

الحقيقة المُبهرَة في العلاقة بين

الإسلام والإنسان

The Astounding Reality

The Astounding Reality in the relationship between Islam and Mankind

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In the Name of Allah, the Most Compassionate,
the Most Merciful

Introduction

Praise be to Allah, Who honored mankind with speech and clear expression, and may Allah's peace and blessings be upon the Prophet Muhammad and upon all the other Prophets whom Allah sent to mankind.

This is a book I have titled: (Islam and Mankind), which I dedicate to all people of intellect. They will find in it an explanation of the powerful bond between Islam and mankind—a relationship that began with the creation of the father of humanity, Adam (peace and blessings be upon him), to chart for us an eternal bond that is not severed at any of its stages, for it is one of perpetual companionship. Indeed, the well-being of mankind is only realized through the continuity of this relationship, without which a person cannot be distinguished by those great merits with which Allah Almighty has honored humanity.

I am keen to portray this eternal relationship in tangible stages, which all people know, and upon which all rational people agree.

I intended, by authoring this book, for it to be a guide to everyone who wishes to know the relationship between Islam and mankind in its broad sense, and to address all people of understanding, whom Allah the Exalted has honored with intellect, which is from among the greatest blessings with which Allah has honored humanity.

Since Islam is a comprehensive religion characterized by flexibility, it is suitable for every time and place. This comprehensiveness and flexibility are the two principles upon which this book is based, and upon which the relationship between Islam and humanity is founded.

The reader of this book will find that the relationship between Islam and the mankind is not confined to the legislation and rulings one needs for an upright life; rather, it extends beyond that to building the human intellect upon the foundations of sound reasoning and providing the spiritual fulfillment that cultivates peace in the soul, and a sense of happiness.

I am keen for the book, in its entirety, to call for deep contemplation and reflection on the strong relationship between Islam and mankind, which is the eternal relationship called to by Islam, the religion of all the Prophets (peace be upon them).

I hope that I achieve correctness for myself, and for every rational person who seeks guidance in Islam, which is the true religion.

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The Relationship between Islam and Mankind

Here begins the magnificent reality between Islam and human beings.

Indeed, the relationship between Islam and humanity is a profound one, for Islam has clarified the unity of human origin: that Allah created all people from a single soul, their father being Adam (peace be upon him) and their mother Hawwā’ (Eve). The existence of differences among them is a motivation for mutual recognition, cooperation, and integration, and not a cause for conflict.

The relationship of Islam with man is a comprehensive one that aims to achieve goodness and happiness for him in this world and the Hereafter.

Islam honors the human being, and considers him a special creation. The Qur'an states:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ...﴾

(We have honored the children of Adam...)¹ And it emphasizes his rights, regardless of his color, gender, or race.

Islam strengthens the relationship between man and his Creator and urges him to balance between this world and the Hereafter. It calls him to strive for success in this world, emphasizing that such success must be linked to values and morals, while preparing for the Hereafter. The Quran says:

﴿وَابْتَغِ فِيمَا ءَاتٰكَ اللّٰهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ...﴾

(Rather, seek with what Allah has given you the abode of the Hereafter, without forgetting your share of this world...)².

Islam establishes the principle of justice and equality among people, and urges the rejection of injustice and tyranny.

Islam attends to the physical, spiritual, and intellectual needs of the human being.

Islam views man as His vicegerent on earth, tasked with cultivating it through goodness and righteous deeds, while achieving harmony between the spiritual and material aspects of his life.

Islam is the religion of Allah with which He sent all the messengers, from the first of them, Noah, to the last of them, Muhammad (peace be upon them). Allah says in the Quran:

¹ Surat al-Isrā': 70

² [Surat al-Qasas: 77]

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ...﴾

(The true religion with Allah is Islam...) ¹ It is the religion with which Allah has honored human beings.

The relationship between Islam and the human being is manifest in all aspects of life, whether social, economic, or political. This relationship began from the first day Allah created the father of humanity, Adam (peace be upon him). He honored him and commanded His angels to prostrate to him. And when he descended to Earth, He did not leave him without guidance; rather, He sent down to him a legislation to govern his life. And He placed among his descendants the messengers and the prophets (peace be upon them), all of whom called to the law of Islam in its comprehensiveness. This was manifested in all that mankind needs, from guidance to correct conduct.

Thus, the relationship of Islam with a person is present in all of one's essential affairs, and in every place where one needs guidance that leads him to the correct path.

Rather, it is a relationship that extends beyond the worldly life, for Islam came to mend man's life in that eternal life, wherein the people of happiness will be blissful and the people of misery will be wretched, as it is stated in the Quran:

¹ [Surat Āl 'Imrān: 19]

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ (97).

(Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds.)¹

Islam and Honoring Mankind

On the authority of Umar ibn al-Khattab (may Allah be pleased with him), who said: I heard the Messenger of Allah (ﷺ) say, 'Actions are but by intentions, and every person will have but that which he intended.'

Islam has brought forth the astounding truth, and it explicitly demonstrates human dignity in the Quran, which (The Quran) is the primary source of Islam.

Islam views human beings as Allah's vicegerent (successor) on earth, as stated in the Qur'an:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ﴾ (30){[5]}.

(And [remember] when your Lord said to the angels, "I am going to appoint a vicegerent on earth." They said, "Will You appoint on it someone who will spread corruption therein and shed blood, while we glorify You with Your praises and

¹ Surat an-Nahl: 97

proclaim Your holiness?" He said, "I know that which you do not know.")¹

Likewise, Islam regards the human being as the most honored creature on earth, as stated in the Qur'an:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ [6].

(We have honored the children of Adam, carried them on land and sea, provided for them good things and favored them above many of those whom We have created.)²

Islam affirms that human beings are distinguished from all other creatures by the intellect, through which they distinguish between right and wrong, and between the beneficial and the harmful. For this reason, it has been made the basis of accountability. Islam makes it clear that the unity of human origin is that Allah created all people from a single soul. It is stated in the Qur'an:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً...﴾.

(O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women...³.)⁴

¹ Surat al-Baqarah: 30

² [Surat al-Isrā': 70]

³ Surat an-Nisā': 1.

⁴ Surat an-Nisā': 1

Islam's honoring of the human being has appeared in its most magnificent forms, and in a clear and eloquent statement in the greatest source of Islam, the Qur'an. Some of the forms of honoring the human being in Islam are:

The command given to the angels to prostrate before Adam (peace be upon him):

This was the greatest honor for mankind, as mentioned in the Quran, where Allah commanded His angels to prostrate to Adam (peace be upon him). So all the angels prostrated, except for Iblīs, whose recompense was expulsion from the mercy of Allah and banishment from Paradise... Allah the Almighty says:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾¹.

(And when We said to the angels, “Prostrate before Adam,” and they prostrated except Iblīs; he refused and was arrogant, and was one of the disbelievers.)¹

Honoring through the sending of prophets (peace be upon them):

Then it is mentioned in the Qur'an how Satan whispered to Adam (peace be upon him), until he ate from the tree that Allah had forbidden him, and so the command of Allah came for his descent to the earth. However, on earth another honor awaited

¹ Surat al-Baqarah: 34

him, as He made him His vicegerent on earth, the most honored of His creatures, and subjected everything on earth to him. Then came the greatest honor, that He made the prophets (peace be upon them) from his progeny, and Allah honored them with the Books He sent down to them for their guidance, so that their lives on earth might be set aright, in order for them to fulfill the function of vicegerency completely, without falling short.

The following is mentioned in the Qur'an:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾¹

(These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers. For Allah is All-Mighty, All-Wise.)¹

The preference given to Mankind over all of the Creation:

This is one of the great manifestations of honor that Islam has established and which is explicitly stated in the Quran. Indeed, you will find that all that Islam has brought honors the human being, as you will see throughout this book.

The honoring of human beings over all of the creation is mentioned in the Quran, as Allah Almighty says:

¹ [Surat an-Nisā': 165]

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْوَجْرِ وَالْبَحْرِ وَرَزَقْنَهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾¹.

(We have honored the children of Adam, carried them on land and sea, provided for them good things and favored them above many of those whom We have created.)¹

Subduing everything that is in the universe:

And this is a great honor for man, and this honor is mentioned in the Qur'an in more than one place to emphasize man's glory and honor.

This appears in the saying of Allah the Almighty:

﴿اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ*32
وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ*33﴾.

(It is Allah Who has created the skies and earth and sent down rain from the sky, producing therewith fruits as provision for you. He has made the ships for your service to sail through the sea by His command and has made for you the rivers. And He has made for you the sun and the moon, both constantly pursuing their courses, and has made for you the night and the day.)²

This appears in the saying of Allah the Almighty:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ*13﴾.

¹ Surat al-Isrā': 70

² [Surat Ibrāhīm: 32-33]

(And He has subjected for you all that is in the skies and all that is on earth; all is from Him. Indeed, there are signs in this for people who reflect.)¹

Honoring with Noble Mannerisms:

Islam came with a call to virtues and noble morals, for in Islam, a person is that creature that loves virtues and hates vices.

Allah the Almighty describes the Prophet of Islam Muhammad (may Allah's peace and blessings be upon him) as having noble manners, as Allah says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍۭۙ﴾

(Indeed, you are of a great moral character.)²

Rather, the Prophet (may Allah's peace and blessings be upon him) explicitly stated that the religion of Islam that he calls to is based on noble manners, which is the foundation of human dignity and what distinguishes man from animals... as he (may Allah's peace and blessings be upon him) said:

﴿إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ﴾.

“Indeed, I have been sent to perfect noble manners.”³

These are the foundations of honoring mankind in Islam, and they reveal the great status of man in

¹ [Surat al-Jāthiyah: 13]

² Al-Qalam: 4

³ [Narrated by Al-Bayhaqi and Al-Hākim in Al-Mustadrak]

Islam and his role as the focal point of all creatures in this universe.

Islam and the Comprehensiveness of Human Life

(2)

The astounding reality emerges in Islam..

In that comprehensive method, which encompasses all fields of life: it is faith, action, creed, divine law, worship, dealings, thought, emotion, ethics, civilization, economics, politics, and the reform of all fields of life.

By inclusiveness here, we mean the rules, laws, and systems that organize the life of the individual, the family unit, the society, and the entire world, and this is the methodology that achieves happiness for humanity.

One of the greatest manifestations of the universality of Islam is the sending of the Prophet Muhammad (may peace be upon him) to all people, as stated in the Quran:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ 158.

(Say [O Prophet], "O people, I am the Messenger of Allah to you all. To Him belongs the dominion of the skies and earth; none has the right to be worshiped except Him; He gives life and causes death." So believe in Allah and His Messenger, the

unlettered Prophet, who believes in Allah and His words, and follow him, so that you may be guided.)¹

And Allah the Almighty said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (28).

(We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind, but most people do not know.)²

Among the aspects of the comprehensiveness of Islam is that its laws encompass all affairs of life: Islam has brought a complete law that addresses everything related to the interests of mankind in this world and the Hereafter. His worldly affairs: in his home, his work, his marketplace, his residence, his travels, his dealings with people, and in all his affairs. Indeed, even in his stages of life: from when he was in his mother's womb until he emerged as a child, then a young man, then a middle-aged man, then an old man, and so on in all his affairs.

Among the aspects of Islam's universality is its comprehensive address to mankind: Islam addresses mankind without specifying a particular group. The address in the Qur'an has frequently come in the form of a call: (O mankind), and in the form: (O Children of Adam). The Qur'an has also informed of the honoring of all the Children of Adam in the saying of Allah the Almighty:

¹ Surat al-A'rāf: 158

² [Surat Saba': 28]

﴿ اَلَقَدْ كَرَّمْنَا بَنِي ءَادَمَ وَحَمَلْنَهُمْ فِي الْوَنَاءِ وَالْبَحْرِ وَرَزَقْنَهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ۚ ﴾

(We have honored the children of Adam, carried them on land and sea, provided for them good things and favored them above many of those whom We have created.)¹

This verse is directed to all people, without distinction of religion, race, or color. The verse mentions the characteristics that all human beings share, and this demonstrates the universality of Islam in its address to humanity when a general message is required.

And among the forms of Islam's comprehensiveness is the comprehensiveness of social solidarity. This is evident in Islam's encouragement of compassion, righteousness, and kindness to the poor and the weak, and even kindness to animals. This is clearly demonstrated in the story of the man who gave water to a dog in the desert. After the Messenger of Islam, Muhammad, peace be upon him, told his story to his companions, may Allah be pleased with them, they said: O Messenger of Allah, is there a reward for us in animals? He said:

(فِي كُلِّ كَبِدٍ رَّطْبَةٍ أَجْرٌ) ..

¹ [Surat al-Isrā': 70]

(There is a reward for every lively liver) (living creature)."¹

And if this is the case with an animal, then kindness to a human being has a greater reward, and this solidarity includes all of creation, which is a proof of the comprehensiveness of Islam in social solidarity.

Among the aspects of the comprehensiveness of Islam is the comprehensiveness of economic development: Islam has urged the development of the earth, and this development benefits all people. It is an aid for man to fulfill the purpose for which God created him, which is: worship.

And the Qur'an states:

﴿... هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا...﴾.

(...It is He Who brought you into being from the earth and settled you therein.)²

Likewise, the development of human economic resources, enabling one to live a good and decent life full of achievement and work.

Through these examples, it becomes evident that the comprehensiveness of Islam came to establish man's happiness, and to create the appropriate conditions for him to fulfill his greatest duty, which is: the worship of Allah Almighty.

¹ Narrated by Al-Bukhāri and Muslim.

² [Hūd: 61]

Islam and the Continuance of Human Existence

(3)

The magnificent reality is manifested in Islam ..

It establishes the necessary station, from which human existence in this universe originates.

It is that sacred bond which Islam has made the proper beginning of human existence. Through this bond, we see how Islam has defined for man a necessary start when desiring to form a family.

This is clearly indicated in the Qur'an, in the verse that reads:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ...﴾ .

(O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women...)¹

Islam has made legal marriage the sole path for the existence of the human race, for in this lies man's own happiness, as it has honored him and not made him like animals that procreate without marriage; and this was part of the honor Islam bestowed upon man, as stated in the Quran:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَرْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾ 1 .

¹ Surat an-Nisā': 1

(We have honored the children of Adam, carried them on land and sea, provided for them good things and favored them above many of those whom We have created.)¹

Allah Almighty also says:

﴿وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

(and favored them above many of those whom We have created.) This is an explicit proof of the preference given to mankind over all creatures, a great honor for human beings that Islam has clearly indicated.

Due to this great status of mankind in Islam, He wanted its existence on earth to be through rightful means that preserves its humanity and its favored status over the rest of the creatures.

Marriage in Islam was therefore the proper path for this honoring. Islam laid down for this marriage regulations, rights, and duties, so that its fruits would be mature and sound.

Therefore, we find that Islam has given marriage great importance, as Allah Almighty says in the Qur'an:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾ 21.

(And among His signs is that He created for you spouses from among yourselves that you may find

¹ Surat al-Isrā': 70

comfort in them, and He placed between you love and mercy. Indeed, there are signs in this for people who reflect. 21)¹

This verse shows that Islam does not make the purpose of marriage merely sexual desire; rather, it states that marriage brings with it tranquility, love, and mercy for the spouses, who live happily in a life bound by a sacred contract that they must both respect.

Since marriage holds such an important status in Islam, it has made compatibility in religiousness and character one of its foremost stipulations. Therefore, the Messenger of Islam (may Allah's peace and blessings be upon him) said:

(إِذَا حَاطَبَ إِلَيْكُم مِّن تَرَضُونَ دِينَهُ وَخُلُقَهُ؛ فَرَّجُوهُ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ).

If someone whose religion and character you approve of proposes to you (for on, then marry him off. If you do not do so, there will be tribulation on earth and widespread corruption.²

And if this is the case for the husband, then this same condition also applies to the wife, as stated by the Prophet (may Allah's peace and blessings be upon him):

(تَنْكِحُ الْمَرَأَةَ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَنِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَافْزُرْ بَذَاتِ الدِّينِ تَرَبَّثَ يَدَاكَ).

¹ Surat ar-Rûm: 21

² [Narrated by At-Tirmidhi]

A woman is married for four things: for her wealth, for her lineage, for her beauty, and for her religion. So choose the religious one, may your hands be rubbed with dust.¹

Thus, you find that Islam intended for a person to have a sound beginning for their marriage, which will be the nucleus for forming the family, and through its righteousness, society is reformed. If the beginning is not sound, then the relationship between the man and the woman will be neither sound nor happy.

So that humankind may be distinguished by their marriage from the rest of creation, Islam has paid special attention to the marital relationship between the two spouses and has not made it merely a relationship for sexual desire. Islam has assigned rights to the husband over his wife and rights to the wife over her husband, as stated in the Qur'an:

{... وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ } [25].

(...Women have rights similar to the rights over them in a reasonable manner...)²

The Messenger of Islam (peace and blessings be upon him) made his marriage a true example of the proper marital relationship when he said:

{خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي}.

¹ Narrated by Al-Bukhāri and Muslim.

² Surat al-Baqarah: 228

("The best among you are the best to their wives, and I am the best among you to my wives")¹.

Furthermore, Islam has fortified marriage with a strong set of rulings related to the husband: such as divorce, dowry, maintenance, accommodation, and overnight stay, among other rights; and likewise, rulings related to the wife: such as obedience to the husband, safeguarding his wealth and marital bed, the rulings on menstruation and post-natal bleeding, and other such rulings.

Thus, we find that Islam has honored mankind with a well-regulated life in procreation and marriage, and a marvelous harmony in a wonderful and happy marital life. Therefore, you will find love and cordiality within the family—among the husband, wife, children, grandfather, grandmother, relatives, and kinsfolk. Through this harmony, the life of mankind is regulated.

Islam and the Human Being as a Child

(4)

The marvelous reality of Islam is manifested in the wondrous structure which Islam has established as a foundation for the proliferation of mankind on earth...

The procreation of children is one of the greatest fruits of marriage, which Islam has established as

¹ [Narrated by Abu Dāwūd, At-Tirmidhi]

the correct path for the multiplication of humankind.

Islam's honoring of the human being makes this fruit unlike the fruit of other creatures, as Islam has stipulated that this fruit must come from a valid marriage, and has established obligations for it, such as: the prohibition of its abortion, attributing the child to his father, the obligation of providing for him, choosing a good name, rejoicing at his arrival, a good upbringing, and the right of inheritance from his father's wealth.

After the newborn comes into the world, Islam provides him with complete protection within a family that looks after his interests until he grows up. Indeed, this relationship is not severed even after he gets married, as his strong bond with his parents remains; he honors them when they grow old and provides for them if they are poor. Similarly, the relationship with his siblings is one where affection, love, and cooperation prevail among them.

And upon marriage, another relationship and a new life begin, with the rights of the wife and the rights of the children... Thus, you find that Islam has built the edifice of the family on mutual compassion and cooperation.

Islam's care for the child is shown in essential matters that the child needs, including:

First: Affection and Mercy: The Messenger of Islam, Muhammad (peace be upon him), when his daughter Fātimah (may Allah be pleased with her) entered upon him, would stand up to her, take her by the hand, kiss her, and allow her to sit in his place; and when he entered upon her, she would stand up, take his hand, kiss him, and allow him to sit in her place¹.

Second: The right of breastfeeding: Allah established this right for the child, and due to its importance, a command concerning it was revealed in the Qur'an. Allah Almighty says:

﴿وَالْوَالِدَتُ يُرَضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ...﴾

(Mothers may breastfeed their children for two full years, for those who wish to complete the full term of breastfeeding....)²

Third: Justice among children: This was demonstrated in its most sublime form when Islam made it obligatory to treat children equally in all things, even in kissing. So, if one kisses one of his children while a sibling is present, he must also kiss the other. As for justice concerning gifts, it was clearly demonstrated in the story of one of the Companions of the Prophet (may Allah's peace and blessings be upon him). This Companion wanted to give one of his sons a gift without giving a similar

¹ [Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā'i]

² Surat al-Baqarah: 233.

one to his siblings, and he asked the Prophet (may Allah's peace and blessings be upon him) to bear witness to this gift. The Prophet (may Allah's peace and blessings be upon him) said to him:

(يا بشير، أَلَاكَ ولد سوى هذا؟ قال: نعم، فقال: (أَكُلُّهُمْ وَهَبْتَ لَهُ مِثْلَ هَذَا؟) قال: لا، قال: (فَلَا تُشْهَدُنِي إِذَا، فَإِنِّي لَا أَشْهَدُ عَلَى جَوْرٍ)،

("O Bashīr, do you have children other than this one?" He replied in the affirmative. He then said: "Have you given them all the same gift as this?" He replied in the negative. Thereupon, he said: "Then do not take me as a witness, for indeed I do not bear witness to injustice.") In another narration:

(اتقوا الله واعدلوا في أولادكم).

(Fear Allah and treat your children equally)¹.

Fourthly: Provision and Upbringing: As for provision, Islam commanded the father to provide for his children and not to neglect them, to the extent that the Messenger of Islam (may Allah's peace and blessings be upon him) said:

(كفى بالمرء إثماً أن يُضَيِّعَ من يَاقوت).

(It is a sufficient sin for a person to neglect those he provides for)².

As for upbringing, a child must be raised on truthfulness and noble morals. This was clearly demonstrated in the guidance of the Messenger of

¹ Narrated by Al-Bukhārī and Muslim.

² [Narrated by Abu Dāwūd]

Islam (may Allah's peace and blessings be upon him) to the woman who called her son and said to him:

ها تعال أعطيك، فقال لها: (وما أردت أن تعطيه)؟ قالت: أعطيه تمرأ، فقال لها: (أما إنك لو لم تعطه شيئاً كُتبت عليك كذبة).

She called out, 'Come, I will give you something.' He then asked her, 'And what did you want to give him?' She replied, 'I will give him a date.' He then said to her, 'If you had not given him something, you would have been lying.'"¹

Fifth: Mercy and compassion for the child: Islam has taken into account the humanity of a person since childhood, as the command to have mercy on the young child is found in the saying of the Messenger of Islam, peace and blessings be upon him:

(ليس منا من لم يرحم صغيرنا، ويعرف شرف كبيرنا).

(He does not belong to us, he who does not show mercy to our young and does not honor our elders)².

Sixth: Valuing the child's opinion: Islam has given the child psychological and personal value, and has not neglected them. This was demonstrated when a cup was once presented to the Prophet (may Allah's peace and blessings be upon him). He drank from it, and on his right was a

¹ [Narrated by Abu Dāwūd]

² [Narrated by At-Tirmidhi]

boy, who was the youngest of the people, while the elders were on his left. He then said:

(يا غلام، أتأذن لي أن أعطي الأشياخ)؟ قال: ما كنت لأؤثر بفضلي منك أحداً يا رسول الله. فأعطاه إياه..

(O young boy, will you permit me to give to the elders)? He said: I would not favor anyone with my share from you, O Messenger of Allah. So he gave it to him.¹

Seventh: The Child's Right to Innocent Play: Islam has permitted the child to enjoy his childhood and has relieved him of religious obligations until he reaches puberty. We have seen this in a true example of the dealings of the Messenger of Islam, peace be upon him, with children. He was once praying when one of the sons of his daughter, Fatimah (may Allah be pleased with her), came and climbed on his back while he was prostrating. So, he prolonged the prostration. After the prayer, they asked him: "O Messenger of Allah, you performed a prostration in the middle of your prayer and you prolonged it so much that we thought that something had happened, or that a revelation was being sent down to you?!" He said:

(كل ذلك لم يكن، ولكن ابني ارتحلني، فكرهت أن أعجله حتى يقضي حاجته).

¹ [Narrated by Muslim and Ibn Mājah]

"None of that was the case, but my son had taken me as a mount, and I disliked to hasten him until he had finished"¹

Thus, Islam has preserved the humanity of the child before he comes out of his mother's womb and after he comes into the world. It has provided for him physical, moral, and psychological care, and has also provided a family, which is the sound environment in which he can have a sound and happy upbringing.

Islam and parents

(5)

Along with the great reality in Islam, a most splendid image of caring for human feelings is manifested in Islam introducing rulings, instructions, and etiquettes for the sake of caring for parents, who are the reason for a person's existence.

