an animal or a plant because every single thing in this universe glorifies Allah ﷻ, and therefore everything has certain rights and certain sanctity, and it is upon one to build connections with them and deal with them with affection and kindness, to the extent that the Prophet ﷺ said: “The mountain of Uhud (a mountain in Madinah), it loves us and we love it.”

Qur’an and the teachings of the Prophet Mohammad ﷺ taught us to care about the environment.

Islam enjoins Muslims to treat animals with compassion and not to abuse them.

Throughout history, Muslims specified endowment (waqf) for animals. Food used to be placed in containers at the top of minarets for birds to eat from, and for sick animals to be treated. A person used to be specifically designated to clean the drinking places of dogs and was given a salary for that from the treasury or by endowment.

Any cruel treatment to animals will be punished in the hereafter.

Prophet Mohammad ﷺ said:

«عذبت امرأة في هرة أوثقتها فلم تطعمها ولم تسقها ولم تدعها تأكل من خشاش الأرض». مسلم

“A woman was punished (by Allah) because of a cat which she tied up. She had not provided it with food or drink, nor had she set it free so that it might eat the insects of the earth.” Muslim

Kindness of the Prophet Mohammad ﷺ

Prophet Mohammad ﷺ was kind in his dealing with people. Once a Bedouin came to him asking him a gift, he spoke rudely to the Prophet, Prophet Mohammad ﷺ smiled at him and gave him two camels load of food and drinks.

Aisha رضي الله عنها narrated about his kindness:

«ما خير رسول الله ﷺ بين أمرين إلا أخذ أيسرهما ما لم يكن إثماً....» مسلم

“If there were two alternatives, the Prophet ﷺ used to adopt the easiest alternative provided there was no sin in it.” Muslim

Prophet's kindness towards animals and the environment

The Prophet ﷺ was tender and kind towards animals. He ﷺ often lowered his vessel to give cats a drink and he ﷺ had a particular kindness for horses and camels. To him they were companions during a journey and a battle.

Prophet Mohammad's ﷺ words and behavior make it clear that causing defenseless creatures pain and suffering is not only unacceptable, but we will also be answerable to Allah ﷻ for such abuses.

Prophet Mohammad ﷺ said:

«من قتل عصفوراً عبثاً عجز إلى الله يوم القيامة يقول يا رب فلاناً قتلني عبثاً ولم يقتلني لمنفعة.»
النسائي

“Whoever kills so much as a sparrow for no reason will have it pleading to Allah on the Day of Resurrection saying: “O Lord, so and so killed me for no reason and he did not kill me for any beneficial purpose.” An-Nasai

Environment was so important to the Prophet ﷺ that he used to warn his companions of dirtying shaded places, waterways or walkways as this would cause harm upon others who were to use them.

Prophet Mohammad ﷺ said:

«إمطة الأذى عن الطريق من الإيمان.» البخاري

“Removing harming things from the road is an act of faith.” Bukhari

The Prophet ﷺ clearly forbade destruction of trees and crops even during war times. He as well, recognized that the natural resources should not be overexploited or abused.

Justice

العدل Aladdl

15

Justice denotes placing things in their rightful place. It also means giving others equal treatment and behaving in a fair and just manner. The Just (Al Addl) is one of Allah's beautiful names and attributes. Another attribute of Allah is Al Hakam which means "The Judge".

Allah ﷻ said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice [4 :58]

Islam considers justice to be supreme virtue and an obligation upon every Muslim.

Allah ﷻ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness [5:8]

Justice has been the goal of all revelation that came down and this justice must be measured and implemented by the standards and guidelines set by revelations.

The essence of justice in Islam is that all humans are equal regardless of color, race or creed. With regards to relations with non-Muslim, Quran states:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly [60:8]

Islam urges Muslims to be just in everything and to all people even enemies. Justice is required between opponents, justice in measures and scales. To be just and fair even

at the expense of one's own self or one's family. The Muslim should be just towards his children. He should not favor one of them over the others by a gift or a grant. Justice among wives (if one has more than one wife) is required.

In regard justice in testimony, one should testify what he actually saw or heard as a witness because false testimony is considered one of the major sins.

The ultimate Justice

The ultimate justice will be on the Day of Judgment when Allah ﷻ set up a scale of justice for His creatures. On that Day no one be dealt with unjustly.

Allah ﷻ said:

وَنَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ
بِنَا حَاسِبِينَ

And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant. [21:47]

The fruits of Justice

- Justice gives security to the community especially the weak and poor people. It gives satisfaction that their rights are not wasted.
- Justice maintains social order and enables one to live in peace and harmony with other people.
- Justice spreads love among people and between the ruler and his citizens.
- Justice stops tyrants from their oppression. It protects rights, properties and dignity.

Oppression and Injustice

Islam warns of oppression and injustice .

عن أبي ذر الغفاري رَضِيَ اللهُ عَنْهُ عن النبي ﷺ فيما يرويه عن ربه أنه قال: «يا عبادي إني حرمت الظلم على نفسي وجعلته بينكم محرماً فلا تظالموا.....» مسلم

Abu Dhar Al-Ghifari narrated that the Prophet ﷺ related from his Lord ﷻ who said: “O My servants, I have made oppression unlawful for me and unlawful for you. So do not commit oppression against one another.”

Muslim

The forbidden injustices can occur in many forms. The most extreme form of injustice is Al Shirk or associating partners with Allah ﷻ. The second form is injustice towards one own self by committing sins. The third form is injustice towards other human

beings and other creatures. Muslims should strive to avoid injustice as it displeases Allah ﷻ and warrants His severe punishment.

Prophet Mohammad ﷺ, The Just

Prophet Mohammad ﷺ embodied the commandment of the Qur'an regarding justice. He firmly established the rule of justice among the people by his own example and practice. He ﷺ did not discriminate between a near relative and a stranger.

