

# Essential Rights

*That the Pure, Innate Nature Calls for but*

*Islam Requires from Muslims*

## Preface

Islam, true Christianity, true Judaism and all other known and unknown divine religions are from the same source: Allah , the Almighty , Who inspired and revealed these religions throughout the history of mankind in order to establish peace, law , justice and ethnics upon Earth.He , the Almighty assigned man as a vicegerent on Earth , not the angel. He, the Almighty blessed man with a very peculiar nature. Man may commits sins, but shortly after repents, often returning to his Lord, Allah , the Almighty , seeking His Mercy , Forgiveness and Blessings. That is one nature of man. As for the other nature, man is blessed with innocent, clean, honest and tender heart that leads him to obey His Lord, Allah ,the Almighty , worship Him sincerely and seek His blessings and guidance. Allah , the Almighty , revealed His Divine Laws for man. These Laws fulfill the various and versatile needs of man on earth. They help preserve human race , protect the environment , support the truth and fight evil wherever it might be, and regardless of its source.

Man, therefore is in deep need to know and maintain the essential right of life. Some of the major rights that man should know , recognize and assure throughout his life are summed up as follows:

- **The right of His Creator , Allah , the Almighty**
- **The rights of the prophet , the guide and the teacher who deliverd the Message of Allah, the Almighty.**
- **The rights of the birth parents.**
- **The rights of the birth children.**
- **The rights of the relatives and kith and kin.**
- **The rights of both , the husband and the wife**
- **The rights of neighbors.**
- **The rights of fellow Muslims and**
- **The rights of non Muslims, fellow citizens.**

I would like to express my gratitude to H.E. Sheikh Ibn Othaimin for presenting this book in Arabic Which I truly enjoyed and cherished. My heartfelt thanks to my dear editor. Mrs. K.H. Dabas , who sacrificed a great deal of time and effort to read , re-read and re-read the manuscript of this book , polish it , and put it in its final form for printing . May Allah the Almighty, bless her heart with complete faith and benefit her in this world and in the Hereafter.I do sincerely hope that readers from all faiths , creeds , social background and races all over the world will benefit from this book, apply it in their lives and share their knowledge with others.

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## **Introduction**

**By: Abdullah bin Jar-Allah Al-Jar-Allah**

All praise is due to Allah , the Almighty , and I bear witness openly that there is no deity worthy of worship but Him Alone. I do also bear witness openly that Mohammed is His slave servant and Messenger .P.B.U.H , and May Allah , the Almighty , be blessed with all his rightly guided companions and progeny.

It is indeed one of the most important item in the life to know what rights man has, and what obligations one is obliged to do towards His Creator, Allah , the Almighty, and towards his fellow man as well . It is equally important to observe these rights in practical life , maintain them fully. This booklet, in spite of it's relatively small size , does focus on these rights and introduce them properly and precisely to the Muslim readers all over the world , and also to those who are either eager to learn about essential matters in Islam , or interested to know what Islam is all about . Amy Allah , the Almighty , reward the writer of the booklet who attempted throughout his work to explain , shed light and introduce these rights in a straight forward fashion.

The most important right of all these rights is right of Allah , the Almighty , to love Him , fear Him , hope from Him , obey Him by doing all of the aforementioned acts in accordance to what He , the Almighty, commanded , and avoid all what He banned and condemned. Also , by liking and caring for those who like Him , the Almighty, and obey Him . Likewise , by disliking and shunning away from those who disliked Him and disobeyed His commands.

The second most important right is the right of the prophet , P.B.U.H . One should express his observation to his rights by loving the prophet , obeying his commands , following his teachings, avoiding at any cost , any intentional and deliberate disobedience to his Sunnah , practical teachings practice , emulating him and considering him the first and the foremost example who set actions and practices the are best for man to follow and live and by attempting very seriously to remember him in all phases , stages and situation of life Peace be upon him.

Then one must recognize the right of his relatives upon him. This right must be professed by doing good to these relatives, establishing a good rapport with them, visiting them, caring for them, associating closely and decently with them, etc. At the top of this list must be the parents. One must be extremely kind, helpful , obedient , caring and avoiding all matters that they dislike or upset them as long as they do not demand an act of disobedience to Allah , the Almighty,. One of the most essential things that man should do to fulfill this main right of his parents is to pray for them by supplication and sincere invocation, during their life and after death as well. Next to the parent's right comes the right of the children, which must be expressed by offering them the right education, upbringing, discipline and teaching them good manners. Next to this right is the mutual right of spouses: husband and wife, which expressed by caring, loving, assisting, cooperation and full support when the other is right and is on the right track as well.

Next to these rights is the right of the neighbors which is expressed statements and actions alike. Then comes the right of the general Muslims such as : greetings them whether you know them or do not . visiting the ill or sick ones , saying: "Bless you " to the persons who sneezes , accepting an invitation from them ( provided the invitation is lawful , clean and it has no intention to displease Alaaah , the Almighty or His prophet ,Peace be upon him) , advising them , supporting the one who has been unfairly or unjustly treated , attending the funerals of the deceased , liking for them generally what one likes for himself and disliking for them what one hates or dislikes for his own , and to commended to do good and stop the evil acts.

All quoted verses from the glorious Quran and Hadith , statements of the prophet , Peace be upon him , are properly attributed to their sources . I do pray Allah , the Almighty, to cause people to benefit from this work , increase the reward and blessing to author and also to reward and bless those who read it with attention to apply it unto their own practical life and benefit from it.

May Allah's peace and blessing be upon our beloved prophet, his family and progeny and unto all those who follows his clear path until the day of Judgment Amin.

**Abdullah bin Jar-Allah al-Jar-Allah**

# **Essential Rights**

***That the Pure, Innate Nature Calls for but***

***Islam Requires from Muslims***

All praise is due to Allah, the Almighty. Thee we praise, and Thee we seek help from. We seek refuge with Allah . the Almighty , from our own evil , and from the wrong done against our souls. He whom Allah , the Almighty , guides , there is no one to misguide , And whom Allah , the Almighty, misguides , there is no one who can guide. I bear witness openly and wholeheartedly that Allah, the Almighty , is the only one god worthy of worship. I bear witness that Mohammed , P.B.U.H , Is His slave servant and Messenger , may the peace and blessings of Allah , the Almighty , be upon the prophet , his family , his companion and rightly guided following them until the day of Judgment.

One of the most attractive , appealing and just characteristics of Islam , the religion of Allah , the Almighty , is maintained justice for all , which is granted to every person. All people regardless of color, creed , race, ethnic background , social status , political status or otherwise must be treated fairly and justly. No exaggeration or shortsightedness should be applied to any person regardless of who he/she is. Allah , the Almighty , commands with justice for all , doing good to all and granting favors to the close relatives. In fact , the prophet and the Messenger of Allah , the Almighty , concentrated in their efforts of calling others to Islam on the

concept of justice. For the same person , Allah , the Almighty, sent down his books and established fair measurements and accurate , just scales for both this world and the hereafter.

Justice is to give to every one what he/she is entitled for completely. It is to place everyone in the position for which he/she is entitled. In order to achieve such a stage , one must know what are the rights to which people are entitled . The following is a brief clarification and explanation of these extremely important and essential rights in order to study them , know them , get acquainted with them in our lives. These rights can be summed up as follows:

- 1. *The right of Allah , the Almighty***
- 2. *The right of the prophet , P.B.U.H***
- 3. *The right of Parents***
- 4. *The right of children***
- 5. *The right of relatives***
- 6. *The right of husband and the wife***
- 7. *The right of the governor and the people***
- 8. *The right of the neighbors***
- 9. *The right of the Muslims***
- 10. *The right of the non-Muslims***

These rights will be addressed and discussed in this booklet. Undoubtedly, there are other rights that Muslims and non –Muslims alike must be aware of, study and apply in their lives, as well.

### **The First and Foremost Right:**

#### ***The Right of Allah, the Almighty***

The most essential right that man must fulfill , first , is the right of his creator , cherisher and care taker , Allah , the Almighty , who has the most important rights of all. Allah , the Almighty , is the king of all kings , the Omnipotent, the just , the Only one , Who has neither wife nor a son , the One Who creates from nothing , and returns His creations again to the earth to become like soil dirt once again. He is the One who grants all the graces since man was a fetus in his mother's womb where no one was capable of providing sufficient food and nourishment, except Him. In the womb, Allah , the Almighty , provided three layers of darkness for comfort . protection and proper isolation. Later , He was the one to provide your mother with warm milk from her breast to give you suitable type of food at all times , and in accordance with your age. Yet, Allah , the Almighty , was the One Who directed you to use the sucking function provided for you , enabling you to suckle the milk from your mother . Moreover, He is the one who placed love , tender care , compassion . love and the sense of attachment in your parents' hearts to employ all what they have for your comfort , well –being and early stage of your life when you needed the care , the shelter, the comfort and other things. Furthermore , He is the One Who provided you with natural intelligence , mental faculties , sense , energy . strength and so forth to care for yourself and for others , professing the Creator's abilities and graces unto you. Allah , the Almighty , stated in the glorious Quran:

***“ It is He Who brought you forth from the wombs of your mothers when ye knew nothing ; and He gave you hearing and sight and intelligence and affections: That ye may give thanks ( to God)”***  
**16:78**

If Allah , the Almighty , stopped His virtuous care for a glimpse of an eye of us , men , women and children, or for only few moments , our entire life or world would collapse , vanish, come to an end , or be destructed It is because of the mercy , blessings , care ,gifts , grants of Allah, the Almighty , unto us , that leads us to think that Allah , the Almighty , is entitled for most important right of all. He , the Almighty, definitely , has the right of creating us from nothing , preparing us for whatever we shall become while realizing we are completely incapable of doing anything , and last , but not the least , providing us with all that we have in terms such as health , strength , senses , food , shelter , abilities. And yet, Allah , the Almighty , does not ask anything in return for all His gifts, grants and bounties offered by generously without limitation , as He grants to all who believe in Him , follow His teachings and commands, and to those who do not , as well. He requires no favors from us He demands no provision of food or drink , as He , the Almighty, is neither in need of nourishment , nor in need for us for ant reason. Allah , the Almighty, stated in the glorious Quran:

***“Enjoin prayer on thy people , and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness.” 20:132***

The only thing that Allah, the Almighty , demands from His creation , which is again for man’s interest , if applied , fulfilled and practiced , is to worship Him , and Him alone with any association of others with Him in worship. Allah , the Almighty , stated in the glorious Quran:

***“ I have only created Jinn and men , that they may serve Me. No sustenance do I require of them , nor do I require that they should feed Me. For God is He Who gives ( all) sustenance , Lord of Power , steadfast ( for ever) “. 51:56-58***

Allah , the Almighty, demands complete , through and unrestricted submission in slavery for Him, in respect of His position as Full and Complete Lord, Cherisher and Care taker. Man must present himself before His Creator and Cherisher in full humiliation, obedience and submission to His Commands and Will without questioning the validity of the rule , or even the wisdom behind it , as He, the Almighty, knows well what it is good for His creations as a sole Creator. Man is required to fully believe , wholeheartedly, in that is reported soundly and truly of His Creator through His Prophets, Messengers and Books or scriptures. Man could easily see , touch and feel all the graces of Allah, the Almighty, surrounding him in his life , therefore, it is not extremely impolite , rude and inconsiderate to deny all these gifts and graces.

