

Rights Basic to the Natural Human Constitution, and Affirmed by Divine Law

By
Sheikh Mohammed 'Aal-'Uthaymeen

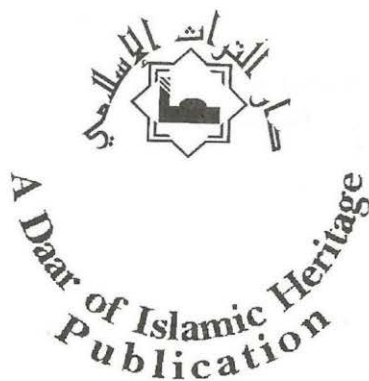
حقوق دعت إليها الفطرة وقررتها الشريعة
للشيخ محمد صالح آل عثيمين



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Rights of Allah

Allah's rights upon His creation are the rights that must be kept the most. Allah is the sole Creator and Sustainer of the universe. He is the Almighty who created everything with absolute wisdom. Allah is the One who initiated every being from nothing. He is the One who protects humans in their mothers' wombs, as infants, as children and as adults. He, alone, sustains all humans and provides them with food and every aspect of life. Allah said, what translated means: *﴿And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight and hearts that you might give thanks (to Allah).﴾* [16:78].

﴿والله أخرجكم من بطون أمهاتكم لا تعلمون شيئاً وجعل لكم السمع والأبصار والأفئدة لعلكم تشكرون﴾ (النحل/78).

If Allah refuses sustenance to anyone he will be instantly destroyed. Allah's mercy is what keeps humans and everything else alive.

Allah's control over his slaves is perfect. His bounties are countless. If this is His role in the life of humans, then His rights are what one must keep the most. Allah does not need sustenance from His slaves. He said, what translated means: *﴿We ask not of you a provision. We provide it for you. And the good end is for the Muttaqeen (the ones who fear Allah).﴾* [20:132].

﴿لا نسئلك رزقاً نحن نرزقك والعاقبة للتقوى﴾ (طه/132).

Allah only wants one thing from His slaves *﴿And I (Allah) created not the Jinn and mankind except they should worship Me (alone). I seek not any provision from them nor do I ask that they should feed Me. Verily, Allah is the All-Provider, Owner of Power, the Most Strong.﴾* [51:56-58].

﴿وما خلقت الجن والإنس إلا ليعبدون . ما أريد منهم من رزق وما أريد أن يطعمون . إن الله هو الرزاق ذو القوة المتين﴾ (الذاريات/56-58).

Allah only wants mankind to worship Him alone and ascribe no partners with Him in worship, and truly be His slaves. He wants them to surrender to His will, as they surrender to His control for the means of their lives. It is only fair to worship only the One who holds the existence of everything and everyone in His Hands. One should thank Allah who, alone, provides for him by worshipping Him alone. Allah said, what translated means: *﴿And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.﴾* [16:53].

﴿وما بكم من نعمة فمن الله ثم إذا مسكم الضر فإليه تجأرون﴾ (النحل/53).

What Allah requires His slaves to do is easy. He does not want hardship to come to those striving to worship Him. He said, what translated means: *﴿And strive hard in Allah's cause as you ought to strive (with sincerity). He has chosen you (to convey Islam), and has not laid upon you in religion any hardship, it is the religion of your father Abraham (Islam). It is He (Allah) who has named you Muslims both before and in this (the Quran), that the Messenger (Mohammad) may be a witness over you and you be witnesses over mankind. So offer prayer perfectly, give Zakat (compulsory charity), and hold fast to Allah, He is your Lord, what an excellent Lord and what an excellent helper!﴾* [22:78].

﴿وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيداً عليكم وتكونوا شهداء على الناس فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير﴾ (الحج/78).

What Allah wants from us is to worship Him with sincerity, and to perform righteous deeds. Five prayers a day bring forgiveness from Him and purity in the heart. Muslims must try to perform prayer in the best form: **﴿So keep your duty to Allah as much as you can.﴾** [64:16].

﴿فاتقوا الله ما استطعتم﴾ (التغابن/16).

The Prophet said, what translated means: **“Stand while praying, if you can not then while sitting, and if you cannot then while laying on your side.”** [Al-Bukhari]. Allah also wants His slaves to pay a small amount of their money to the poor, the needy, strangers who have no money, the indebted and to others who are eligible to take money from Zakat. Zakat is so minimal that it does not harm the rich, yet it provides tremendous benefits for the poor. Allah also requires fasting in the lunar month of Ramadhan. He said, what translated means: **﴿So whoever of you sights the (crescent on the first night of the) month (of Ramadhan), he must fast that month, and whoever is ill or on a journey, the same number (of days he misses) from other days.﴾** [2:185].