Once a noble woman of Quraish committed theft. Her relatives tried to interceded on her behalf. The Prophet ﷺ called the people and addressed them in these words:

« فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَأَيْمُ اللَّهِ (أَدَاةُ قَسَمٍ)، لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا. » البخاري

“What destroyed your predecessors was just that when a person of rank among them committed a theft they left them alone, but when a weak one of them committed a theft, they inflicted the prescribed punishment on him. I swear by Allah that if Fatimah, daughter of Mohammad, should steal, I would have her hand cut off.” Bukhari

In fact, the personal life of the Prophet ﷺ was an ideal example of human justice. He was just and fair with his wives.

عن عائشة رضي الله عنها قالت : كان رسول الله ﷺ إذا أراد سفرًا أقرع بين نسائه فأيتهن خرج سهمها خرج بها معه . البخاري

Aisha رضي الله عنها narrated: “Whenever the Messenger of Allah wanted to go in a journey, he would draw lots as to which of his wives would accompany him. He would take her whose name came out.” Bukhari

Islam gave mankind an ideal code of human rights fourteen centuries ago. These rights were summarized in the Final Sermon of the Prophet ﷺ and which were considered the first human rights declaration.

“All mankind is from Adam and Eve. An Arab has no superiority over non-Arab, nor non-Arab has no any superiority over an Arab, also a white has no superiority over the black nor a black has any superiority over white except by piety and good actions.”

Review Questions 5

Fill in the blanks:

- 1- Islam commands kindness and mercy towards parents especially they are _____ .
- 2- The essence of justice in Islam is that all humans are _____ .
- 3- Prophet Mohammad ﷺ said: "Make things _____ not difficult and be cheerful not threatening."
- 4- _____ is the equal treatment and behaving in a fair and just manner.
- 5- Prophet Mohammad ﷺ warned his companions dirtying the _____ especially shaded places and water ways.

True or false:

1. () Allah's ﷻ mercy in this world is only given to the believers.
2. () Throughout history, Muslims specified endowment (waqf) for caring animals.
3. () Favoring one son over the other sons is a kind of mercy.
4. () Kindness is to have good conduct and behave with respect.
5. () Removing harm things from the road is an act of faith.

Multiple choice:

- 1- A woman was punished by Allah ﷻ because of a _____ which she had not given her food nor set it free.
 - a- Bird
 - b- Cat
 - c- Camel
- 2- A Muslim has to show special kindness to:
 - a- Soldiers
 - b- Enemies
 - c- People of special needs
- 3- Islam urges Muslims to be just :
 - a- In everything and to all people even enemies
 - b- In everything and to all people except enemies
 - c- In measures and scales only

Complete with the correct name:

- 1- _____ established woman's right through his sayings and commands.
- 2- _____ told us that Prophet Mohammad ﷺ never beat a servant or a woman.
- 3- Prophet Mohammad ﷺ said: "If _____ should steal, I would cut off her hand."

16

Thankfulness

AshShukr الشكر

Thankfulness (shukr) is expressing thanks and appreciation to those who do any favors to us. Thankfulness and gratitude to Allah ﷻ is knowing that whatever we have is from Allah ﷻ. Some scholars consider thankfulness half of our faith.

Thankfulness frees the heart from greed, jealousy and envy and it leads to contentment.

Allah ﷻ said:

اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ

«Work, O family of David, in gratitude. And few of My servants are grateful.» [34 :13]

So let us strive to be among those few by keeping our tongues wet with His praise.

The blessings of Allah ﷻ

Allah ﷻ said:

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful [14: 34]

So there is no limit to the favors of Allah ﷻ. On top of those favors and blessings is that he guided us to the true path through His Book and Messenger. He ﷻ gifted us the five senses. We have countless blessings in our lives. Water is a great blessing. We have warm homes, plentiful food, family, money, education and other countless blessings.

How can we be thankful to Allah ﷻ ?

1. By using the blessings He gave us in a manner that will earn His pleasure. We can thank Allah ﷻ for His guidance by increasing our worship to Him and doing what He has commanded us to do and avoiding what He has forbidden.
2. One can be thankful towards Allah ﷻ by stop complaining and to be positive to all what happens to us.

3. Prostrating to Allah ﷻ when we receive a blessing from Him ﷻ or when He saves us from a disaster.
4. Talking about the blessings that Allah ﷻ granted us .

Allah ﷻ said:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

But as for the favor of your Lord, report [it]. [93:11]

5. Expressing thanks to Allah ﷻ can be by words by saying “Alhamdulillah”. A constant utterance of this phrase reminds us of the source of all blessings and happiness in this life.

عن أنس رضي الله عنه قال: قال رسول الله ﷺ: «إن الله ليرضى عن العبد يأكل الأكلة فيحمده عليها ويشرب الشربة فيحمده عليها». مسلم

“Allah is pleased with His servant if, when he eats something, he thanks Allah for it and when he drinks something, he thanks Allah for it.” Muslim

Thankfulness to Parents

Allah ﷻ said:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَيَّ الْمَصِيرُ

And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination [31: 14]

Those who deserve gratitude, kindness, honor and obedience after Allah ﷻ are one’s parents. A Muslim can be thankful to his parents by obeying them, seeking their pleasure and be dutiful to them.

Why should we be thankful to people?

1. Showing gratitude to others improves relationships among members of family , groups and society.
2. Managers who remember to say “thank you“ to people who work with them find these employees feel motivated to work harder and this leads to increase in their productivity.
3. People like to be appreciated for little favors they do for us. Be little creative when you really want to express your gratitude to someone. Show your gratitude with flowers, a smile or a gift or even a dua.

Thankfulness of the Prophet ﷺ

There is no better example for us to show thankfulness to Allah ﷻ than the Prophet ﷺ.

Prophet Mohammad ﷺ advised people to appreciate others by thanking them.

He ﷺ said :

«من لا يشكر الناس لا يشكر الله» .. أبو داود والترمذي

“Anyone who doesn’t thank people has not thanked Allah .”

Abu Dawood & Tirmidhi

The Messenger of Allah ﷺ , taught us to say after each prayer:

«اللهم أعني على ذكرك وشكرك وحسن عبادتك»

“O Allah, help me remember You, give thanks to You and to worship You in an excellent manner.”