If any provided you with a fraction of what Allah , the Almighty , has provided , you would give him a proper respect , consideration to whatever he demands of you as long as such request are within reason , of course . It is not awful to confront one’s Lord , Creator , Cherisher and Caretaker with denial of His Commands , rules, teachings and instructions which is for the benefit , welfare and well-being of man himself , not for the benefit of the Lord himself? In fact , all good that comes to man is definitely from His Lord , Allah , the Almighty and all evil or bad things dismissed from man is also due to the mercy of Allah , the Almighty. As Allah , the Almighty stated in the glorious Quran:

***“ And ye have no good things but is from God: And moreover, when ye are touched by distress, unto Him ye cry with groans.” 6:53***

In reality, this right that Allah , the Almighty , requires for Himself from man is very easy to observe , simple to respect , clear to understand and practical to apply for those whom Allah , the Almighty , made it so for them. The Crux of the matter is that Allah , the Almighty , did not make this right a difficult task to achieve , impossible to live by , hard to apply , or even tough understand. Allah , the Almighty stated in the glorious Quran:

***“ And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you , and has imposed no difficulties on you in religion ; it is the cult of your father Abraham. It is He Who has named you Muslims , both before and in this ( Revelation) ; that the Apostle may be witness for you , and ye be witness for mankind! So establish regular prayer , give regular Charity , and hold fast to God ! He is your Protector , the best to protect and the best to help”. 22:78***

This right of Allah, the Almighty, is an ideal belief, truthful faith and belief in justice and fairness. This right results in fruitful and excellent quality, good deed and actions. The essence of this belief is love reverence and respect. Meanwhile, the result and fruit of this belief is dedication, sincerity and full devotion to truth, justice, and good ethnic and moral practice. In fact, the give of daily prayer of Muslims is but a simple result of the application of this right of Allah , the Almighty . However , sych daily prayers are for the benefits of man himself. They will abolish the minor sins committed during that day , increase the rewards of man for his good actions, improve morals, practices and devotions of the heart of man while improving various situations of man , such as patience and perseverance , concentration , dedication , steadfastness, devotion , commitment to time , production and excellence and so forth. Although this required from all , it is in accordance with every individual’s abilities as Allah , the Almighty, stated in the glorious Quran:

***“ So fear as much as ye can” 64:16***

The prophet , Peace be upon him, told a man called ‘Imran bin Al-Hussain , who was ill at that time :” Offer Your Obligatory “ prayer while standing , but if you can not do that , then offer it while sitting , and if you can not do that , then , offer it while laying down on your side:<sup>1</sup>

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<sup>1</sup>Reported by Bukhari and Others.



Consequently, man as a result of his belief in Allah , the Almighty, and his religion of Islam , is to pay Zakaht (Charity) . This is a small percentage of the entire Wealth is given to man , but yet, it benefits the poor and the needy individuals in the society . It does not benefits Allah , the Almighty. Zakaht benefits the poor , but by the same token , it does not harm or burden the rich person who gives of his wealth.

As a believing , obedient Muslim , one must observe Swam( fasting) during the month of Ramadan , the ninth month in the Hijra – lunar calendar , every year , in fulfillment of the right of Allah , the Almighty , . However , if one is unable to fulfill this duty for legitimate reason or excuse , then , one may make it up some other time of the year , or pay necessary fines (in charity) for missing it, as Allah , the Almighty , stated in the glorious Quran:

***“ But if any one is ill, or on a journey, the prescribed period (should be made up) by days later.” 2:185***

Also , as a result of the application , observation and adherence to this immense right of Allah , the Almighty , a believing Muslim must perform Hajj ( pilgrimage) to the holy shrine of K’aba , at Makkah , one time in one’s life as a requirement for those who can physically and financially can afford it.

This natural right of Allah , the Almighty, is the one to be fulfilled wholeheartedly. Consequently , all the matters related to it in terms of full belief , Salah “prayer” , Zakah “ charity or poor dues” , swam “fasting” and Hajj “pilgrimage” must be practiced , observed and maintained on regular basis. All other facts , duties and requirements that Islam require from the believers are only required when there is a need for them , such as Jihad ( fight and struggle , holy war) for the cause of Allah , the Almighty supporting the cause of injustice to men when it occurs and needs support.

Dear fellow man! Examine this right of Allah , the Almighty. It is easy to fulfill , maintain and observe . It is also insignificant in terms of required applications; yet, it is so great un value and reward for those who observe it and perform whatever it entails. Observers of such right will live happily in this life , the hereafter , salvaged from the Hell-fire and will be rewarded with permanent abode in Jannah ( paradise) as Allah , the Almighty stated in the glorious Quran:

***“ Only he who is saved far from the fire and admitted to the Garden will have attained the object (of life): for the life of this world is but goods and chattels of deception.” 3:185***

## The Second Right

### ***The Rights of the Prophet , Peace Be Upon Him***

This is the greatest right of human beings. There are no rights for any man on the face of Earth greater than the rights of the prophet, P.B.U.H. Allah , the Almighty , stated in the glorious Quran :

***“ We have truly sent thee as a witness, as a bringer of Glad Tidings, and as Warner: In order that ye (O men) may believe in God and His Apostle, that ye may assist and honor Him, and celebrate His praises Morning and evening”. 48: 8-9***

It is a must , therefore , that love , care and full respect must be given to Allah 's Apostle , PBUH especially over all other people , including , but not limited to self , children and parents. Allah 's Apostle , PBUH said: “ One will not become a complete believer until I ( Allah's Apostle , PBUH) be more beloved to him than his own children , parents and all other people “. <sup>2</sup>

To name some of the rights of the Prophet (PBUH) , some of the most important are full respect , honor and love without any exaggeration or negligence. Proper respect and reverence of the Prophet , PBUH, during his life is to respect his tradition , applications , his person and way of life . As for the proper respect of the prophet after his death and departure of this world , it is to respect his traditions , actions and rules he laid down for man , along with divine constitution , the Glorious Quran , and the Sunah practices that was revealed to him from Allah , the Almighty . If a just person knows well how the companions of Allah's Apostle , PBUH respected him , showed their reverence and expressed their utmost appreciation to the tremendous gift he has given them , one would be able to realize how such honorable , reverent and respected companions expressed their love , admiration and respect to their prophet, PBUH, . It is reported that 'Urawah bin Masoud , one of the tribe of Quraish , who was delegated to negotiate with the prophet , PBUH, during the truce of Hodaibyah , a small village in the outskirts of Makkah. In the eighth year of Hijra , Allah's Apostle ,PBUH, came with ten thousands Muslims to perform 'Umrah (lesser Hajj) and return to Madinah Where they lived, were refused permission to do so by the Quraish tribe , who then were governing people of Makkah . 'Urawah bin Masoud said to his people: “ I have visited kings such as Chesrous, Caesar and Najashi . I have never seen a group of people honoring , respecting and cherishing the commands of their leader as I have seen the companions of Mohammed ,

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<sup>2</sup>This Hadith ( Statement Of Allah ' Apostle , Peace be upon him ) is reported by both Bukhari and Muslim.

Peace be upon him , I have noticed that whenever he ordered them to do something , they all haste and run to execute it to the letter. I have also seen them fight over the splashing water when he washes in ablution for prayer . I have noticed them lowering their voices when they are address him , out of respect. I have also noticed that no one looks him in the eyes or the face when they talk to him , out of respect and modesty”.<sup>3</sup>

It was in this fashion that our elder Muslim respected, honored , revered and showed their love , appreciation and respect to our beloved prophet, Peace be upon him, .Although the prophet, Peace be upon him, has been greatly blessed with good character , an easy-going personality , generosity , kindness , ethics and lenience , the companions showed him every respect , love and consideration. Had the prophet , Peace be upon him, been rough person, others could have easily have not gathered around him and befriended or even associated with him as Allah , the Almighty, as mentioned in the glorious Quran.