﴿فمن شهد منكم الشهر فليصمه ومن كان مريضاً أو على سفر فعدة من أيام أخر﴾ (البقرة/185).

Also, Hajj (pilgrimage) to Makkah once in a lifetime is obligatory upon all Muslims, if they are able to do so. In general, we have the obligation to abide by all of Allah’s orders, and stay away from all He had made forbidden upon us.

Above mentioned are the duties of Allah’s slaves towards Him. They are not difficult to perform. The reward outweighs the requirements by far. The reward is **﴿And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.﴾** [3:185].

﴿فمن زُهِمَ عن النار وأُدْخِلَ الجنة فقد فاز وما الحياة الدنيا إلا متاع الغرور﴾ (آل عمران/185).

Rights of the Prophet

Rights of the Prophet are the most important, after the rights of Allah. There is no human who has more rights than the Prophet. Allah said, what translated means: *﴿Verily, We have sent you (O Mohammad) as a witness, as bearer of glad tidings, and as a warner. In order that you (O mankind) may believe in Allah and His Messenger, and that you assist and honor him (Mohammad)...﴾* [48:8-9].

﴿إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً. لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتَعَزَّزُوا وَتَتَّقُوا...﴾ (الفتح/8-9).

Therefore, love for the Prophet should be more than one's love for himself, his children, family and worldly possessions. The Prophet said, what translated means: *“None of you will reach belief till I become dearer to him than his children, parents and all humans.”* [Al-Bukhari & Muslim].

The Prophet has many rights. Respect and appreciation for him should be practiced in the best manner. Respecting the Prophet includes respect and adherence for his Sunnah after his death. Due rights should be given to the Prophet without exaggeration. When one reads how the companions used to love and respect the Prophet, one knows the importance of this matter. When Quraish (the Prophet's tribe) sent Orwa Ibn Masud to negotiate with the Prophet in the Hudaibia area, he was greatly impressed by how the companions treated the Prophet. He said: *“I have visited the kings of Persia, Rome and Abisynia, but I have not seen any leader more revered and respected by his people than Mohammad. If he ordered them to do anything, they do it without delay. If he performs Wudu' (washing up for prayer) they all seek the remainder of the water he used. They never look him in the eye, out of respect.”* This

is how the Prophet was treated by his companions. He was Allah's Messenger who possessed great qualities and the best of conduct ever.

The rights of the Prophet include believing him in matters of religion and the past, present and future happenings he told us about. Adherence and submission to his orders are some of his rights. When a Muslim believes in the Prophet and wants to follow his religion, he must do so believing that the Prophet's way is the best way. Believing in the Prophet includes the affirmation that his religion is the best religion. Allah said, what translated means: *﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾* [4:65],

﴿فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسلموا تسليماً﴾ (النساء/65).

and, *﴿Say (O Mohammad to mankind): if you love Allah then you follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.﴾* [3:31].

﴿قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم﴾ (آل عمران/31).

To defend the religion of the Prophet is one of his rights upon believers. Defending the religion can be done by using arms, the tongue and writings. To ignore attacks on the Prophet or on his religion is impermissible to Muslims. Muslims must strive to reject, in the best manner, attacks on the Prophet's character or on any aspect of his religion, the best religion sent to mankind.

Rights of Parents

Parents have strong rights on their children because they are the reason behind their children's existence (by Allah's will and order). They took good care of their children and strived to give them the best life. The mother's right is the greatest upon her children. Bearing children for nine months in the womb, nursing and caring for them day and night are but a few of what mothers have to endure for their children. Allah said, what translated means: *﴿And in weakness upon weakness did his mother bear him﴾* [31:14]

﴿حملته أمه وهناً على وهن﴾ (لقمان/14)

After that, mothers take total care of their infants for at least two years. Both parents strive to give their children comfort, food and clothing. Children cannot survive without the care of their parents, especially during infancy.

Allah has told us about the duties of every person towards his parents. He said, what translated means: *﴿And We have enjoined upon man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - Give thanks to Me and to your parents, - unto Me is the final destination﴾* [31:14]

﴿ووصينا الإنسان بوالديه حملته أمه وهناً على وهن وفصاله في عامين أن اشكر لي ولوالديك إلي المصير﴾ (لقمان/14).

and, *﴿And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission*

and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small." ﴿ [17:23-24].

﴿وبالوالدين إحسانا إما يبلغن عندك الكبر أحدهما أو كلاهما فلا تقل لهما أف ولا تنهرهما وقل لهما قولا كريما . واخفض لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربياني صغيرا﴾ (الإسراء/23-24).