عن عبدالرحمن بن عوف رضي الله عنه أن رسول الله ﷺ خرج فاتبعته حتى دخل نخلاً فسجد وأطال السجود حتى خفت أن يكون الله قد توفاه فجئت أنظر فرفع رأسه فقال: «مالك يا عبدالرحمن؟» فذكرت ذلك له فقال: «إن جبريل عليه السلام قال لي: ألا أبشرك؟ إن الله عز وجل يقول لك: من صلى عليك صليت عليه ومن سلم عليك سلم عليه، فسجدت لله تسليماً شكراً». أحمد

Abdul Rahman ibn ‘Auf رضي الله عنه related that the Messenger of Allah ﷺ went out once and he followed him until he entered a grove of palm tree and prostrated. His prostration was so long that Abdul Rahman feared that Allah had taken his soul. Abdul Rahman came to look at him and he raised his head and said: “What is wrong Abdul Rahman?” Abdul Rahman mentioned what had happened, and he رضي الله عنه said: “Jibreel came to me and said: ‘Shall I not give you glad tidings?’ Allah says to you, ‘Whoever prays upon you, I pray upon him. Whoever salutes you, I salute him.’ Therefore, I prostrated to Allah ﷻ in thanks.” Ahmad

عن عائشة رضي الله عنها أن النبي ﷺ كان يقوم من الليل حتى تتفطر قدماه، فقلت: لم تصنع هذا يا رسول الله وقد غفر الله لك ما تقدم من ذنبك وما تأخر؟ قال: «أفلا أحب أن أكون عبداً شكوراً». متفق عليه

Aisha رضي الله عنها narrated: “The Prophet used to offer prayer at night that his feet became swollen. I said, ‘O Allah’s Messenger! Why do you do it since Allah has forgiven you your faults of the past and those to follow?’ He said: ‘Shouldn’t I love to be a thankful slave of Allah?’ Agreed upon

Work and Earning

17

العمل والكسب Al 'Amal wa Al Kasb

Work or Al 'Amal in Qur'an includes the following meanings:

- Worldly 'Amal: means something done to earn money and make a living
- Hereafter 'Amal: means obeying Allah ﷻ by fulfilling his obligations in order to please Him ﷻ and obtaining Paradise.

Allah ﷻ said:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أَنْتَى بَعْضُكُمْ مِّنْ بَعْضٍ

And their Lord responded to them, «I do not neglect the deeds of anyone of you who works, whether male or female; you are of one another [3:195]

Worldly 'Amal

Islam respects all kinds of work for earning one's livelihood so long there is no indecency or wrong involved. Earning one's living through decent labor is not only a duty but a great virtue as well. A Muslim is enjoined by Allah ﷻ to be self-supporting and to stay away from becoming a liability on anybody.

Allah ﷻ said:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ

And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah [62:10]

Prophet Mohammad ﷺ said:

عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ «لأن يأخذ أحدكم حبله فيحتطب على ظهره خير له من أن يأتي رجلا فيسأله أعطاه أو منعه.» البخاري

It is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living), rather than to ask a person for something and that person may give him or not. Bukhari

Islam recommends all kinds of work and business deals should be conducted with frankness, honesty and sincerity. A true believer must hit higher levels of performance

and potential in his work whether he is an employer or an employee.

Prophet Mohammad ﷺ said:

«إن الله يحب إذا عمل أحدكم عملاً أن يتقنه» البيهقي

“Verily, Allah loves that when anyone of you does a job he should perfect it.” Al Bayhaqi

Prohibited matters in business transactions

- Dealing in prohibited (haram) items
- Cheating and fraud in business transactions
- Swearing
- Giving short measures
- Dealing in stolen goods
- Usury and bribery
- Lying and unfulfilling contracts

Allah ﷻ said:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

Allah has made selling lawful and has prohibited usury [2:275]

Prophet Mohammad ﷺ said:

«من غشنا فليس منا» مسلم

“He who cheats us is not of us (is not my follower)”. Muslim

Rights of the workers or giving employees their due right :

1- Proper and timely wages:

Workers should be given proper and just wages.

Prophet Mohammad ﷺ said:

عن ابن عمر رضي الله عنهما قال : قال رسول الله ﷺ ، أعطوا الأجير حقه قبل أن يجف عرقه . « ابن ماجه

“Pay the worker his wages before his sweat dries.” Ibn Majah

2- Kindness to workers

Workers are our brothers and sisters. They are our helpers, so they should not be given work beyond their capacity. They should have humane and safe environment

for work. They should be compensated if they are injured on the job.

Prophet Mohammad ﷺ said:

«أخوانكم خولكم جعلهم الله تحت أيديكم فمن كان أخوه تحت يده فليطعمه مما يأكل وليلبسه مما يلبس ولا تكلفوهم ما يغلبهم فإن كلفتموهم فأعينوهم.» متفق عليه

“Your brothers are your responsibility. Allah ﷻ has made them under your hands. So whosoever has a brother under his hands, let him give him food as he eats and dress as he dresses. Do not give them work that will overburden them and if you give them such task, then provide them assistance” Agreed upon

The dignity of workers

Workers should be treated with dignity and honor.

Allah ﷻ said:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful. [4:36]

Most importantly, a Muslim employer must not prevent his workers from observing their daily prayers and attending Friday prayers.

Work rights

*Employees' responsibilities

- Fulfill work contracts: abide by the rules and the regulations of work so long as they do not violate the rules and laws of Allah ﷻ.
- Treat the property of the organization responsibly. Take care of it. Don't abuse anything.
- Be punctual. It is commendable act and a sign of not betraying the trust and violating the contracts.
- Stay away from wasting time: like talking a lot and spying on each other.

*From an article by : Dr. Khalid Al Dossery

- Keep the secrets of work or colleagues.
- Submit initiatives or suggestions to improve work and to achieve quality.
- Act professionally, no matter what the circumstances are.
- Control yourself and do not insult or curse or utter foul language.
- Keep the trust and protect it. Be dutiful.
- Do not harm, nor accept harm to be inflicted on others. For example, if someone smokes, he should be considerate enough not to smoke in the offices or in front of his colleagues.
- Be conscious of the time at work and utilize it in the best way.
- Stop moving from one office to the other to engage in useless talk, rumors and trivialities.
- Stay away from bribery and taking advantage of your position, do not abuse your position.