There are numerous forms of dutifulness to parents in Islam, the greatest of which is the prohibition against uttering the slightest offensive word to them. We see this in the Qur'an:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا بَيْنَكَ وَالْكَبِيرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ٢٤﴾.

(Your Lord has ordained that you worship none but Him, and show kindness to parents. If one or

¹ Narrated by An-Nasā'i and Ahmad

both of them reach old age in your care, do not say to them a word of annoyance nor scold them, rather speak to them noble words,

and lower to them the wing of humility out of mercy, and say, “My Lord, have mercy upon them as they raised me when I was small.”)¹

These two verses combine five meanings, bestowing a great virtue upon the parents.

First: Allah Almighty linked the command to worship Him with kindness to parents, and this is a great honor for mankind.

The second meaning: Allah prohibited saying “Uff”, which is an expression used for annoyance and distress. In this is a great lesson, as the prohibition of saying “Uff” indicates that any speech that harms them is a great sin.

The third meaning: The command to speak to them in a gentle and kind manner.

Fourth: Obeying them and submitting to them in what they command.

The fifth meaning: Supplicating for mercy upon them as a recompense for their upbringing and care.

Here are other wonderful examples that reveal to you Islam's care for parents, which contains the greatest care for humanity.

¹ [Surat al-Isrā': 23-24]

One of these forms is seeking the parents' permission when intending to undertake a long journey. This is part of Islam's concern for their feelings, to protect them from the distress of being separated from their son. A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "I have come to give you the pledge of allegiance for Hijrah and left behind my parents crying." He then said to him:

(ارجع إليهما؛ فأضحكهما كما أبكيتهما).

(Go back to them and make them laugh as you made them weep)¹.

Another of these examples is providing for them: This is a way of repaying their kindness, though it is but a small part of what they are due. Islam has made the son and his wealth a possession of his father, as a great honor to the father's right. A man came to the Prophet Muhammad (may Allah's peace and blessings be upon him) and said: 'O Messenger of Allah, I have wealth and a son, and my father wants to take my wealth.' The Prophet said to him:

(أنت ومالك لأبيك).

"You and your property belong to your father."².

¹ [Narrated by Abu Dāwūd, An-Nasā'i, and Ibn Mājah]

² [Narrated by Abu Dāwūd and Ibn Mājah]

And among these examples is: supplicating to Allah in their favor during their lives and after their death, as is stated in the preceding verse:

(وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا)،

(My Lord, have mercy upon them as they raised me when I was small.) In it includes a supplication for them during their lives and after their death. A man once came to the Messenger of Islam, peace and blessings be upon him, and said: 'O Messenger of Allah! Is there anything good that I can do for my parents after their death?' He replied:

(نعم، الصَّلَاةُ عليهما، والاستغفار لهما، وإنفاذُ عهدهما من بعدهما، وصِلَةُ الرَّحِمِ التي لا تُوصَلُ إلَّا بهما، وإكرامُ صديقيهما).

Yes, praying for them, supplicating for their forgiveness, fulfilling their will after their death, maintaining the ties of kinship which cannot be maintained except through them, and honoring their friends¹.

In this hadith, we find several forms of piety towards them: executing their will after their death, maintaining the ties of kinship with relatives connected through them, and honoring their friends and treating them with kindness.

Indeed, one of the greatest forms of care that Islam has shown for parents is that it has made dutifulness to them a path to the pleasure of Allah

¹ [Narrated by Abu Dāwūd]

Almighty and to entering Paradise. The Prophet of Islam, may Allah's peace and blessings be upon him, said:

(رضا الله في رضا الوالد، وسخط الله في سخط الوالد).

(The pleasure of Allah is in the pleasure of the parent, and the displeasure of Allah is in the displeasure of the parent)¹.

He (ﷺ) also said:

(رغم أنفه، ثم رغم أنفه، ثم رغم أنفه)، قيل: من يا رسول الله؟! قال: (من أدرك والديه عند الكبر؛ أحدهما، أو كليهما؛ ثم لم يدخل الجنة)[40].

Let him be humbled into dust, then let him be humbled into dust, then let him be humbled into dust." It was said: "Who, O Messenger of Allah?" He said: "He who finds his parents in their old age, one of them or both, and then does not enter Paradise."²

Thus, it is clear that Islam has preserved a high status for parents, a status befitting their mission of bringing about human beings, through whom the earth is cultivated and vicegerency upon it is established. Muslims have understood this mission undertaken by parents, and they have translated what is mentioned in the Qur'an and in the Hadīths of the Prophet of Islam (may Allah's peace and blessings be upon him) into actions, so that the great role played by parents in the continuation of

¹ [Narrated by At-Tirmidhi, Ibn Hibbān, and Al-Hākim.]

² [Narrated by Muslim]

human progeny, whom Allah Almighty has honored above all His other creation, may endure.

Islam and the human's ties of kinship

(6)

From the magnificent truths of Islam, a wondrous bond is made manifest, one that connects a person to his relatives: a brother or sister, a paternal uncle or aunt and their children, or a maternal uncle or aunt and their children. In this bond lies an affirmation of the meanings of love, cooperation, and friendliness, and this is one of the great objectives of Islam.

Given the importance of maintaining ties of kinship in the structure of human society, Islam has been very keen on, and even strict in, reinforcing this bond, without which there would be no harmonious unity in society. This is evident in the following:

Firstly, Islam's emphasis on maintaining ties of kinship is expressed in its most important form in this Hadīth,

The Messenger of Allah (may Allah's peace and blessings be upon him) said:

(الرحم معلقة بالعرش، تقول: مَنْ وصلني وصله الله، وَمَنْ قطعني قطعه الله).

“The Rahim (kinship tie) is clung to the Throne, saying: ‘He who maintains ties with me, Allah will

maintain ties with him, and he who severs ties with me, Allah will sever ties with him.”¹

He also said:

(لا يدخل الجنة قاطع رحم).

The one who cuts the ties of kinship will not enter Paradise”².

In these two Hadīths, we find that the Messenger of Islam (may Allah's peace and blessings be upon him) informs us of the great status of upholding kinship ties. In the first Hadīth, its rank is so lofty that it is attached to the Throne of the Most Merciful, may His kingship be glorified; and in the second Hadīth, Paradise is forbidden for one who severs ties of kinship. This is a severe warning and a great indication of the importance of upholding kinship ties.

Secondly: If cutting ties of kinship is a cause for being deprived of entering Paradise, then upholding ties of kinship is a cause for entering Paradise. A man came to the Prophet (ﷺ) and said: "Inform me of a deed that will lead me into Paradise?" He (may Allah's peace and blessings be upon him) said:

(تعبد الله ولا تشرك به شيئاً، وتقيم الصلاة، وتؤتي الزكاة، وتصل الرحم).

¹ [Narrated by Muslim]

² Narrated by Al-Bukhārī and Muslim.

“Worship Allah and do not associate any partner with Him, establish the prayer, pay Zakah, and uphold the ties of kinship.”¹.

In this Hadīth, maintaining the ties of kingship is mentioned along with three of the pillars of Islam, and this indicates its great and honorable status in Islam.

All of this underscores the importance of maintaining ties of kinship, which is a great pillar of harmony and love among people; without it, people would live in discord, alienation, and would have a lack of mutual compassion.

Islam and Neighborliness among People

(7)

This sublime meaning reveals an impressive truth in Islam, outlining the framework of neighborliness concerning your neighbor—the one whose house is next to yours or who lives in your neighborhood. Islam calls for goodness towards the neighbor and an observance of their rights.

Indeed, a person cannot do without mixing with people and dwelling among them, nor can his life be sound in seclusion from them, far from their company.

Since human nature is inherently disposed to gathering and interaction, neighborliness becomes one of the pillars of this inevitable interaction.

¹ Narrated by Al-Bukhāri and Muslim.

In Islam, being good with a neighbor is considered to take various forms; of them is that which encourages good neighborliness, which is a great righteous deed, while others warn against harming a neighbor and of the severe punishment for its perpetrator.

If you wish to know the great status of being good towards the neighbour in Islam, it is sufficient to hear the saying of the Prophet (peace be upon him):

(ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه).

(Gabriel kept advising me about the neighbor until I thought they would inherit.)¹

Gabriel, may peace be upon him, is the angel who used to bring the revelation to the Prophet, peace and blessings be upon him.

The examples of goodness towards neighbors in Islam are in accordance with the needs of humans, encompassing all aspects of his required interaction with others.

From the injunction to treat neighbors with kindness to the warning against harming them, one will find that Islam has encompassed beautiful mannerisms that are approved by all people of sound reason and rejected by no religion.

The first of these examples is goodness towards one's neighbor and being cheerful towards him.

¹ [Narrated by Abu Dāwūd, At-Tirmidhi, and Ahmad]

This is done through words and actions. The Prophet of Islam (peace be upon him) said,

(وأحسن مجاورة من جاورك تكن مسلماً).

“And be good to your neighbor, and you will be a Muslim.”¹

He also said:

(وخير الجيران عند الله تعالى خيرهم لجاره).

“And the best of neighbors in the sight of Allah, the Almighty, is the best of them to his neighbor.”²

The second form: Giving gifts to the neighbor. A gift to a neighbor increases love among neighbors and fosters familiarity among people. Islam has encouraged giving gifts to a neighbor, even if he is not a Muslim. It has been narrated that ‘Abdullah ibn ‘Amr ibn al-‘As, one of the Companions of the Prophet Muhammad, peace and blessings be upon him, slaughtered a sheep, and when he came home, he said: "Have you given a gift to our Jewish neighbor? Have you given a gift to our Jewish neighbor? I heard the Messenger of Allah (ﷺ) say:

(ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه).

(Gabriel kept advising me about the neighbor until I thought they would inherit.).

The Messenger of Islam (may Allah's peace and blessings be upon him) recommended that when a

¹ Narrated by Al-Khara'iti in "Makarim Al-Akhlaq".

² [Narrated by At-Tirmidhi and Ahmad]

person prepares a meal with meat, he should increase the amount of broth, so that he may give some of it to his neighbors. He said:

(إذا طبختم اللحم فأكثرُوا المرق أو الماء، فإنه أوسع أو أبلغ للجيران).

If you cook meat, increase the broth or the water, for it is more expansive or more sufficient for the neighbors."¹

The third aspect: Giving the neighbor what he needs. Neighbors rely on one another for their needs, to the extent that a neighbor might need salt from his neighbor. It is not permissible for a neighbor to deny his neighbor what he needs, and a stern warning has been issued in this regard. The Messenger of Islam, may Allah's peace and blessings be upon him, said:

(كم من جار متعلق بجاره يوم القيامة، يقول: يا رب، سل هذا لم أغلق بابه دوني ومنعني فضله).

"How many a neighbor will be clinging to his neighbor on the Day of Judgment, saying: 'O Lord, ask this one why he closed his door to me and denied me his bounty.'"²

The fourth case is the use of facilities: A neighbor may need to use part of his neighbor's wall to build something on it or to fix a wooden peg into it, and it is not permissible for his neighbor to prevent him in doing so. In this regard, the Prophet Muhammad

¹ [Narrated by Ahmad]

² [Narrated by Al-Bukhāri in Al-Adab Al-Mufrad]

(may Allah's peace and blessings be upon him) says:

(إذا استأذن أحدكم جاره أن يغرز خَشْبَهُ في جداره فلا يمنعه).

If one of you is asked by his neighbor to insert a wooden peg into his wall, he should not prevent him."¹

He also said:

(من سأله جاره أن يدعم على حائطه فليدعه).

“Whoever's neighbor asks him to place a support on his wall, let him permit him.”²

The fifth form is attending to the poor neighbor: if a neighbor is poor, Islam has made it obligatory upon his wealthy neighbor to attend to his need for food, for it has been reported from the Prophet of Islam, may Allah's peace and blessings be upon him, that he said:

(ليس المؤمن الذي يشبع وجاره جائع إلى جنبه).

“He is not a believer - whose stomach is filled while his neighbor next to him goes hungry.”³

The sixth aspect: Protecting a neighbor's honor and property: Islam has issued a stern warning against committing adultery with a neighbor's wife, as well as stealing his property. Regarding the first, when the Messenger of Islam (may Allah's peace

¹ Narrated by Al-Bukhāri and Muslim.

² [Narrated by Ibn Mājah and Ahmad]

³ [Narrated by Al-Bukhāri in Al-Adab Al-Mufrad, Al-Tabarāni, and Al-Hākim]

and blessings be upon him) was asked about the greatest sins, he mentioned that among them was:

(ثُرَانِي بِحَلِيلَةِ جَارِك).

(that you commit adultery with your neighbor's wife)¹

The seventh form: To refrain from harming the neighbor. It is one of the major sins for which a severe warning has been issued, and a stern prohibition against harming the neighbor came from the Messenger of Islam, Muhammad (peace be upon him), saying:

(مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ).

“Whoever believes in Allah and the Last Day should not hurt his neighbor.”²

They said to the Prophet (may Allah's peace and blessings be upon him), "O Messenger of Allah, a certain woman prays during the night, fasts during the day, performs good deeds, and gives in charity; however, she harms her neighbors with her tongue." He said:

(لَا خَيْرَ فِيهَا، هِيَ مِنْ أَهْلِ النَّارِ)، فَقَالُوا: يَا رَسُولَ اللَّهِ، فَإِنْ فَلَانَةَ تَصَلِّي الْمَكْتُوبَةَ، وَإِنَّهَا تَصَدَّقُ بِالْأَنْثَارِ مِنَ الْأَقْطِ، وَلَا تُؤْذِي أَحَدًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (هِيَ مِنْ أَهْلِ الْجَنَّةِ).

“There is no good in her; she is from the inhabitants of Hellfire.” They said: O Messenger of Allah, indeed, a certain woman prays the obligatory prayers, gives

¹ Narrated by Al-Bukhārī and Muslim.

² Narrated by Al-Bukhārī and Muslim.

pieces of dried yogurt in charity, and does not harm anyone. The Messenger of Allah said: "She is from the inhabitants of Paradise."¹

The meaning of Athwaar min al-aqit" is: a piece of dried cheese.

Thus, you find that Islam has shown great concern for the rights of neighbors, which in turn ensures a person's well-being and the stability of his affairs. This is because a neighbor is ever-present in a person's life and affects him in his affairs. If the neighbor is righteous, one's own condition will be sound, and if he is corrupt, one's interests will be spoiled. For this reason, it is reported that the Prophet of Islam, may Allah's peace and blessings be upon him, used to say in his supplication:

(اللهم إني أعوذ بك من جار السوء ..).

"O Allah, I seek refuge with You from an evil neighbor..."²

Thus, the Islamic legislation regarding neighborliness contains great wellbeing for human society, and a call to love, harmony, and cooperation.

Islam and Human Rights

(8)

¹ [Narrated by Al-Bukhāri in "Al-Adab Al-Mufrad" and Ahmad]

² [Narrated by Al-Bukhāri in Al-Adab Al-Mufrad and Ibn Hibbān.]

This impressive truth is manifested in Islam in its greatest form, in its noble view of the human being, which has made him to be the best of creation. Allah the Almighty created this universe for him to fulfill the great purpose of worshipping Allah alone, which is the very purpose for which He created humans for.

For this duty, Allah has granted man rights and honor that distinguish him from all other creatures.

Islam came with these full rights for man, protecting his dignity and honor.

The first of these rights is the right of life: The human soul holds a great status in Islam, for the Quran has strongly emphasized its preservation and warned against killing it. Likewise, the same is mentioned in the hadiths of the Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him).

This also appears in the Qur'an in the saying of Allah Almighty:

﴿مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾¹

(For this reason, We ordained for the Children of Israel that whoever kills a person – unless in retribution for murder or corruption in the land – it is as if he killed all mankind; and whoever saves a life, it is as if he saved the life of all mankind.)¹

¹ Surat al-Baqarah: 32.

Secondly: The right of education: Islam has urged the pursuit of knowledge, has given scholars a high status, and has praised them. This clarifies man's right to knowledge.

In the Qur'an, Allah Almighty says:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ...﴾.

(Allah will raise in ranks those who believed from among you and those who are given knowledge....)¹

Muslim scholars benefited from Islam's encouragement of knowledge and thus made significant contributions in natural sciences, physics, chemistry, mathematics, and medicine.

Thirdly: The right of justice: Islam has established the principle of justice on firm foundations and has called for it in various ways. Indeed, it has made it the basis of all dealings among people.

Justice is explicitly commanded in the Qur'an, as Allah Almighty says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾90.

Allah enjoins justice, kindness, and giving relatives [their dues], and He forbids shameful acts, evil deeds and oppression. He admonishes you all, so that you may take heed.²

¹ Surat al-Mujādalah: 11.

² Surat an-Nahl: 90.

Fourthly: The right of ownership: Since the love of ownership is part of human nature, Islam has granted man this right and permitted him freedom in disposing of his property, as is mentioned in the Qur'an:

﴿...لِّلرَّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ...﴾.

Men will have the reward of their deeds and women will have the reward of their deeds.¹

However, Islam has established strict regulations for this right, so that it does not involve encroachment upon the rights of others.

The following is mentioned in the Qur'an:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ...﴾.

O you who believe, do not consume one another's property unlawfully, unless it is trade conducted with your mutual consent...² To emphasize the severe punishment for violating the rights of others, the Prophet Muhammad (peace be upon him) said:

(كل لحم نبئت من سُحْتٍ فالنار أَوْلَىٰ به).

(Any flesh that grows from the unlawful, the Fire is more worthy of it)³.

Fifthly: Man's right to work: In Islam, work is a right for all people. Islam has encouraged work, as

¹ Surat an-Nisā': 32.

² Surat an-Nisā': 29.

³ [Narrated by Al-Tabarāni in Al-Awsat]

it is the means of production and prosperity. Islam permits humankind to engage in trade, work in industry, and all professions, such as agriculture, carpentry, blacksmithing, construction, and others occupations.

In the Quran there is a command to strive throughout the land to work and seek sustenance. Allah Almighty says:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ
الْنُّشُورُ﴾ [15] [62].

It is He Who made the earth smooth for you, so travel through its regions and eat from His provisions. And to Him is the resurrection.¹

And the Messenger of Allah (may Allah's peace and blessings be upon him) said:

﴿لَأَن يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ الْجَبَلَ فَيُحْمِلُهُ بِحِزْمَةِ الْحَطَبِ عَلَى ظَهْرِهِ، فَيُبِيعَهَا
فَيَكْفِيَ اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ﴾.

That one of you takes his rope, goes to the mountain, brings a bundle of firewood on his back, and sells it, thereby Allah saves his face (his dignity) is better for him than to ask people, whether they give him or not.²

Thus, Islam has preserved man's indispensable rights and prescribed deterrent penalties against whoever transgresses against them, thereby

¹ Surat al-Mulk: 15.

² Narrated by Al-Bukhāri and Muslim.

preserving man's dignity and the status that Allah has willed for him.

Islam and the human right to Justice

(9)

Man's right to justice is one of the brilliant manifestations of truth in Islam. It's beauty is seen in how Islam made justice the very purpose for which the skies and the earth were established.

Because the well-being of humanity and the earth is realized through justice, Islam came to establish it in the most perfect manner. The verses of the Qur'an came to command and emphasize it, as did the Hadith of the Messenger of Islam, Muhammad, may Allah's peace and blessings be upon him. Moreover, his biography provides authentic examples of his justice, may Allah's peace and blessings be upon him, as do the biographies of his Rightly-Guided Caliphs who came after him, and even those of the Muslim kings who were renowned for justice toward their subjects.

The command for justice is also mentioned in the Qur'an, where Allah Almighty says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾، 90 || وفي غيرها من الآيات.

Indeed, Allah enjoins justice, excellence, and giving to relatives, and forbids shameful acts,

wrongdoing, and transgression. He admonishes you so that you may take heed.¹

The Prophet (may Allah's peace and blessings be upon him) also said:

(وتعدل بين الاثنين صدقة).

“And acting justly between two people is Sadaqah (charity).”²

And when Abu Bakr as-Siddiq (may Allah be pleased with him) assumed the Caliphate after the Prophet Muhammad (ﷺ) passed away, he stood among the people and delivered a speech, saying:

(الضعيف فيكم قويٌّ عني حتى أرجع عليه حقه إن شاء الله، والقويُّ فيكم ضعيفٌ حتى أخذ الحقَّ منه إن شاء الله).

(The weak among you is strong in my eyes until I return his right to him, if Allah wills, and the strong among you is weak until I take the right from him, if Allah wills).

Justice has been presented in Islam in various forms, which demonstrates Islams' commitment to justice.

Among the forms of justice in Islam is justice towards minorities. History has recorded the justice that non-Muslim minorities found in the Islamic state, and this was in implementation of the guidance of the Qur'an and the guidance of the

¹ Surat an-Nahl: 90.

² [Narrated by Muslim]

Prophet of Islam, Muhammad, peace and blessings be upon him.

As for the Qur'an, the following is mentioned in it:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [66].

O you who believe, stand firm for Allah by bearing true testimony, and do not let the hatred of a people lead you away from justice. Be just; that is closer to righteousness. And fear Allah, for Allah is All-Aware of what you do.¹

As for the guidance of the Prophet of Islam (peace be upon him), he sternly warned against oppressing minorities, and this is stated explicitly in his saying (peace be upon him):

(أَلَا مَنْ ظَلَمَ مُعَاهِدًا، أَوْ انْتَقَصَهُ، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيِّبِ نَفْسٍ؛ فَإِنَّا حَاجِبُهُ يَوْمَ الْقِيَامَةِ).

Beware, if anyone wrongs a contracted non-Muslim (Mu'āhid), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall be his adversary on the Day of Judgment"².

The meaning of "ḥajījihi" is: his opponent.

Among the forms of justice in Islam is the justice of the ruler: In Islam it is obligatory upon the ruler to be just with his subjects and to not show

¹ Surat al-Mā'idah: 8.

² [Narrated by Abu Dāwūd]

partiality in justice to any of them, even if it is against himself.

Among the forms of justice in Islam is justice towards one's children. Justice among children is a means for family stability and a fostering of love between them. Conversely, injustice will lead to enmity among the children. Moreover, it will lead to the wronged child resenting the father himself. Therefore, Islam has strongly emphasized the command to treat children fairly, as is narrated in the story of the Companion who came to the Prophet (may Allah's peace and blessings be upon him) to have him witness his granting of a gift to one of his sons. The Prophet (may Allah's peace and blessings be upon him) said to him:

(يا بشير، أَلَيْكَ ولد سوى هذا؟ قال: نعم، فقال: (أَكُلُّهُمْ وَهَبْتَ لَهُ مِثْلَ هَذَا؟ قال: لا، قال: (فَلَا تُشْهَدُنِي إِذَا، فَإِنِّي لَا أَشْهَدُ عَلَى جَوْرٍ)،

“O Bashīr, do you have other children than this one?” He replied in the affirmative. He further asked: “Have you given all of them something similar to that?” He replied in the negative. Thereupon, he said: “Then do not take me as a witness, for indeed I do not bear witness to injustice.” In another narration:

(اتقوا الله واعدلوا في أولادكم).

(Fear Allah and treat your children equally)¹.

¹ Narrated by Al-Bukhāri and Muslim.

Among the forms of justice in Islam is the justice of a judge between two adversaries: Islam has established rulings pertaining to the judiciary and judges. Among these rulings is the obligation for a judge to be just between the two adversaries, even in the session. He should not favor one with a more prominent position, and he should likewise be just in his attention to them; he should not single one out for extra attention. A severe warning has been issued to the unjust judge, and the reward of Paradise is for the just judge, as in the saying of Prophet Muhammad (peace and blessings be upon him):

(القضاة ثلاثة: قاضيان في النار، وقاضٍ في الجنة؛ رجل قضى بغير الحق، فعلم ذلك، فذاك في النار، وقاضٍ لا يعلم، فأهلك حقوق الناس، فهو في النار، وقاضٍ قضى بالحق، فذلك في الجنة).

Judges are of three types: two are in the Hellfire, and one is in Paradise. A man who judged by other than the truth, while knowing it, is in the Fire. A judge who judged without knowledge, thus destroying the rights of the people, is in the Fire. And a judge who judged by the truth, that one is in Paradise.¹

These are some manifestations of justice in Islam, and others similar to them; they demonstrate that Islam has honored humankind with its greatest need and the foundation of its life,

¹ [Narrated by At-Tirmidhi]

so that it may rejoice in the blessing of justice, which, when it becomes widespread in a place, brings prosperity and security.