Parents' rights upon their children are plentiful. Taking care of them when they are old, spending from one's money, time and effort for the parents are only some of their rights. Parents must be respected and obeyed in all righteous matters. Being lenient with parents, always smiling at them, striving to bring them comfort and benefit is essential. If the parents are old and weak, their children must not show the slightest boredom with them. One must not forget that, one day, they themselves will also be old and in need of help and care from their own children. When one preserves the rights of his parents or does not do that, he will later be rewarded with the same by his children!

Allah made observance of the parents' rights upon their children second only to His and His Messenger's rights. He said, what translated means: ﴿*And worship Allah and join none with Him in worship, and do good to parents.*﴾ [4:36]

﴿واعبدوا الله ولا تشركوا به شيئا وبالوالدين إحسانا﴾ (النساء/36).
and ﴿*Thank Me and (then) your parents.*﴾ [31:14].

﴿أن اشكر لي ولوالديك﴾ (لقمان/14).

The Prophet made caring for the parents more obligatory than Jihad in Allah's cause. Ibn Masud asked the Prophet: "*What deeds does Allah like best?*" The Prophet replied: "*Praying on time.*" Ibn Masud said: "*Then what?*" The Prophet said: "*Caring for the Parents.*" Ibn Masud said: "*Then what?*" The Prophet said: "*Jihad (striving) for the sake of Allah.*" [Al-Bukhari & Muslim].

The above evidence from the Quran and the Sunnah are clear indications to the rights of the parents upon their children. Many people today ignore these rights and do not give due respect or help to their parents. Many do not even visit or call their parents, but occasionally. Let these people be assured of the same treatment by their own children when they are old and weak, for reward is similar to the deed!.



Rights of Children

Children, male or female, have many rights upon their parents. How to be good Muslims and worship Allah must be taught to children by their parents throughout their lives. Allah said, what translated means: *﴿O you who believe! Ward off from yourselves and your families a fire (Hell) whose fuel is men and stones.﴾* [66:6].

﴿بأبيها الذين آمنوا قوا أنفسكم وأهليكم نارا وقودها الناس والحجارة﴾ (التحریم/6).

The Prophet said, what translated means: *“All of you are responsible (for something) and all of you will be asked about your responsibilities. The man is responsible for his family and will be asked about his responsibility.”* [Al-Bukhari & Muslim].

Children are a responsibility that Allah bestowed upon parents. On the Day of Judgment, Allah will ask all parents about this responsibility. To escape the punishment of Allah, parents must raise their children to be righteous and not do evil. If children become righteous, then their parents will feel happy in this life and even happier on the Day of Judgment. Allah said, what translated means: *﴿And those who believe and whose offspring follow them in faith, to them shall We join their offspring, and We shall not decrease the rewards of their deeds in anything. Every person is a pledge for that which he has earned.﴾* [52:21].

﴿والذين آمنوا واتبعتهم ذريتهم بإيمان ألحقنا بهم ذريتهم وما ألتناهم من عملهم من شيء كل امرئ بما كسب رهين﴾ (الطور/21).

The Messenger of Allah said, what translated means: *“If the slave (of Allah) dies, his (record of) deeds will end except for three (types of deeds): An ongoing charity, useful*

knowledge that will be of benefit after him (his death), or a righteous son (or daughter) who makes Du'aa (supplication) for him." [Muslim]. The tree (offspring) will produce good fruits if one takes good care of it!

Many parents ignore the rights their children have on them. They act as if Allah will not ask them about how they raised their children. They do not advise them, they do not care whom they take as friends, and they do not care where their children go or how late they come back home at night. Such parents care only about worldly possessions and themselves. They do not know that good, righteous children are better for them than their possessions or the other people's possessions they strive to preserve. Parents must take care of the religion and hearts of their children, as much as, they take care of their clothing and food.

Children have the right to be spent on moderately. When parents spend money on their children, it is a way of thanking Allah. Otherwise, their children will inherit their parents possessions after their death, whether the parents like it or not. The children may not, then, spend the money righteously, and their parents will then be asked about that too!. Being miserly is not righteous. If parents do not spend fairly from their money on their children, then the children are allowed to take what they need from their parents without their knowledge. The Prophet gave permission to Hind Bint Utbah to take money from her husband without his knowledge, because he was not spending enough on his children and her. This Hadith was related by Al-Bukhari and Muslim.

Equal treatment of children is essential. All children must get their fair share, that is, similar to what their brothers or sisters receive. To give some children what is denied to other children is injustice. The ones denied their due rights will

then feel hatred for their parents, brothers and sisters. Even giving the good children more than the bad ones is not beneficial nor good. This may lead the good children to be righteous in deeds only to gain more favors from their parents, instead of for the sake of Allah. Later, those righteous children may become greedy, arrogant and evil doers.