Prophet Mohammad's ﷺ concept of work:

Prophet Mohammad ﷺ himself, who is considered a model of virtues in Islam, used to pray seeking Allah's refuge from laziness or idleness.

Even before he was chosen as a messenger of Allah, he was a hardworking person. As soon as he came of age, Prophet Mohammad ﷺ began to work to earn his living. First, the Prophet ﷺ worked as a shepherd, then he worked as a merchant who used to go on trading by caravans to Syria. He was a trustworthy and a truthful merchant who tried profits and losses.

In his instructions to Muslims on this aspect, Prophet Mohammad ﷺ struck a balance between worship and work. So, as Muslims have to be constant in their acts of worship, they also have to work hard to make a living.

Prophet Mohammad ﷺ used to guide and urge his companions to work. Whenever one of them comes to him asking for money, he used to encourage him to work especially if he was strong and young person.

A man of the Ansar came to the Prophet ﷺ and begged from him. The Prophet ﷺ instead of giving him , he showed him how to earn his living by helping him in selling some of his house articles with two dirhams .Then the prophet ﷺ asked the man to buy an axe and to start gathering firewood and sell it so the man started to gain money .

In this story, we saw how Prophet Mohammad ﷺ turned a man who came to him, begging into a productive member of the society by teaching him how to work and provide for himself.

Forgiveness and Pardoning

18

العفو Al'afu

'Afu means to pardon, to excuse for a fault or an offense. It means that the person no longer has the wish to punish somebody even when he has the ability to take revenge.

Forgiveness ('Afu) is one of the moral traits recommended in the Qur'an.

Allah ﷻ said:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Take the course of pardoning others, O Prophet, and enjoin what is right, and turn away from the ignorant. [7:199]

Most of us are faced with variety of situations that we are hurt by other people, the good-mannered person tries to find the excuses for the errors of others and will accept their apologies when offered.

The two elements of forgiveness

The fact of the relationship of man to Allah ﷻ as well as the relationship of Man to other people, there are two elements of forgiveness.

1- Allah's ﷻ forgiveness:

Part of our being human is that we make mistakes, faults and sins and we need Allah's forgiveness and mercy all the time, so we have to turn to Him to seek His forgiveness. As Muslims, it is important to believe in Allah's mercy and forgiveness. We have to repeat some phrases and words daily asking Allah's forgiveness such as "Astaghfiru Allah" meaning "I ask forgiveness from Allah."

Throughout Qur'an, there are some beautiful names and attributes of Allah ﷻ which are related to His forgiveness like: Al-Ghafoor which means the Most Forgiving.

Al 'Afu, who releases people from the burden of punishment due to our sins and mistakes.

Al Tawwab, The Acceptor of Repentance. Allah ﷻ forgives the sins of His servants, small or big out of gentleness and love.

Allah ﷻ said:

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْنَاهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized – Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving. [22:60]

2- Human Forgiveness:

Just as it is important to believe in Allah's ﷻ forgiveness, it is also necessary to base human relations on forgiveness. We cannot expect Allah's ﷻ forgiveness unless we also forgive those who do wrong to us.

The true believer should be forgiving towards his family members, neighbors, friends and colleagues and all other people.

Allah ﷻ has described the believers as:

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

And those who avoid the major sins and immoralities, and when they are angry, they forgive [42:37]

Later in the same surah Allah ﷻ says:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation – his reward is [due] from Allah. Indeed, He does not like wrongdoers. [42:40]

The forgiveness of the true believers who live by the morals of the Qur'an is sincere because they know that human beings are tried in this world and they are tolerant and compassionate. Moreover believers are capable of forgiveness even when they are in the right side and the other in the wrong and when they forgive they make no distinction between large errors and small ones.

The benefits of forgiveness

- 1- People capable of forgiveness are healthier in both mind and body. In his book, "Forgive for Good", Dr. Frederic Luskin describes forgiveness as a pardon recipe for health and happiness. Through some experiments he proved that people who learned to forgive feel much better not only emotionally but also physically and how this aspect of superior morals eliminates all the harmful effects of anger. When one opens his heart and pardons others he is granting himself an inner peace.
- 2- Forgiveness leads to earning Allah's pleasure and forgiveness.

عن ابي هريرة رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ «كَانَ تَاجِرٌ يَدَايِنُ النَّاسَ فِإِذَا رَأَى مَعْسِرًا قَالَ لِفَتِيَانِهِ تَجَاوَزَا

عنه لعل الله أن يتجاوز عنا فتجاوز الله عنه» البخاري

There was a merchant who used to extend credit to people. If he found one of his customers to be in straightened means, he would say to his assistant: “Forgive them their debt, perhaps Allah ﷻ will forgive us.” Allah ﷻ did forgive him. Bukhari

- 3- Forgiveness in a family relationship is important in building and strengthening the ties that exist in a family. Moreover it renews love and affection and erases tension and hurt feelings between family members.

Prophet Mohammad ﷺ and forgiveness

Prophet Mohammad ﷺ was the perfect example of forgiveness and kindness. He never took revenge on anyone for personal reasons and never returns evil for evil but he would forgive and pardon.

When Prophet Mohammad ﷺ went to Taif, a city nearby to Mecca, in order to invite them to accept Islam, the people rejected his call and stoned him until blood ran down into his foot. Jibreel ﷺ came to him with the angel of mountains seeking his permission to crush the valley of Taif on them if he so wished, but Prophet Mohammad ﷺ said:

« أرجو أن يخرج الله من أصلابهم من يعبد الله وحده لا يشرك به شيئاً » متفق عليه

“No I would rather have someone from their loins who will worship Allah the Almighty with no associate.” Agreed upon

Such was the mercy and compassion of the one who is the mercy for all the worlds!

His forgiveness was very apparent when he entered Makkah victorious with an army of 10,000, he did not take revenge on anyone though they disbelieved him and fought against him for twenty years.