Islam and Equality among People

(10)

When Islam calls for equality among Muslims; here the dazzling truth appears, expressing this great concept.. where ethnicities and colors unite in an Islamic country, under a unique religious system, for there is a true brotherhood among Muslims, and the Quran referred to this in Allah saying:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [70].

O people, We have created you from a male and a female and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.¹

Islam does not withhold any of its teachings, nor does it make them exclusive to a particular group of people.

This means that Islam has no priesthood or clergy as a separate, distinct class with its own privileges. All are equal in rights and duties. Rather, Islam has urged humility. Thus, an Islamic scholar

¹ [Surat al-Hujurat: 13]

should be humble before the people and is not arrogant towards them on account of his knowledge. Therefore, the Messenger of Islam (peace be upon him) said:

(إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا، حَتَّى لَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَفْخَرُ أَحَدٌ عَلَى أَحَدٍ).

(Verily, Allah the Exalted revealed to me that you must be humble, so that no one oppresses another, or boasts of oneself before another)¹.

The teachings of Islam are addressed to all people; they are simple and easy, and every person can understand them.

The principle of equality in Islam is unparalleled; all people are equal. Thus, you find that a Chinese Muslim, the Arab, the European, the American, and the African are all brothers. Allah Almighty says:

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ) [72]

The believers are but brothers.² In a single row in prayer, they worship One Lord, and the places of worship (the mosques) are open to everyone, whether rich or poor, white or black, a king or a laborer, as all are equal.

This was manifest in the morals of the Messenger of Islam (peace be upon him), as he would not distinguish himself from his Companions, to the extent that when a stranger

¹ [Narrated by Muslim]

² [Surat al-Hujurât: 10]

would come, they would not be able to recognize him and would ask: "Which of you is Muhammad?!"

The Messenger of Islam (peace and blessings be upon him) used to be humble towards everyone without discrimination, and he would accept the invitation of anyone who invited him to their home. Indeed, he was concerned with the affairs of everyone and would ask about those who were absent. There was a black man or a black woman who used to clean his mosque, and he asked about them one time when he did not see them. They told him: "He has died." He then said:

(أَفَلَا كُنْتُمْ أَذُنُّوْنِي بِهِ، دُلُّوْنِي عَلَى قَبْرِهِ، أَوْ قَبْرِهَا)، فَأَتَى إِلَى الْقَبْرِ فَصَلَّى عَلَيْهِ.

Why did you not inform me of it? Show me where his grave is, or her grave." He then came to the grave and offered prayer over them.¹

With these principles, Islam has placed people on an equal footing, regardless of color, race, or prestige and status.

Islam and Women's Rights

(11)

In Islam, the woman is a human being who is worthy of great honor and appreciation. This reveals a remarkable truth about Islam, that woman were made a part of man's own creation, as stated in the Quran:

¹ Narrated by Al-Bukhāri and Muslim.

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً...﴾ [74].

O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women...

Indeed, this verse is explicit that the mother of mankind, Eve, was created by Allah from Adams' rib (peace and blessings be upon him), as is stated in the authentic hadiths from the Messenger of Islam (peace and blessings be upon him).

The Prophet (may Allah's peace and blessings be upon him) also said:

(إنما النساء شقائق الرجال).

"Verily, women are the counterparts of men."¹

The meaning of "counterparts of men" is that they are like them in nature and character, as if the woman originated from man.

This verse and hadith clarify the harmony and affinity between man and woman. This harmony began long ago, since Allah the Almighty created Adam, peace be upon him. Islam came to affirm this strong relationship, and therefore, one finds in the Qur'an that Allah mentions men and women together in several places. Indeed, there is a chapter in the Qur'an named Surat An-Nisa' (The Chapter of Women). This is explicit proof of the great honor accorded to the status of women, which leads to the

¹ [Narrated by Abu Dāwūd]

recognition of their rights and ensuring they are treated with justice.

This becomes evident to you in a clearer and more beautiful way in the command to live and deal with ones wives in kindness, and that not everything a man dislikes in his wife is blameworthy, as is mentioned in the Qur'an:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيجعلَ اللهُ فِيهِ خَيْرًا كَثِيرًا﴾ [19] [76].

Treat them kindly. If you dislike them, it may be that you dislike something which Allah has put much good in it.¹

This was also emphasized in the words of the Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him), as he advised kindness to women, saying:

(اسْتَوْصُوا بالنساء خيراً)،

(Act kindly toward women)², as he said:

(خَيْرُكُمْ خَيْرُكُمْ لأهله، وأنا خيركم لأهلي).

“The best of you is the one who is best to his family, and I am the best of you to my family.”³

In this regard, the woman in Islam is half of society, and Islam has safeguarded her to be the nurturer of generations and the bearer of great

¹ Surat an-Nisā': 19.

² Narrated by Al-Bukhāri and Muslim.

³ [Narrated by Abu Dāwūd, At-Tirmidhi, and Ibn Mājah]

individuals. Thus, Islam honored her humanity and gave her great rights.

Among these rights is the right to life: Islam prohibited the practice of the people of the pre-Islamic era of ignorance of killing daughters, as mentioned in the Quran:

(وَإِذَا الْمَوْءُدَةُ سُئِلَتْ * بِأَيِّ ذَنْبٍ قُتِلَتْ) [79].

and when the baby girl buried alive is asked,
for what crime she was killed,¹

Similarly, in some countries of the world, a woman is killed if her husband dies.

Among these rights is the right of motherhood: A woman has the full right to be a mother. Islam has strongly commanded dutifulness to the mother, which preserves her full right at this stage. There is also clear evidence regarding the commandment to treat ones wife well and with kindness. Moreover, Islam has preserved her rights even after divorce, and the Qur'an contains many verses clarifying the rulings and rights of women.

Among these rights is the right to education and upbringing. Islam came to encourage kindness to daughters and has designated a great reward for it, as stated in the saying of the Messenger of Islam (peace and blessings of Allah be upon him): "Whoever has three daughters, is patient with them, feeds them, gives them drink, and clothes

¹ [Surat at-Takwīr: 8-9]

them from his means, they will be for him a shield from the Hellfire on the Day of Resurrection."¹ The meaning of "jiddatihi" is: his richness.

Among these rights are financial rights: Islam gave the woman all the financial rights that it gave to the man. She has the right to invest her money, and it also established for her a financial right from her husband upon marriage, which is the dower. If her husband dies, she has the right to take her share of his wealth as mentioned in the Quran.

The honor Islam affords to woman has many forms, all of which demonstrate her importance to humanity and her great role in society. Islam has looked after her as a child, a daughter, a wife, a mother, and a grandmother. In all of this is the preservation of mankind and its cycle of existence, in which the woman shares a half of one half.

Islam and Man as an Orphan

(12)

In one of the profound realities of Islam, everyone is deserving of full rights and befitting care, regardless of their position in society. This profound reality is manifested in the care for the orphan: the young child whose father has passed away, and has thus lost a father's tenderness, affection, mercy, and care.

¹ [Narrated by Ibn Mājah and Ahmad]

The orphan is a part of mankind, whom Islam has honored and favored over all creation. This entails that the orphan should receive his share of this honor and care.

Islam has brought everything that ensures the wellbeing of an orphan, comforting him, and making him an active member of society.

Islam calls for the kind treatment of the orphan through effective means that make the orphan feel his community's care, thereby instilling a sense of security and compensation for the loss of his father.

The forms of goodness towards an orphan in Islam are manifold, all of which demonstrate a profound concern for the orphan.

The first of these aspects is the call to goodness towards the orphan. The Qur'an has called for this in a powerful manner, by associating the command of goodness towards the orphan with His Oneness (Tawhid), which is the greatest of all objectives, for Allâh, the Almighty, says:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ...﴾ [81].

Worship Allah and do not associate any partners with Him. Be kind to parents, relatives, orphans...¹

One of Islam's methods for encouraging kindness to orphans is illustrated in the following account: A man came to the Prophet Muhammad,

¹ [Surat an-Nisā': 36]

may Allah's peace and blessings be upon him, complaining of the hardness of his heart, and the Prophet, may Allah's peace and blessings be upon him, said to him:

(أَتَحِبُّ أَنْ يَلِينَنَّ قَلْبُكَ، وَتَدْرِكَ حَاجَتَكَ؟ أَرْحَمِ الْيَتِيمَ، وَامْسَحْ رَأْسَهُ، وَأَطْعِمَهُ مِنْ طَعَامِكَ، يَلِينَنَّ قَلْبُكَ، وَتَدْرِكَ حَاجَتَكَ).

(Would you like to have your heart softened and attain your need? Be merciful to the orphan, wipe his head, and feed him from your food; your heart will soften and you will attain your need)¹.

The Prophet's Companions (may Allah's peace and blessings be upon him) acted upon these teachings; thus, 'Abdullāh ibn 'Umar (may Allah be pleased with him) would not eat a meal unless an orphan was at his table.

The second form of Islam's care for the orphan is the concept of orphan sponsorship. It is a form that consists of tending to the orphan's welfare, in terms of provision, upbringing, and education. It is one of the greatest methods in Islam for alleviating the orphan's hardship. Because it is a sincere form of kind treatment to the orphan, Islam has affirmed its great virtue, which was explicitly stated in a hadith of the Messenger of Islam, peace and blessings be upon him:

¹ [Narrated by Abu Nu'aym in "Al-Hilyah"]

(أنا وكافل اليتيم في الجنة هكذا)، وأشار -بأصبعيه - بالسبابة والوسطى، وفرج بينهما شيئاً.

“I, and the one who sponsors an orphan, will be like this in Paradise,” pointing with his index and middle fingers and separating them slightly¹.

The third form of Islam's care for the orphan is the severe warning against consuming an orphan's property. An orphan's father may leave property for his child, and the guardian is then responsible for safeguarding this property until the orphan reaches maturity and takes possession of it. Due to wealth being a test, the orphan's guardian may mismanage the property, causing it to be lost. To safeguard the orphan's property, the Qur'an issued a severe warning against consuming it, for Allah Almighty says:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ
سَعِيرًا﴾ (10).

Indeed, those who consume the orphans' property unjustly, only consume fire into their bellies, and they will burn in a Blazing Fire.²

The fourth aspect of Islam's care for the orphan: Protecting the orphan's wealth until he attains maturity. Islam instructs the orphan's guardian to protect his wealth until he attains maturity and is able to manage his own affairs. The guardian is not

¹ [Narrated by Al-Bukhārī]

² Surat an-Nisā': 10.

permitted to consume from the orphan's wealth if he is well-off; but if he is poor, he may take a reasonable provision from it, and what he has taken is considered a loan and a debt upon him.

When the orphan reaches maturity, and the guardian knows that he is able to manage his own affairs, he hands over his wealth to him and calls in witnesses to testify that he has handed him his wealth. The command for all this came in the Quran in the saying of Allah the Exalted:

﴿وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْعِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾¹

'Test the orphans until they reach a marriageable age. Then if you perceive maturity in them, hand over their property to them, and do not consume it extravagantly and hastily, lest they should grow up. If the guardian is well-off, he should restrain himself entirely; but if he is poor, he may take a reasonable provision. When you hand over their property to them, call in witnesses. And Allah is sufficient as a Reckoner.'¹

Thus, Islam has placed great principles in caring for the orphan, showing compassion to them, raising them, and educating them. In all of this is a preservation of the humanity with which Allah has honored them with, which requires that they live

¹ Surat an-Nisā': 6.

like other people and do not feel that they are less than others.

Islam and the Needy from Mankind

(13)

Just as that impressive truth was manifested in the care of the orphan, another impressive truth is manifested in Islam, which calls for the care of a member of society: the poor person, who is part of the fabric of human society. No society is without the poor, but people differ in their treatment of the poor, just as the reality of the poor person differs in every society.

However, we find that Islam has cared for the poor and has not made them outcasts; rather, they are a part of the society and must live like other people and receive all their rights. Indeed, in the Quran—which is the primary source in Islam—one finds many verses about preserving the rights of the poor, and calling for their care. and for showing kindness to them, such as in the statement of Allah the Almighty:

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ...﴾ [86]

'Alms [i.e., zakah] is only for the poor and the needy...' {86}¹ Also, Allah Almighty says:

﴿وَأَنْكَحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْزِهِمْ
اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾.

¹ [Surat at-Tawbah: 60]

'Arrange marriages for those of you who are unmarried, and for the righteous of your bondmen and bondwomen. If they are poor, Allah will suffice them from His bounty, for Allah is All-Bountiful, All-Knowing.'¹

So that the poor may be a part of society and have dignity, Islam has honored and taken care of them. Islam's care for the poor has been manifested in several forms:

The Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him), loved the poor and the needy and enjoyed sitting with them. He would even ask Allah in his supplication to make him love the needy, as is found in his supplication (may Allah's peace and blessings be upon him):

(اللهم إني أسألك فعل الخيرات، وترك المنكرات، وحب المساكين).

"O Allah, I ask You to help me do good deeds, abstain from evil ones, and love the poor and needy."²

Abu Dharr (may Allah be pleased with him), one of the Companions of the Prophet (may Allah's peace and blessings be upon him), reports:

(أمرني خليلي صلى الله عليه وسلم بسبع: أمرني بحب المساكين، والدنو منهم ..).

'My close friend (may Allah's peace and blessings be upon him) commanded me to do seven things:

¹ [Surat an-Nūr: 32]

² [Narrated by At-Tirmidhi]

He commanded me to love the poor and to be close to them...'

One of the forms of Islam's care for the poor is that the Prophet (may Allah's peace and blessings be upon him) used to praise the poor and mention the merit they have with Allah Almighty, in order to ease their hardship and console them.

Among the ways Islam cares for the poor is: being considerate of their feelings and sentiments. This manifests the humanity of Islam, for a poor person is a human being with feelings that must be respected, and it is not permissible in Islam to despise them or to treat them as inferior to others. Therefore, the Quran states that a person should only give in charity from what he loves, and it is not permissible to give a poor person something that one dislikes. Allah, the Exalted, says:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٩٢﴾.

'You will never attain righteousness until you spend in charity from what you love. Whatever you spend, Allah is All-Knowing of it.'¹

The Qur'an also reads:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ٢٦٧﴾ [90].

'O you who believe, spend in charity from the good things you have earned and of what We have

¹ [Surat Āl 'Imrān: 92]

produced for you from the earth. Do not choose inferior things for charity, which you yourselves would not take except by overlooking. And know that Allah is Self-Sufficient, Praiseworthy.¹

Among the forms of Islam's care for the poor is to check on them and inquire about them: a severe warning has come against the one who is full while his neighbor is hungry. The Prophet, peace be upon him, said: "He is not a believer whose stomach is filled while his neighbor goes hungry"².

It also indicates the obligation of checking on the poor and needy. It is reported that the Prophet of Islam, Muhammad (may Allah's peace and blessings be upon him), used to check on the poor and the needy, even during their illness; he would visit them when they fell ill, and if one of them died, he would attend their funeral.

One of the ways Islam cares for the poor is by encouraging them to work. This is illustrated by a practical example from the Messenger of Islam (may Allah's peace and blessings be upon him): a man from his Companions came to him complaining of his need, so he said to him:

(أما في بيتك شيء)؟ فقال الرجل: بلى، جُلس - يعني: كساء غليظ يوضع على ظهر البعير - نليس بعضه ونيسط بعضه، هو بساطنا وهو لباسنا، وقعب - يعني قدح - نشرب فيه من الماء، قال: (ائتني بهما)، فأتاه بهما، فأخذهما رسول الله

¹ Surat al-Baqarah: 267.

² [Narrated by Al-Bukhārī in Al-Adab Al-Mufrad, Al-Tabarānī, and Al-Hākim]

صلى الله عليه وسلم بيده، وقال: (مَنْ يشتري هذين؟) قال رجل: أنا، أخذهما بدرهم، قال: (مَنْ يزيد على درهم؟) مرتين أو ثلاثاً، قال رجل: أنا أخذهما بدرهمين، فأعطاهما إياه، وأخذ الدرهمين وأعطاهما الفقير، وقال: (اشتر بأحدهما طعاماً فانبذه إلى أهلك، واشتر بالآخر قدوماً فأتني به)، فأتاه به، فشده فيه رسول الله صلى الله عليه وسلم عوداً بيده، ثم قال له: (أذهب فاحتطب وبع، ولا أرى نيك خمسة عشر يوماً)، فذهب الرجل يحتطب ويبيع، فجاءه وقد أصاب عشرة دراهم، فاشترى ببعضها ثوباً، وببعضها طعاماً، فقال رسول الله صلى الله عليه وسلم: (هذا خير لك من أن تأتي المسألة نكتة في وجهك يوم القيامة).

Do you have anything in your house?" The man said: "Yes, a piece of coarse cloth, part of which we wear and part of which we spread on the ground, and a bowl from which we drink water." He said: "Bring them to me." So he brought them to him, and the Messenger of Allah, may Allah's peace and blessings be upon him, took them in his hand and said: "Who will buy these?" A man said: "I will take them for one dirham." He asked two or three times: "Who will offer more than a dirham?" A man said: "I will take them for two dirhams." So he gave the items to him, took the two dirhams, and gave them to the man. He said: "Buy food with one of them and take it to your family, and buy an axe with the other and bring it to me." He brought it to him, and the Messenger of Allah, may Allah's peace and blessings be upon him, fixed a handle to it with his own hands. Then he said to him: "Go, gather firewood and sell it, and do not let me see you for fifteen days." So the man went, gathered firewood, and sold it. He came back having earned ten dirhams.

With some of it he bought a garment, and with some, food. The Messenger of Allah, may Allah's peace and blessings be upon him, said: "This is better for you than coming begging with a mark on your face on the Day of Resurrection."¹

Thus, Islam has cared for the poor so that they may be a member of the community, living among them with the honor Allah has bestowed upon him through his humanity, which must not be belittled. Through this care, the poor will feel this humanity and their belonging to their community.

Islam and Personal Hygiene

(14)

Cleanliness is a manifestation of an impressive reality in Islam, and this reality is evident in all aspects of life, private and public. Islam has assigned great care to personal cleanliness, encompassing bodily cleanliness, as well as that of one's clothes and home. To ensure this system of cleanliness is complete, Islam has also mandated public cleanliness, which is the cleanliness of public facilities that people use collectively.

Islam's interest in cleanliness, both personal hygiene and public cleanliness, is demonstrated in the following:

First: Personal Hygiene: This is demonstrated in the following:

¹ [Narrated by Abu Dāwūd]

The command for bodily cleanliness has been explicitly stated in the statement of the Messenger of Islam (may Allah's peace and blessings be upon him):

(عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْقَاءُ اللَّحْيَةِ، وَالسِّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَتَنْثِفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ).

'Ten are from the Fitrah (natural human disposition): Trimming the mustache, letting the beard grow, the Siwāk (tooth-cleaning stick), sniffing water into the nose, cutting the nails, washing the finger joints, plucking the armpit hair, shaving the pubic hair, and Intiqās of water'¹.

The meaning of 'Al-Baraajim' (knuckles) is all the joints of the fingers, and the meaning of 'intiqas' is performing istinja' (washing of the private parts with water) after relieving oneself.

And Prophet Muhammad (ﷺ) also said:

(طهروا هذه الأجساد طهركم الله، فإنه ليس من عبد يبيت طاهراً إلا بات معه في شعاره ملك، لا ينقلب ساعة من الليل إلا قال: اللهم اغفر لعبدك فإنه بات طاهراً).

'Purify these bodies, may Allah purify you, for indeed no one sleeps in a state of purification except that an angel will sleep in his clothes. He will not turn over at night except that the angel will say: O Allah, forgive your servant as he slept in a state of purification.'²

¹ [Narrated by Muslim]

² [Narrated by Al-Tabarāni in Al-Awsat]

Likewise, among the manifestations of personal hygiene in Islam is the command to perform ablution five times (daily) for prayer.

The same applies to taking a bath on Friday, wearing clean clothes, applying oil to the hair, and applying perfume.

Also using a tooth-stick for cleaning the mouth, to the point that the Messenger of Islam, may Allah's peace and blessings be upon him, said:

(لَوْلَا أَنِّي أَشُقُّ عَلَى أُمَّتِي، أَوْ عَلَى النَّاسِ، لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ).

'Were it not that I would overburden my Ummah, or the people, I would command them to use the tooth-stick before every prayer'¹

Likewise, the Messenger of Islam (may Allah's peace and blessings be upon him) would rub his hand on the ground after relieving himself.²

Likewise, Islam emphasizes the importance of clean clothes. The Prophet Muhammad (may Allah's peace and blessings be upon him) saw a man with dirty clothes and said:

(أَمَا كَانَ هَذَا يَجِدُ مَاءً يَغْسِلُ بِهِ ثَوْبَهُ).

(Could he not find water to wash his garment?)³

Moreover, Islam commanded the cleaning of a vessel if a dog licks it, thereby emphasizing cleanliness. This emphasis is further stressed by

¹ Narrated by Al-Bukhāri and Muslim.

² [Narrated by An-Nasā'i]

³ [Narrated by Abu Dāwūd]

the number of times the vessel in which a dog has licked must be washed, as the Messenger of Islam (may Allah's peace and blessings be upon him) said:

طَهِّرْ إِذَا أَحَدُكُمْ إِذَا وَلَعَ فِيهِ الْكَلْبُ؛ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ، أَوْ لَا هُنَّ بِالثَّرَابِ).

'If a dog drinks from a vessel of yours, then purify it by washing it seven times, the first of which should be with dust.'¹

Secondly: Public Cleanliness: Islam has commanded public cleanliness, so that the cycle of cleanliness is complete in all aspects of life, and people can live their lives without health problems. Among the manifestations of Islam's interest in the cleanliness of public facilities are:

Encouraging the removal of harm from the road—such as a stone, a thorn, glass, sharp iron, and anything that harms a person—the Messenger of Islam, may Allah's peace and blessings be upon him, said:

لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ، كَأَنَّهُ تُوذِي النَّاسَ).

'I saw a man enjoying the pleasures of Paradise because he cut a tree from the road that was a source of inconvenience to people.'²

It has also been commanded that a person should not urinate in people's paths, or in the shade where they take shelter, as the Messenger of Islam

¹ Narrated by Al-Bukhāri and Muslim.

² [Narrated by Muslim]

(may Allah's peace and blessings be upon him) warned that doing so causes people to curse the one who does it, he said:

(اتَّقُوا اللَّعَّانِينَ)، قَالُوا: وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: (الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ).

'Beware of the two things that provoke cursing." They said: O Messenger of Allah, what are those two things which provoke cursing? He said: "The one who relieves himself on people's roads or in their shade.'¹

Likewise, Islam prohibits urinating in stagnant water which is not running, because doing so renders it impure and harms those who use it, as the Messenger of Islam, may Allah's peace and blessings be upon him, said:

(لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ مِنْهُ).

'None of you should urinate in stagnant water then perform Ghusl (ritual bath) from it.'²

Thus, Islam emphasized cleanliness to protect mankind from diseases that arise from its absence, thereby offering protection from germs, viruses, and bacteria, which thrive in unhygienic environments.

¹ [Narrated by Muslim]

² Narrated by Al-Bukhāri and Muslim.

Islam and the Human Development of the Earth

(15)

Islam takes into account the interests of man to establish this brilliant reality, preparing them for cultivating the earth—a mission without which there would be no difference between them and an animal. For if an animal does not find the means for its sustenance, it cannot create them through labor. As for man, he provides the means for his sustenance through labor; he cultivates the land, digs wells, erects buildings to protect himself from heat and cold, and makes clothing to cover and protect his body. Indeed, after the advent of modern technology, man has become more sophisticated in their methods of living and comfort.

To ensure that people derive the utmost benefit from work, Islam did not merely make work lawful, but also established guidelines and regulations concerning the employer, the employee, and the work environment.

In Islam, we find that every act that harms people is prohibited, and this is a great principle for preserving the progeny of man.

In Islam, we find a strong encouragement to work, to the point that work has become like an act

of worship. The Quran also commands traveling for trade, as Allah the Almighty says:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ
الْنُّشُورُ﴾[15][102].