Al-Bukhari and Muslim narrated that Al-Numan's father, Bashir, gave him a servant. The Prophet said to Bashir: *"Did you give the same to all your children?"* Bashir said: *"No."* The Prophet said: *"Then take him (the servant) back."* The Prophet then said: *"Fear Allah and treat your offspring equally."* He also said: *"Seek other than me for a witness, for I will not be a witness to such injustice!"* The Prophet called this action by Bashir an "injustice." It is permissible, however, to give some children what they need if the others do not need it. To buy more groceries, for example, for the one who needs it, is permissible. If one of the children needs medical care, it must then be provided. If one needs money to marry, his parents can help him and do not have to help their other children be married if they are not ready or are not yet adults.

If parents fear Allah in the treatment of their children, Allah's rewards will be great in this life and on the Day of Judgment. To be righteous with your children will bring blessings from Allah. Children will happily take care of their parents who were treating them righteously and teaching them to be good Muslims. However, if parents are unjust with their children, how then do they expect their children to treat them later? Unjust parents will bear the consequences by raising unappreciative evil-doers for children.

Rights of Relatives

Relatives are among those who have rights that must be preserved by every Muslim. Allah said, what translated means: **﴿And give to the kindred his due.﴾** [17:26]

﴿وآت ذا القربى حقه﴾ (الإسراء/26).

and, **﴿Worship Allah and join none with Him in worship, and do good to parents, kinsfolk.﴾** [4:36].

﴿واعبدوا الله ولا تشركوا به شيئاً وبالوالدين إحساناً وبذي القربى﴾ (النساء/36).

From the above evidence, Muslims are obligated to treat their kin in the best way. Muslims can obey the orders of Allah by helping their kin financially and by supporting them in their needs. Many Ayat and Hadiths call upon Muslims to treat their relatives in the best way possible. Al- Bukhari and Muslim narrated that the Prophet said, what translated means: “*Allah created all creation. When he finished (the creation) the Ra’him (family relation) stood up and said: ‘I stand here seeking refuge in You from being severed!.’ Allah said: ‘Yes. Do you accept that I keep ties with whosoever keeps you and sever ties with whosoever severs you!.’ The Ra’him said: ‘Yes.’ Allah said: ‘That you will have.’*” The Prophet then said: “*Read, if you will, ﴿Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight.﴾* [47:22-23].”

﴿فهل عسيتم إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم. أولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم﴾ (محمد/22-23).

Also, Al-Bukhari and Muslim narrated that the Prophet said, what translated means: “*Whoever believes in Allah and in the Last Day let him keep ties of kinship.*”

Many Muslims do not keep their ties with their kin. They rarely help their kin or even call or visit them. They may even seek to bring harm to their kin. Many people have good relations with strangers, but sever ties with their relatives. Such people do not follow Allah's order concerning kinship. Some people only keep relations with those of their kin, who are in contact with them, and ignore the ones who do not have regular contact with them. The Prophet ordered Muslims to keep relations with their kin, even if their kin ignored them. He said, what translated means: "*The Wasil (who keeps relations with his kin) is not the one who does it as a reward, rather, the Wasil is the one who contacts his kin even if they shunned him.*" [Al-Bukhari]. A man asked the Prophet : "*I have relatives who I keep relation with and they shun me. I do good to them and they mistreat me. I am patient with them and they are not with me.*" The Prophet said: "*If that is true of you, then it is like if you are filling their mouths with sand! And a helper from Allah will accompany you as long as you stay like this.*" [Muslim].

If the only reward for those who keep relations with and help their kin is Allah's mercy and help on the Day of Judgment, then it's worth it. Allah promised those, who help others in need, with help from Him when they most need it. Allah will be easy with such righteous people and protect them from harm on the Day of Judgment, for they protected others from harm in this life. Keeping good relations with relatives spreads compassion in the Muslim nation. The benefits of being merciful and righteous with relatives can be felt in society and bring it happiness and unity. The opposite happens when Muslims sever the Ra'him. Such people will bring discord to their nation and to themselves. They have to answer to Allah on the Day of Judgment for their deeds.

Rights of Marriage

Marriage in Islam is an important institution that has deep effects on society. Marriage is a bond containing rights and duties that each person, male or female, should preserve, protect and fulfill.

Each, the husband and wife, have certain rights and duties. Allah said, what translated means: *﴿And live with them honorably.﴾* [4:19].

﴿وعاشروهن بالمعروف﴾ (النساء/19).

Each must fulfill his or her duties for the marriage to succeed. Allah said, what translated means: *﴿And they (women) have rights (over their husbands) similar (to those of their husbands) over them as regards to what is reasonable, but men have a degree (of responsibility) over them.﴾* [2:228].