The Prophet ﷺ said:

“Oh you people of Quraish! What you think of the treatment that I am about to accord to you?” They replied: “O noble brother and son of noble brother! We expect nothing but goodness from you.” Upon this he ﷺ said: “Go your way, for you are freed ones!”

Rarely in history can we reach such a level of forgiveness. Prophet Mohammad ﷺ was the most forgiving of all people. If someone abused him, he would forgive him because his life was according to the teachings of Islam.

Allah ﷻ said:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Take the course of pardoning others, O Prophet, and enjoin what is right, and turn away from the ignorant. [7:199]

Review Questions 6

Fill in the blanks:

- 1- Expressing thanks to Allah ﷻ can be by words by saying _____ .
- 2- Prophet Mohammad ﷺ said “Pay the worker his wages before his _____ dries”.
- 3- Forgiveness in a family relationship helps to _____ or build the ties among them.
- 4- When Prophet Mohammad ﷺ entered Makkah, he did not take revenge on disbelievers instead he said, “Go your way, for you are _____ .
- 5- Whenever anyone comes to the Prophet ﷺ begging, he turned him into a _____ person by teaching him how to work.

True or false:

1. () Some scholars consider thankfulness is half of faith.
2. () Islam enjoined Muslims to be self-supporting and to stay away from being a liability on anybody.
3. () Bribery is allowed in Islam.
4. () Talking about the blessings that Allah ﷻ granted us is a way of showing thanks to Him.
5. () Believers should forgive only small errors of others’ but not large errors.

Multiple choice:

1- The symbol of Allah’s mercy to all mankind is:

- a- The Noble Qur’an
- b- Prophet Mohammad ﷺ
- c- Angels

2- The Arabic meaning for work is:

- a- Ashshukur
- b- Al’amal
- c- Alafu

3- In his instructions on work and worship Prophet Mohammad ﷺ:

- a- Keeps in balance between worship and work.
- b- Urges Muslims to be constant in their acts or worship and ignore work.
- c- Urges Muslims to work hard to make a living while neglecting their acts of worship.

The word “work” in Qur’an includes two meanings:

- a- _____
- b- _____

List four prohibited matters in business transactions:

- a- _____
- b- _____
- c- _____
- d- _____

19

Concealment

الستر AsSatr

AsSatr in Arabic means to veil, cover and conceal. As a praiseworthy and excellent trait, assatr means to conceal people's faults, shortcomings, sins or private matters.

Allah ﷻ loves AsSatr

Allah ﷻ loves covering people's faults and He is the Shelterer, Protector and Coverer in this world and in the Hereafter.

Prophet Mohammad ﷺ says:

« إن الله حيي ستير يحب الحياء والستر » ابو داود

“Allah is the One characterized by modesty (Al Hayye) and the One characterized by concealment (As-Sitteer), and He loves modesty and concealment.” Abu Dawood

Prophet Mohammad ﷺ says:

يدنو أحدكم من ربه حتى يضع كنفه عليه فيقول عمليت كذا وكذا ؟ فيقول: نعم فيقرره ثم يقول: قد سترت عليك في الدنيا وأنا أغضرها لك اليوم. » البخاري

“Everyone of you will come close to His Lord Who will screen him from the people and say to him, “Did you do so and so?” He will reply, “Yes.” Then Allah will make him confess, and then Allah will say, “I screened your sins in this world and I will forgive you today .” Bukhari

Kinds of AsSatr

1- Covering the awrah: A Muslim should cover his awrah and never reveal it to anyone who is not permissible to see, unless the person requires medical help or so.

Allah ﷻ says:

وَالَّذِينَ هُمْ لِأَفْئِدَتِهِمْ حَافِظُونَ

And they who guard their private parts [23:5]

For example, a man should not look at the awrah of another man, but between a man

and his wife there is not such a rule. Also, a woman should not look at the awrah of another woman.

Prophet Mohammad ﷺ says:

«لا ينظر الرجل إلى عورة الرجل ولا تنظر المرأة إلى عورة المرأة» مسلم

“No man should look at the awrah of another man and no woman should look at the awrah of another woman.” Muslim

A Muslim woman is required to observe the hijab (in front of men she could marry) and to dress modestly and she should not display her beauty in front of them.

It is recommended for a Muslim to cover himself from people, when he takes a shower, relieve himself or changing his clothes.

عن عطاء عن يعلي رضي الله عنهما أنه قال «أن رسول الله ﷺ رأى رجلاً يغتسل بالبراز (الخلاء) بلا إزار فصعد المنبر فحمد الله وأثنى عليه ثم قال إن الله حيي ستر يحب الحياء والستر فإذا اغتسل أحدكم فليستتر» أبو داود

Ata'a narrated that Ya'eli, narrated that the Messenger of Allah ﷺ saw a man washing in a public place without a lower garment. So the Prophet ﷺ mounted the pulpit praised and exalted Allah ﷻ then said: “Allah is One characterized by modesty and the One characterized by concealment and he loves modesty and concealment so when one takes a shower let him covers himself.” Abu Dawood

2- Concealing the secrets of marriage

Spouses should be honest and trustworthy towards each other. They both should avoid disclosing their marriage secrets and do not talk to anyone about whatever secrets and other matters which may be between them.

عن أبي سعيد الخدري رضي الله عنه قال : قال رسول الله ﷺ « إن من أشر الناس عند الله منزلة يوم القيامة : الرجل يفضي إلى امرأته وتفضي إليه ثم ينشر أحدهما سر صاحبه » مسلم

Abu Saeed Al Khudri رَضِيَ اللهُ عَنْهُ, narrated that the Messenger of Allah ﷺ said: “Among the worst type of people in the sight of Allah ﷻ on the Day of Judgment is a man who enjoys his wife’s intimate company, and she enjoys his intimate company then one of them goes and discloses the secret of the other.” Muslim

3- Concealing charity

Islam places a great emphasis and reward on giving charity in secret. It preserves the dignity of those who receive the charity, and also prevents the giver from being boastful or seeking praise.