'It is He Who made the earth smooth for you, so travel through its regions and eat from its provisions. And to Him is the resurrection.'¹

Islam explains the grace of Allah Almighty upon mankind, and how He has subjected whatever is on the earth to them, enabling them to benefit from it, which can only be achieved through work. The farmer cannot bring forth the plants and fruits of the earth except through farming and plowing; the fisherman cannot take fish from the sea except by fishing with a net and sailing in a boat or ship; and the builder cannot build except by utilizing the materials from the earth that aid in construction. Iron manufacturers cannot provide iron except by extracting it from the ground, smelting, and shaping it. Likewise, dealers of precious metals such as gold, silver, jewels, and other precious minerals cannot extract them except through work. All this and more has been mentioned in the Quran, so that we may know that Allah Almighty has provided for man on earth all the means that aid him in his vicegerency on earth, and that work is the only way

¹ Surat al-Mulk: 15.

to benefit from all of these bounties. Allah Almighty says:

﴿وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْرُونٍ 19 وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَهُ بِرُزْقِينَ 20 وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ﴾ [103].

'As for the earth, We have spread it out and placed therein firm mountains, and caused to grow therein everything in due proportion.'

And We have made therein for you means of sustenance and for those whom you do not provide.

There is nothing except that We have its treasures, and We do not send it down except in a determined measure.¹

Allah Almighty says:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مُلْكُونَ 71 وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ 72 وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ﴾ [104].

'Do they not see that We have created for them livestock made by Our Hands, and then they are their owners?

And We have made them subservient to them; some they ride, and from others they eat,

and there are other benefits and drinks therein for them. Will they not then give thanks?'²

Indeed, we find that Islam commands work after the completion of worship, which draws attention

¹ [Surat al-Hijr: 19-21]

² Surat Yāsīn: 71-73.

to the importance and necessity of work, as stated in the Quran in the words of Allah Almighty:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ٩ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ...﴾[105].

'O you who believe, when the call for prayer is made on Friday, then hasten to the remembrance of Allah and leave off trading. That is better for you, if only you knew.

When the prayer is over, disperse in the land and seek from the bounty of Allah...'¹

So that people would not abandon work, Islam condemned begging and issued a severe warning against it, as is found in the saying of the Messenger of Islam (may Allah's peace and blessings be upon him):

(ما يزال الرجل يسأل الناس؛ حتى يلقي الله يوم القيامة وليس في وجهه مُرَّةٌ لحم) ،

'A man will continue to ask people until he meets Allah on the Day of Judgment, and there will be no shred of flesh left on his face.'² The meaning of muz'ah is: a piece.

As Islam encourages work, it thereby addresses the problem of idleness, which is one of the great problems in human society, which results in much

¹ [Surat al-Jumu'ah: 9-10].

² [Narrated by Al-Bukhāri (1405) and Muslim (1040)]

corruption that threatens security and stability in human societies.

We find that Islam is considerate of the feelings of a person who needs work but cannot find it, and is thus compelled to ask people to meet his needs. Therefore, the Messenger of Allah (may Allah's peace and blessings be upon him) encouraged work, so that a person may protect himself from the humiliation of begging. He (may Allah's peace and blessings be upon him) said:

(لأن يأخذ أحدكم حبله فيأتي الجبل فيجيء بحزمة الحطب على ظهره، فيبيعها فيكف الله بها وجهه، خير له من أن يسأل الناس أعطوه أو منعوه).

'It is better for one of you to take his rope, go to the mountain, bring a bundle of firewood on his back, sell it, and thereby Allah saves his face (his dignity), than to ask from people—whether they give him or withhold from giving him.'¹

So that all people may benefit from the fruits of labor, one of the means Islam employs is to motivate people to work by granting ownership of land to whoever revives it through cultivation. In this regard, the Messenger of Islam, peace and blessings be upon him, says:

(من أعمار أرضاً ليست لأحد فهو أحق).

'Whoever revives a land that belongs to no one is the most entitled to it.'²

¹ [Narrated by Al-Bukhāri: 1401, and Muslim: 1042]

² Narrated by Al-Bukhāri: 2335.

Islam does not stop at just encouraging work, but goes beyond that by advocating for virtuous morals upon which work is based, so that cheating and lying do not occur and corrupt people's interests. Due to beneficial work being based on excellence, we find that Islam has commanded that work be done with excellence. In this regard, Prophet Muhammad (may Allah's peace and blessings be upon him) says:

'Indeed, Allah loves that when one of you does a deed, he perfects it.'¹

(وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رُءُوفٌ).

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'And those who are faithful to their trusts and pledges'¹

And so, you see that Islam is keen on work, and this keenness is manifested in the strong encouragement to work, even traveling for its sake, also in the strong deterrence from begging people... so that all people engage in work, thereby bringing about the development of the earth, which is a great objective for achieving the vicegerency of man on earth.

Islam and Human Rights as a Factor

(16)

If mankind's cultivation of the earth is a manifestation of the impressive truth of Islam, then Islam's protection of the rights of the worker who cultivates the earth is another impressive manifestation, which Islam has maintained with strict rulings. Indeed, the rights of a worker are a great pillar in the cultivation of the earth, because any negligence in fulfilling the worker's rights will cause him to be remiss in his work, and being remiss in work affects production and the course of life. Imagine if all the workers in a country went on strike and stayed in their homes—what would be the state of this country?! Moreover, if the sanitation workers were to go on strike, filth would accumulate in the streets and diseases would

¹ Surat al-Mu'minūn: 8.

spread. All of this reveals to you the value of a worker in building human life.

Therefore, Islam honored the worker and recognized his value and rights, to the extent that the Messenger of Islam, Muhammad (May Allah's peace and blessings be upon him), said:

(أعطوا الأجير أجره قبل أن يجف عرقه).

'Give the worker his wages before his sweat dries.'¹ This places a strong emphasis on giving workers their rights, and one will not find in any laws or regulations a statement more profound than this in its concern for the rights of workers.

Protecting the rights of workers is an honoring of man, whom Allah Almighty has honored and distinguished from the rest of creation.

As a result of this honor, we find that Islam stressed the importance of the worker, and this emphasis is clearly manifested in several forms:

First: The emphasis on paying the wages of workers: this was clearly demonstrated in the previous statement of the Prophet of Islam (ﷺ), when he commanded that the worker be given his wages before his sweat dries.

Rather, the concern for the rights of workers in Islam has gone beyond the mere command to give him his right. This is as stated in the Hadīth Qudsi which the Prophet of Islam, may Allah's peace and

¹ [Narrated by Ibn Mājah]

blessings be upon him, narrates from his Lord, the Exalted, in which Allah Almighty says:

(ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ).

'There are three whom I will contend against on the Day of Judgment: a man who gave a promise in My Name and then broke it; a man who sold a free person as a slave and devoured his price; and a man who hired a worker and took the full work from him then did not pay him his wages'¹

The second form of fulfilling workers' rights: Supporting the weak worker. Islam has commanded the support of the oppressed as well as a weak worker who is oppressed and unable to attain his rights. It is obligatory in Islam to support him until he receives his rights.

The third form of rendering the rights of workers is the fulfillment of contracts. Islam has strongly emphasized the fulfillment of promises and covenants in all transactions between people, including the rights of workers. Therefore, the employer has a duty to fulfill for the worker everything stipulated in the employment contract. The command to fulfill contracts is stated in the Qur'an, where Allah Almighty says:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ...) [113].

¹ [Narrated by Abu Dāwūd, At-Tirmidhi]

'O you who believe, fulfill your covenants...'¹

The Prophet Muhammad (may Allah's peace and blessings be upon him) narrated that Allah Almighty said:

(يَا عِبَادِي، إِنِّي حَرَّمْتُ الظَّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالُمُوا).

'O My servants, I have forbidden injustice for Myself and made it forbidden amongst you; so, do not wrong one another.'²

In all this, you find that Islam has protected the rights of workers, and by this, it protects their humanity with which Allah has honored them; for in the oppression of workers is contempt for this humanity and a failure to recognize its value.

Islam and the Rights of the Employer

(17)

This brilliant reality extends to guarantee the rights of the employer just as it guaranteed the rights of the employee, in an integration that reflects the comprehensiveness of Islam.

For employers are the cornerstone of the economy and the growth of human society, and oppression against them leads them to neglect their economic mission, upon which the development of humanity depends.

Therefore, Islam came preserving their rights, just as it preserved the rights of workers.

¹ [Surat al-Mā'idah: 1]

² [Narrated by Muslim]

We find that Islam has safeguarded the rights of employers in several ways. Among them are:

First: Honouring contracts. An employer's work is based on contracts, these contracts may be between individuals and the employer, between the state and the employer, or between companies themselves. In all these cases, it is obligatory for everyone to fulfill the terms of these contracts with the employer, and it is not permissible to breach them. Islam has described one who does not fulfill covenants as a hypocrite, which is one of the most detestable of characteristics, as stated in the words of the Prophet Muhammad (may Allah's peace and blessings be upon him):

(أربع من كن فيه كان منافقًا خالصًا، ومن كانت فيه خصلة منهن كانت فيه خصلة من النفاق حتى يدعها: إذا حدث كذب، وإذا وعد أخلف، وإذا عاهد غدر، وإذا خاصم فجر).

'There are four (traits); whoever has them will be a clear hypocrite, and whoever has one of them will have one trait of hypocrisy until he gives it up: when he speaks he lies; when he makes a promise he breaks it; when he makes a covenant he proves treacherous; and when he quarrels he acts immorally'¹.

Second: Trustworthiness: Islam came to refine morals and conduct so that people may live amongst themselves in peace, love, and harmony.

¹ Narrated by Al-Bukhāri and Muslim.

Trustworthiness is a great pillar of good morals, which preserves the rights of people among themselves and sets their lives aright.

The Qur'an commands the fulfilment of trust. Allah Almighty says:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا...﴾ [116]،

'Indeed, Allah commands you to return trusts to their owners...'¹ It is also narrated in it:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾
[117].

'O you who believe, do not betray Allah and the Messenger, nor betray your trusts knowingly.'²

It is obligatory for workers, and for everyone who has entered into a contract with an employer, to be truthful with them, and not to deceive them or manipulate the terms of the contract.

Third: Perfectionism in work: It is the right of an employer that the worker be dedicated to his work, not be negligent in it, and perfect all the work for which he was contracted. This includes all products that an employer receives from companies contracted to manufacture a product with specific specifications, and it is not permissible to violate these specifications. Islam has commanded perfectionism in work and has also prohibited

¹ Surat an-Nisā': 58.

² [Surat al-Anfāl: 27]

cheating, as stated in the saying of the Prophet of Islam (peace and blessings be upon him):

(إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ).

'Indeed, Allah loves that when one of you does a deed, he perfects it.'¹ He (ﷺ) also said:

(مَنْ غَشَّنَا؛ فَلَيْسَ مِنَّا).

'Whoever cheats us is not one of us.'²

Fourth: It is not permissible to exploit one's position: An employer entrusts an employee with his work, therefore, it is not permissible for him to betray this trust by exploiting his position for his own benefit, whether by making personal profits, or by showing favoritism in hiring acquaintances and friends based on personal connection and friendship rather than on competence. All of this constitutes a corruption of the employer's interests, and Islam came to prohibit all forms of corruption. It also came prohibiting the exploitation of one's position, as is evident in the following story, which is a true example from the life of the Prophet of Islam, Muhammad. It is the story of the man whom the Prophet sent to collect charity, and when he returned, he said, "This is for you, and this is for me." The Prophet Muhammad then stood on the pulpit, praised God and glorified Him, and then said:

¹ [Narrated by Al-Tabarāni in Al-Awsat]

² [Narrated by Muslim]

(ما بالُ العاملِ نبعثُهُ، فيأتي يقول: هذا لك، وهذا لي؟ فهلاً جَلَسَ في بيت أبيه، وأُمِّه، فينظر أئْهَدَى له أم لا؟ والذي نفسي بيده، لا يأتي بشيءٍ إلا جاء به يوم القيامة يحملُه على رقبته؛ إِنْ كان بَعِيرًا له رُغَاء، أو بقرة لها خُوار، أو شاة تَنْعُرُ)، ثم رَفَعَ يديه عاليًا، وقال: (ألا هل بلغت)، ثلاثًا.

'What is the matter with a worker whom we send, who then comes and says: 'This is for you, and this is for me?' Why does he not sit in the house of his father and his mother to see if he will be given a gift or not? By the One in Whose Hand is my soul, no one shall take anything but that he will bring it on the Day of Resurrection, carrying it on his neck—if it is a grunting camel, a bellowing cow, or a bleating ewe. Then he raised his hands high and said: 'Have I not conveyed (the message)?', three times ¹.

Thus, Islam has protected the rights of the employer from loss and waste, so that the course of production and the economy may proceed securely, and the cycle of man's interests in life is completed.

Islam and the Protection of Humanity from Racism

(18)

The brilliant truth of Islam is manifested in a solid legislation that protects the fabric of society from disintegration and discord, safeguarding its members from the disease of racism, which calls for discrimination among people based on their race, origin, and color.

¹ Narrated by Al-Bukhāri and Muslim.

Islam has fought against it since the very first day the message from the sky came to the Messenger of Islam, Muhammad (ﷺ), as allegiance was based on sincere affiliation with the religion, and not on race or color.

The Prophet Muhammad (peace and blessings be upon him) grew up in a society based on gender and racial discrimination, where people lived in unequal classes. The criterion for superiority was gender, race, and abundance of wealth. Thus, there was neither equality among people nor respect for humanity.

When the message from the sky came to the Prophet Muhammad (may Allah's peace and blessings be upon him), most of his followers were from among the weak, the poor, and the slave class. The society was based on the nobles of the aristocratic class. This class, which did not believe in him, noticed that the Prophet Muhammad (may Allah's peace and blessings be upon him) did not distinguish between his Companions and that all were of the same rank in his sight. They were astonished at how they could be equal to a class lower than them, and even some of their own slaves! They asked him to expel these poor people and slaves so that they would become his followers, and said to him: "If you want us to embrace Islam, then you must expel these weak people and slaves.

However, the Qur'an was revealed by Allah the Almighty, commanding him not to drive away his sincere Companions for the sake of these nobles, as stated in the verse that reads:

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ﴾¹

'Do not send away those who invoke their Lord morning and evening, seeking His Face [pleasure]. You are not accountable for them whatsoever, nor are they accountable for you whatsoever. If you still send them away, you will be one of the wrongdoers.'¹ Likewise, the verse that says:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾²

'Be patient with those who call upon their Lord morning and evening, seeking His pleasure. Do not turn your eyes away from them, desiring the adornments of the life of this world. And do not obey one whose heart We have made heedless of Our remembrance, who follows his desires and whose affairs [deeds] are at loss.'²

Thus, the command came from Allah the Almighty to the Prophet Muhammad (may Allah's peace and blessings be upon him) to be with the

¹ Surat al-An'ām: 52.

² Surat al-Kahf: 28.

weak and the poor, and to leave those racists who favor expelling all those who are not like them in race, color, and wealth.

Islam came with a call to honor human beings without discrimination between people, and that all people are equal in the sight of Allah. There is no superiority among them except in sincerity of faith and obedience to Allah Almighty. This is indicated by some verses of the Qur'an and Hadīths of the Prophet Muhammad (may Allah's peace and blessings be upon him), such as this verse:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ 13﴾.

'O people, We have created you from a male and a female and made you into nations and tribes so that you may get to know one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.¹

The Prophet of Islam (may Allah's peace and blessings be upon him) pointed to the principle of equality among people in his saying:

(الناس بنو آدم، وآدم خُلِقَ من تراب). [The people are the children of Adam, and Adam was created from dust].

'People are the children of Adam, and Adam was created from dust'²

¹ Surat al-Hujurāt: 13

² [Narrated by At-Tirmidhi]

Based on the principle of equality and combating racism, all stages of the life of the Prophet of Islam (peace be upon him) unfolded, and the application of this was evident through his actions and sayings. He would not distinguish himself from his Companions (may Allah be pleased with them), so much that when a stranger came, he would ask, "Which of you is Muhammad?!" Bilāl al-Ḥabashī (may Allah be pleased with him) would enter upon him to inform him of the time for prayer, and he would be admitted at times when none of the nobles of his tribe were. This Bilāl had been a slave to one of the people of Makkah before Islam.

The Prophet Muhammad (may Allah's peace and blessings be upon him) would fulfill the needs of everyone without distinguishing between them.. Even a weak woman would speak to him about what she needed, and he would listen to her and fulfill her need. He would judge between his Companions with justice when they had a dispute, without regard to their social status. When the time for prayer came, the Muslims would line up in rows behind him, with no distinction between them based on race or color, and the closest person to him in prayer would be the one who came the earliest. If one of his Companions invited him to his home, he would accept his invitation and be content with whatever food was offered to him, no matter how little it was. He would accept the invitation of

everyone, without discrimination or racism. And if he heard one of his Companions calling out for someone based on his tribe or race, he would say:

(دعوها فإنها منتنة).

(Leave it, for it is rotten.)¹

Thus, Islam has upheld human dignity, for all people in Islam are equal. There is no discrimination among them based on race, color, or wealth; rather, distinction and superiority in the sight of Allah are based solely on piety.

Islam and the Morality of Man

(19)

This is a true representation of the impressive reality of Islam, which builds manners as the most beautiful structure.

Noble mannerisms is among the greatest pillars for the structure of human society. There is no difference between a man without morals and the beasts. A man without morals will not feel his humanity with which Allah, the Exalted, has honored him.

With noble morals, peace and tranquility prevail between people.

For this reason, Islam advocates for noble mannerisms; indeed, the Messenger of Islam, Muhammad (may Allah's peace and blessings be

¹ [Narrated by Ibn Hibbān.]

upon him), made noble mannerisms the very message upon which Islam is based, when he said:

'Indeed, I have been sent to perfect noble manners.'¹

(وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍۭۙۚۛۜ۝٤).

Indeed this is the greatest of praises; it is praise from Allah the Almighty, the Creator of the creation, the Owner of the Dominion, Who knew of His creation before He created them, and knows what they conceal and what they reveal.

¹ [Narrated by Al-Bayhaqi in As-Sunan and Al-Hakim in Al-Mustadrak]

her about his morals (peace and blessings of Allah be upon him), saying: 'Allah said:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

'Indeed, you are of a great moral character' The character of the Prophet (peace be upon him) was the Qur'an.¹

Since the Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him), had such a high caliber of noble morals, it follows that Islam advocates noble morals. This has been manifested in several forms:

First: As has been mentioned regarding the character of the Messenger of Islam, who is the supreme role model for Muslims.

Secondly: A command came from Allah to His Prophet (may Allah's peace and blessings be upon him) to be kind and gentle in his dealings with people, and not to be harsh, so that people would not turn away from him. This is stated in the words of Allah:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ [129].

'It is by Allah's mercy that you [O Prophet] are lenient to them. If you had been harsh and hard-hearted, they would have dispersed from around you. So pardon them, seek forgiveness for them,

¹ [Narrated by Abu Ya'laa]

and consult them in important matters. But once you have made a decision, put your trust in Allah, for Allah loves those who put their trust in Him.'¹

Third: The Prophet (may Allah's peace and blessings be upon him) advocated for noble manners and clarified the great reward for them, as in his saying:

(إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِساً يَوْمَ الْقِيَامَةِ؛ أَحَاسِنُكُمْ أَخْلَاقاً).

'Indeed, among the most beloved and nearest of you to me on the Day of Judgment are those with the most excellent morals.'²

He (ﷺ) also said:

(مَا مِنْ شَيْءٍ أَثْقَلَ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ، وَإِنَّ اللَّهَ يَبْغِضُ الْفَاحِشَ الْبَذِيءَ).

'There is nothing heavier on the believer's scale on the Day of Judgment than good morals. Indeed, Allah detests the one who is indecent and foulmouthed.'³

He (ﷺ) also said:

(إِنَّ الْمُؤْمِنَ لَيَدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ).

'Verily a believer attains by his good manners the rank of one who fasts and prays abundantly'⁴

Fourth: Warning against evil morals, as the Prophet (peace be upon him) said:

¹ Surat Āl-'Imrān: 159.

² [Narrated by At-Tirmidhi]

³ [Narrated by Abu Dāwūd]

⁴ [Narrated by Abu Dāwūd]

(ليس المؤمن بالطَّعَّان، ولا اللَّعَّان، ولا الفاحش، ولا البذيء).

'A believer is neither a slanderer or an invoker of curses, nor is he indecent or foulmouthed.'¹

Fifth: Taking good people as companions: Islam has enjoined taking good people as companions and has prohibited the company of evil people. This is because a friend is influenced by his friend, as is well-known as a reality. This has been mentioned in the saying of the Messenger of Islam (may Allah's peace and blessings be upon him):

(إنما مثل الجليس الصالح، والجليس السوء؛ كحامل المسك، ونافخ الكير، فحامل المسك؛ إما أن يحذيك، وإما أن تبتاع منه، وإما أن تجد منه ريحاً طيبة، ونافخ الكير إما أن يحرق ثيابك، وإما أن تجد ريحاً خبيثة).

'The example of the righteous companion and the evil companion is like that of the musk-seller and the one who blows the bellows (a blacksmith). As for the musk-seller, he will either give you some as a present, or you will buy some from him, or you will just find a good smell from him. Whereas the one blowing the bellows will either burn your clothes or you will receive a nasty smell from him'².

Thus, Islam sought to establish noble morals, which bring about the harmony of human society, the spread of peace and tranquility, and the happiness of people with their fellow human beings.

¹ [Narrated by At-Tirmidhi]

² Narrated by Al-Bukhāri and Muslim.

Islam and the Truthfulness of Man

(20)

Islam has placed truthfulness as the highest of ranks. It is that brilliant truth, which manifested in the most beautiful form, to chart the correct path for mankind—a path which he needs just as he needs food and drink. And just as a person's life cannot be sustained without food and drink, so too is his entire life sustained by truthfulness. Without truthfulness, a person is worse than the beasts, for even the beasts themselves do not like lying. Without truthfulness, how would people interact with one another?! For they need covenants and pacts, they need truthfulness in words and deeds, they need truthfulness in buying and selling, indeed, they need truthfulness in conveying news, they need truthfulness with their children so that they may be raised righteous, and they need truthfulness in court testimonies.

And greater than all of this is sincerity towards Allah Almighty in worshiping and obeying Him, and in seeking His pleasure, for this is the greatest purpose for which Allah created man.

All of this has granted truthfulness a great status in Islam, and for this reason, it is frequently mentioned in the Qur'an, to the extent that Allah commanded the believers to always be with the truthful, as in His saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ﴾ (119).

'O you who believe, fear Allah and be with those who are truthful.'¹

When the Companions of the Prophet Muhammad (may Allah's peace and blessings be upon him) were praised in the Qur'an, they were praised for their truthfulness, as Allah Almighty says:

﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عٰهُدُوا إِلَى اللَّهِ عَلَيْهِ فَمِنْهُمْ مَّن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ (23).

'Among the believers there are men who have been true to their pledge to Allah. Some of them have fulfilled their pledge, and others are still waiting, and they have not changed in the least.'²

The concept of truthfulness in Islam is a comprehensive one; it includes all of people's dealings, both in words and actions, and this is shown in the following:

First: Truthfulness in Islam is for the sake of spreading tranquility in human society. Tranquility is a necessary factor for the psychological and social stability of the individual, and even for economic and political stability. Therefore, the Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him), said:

(دع ما يريبك إلى ما لا يريبك، فإن الصدق طمأنينة، وإن الكذب ريبة).

¹ Surat at-Tawbah: 119

² Surat al-Ahzāb: 23.

'Leave off what you doubt for what you do not doubt; indeed, truthfulness is tranquility, and lying is doubt.'¹

Secondly: It gives a strong encouragement for truthfulness and a stern warning against lying. In this regard, the Messenger of Islam (may Allah's peace and blessings be upon him) says:

(عليكم بالصدق، فإنّ الصدق يهدي إلى البر، وإنّ البر يهدي إلى الجنة، وما يزال الرجل يصدق ويتحرى الصدق حتى يُكتب عند الله صديقاً، وإياكم والكذب، فإنّ الكذب يهدي إلى الفجور، وإنّ الفجور يهدي إلى النار، وما يزال الرجل يكذب ويتحرى الكذب حتى يُكتب عند الله كذاباً).