One of the rights of the prophet , Peace be upon him, upon us Muslims is to believe him fully and wholeheartedly in whatever he brings of the news and reports of Divine inspirations. This means, Muslims must believe their prophet Peace be upon him in terms of whatever he, Peace be upon him relayed about previous nations and generations, as well as the future. He is also entitled to the right of full obedience in so far as all that he commands or forbids, due to the fact that all his commands are to be considered perfect and are aimed at our survival and hereafter. It is also one of his entitled rights to believe that the laws, rules and regulations he brought forth for Muslims all over the world are indeed , the best that any man on the face of Earth could bring. They are the most authentic, complete and comprehensive for the life of man on Earth , as well as, the hereafter . They are more complete than any othe previous laws and instructions of any previous prophet or messenger , as those were sent to a particular group, people or a certain locality , as we learn from the right and authentic teaching of Islam . A believing Muslim must not give priority to any man-made , or any other so-called divine or non-divine law, no matter who enforces or calls for it. Allah , the Almighty stated in the glorious Quran:

***“ But no, by thy Lord, they can have no (real) Faith , until they make thee judge in all disputes between them , and find in their souls no resistance against thy decisions, but accept them with fullest conviction.” 4:46***

It is also , Allah , the Almighty who stated in the glorious Quran :

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<sup>3</sup> The Abridge Biography of the prophet Mohammed, Peace be upon him, Abdulah bin Mohammed bin abdel wahhab, P.300.

***“Say : “if ye do love God , follow me: God will love you and forgive you your sins: For God is Oft-Forgiving , most merciful.” 3:31***

One of the rights that Allah’s Apostle, Peace be upon him, is entitled for every believing Muslim is to defend his Divine laws , rules and regulations bought forth for Muslims all over the world . One must attempt to defend such divine laws by every possible means in accordance to the type of attack that it is under attack . If the enemies of the divine laws of Allah ‘s Apostle , Peace be upon him, are using any kind of a proof of evidence to proof the Divine Laws of Islam are faulty , then a knowledgeable , believing and committed Muslim must use his utmost power of knowledge to defend the divine laws of Allah’s Apostle , Peace be upon him. Similarly, if the attack was against Muslims by any other weapon, then committed Muslims must defend their faith and belief accordingly with suitable weapons.

None of the Muslims, regardless of position or status in the society, must condone, accept or pardon any attack aimed at the divine laws of the prophet , Peace be upon him, according to the capability. Such person is labeled sinner, weak in faith and belief, and short of expressing his true love , consideration , appreciation and respect to the rights of his the prophet, Peace be upon him.

## **The Third Right**

### ***The Right of Parents***

No single person, in the right frame of mind, believes in denial the rights of the parents unto their own children. The parents are, indeed , the very reason for the existence of their child . Both parents are entitled to great rights by their children in accordance to Islam, and all other sounds principles, as well. But, let us closely examine the right of parents to their children according to Islam.

Parents raise their own children and care for them through their childhood. Both suffer a lot for the comfort, pleasure, happiness , health and satisfaction of their children. They wake up and stayed awake, in order for their child to sleep. They suffer all kinds of headache , fatigue , and tiredness for the contentment of their child , particularly while they are infants.

A mother carries the child in her womb , for nine lunar months , in most normal pregnancies . She gives her fetus from her own food and sustenance bearing all the biological, chemical , and physical changes that she is burdened with , with a pleasant feeling , high hopes and beautiful expectation of her beloved baby. All these difficulties encountered by a mother , although causing her fatigue , weakness and many other problems , are not but pleasure to most normal pregnant mothers who are in love with their children in their wombs. Allah , the Almighty stated in the glorious Quran :

***“ And We have enjoined on man ( to be good) to his parents: In travail upon travail did his mother bear him and in years twain , was his weaning ( Her the command to Me and to thy parents: To Me is ( he final) Goal” 31:14***

Later in the life of the child , his mother nurses the child regardless of how tiring this process is , how demanding it may be , how difficult it could become at times , but still mothers sacrifice all for their beloved babies. Normal mothers willingly , happily and gladly do that for their beloved children , in the most ordinary cases for two years or even longer , without complaint , burden or even hesitation , day and night, summer and winter, busy or unoccupied , tired or rested , happy or sad , as mothers again take special interest in their babies.

It is, therefore , for that very reason , along with many others, illustrated later , that Allah, the Almighty, constituted this immense right on man towards his parents. The sacrifices of mothers mainly are most distinct, unique and an act that stands on its own merits. Fathers nevertheless are also next in importance for the child is at an early stage of his/her life when such child can not fetch for himself , defend himself or earn for himself. Mothers , however, carry on their emotions , caring feelings, loving and concern about their own children for much longer periods in life. In fact , some mothers approach death , or even their own children have grand children , but yet , they still considered them “babies” as, they never left that infant and helpless stage. For that reason , Allah , the Almighty , stated in the glorious Quran :

***“ Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old stage in thy life , say no word to them in contempt , nor repel them but address them in terms of honor. And, out of kindness, bow to them the wing of humility, and say: “ My Lord! Bestow upon them thy mercy even as they cherished me childhood”. 17:23-24***

The most essential right of parents unto their children, male and female , is to be most kind , helpful , respectful , caring , mindful , gentle and keen to them. A child must exert every effort , financial ability and physical abilities to be kind , good, helpful , protective and serving to them at any given time of their life. A child must , at any given time in his life , obey their commands and follow their requests and instructions , as long as such instructions and commands do not contradict , conflict with , or disrespect the command of Allah , the Almighty , or cause the child any physical or mental harm.

A child must be kind in words , treatment and actions to his parents. It is a right of the parents on their children to be pleasant in their presence and serve them with pleasure and without any complaints , hidden or apparent. It is their due right to be served from their children at their old age, in case of aging and illness and being very weak , with no compliant , criticism or grievance. A child will , most likely , suffer the same things his parents from in aging , weakness and may be the state of senility. A child in most normal circumstances, could become a parent himself , and may become an undesirable or unwanted parent in his children home or house hold , if Allah , the Almighty , wanted for such a child this situation. Such an aging parent is in need for help , caring and assistance of his children as well. This is the normal life, as you deal others , and especially your parents , Allah , the Almighty , will provide you with children who will treat you in the same manner and fashion . Therefore , if a child grew up to be kind to his old and aging parents, when they need care , service and assistance , let him rest assured that Allah, the Almighty , will cause his children to be as nice , or on the contrary , as evil , as one was to his parents. In fact , as you treat your parents , your own children will treat you. Moreover , Allah , the Almighty, placed the parents in such a high position in accordance with Islam , the religion of the pure, innate and practical way of life. The rights of parents as preserved by in Islam by Allah , the Almighty , are so immense that He, the Almighty, placed their rights upon their children next to His Own right upon man, Whom He , the Almighty, created , cherished , sustained and supported. Allah stated in the glorious Quran:

***“ Serve God, and join not any partners with Him ; and good to parents”. 4:36***

Allah’s Apostle , Peace be upon him, places kindness to parents in a position higher than jihad , struggle and actual fight for the cause of Allah , the Almighty, in an Islamic battle and for a noble Islamic cause. Ibn Masoud, RAA , companion of Allah’s Apostle , Peace be upon him narrated that :” I asked Allah’s Apostle , Peace be upon him, : ‘What is the most beloved deed in the sight of Allah , the Almighty?’ He, Peace be upon him, said:” Offering Salah in its due and prescribed time .” I, then asked: “

What is next?” He Peace be upon him, said “ kindness to one’s parents. “ I further asked :” What is next?” He, Peace be upon him, said :” Jihad for the cause of Allah , the Almighty.” This Hadith statement of Allah’s Apostle reported by both Bukhari and Muslim

This Hadith, definitely , shows the importance of the rights of parents upon their children .It is a very unfortunate situation to notice , nowadays that many individuals , regardless of creed , believe , national or geographical location , social or economical status , are showing discern , humiliation , carelessness , indifference or even neglect to their own parents . At times , the best thing that one does is to send a gift , a greeting card or a message with someone , a telephone call , or a telegram or a even a fax to his parent wishing them a happy year , a happy birthday , a happy anniversary or any other occasion. One forgets that amount of effort they exerted physically , biologically , socially , economically , emotionally and spiritually to see their beloved child grow to become what he/she is. Occasionally , children may get together for reunion , so to speak to , or for a special occasion or event. Nine out of ten times if you ask a person whi is brought up in a western hemisphere , although he might be a Mislim , about what he would do with own parents when they grow olf , grumpy and maybe incapable of caring for their own affairs , the answer comes spontaneously : “ I will arrange a very nice, clean and pleasnt nursing home!!!!” What caring a child ! One forget totally what his parents did for him at his young age ! How much they suffered and struggled for him. How much they sacrificaed for his safety , pleasure , health and happiness. That is history . He can not take the extra effort to care for them when they really need his care and company in a pay back so to speak terms and conditions!!! Moreover , it is noticed , nowadays also that some very unfortunate parents are treated rather inhumanely by their own children . There are even some other children who do not admit any right for their parents but rather discern them, attempt to ridicule them , insult them , humiliate them or even beat them in private , or at times in public callings from senile , old man , old woman , and every other name in the book. Such youngsters will get their due and fair reward in this life before the hereafter , Allah , the Almighty, knows best.

Islam insists on the rights of the parents due to the very nature of human feelings , human needs , human race and society. That , what we, Muslims believe is a sort of dedication that Allah, the Almighty , placed in the hearts of the young Muslims generation so the Muslims Society become distinguished and unique for its own merits. Allah , the Almighty, stated in the glorious Quran:

***“ Show gratitude to Me and to thy parents.” 31:14***

That is the Islamic criterion for the right of the parents. This is but a truly human , honoring and respectful treatment to the physical parents who produced us from their very existence , dedicated their life , efforts , wealth and all what that they can afford to see us the way we are. Those who stayed awake during the nights when we ached , deprived themselves new clothes to see us wearing new clothes , suffered when we suffered , celebrated our first step , felt happy and proud when we achieved , felt miserable and unhappy when we failed. That is why we should honor them at their old age. This natural right for the parents is preserved , honored, respected and practiced by truly committed Muslims, young and old, anywhere in the Islamic world. That is also why we urge everyone , Muslim or non-Muslim to learn about the beauty of Islam as a complete and integral way of life. It is indeed the religion of pure and innate that does not clash or contradicted with the correct natural matters of this life.