Allah ﷻ says:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly – they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve. [2: 274]

The Messenger Mohammad ﷺ said that one of the seven groups of people that will be granted shade of the Day of Judgment includes the one who gives charity but hides it, so that even his left hand does not know what his right hand has spent.

Conditions of Satr

- 1- The one who conceals other people's faults is only praiseworthy when that fault is between that person and Allah ﷻ. As for innovations and open sins that affect the public then those need to be made aware of for the great benefit to society unless the person repents from this sincerely. This also has certain guidelines that a person needs to keep in mind so as not to go overboard and cause more harm than benefit.
- 2- Concealing faults of a person should not be a means to humiliate or blackmail him.
- 3- Concealing the secrets should not prevent us from giving our testimony (if we are asked to testify in a court).

وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

And do not conceal testimony, for whoever conceals it – his heart is indeed sinful, and Allah is Knowing of what you do. [2:283]

- 4- Satr is about returning trust and giving rights back to their owners. The one who conceals or covers up for the unreliable trustee are both partners and associates in wasting other's rights.

Prophet Mohammad ﷺ and the Satr

Prophet Mohammad ﷺ was a modest person. He ﷺ used to cover up the shortcomings and faults of people. He used to advise his companions to cover the mistakes of other people and to conceal their faults, guide them to the right way as well as to encourage them to seek repentance from Allah ﷻ. When anyone makes a mistake or a fault to the Messenger of Allah ﷺ, he did not refer to him by name or expose him, he merely said: "What is the matter with some people...?"

As an educator, the Prophet ﷺ used to instruct his companions and teach them good manners.

The Prophet ﷺ said:

«يا معشر من آمن بلسانه ولم يدخل الإيمان قلبه لا تغتابوا المسلمين ولا تتبعوا عوراتهم فإنه من اتبع عوراتهم يتبع الله عورته ومن يتبع الله عورته يفضحه في بيته » احمد وابو داود

“O community of people, who believed by their tongues, and belief did not enter their hearts, do not backbite Muslims and do not search for their faults, for if anyone searches for their faults, Allah ﷻ will search for their faults and if Allah ﷻ searches for the fault of anyone, He disgraces him in his house. Ahmad & Abu Dawood

And he ﷺ used to encourage them to conceal others' faults.

He ﷺ said:

«من ستر مسلماً في الدنيا ستره الله يوم القيامة » مسلم

“He who conceals the faults of others in this world, Allah will conceal his faults on the Day of Judgment.” Muslim

Modesty and Chastity

العفة Iffah

20

Allfah is a term used within Islam which denotes modesty and chastity. It is a virtue which gives one the strength to control his desires and keeps him away from what is forbidden as well as guard him from immoral deeds.

Kinds of Iffah

1- Iffah of the limbs

One should keep his hands, legs, eyes, ears and private parts away from prohibited actions. Allah ﷻ commands Muslims to be virtuous and to get married. As for those who cannot find the means for marriage, they should keep themselves chaste.

Allah ﷻ says:

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ

But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty. [24:33]

The virtue of Iffah is embodied in the story of the Prophet Yusuf ﷺ when he refused the temptation of the wife of the governor of Egypt .

2- Iffah of the body

Iffah (Modesty) of the body is a virtue which Islam demands of Muslim men and women. One should cover his awrah. A Muslim woman should wear the Islamic Hijab and should not show off her beauty except to her Mahram or other ladies. Hijab is not merely a covering dress but more importantly, it is a behavior, manners, speech and appearance in public.

3- Iffah towards others' money

Islam teaches Muslims the way to preserve their integrity, morality and honor. Islam forbids those who are not poor and are not indeed of money from begging or asking others for money. Islam commands those who have orphans under their care to guard their wealth and to refrain from taking their money. A true believer should refrain from taking the dowry of his daughter or the property of his wife (without their consent).

One also should safe-guard and avoid taking from any property or money that is under his hand and which does not belong to him.

4- Iffah of one's food and drink

Islam urged people to eat and drink from what they gain from their work and which is from a pure and clean source of income.

Prophet Mohammad ﷺ said:

«ما أكل احد طعاماً قط خيراً من أن يأكل من عمل يده ، وإن نبي الله داود كان يأكل من عمل يده» البخاري

“No food is better to man than that which he earns through his manual work. Dawud, the Prophet of Allah, ate only out of his earnings from his manual work.” Bukhari

5- Iffah of the tongue

A true Muslim should utter only goodness and avoid abusive language such as cursing, insulting, backbiting, gossiping and slandering.

Allah ﷻ says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], “Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] [2:83]

Moreover, a Muslim should avoid listening to vulgar songs or watch vulgar movies and television show.

Iffah of the Prophet Mohammad ﷺ

Prophet Mohammad ﷺ presented the highest example of Iffah. He disciplined himself by staying aloof from quarrels and nonsensical talk. He never engaged in foul utterances or abuse.

Prophet Mohammad ﷺ used to supplicate to Allah ﷻ says:

«اللهم إني أسألك الهدى والتقى والعفاف والغنى» مسلم

“O Allah, I ask your guidance, piety, modesty and satisfaction.” Muslim

He ﷺ gave good news when he informed us,

«من ضمن لي ما بين لحييه ورجليه ضمننت له الجنة» البيهقي

“Whoever guaranteed me (the chastity of) what is between his legs (i.e his private parts), and what is between his jaws (i.e. his tongue), I guarantee him Paradise.” Baihaqi

Prophet Mohammad ﷺ used to urge people to seek this virtue (Iffah) in order to gain Allah’s blessings.

Prophet Mohammad ﷺ said:

«ومن يستعفف يعفه الله ومن يستغن يعفه الله» متفق عليه

“He who seeks chastity, Allah will help him to be chaste and he who seeks help from none but Allah, He will help him.” Agreed upon

When Aisha رضي الله عنها the Prophet’s wife was asked about the character of the Prophet ﷺ, she replied: كان خلقه القرآن “The Prophet’s character was the Qur’an.” He ﷺ used to adopt all the finest manners and good qualities in his entire life, in what he said, in what he heard, in what he looked at, and how he behaved.

Cooperation

التعاون AtTa'awon

21

Cooperation (atta'awon) is the act of working together for a common purpose or benefit.