'Adhere to truthfulness, for truthfulness leads to righteousness, and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he is recorded with Allah as a truthful person. Beware of lying, for lying leads to wickedness, and wickedness leads to Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with Allah as a liar.'²

Third: Islam has prescribed truthfulness even toward children. It is impermissible to lie to them under the pretext that they are young and are not affected by lying, rather, this teaches them to lie. Therefore, the Messenger of Islam (may Allah's peace and blessings be upon him) warned against lying to children, as is narrated in the story of the

¹ [Narrated by At-Tirmidhi]

² Narrated by Al-Bukhāri and Muslim.

woman who called her son and said to him: "Come here, I will give you something," whereupon the Prophet Muhammad (may Allah's peace and blessings be upon him) said to her:

(وما أردت أن تعطيه؟) قالت: أعطيه تمرأ، فقال لها: (أما إنك لو لم تعطه شيئاً كُتِبَ عليك كذبة).

'What do you want to give him?' She said: 'I will give him a date.' He said to her: 'If you had not given him something, you would have been lying.'¹

Fourth: It is not permissible to narrate and convey news about everything; rather, one must verify the truthfulness of what others convey to you, and it is impermissible in Islam to lie for the sake of making people laugh. Indeed, the prohibition against all this is found in the saying of the Messenger of Islam (may Allah's peace and blessings be upon him):

(كفى بالمرء كذباً أن يحدث بكل ما سمع).

'It is enough to be liar when a person narrates everything they hear.'² He also said:

(ويل للذي يحدث بالحديث ليضحك به القوم فيكذب، ويل له، ويل له).

'Woe to him who speaks and tells lies to make people laugh. Woe to him! Woe to him!.'³

Fifthly: Islam prescribed truthfulness in buying and selling. It is well-known that people's interests

¹ [Narrated by Abu Dāwūd]

² [Narrated by Muslim]

³ [Narrated by Abu Dāwūd, At-Tirmidhi]

are harmed by fraud and lying in buying and selling, and for this reason, explicit guidance came from the Prophet Muhammad (may Allah's peace and blessings be upon him), when he said:

(البَيْعَانُ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا - أَوْ قَالَ: حَتَّى يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا؛ بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُجِئَتْ بَرَكَةٌ بَيْعِهِمَا).

'Both parties in a business transaction have the right to annul it so long as they have not separated—or he said: until they part. If they are honest and truthful, their transaction will be blessed for them, and if they conceal something and tell lies, the blessing of their transaction will be wiped out.'¹

Sixthly: Islam has commanded truthfulness in work: It is not permissible to practice deception with any merchandise, whether in its manufacturing or its presentation; nor is it permissible for a worker to be negligent in his work through any kind of shortcoming. The command for all of this is found in the saying of the Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him):

(إِنَّ اللَّهَ يُحِبُّ إِذَا عَمَلَ أَحَدُكُمْ عَمَلًا أَنْ يَتَّقَنَهُ).

'Indeed, Allah loves that when one of you does a deed, he perfects it.'²

¹ Narrated by Al-Bukhārī and Muslim.

² [Narrated by Al-Tabarānī in Al-Awsat]

Seventh: Islam commands truthfulness even with the enemies. It is not permissible to lie against them; rather, one must be truthful when testifying against them if they deserve it, as commanded in the Qur'an. Allah Almighty says:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ ٱلْوَالِدِينَ
وَٱلْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوَّلَىٰ بِهِمَا فَلَا تَتَّبِعُوا ٱلْهَوَىٰ أَن تَعْدِلُوا وَإِن
تَلَوْا أَوْ نَعَرَضُوا فإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝۱۳۵).

'O you who believe, stand up for justice as witnesses for Allah, even against yourselves or parents and relatives. Whether one is rich or poor, Allah takes the best care of both. So do not let your desires cause you to swerve from justice. If you distort your testimony or refuse to give it, then Allah is indeed All-Aware of what you do.'¹

Thus, Islam intends for truthfulness to be widespread among individuals, within the family, in society, and in all of man's affairs; so that man may attain happiness and tranquility, and his affairs may be set in order. For truthfulness is the very core of a happy human life.

Islam and Gentleness and Tenderness Among People

(21)

¹ Surat an-Nisā': 135.

In a dazzling manifestation of its truth, Islam is keen on what is good for people and combats all types of enmity and hatred.

Islam calls for gentleness and leniency, which is the opposite of harshness and cruelty. Whereas harshness spreads enmity, hatred, and the loss of rights for the weak people. On the other hand, gentleness and leniency spread mercy between people, love, and justice for the oppressed.

Therefore, Islam has enjoined it, and the Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him), described it, saying: 'Whoever is deprived of kindness is deprived of all goodness.'¹

Thus, in Islam, gentleness is considered the cause of all goodness, meaning it is commanded in all dealings between people. Similarly, the importance of gentleness and kindness is also evident in the saying of the Messenger of Islam (may Allah's peace and blessings be upon him):

(إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ).

'Verily, kindness is not found in anything except that it adorns it, and it is not removed from anything except that it makes it defective.'² And:

(إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيَرْضَاهُ، وَيُعِينُ عَلَيْهِ مَا لَا يُعِينُ عَلَى الْعَنْفِ...).

¹ [Narrated by Muslim and Abu Dāwūd]

² [Narrated by Muslim]

'Indeed, Allah is Kind and loves kindness, is pleased with it, and aids for it what He does not aid for harshness...' ¹ He also said:

(حُرِّمَ عَلَى النَّارِ؛ كُلِّ هَيْئَةٍ، لَيِّنٍ، سَهْلٍ، قَرِيبٍ مِنَ النَّاسِ).

'Forbidden for them is the Hellfire - every person who is lenient, tender, easy-going, and close to the people.'²

Gentleness and tenderness are manifested in Islam in several forms, including:

The Qur'an commands the Prophet (peace be upon him) to be gentle and kind, as Allah Almighty says:

(فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لَنِتَّ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ 159).

'It is by Allah's mercy that you [O Prophet] became lenient to them. If you had been harsh and hard-hearted, they would have dispersed from around you. So pardon them, seek forgiveness for them, and consult them in important matters. Once you have made a decision, put your trust in Allah, for Allah loves those who put their trust in Him.'³

The Quran narrates the story of Allah's Prophet Mūsa (peace be upon him) with Pharaoh, the oppressive one, who acted arrogantly on the earth

¹ Narrated by Al-Bukhārī and Muslim.

² (Narrated by Ahmad in "Al-Musnad")

³ Surat Āl 'Imrān: 159.

and claimed that he was a god and the lord of the people. He was extremely oppressive towards the Children of Israel. Despite this, Allah the Almighty commanded His Prophet Mūsa and his brother Hārūn (peace be upon them) to speak to him in a gentle manner, without any harshness, as stated in His Almighty's words:

﴿أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ 43 فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ 44﴾.

'Go, both of you, to Pharaoh, for he has certainly transgressed all bounds

But speak to him gently, so that he may take heed or fear Allah.'¹

Indeed, Islam commanded kindness and gentleness even with animals: it is not permissible in Islam to hurt or torture animals, and this is clearly evident in the statement of the Messenger of Islam (may Allah's peace and blessings be upon him) to the man who did not feed his camel and had overworked it:

(أَمَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَهَا اللَّهُ؟! إِنَّهُ اسْتَكَى إِلَيَّ أَنْكَ تُجِيعُهُ، وَتُذَيِّبُهُ).

'Do you not fear Allah regarding this animal which Allah has placed in your possession? It complained to me that you starve it and put it to toil.'²

Likewise, a command was given to be kind with the animal that is about to be slaughtered, and the

¹ Surat Ta-Ha: 43-44

² Narrated by Abu Dāwūd

Prophet, may Allah's peace and blessings be upon him, said:

(إن الله كتب الإحسان على كل شيء، فإذا قتلتم فأحسنوا القتلة، وإذا ذبحتم فأحسنوا الذبحة، وليحد أحدكم شفرته، وليرح ذبيحته).

'Verily, Allah has enjoined goodness in all things; so when you kill, kill with kindness; and when you slaughter, slaughter with kindness. Let one of you sharpen his blade and spare the suffering of the animal he slaughters.'¹

Thus, Islam has called for gentleness and leniency in all circumstances, and with everyone, even with animals. And in this lies goodness for mankind, for gentleness and leniency instills mercy and love among everyone, and it removes enmity and violence.

Islam and Tolerance between People

(22)

Tolerance is one of the magnificent manifestations of truth in Islam. It is one of the most beautiful characteristics of a noble and strong soul, and life amongst people cannot be harmonious without it. For a person is in constant interaction with their fellow human being, and during these interactions, mistakes are made by both parties. Not every mistake warrants anger and punishment;

¹ Narrated by Muslim and At-Tirmidhi

therefore, tolerance is necessary for the beautiful relationships between people to continue.

Because of the importance of tolerance in human life, Islam has established it in various forms to encompass both words and actions.

The sphere of tolerance in Islam is vast, including: mercy, pardon, leniency, righteousness, and goodness, and many things fall under these categories.

Because tolerance requires patience, self-control, and abandoning recklessness, few are those who possess this noble quality; for tolerance means to be characterized by all virtuous morals, and this is not something everyone can attain.

The value of tolerance in Islam is evident through many verses in the Noble Qur'an, which call for tolerance and forgiveness, as well as the hadiths of the Messenger of Islam (peace and blessings of Allah be upon him), who was the one with the most tolerance and forgiveness in his mannerisms.

As for the Quran:

Allah Almighty says to His Prophet Muhammad (may Allah's peace and blessings be upon him):

﴿...فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ [153].

'So pardon them and overlook, for Allah loves those who do good.'¹

¹ Surat al-Mā'idah: 13.

He also said to him:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ...﴾.

'It is by Allah's mercy that you [O Prophet] became lenient to them. If you had been harsh and hard-hearted, they would have dispersed from around you. So pardon them, seek forgiveness for them, and consult them in important matters...'¹

Allah Almighty says as He describes the pious, the highest of people in status:

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَلِيظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ 117.

'those who spend in times of prosperity and adversity, and who restrain their anger and pardon people; for Allah loves those who do good.'²

In encouraging forgiveness, Allah the Almighty says:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ 40.

'The retribution of harm is its equivalent harm, but whoever pardons and seeks reconciliation, his reward is with Allah. Indeed, He does not like the wrongdoers.'³

and other verses similar to that are evidences...

¹ Surat Āl-'Imrān: 159.

² Surat Āl 'Imrān: 134.

³ Surat ash-Shūra: 40

As for the saying of the Messenger of Islam (may Allah's peace and blessings be upon him):

He made tolerance among the best parts of faith, as he said:

(أَفْضَلُ الْإِيمَانِ الصَّبْرُ، وَالسَّمَاةُ).

'The best of faith is patience and kindheartedness.'¹

Kindheartedness is a means of salvation from the Hellfire on the Day of Judgment: as stated in the Hadīth of the Prophet (may Allah's peace and blessings be upon him):

(حَرَّمَ عَلَى النَّارِ كُلِّ هَيِّنٍ، لَيِّنٍ، سَهْلٍ، قَرِيبٍ مِنَ النَّاسِ).

'Forbidden from Hellfire is every person who is lenient, tender, easy to get along with, and close to the people.'²

Forbearance by restraining anger is a means of salvation from the torment: the Prophet (may Allah's peace and blessings be upon him) said:

(مَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ، وَمَنْ حَزَنَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ ..).

'Whoever restrains his anger, Allah shall protect him from His torment, and whoever guards his tongue, Allah shall conceal his faults...'³

Indeed, we are encouraged to be kind and lenient in buying and selling, settling debts, and claiming money from a debtor, as stated in a Hadīth from the Messenger of Islam (ﷺ):

¹ Narrated by Ad-Daylami

² Narrated by Ahmad

³ Narrated by Abu Ya'laa

(رحم الله عبداً سمحاً إذا باع، سمحاً إذا اشترى، سمحاً إذا قضى، سمحاً إذا اقتضى).

'May Allah have mercy on a servant who is lenient when he sells, lenient when he buys, lenient when he repays a debt, and lenient when he asks for repayment'¹

He, may Allah's peace and blessings be upon him, was lenient in his dealings with his Companions and forbearing; he would not get angry for his own sake, no matter what harm he suffered. A man once pulled him so violently by a cloak he was wearing that it left a mark on his neck. The man then said: "O Muhammad, give me from the wealth of Allah that you have!" The Messenger of Allah (may Allah's peace and blessings be upon him) turned to him, laughed, and then ordered that he be given something.

The Prophet (peace be upon him) used to command his Companions (may Allah be pleased with them) to forgive and pardon in every matter involving a personal right.

Thus, Islam calls for tolerance among people, even in forgiving bloodshed. This promotes love and harmony among people, and in this lies the foundation of a happy life for mankind.

¹ Narrated by Al-Bukhāri

² Narrated by Al-Bukhāri and Muslim.

Islam and discretion among people

The brilliant reality of Islam is manifested in its most beautiful form when it calls for concealment. Concealment is not exposing the faults and mistakes of people to others, so that respect and appreciation remain among them, and they do not reproach one another for their mistakes, because no society is free from the mistakes and sins that some people fall into. Likewise, these societies are not without ordained punishments for these mistakes. However, the degrees of these mistakes and sins vary: there are mistakes whose harm does not extend beyond the one who commits them, there are mistakes that are confined to two people, there are mistakes whose harm reaches a specific community, and there are mistakes whose harm affects all people.

Just as the harms of errors and sins vary, so too does their punishment vary according to the severity of the harm.

And because man lives in this universe with his fellow man, the interest of all must be taken into consideration, and this is what Islam took into account when it prescribed punishments for harming the interests of people.

However, along with legislating these punishments, Islam has been flexible, as it even

considered the interest of the wrongdoer, provided that this consideration causes no harm. This is evident in the principle of concealment, which Islam has called for; rather, it has assigned a great reward for it from Allah Almighty.

The principle of concealment in Islam stems from the private interactions among people, whereby the wrongdoing is confined to a narrow circle, not going beyond the wrongdoer. If it expands, it is confined to the wrongdoer and the one who is aware of what he has done. In both cases, we find that Islam has called for the principle of concealment.

The first case: he conceals himself and does not commit his sin in public.

As for the second case: The one who is aware of the wrongdoing should conceal the wrongdoer, and suffice with admonishing and deterring him from the sin, and not referring his case to the ruler.

First: The Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him) said:

(كل أمتي مُعَافَى إِلَّا المجاهرين، وإنَّ من المجاهرة أن يعمل الرجل بالليل عملاً ، ثم يصبح وقد ستره الله عليه، فيقول: يا فلان عملت البارحة كذا وكذا، وقد بات يستره ربه، ويصبح يكشف ستر الله عنه).

'All of my Ummah may be forgiven except those who commit sin openly. One kind of committing sin openly is that someone sins during the night, then the morning comes and Allah has screened his sin,

but he says, 'O So-and-so, last night, I did such-and-such.' His Lord has hidden his sin from people all night but in the morning he exposes what Allah has hidden.'¹

As for the second case: it pertains to all members of society, given the interconnection and interaction between people. It may happen that one of them sees a wrong committed by his brother, so what should he do? Should he conceal it and advise him, or should he report the matter to the ruler?

Here we find that Islam strongly encourages concealment, out of consideration for the interest of the sinner, so that his affair is not exposed before everyone, unless the sinner is one of those who commits sins openly and seeks to spread immorality. As for the one whose state is concealed, who does not commit sins openly, he shouldn't be exposed, and he should be rebuked advice privately.

Another version clarifies that whoever conceals the faults of a sinner, Allah will reward him in the same way; He will conceal his faults in the worldly life and the Hereafter. This has been mentioned in the saying of the Messenger of Islam, peace and blessings be upon him:

(ومن ستر على مسلم ستره الله في الدنيا والآخرة).

¹ Narrated by Al-Bukhāri and Muslim.

'And whoever conceals the fault of a Muslim, Allah will conceal his fault in the worldly life and the Hereafter.'¹

Through this comprehensive concept of concealment, we find that Islam preserves the interests of all people and respects their feelings and privacy. In all of this, there is cohesion for building human society and protection for it from the chaos of those who seek out people's faults to spread scandals in society.

Islam and the Mending of the Human Heart (24)

The brilliant nature of Islam is revealed in the act of mending hearts, for it is a religion that is mindful of even feelings and emotions. This is demonstrated by bringing joy to souls through acts of kindness, whether material or spiritual, and by soothing hearts with a kind word. Indeed, mending hearts is an absolute necessity between a person and his fellow human being as long as they live together in a society. It is what ensures the closeness of hearts, and through this closeness, love is established among people, they do good to one another, and they wish for one another goodness and happiness.

And because Islam is the religion of peace and the religion of mercy, we find that it has placed

¹ Narrated by Muslim and Abu Dāwūd

great importance on the principle of mending hearts...

Indeed, authentic practical examples are found in the biography of the Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him), which call for mending hearts. In all these examples, the kindness and mercy of the Messenger of Islam (may Allah's peace and blessings be upon him) are made manifest, to whom his Almighty Lord said in the Qur'an:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

'We have not sent you [O Prophet] except as a mercy to the worlds.'¹

The Prophet (peace be upon him) was magnanimous; he would comfort the young and the old. It was part of his character that he would not confront anyone with what they disliked, nor would he seek retribution for himself unless the sanctities of Allah were violated. He would only choose the easier of two matters. He was always smiling, and he would not interrupt anyone in his gathering until they had finished speaking. When he disliked something, it would be visible on his face, so his Companions would recognize his aversion to it. If someone gave him a gift, he would reward him for it. He would play with the children and joke with

¹ Surat Al-Anbiyā': 107

them. All of these noble traits demonstrate the mending of hearts in its most sublime sense.

In the Qur'an, in Surah Ad-Duha, there is an eloquent lesson; for in it, Allah commanded the Prophet Muhammad (may Allah's peace and blessings be upon him) to support the orphan and the needy, saying to him:

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۙ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۙ﴾¹

'So do not mistreat the orphan,
nor repulse the beggar'¹

Among the ways of mending hearts in Islam is to console the distressed in their sorrows; one alleviates their burden with a kind word, planting hope and joy in their soul.

The Prophet Muhammad (may Allah's peace and blessings be upon him) once entered the mosque, and found one of his Companions called Abu Umāmah, and said to him:

(يا أبا أمامة، مالي أراك في المسجد في غير وقت صلاة)؟! فقال: يا رسول الله، هموم وديون لازمتني، قال: (أفلا أعلمك حديثاً إذا أنت قلت أذهب الله همك، وقضى عنك دينك)؟! قال: بلى يا رسول الله، قال: (قل إذا أصبحت وإذا أمسيت: اللهم أعوذ بك من الهم والحزن، وأعوذ بك من العجز والكسل، وأعوذ بك من ضلع الدين وغلبة الرجال)، قال أبو أمامة: فقلت، فأذهب الله غمي وهمي، وقضى عني ديني.

O Abu Umāmah, why do I see you in the mosque beyond the time of prayer?!" He replied: "O Messenger of Allah, it is because of worries and

¹ Surat al-Duha: 9-10

debts that accompany me." He said: "Shall I teach you words, which if you say them Allah will remove your worry and settle your debt?" He said: "Yes, O Messenger of Allah." He said: "Say when you are in the morning and in the evening: Allāhumma a'ūdhu bika min al-hamm wa al-hazan, wa a'ūdhu bika min al-'ajz wa al-kasal, wa a'ūdhu bika min dala' ad-dayn wa ghalabat ar-rijāl (O Allah, I seek refuge with You from worry and grief; I seek refuge with You from inability and laziness; and I seek refuge with You from being heavily in debt and from being put in subjection by men)." Abu Umāmah said: "So I said it, and Allah removed my grief and my worry, and helped me settle my debt."¹

Indeed, even young children found a place in the heart of the Prophet of Islam (peace be upon him), who would comfort them.

Anas ibn Maalik (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) was the best of people in terms of morals. He used to visit us, and I had a young brother whose kunya was Abu `Umayr. He had a sparrow with which he used to play with, and it died. So the Messenger of Allah (may Allah's peace and blessings be upon him) visited him one day, saw that he was sad, and said:

¹ Narrated by Abu Dāwūd

(ما شأنه)؟! قالوا: مات نُغْرَه، فقال: (يا أبا عمير، ما فعل النُّعَيْرُ)؟! وجعل عليه الصلاة والسلام يمازحه، وهو يمسح رأسه..

'What is the matter with him?!' They said: "His little bird died." So he said: "O Abu 'Umayr, what did the Nughayr (sparrow) do?" And he (may Allah's peace and blessings be upon him) started to joke with him whilst stroking his head.¹

Nughayr: the diminutive of Nughar, a small, red-beaked bird.

Thus, you find the principle of mending hearts in Islam was practically applied in its most perfect form in the life of the Messenger of Islam, Muhammad (peace and blessings be upon him), who was sent for the happiness of mankind.

Islam and Ease for Mankind

(25)

This impressive reality of Islam accompanies mankind, as it is considerate of his physical weakness due to sickness or other factors.

Islam has taken into account the weakness of man in all circumstances, and the Qur'an has affirmed this weakness. Allah the Almighty said:

(يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسُ ضَعِيفًا)

'Allah wants to lighten your burdens, for man was created weak.'²

¹ Narrated by Al-Bukhāri and Muslim.

² Surat an-Nisā': 28.

The alleviation mentioned in the verse is the facilitation upon which the religion of Islam is entirely based; for it is a religion from Allah Almighty, the Creator of man, and He knows the true nature of mankind and what he needs. Therefore, allowing ease is found in the legislations of Islam, and it is stated in the Qur'an:

﴿...يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ...﴾.

'Allah wants ease for you and does not want hardship for you.'¹

And because Allah's legislation secures the well-being of humankind, Allah has made His legislation consistent with human ability and capacity. Making a person responsible with what is beyond his capacity would make him detest the obligations of the religion. For this reason, the preceding verse was revealed in the Qur'an, and it is also stated therein:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...﴾.

'Allah does not burden any soul greater than it can bear...'² It also reads:

﴿...لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَآءَاتِلَهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾.

'...Allah does not burden any soul beyond what He has given him. Allah will bring about ease after hardship.'³

¹ Surat al-Baqarah: 185.

² Surat al-Baqarah: 286.

³ Surat at-Talāq: 7

Thus, the principle of ease is the general characteristic of Islamic legislation, and there is no room for hardship, as stated in the Qur'an:

{...وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ...}.

'...and He has not imposed upon you any hardship in religion...'¹

The life of the Messenger of Islam (may Allah's peace and blessings be upon him) presents a practical application of the principle of facilitating ease, as his wife 'Ā'ishah (may Allah be pleased with her) said:

{وما خيّر رسول الله صلى الله عليه وسلم بين أمرين إلا أخذ أيسرهما، ما لم يكن إثمًا، فإن كان إثمًا كان أبعد الناس منه}.

'The Messenger of Allah (ﷺ) was not given a choice between two things except that he would choose the easier of the two, unless it was a sin; for if it was a sin, he was the farthest of people from it.'²

The Islamic Shari'ah is consistent with the human condition during sickness, providing alleviation in prayer, also in ablution upon which prayer depends, in fasting, as well as during travel, due to the hardships it entails. All of this constitutes an easing of hardship for man, for he is weak. With this easing, a person is motivated to perform the duties of the religion according to his ability.

¹ Surat al-Hajj: 78

² Narrated by Al-Bukhāri and Muslim.

Consequently, his spirituality and servitude to Allah Almighty continue and do not cease until death.

Easing hardship in Islam includes shortening the prayer during travel, and combining prayers in case of a pressing need, such as illness, travel, and heavy rain.

Easing hardship in Islam is also found in fasting, and among its manifestations is permitting breaking the fast for the sick, the traveler, the pregnant woman, and the nursing mother. And it is stated in the Qur'an:

﴿...فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ...﴾.

'...but if anyone of you is ill or on a journey, he should make up for those days...'¹

Easing hardship in Islam is also found in Hajj, through the conditioning of one's ability in its various forms, such as financial and physical ability, safety of the route, and the possession of funds for Hajj and for the provision of one's family.

The purpose of worship is not to impose hardship, but rather to realize its essence.