﴿ولهن مثل الذي عليهن بالمعروف وللرجال عليهن درجة﴾ (البقرة/228).

Married women must fulfill their duties towards their husbands. Men must treat their wives fairly and fulfill their duties towards them. A happy marriage is assured if both husband and wife preserve each others' rights. A marriage that does the opposite is a miserable one.

The Sunnah of the Prophet is full of advice of what brings about a successful marriage. He said, what translated means: *“Treat women fairly. The woman was created from a bent rib (of Adam’s). The most bent part of the rib is the top. If you want to straighten it, you will break it. If you left it, it will stay bent. So treat women fairly.”* [Al- Bukhari & Muslim]. In this Hadith the Prophet orders men to be fair with

their wives and to treat them in the best manner. He described forcing a woman to change some of her attitudes as breaking the rib, and breaking the rib here means divorce. The Prophet was seeking to protect marriage from what may destroy it. He said, what translated means: "**No Mu'min (believer) should dislike his believing wife. If he does not like her attitude (in some matters), (then) he will like another.**" [Muslim].

The Prophet advises men as how to have a good marriage. Men must ignore some of the mistakes and attitudes, that are not sins, of their wives. The Prophet acknowledges that changing these attitudes is difficult. Women, just like men, are not perfect. To enjoy marriage, men must ignore the bad attitudes and habits, and remember the good ones. Surely in many cases, the good sides are more than the bad sides. For the husband to hate his wife, ignoring the good in her, means the destruction of the marriage.

Many men want their wives to be perfect. That is not possible. If men ignore this fact, then misery and depression will fill their marriage, and that may lead to divorce. The Prophet advises the believers to protect their marriage by correcting the impermissible behavior of their wives, and not force the change in other matters that are not a sin.

The wife has certain duties and rights. The rights of the wife include providing all her needs of food, clothing, housing and respect. The Prophet said, what translated means: "**They have upon you (the rights) of providing for them and clothing, as regards to what is reasonable.**" [At-Tirmithi]. Also, the Prophet said to a questioner: "(Her rights upon you) **is to feed her when you eat, buy her clothes when you buy for yourself, not to smack her on the face, not to curse her and not to ignore her (if you have a difference with her) but in the house.**" [Ahmad].

The wife has the right to be respected and treated fairly. Being unjust with one's wife is impermissible. The Prophet gave us the perfect example of how a righteous believer should treat his wife. What men cannot control (matters of the heart) must not affect the way they treat their wives.

The wife also has to preserve the rights of her husband. Allah decreed that men have more degree of responsibility than women. The man, in Islam, is the head of his household. The wife must fulfill her duties toward her husband. This includes obedience. The wife must obey her husband in what is permissible. If he orders her to violate the rules of the religion, then she should not obey him. Allah said, what translated means: **﴿Men are protectors and maintainers of women, because Allah has made the one of them (men) to excel the other, and because they spend (to support women) from their means.﴾** [4:34].

﴿الرجال قوامون على النساء بما فضل الله بعضهم على بعض وبما أنفقوا من أموالهم﴾ (النساء/34).

The wife who believes in Allah and fears Him will protect her husband's needs, secrets, possessions and honor. The Prophet said, what translated means: **"If I were to order anyone to bow down (make Sujood) for any human, I would order the wife to bow down for her husband."** [At-Tirmithi].

The believing wife must fulfill the sexual needs of her husband. This is because unfulfilled sexual needs render the marriage unworkable. The Prophet said, what translated means: **"If the husband calls his wife to his bed and she refuses (to sleep with him) and he slept angry with her, then the angles will curse her till the morning."** [Al-Bukhari & Muslim]. The Prophet did not allow the wife to engage in voluntary worship unless her husband permits her to do so. This is to ensure that the husband enjoys his wife and feels

satisfaction. The Prophet said, what translated means: “*It is prohibited for a woman to fast (voluntary fast) while her husband is present except with his permission, or to allow anyone in his house except with his permission.*” [Al-Bukhari and Muslim]. These duties upon the wife will only ensure her a fulfilling life and a happy marriage.

The believing wife will enjoy her marriage, feel respected, and enter Paradise if she follows the orders of the Prophet. He said, what translated means: “*Any woman who dies while her husband is pleased with her, enters Paradise.*” [At-Tirmithi].



Rights of Neighbors

Neighbors have great rights on their close neighbors in Islam. If your neighbor is a Muslim and a relative then he has three kinds of rights on you; his rights as a Muslim, his rights as a relative and his rights as a neighbor. If your neighbor is a non-Muslim relative he has two kinds of rights; his rights as a relative and his rights as a neighbor. Otherwise, he will still have rights on you as a neighbor even if he was not a Muslim or a relative. This is confirmed by a Hadith narrated by Al-Bazzar.