People cannot live unless they cooperate with one another. Islam calls for cooperation and urges the Muslims to cooperate in order to retain their unity.

Allah ﷻ says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. [5:2]

Abdullah bin Umar رضي الله عنه narrated that the Prophet Mohammad ﷺ said:

«المسلم أخو المسلم لا يظلمه ولا يسلمه ومن كان في حاجة أخيه كان الله في حاجته ومن فرج عن مسلم كربة فرج الله عنه كربة من كربات يوم القيامة ومن ستر مسلماً ستره الله يوم القيامة.» البخاري

“The Muslim is the brother of the other Muslim, so, he should not oppress him nor should her forsake him. He who fulfills the needs of his brother, Allah will fulfill his needs and he who brings his brother out one of the hardship, Allah will bring him out one of the hardships on the Day of Resurrection, and whosoever conceals the sins of a Muslim, Allah will conceal his sins on the Day of Resurrection.” Bukhari

The Islamic solidarity

Islam states that solidarity among Muslims is one of the most important and essential matters to the welfare of the Islamic societies and its well-being as well as their unity.

Islamic solidarity includes establishing the law of Allah ﷻ, spreading peace, maintaining security, establishing justice, helping the destitute, reconciling between people, teaching the ignorant, stopping the wrongdoer from wronging others and so on.

Prophet Mohammad ﷺ and cooperation

The Prophet ﷺ was the prime example of the cooperation both at home and with his companions. At home, he used to help and share duties with his wives in the household affairs.

عن الأسود: سألت عائشة رضي الله عنها: ما كان النبي ﷺ يصنع في بيته؟ قالت: كان يكون في مهنة أهله فإذا حضرت الصلاة خرج للصلاة. « البخاري

Narrated Al Aswad رضي الله عنها, I asked Aisha رضي الله عنها “What did the Prophet ﷺ do at home?” She said: “He used to work for his family and when he heard the call for the prayer, he would go out.” Bukhari

When Prophet Mohammad ﷺ migrated to Madinah Al Munawara, he together with his companions cooperated together to build the mosque. Some were carrying mud, some carrying palms tree logs and others fixing the dried bricks. Prophet Mohammad ﷺ was also working along with his Sahaba.

In the Battle of Trench all the Sahaba together with the Prophet Mohammad ﷺ cooperated in digging a trench alongside Madinah and this played a great role in defeating the enemy.

Some of the Prophet's ﷺ traditions on cooperation

Prophet Mohammad ﷺ said:

«يد الله مع الجماعة» البخاري

“The hand of Allah is with the group (jama'ah).” Bukhari

He ﷺ also said:

«مثل المؤمنين في توادهم وتعارفهم وتراحمهم مثل الجسد الواحد اذا اشتكى عضو تداعى له سائر الجسد بالسهر والحمى.» مسلم

“The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.” Muslim

Narrated Abu Mosa Al Ashari that Prophet Mohammad ﷺ said:

«المؤمن للمؤمن كالبنيان يشد بعضه بعضا» البخاري

“The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other.” Bukhari

These ahadeeth clearly indicate the mutual support, companion and care among Muslims.

Good Morals and Ethics in Calling People for Islam

الاخلاق والدعوة إلى الإسلام

Islam is the final message of Allah ﷻ, with a discourse directed to all mankind. Its mercy and guidance is not limited to Muslims.

Allah ﷻ says in the Noble Qur'an:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say, [O Muhammad], «O mankind, indeed I am the Messenger of Allah to you all, [7:158]

Allah ﷻ in the Qur'an described the duty of the Prophet ﷺ as:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. [5:67]

By being Muslims and belonging to the Muslim Ummah (nation), conveying the message to others becomes our duty as well as it is our responsibility to enlighten people about Islam and to continue spreading the message of the Prophet Muhammad ﷺ.

Since the Prophet ﷺ was the form of Allah's mercy to all mankind, he was kind and friendly with everyone, believers and non-believers.

It is among the qualities of good believers to emulate the character of the Prophet ﷺ. Obviously, conveying the message of Islam requires that Muslims should be merciful in their interaction with others.

The biggest and best form of Dawah is one's actions and manners. Thus, a Muslim has to spread the beauty of Islam by living it as an example for others to follow. He must be a good representative for Islam by his manners. Islam is not just something we tell people about. It is something we show them in our actions and characters. The best method of Dawah is by wisdom and gentle approach as Allah ﷻ taught His noble Prophet Muhammad ﷺ in the Qur'an.

Allah ﷻ said:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. [16:125]

Dawah starts from the heart, if people love and accept you, certainly, they will respond to you.

A friendship based on sincerity, kindness, respect and justice produces good results. It allows the non-Muslim friends, business partners, colleagues and neighbors to see the values of Islam. This will definitely bring them closer to the right path.

The humanitarian Dr. Abdul Rahman Al Sumait from the State of Kuwait (1947-2013) has inspired 11 million Africans to convert to Islam including priests and bishops. He used to introduce Islam to the African in a friendly way. He discussed with them the virtues of Islam at no point did he criticize or degraded the other religions. He used to help them through giving them medical care, food supply as well as gifts.

It is the good manners of those Muslim merchants who travelled for trading that opened the hearts of people of Indonesia, Malaysia, Kenya, Tanzania, Uganda, Nigeria and North Europe which consequently helped in spreading Islam there. Their honesty, truthfulness, keeping promises, trustworthiness and actions were so admired by people of those countries.

An example of the effect of good manners in Dawah is that many non-Muslims who are employed in Muslim families convert to Islam because of the good treatment as well as the good manners and the social warmth that distinguishes the members of the Muslim family.

Dawah and the good manners of the Prophet Mohammad ﷺ

Prophet Mohammad ﷺ is the perfect example of good character.

Allah ﷻ says about Prophet Mohammad ﷺ:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. [33:21]

Many of those who opposed the Prophet ﷺ and fought him later embraced Islam and followed him only because of the Prophet's morals and kind manners toward others.

Prophet Mohammad ﷺ also had treaties with Jews of Madinah. He respected these treaties until the Jews themselves broke them.