## **The Fourth Right**

### ***The Right of Children***

Let us first establish that children in accordance to the Islamic concept means both male and female. Some of anti-Islamic concepts accuse Islam by differentiating between male and female children claiming that it does prefer boys over girls in terms of inheritance , ‘Aqeeqa (slaughter of two lambs upon the birth of a male baby and one lamb for a baby girl) and other matters. In accordance with true Islam teaching , both male and female are alike in the sight of Allah, the Almighty . Each , however, is physically prepared and equipped to perform certain task and duties that are suitable to his/her nature .All again are equal in religious duties , except for certain exception that are defined and illustrated by Allah , the Almighty, in the glorious Quran , or declared and specified by Allah’s Apostle, Peace be upon him. Only these differences are to be acknowledged and honored by in accordance with Islam and its teachings.

Children in accordance to Islam are entitled to various and several rights. The first and the famous right is the right of properly brought up , raised and educated. This means that children should be given suitable, sufficient , sound and adequate religious , ethical and moral guidance to last them fro their entire life. They should be engraved with true values, the meaning of right and wrong , true and false , correct and incorrect , appropriate and inappropriate and so forth and so on. Allah , the Almighty, stated in the glorious Qauran :



***“ O ye who believes ! save yourselves and your families from a fire whose fuel is Men and Stones”. 66:6***

Allah’s Apostle , Peace be upon him, also Said: “ Every one of you ( people) is a shepherd . And every one is responsible for whatever falls under his responsibility . A man is like a shepherd of his own family , and he is responsible for them” This Hadith is reported by both Bukhari and Muslim.

Children , therefore are a trust given to the parents. Parents are to be responsible for this trust on the Day of Judgment. Parents are essentially responsible for the moral , ethical and the basic and essential religious teachings of their children.

If parents fulfill this responsibility, they will be free of the consequences on the Day of Judgment . The children will become better citizen and pleasure to the eyes of their parents , first in this life, and in the hereafter.

Allah, the Almighty , stated in the glorious Quran :

***“ And those who believe and whose families follow them in faith , to them shall We join their families : Nor shall We deprive them ( of the fruit) of aught of their works : (Yet) is each individual in pledge for his deeds.” 25:21***

Moreover, Allah’s Apostle , Peace be upon him, said :” Upon death, man’s deeds will “definitely” stop except for three deeds , namely: a continuous charitable fund , endowment or goodwill ; knowledge left for people to benefit from ; and pious righteous and God-fearing child who continuously pray Allah , the Almighty , for the soul of his parents” This Hadith is reported by Muslim.

In fact, such a statement reflects the value of proper upbringing of children. It has an everlasting effect , even after death.

Unfortunately, many parents from every walk of life, in every society , regardless of creed , origin , social and economical status , etc., have neglected this very important this imposed right of their own children unto them. Such individuals have indeed lost their children as a result for their own negligence . Such parents are so careless about the time their children spent with no benefit , the friends they associate with , the places they go to etc., such parents they do not care, are totally indifferent about where their children go , when they come back and so forth and so on, causing the children to grow without any responsible adult and caring supervision. Such parents neglect even to instruct , direct or guide their children to the proper way of life , behavior or even attitudes towards others. Yet, you may find these parents are so careful about their wealth .

They are extremely concerned about their own business , work and otherwise . They exert every possible effort to lead a very successful life in terms of materialistic gains, although all this wealth is not actually theirs. No one will take wealth to the grave.

Children are not only to be well-fed , well-groomed, properly dressed for seasons and appearance , well-taken care in terms of housing and utilities . It is more important to offer the child comparable care in terms of educational , religious training, and spiritual guidance .The heart of a child must be filled with faith . A child 's mind must be entertained with proper guidance , knowledge and wisdom. Clothes , food, housing , education are not , by any means , an indication of proper care of the child , proper education and guidance is far more important to a child than his food , grooming and appearance .

One of the due rights of children upon parents is to spend for their welfare and well-being moderately Over spending or negligence is not condoned , accepted or even tolerated in Islam. Such ways negative effect on the child regardless of the social status. Men are urged not to be miserly to his children and household, who are their natural heirs in every religion and society. Why would one miserly to those who are going to inherit his wealth. They are even permitted to take moderately from their parents wealth to sustain themselves if the parents declined to give them proper funds for their living.

Children also have the right to be treated equally in terms of financial gifts. None should be preferred over the others . All must be treated fairly and equally . None should be deprived his gift from the parents. Depriving , or banning the right of the inheritance , or , other financial gifts during the lifetime of the parents or preference of parents for a child over the other will be considered in accordance to Islam an act of injustice. Injustice will definitely lead to an atmosphere of hatred , anger and dismay amongst the children in one household . In fact , such an act of injustice may, most , likely , lead to animosity amongst the children , and consequently , this effect in entire family environment . In certain cases when special child may show tender care to his aging parent , for instance , causing the parent to grant such a child a special gift , or issue him an ownership of a house , a factory , or a land , a farm , a car , or any other valuable items. Islam , however , considers such a financial reward to such caring , loving or may be obedient child , a wrong act. A caring child is entitled only for reward from Allah , the Almighty. Although its nice to grant such child something in appreciation for dedication and special efforts, but this must not lead to an act of disobedience to Allah, the Almighty. It may be that the heart and feelings of such a loving and caring child may change , at one point in time , causing him to become a nasty and harmful child. By the same token , a

nasty child may change at any given time , as well , to become a very caring and kind child to the same parent. The hearts and feelings are , as we all know , in the hands of Allah, the Almighty , and can be turned in any direction at any given time and without any previous notice. This , indeed , is one of the reason to prevent an act of financial preference of a child over another. On the other hand , there is no assurance or guarantees that a caring child can handle the financial gift of his parent wisely.

It is narrated by Abubaker , RAA , who said that Allah's Apostle , Peace be upon him, was informed by one of his companions , al-N'uman bin Basheer , who said:" O prophet of Allah ! I have granted a servant to one of my children ( asking him to testify for that gift) ," But Allah's Apostle , Peace be upon him, asked him :” Did you grant the same to each and every child of yours ?” When Allah's Apostle , Peace be upon him was informed negatively about that , he said” Fear Allah , the Almighty, and be fair and just to all of your children . Seek the testimony of another person , other than me. I will not testify to an act of injustice.” This Hadith is reported by both Bukhari and Muslim . Thus, Allah's Apostle , Peace be upon him called such an act of preference of one child over the others an act of “injustice” Injustice is prohibited and forbidden in Islam.

But , if a parent granted one of his children financial remuneration to fulfill a necessity , such as a medical treatment coverage , the cost of a marriage , the cost of initializing a business , etc., then such a grant would not be categorized an act of injustice and unfairness . Such a gift will fall under the right to spend in an essential needs of the children , which is a requirement that parent must fulfill.

Islam sees that if a parents fulfill their duties towards all children in terms of providing them with necessary training, educational backing , moral, ethical and religious education , this will definitely lead to a more caring child, better family atmosphere and better social environment and awareness . On the other hand , any religious in that parenthood duties can lead to the loss of a child or ill treatment to a parent at a later age.

## **The Fifth Right**

### ***The Right of Relatives***

All relatives , immediate or distant , enjoy certain rights upon believing Muslims . Each relatives has a certain level of rights according to the Islamic teachings. Such levels are hinged upon close relationships of the individual , as it is set forth by Allah, the Almighty , and Allah's Apostle, Peace be upon him. Sound social ties , and fruitful relationships are extremely valuable in the sight of Allah, the Almighty,. It is , therefore ,

important to study such ties from an Islamic perspective , observe them and maintain sound and cultivated relationships which led to a better society , close relationships , more harmonious community and a better environment. Allah , the Almighty, stated in the glorious Quran:

“ And render to the kindred their due rights” 17:26

He , Allah , the Almighty also stated in the glorious Quran:

“ Serve God, and join not any partners with Him; and do good to parents , kinsfolk.” 4:36

It is required by every Muslim individual , male and female , young or adult , poor or rich , close or distant to be good to their relatives in every possible way by every affordable means whether physical , mental , spiritual , moral or financial. The amount of support is proportional to the status or level of the relationship of the relative , and is evaluated based on the need of such relative. This a matter that has its own merits based on religious teachings , moral obligations , mental judgment and pure innate requirements and obligations. This , on the other hand reflects to what extent Islam agrees with the pure, innate and natural demands of man on the faces of this earth.

Believing Muslim individuals who are committed to Islam and its sound , pure and accurate teachings are urged time and time again , and constantly reminded with the value of such noble deed to a relative. Many statements support this fact from both the glorious Quran and the Sunah of the prophet of Islam Mohammed bin Abdillah , Peace be upon him, as we will illustrate in the following paragraph.

Abu Hirirah , RAA narrated of Allah’s Apostle , Peace be upon him: “ Allah , the Almighty created all creations. Upon finishing his creations , the womb stood up and said: “ O Allah !, this the place of one who seeks refuge with You from boycott and being banned or ex communicated “ , Allah, the Almighty, said: “ Yes indeed. Do not accept that I (myself ) will befriend whoever befriends you ( the womb , or rather the relatives generated and tied together due to the ties and relationships of the womb). And I shall discontinue My relations and ban who ban you?! “ The womb said: “ I accept “. Allah , the Almighty , said: “ I assure this for you”. Then Allah’s Apostle , Peace be upon him said: “ Read if you wish the revelation of the glorious Quarn:

***“ Then , is tit to be expected of you , if ye were put in authority , that ye will do mischief in the land , and break your ties of kith and kin? Such are the men whom God has cursed for He Has made them deaf and blinded their sight”. 47: 22-23***

This Hadith is reported by both Bukhri and Muslim.

Allah's Apostle, Peace be upon him also is reported to say: "He/She who believes in Allah, the Almighty and Day of Judgment, must communicate, be good, courteous and kind to his kith and kin or relatives." This Hadith is reported by both Bukhari and Muslim.