Among the benefits of easing hardship are the achievement of comfort, happiness, and tranquility for an individual, and the establishment of love and cohesion within a community, resulting from ease in financial transactions.

¹ Surat al-Baqarah: 184.

Islam and Human Security

(26)

The magnificent truth of Islam is revealed in its truest form when it seeks to ensure the security of mankind, which is the foundation of a happy life.

Man has always, from ancient times to our present day, striven to establish security in his life, whether as individuals or governments. Mankind will not live happily in a society where chaos and disorder prevail, nor will there be civilization or progress in a society where there is no security.

Therefore, we find that Islam is keen on security and has highlighted its importance since the beginning of the message of the Messenger of Islam, Muhammad, peace and blessings be upon him. For the Qur'an reminded his people, the Quraysh, of the blessing of security, where Allah Almighty says:

﴿الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ﴾⁴

'Who fed them against hunger and made them secure against fear.'¹

Islam has sought to promote the concept of security for the happiness of mankind through firm principles, which are as follows:

First: Strengthening Faith: Belief in Allah Almighty is the most precious thing a person possesses, because it is the life of their soul, without

¹ Surat Quraysh: 4

which the life of the body is of no value. When true faith is firmly established in a heart, it prevents the person from crimes and bloodshed, which are among the most dangerous threats to security. For faith refines the soul and elevates morals. Therefore, it is stated in the Qur'an:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْآمَنُ وَهُمْ مُهْتَدُونَ﴾ (82).

'Those who believe and do not mix their faith with falsehood are the ones who will be secure, and it is they who are rightly guided.'¹

Second: Penalties: Islam came to deter crime for the sake of human security. It, therefore, prescribed deterring punishments so that society may live in security, as mentioned in the Qur'an:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾ (179).

'In the legal retribution, there is [saving of] life for you, O people of understanding, so that you may become righteous.'²

Third: Securing Wealth: Islam is keen on legislations that preserve wealth. It introduced regulations that grow wealth in the proper manner, as well as those that guide to the correct way of spending it. Indeed, the longest verse in the Qur'an was revealed for the preservation of wealth, and this verse begins with the words of Allah the Almighty:

¹ Surat al-An'ām: 82.

² Surat al-Baqarah: 179

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ..﴾.

'O you who believe, when you contract a debt among yourselves for a fixed period of time, write it down...'¹

In this verse is the command to document debts by writing them down and bringing witnesses, as well as the command to write down those debts even if they are small. In doing all of this, there is protection for people's wealth, and a means of securing it from the hands of tamperers.

Fourth: Food Security: Islam urges work and earning from one's own labor, and this includes agriculture, which is the basis of food security. The Qur'an has noted the importance of agriculture in more than one verse, as Allah Almighty says:

﴿وَءَايَةٌ لَهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْتُهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ 33 وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ 34 لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ 35﴾.

'There is a sign for them in the dead land: We give it life and produce from it grain for them to eat.

And We have made therein gardens of palm trees and grapevines, and caused springs to gush forth,

so that they may eat of its fruit and from what was made by their hands. Will they not then give thanks?'²

¹ Surat al-Baqarah: 282.

² Surat Yāsīn: 33-35

The Messenger of Islam, may Allah's peace and blessings be upon him, encouraged agriculture in more than one Hadith, from them:

(ما من مسلم يغرس غرساً، أو يزرع زرعاً، فيأكل منه طير، أو إنسان، أو بهيمة؛ إلا كان له به صدقة).

'No Muslim cultivates a plant or sows a seed, from which a bird, man, or an animal eats except that it counts as a charity from him'¹

Furthermore, Islam's encouragement of agriculture went so far as to command planting even until the last hour of this world, as stated in the saying of the Prophet Muhammad (may Allah's peace and blessings be upon him):

(إن قامت على أحدكم القيامة، وفي يده فسيلة فليغرسها).

'If the Resurrection were to come upon any of you, and in his hand is a sapling, let him plant it.'²

A Faseelah is the small date palm.

Fifthly: Family Security: The family is the foundation of society; therefore, Islam is keen on its welfare and its protection from disintegration.

Protecting the security of the family includes protecting marital life. This is done by instituting what preserves the marital relationship between the husband and wife, which is based on their mutual respect and each one knowing the rights the other has over them.

¹ Narrated by Al-Bukhāri and Muslim.

² Narrated by Ahmad in "Al-Musnad".

Caring for children is part of protecting the family's security. This is achieved through proper care, which includes a sound upbringing, spending on them, not neglecting them, showing them affection, and being fair between them, so that there will be no enmity among the children. Islam has issued a severe warning against failing to be just between one's children. Islam has also taken into account the gradual stages of caring for children, from childhood until puberty.

Thus, Islam, through these principles and what stems from them, has taken great care to ensure man's security in all stages and aspects of life, to guarantee stability and tranquility for mankind.

Islam and Human Discipline

(27)

Discipline is one of the impressive manifestations of truth, which Islam establishes as a standard for regulating conduct and behavior and performing duties without the need for an overseer. The absence of haphazardness is necessary for an individual to organize his life; indeed, it is necessary for the order of society. For the hands of the clock never stop, and a person's actions must be disciplined as long as time itself does not stop.

Islam calls for discipline, even in thinking, so there is no place for chaos. Rather, the Qur'an

informs us that Allah the Almighty created this whole universe with precise measure, free of any flaw. Allah the Almighty said: '...and He has created all things and ordained them in due proportion.¹

The Qur'an directs our attention to the precise system governing the movement of the universe. Allah the

Almighty says:

(وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ 38 وَالْقَمَرَ قَدَرْتُمَنَارًا
حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ 39 لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ 40).

'The sun is running to its determined course. That is the design of the All-Mighty, All-Knowing.

As for the moon, We have determined phases for it, until it returns to being like an old palm stalk.

It is not for the sun to catch up with the moon, nor for the night to outstrip the day. Each is floating in its own orbit.²

Contemporary scientific research has proven this to be true, which is a manifest miracle proving the prophethood of Muhammad (may Allah's peace and blessings be upon him).

In Islam, Allah the Almighty teaches His servants to manage their time and to observe their acts of worship within their specified times, as Allah Almighty says:

¹ Surat al-Furqān: 2

² Surat Yāsīn: 38-40

﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَاجِّ...﴾.

'They ask you about the phases of the moon. Say, "They are a means for people to determine time and pilgrimage."'¹

Islam has stipulated five daily prayers, appointing a specific time for them, and there are signs that determine the beginning and end of the prayer time. When dawn begins, the time for the Fajr prayer starts, and when the sun rises, the time for Fajr ends. Likewise, the rest of the prayers are regulated by a specific, limited time. Furthermore, this discipline in prayer extends even to the arrangement of the rows during the prayer. One should not be forward or backward from the row; rather, they must align their shoulder with their brother's shoulder next to them as well as their ankle with their brother's ankle. This also includes facing one Qiblah from any place on earth. Discipline is also observed in following the Imām in congregational prayer; one bows after the Imām bows and prostrates after the Imām prostrates. The Prophet (may Allah's peace and blessings be upon him) said:

(إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَ بِهِ، إِذَا رَكَعَ فَارْكَعُوا، إِذَا رَفَعَ فَارْفَعُوا، إِذَا سَجَدَ فَاسْجُدُوا).

¹ Surat al-Baqarah: 189.

'The Imam is appointed to be followed: when he bows, bow; when he rises, rise; when he prostrates, prostrate.'¹

In the month of Ramadan: when dawn breaks, a Muslim must refrain from food and drink, and when the sun sets, he may eat and drink.

Similarly, discipline in Hajj is demonstrated: when performing Tawāf around the Ka'bah, one circumambulates seven rounds, no more and nor less. Each round starts from the Black Stone and ends at the Black Stone, and one keeps the Black Stone to their left side, while everyone performs Tawāf around the Ka'bah in this seamless flow. Likewise, during the Sa'y between al-Safā and al-Marwah, one performs seven rounds, with the round beginning at al-Safā and ending at al-Marwah. Similarly, when stoning the three Jamarāt, one begins with the small one, then the middle, and then the large one, and it is not permissible to reverse this order. He stones each Jamrah with seven pebbles, and it is not permissible to exceed this number.

Islam came to discipline mankind even in controlling his tongue, for every word uttered must be precise, to the point that a word holds value in matters of buying and selling, marriage, and divorce. Indeed, a single, precise word is what

¹ Narrated by Al-Bukhāri and Muslim.

determines your acceptance of a sale, a purchase, a marriage, or the pronouncement of a divorce.

Similarly, discipline within the family entails that the wife has a known right to staying overnight, financial support, and housing, as well as a specified share of inheritance from her husband's wealth after his death, and vice versa if the wife dies. Likewise, the children have defined rights of inheritance after the death of either parent, and they have a defined right during their parents' lifetime. It is not permissible to favor one of them over others in gifts and presents. This is the scale of justice, which is one of the most precise of scales. This same scale applies even to kissing one's children, for one must be just between them even in the number of times they are kissed.

Discipline in food and drink: Islam prohibits extravagance in food and drink, as it is stated in the Qur'an:

﴿...وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا...﴾.

'...Eat and drink and do not waste...'¹

And the Messenger of Allah (may Allah's peace and blessings be upon him) said:

ما ملأ ابن آدم وعاء شراً من بطنه، حسب ابن آدم أكلاث يُقْمَن صُلْبُهُ فَإِنْ كَانَ لَا مُحَالَةَ فَثَلَّثَ لَطْعَامَهُ، وَثَلَّثَ لَشْرَابِهِ، وَثَلَّثَ لِنَفْسِهِ.

¹ Surat al-A'rāf: 31.

'The son of Adam does not fill any vessel worse than his stomach. It is enough for the son of Adam to eat a few mouthfuls to keep him upright, but if he must, then one third for his food, one third for his drink, and one third for his breathing.'¹

Thus, discipline in Islam accompanies man in every aspect of life, regulating it so that there is no chaos or arbitrariness.

Islam and the Preservation of Man's Time

(28)

In Islam, time holds the highest rank as a magnificent reality; it has immense value and is a blessing for which a person should thank Allah for. In Islam, every hour a person lives is an opportunity for achievement and righteous deeds.

The significance of time in Islam is evident in that Allah Almighty swears by it in the Qur'an. Allah Almighty said:

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۖ ۝۱ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۖ﴾

;By the night when it covers,
and by the day when it appears,'² And Allah Almighty said:

﴿وَالضُّحَىٰ ۖ ۝۱ وَاللَّيْلِ إِذَا سَجَىٰ ۖ﴾

'By the morning sunlight,

¹ Narrated by At-Tirmidhi, An-Nasā'i, and Ibn Mājah.

² Surat al-Layl: 1-2

and by the night when it covers with darkness',¹
And Allah Almighty said:

﴿وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ﴾

'By time,
man is in utter loss'²

If you wish to know the value of time in Islam, consider what the Prophet (peace be upon him) said:

(نعمتان مغبون فيهما كثير من الناس؛ الصّحة، والفراغ).

'There are two blessings in which many people are in loss of: health and free time'.³

The defrauded person is the one who buys something for much more than its' price, or sells for less than the market price.

The meaning is: Whoever is physically healthy and free from anything occupying them, yet does not make use of their time in that which benefits them, is like a loser in a sale; meaning, one who incurs loss.

The Prophet (may Allah's peace and blessings be upon him) nurtured his Companions (may Allah be pleased with them) to know the value of time, to the extent that one of his Companions said:

(ما ندمت على شيء ندمي على يوم غربت شمس، نقص فيه أجلي، ولم يزد فيه عملي)،

¹ Surat ad-Duha: 1-2.

² Surat al-'Asr: 1-2

³ Narrated by Al-Bukhāri

'I have never regretted anything more than a day on which the sun set, where my lifespan decreased whilst my deeds did not increase.' And out of their intense concern for their time, some of their contemporaries described them, saying: 'I have known people who were greedier for their time than you are for your dirhams and dinars.'

The value of time has been evident throughout all stages of the history of Muslims, so much so that history has preserved for us remarkable examples of how Muslims made good use of their time and did not waste it on what is of no benefit. One of these examples is Al-Fath ibn Khāqān, the vizier of the Abbasid Caliph Al-Mutawakkil 'ala Allāh. He used to carry a book in his sleeve. Whenever he would get up from the presence of Al-Mutawakkil for some need or for prayer, he would take out the book and read it while walking until he reached his destination. Then he would do the same on his way back until he took his seat again. And if Al-Mutawakkil wanted to get up for some need, he would take the book out of his sleeve and read it in Al-Mutawakkil's court until his return.

Utilizing and preserving time in Islam is for the sake of happiness in this life and the Hereafter, for the objective of preserving time in Islam transcends a mere transient accomplishment or the pleasure one finds in utilizing it. Rather, it is a noble purpose, through which a person seeks to combine the

happiness of this life and the happiness of the Hereafter.

Thus, Islam regulates mankind's life through all its stages, engaging him in beneficial deeds, some individual and others for the entire society, so that all may reap the fruits of their lifetime in this world and the Hereafter.

Islam and Affection Among People

(29)

The concept of love in Islam illustrates a remarkable truth in a distinct way. Love is a joyful emotion that brings delight and happiness to a person, and it is one of the greatest secrets to happiness.

And love among people is what instills security and tranquility, and spreads peace. Its' opposite, hatred, spreads enmity and animosity; rather even wars and evils.

Islam is the religion of love and faithfulness. The concept of love in Islam is a comprehensive one, encompassing all the secrets of happiness that a person finds in sincere love.

In Islam, love is not merely transient intimate and romantic feelings, but rather sincere and enduring sentiments.

Therefore, Islam proceeds from firm foundations to establish a comprehensive concept of love, not one limited to a fleeting love that may

be tainted by improper matters compromising sincere love.

The first and greatest of the ranks of love in Islam is the love of Allah Almighty and His Messenger (ﷺ). It is the love that brings a person happiness in this world and the Hereafter; indeed, it is the love through which one finds the sweetness of faith.

The love of Allah Almighty is the true balm of life, for all happiness is linked to it.

And how could a person not love the One through whom he exists and from whom he receives sustenance, in whose hands lie all his affairs, and to whom he will ultimately return? Everything beautiful and beloved is of His making. Thus, the one who loves Him experiences the true pleasure of life, and his heart is at ease. He does not covet that which is not part of his provision, nor does he despair in times of trial, and his heart is purified of the stains of envy, malice, and resentment. This, indeed, is happiness in the worldly life, in addition to the goodly reward that awaits such a person on the Day of Resurrection, as is mentioned in the Qur'an:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ (97).

'Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a

good life, and We will surely reward them according to the best of their deeds.'¹

Likewise, the love of the Messenger of Allah (may Allah's peace and blessings be upon him) is also the balm of life and the secret to happiness, because he rescued the servants from the darkneses of life to light and radiance, and from the prison of mere materialism to the expanse of the spirit's freedom, which soars in the dominion of Allah and delights in the sweetness of faith.

Love in Islam is manifested in its most beautiful forms, such as the love spouses have for one another. The Qur'an describes this beautifully, as Allah Almighty says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾ (21).

'And among His signs is that He created for you spouses from among yourselves that you may find comfort in them, and He placed between you love and mercy. Indeed, there are signs in this for people who reflect.'²

The Messenger of Islam (may Allah's peace and blessings be upon him) expressed it in the most truthful of terms when one of his Companions asked him: "O Messenger of Allah, who is the dearest among people to you?" He said:

¹ Surat an-Nahl: 97.

² Surat ar-Rûm: 21.

(‘Ā’ishah)¹.

Among the manifestations of love in Islam is the love for children. This was manifested in the most beautiful form through the actions of the Messenger of Allah (may Allah's peace and blessings be upon him), as one of his Companions informs us. He said: I came to the Prophet (may Allah's peace and blessings be upon him) one night for a matter, and the Messenger of Allah (may Allah's peace and blessings be upon him) came out while he was covering something that I did not know. When I had tended to my matter, I said: "What is this that you are covering?!" He uncovered it, and there were Al-Hasan and Al-Husayn on his hips. He then said:

(هذان ابناي، وابنا ابنتي، اللهم إني أُحِبُّهُمَا فَأُحِبُّهُمَا، وَأُحِبُّ مَنْ يُحِبُّهُمَا).

'These two are my sons and my daughter's sons. O Allah! Indeed I love them. So love them and love whoever loves them.'²

Among the manifestations of love in Islam is the love between brothers. This is demonstrated in a true model, when the Messenger of Islam (may Allah's peace and blessings be upon him) one day took one of his Companions by the hand and said to him:

¹ Narrated by Al-Bukhāri and Muslim.

² Narrated by At-Tirmidhi, Ibn Hibbān, and Ahmad

(يا معاذ، والله إنني لأحبك)، فقال له معاذ: بأبي أنت وأمي يا رسول الله، وأنا والله أحبك، قال: (أوصيك يا معاذ لا تدعَنَّ في دبر كل صلاة أن تقول: اللهم أعني على ذكرك، وشكرك، وحسن عبادتك).

'O Mu'ādh, by Allah, I love you." So Mu'ādh said to him, "May my father and mother be ransomed for you, O Messenger of Allah, and I, by Allah, love you too." He said, "I advise you, O Mu'ādh, to never fail to say after every prayer: Allahumma a'innī 'ala dhikrika wa shukrika wa husni 'ibādatik (O Allah, help me remember You, thank You, and worship You in an excellent manner).'¹

Among the manifestations of love in Islam is loving the poor and the needy. It is one of the beautiful forms of love in Islam. The Prophet (may Allah's peace and blessings be upon him) said:

(اللهم إني أسألك فعل الخيرات، وترك المنكرات، وحب المساكين..).

'O Allah, I ask You to help me do good deeds, abstain from evil ones, and love the poor and needy...'²

Thus, Islam bestows the healing balm of love for the pains of life, and a person feels happiness when another heart reciprocates with feelings of love.

Human theories have not strayed far from Islam's assertion that love is the balm of life and the secret to its happiness. In a seventy-five-year study conducted by Harvard University, Robert

¹ Narrated by Abu Dāwūd and Al-Nasā'i

² Narrated by At-Tirmidhi

Waldinger, a professor of psychoanalysis at the university and director of the Grant Study on the causes of happiness, states: "A study conducted by the program's experts over the years has proven that love, not money, is the secret to happiness!" This project is the longest-running program to study the human psyche, and it began during the presidency of American President Franklin Roosevelt.

And thus, this study refuted the widespread belief among people that wealth is the secret to happiness in this world.

Since the heart is the place of ones' happiness, the teachings of Islam came to reform this heart and revive it with what gives it true life, so that its possessor may be happy. In this regard, the Messenger of Islam, peace and blessings be upon him, says: "Indeed, there is a piece of flesh in the body: if it is sound, the whole body is sound; and if it is corrupt, the whole body is corrupt; indeed, it is the heart."¹

These have been the most prominent forms of sincere love in Islam, upon which a person should build their genuine feelings, far from the fleeting claims of love that pass through one's life and do not have a lasting impact on the soul like these sincere forms do.

¹ Narrated by Al-Bukhāri and Muslim.

Islam and Man's Loyalty to Man

(30)

Loyalty in Islam is that beautiful image, which reflects the magnificent truth of Islam...

Thus, Wafā' in Islam is that broad concept. For there are some people who cherish a kindness, even if it is small; and there are others who value a mere smile or a greeting you offer them; and there are those who, if you console them with a single word, would see it as a great kindness you have done for them. Although there is another type of person who, if you were to feed them honey, would bite your finger.

The concept of "Wafā'" in Islam is a comprehensive one, encompassing the relationships between individuals, between individuals and the community, between the community and individuals, and between nations.

The greatest faithfulness is faithfulness to Allah Almighty, Who created mankind, honored him with vicegerency on Earth, and made everything subservient to him. The due recompense for this is that Allah Almighty be singled out for monotheism and worship, and that He alone be thanked for His blessings and bounties.

Therefore, the Quran mentions the faithfulness of the prophets (peace be upon them), for they are the greatest of people in Tawhīd of Allah Almighty

and sincerity in their servitude to Him, as Allah Almighty says about His prophet Abraham (Ibrāhīm) (peace be upon him):

﴿وَابْرَاهِيمَ الَّذِي وَفَّى ۝۳۷﴾

'and of Abraham, who fulfilled his duty'¹

The comprehensive concept of "wafā'" in Islam includes: fulfillment of promises, fulfillment of covenants and pacts, loyalty between spouses, and loyalty between friends and companions.

As for the fulfillment of promises: In the Quran there is praise for the Prophet of Allah, Ishmael, for he was true to his promise. Allah the Almighty said:

﴿وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ۝۵۴﴾

'And mention in the Book [the story of] Ishmael. He was true to his promise and was a messenger and a prophet.'²

And due to the importance of fulfilling the promise, it was given precedence in this verse over prophethood and messengership.

Islam has issued a very stern warning against not fulfilling promises, as the one who does so is described as a hypocrite, as stated in the saying of the Messenger of Islam (may Allah's peace and blessings be upon him):

(آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا ائتمن خان).

¹ Narrated by At-Tirmidhi and Ahmad

² Surat Maryam: 54

'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 the trust.'¹

Allah Almighty has commanded the believers in the Qur'an to fulfill covenants and pacts. Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ...﴾

'O you who believe, fulfill your covenants...'²

Allah Almighty also says:

﴿... وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

'...fulfill your pledges, for you will surely be accountable for them.'³

The Quran praises those who fulfill their covenants, mentioning that this is among the attributes of the pious and righteous servants of Allah. Allah Almighty says: {...and those who fulfill their covenant when they make one...}⁴

The Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him), was among the most keen of people to fulfill pacts and covenants. When he concluded the Treaty of al-Hudaybiyyah with his adversaries, Quraysh, it was among the terms of the pact between him and them

¹ Narrated by Al-Bukhāri and Muslim.

² Surat al-Mā'idah: 1.

³ Surat al-Isrā': 34

⁴ Surat al-Baqarah: 177

that he should return to them anyone who came to him as a Muslim from the people of Makkah. He thus fulfilled this term for them when Abu Jandal ibn Suhayl ibn 'Amr came to him, and he returned him to them. This was extremely hard upon the Muslims as they heard his cries while his people seized him, and he was saying: "O assembly of Muslims, am I to be returned to the polytheists for them to persecute me in my religion?!" The Prophet (may Allah's peace and blessings be upon him) then said to him: (إِنَّا قَدْ عَقَدْنَا بَيْنَنَا وَبَيْنَ الْقَوْمِ صِلْحًا، وَأَعْطَيْنَاهُمْ عَلَى ذَلِكَ، وَأَعْطَوْنَا عَهْدًا، وَإِنَّا لَا نَخْدِرُ بِهِمْ).

'Indeed, We have concluded a treaty between us and those people, and We have given them a pledge and they have given us a covenant on that basis, and We shall not betray them.'

As for "wafā" (loyalty) between spouses, it is known that the marital bond is based on love and sincerity. The more sincere the spouses are in their "wafā" to one another, the more enduring their love will be, the well-being of the family will be ensured, and they will live in happiness and tranquility. If this balance is disturbed, however, and the spouses do not fulfill the rights of the marital bond, then estrangement, disagreement, and the disruption of family affairs will ensue.

We have in the life of the Messenger of Islam, Muhammad (may Allah's peace and blessings be

upon him), the truest model of faithfulness between spouses. The Prophet (may Allah's peace and blessings be upon him) married Khadijah bint Khuwaylid (may Allah be pleased with her) before he received the message of Prophethood from Allah the Almighty. They shared love and faithfulness. Furthermore, this love and faithfulness did not cease after the death of his wife, Khadijah. Rather, he would often praise her. Such was his faithfulness to her that he used to honor her friends. Once, an old woman came to him, and the Prophet (may Allah's peace and blessings be upon him) welcomed her and said to her:

(كيف أنتم؟ كيف حالكم؟ كيف كنتم بعدنا)؟ قالت: بخير بأبي أنت وأمي يا رسول الله، وبعد أن خرجت؛ قالت عائشة رضي الله عنها، زوجة النبي عليه الصلاة والسلام: يا رسول الله، تُقْبَلُ على هذه العجوز هذا الإقبال؟! فقال: (إنها كانت تأتينا زمن خديجة، وإن حسن العهد من الإيمان).