Allah said, what translated means: *﴿And do good to parents, kinsfolk, orphans, the poor who beg, the neighbor who is a near of kin, the neighbor who is a stranger.﴾* [4:36].

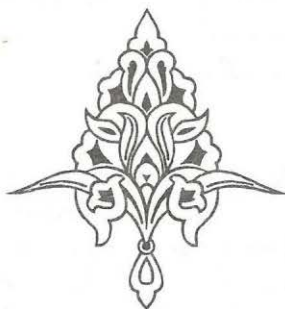
﴿وبالوالدين إحسانا وبذي القربى واليتامى والمساكين والجار ذي القربى والجار الجنب﴾ (النساء/36).

Also, the Prophet said, what translated means: “(The angle) *Gabrielle kept telling me the rights of the neighbor till I thought he is going to give him a share of the inheritance!*” [Al-Bukhari & Muslim].

Neighbors have the right to be treated well and helped in any matter of need. The Prophet said, what translated means: “*The best of neighbors, to Allah, are the best ones to their neighbors!*” [At-Tirmithi]. And: “*Whoever believes in Allah and the Last Day let him do good to his neighbor.*” [Muslim]. Also, “*If you prepared soup (for your food) increase its water to take care of your neighbors (by giving them from it).*” [Muslim]. Also, giving gifts to your neighbors brings about good, friendly relations, with them.

Neighbors must not be harmed in any way or manner. The Prophet said, what translated means: “***By Allah, he will not be a believer (he said that three times)!***” The Companions said: “***Who, O Messenger of Allah?***” He said: “***Whoever his neighbor is not safe from his mischief!***” [Al-Bukhari]. Also, “***He will not enter Paradise whoever his neighbor is not safe from his mischief.***” [Al-Bukhari]. Therefore, according to these Hadiths, the one whose neighbor fears from his mischief will not enter Paradise.

Many people of today do not care about their neighbors. They do not care if they cause them harm or mischief. They always fight with their neighbors and transgress against them. Good neighborly relations do not exist between them. All this is prohibited by the order of Allah and the order of His Messenger.



Rights of Rulers and the Ruled

Muslim rulers hold responsible positions, from the head of the state to heads of ministries and departments. Rulers in Islam have certain rights on their subjects. The subjects, too, have rights on the rulers. The subjects have the right to be ruled justly and righteously on the path of our righteous ancestors. To follow the path of the Prophet, his companions and the righteous ancestors will lead to happiness and harmony for both the rulers and the ruled. Also, Allah will bless the efforts of the rulers and cause their subjects to be pleased with them and obey them. This way, the rulers and the ruled will please Allah and fulfill their duties towards Him.

The rulers have the right to be advised by their subjects. The ruled must remind the leaders of Allah if they forget, and pray to Allah to make their leaders righteous. The ruled must obey their leaders except in matters of disobedience to Allah. Discontent, disharmony and disunity await the nation that disobeys its leaders. Allah said, what translated means: *«O you who believe! Obey Allah and obey the Messenger (Mohammad), and those of you who are in authority.»* [4:59].
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾
(النساء/59).

Al-Bukhari & Muslim narrated that the Prophet said, what translated means: *“On the Muslim (are the duties) of obedience and adherence in matters of his like or dislike unless he is ordered to sin. If he is ordered to sin (by the ruler) then there is no obedience nor there is adherence.”* Abdullah ibn Omar said that they (the companions) were

traveling with the Prophet, when they camped to rest. They heard a caller, of the Prophet, calling them to congregate. Then, the Prophet said, what translated means: *“There is not a Prophet whom Allah sent, but a right on him is leading his nation to the best (behavior) he knows of, and warning them of the worst (behavior) he knows of. This nation of yours has its best times in the first (generation), and its later (generations) will face hardship and innovations you disown. Then calamities will come, each bigger than the other. The believer will say in the face of one calamity: ‘This (calamity) will destroy me!’ Then in the next one he will say: ‘This (will destroy me)!’ Therefore, whoever wants to be moved away from the Fire (Hell) and entered into Paradise, let him die while believing in Allah and in the Last Day and treat people how he likes to be treated. And whoever pledges allegiance to a ruler, both inwardly and in deed, let him obey him (the ruler) if he can. If another (man) wants to remove him (the ruler), then cut the head of (kill) the latter (rebel).”* [Muslim].