It is unfortunate to notice that many people neglect such important social rights and religious obligations. Many Muslims, unfortunately do not care to be kind to their relatives neither financially, if they are rich and their relatives are poor and needy, or by social relations or even any help that they may be able to render at no cost. At times you may find a person, on the contrary, being harsh, mean, irrespective, jealous or miserly to his own relatives, while being the opposite towards other who are distant. Some people, unfortunately, do not even visit their relatives, offer them occasional gifts and presents, look after them when in need, help them or even extend a helping hand if really in desperate need or help.

On the other hand, there are another kind of people who establish good relationships with their relatives only for the sake of relationships, not for the cause of Allah, the Almighty. Such a person in reality is not doing what he is doing for the fulfillment of the commands of Allah, the Almighty, but is paying back those relatives what was paid to him in advance. Such an act is applicable to both relatives, friends, and distant people. A true good person is the one who establishes good rapport with his relatives for the noble causes of the pleasure of Allah, the Almighty, only, and hoping to improve his ties with Him, the Almighty regardless if they did the same with or not.

Bukhari reported of Abdillah bin 'Amr bin al-'Anas, RAA, companion of Allah's Apostle, Peace be upon him who said: "A person who is good to his relative is not a person who rewards them, or repays them equally for what they do to him. A good person is the one who does good to his relatives even if they do not do that to him.

Visit them even if they do not visit him, give them even if they do not give him, and so forth." "A man asked Allah's Apostle, Peace be upon him," O prophet of Allah I have some relatives whom I visit, be kind to and give whatever I can, but they do the opposite to me, I try to be extremely patient with them regardless of the harms, inconsiderateness and troubles they cause to me. What should I do in such case? Allah's apostle, Peace be upon him said: "if you are truly what describe, then you are as if you let them eat ashes (as result of their own doing) so long you continue to do good to them. Yet, Allah, the almighty, continues to support you, aid you and help you over them as long as you continue being good to them."

It is a real pleasure that one gains from being good and kind to his relatives at large. If the only thing man gets from such a noble social act is the pleasure of Allah, the Almighty, it suffices man in his life. But, it is most likely that man will get tremendous benefits from fulfilling commands of Allah, the Almighty, in his life. One definitely grows socially, matures ethically and feels at ease and peace with himself and with community around him.

Man is weak without the support of his immediate family members or the moral support of his extended family members. Islam agrees with the norms of life. It coincides with the basic requirements of man in his social life. Establishing such rights by Allah, the Almighty, to govern the Islamic life and society is but a blessing of Allah, the Almighty, to man all over the world. Such a relationship will produce a close-knit society, better relations amongst the various individuals and components of various units of society.

## **The Sixth Right**

### ***The Right of the Husband and The Wife***

Marriage ties have great impact and a significance in any given society all over the world. It is, in the first place, a tremendous bond that ties the husband and the wife. As a result of this bond, many rights and requirements are imposed on both, towards each other, their children, their in-laws, their relatives and their social obligations. As financial relations are also established, which, at times, might strain the ties between the spouses. Moreover, there are certain physical rights that are constituted for both spouses as a result of the marital relationship. All these items, and more, are properly addressed in the light of Islam, the religion of Allah, the Almighty, and in accordance with the practices of Allah's Apostle, PBUH. Such obligations and relationships are, at their best, in accord with Islam, as will be discussed herein. This coincides with the pure, innate and human nature of man who is eager to lead a sensible, meaningful, affectionate, emotionally sound, physically comforting and spiritually meaningful life.

Both husband and wife must commit themselves fully to each other in the light of Islam, or for this matter, in light of the requirements of pure human nature. Both must be kind, good, sincere, affectionate, caring, polite, respectful and generous to each other. Each will constitute a half in marital relations. Therefore, each must bear the responsibilities of his

share . Each must honor this tie , be pleasant to their companion and offer the utmost possible to make the relation lasting, pleasing , meaningful and coherent.

Allah, the Almighty, stated in the glorious Quran concerning the treatment of one's spouse , the wife in particular:

***“On the contrary live with them on a footing of kindness and equity. If ye take dislike to them it may hat ye dislike a thing , and God brings about through it deal of good.” 4:19***

Perfection , of course , belongs to Allah , the Almighty, Many times , one finds defects in the relationship one has with friend , n associate , a partner , teacher , a tremendously important to both individuals. It is, therefore , necessary to bear some inconveniences for the sake of generally good and everlasting relationship. That is why Islam , as a way of life, impose practical principles upon its followers.

On the other hand , Islam offers man an edge in the relationship due to the fact that man , in general , has better discipline, more logical judgment , less emotion and different position in society all over the world from primitive societies to most advanced , technical and industrial societies . Also man generally has a better income, which makes him more financially responsible for welfare of his family members, as it is the case all over the world . Man is, in general the “ bread- winner” of the family and t times subjects his life and body to terrible dangers to perform a skilled job that requires a lot of sacrifice .For these reasons and many more, Allah, the Almighty stated in the glorious Quran concerning man's edge in the martial relation:

***“ And women shall have rights similar to the rights against them , according to what is equitable; but men have degree.” 2:228***

We know that woman is equal to man in all religious rights, as it is well explained in the glorious Quran and the Sunah practices of Allah's Apostle, Peace be upon him. There are only minor differences between male and female rights in accordance to Islam , such as inheritance , authority , testimonies , Code of dress and other things to be discussed in a separate book.

Woman mist offer her husband what he is entitled , and man must offer his wife what she is entitled based on the mutual fruitful relationship they have established in accordance with Islam. Truly, if both parties live up to these standards , both will be extremely happy, and society will become better and more pleasant . When both parties , or even one , fails to abide to these rules, a miserable life the household in general will prevail , as the unhappiness of parents will be reflected on the entire family. Both

husband and wife will become unhappy , unproductive , unbearable and miserable if they do not appreciate the rights of each other and live by them.

Islam greatly emphasized that man must be kind to woman , in general , ,whether it be a wife , a mother , a sister, a daughter , an aunt , a grandmother , a niece or even someone unrelated to him. Allah's Apostle , Peace be upon him, said: “ Be kind to woman , woman have been created from bent rib. The most dent of the rib is its top. If you try to straighten that dent you will break it. If you left it alone it remains as is. Therefore , be as kind , nice and good to women as you could”. This Hadith is reported by both Bukhari and Muslim.

Muslim reported a similar Hadith saying: “ Woman has been created from (man's) rib. That rib is bent somewhat . If you attempt to straighten the dent you will never be able to do so. Therefore , you may enjoy your relation with the woman with understanding that she has a dent (i.e. minor defects). If you attempt to correct the dent, you will break the relationship , which means you break the marriage and the martial relations between both.”

Muslims also reported an another statements of Allah's Apostle , Peace be upon him saying: “ A believing Muslim husband must not hate his believing Muslim wife ( and break the marriage relation ties) If a husband dislikes one thing of his wife , ( let him remember ) he likes other things and points in her character.”

The prophet , Peace be upon him in the previous statements, guides , taches and establishes the way that the woman should be treated and dealt with. This is meant for all the Muslims Ummah regardless of social; status. No one person on the face of Earth , with the exception of the prophets and Messengers of Allah, Almighty , is infallible .Although the prophets themselves claimed that they may commit minor mistakes in terms of worldly things other than divine revelation descended to them by Allah, the almighty, from heaven. Perfection is a relative term. Man should accept his mate as is. Woman also should accept her husband as is. Both must exert every effort to improve one another. But they must remember that both are entitled to certain specific rights that Islam has established for them and they should enjoy. On the other hand , Islam imposed certain requirements from both that they must also fulfill. If both accept each other on these premises , the family will enjoy a healthy atmosphere and they will lead splendid , wonderful and very happy life under the umbrella of Islam.

We can vividly notice how Islam again and again coincides with the natural , innate nature of a man . Man desires a happy , flowery , rosy ,



cozy , neat and nice home with most beloved person to him, or her , after the love of the creator , the prophet and parents. Islam urges both the husband , in the first place , to be extremely kind , keen and nice in his relationship with his spouse and provide her with all due rights imposed unto him by Allah, the Almighty. And the teachings of Allah’s Apostle, Peace be upon him. Similarly , the woman is expected to do the same , and obey her husband as long as he respects her , fulfills her rights, makes her feel loved, cared for and wanted , and does not impose any unlawful or illegal things upon her.

That is Islam. There is nothing else that matches its innate quality.

### ***The Rights of the Wife upon her Husband***

The wife is naturally entitled for food, clothing, housing and other related items with expenses to be born by the husband. This natural right has been given by Allah, the almighty, to the wife based on the verse from the glorious Quran:

“ The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms.” 2 : 233

Moreover , Allah’s Apostle , Peace be upon him said: “ (Wives) are entitled for food and clothing from their husbands in equitable terms.” Also the prophet, PBUH was once asked: “ What is the right of the wife unto her husband?” He, PBUH said: “ she is entitled for the same food you eat , offer her clothing whatever you buy yourself clothes, do not hit her on the face , do not insult her and do not abandon her unless you do so in the same house ( under the same roof). “ This Hadith is reported by Abu Dawood.

Similarly , other rights to which the wife entitled is to be treated justly and fairly incase of multiple marriages. In such case the husband must be fair and just to both wives , treat them fairly in terms of expenditure , housing , time and all other items of which the husband is capable . Being biased or even inclined and preferring one wife over the other is considered one of the major sins in Islam in the sight of Allah , the Almighty. Allah’s Apostle , Peace be upon him said: “ If a man married two wives and preferred one over the other , he will come on the Day of the Judgment with a distinctly slanted side of his body.” This Hadith is reported by Imam Ahmed and reporters of the book of Sunan.

Man , as the husband , however , will not held responsible or accountable for things that he has no control over, such as love , affection and self comfort . Allah , the Almighty stated in the glorious Quran:

“ Ye are never able to be fair and just as between women , even if it is your ardent desire: But turn not away ( from a woman) altogether, so as to leave her ( as it were) hanging ( in the air). “ 4:129

It is also reported that Allah’s Apostle , Peace be upon him used to divide things amongst his wives fairly and equally , then saying: “ O Allah! This is the fair distribution that I can do best in accordance to my abilities . O Allah! Please blame me not for what you own and I do not own( i.e. the acts of the hear in terms of love and affection.)” This Hadith is reported by Abu Dawood , Tirmithe , Ibn Majah and Nasaiee.