'How are you? How have you been since we last met? She said: "We are well, may my father and mother be ransomed for you, O Messenger of Allah." After she had left, 'Ā'ishah (may Allah be pleased with her), the wife of the Prophet (may Allah's peace and blessings be upon him), said: "O Messenger of Allah, you receive this old woman with such a warm welcome?!" He said: "She used to visit us during the time of Khadijah, and indeed, faithfulness to old ties is a part of faith."¹

¹ Narrated by At-Tabarāni, Al-Hākim, and Al-Bayhaqi in Shu'ab al-Īmān

If a gift came to him, or he slaughtered a sheep, he would say:

(اذهبوا به إلى فلانة؛ فإنها كانت صديقة خديجة، اذهبوا به إلى بيت فلانة؛ فإنها كانت تحب خديجة).

'Take it to so-and-so, for she was a friend of Khadijah; take it to the house of so-and-so, for she loved Khadijah.'¹

Thus, the faithfulness of the Prophet, may Allah's peace and blessings be upon him, to his wife Khadijah, may Allah be pleased with her, did not cease, even after her death. This is one of the highest degrees of faithfulness between spouses.

As for "wafā'" between friends and companions, it is the loyalty that exists when a friend is true to his friend and is there for him in times of hardship. We have the truest example of this in Islam: the "wafā'" of the Prophet Muhammad (may Allah's peace and blessings be upon him) to his companion Abu Bakr As-Siddīq (may Allah be pleased with him), who was the first to believe in the prophethood of the Prophet (may Allah's peace and blessings be upon him). He was patient with him during the days of hardship—the early days of Islam—when the Quraysh in Makkah were harming the Prophet (may Allah's peace and blessings be upon him) and calling him a liar. Abu Bakr was not content with merely believing; rather, he spent

¹ Narrated by At-Tabarāni, Al-Hākim, and Ibn Hibbān

from his wealth to support the Prophet (may Allah's peace and blessings be upon him). After Islam had spread and the Muslims had grown strong, the Prophet (may Allah's peace and blessings be upon him) did not forget the true companionship of his companion Abu Bakr As-Siddiq (may Allah be pleased with him). He was his closest associate, and he praised him in front of the people with the highest of praises, by saying:

(إِنَّ أَمَرَ النَّاسِ عَلَيَّ فِي صَحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مَتَّخِذًا مِنَ النَّاسِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ خُلَّةَ الْإِسْلَامِ وَمُودَتَهُ، لَا يَبْقَيْنُ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدًّا، إِلَّا بَابَ أَبِي بَكْرٍ).

'Indeed, the most generous of people to me in his companionship and his wealth is Abu Bakr. If I were to take an intimate friend from the people, I would take Abu Bakr as an intimate friend, but there is the brotherhood of Islam and its affection. Let every door into the Mosque be closed except for the door of Abu Bakr.'¹

Thus, loyalty in Islam touches upon the needs of a person in his home, in his community, with his companions, and even with his adversaries.

Islam and Optimism in Mankind

(31)

Optimism is that beautiful concept... it is one of the beautiful manifestations of the dazzling truth in Islam.

¹ Narrated by Al-Bukhāri and Muslim.

And in Islam, 'Tafā'ul' (optimism) is one of the degrees of faith that is only befitting for a Muslim to embody. It is mentioned in the Qur'an in the words of Jacob, peace be upon him, to his sons:

﴿يَبْنَیْ اَدْهَبُوا فَتَحَسَّسُوا مِنْ یُوسُفَ وَآخِیهِ وَلَا تَأْیَسُوا مِنْ رَّوْحِ اللّٰهِ اِنَّهٗ لَا یَأْیَسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْکٰفِرُوْنَۙ﴾⁸⁷، و

'O my sons, go and find out about Joseph and his brother, and do not despair of Allah's mercy. Indeed, no one despairs of Allah's mercy except the disbelieving people.'¹ This was after his son Joseph (peace be upon him) had been absent from him for long years, yet he did not lose hope and optimism. The Quran tells us that the reward for this optimism was to sit on the throne of Egypt with the son he had lost for so long. Allah the Almighty says:

﴿وَرَفَعَ اَبُوْیْهِ عَلَی الْعَرْشِ وَخَرُّوْا لَهٗ سَجْدًاۙ وَقَالَ یٰۤاَبَتِ هٰذَا تَاْوِیْلُ رُّعْیَی مِنْ قَبْلُۙ قَدْ جَعَلَهَا رَبِّیْ حَقًّاۙ وَقَدْ اَحْسَنَ بِیْۤ اِذْ اَخْرَجَنِیْ مِنَ السِّجْنِ وَجَآءَ بِكُمْ مِّنَ الْاَبْدُوْۤیْۙ مِنْۢ بَعْدِ اَنْ نَّزَعَ الشَّیْطٰنُ بَیْنِیْ وَبَیْنَ اِخْوَتِیْۚ اِنَّ رَبِّیْ لَطِیْفٌۭ لِّمَا یَشَآءُۚ اِنَّهٗ هُوَ الْعَلِیْمُ الْحَكِیْمُۙ﴾¹⁰⁰،

'He took his parents to the throne, and they all fell down in prostration before him. He said, "O my father, this is the interpretation of my previous dream. My Lord has made it come true. He was kind to me when He freed me from prison and brought you all here from the wilderness after Satan caused a rift between me and my brothers. My Lord is

¹ Surat Yūsuf: 87

gracious to whom He wills. Indeed, He is the All-Knowing, the All-Wise.¹

The optimist in Islam is at a high level of reliance on Allah, the Almighty. Thus, the optimist has good expectations of Allah, for he is certain that Allah decrees nothing but good for him. And this is stated in a Hadith Qudsi:

(قال الله تعالى: أنا عند ظنّ عبدي بي، إن ظنّ بي خيراً فله، وإن ظنّ شراً فله).

Allah the Almighty says: 'I am as My servant thinks of Me. If he thinks well of Me, he gets that goodness; and if he thinks ill of Me, he gets it.'²

The optimistic person in Islam does not despair, for he knows that Allah will not forsake him. Therefore, he is always confident in Allah, the Almighty, and he frequently raises his hands in supplication, asking from Allah, Who possesses all things. It is stated in the Qur'an:

(وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ...)

'Your Lord says, "Call upon Me; I will respond to you..."³ Allah the Almighty also says:

(أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْثِفُ السُّوءَ...)

'Is He [not better] Who responds to the distressed when he calls out to Him, and Who relieves suffering...'⁴

¹ Surat Yūsuf: 100

² Narrated by Ahmad

³ Surat Ghāfir: 60

⁴ Surat an-Naml: 62

Rather, a Muslim trusts that ease accompanies hardship, and however severe the afflictions may become, he knows that ease will come in the wake of hardship, for he believes in what is revealed in the Quran, as Allah, the Exalted, says:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾¹.

'For indeed, with hardship comes ease,
indeed, with hardship comes ease.'¹

It is reported that the Messenger of Islam, Muhammad, may Allah's peace and blessings be upon him, loved optimism and disliked pessimism, which is the opposite of optimism, and he used to say:

(لا طِيْرَةَ، وأحب الفأل الصالح)، قالوا: وما الفأل يا رسول الله؟ قال: (الكلمة الحسنة)،

"There is no evil omen, and I love a good omen." They asked: "What is a good omen, O Messenger of Allah?" He said: "A good word." In another narration:

(الكلمة الطيبة)،

(A good word), In another narration:

(الكلمة الصالحة يسمعونها أحدكم).

(The righteous word that one of you hears).²

Rather, the Prophet (peace be upon him) was optimistic, even taking good omens from a good

¹ 5 - 6.

² Narrated by Al-Bukhāri, Muslim, and Abū Dāwūd.

name. Indeed, out of his great love for optimism, he would change names that indicated pessimism to better ones that indicated optimism.

Islam tells us to always be optimistic and to cast pessimism away.

Islam says to man: Have trust in Allah Almighty, and He will not forsake you.

And Islam says to man: Reliance upon Allah is your path to tranquility and inner peace.

Islam teaches that ease comes with hardship, and that after the darkness of the night, the light of day will come.

Thus, Islam wants man to always live his life with optimism in order for him to be happy in his life, and not to have his life marred by pessimism, which is a reason for the misery of many who only view life pessimistically.

Islam with the Disabled Person

(32)

In a great humanitarian image, the dazzling truth of Islam is revealed as it cares for the disabled and is keen on them being a fully integrated part of the society.

Regardless of the varying degrees of disability, Islam guarantees all the right to full care and the enjoyment of moral and material rights...

This splendid truth is manifested in Islam's treatment of the disabled in the following:

First: In Islam, a disabled person is a human being, a member of the society and a respected human being, and his inability to serve society like an able-bodied person does not diminish this status; for he will be in the suitable position from which he is able to serve society.

This principle was manifest from the very beginning of Islam when a blind man came to the Messenger of Islam, Muhammad (may Allah's peace and blessings be upon him), while he was calling a group of the nobles of Quraysh in Makkah to Islam. He asked the Prophet (may Allah's peace and blessings be upon him) to teach him about Islam, but he did not turn to him as he was preoccupied with these nobles, whose acceptance of Islam would have been of great benefit. However, revelation came down to Muhammad (may Allah's peace and blessings be upon him), admonishing him for turning away from this blind man, as stated in the Qur'an:

﴿عَبَسَ وَتَوَلَّى ۚ ۱ أَنْ جَاءَهُ الْأَعْمَى ۚ ۲ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي ۚ ۳ أَوْ يَقُولُ ۚ ۴ أَمَّا مَنْ أَسْتَعْتَى ۚ ۵ فَأَنْتَ لَهُ تَصَدَّى ۚ ۶ وَمَا عَلَيْكَ أَلَّا يَزَكِّي ۚ ۷ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۚ ۸ وَهُوَ يَخْشَى ۚ ۹ فَأَنْتَ عَنْهُ تَلَهَّى ۚ ۱۰ كَلَّا إِنَّهَا تَذْكِرَةٌ ۚ ۱۱ فَمَنْ شَاءَ ذَكَرْهُ ۚ ۱۲﴾.

'He frowned and turned away,
when the blind man came to him
How would you know? Perhaps he might be
purified,

or he might take heed and benefit from the reminder?

But he who was indifferent,
you give him your full attention
although you are not to be blamed if he does not purify himself.

But as for the one who came to you striving [for purification],

and he fears Allah,
you let yourself be distracted from him.

No indeed; this is a reminder –

So whoever wills may take heed.¹

In these verses, Allah the Almighty reminds His Prophet (may Allah's peace and blessings be upon him) that the goal is guidance, not the individuals themselves. The guidance of this blind man is better than that of the nobles and leaders of Quraysh in Makkah, because they are obstinate, reject Islam, and have harmed the Prophet (may Allah's peace and blessings be upon him) and the Muslims who entered into Islam.

This blind man's name was 'Abdullāh ibn Umm Maktūm. He later became one of those close to the Prophet of Islam, may Allah's peace and blessings be upon him, to the extent that he would sometimes appoint him as his vice to lead the Muslims in prayer in Madinah if he went out on a journey.

¹ Surat 'Abasa: 1-12

Moreover, he was a muadhin for the Prophet, may Allah's peace and blessings be upon him, calling the Adhān for the prayer, which is the greatest pillar of Islam after Tawhīd.

Second: Integration of the disabled into society: As has been mentioned, the disabled person in Islam has full membership in society. There is no difference between them and the able-bodied person, except in the type of functions that the able-bodied person performs and which are not suitable for the disabled person.

This integration involves enabling the disabled person to contribute to their society to the best of their ability. Such is Islam's concern for the disabled that it is mentioned in the Qur'an that Allah the Almighty excuses them for their inability to perform certain deeds, such as their inability to fight, as stated in the words of Allah the Almighty:

(لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ...).

'There is no blame on the blind, nor on the lame, nor on the sick...'¹

Great scholars have emerged in Islam who were disabled, but their disability did not prevent them from contributing to what benefits society. They integrated into society and sat in the most distinguished circles of knowledge, such as 'Atā' ibn Abi Rabāh, who was a student of Ibn 'Abbās, one of

¹ Surat al-Fat'h: 17

the Companions of the Prophet (may Allah's peace and blessings be upon him). 'Atā' was one of the greatest jurists from the Muslims, and he was one-eyed, paralyzed, and lame. His disability did not prevent him from integrating into his society, as he was the one who undertook the role of teaching and issuing fatwas in the Sacred Mosque in Makkah, to the extent that a caller would announce during the Hajj season: 'No one is to issue fatwas to the people except 'Atā' ibn Abi Rabāh.'

Thirdly: Consideration for psychological well-being: It is well-known that a person with a disability requires special psychological care, and Islam has taken this aspect into account. Thus, it is impermissible in Islam to reproach a person for their disability or to mock them, for instance, by saying: "O lame one," "O one-eyed one," or "O paralyzed one." As it is stated in the Qur'an:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُمْ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ...﴾

'O you who believe, let not some men ridicule others, for it may be that they are better than them; nor let some women ridicule others, for it may be that they are better than them. Do not speak ill of one another, nor call one another by [offensive] nicknames...'¹

¹ Surat al-Hujurāt: 11.

Islam even fulfills the desire of a person with a disability if he wishes to perform an act unsuited to him, out of consideration for his psychological state, as seen in the story of 'Amr ibn al-Jamūh, may Allah be pleased with him, who was one of the Companions of the Prophet, may Allah's peace and blessings be upon him. He came to him seeking to participate in the fighting, and he was a disabled man. He said: "I hope to be martyred so that I may tread in Paradise with this lame leg of mine!" So, the Prophet, may Allah's peace and blessings be upon him, gave him permission to participate in the fighting, after informing him that he was excused.

Fourth: The great reward for disability: Islam has promised a great reward for ones' disability on the Day of Judgment. This serves as a great consolation and relief for the disabled person, when they know that the harm of their disability will not go without a great reward in return. In this regard, the Messenger of Islam (may Allah's peace and blessings be upon him) said:

(إن الله قال: إذا ابتليت عبدي بحبيبتيه فصبر واحتسب؛ لم يكن له جزاء عندي إلا الجنة).

'Indeed Allah said: "If I afflict my servant in his two dear things, and he endures patiently in expectation of My reward, his reward from Me shall be nothing less than Paradise.'"¹ His two loved things: His eyes.

¹ Narrated by Al-Bukhāri, At-Tirmidhi, and Ahmad

Rather, Islam came with the promise of reward for every affliction, and this includes all disabilities, for the Prophet (may Allah's peace and blessings be upon him) said:

(إِنَّ عَظَمَ الْجَزَاءِ مَعَ عَظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا، وَمَنْ سَخِطَ فَلَهُ السَّخَطُ).

'The greater the affliction, the greater the reward will be. When Allah loves people, He tests them. So, whoever is content, for him is contentment; and whoever is discontent, for him is discontent.'¹

Thus, in Islam, disability does not deprive a person of his rights, nor does it diminish the humanity with which Allah has honored him. As a result, the disabled person feels their value in their society, and lives their life without hardship or a feeling of inferiority.

Islam with the Elderly

(33)

This magnificent truth of Islam becomes apparent when the elderly, who served their community in their days of strength, are cared for, as it is their right to be served by the community when they grow weak.

It is known that man passes through stages in his life, and in each stage, he lives in a way that befits that stage. When he becomes strong, he begins to

¹ Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad

work, and in this stage, he strives to secure his livelihood and that of his children. If he has no children, he is in the service of his community.

Although a person's strength gradually diminishes with the passing of years, until he reaches an age when his strength weakens and he is unable to work. Indeed, he may even need someone to help him with his private affairs. Herein lies the duty of the children and the society to repay his kindness, as he deserves care and attention, for he has spent his youth and strength striving for the sake of his children and his society.

Islam emphasized the rights of the elderly to care and kind treatment, and this is evident in the following:

First: Reverence for the Elderly: Islam has called for showing reverence to the elderly, and in doing so, it draws attention to the value of the elderly, because reverence is the first degree of attention and care. This was stated explicitly in the saying of the Messenger of Islam, Muhammad, may Allah's peace and blessings be upon him:

(ليس منا مَنْ لم يرحم صغيرنا، ويعرف شرف كبيرنا)

'He does not belong to us he who does not show mercy to our young and honor our old.'¹

Indeed, Islam has made revering the elderly a part of venerating and extolling Allah, and places a

¹ Narrated by At-Tirmidhi

strong emphasis on the obligation to revere the elderly, as the Prophet (peace and blessings be upon him) said:

(إن من إجلال الله؛ إكرام ذي الشيبة المسلم).

'It is out of revering Allah to honor the grey-haired (old) Muslim.'¹

Secondly: Giving precedence to the elderly. This is part of honoring and respecting elders, whereby they are given precedence over the young. This is part of Islam's honoring of the elderly. The command to give precedence to the elderly was given in the greatest gathering that brings Muslims together, which is the prayer. The Messenger of Islam (peace and blessings be upon him) commanded that the elderly should be behind him in prayer, in his saying:

(لبيني منكم أولو الأحلام والنهى).

'Let those who are mature and have good understanding be near me'.²

Likewise, it has been commanded that the older person is given priority for Imāmah in prayer, when the conditions of Imāmah are fulfilled in more than one person, as the Prophet (may Allah's peace and blessings be upon him) said:

¹ Narrated by Abu Dāwūd

² Narrated by Muslim

(يَوْمَ الْقَوْمِ أَقْرَأُكُمْ لِكِتَابِ اللَّهِ، وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً؛ فَلْيُؤْمَمِهِمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً؛ فَلْيُؤْمَمِهِمْ أَكْبَرُهُمْ سِنًا).

'The one who leads people in prayer should be the most versed among them in the Book of Allah and the earliest to memorize it. If their recitation is equal, then the earliest one to emigrate. If they are equal in emigration, then the oldest of them.'¹ This Hadith is explicit in showing Islam's honoring of the elderly, as it made age a preponderant criterion for the entitlement to lead the prayer.

Indeed, Islam's care for the old is such that it requires the young to greet them first when passing by, as stated in the saying of the Messenger of Islam, may Allah's peace and blessings be upon him:

(يَسْلِمُ الصَّغِيرَ عَلَى الْكَبِيرِ، وَالْمَارَّ عَلَى الْقَاعِدِ، وَالْقَلِيلَ عَلَى الْكَثِيرِ).

'The young should greet the old, the passerby should greet the one who is sitting, and the small group of people should greet the larger one.'²

Third: Dutifulness to parents: Islam has laid great importance on dutifulness and kindness to parents. This is clearly demonstrated by the fact that the command to do so is mentioned in the Qur'an, which is the most authentic and strongest of the sources of legislation in Islam. When this was mentioned in the Qur'an, it was mentioned alongside the command to affirm the Oneness of

¹ Narrated by Muslim

² Narrated by Al-Bukhārī and Muslim.

Allah Almighty, which is the greatest pillar of Islam. This is an indication of the virtue of dutifulness to parents. Allah the Almighty says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا 23 وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا 24﴾

'Your Lord has ordained that you worship none but Him, and show kindness to parents. If one or both of them reach old age in your care, do not say to them 'uff' (word of annoyance) nor scold them, rather speak to them noble words,

and lower to them the wing of humility out of mercy, and say, "My Lord, have mercy upon them as they raised me when I was small."¹

In this verse, kindness to one's parents is strongly emphasized through several powerful affirmations, which are:

The command to be dutiful to them is coupled with the belief in Tawhīd, which is the greatest of the pillars of Islam.

The prohibition to say "Uff" to them, which is an utterance without accompanying speech expressed out of annoyance, and this indicates that harsher words is prohibited with an even greater severity.

He is forbidden from reproaching them; rather, he must speak to them with courtesy and respect, and not raise his voice above theirs.

¹ Surat al-Isrā': 23-24

That he should address them with good words, in which there is no coldness.

To have mercy upon them and be compassionate towards them, for they have grown old and are in need of his mercy and kindness, as they were kind to him when he was small, and even when he grew up.

To supplicate to Allah for their mercy and forgiveness during their lifetime and after their death.

Thus, Islam has maintained human rights throughout all of man's stages of life, starting from childhood, even in his mother's womb, and passing through youth, middle age, and old age, in order to preserve for him the dignity with which Allah has honored him.

Islam when Mankind Falls III

(34)

The care Islam shows for the sick is one manifestation of its impressive reality. This concern is demonstrated in the following:

First: Spiritual Care: It is well-known among doctors that both spiritual and psychological aspects play a significant role in recovery from illness. Through spiritual care, the patient is able to cope with the illness, resist it, avoid surrendering, and be patient without despair. All of this will greatly contribute to their recovery.

The greatest contribution of Islam in this regard is that it connects a sick person to Allah Almighty, for He is the One in Whose Hands healing lies. Through this bond, Islam alleviates the patient's burden by linking his condition to the divine reward from Allah and by showing that illness is an opportunity for the expiation of sins. Therefore, every suffering the patient endures is met with a great reward. This is stated explicitly in the words of the Prophet (may Allah's peace and blessings be upon him):

(ما يصيب المسلم من نَصَبٍ، ولا وَصَبٍ، ولا هَمٍّ، ولا حزنٍ، ولا أذى، ولا غمٍ، حتى الشوكة يشاكها؛ إلا كَفَّرَ الله بها من خطاياها)

'No fatigue, disease, sorrow, sadness, harm, or distress befalls a Muslim, even if it were a prick of a thorn, but Allah will expiate some of his sins thereby.'¹

Spiritual care for the sick person includes encouraging visiting them to comfort them, and a great reward has been promised for this on the Day of Resurrection, as the Prophet of Islam (peace and blessings be upon him) said:

(مَنْ عاد مريضاً، أو زار أخاً له في الله؛ ناداه مناد: أَنْ طِبْتُ وطاب ممثاك، وتبوأت من الجنة منزلاً)

'Whoever visits a sick person or a brother of his for Allah's sake, a caller calls out: 'May you be well, may

¹ Narrated by Al-Bukhāri and Muslim.

your footsteps be blessed, and may you dwell in a home in Paradise.'¹

Second: Therapeutic Care, which is an extension of spiritual care, for the effect of the treatment, combined with the spiritual effect, is one of the greatest means of recovery. The Messenger of Islam (may Allah's peace and blessings be upon him) has guided us to forms of therapeutic care that indicate Islam's concern for the sick. Among these forms are:

What has been reported about treating fever with water: In this regard, the Prophet (may Allah's peace and blessings be upon him) says:

(الحمى من فيح جهنم، فأطفئوها بالماء).

' A fever is from the searing heat of Hellfire; so extinguish it with water.'²

Treatment with honey: The Qur'an has indicated that honey is a cure for diseases, and this has been proven true in contemporary medical research. Allah the Almighty says:

(وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ أْتَجِدِ مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ 68 ثُمَّ كُلِّي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكَ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ 69) [229].

¹ Narrated by At-Tirmidhi

² Narrated by Al-Bukhārī

'Your Lord inspired the bees, "Make homes in the mountains, the trees, and in the trellises that people put up,

Then feed on every kind of fruit and follow the ways that your Lord made easy for you." There comes out from their bellies a drink of various colors, in which there is healing for people. Indeed, there is a sign in this for people who reflect.'¹

The practical application of this verse came from the Messenger of Islam, may Allah's peace and blessings be upon him, for a man came to him and said: 'My brother has some abdominal trouble,' so he said:

(اسقه عسلًا)، ثم أتى الثانية، فقال: (اسقه عسلًا)، ثم أتاه الثالثة، فقال: (اسقه عسلًا)، ثم أتاه فقال: قد فعلت، فقال: (صدق الله، وكذب بطن أخيك، اسقه عسلًا)، فسقاه، فبرأ.

"Let him drink honey." Then he came the second time, and he said: "Let him drink honey." Then he came to him the third time, and he said: "Let him drink honey." Then he came to him and said: "I have done that," and he said: "Allah has spoken the truth, and your brother's abdomen has lied. Let him drink honey." So he made him drink honey, and he was cured.'²

We will suffice with these two examples, for many practical forms for the treatment of illnesses

¹ Surat an-Nahl: 68-69.

² Narrated by Al-Bukhāri and Muslim.

are mentioned in the Hadīth of the Messenger of Islam (may Allah's peace and blessings be upon him).

Third: Alleviation for the sick in acts of worship: Islam is a religion based on ease and facilitation. The Prophet (may Allah's peace and blessings be upon him) loved to make things light for people and would only task them with what they were capable of. He even abandoned some acts of worship that not everyone could perform, so that they would not be made obligatory upon the Muslims.