Another example of this is the story of the Jew who was a neighbor of the Prophet ﷺ who used to dump rubbish on his doorstep. One day, the Prophet ﷺ found no

rubbish. The next day, he found no rubbish, so he asked about the Jew, only to find that he was sick. He then visited the sick Jew and tried to make him feel better. As a result, the Jew became Muslim.

A good example of his generosity which encouraged people to accept Islam is included in this Hadith:

عن انس بن مالك رضي الله عنه قال: ما سئل رسول الله ﷺ عن الإسلام شيئاً إلا أعطاه. قال فجاء رجل فأعطاه غنماً بين جبلين فرجع إلى قومه فقال: يا قوم أسلموا فإن محمداً يعطي عطاءً لا يخشى الفقر» مسلم

Anas bin Malik رضي الله عنه said: The Messenger of Allah ﷺ was never asked for something when a person accepted Islam, except that he granted that person what he asked. A man came to the Prophet ﷺ and he gave him a herd of sheep that was grazing between two mountains. The man returned to his people and said: O my people, accept Islam! Mohammad ﷺ gives out generously like one who does not fear poverty. Muslim

And Allah knows best

Review Questions 7

Fill in the blanks:

- 1- Some people give their _____ in secret to the point that their left hand does not know what their right hand has spent.
- 2- The story of the Prophet _____ ﷺ embodies the virtue of Iffah.
- 3- The relationship of the believer with another believer is like the bricks of _____ each strengthens the other.
- 4- The Prophet ﷺ set a good example of cooperation both at home and with his _____.
- 5- The good _____ of the Muslim merchants helped to spread Islam around many countries.

True or false:

- 1 () A man can look at the awrah of another man.
- 2 () Spouses should avoid disclosing their marriage secrets.
- 3 () Those who give their charity publicly are not rewarded.
- 4 () A man who refrains from taking dowry of his daughter without her consent shows Iffah towards others' money.
- 5 () Islam calls Muslims to cooperate to retain their unity.

Multiple choice:

- 1- Concealing somebody's fault is praiseworthy only when:
 - a- It is between that person and Allah ﷻ
 - b- It is meant to humiliate and blackmail him
 - c- His fault does not benefit the society
- 2- Conveying message of Islam is the responsibility of:
 - a- Scholars only
 - b- All Muslims
 - c- Prophet Mohammad ﷺ only

3- The best method of Dawah is by:

- a- Wisdom and gentle approach
- b- Criticizing and degrading other religions
- c- Forcing people to accept Islam.

List the three kinds of Assatr:

- 1- _____
- 2- _____
- 3- _____

Key to Review Questions



Key to review questions 1:

Fill in the blanks

- 1- Sincerely ; hypocrisy
- 2- truthful ; trustworthy
- 3- Ihsan
- 4- Amanah
- 5- Paradise

True or false

- 1- √
- 2- x
- 3- √
- 4- √
- 5- x
- 6- x

Complete

- 1- war
- 2- reconciling two parties
- 3- for sake of love and harmony between a husband and a wife

Key to review questions 2

Fill in the blanks of the following Ahadeeth:

- 1- Islam ; content
- 2- Parents ; children
- 3- Generous ; fire

Multiple choice:

- 1- a
- 2- b
- 3- b

Mention three rights of the parents after their death:

- 1- Making dua'a to Allah ﷻ to forgive them.
- 2- Fulfilling their wills.
- 3- Honoring their relatives and friends

True or false:

- 1- ✓
- 2- x
- 3- ✓
- 4- ✓
- 5- ✓
- 6- x

Key to review questions 3

Fill in the blanks:

- 1- anger
- 2- istikharah
- 3- stomach
- 4- consultation
- 5- free

Match the following pairs:

- 1- 4
- 2- 1
- 3- 2
- 4- 3

Write the two types of anger:

- 1- Praiseworthy anger
- 2- Blameworthy anger

True or false:

1- x

2- √

3- √

4- √

5- x

Key to review questions 4

Fill in the blanks:

1- Tongue

2- Iman

3- Allah

4- Backbiting

5- King

True or false:

1- x

2- √

3- x

4- √

5- √

Match the following Arabic words with their meanings in English:

1- 3

2- 4

3- 1

4- 5

5- 2

Fill in the spaces with a name of the companions:

1- Anas bin Malik

2- Abu Bakr

Complete the following paragraph about the humbleness of the Prophet ﷺ

Guest ; poor; help; children; visit; attend

Key to review questions 5

Fill in the blanks:

1- Old

2- Equal

3- Easy

4- Justice

5- Environment

True or false:

1- x

2- √

3- x

4- √

5- √

Multiple choice:

1- b

2- c

3- a

Complete with the correct name:

1- Prophet Mohammad

2- Aisha رضي الله عنها

3- Fatimah

Key to review questions 6

Fill in the blanks:

- 1- Alhamdulillah
- 2- Sweat
- 3- Strengthen
- 4- Free
- 5- Productive

True or false:

- 1- √
- 2- √
- 3- x
- 4- √
- 5- x

Multiple choice:

- 1- b
- 2- b
- 3- a

The word “work” in Qur’an includes transactions:

- 1- worldly work
- 2- hereafter work

List four prohibited matters in business transactions:

- 1- dealing in prohibited (haram) items
- 2- usury
- 3- cheating
- 4- dealing in stolen goods

Key to review questions 7

Fill in the blanks:

- 1- charity
- 2- Yusuf
- 3- building
- 4- companions
- 5- manners

True or false:

- 1- x
- 2- √
- 3- x
- 4- √
- 5- √

Multiple choice

- 1- a
- 2- b
- 3- a

List the three kinds of Assatr:

- 1- covering the awrah
- 2- concealing the secrets of marriage
- 3- concealing charity

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Abdul Rahman Habankah

«البداية والنهاية» ابن كثير الجزء السادس / باب ذكر أخلاقه وشمائله الطاهرة

Al Bidayah wa Al Nihayah

Part 6 – The Noble Manners and Characteristics of Prophet ﷺ

Ibn Katheer