However , if a husband preferred one wife over another in terms of spending the night with, based on the approval and acceptance of the other wife , then in such a case , there is no harm. That, in fact , was the case with Aishh and Swadah , two of his wives , may Allah be pleased with them , when Sawdah agreed to grant her night to Aisha, RAA toward the end of the life of the prophet, Peace be upon him. Yet , when the prophet , Peace be upon him , became very ill , he continuously asked : “ Where shall be tomorrow (i.e in whose house)?” All his wives agreed to let him stay at the house of Aisha m where he wanted to be until his death, Peace be upon him.” This Hadith was reported by both Bukhari and Muslim.

### ***The Right of the Husband Upon the Wife***

The rights of the husband upon his wife are greater than the rights of the wife upon her husband for the simple reason that Allah, the Almighty , stated in the glorious Quran:

***“ And women shall have rights similar to the rights against them, according to what is equitable ; but men have a degree.” 2:228***

Man is the care-taker of his wife and house hold. He is responsible for all the affairs. He is responsible for training, direction and discipline in needed. Allah , the Almighty stated in the glorious Quran:

***“ Men are the protectors of women , because God has given the one more ( strength) than the other, and because they support them from their means.” 4:34***

It is an essential right of man over his wife to be obeyed so long as his commands don not conflict or contradict the commands of Allah , the Almighty, Allah’s Apostle, Peace be upon him, and the general teachings and codes of ethics of Islam. A Muslim wife must also protect her husband ‘s secrets and privacies . She also must protect his wealth , finance and belongings as much as possible. Allah’s Apostle , Peace be upon him said :” If I were to command a single person to bow in prostration to an other person, I could have commanded a women to bow down ( in obedience and respect , not in worship) to her husband.” Furthermore , Allah’s Apostle , Peace be upon him, said : “ If a husband calls his wife to his bed , but the latter refused to fulfill the call ( for any reason other than a lawful one), which drives the man become upset with his wife, then angels will curse such a wife until she gets up in the morning.” Both Hadith are reported by both Bukhari and Muslim.

An other right of the husband over his wife is that husband ask his wife not to do something, including , but not limited to voluntary acts of worship , other than obligatory , which cause her to lesson the time that her husband may have to enjoy her. Allah’s Apostle , Peace be upon him stated :” A wife is not allowed to observe fast ( other than fasting in the month Ramadan , the prescribed month for fasting) in the presence of her husband, unless she has his permission, She may not allow any one to come into his house , unless he permits.” This Hadith is reported by Tirmitheer, who said: “ It is a sound and fair Hadith.”

Moreover , Allah’s Apostle , Peace be upon him placed the satisfaction and pleasure of a husband to be one of the reasons to enable the wife to enter paradise . Tirmitheer reported from Ummu Salamah , the mother of the believers , RAA, that Allah’s Apostle , Peace be upon him said: “ Any woman whose husband dies while he is pleased , happy and satisfied with her ( acts , attitudes and behavior) will enter Jannah”.

There are but few items of the many rights that Islam , the religion of truth , imposes upon those who commit themselves to follow and practices it as a way of life.

We vividly see that such rights , if maintained properly , will lead a society to peace, happiness and tranquility. A husband becomes caring , affectionate , loving and responsible , yet directing and capable and discipline when needed to improve a trouble some situation, regardless of his tender care and love for his wife , so that vice and wickedness will not spread in the society, A wife becomes more respected , adored , cared for , highly needed and appreciated if she respects the rights of her husband and equally given the rights she is entitled for by Islam.

In such a coherent way , the religion of truth , goodness , justice , equity, and all fairness coincide with basic requirements of life including harmony between all the members of the society , especially between husband and the wife.

## **The Seventh Right**

### ***The Rights of the Governors and the People***

Governors or rulers are all those who are responsible for any organization in the government , regardless of its size or importance, Any person who is in charged with certain affairs in an Islamic state is considered a responsible for his authority and must maintain an excellent , honest and smooth operation thereof. People who work with such an authorized person are entitled to certain rights that must be maintained , honored and never overlooked.

The essential rights of people upon their governors is the assurance of their active role in fulfilling all positive aspects of their entrusted responsibility . They must demonstrated loyalty to their people , sincere advice , honest judgment and proper guidance following the straight path of the prophet ,PBUH, and his rightly guided companions who led the Muslim Ummah to great success and victory. In fact, this path fulfill both worldly pleasure and sound relationship with the Lord, Almighty that guarantees a sound position in the hereafter. Rulers must strive to follow the straight Path of the believers assuring happiness in both worlds and the pleasure of the people as well. This Path also assures the obedience of the people to their rulers , the fulfillment of their commands and directions and the protections of their trust. It is indeed a general rule that he who fears the Lords, Allah, the Almighty , the people will like him and fear him as well. It is also a general rule that he who attempt to please Allah , the Almighty will be able to please his people , as the hearts of all people are in the Hands of Allah , the Almighty, and He , the Almighty steers the way He, the Almighty likes.

As for the rights of the governors upon the people , the governors must offer them the best possible advice in their general and private affairs. They must remind them to do their best in everything they do. They must pray Allah, the Almighty, to keep them on the straight path if the governors deviated from this path. They must obey their commands as long as these commands do not conflict with the teachings of Islam and the commands of Allah , the Almighty , and His prophet , in particular. If

the governed people elected to disobey the commands of their governors / leaders , great chaos and a state of confusion and disorder may spread within the society. Therefore , for this very reason, Allah, the Almighty , required the general public to obey the commands and instructions of their leaders . Allah , the Almighty stated in the glorious Quran :

***“ O ye who believe! Obey God , and obey the Apostle , and those charged with authority among you”. 4:59***

Allah’s Apostle , Peace be upon him is reported to have said :” A Muslim individual must listen and obey the commands ( of the governors / leader) regardless if he/ she liked or disliked such a command as long as the commands does not conflict with the clear verse of the glorious Quran or an authentic statements of the Allah’s Apostle, Peace be upon him, then he/she does not have to listen or obey such an order or command from his leaders.” This Hadith is reported by both Bukhari and Muslim.

Abdullah bin Omar , RAA reported also that: “ Once we were traveling along with Allah’s Apostle , Peace be upon him. At one point during the journey , we dismounted our animals for rest . A man who was delegated by Allah’s Apostle , Peace be upon him announced the call fro the congregational prayer. We gathered around Allah’s Apostle , Peace be upon him who said: “ There was never a Prophet of Allah , the Almighty , who was commissioned as a Prophet and Messenger of Allah, the Almighty, except that it was made obligatory unto him to guide his nation to the best matters he was taught and warn them of the worst matters that he was aware, Your nation is cured from such diseases in the first generation of early Muslim . However , later generation will be afflicted with many problems no matter that you know not. A believer then said : “ This afflictions will wipe me out .” Afflictions , however come one after the other . An other believer will say : “ May-be this affliction will wipe me out.” He whosever likes to be removed from the fire and enter the paradise of Allah, the Almighty , let him face His lord in a state of full faith complete belief in the Day of Judgment .Let such a believer do to others what he likes others to do unto him. If a believer commits him self to a leader , offering him his pledge of allegiance , and the fruit of his heart ( belief in him) , let him obey such governor / leader. If such a governor threatened by removed from authority by force, let such a remover be beheaded ( by you committed believers who gave their pledge of allegiance to the existing governor.” This Hadith is reported by Muslim

In another hadith , a man asked Allah’s Apostle , Peace be upon him: “ O prophet of Allah! What if we were governed by leaders who demand their rights ( obedience , respect, loyalty) but deny our rights ( freedom of worship, speech, voting , education?) what do you command us to do in such a case? Allah’s Apostle , Peace be upon him turned away from the

man and did not give him an answer. The same man persisted and again asked the same question .Upon that , Allah’s Apostle , Peace be upon him said: “ Listen ( to your leaders) and obey them . They will be responsible for what you do.” This hadith is reported by Muslim.

The general public must assist their governors in achieving their missions and fulfilling their tasks and duties . Each and every citizen must know the importance of his role in the society , and consequently in the government in general. If individuals fail to realize their duties and responsibilities , the situation will turn into chaos and confusion again. Similarly , if the governors are not properly assisted by their constituents , confusion within the society will increase.

It is only natural to have the commitment of the people and public for the administration to lead a decent government . Islam requires the full support of the general public for the governor. We can vividly see this in the various text of the glorious Quran and the Sunah practices and statements of Allah’s Apostle, Peace be upon him.

This proves that Islam agrees with the intelligent rules of nature ,as nature is created, governed , ruled and organized by the same Creator Who created man and knows what benefits man and what harms him. Islam is the religion of the pure , innate nature that helps man leads a very stable , clean , organized and intelligent life.

## **The Eight Right**

### ***The Right of Neighbor***

A neighbor is a relatively close individual , at least in the location . A neighbor enjoys a tremendous rights in Islam. Islam places neighbors into three categories:

#### **1- *A neighbor who enjoys three rights:***

- a) The rights of a neighbor
- b) The right of a relative , if he / she is related
- c) The rights of Islam , if that person is a Muslim , a brethren in faith and belief.

#### **2- *A neighbor who enjoys two rights:***

- a) The rights of a neighbor ,
- b) The rights of Islam, if that person is a Muslim , a brethren in faith and belief.

### 3- ***A neighbor who enjoys one right:***

- a) The rights of a neighbor.