Because sickness weakens a patient's strength, a concession has been made for them in performing the acts of worship that require physical strength, such as prayer, fasting in the month of Ramadan, and fighting. As for prayer, the Messenger of Islam, peace and blessings be upon him, said:

(صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ).

'Pray standing; if you cannot, then sitting; if you cannot, then lying on your side.'¹

As for fasting: an ill person is permitted to break his fast in the month of Ramadan and must make up for the days he missed after his recovery, as mentioned in the Qur'an:

(...وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ).

¹ Narrated by Al-Bukhārī

'Any whoever is ill or on a journey, he should make up for those days. Allah wants ease for you and does not want hardship for you, so that you may complete the prescribed number of days, and proclaim the greatness of Allah for having guided you, and so that you may be grateful.'¹

And just as this verse provides the concession for the sick to break the fast in the month of Ramadan due to the hardship of fasting, so too does it provide the concession for the traveler to break the fast due to the hardship of travel.

Thus, Islam has shown great concern for the sick person, starting with their spiritual and emotional well-being and extending to granting them concessions in performing some acts of worship. All of this shows consideration for a person's condition in sickness, just as it does in health. Since a person is weak, they need such care to aid their recovery, so that they may return to fulfilling their mission completely, the greatest of which is the worship of Allah, the Almighty.

The Pillars of Islam and Mankind

(35)

The magnificent truth of Islam is manifested in its highest form in the pillars of Islam, which are the foundation of the structure; without this foundation, the structure cannot stand.

¹ Surat al-Baqarah: 185.

The pillars of Islam are the outward deeds of man, in word and action, and they are the fundamental acts of worship through which a Muslim draws closer to his Lord.

A Muslim's religion is not complete until he performs them in full.

The first pillar of Islam is to testify that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah. This testimony is the affirmation, which is to negate all that is worshipped besides Allah, to affirm worship for Allah alone, and to testify that Muhammad is the Messenger of Allah (may Allah's peace and blessings be upon him). By this, a person becomes a Muslim.

Then fulfilling the remaining pillars of Islam, which are:

The Second Pillar: Prayer: Which is a physical act, and a connection between Allah and a Muslim, linking the Muslim to Allah the Almighty, and through it, he lives in great spiritual comfort. Therefore, the Messenger of Islam, peace and blessings be upon him, used to say:

(يا بلال، أقم الصلاة، أرحنا بها).

'O Bilāl, call the Iqāmah for the prayer; give us comfort with it.'¹

¹ Narrated by Abu Dāwūd

Through prayer, a Muslim connects with their Lord Almighty without an intermediary, turning to Him with their heart and asking Him for whatever they wish from their needs. He stands before the gate of the King of kings, the Blessed and Exalted. A Muslim experiences these blissful moments five times a day and night, preparing for them with ablution and purity, cleanliness of the place of prayer, and appropriate attire.

The third pillar: Zakāt, is a financial act performed once a year, and it purifies and develops wealth. Islam has connected its individual followers and made them brothers who love one another, are compassionate toward one another, and among whom there is kindness, tenderness, love, and mercy. Therefore, it has obligated a very small portion of wealth to be taken from the rich and given to the poor, so that the community becomes cohesive. This also stimulates the economy, as the poor use this wealth to purchase goods. Zakāt is also a remedy for the problem of envy and resentment that the poor may feel toward the rich, as it makes them feel that their wealthy brethren are supporting them with their wealth.

The Fourth Pillar: Fasting the month of Ramadan, a physical act that occurs once a year. Its essence is to abstain from the desires of the stomach and private parts. For the month of Ramadan, which Allah has obligated upon Muslims,

makes them feel the deprivation of the poor and needy when they experience hunger and thirst for a time. This moves them to help the needy; thus, the month of Ramadan is the month of charity and generosity. The Messenger of Islam, peace and blessings be upon him, was especially generous and charitable during the month of Ramadan. During the nights of Ramadan, a Muslim experiences joyful moments in the Tarawih prayer. It is spiritual nourishment, as it provides the soul with spiritual energy for the entire year. A Muslim concludes their fast by giving Zakat al-Fitr, which is due before the day of Eid. It is an extension of the great objective of fasting, which is to help the poor with food, so that they do not need to ask people for help on the day of Eid. Likewise, Zakat al-Fitr is an expression of joy for completing the fast of the month of Ramadan.

The Fifth Pillar: Hajj: It is both a physical and financial act of worship, performed once in a lifetime. In its essence, it is journeying to the Sacred House and Makkah with the intention of worship. It is an act of worship that revives the body with a unique spiritual nourishment that occurs only once a year, where a Muslim will find himself before the Kaaba, which is the Qibla towards which he directs his five daily prayers every day and night. Hajj also involves the spending of wealth, which is the cost of travel to Makkah, and in it, the soul is accustomed

to spending wealth in obedience to Allah Almighty. During Hajj, a Muslim will experience unrepeatable moments, as he will see before him fellow Muslims who have flocked from all over the world. In Hajj, there is a great lesson in equality, for everyone there wears the same attire with no distinction in appearance, and everyone performs the rites of Hajj in one place, standing before Allah the Almighty, all of them His servants. Islam has permitted trade during Hajj, and in this is an economic benefit, as sales flourish in the markets of Makkah, Madinah, and the neighboring cities. The Quran has drawn attention to combining worship with worldly benefit and aiding the poor during Hajj, as Allah Almighty says:

﴿لِيَسْتَهْدُوا مَنَفَعَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّنْ بَهِيمَةٍ ۖ الْأَنْعَامُ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْبَاقِينَ﴾ (28)

'So that they may attain benefits, and pronounce Allah's name during the appointed days over the sacrificial animals that He has provided for them; then eat from it and feed the desperately poor.'¹

Pillars of Imān (Faith) and Mankind

(36)

And the dazzling truth of Islam is connected... so that for a person, the aspect of faith and the aspect of action are completed... Islam is based on both...

¹ Al-Hajj: 28

and a person's Islam is not realized except through them both.

The pillars of Imān (faith) are inward actions of the heart, which are six:

First: Belief in Allah: It is to affirm the existence of Allah, the Sovereign of the entire universe and the Controller of it, to worship Him alone, to believe in all the Attributes that Allah has affirmed for Himself, and to completely submit to His commands and avoid His prohibitions.

Second: Belief in the angels: It is the belief that Allah created the angels from light, that they have no need for food or drink, and are devoted to His obedience. Among their tasks is to be intermediaries between Allah Almighty and His prophets and messengers (peace be upon them), delivering the revelation.

Third: Belief in the divine books: To believe that they are the word of Allah and His revelation, which He revealed to His Prophets and Messengers (peace be upon them), along with the belief that the Qur'an is the last of these divine books, and that it is the book that superseded the previous divine books. The difference between it and them is that the previous books were mixed with the words and thoughts of humans, whereas the Qur'an is the word of Allah, unmixed with the words of humans. It is stated in the Qur'an:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ...﴾.

'We have revealed to you [O Prophet] the Book in truth, confirming the scriptures that came before it and as a criterion over them...'¹

Fourth: Belief in the Messengers (peace be upon them): The general affirmation of all the prophets and messengers (peace be upon them), and specifically those who are mentioned in the Quran, who are twenty-five. It is stated in the Quran:

﴿ءَاَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ 285﴾.

'The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination."'²

Fifth: Belief in the Last Day: It is the day on which the fate of all creation is determined, and belief in all that has come in the Quran and from the Prophet of Islam, peace and blessings be upon him, concerning unseen matters, including the signs of the Hour, the stage after death, the resurrection of creation and their procession to the land of

¹ Surat al-Mā'idah: 48

² Surat al-Baqarah: 285.

gathering, their standing for presentation and reckoning, then the establishment of the balance, and the Path, then the final destination to Paradise or hellfire.

Sixth: Belief in divine destiny, the pleasant and unpleasant aspects thereof: To affirm that Allah has predestined everything, from the beginning of creation until the Day of Resurrection, and that He is knowledgeable of all that is and all that occurs, for everything He decrees is by His will. Allah the Almighty says:

﴿...وَحَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾.

'...and He has created everything and measured it precisely.'¹

Islam and Mankind's Belief in All the Prophets (peace be upon them)

(37)

Herein lies the brilliant truth of Islam: its explicit call and emphasis on the obligation to believe in all the prophets.

Islam established belief in all of the messengers (peace be upon them) and the obligation to affirm their status. In a beautiful analogy, Muhammad (ﷺ) likened the prophets (peace be upon them) to brothers who have one father but different mothers. He said:

¹ Surat al-Furqān: 2

(أنا أولى الناس بعيسى ابن مريم في الدنيا والآخرة، ليس بَنِي وَبَيْنَهُ نَبِيٌّ،
والأنبياءُ أولادُ عَلاتٍ؛ أمهاتهم شتى، ودينهم واحد).

'I am the nearest to 'Isa (Jesus), son of Mary, among the whole mankind in this worldly life and the Hereafter. There is no prophet between me and him, and the prophets are brothers in faith; their mothers are different, and their religion is one.'¹

In Islam, the Qur'an states that the message of all the prophets (peace be upon them) is one: the call to the monotheism of Allah, and the recognition that He alone is worthy of worship.

Islam has stressed to its followers the necessity of believing in all the prophets (peace be upon them) and of making no distinction among them. Due to the importance of this matter, the Quran has stated it clearly, even linking it to belief in Allah Almighty, because He is the One Who sent all the prophets (peace be upon them). Allah the Almighty says:

﴿ءَاَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ [285] {239}.

'The Messenger believed in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We

¹ Narrated by Al-Bukhāri and Muslim.

hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination.”¹

Since all the prophets, peace and blessings be upon them, are sent by God Almighty, they are equal in regards to affirming them having faith in them, because the source is one. Whoever does not believe in all the prophets, peace and blessings be upon them, has fallen into a great contradiction. For his situation in this is like that of a man who received a true report from a group of people that an event has occurred, and he said: "I believe so-and-so and so-and-so, but I do not believe so-and-so and so-and-so! So we say to him: This is ignorance and a contradiction on your part, for the report is one, and they all conveyed the same report to you, so it makes no sense for you not to believe one of them, for this is foolishness that no sane person would accept for himself.

Man's happiness is connected to this belief, as he will be connected to one source, which is Allah Almighty, Who sent all of these prophets (peace and blessings be upon them).

In Islam, belief in all of the prophets (peace be upon them) is one of the six pillars of faith, and they are: Belief in Allah, His angels, His books, His messengers, the Last Day, and in the divine decree, both its good and evil.

¹ Surat al-Baqarah: 285.

In Islam, it is obligatory to venerate and respect all the prophets (peace be upon them), and when we mention one of them, we say: 'peace be upon him'. The Qur'an has also praised all the prophets (peace be upon them). Allah Almighty says:

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ 33﴾
 ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿34﴾ [240].

'Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the world (everyone else). Descendants, some of them from others. And Allah is All-Hearing and All-Knowing.¹

And praise of the Prophet of Allah, Jesus (may peace be upon him), is mentioned in the Qur'an:

﴿قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا 30 وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا 31 وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْ لِي جَبَارًا 32 وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾.

'Jesus said, "I am a slave of Allah. He has given me the Scripture and made me a prophet

He has made me blessed wherever I may be, and has enjoined upon me prayer and zakah as long as I am alive,

and has made me dutiful to my mother, and has not made me an oppressor or disobedient.

Peace is upon me the day I was born, the day I will die and the day I will be resurrected."²

¹ Surat Āl 'Imrān: 33-34

² Surat Maryam: 30-33

In the Qur'an, Prophet Moses (peace be upon him) is praised:

﴿وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا 51﴾.

'And mention in the Book [the story of] Moses. He was indeed a chosen one and was a messenger and a prophet.'¹

Indeed, Islam defended the prophets (peace be upon them) against those who denied them and those who harmed them. This is an affirmation of their status in Islam, showing that they all deserve to be believed and respected, as Allah Almighty says in the Quran:

﴿... أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾.

'Is it that every time a messenger comes to you with something against your desires, you become arrogant; some of them you rejected, and others you killed?'² Allah the Almighty also says:

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾.

'And there were messengers before you [O Prophet] who were ridiculed, but those who mocked them were overwhelmed by what they used to ridicule.'³

¹ Surat Maryam: 51

² Surat al-Baqarah: 87.

³ Surat al-An'ām: 10, Surat al-Anbiyā': 41

Indeed, some prophets were mentioned in the Qur'an more than the Prophet Muhammad, whose name was mentioned 4 times, while Jesus was mentioned 16 times, and Moses was mentioned 124 times.

Moreover, Maryam (peace be upon her) is mentioned 30 times in the Qur'an, while none of the mothers or wives of the Prophet Muhammad (may Allah's peace and blessings be upon him) are mentioned.

Thus, Islam calls mankind to believe in all of the prophets (peace be upon them), and to honor and revere them, for in that lies a call to the unity of human happiness, which can only be achieved by following the Messengers (peace be upon them) and affirming them.

Scientific Miracles in the Quran and Mankind

(38)

The astounding fact that Islam brought is the Quran's relaying of scientific facts, which have only recently been proven by empirical science, and which were impossible to know through human means at the time it was revealed more than fourteen centuries ago. We will mention some of them:

The Development of the Embryo in the Mother's Womb: The Qur'an gives a detailed description of

the stages of the embryo's development in the mother's womb. This remarkable truth was revealed hundreds of years before the advent of modern technology. This was acknowledged by one of the world's leading embryologists, the Canadian Keith Moore, in his authoritative textbook used in medical schools around the world. He stated: "The Qur'an is the only book that described the stages of embryonic development with such precision before modern times.

The stages of the embryo are mentioned in the Qur'an in an order that has been confirmed by scientific research. Allah Almighty says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ثُمَّ خَلَقْنَا
الْنُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ
أَنْشَأْنَاهُ خَلْقًا ءَاخَرَ فَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ﴾

'We created man from an extract of clay,
then We placed him as a sperm-drop in a safe
place,

then We made the sperm drop into a clinging
clot, then We made the clinging clot into a lump,
then We made the lump into bones, and We clothed
the bones with flesh, and then We developed it into
another creation. So Blessed is Allah, the Best of
Creators.' Surat al-Mu'minūn: 12-14, The verse
begins with the creation of Adam, peace be upon
him, who is the origin of mankind. Then the verse
mentions the creation of his progeny, and this

creation begins with the sperm-drop, then the clinging clot, which attaches to the lining of the womb, then the lump, which resembles a chewed substance and is formed after a few weeks. From this lump, the bones are formed before the flesh, as has been confirmed by modern embryology. The Quran also makes reference to the fetus being in three darknesses; Allah the Exalted says:

﴿...يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَانِئِذَا تَصَرَفُونَ﴾

'He creates you in the wombs of your mothers [in stages], creation after creation, in three layers of darkness. Such is Allah, your Lord. To Him belongs the dominion; none has the right to be worshiped except Him. So how are you averted?' Surat az-Zumar: 6 Modern embryology has proven this remarkable fact, wherein the fetus is surrounded by three darknesses: the darkness of the abdominal wall, the darkness of the wall of the womb, and the darkness of the placental membranes.

Water and Life: The Qur'an states that water is the source of life for every living thing. He says:

﴿...وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾

'... We created from water every living thing. Will they not then believe?' Surat al-Anbiyā': 30 Scientific research has proven this remarkable fact, for water is the medium that carries salts and nutrients to the body and to plants, and without it,

no living thing would remain on Earth. For a human being, while an embryo in his mother's womb, three days after his formation, 97% of his weight is water. After three months, the percentage is 91%; after his birth, it is 80%; and one year after his birth, it is 66%. The percentage of water varies in the body's organs: brain cells are 70%, the blood is 82%, and the lungs are 90%. Scientific research has proven that the basic chemical substance for living organisms is formed only with water, and likewise, the genetic codes in the soil only react with water. The Qur'an has referred to this scientific fact. Allah Almighty says:

﴿وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَّيْتًا...﴾

'And it is He Who sends down rain from the sky in due measure, by which We revive dead land...' Surat az-Zukhruf: 11

Chyme and Blood in Histology: In the Qur'an, Allah Almighty says:

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً تَسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾ (66)

'And there is surely a lesson for you in livestock. We give you drink from what is in their bellies – produced between excretion and blood – pure and pleasant milk for those who drink.' Surat an-Nahl: 66 This verse has revealed an astounding scientific reality, which the Prophet of Islam, peace and blessings be upon him, knew of more than fourteen

hundred years ago, while modern science only discovered it in the twentieth century. It is the reality of the milk that is consumed by both humans and animals. For the preceding verse states that this milk comes forth from between excretion and blood. And *al-farth* (excretion) is what is in the rumen before it is expelled. The milk, therefore, is produced from this excretion and from the blood after the process of absorption, which is a complex process. Blood is pumped to the mammary glands in the animal's udder to provide the nutrients that the blood absorbs from the excretion. It then delivers them to the mammary glands. These glands then absorb the components of milk from the blood, without any trace of the excretion or blood remaining. Then, from the milk alveoli, the substance of milk sugar (lactose) is added to make it palatable to the drinkers. This is what the Qur'an expressed in the preceding verse:

{ خَالِصًا سَائِغًا لِلشَّارِبِينَ }،

'pure and pleasant for those who drink,' Modern science did not discover this astounding truth except in the twentieth century, after the discovery of dissection equipment.

The decrease in oxygen levels upon ascending to higher altitudes: In the Qur'an, Allah Almighty says:

{فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ...}

'Whoever Allah wills to guide, He opens his heart to Islam; and whoever He wills to lead astray, He makes his heart tight and constricted, as if he were climbing up into the sky...' Surat al-An'ām: 125

This verse mentions the chest, which is the location of the lungs, with which a person breathes. The analogy presented in the verse is that the misguided person, whose chest does not open to accept the truth, is like one who is climbing up towards the sky, where oxygen is absent, causing his chest to tighten from the lack of oxygen. This is an astounding scientific fact discovered by modern science: the higher a person ascends, the more they feel a tightness in the chest and difficulty in breathing, as the atmospheric pressure and oxygen decrease, and likewise their weight decreases. This is witnessed in astronauts, whom people see floating inside their spacecraft like light paper carried by the wind. They wear space suits that maintain the level of air pressure around their bodies and contain devices that help them to breathe.

Internal Waves in the Depths of the Seas: This is mentioned in a verse that reads:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ
بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدُهُ لَمْ يَكَدْ يَرَاهَا...﴾

'Or [their deeds] are like layers of darkness in a deep sea covered by waves upon waves, above

which are clouds - layers of darkness, one above another. If one stretches out his hand, he can hardly see it.' Surat an-Nūr: 40, Internal waves are a remarkable phenomenon that modern science only came to know about a hundred years ago, when they discovered that waves are generated at the interface between two layers of water with different densities, pressures, temperatures, and tides. These internal waves are similar to surface waves, and cannot be easily observed from the surface. These waves occur in the deep seas and oceans, as expressed in the Qur'an:

(فِي بَحْرٍ لُّجِّيٍّ)

'in a deep sea' The expression of the verse informs us about the blocking of sunlight by the surface waves and the internal waves, as well as the clouds, and then the density of the water as its depth increases, as is stated in the verse:

(ظَلُمْتُ بَعْضُهَا فَوْقَ بَعْضٍ)

'Layers of darkness, one above another.'

The multiple layers of darkness in the unfathomable depths of the seas: It is stated in the preceding verse:

(ظَلُمْتُ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا)

'Layers of darkness, one above another. If one stretches out his hand, he would hardly see it.' Surat an-Nūr: 40, This verse informs us about the levels of darkness throughout the seas, and that they are

darknesses, one upon another. This is a remarkable truth that science discovered in the twentieth century, as it was discovered that the seas and oceans are covered by dense clouds, which block much of the sunlight. The water also reflects a portion of the sunlight, while the seawater absorbs the remaining light, which weakens as the depth of the sea increases. Likewise, the colors of the spectrum fade as they penetrate into the depths. The Qur'an used the word (darknesses) to indicate that these are not a single darkness, and by means of a Secchi disk, modern science is able to determine the depth of the water.

The Quran brought forth this astounding fact more than 1400 years ago to a people who lived in the desert and did not know how to swim, and herein lies the scientific miracle of the Quran.

Mountains as wedges in the field of geology: It is stated in the Quran:

﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۖ وَالْجِبَالَ أَوْتَادًا ۚ﴾

'Have We not made the earth a resting place?

And the mountains as stakes,' [An-Naba': 6-7], This verse informs us that Allah has made the mountains like pegs for the earth. It has been scientifically proven that the earth's lithosphere is fractured into tectonic plates that float on a semi-molten layer where thermal currents are active. These currents continuously push the plates, and

their activity is only stabilized by a mountain range surrounding the edges of the earth's crust, much as pegs surround a tent to fix it in place. This is the meaning conveyed in the aforementioned verse. Geophysical studies have also proven that mountains have extensions deep within the earth that are five to ten times greater than their height above the ground, reaching down into the magma zone.

In all these dazzling truths is a call to humanity's attention to the honor Allah has bestowed upon them by bringing about this extraordinary universe. For everything surrounds humanity in a wondrous harmony, testifying that Allah Almighty alone is worthy of glorification and worship.

Conclusion

This strong relationship between Islam and man has been made evident, the result of which is that Islam came for the happiness of man in this world and the Hereafter, and to guide him to the right path. This is the path that will make him happy in his life, when he learns that his existence in this great universe was not in vain, but rather for a great purpose and a duty—the highest duty that man must perform with truthfulness and sincerity, and without hesitation. This duty is the oneness and worship of Allah.

When a person knows that this universe has a Creator and Controller Who is worthy of worship and must be obeyed, he will find himself living for a great purpose. This purpose is what will make his life balanced, happy, and free from chaos and aimlessness.

When a person's knowledge of his Lord Almighty becomes firmly established—that He is the Creator of the universe, unique in His divinity, and the One Who deserves absolute obedience—he will then feel the necessity of submitting to the Messengers and the Prophets (peace be upon them). This is because they are the ones who will lead him to Allah Almighty, and it is through them that he will know the right path he should follow, so that he does not falter on his way, like the many who have gone astray from the knowledge of Allah Almighty.

This book explains the close relationship between Islam and mankind—the relationship that calls for the reformation of a person's inner and outer self, and the relationship that will guide them to happiness, so that they may live a stable and tranquil life, both spiritually and materially. It is the relationship that will make him feel his value, and that he is one of the noblest creatures, whom Allah has honored with an intellect, and for whom He has subjected everything in the universe for his happiness. It is the relationship that will make him distinct with virtuous morals that all wise people

should possess. It is the relationship through which one feels that he is a human being whom Allah Almighty has honored with a dignified life cycle; it begins with a sound marital life, which is based on mutual compassion and cooperation between the spouses. The outcome of this marital life is children, whom the spouses will care for in cooperation with one another. It is the relationship from which a person perceives how Islam has protected the rights of everyone, even the fetus in its mother's womb before it comes into the world. It is the relationship from which one perceives that strong bond between parents and their children, and the care for and dutifulness to parents when they grow old. It is the relationship through which one sees family cohesion and connection among relatives. It is the relationship that has even protected the neighbors' rights and kind treatment towards them. It is the relationship that has preserved the human rights that ensure his humanity. It is the relationship that has made justice a balance for a life in which oppression is impermissible. It is the relationship that has preserved the rights of woman, and made her the counterpart of man. It is the relationship that has guaranteed for the orphan who has lost his parents the full care of the community. It is the relationship that has established for the poor rights upon the wealthy and the state. It is the relationship through which

one will feel the importance of personal and public hygiene. It is the relationship in which one sees the imperative of tending to the development of the earth, the rights of workers, the rights of employers, and preventing racism. It is the relationship that instills noble morals, praiseworthy qualities, facilitating matters for people, and ensuring their safety. It is the relationship that calls for discipline, managing time, love among people, faithfulness, optimism, and caring for people with disabilities, the elderly, and the sick.

The book's conclusion was an explanation of the necessity of the Pillars of Islam, the Pillars of Faith, and belief in all the Prophets, peace be upon them, serving as a reminder of the importance of these matters, and that they are integral to a person's entire life.

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