Muslim narrated that a man asked the Prophet: *“O Prophet of Allah! If we were ruled by rulers who demand their rights and refrain from (giving us) ours. So, what do you order us (to do)?”* The Prophet answered him when he repeated his question the second time by saying, what translates to: *“Hear and obey for they are carrying the weight of what they do and you carry the weight of what you do!”*

Helping people of authority carry out their duties, is a duty on the ruled. All Muslims must observe the rights of the rulers along with advising them with righteousness and forbidding evil. Rulers cannot carry out their duties and rule without their nation’s help. All Muslims must know their rights and duties, in order for the Muslim nation to be successful.

Rights of Muslims

The Muslim Ummah has tremendous rights on every Muslim. Some of these rights were mentioned in this Hadith: *“The rights of a Muslim on a Muslim (brother) are six: If you meet him say Salaam to him (peace be unto you), if he invites you, accept (the invitation), if he seeks advice, then advise him, if he sneezes and thanks Allah (he says: ‘Alhamdu Lillah’), then Shammit’h (say: ‘Yarhamuka Allah’ - may Allah have mercy on you), if he becomes sick visit him and if he dies follow him (his funeral).”* [Muslim].

The first right is to say Salaam to your brother when you meet him. Salaam is a Sunnah that the Prophet ordered on Muslims. It causes closeness in the hearts of the believers. The Prophet said, what translated means: *“By Allah you will not enter Paradise till you believe and you will not believe till you love each other. Can I tell of a deed that if you do you will love each other (because of it): Spread Salaam between you.”* [Muslim]. The Prophet used to say Salaam even to children when he met them. He used to say Salaam first when he met someone.

The Sunnah is that the young say Salaam first to the elders, the few to the many and the one riding to the walking. If the Sunnah is not practiced in this order, Salaam should be given anyway. Ammar ibn Yasir said: *“Three qualities complete the belief of the one who possesses them: To be fair even against yourself, to spread Salaam to everyone, and to spend (of your money for the sake of Allah) even if you were in need.”* [Al-Bukhari].

To say Salaam is a Sunnah, but answering it is a must. One can answer on behalf of a group. Also, Salaam should be answered in a manner equal or more than the Salaam given. Allah said, what translated means : *«When you are greeted with a greeting, greet in return with what is better than it or (at least) return it equally.»* [4:86].

﴿وَإِذَا هَيَّبْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ (النساء/86)

If someone said: “As-Salaam Alaikum”, the answer should be at least: “Wa Alaikum As-Salaam.” The perfect was to say Salaam is: “As-Salaam Alaikum Wa Rahmatu Allahi Wa Barakatuh.” The perfect way to answer is: “Wa Alaikum As-Salaam Wa Rahmatu Allahi Wa Barakatuh Wa Maghfiratuh.”

The second right is to accept invitations by other Muslims. If a Muslim invites you to his house you must accept the invitation to increase friendly and brotherly relations between Muslims. Wedding invitations must be kept, except when evil is being done or said in the wedding party. The Prophet said, what translated means: “*And whoever does not accept (an invitation to a wedding) will disobey Allah and His Messenger.*” [Al-Bukhari & Muslim].

Answering invitations can also mean answering the call for help. The Prophet said, what translated means: “*And if he invites (or calls) you, accept.*” If your Muslim brother calls you to help him in any lawful matter, then you are ordered to answer the call. The Prophet said describing the believers that they are (what translates to): “*Like the building, its parts supporting each other.*” [Al-Bukhari & Muslim].

The third right is to offer advice to your Muslim brother when he needs it. To offer advice is a part of this religion. The Prophet said, what translated means: “*Religion (Islam) is*

Nasihah (means sincerity or giving advice) *for the sake of Allah and His book, for His Messenger and the leaders of Muslims and the common folk* (among Muslims).” [Muslim]. If you are not asked for advice, then you are allowed not to give it. However, you must advise your brother if what he is going to do is evil or harmful. To forbid evil is the right of the nation on Muslims.

The fourth right is to say Tashmit “**Yarhamuka Allah**” (may Allah grant you mercy) when your Muslim brother sneezes and thanks Allah. If he did not thank Allah, then you do not have to say Tashmit. To say Tashmit is a must, and to answer it is also a must. To answer Tashmit, one must say “**Yahdikumu Allah Wa Yuslih’ Balakum**” (May Allah grant you guidance and peace of mind). If your Muslim brother sneezes more than once, then in the third time one should say “**A’afakumu Allah**” (May Allah cure you).

The fifth right is to visit your Muslim brother if he is ill. Visiting the ill is a duty on Muslims, especially their relatives and neighbors. If the ill person needs more visits, it is also his right. Also, when one visits the ill, one should ask Allah to cure his brother, remind him of Allah and tell him that Allah decreases bad deeds for any sickness or hardship that happens to a Muslim. Also, the ill should be reminded to ask Allah for forgiveness and to keep remembering Allah.