All neighbors fall under one of these three categories . In fact , Allah, the Almighty stated in the glorious Quran :

***“ Serve God, and join not any partners with Him; and do good to parents, kinfolks, orphans, those in need, neighbors who are near , neighbors who are strangers , the companion by your side, the wayfarer ( ye meet) , and what your right hands possess.” 4:36***

Moreover , Allah’s Apostle , Peace be upon him says L “ (Arch Angel) Gbriel , Peace be upon him, pressed on reminding me with the right of the neighbor until I thought he is going to consider him an heir ( of mine) .” This Hadith is reported by both Bukhari and Muslim.

A neighbor is entitled to best treatment and respect from his own neighbor regardless of the cost of such items. Allah’s Apostle, Peace be upon him stated in another Hadith : “ The best of neighbor s in the sight of Allah, the Almighty, is the one who is best to his neighbor”. This Hadith is reported by Tirmithee.

Let us examine other Hadtih : “ He whosever believes in Allah’s Apostle , Peace be upon him and the final Day of Judgment must be good to his neighbor.” This Hadith is reported by Muslim. Of course , this hadith is self-explanatory as it ties in good faith and strong belief with the state of being good to one’s own neighbors. This is an act of high consideration to the social ties in society as the neighborhood represents an essential nucleus or part of the society at large. Islam does not neglect such important rights of immediate neighbors who at, at times becomes closer than relatives or the distant family members . One may see his neighbors more than he sees his family members. In terms of pressing needs and things that require prompts attention and immediate help , assistance or solutions, a distant relative or far away family member would be helpless and may be useless. A neighbor is close and comes immediately to the rescue of his needy neighbor would be of tremendous help and value. This

is one of the reasons why Islam capitalizes on the ties and relationship of neighbors.

Allah's Apostle, Peace be upon him said: "if you make soup, increase the broth, and pass a bowl to your neighbor." This Hadith is reported by Muslim. This Hadith shows the importance of good relations with our neighbors, and at the same time strengthen ties and relations with neighbors.

A little occasional gift, a small symbolic present, on various occasions will also strengthen ties and relationships between neighbors. Islam urges believers to be kind, generous to their own neighbors.

One of the essential rights of a neighbor is to cause no physical, mental or spiritual harm to him. Allah's Apostle, Peace be upon him said: "By Allah, one will not become a full believer, by Allah, one will not become!" the companions, RAA said: "Who is that, O Prophet of Allah?" He, PBUH said "He whose neighbor cannot feel safe of his ill deeds and bad actions." This Hadith is reported by Muslim.

This Hadith reflects the importance of being good, kind, nice and caring for your neighbors at large. Such an act enables man to assure himself of being on the right track for paradise, otherwise, one will be subjecting his soul to torture in Hellfire.

It is very unfortunate to notice nowadays that many neighbors do not really care for the welfare and the well being of their neighbors neither physically, mentally or spiritually. They may be at constant fight, harassment, disturbance and nag to them. They might step on their own natural rights as humans and society members. They might neglect them, bother them and not offer them the least human courtesy.

Islam urges its followers to maintain such an essential rights of a neighbor, encourages and maintain it, reward it, threatens with a severe punishment for trespassing and makes it a viable, vital and extremely important right.

The best social system on the Earth, the most exhaustive and comprehensive rules and regulations and the most strict political system cannot reach the level of Islam in this regard for the most simple fact that Islam is set forth for human society at large by the Creator of all mankind, Who Knows best what benefits man or harms him. That is the law of innate nature that Allah, the Almighty, created man for.



## **The Ninth Right**

### ***The Right of the Muslim***

The rights of the Muslims are many , varied , diversified and vital in accordance with the teachings of Islam . Many of these rights are documented as sound , accurate and authentically reported from Allah's Apostle , PBUH. The general rights are for the welfare and well being of Muslims at large. They are instituted for a better society, much improved social relations , stronger ties and better citizenship in all.

It is soundly and authentically reported of Allah's Apostle, PBUH: " There are six general rights of a Muslim individual upon his Muslim brethren. They are:

- a) Greet him when you see him***
- b) Respond , accept and fulfill his invitation***
- c) Offer him the best advice you have, if sought.***
- d) Say" Yarhakmoka Allah" ( May Allah , the Almighty be merciful to you ) if one sneezes before you.***
- e) Pay him a visit if he gets ill, and***
- f) Follow his funeral to his final place of rest ( burial)***

The aforementioned Hadith illustrated six (6) general and vital rights of a Muslim upon his general common Muslim brethren. Greetings , for instance , is one of the most important social issues for a better society. According to Islam, greeting is an emphasized practice of the prophet Peace be upon him which every one is urged, encouraged and rewarded if fulfilled. This demonstrates how Islam , as a way of life , coincides with the natural human innate nature of man. It increases ties between people. It strengthens love , respect and appreciations of one another. It assures that people are not enemies and do not deserve to be treated as such. It creates a general atmosphere of peace , trust and tranquility amongst people. It removes hatred , mistrust and fears of one another from the hearts , minds and lives of people.. It makes people feel that they have a special , true sense of belonging to one another , unlike other selfish, individualized and narrow -minded people in society.

It is reported of Allah's Apostle , Peace be upon him: " By Allah , the Almighty, you (all) will not enter Jannah until you become true believers . And you will not become true believers until you like each other. Should I tell about something , if you apply in your life, you will love one another?! Spread the proper, meaningful and truthful greetings amongst each other." This hadith was reported by Muslim.

Allah's Apostle , Peace be upon him himself used to offer the greetings first to whomever he met on the road , in the mosque or else where. He , Peace be upon him even offered the greeting to the children playing in the streets whenever passing by.

It is also reported of Allah's Apostle , Peace be upon him however, that the younger should offer the greetings to the old , the few to the many , the riding person to the sitting one. However , if such a person did not fully abide by the practices of the prophet, PBUH, the other party should offer the greeting instead , so Sunah of the prophet ,PBUH is not neglected or not respected.

'Ammar bin Yasser, RAA said: " If should maintain three things that will assure complete faith in Allah, the Almighty , namely: (1) Justify others and give them what they are entitled , even though it may be against one's soul. (2) Offer greetings to all people , those whom you know and those whom you don not know, and (3) Be generous to others even if you are poor". This statement reported by Bukhari.

We should also remember that offering the greetings to the others is an act of Sunnah ( voluntary act) whereby performing the act will be rewarded , but not performing the act will not be punished. However , to return a similar greetings to the person offering the greetings is an obligatory act to the person in accordance to Islam. It suffices , however, that one or a few in a large group returns the greetings to them . There is no harm if done this way Allah' the Almighty stated in the glorious Quran : "

***" When a ( courteous ) greetings offered you , meet it with a greeting still more courteous or (at least) of equal courtesy . God takes careful account of all things." 4:86***

There are , however some incorrect, inaccurate, and inappropriate practices in terms of returning the Muslims courteous greeting and responding to it. For instance , one must not use a common phrase such as " Welcome" Ahlan Wasahlan ! Marabhaba " in response to the Islamic greetings of " As-Salamu ' Alaikum Wa Rahamatul-Lahi Wa Barakatuh. The returned greeting should be similar, or better, than the one offered it in terms of prayer and supplication.

## **B ) Respond , accept and fulfill an invitation:**

One would not, normally, invite another person to his home, meal , food and so on , unless he really cares for him and likes his company , unless otherwise there are some hidden unforeseen reasons for so doing, which exceptional.

Accepting an honest invitation is an emphasized act of Sunnah. It satisfies the person who invites, it strengthen social ties between Muslim individuals, families , friends and groups and, all in all, improves ties amongst people at large. The exception to this rule is the marriage or wedding party dinner which is confirmed only in certain conditions were fulfilled , for example , the invitation must be given properly and in due time to enable the invitee to plan his agenda to attend the ample time should be given to fit that invitation in the invitee's schedule . The invitor must be committed to Islamic faith, rules and regulations and customs . The invitor must not be a type whose company should be neglected in the first place due to indecent acts, illegal practices or unlawful acts he maintains. For example , if one if known to be a drinking person, fornicator , adultery, gambler , not a straight person, or in general , condones any immoral and unethical practices in his life, he must be avoided Also, the invitor must be known to earn a lawful income and finally the party must not condone, promote or offer any illegal or unlawful items or acts. For instance, if one is invited to a party where he knows music will be played , a mixed gathering of men and women will be condoned , drinks will be offered openly must be avoided. In an Islamic setting , and if things of that sort are practiced openly or even condoned, then the invitation in such a case is not compulsory.

The fulfillment of a Muslim pure, honest and sincere invitation is based on the statement of Allah's apostle , PBUH : “ He , whosever does not fulfill such invitation will be committing an act of disobedience to the commands of Allah, the Almighty , and Allah's Apostle, PBUH”. This Hadith is reported by both Bukhari and Muslim.

The fulfillment of the invitation also be extended if a Muslim asked for help , assistance or aid in any form, shape or fashion, and the invitee is capable of extending the helping hand m they must not hesitate to do so. Believers must exhibit loving , caring , courteous, sharing and strong ties amongst themselves. Islam requires such attitude from all committed believing individuals who attempt practice true and sound Islamic practices in an attempt to emulate the beloved prophet, Mohammed, PBUH who said: “ A believer to another is like the bricks of a building.

One strengthen and strongly holds the other tightly and firmly in place.” This Hadith is reported by both Bukhari and Muslim.

### **C) Offer the best advice you have, if sought:**

It is crucial to offer a person who asks , your honest opinion and advice, to offer the best advice you know or you can think of in his favor. This is an act of pure faith. A Muslim is obliged to offer the best advice to all those who seek advice . Allah’s Apostle, PBUH said: The religion ( in great part) is but a true sincere , ethical , pure and honest advice to Allah’s Apostle , PBUH, the Book of Allah , the Prophet of Allah , the Almighty , and to the general Muslim leaders , rulers and governors.” This Hadith is reported by Muslim.

As for the Muslim person who does not seek your advice, but you notice that he might be harming himself in whatever he is doing , then it becomes your essential and obligatory duty to offer him suitable advice even if he did not ask for it. This act of a true committed Muslim is a reflection of his care for the welfare of Muslim in general , as well as. Reflects , exhibits and demonstrated his social awareness , commitment and concern for a better society and social ties.

### **D) Say :” Yarhamoka Allah” if one sneezes before you:**

If a Muslim sneezes before an other Muslim , and praised Allah, the Almighty , to keep him alive , remove his harm and cure him from all his ailments , then such a Muslim is entitled for a supplication . The Muslim who hears such the praise to Allah , the Almighty , must repeat the statement : “ Yarhamukum Allah” ( May Allah , the Almighty be merciful to you )” such statement of supplication must be offered to the person if he sneezed one , twice or three times in row. If such a person sneezes a fourth time , then it is an indication that they might be contracting a bad cold , allergy or something of that nature. Thus , the person who hears this and the praising of Allah , the Almighty must tell him : ‘ Afakum Allah ( May Allah , the Almighty , cure you)”.

But, if the person sneezing does not audibly praise Allah, the Almighty , then they may not be entitled for such application , as he is not deserving of the mercy of Allah , the Almighty, because he did not praise Him in the first place.

Offering this supplication phrase to a sneezing Muslim is , in fact an obligatory act upon Muslim individuals who hears the praise. On the other hand , the person sneezing must respond with an even nicer supplication as follows : “ Yahdeekum Allah, wa Yuslihu Balakum ( May

Allah , the Almighty, guide you to the best deeds and acts , and give you the peace of mind and heart”)

In reality, such an act will increase concern amongst Muslim Individuals , and consequently, increase love and affection. It is interesting to see that some westerners, as well , agree with Muslims on this item. We often hear them saying to a person who has sneezed: “ Bless you,” seeking the blessing or may be cure for such an individual . This is one coincidence showing human nature is the same regardless of religious adherence and commitments. This is however, must be supported with real practice for the entire religion , as Islam is a wholesome religion that is practices in totality , not in a separate matters in life only.

Muslim concern for the welfare and well-being of each other is ideal , for those who really commit themselves to true , sound and authentic Islamic practices.

### **E) Pay a visit if he gets ill:**

A Muslim must visit an ill Muslim. The stronger the ties with an ill person, such as to be a close friend , a relative , a neighbor, an associate, a work colleague or even an acquaintance , the more such a visit is emphasized. An ill person will see that he is not left alone during this time of difficulty , pain and affliction. Moreover, a visitor 's faith grows stronger and deeper in Allah, the Almighty , who is the Only One Who is capable of causing illness, and capable of granting a cure. A healthy Muslim who pays a visit to an ill person shall feel the bounty of Allah, the Almighty. He will share some of the pain , lonesomeness and discomfort of the ill person. On the other hand , the visitor may offer the ill person some prayers, supplications , encouragement , moral support and good wishes for speedy recovery , things that an ill person really needs. This shows how Islam deals with real life issues. Disease are not a curse upon man. They are only reminder with the power of the Almighty , they are times that make the individual closer to His Lord through the serve and painful tests undertaken in this stage of life.

Visiting an ill person must relative to the patient's situation. It should not be a burden and bother to the patient. It should vary in length , conversation and gifts in accordance to situation of the patient himself. It might be better fro the patient to have fewer visitors at one point or an other of his state of illness. The patient may be required not to talk and socialize , or might be restricted from certain food items. All these cases must be observed by the visitors and instructions of treating physician

must not be disrespected or violated regardless of the closeness to the patient.

A Muslim who visit an other Muslim ill person should briefly ask about the feelings of the ill person, offer him a prayer, supplication and good wishes, offer him some encouraging statements increasing the hope of the patient in speedy , full and permanent recovery , reminding him with the wonderful abilities of the Lord, the Almighty to cure the worst cases of diseases. This , in fact , gives the ill person a strong moral and spiritual push for speedy recovery. Negative remarks , particularly about death , should be avoided while visiting an ill person. A Muslim visitor must remind the ill person to maintain contact with Allah , the Almighty , during his stage of illness, as one is closer to His Lord while confined to bed, room or hospital. Therefore , it much recommended that such a person maintain intense , continuous and constant supplication and prayers during the illness.

#### **F) Follow his funeral to his final place ( burial):**

Upon death of a Muslim , Muslims are urged , required and encouraged to follow the funeral of the deceased person. This act will rewarded by Allah, the Almighty. It is well-documented that Allah’s Apostle , PBUH said :” He whosoever follow a funeral of a deceased Muslim until funeral prayer is offered unto it will be entitled for one “QUERAT” (Fold) of reward. And if one follows the funeral parade until it reaches its final destiny , to the grave yard where a deceased will buried , then such a person is entitled for two “QUERATS” ( Two folds).” When the prophet ,PBUH was asked about the value of the querat , he said : “ It is like the size of a great mountain.” This Hadith is reported by both Bukhari and Muslim.

An additional or seventh right to be observed is the avoidance of causing harm to others:

It is an essential right of Muslims unto each other to stop any harm caused to him. Truly, harming other Muslims in any way , shape , form or fashion is a great sin that is punishable by Allah, the Almighty. Allah , the Almighty stated in the glorious Quran :

***“ And those who annoy believing men and women undeservedly , bear (on themselves) a calamity and a glaring sin.” 33:58***

It is generally noted that people who attack Muslim and annoy them for no real reason will be punished in this world before the hereafter. Allah’s Apostle , Peace be upon him said: “ (O Muslims!) Don not hate each other . Do not split a part from each other. Let you all be like brethren. A

Muslim individual is brother for his Muslim brethren . One must not oppress him , harass him, cause any harm to him, leave him alone in case of need or discern him. It suffices Muslim of evil acts to discern his fellow Muslim. Every thing a Muslim has, possesses or owns is unlawful for another Muslim to take away , strip or overtake by force or unlawful means from the owner, let this be blood, wealth or his clean reputation.” This Hadith is reported by Muslim.

In fact, there are many other rights of a Muslim upon his Muslim brethren. These rights are be easily summed up with the statement of Allah’s Apostle , Peace be upon him : “ The Muslim is a brethren to an other Muslim.” One must seek all good and noble acts , deeds, attitude and behavior to be good, protective , considerate and kind to his Muslim brother. This is a thing that coincides with human nature , improves the of an individual , strengthen social , economical and humanitariums ties amongst people and makes a Muslim individual a better citizen all in all.

## **The Tenth Right**

### ***The Rights of Non-Muslims***

“ Non-Muslim” is a broad term that covers all those who are disbelievers in the faith and principles of Islam. These People are classified into four categories as follows:

- a) Warriors***
- b) Peace seekers***
- c) Peace truce holders***
- d) Non-Muslims living or residing in an Islamic governed country.***

In the following passages we shall attempts to give a brief account of each one of the above category.

A) Warriors: This group is at constant war against Islam, in particular , and against all Muslims, regardless of creed , color, geographical location , social status or other criteria .

B) Peace Seekers: This group is entitled for Muslim Protection in accordance with the time and place specified and agreed upon by both parties for instance , peace seekers ( Non-Muslim) and peace grantors (governing Muslims) This is based upon the statement from the glorious Quran:

***“ If one amongst the pagans ask thee asylum, grant it to him, so that he may hear the word of God; and then escort him to where he can be secure. That is because they are men without knowledge.”  
9:6***

C) Peace Truce holders: Muslims must fulfill peace treaties made with this group of people in accordance with the terms and conditions of the treaties as long as these people did not breach their contract and did something contrary to the terms and conditions agreed upon both parties, did not assist a third party against Muslims , did not criticize the religion of Islam openly , or did any thing that make them loose their entitlement for the peace treaty with Muslims. This is , of course , is based on the statement of Allah , the Almighty , in the glorious Quarn:

***“ ( But the treaties are) not dissolved with those pagans with whom ye have entered into alliance and who not subsequently failed in aught ,, nor aided any one against you. So fulfilled your engagements with them to the end of their term: for God loveth the righteous.” 9:4***

Also the statement of Allah, the Almighty, in the glorious Quran:

***“ But if they oaths after covenant, and taunt you for your faith , fight ye the chiefs of Unfaith: For their oaths are nothing to them: That thus they may be restrained.” 9:21***

D) Non-Muslims living , or residing in an Islamic governed country: This group has and enjoys the utmost rights upon Muslims. They are also required to practice certain things which dictated by Muslims righted unto them as well. In the first place , this group physically resides in as Islamic governed country and enjoy the protection , services all other things that Muslims themselves enjoy from Islamic government such as schooling, health care, road system , housing and all other major or minor services that Islamic government avails for its people. In fact this group enjoys all of the above due to the fact that they pay a special protection



and services tax called “ JIZEH” or “ head tax” which is a tax imposed on Non-Muslim residing in Islamic country for this very purpose. This group , however , do not participate in fight or military operation operations if the protecting Islamic country has been threatened and a war is waged against its territories.

Muslims governors must be fair and just to his group, in particular, and pass all judgments and sentences upon them on the basis of the true, accurate and precise Islamic jurisdictions in finance , economics , political or educational undertakings, and all other matters. A Muslim governor must establish capital or corporal punishment upon this group of people in accordance with the principles of their religious or divine laws. They should also enjoy every protection that is naturally extended to the Muslim citizens residing in the same country.

Theoretically, and as it was practiced in the early Islamic generations, such group must be distinguished from Muslim by specific code of dress maintained in public. They must not openly , or in a public places , do any thing that is considered insulting , insensible, insensitive or contrary to the Muslims faith and taste. For instance , they should not wear crosses, set up crosses in their public areas , hanging pictures or statues that are against Islamic faith and principles.

Those readers who interested in a detailed account of rules , regulations and principles of dealing with non-Muslims residing in a Islamic governed country , who are called : “ AHLUTH-THIM-MAH” may refer to the book in Arabic entitled :” AHKAMU AHLITH-THIM-MAH”, authorized by Ibn -ul-Qay-yium.

This book is reached , authentic and explicit for all they rights that this group enjoys , and all what is required from them in return as well.