The sixth right is to follow the funeral procession of your Muslim brother. Allah grants big rewards for the one who does that. The Prophet said, what translated means: “*Whoever follows a funeral till (the dead person) is prayed on* (the prayer of Janaazah), *he will have a Qirat. Whoever follows it till it is buried will have two Qirats.*” He was asked: “*What are the Qirats?*” He said: “*Like two huge mountains* (of reward).” [Al-Bukhari & Muslim].

The seventh right is not to harm Muslims in any way or manner. It is a big sin to harm other Muslims. Allah said, what translated means: *«And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.»* [33:58].

﴿والذين يؤذون المؤمنين والمؤمنات بغير ما اكتسبوا فقد احتملوا بهتاناً وإثماً مبيناً﴾ (الأحزاب/58).

Usually, Allah avenges the harm inflicted on Muslims in this life. The Prophet said, what translated means: *“Do not hate each other nor shun each other and be, O slaves of Allah, as brothers. The Muslim is the brother of the Muslim, he does not deal him injustice, ignore him (when he calls for help) or despise of him. It is enough sin for a person to despise his Muslim brother. All of the Muslim is forbidden to the Muslim (to violate), his blood, money and honor.”* [Muslim].

There are many other rights of Muslims on each other. What can be a summary of these rights is the Hadith: *“The Muslim is the brother of the Muslim!”* Whenever a Muslim implements this, the Muslim nation will be happy and united.



Rights of Non-Muslims

There are four types of non-Muslims: Aggressors, the ones who seek Muslim protection, the ones who have peace treaties with Muslims and the ones who live under Muslim authority.

The ones who fight Muslims do not have any rights on Muslims. Non-believers who seek Muslim protection have the right to be protected by Muslims. Allah said, what translated means: *«And if anyone of the disbelievers seek your protection then grant him protection, so that he may hear the Word of Allah (the Quran), and then escort him to where he can be secure.»* [9:6].

﴿وإن أهد من المشركين استجار كما أجره حتى يسمع كلام الله ثم أبلغه مأمنه﴾ (التوبة/6).

Treaties are to be kept and preserved in Islam. Disbelievers, who have treaties with Muslims, have the right on Muslims to preserve the treaty till it expires. If disbelievers break the terms of the treaty, then Muslims are not obligated by its terms anymore. Allah said, what translated means: *«Except those of the disbelievers with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allah loves the pious.»* [9:4].

﴿إلا الذين عاهدتم من المشركين ثم لم ينقصوكم شيئا ولم يظاهروا عليكم أحدا فأتموا إليهم عهدهم إلى مدتهم إن الله يحب المتقين﴾ (التوبة/4).

And, *«But if they violate their oath after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief - for surely their oaths are nothing to them.»* [9:12].

﴿وإن نكثوا أيمانهم من بعد عهدهم وطعنوا في دينكم فقاتلوا أئمة الكفر إنهم لا أيمان لهم﴾ (التوبة/12).

The ones who live under the authority of Muslims are given many rights and duties from the Ummah (nation). They must be ruled with justice, and their possessions safeguarded. Their religious laws are to be used to judge between them in their differences. They must be protected from harm. However, they do not have the right to break Islamic laws, publicly celebrate their feasts or display their crosses or any other religious figures or ornaments in public. Muslims must be different, in practice and appearance, from disbelieves. Disbelievers must respect Islamic laws in order for them to be accepted and protected by the Muslim Ummah.



إنطلاقاً من قول الله عز وجل ﴿ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر وأولئك هم المفلحون﴾، وقياماً بأمر الدعوة إلى الله وفق منهج أهل السنة والجماعة كما فهمه السلف الصالح، فقد تأسست دار التراث الإسلامي في سنة 1412هـ الموافق 1991م بمدينة ميامي - ولاية فلوريدا الأمريكية، وهي مؤسسة إسلامية مستقلة تسعى بحول الله وقوته إلى تحقيق أهداف الدعوة السلفية بصفة عامة وتعريف غير المسلمين بالدين الإسلامي ودعوتهم للدخول فيه بصفة خاصة.

The *Daar* of Islamic Heritage (DIH) is a non-profit organization established in the year of the Flight 1412, corresponding to the year 1991, in Miami, Florida. Our objectives are:

- To project a clear image of the religion of Islam in accordance with the *Qur'ān*, and *Sunnah* as understood by *As-Salaf As-Saalih* (our pious predecessors).
- To warn Muslims of all types of *Shirk* (Association), and *Bid'ah* (innovation) in religion, and fabricated weak *hadeeths* which mar the beauty of Islam.
- To refute advent tenets and ideologies such as atheism, communism, and sectarianism.
- To propagate Islam amongst non-Muslims.

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