



The Sunnah: A Source of Knowledge and Civilization. N° 3

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The Sunnah:

A Source of Civilization

Sheikh Yusuf al-Qaradawi



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A Source of Civilization

السنة مصدر الحضارة

Sheikh Yusuf Al-Qaradawi

AL-FALAH FOUNDATION

For Translation,
Publication & Distribution

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PUBLICATION & DISTRIBUTION

1st edition 1419 AH / 1998 AC

2nd edition 1423 AH / 2002 AC

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Published by:

AL-FALAH FOUNDATION FOR TRANSLATION,
PUBLICATION & DISTRIBUTION

24 At-Tayaran st., Nasr City,

Cairo, Egypt

Tel. & fax: (202)2622838

Website: www.falahonline.com

E-mail: info@falahonline.com

I.S.B.N.: 977-5813-29-8

رقم الإيداع: ٩٨/٤٥٣٥

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PREFACE

To tackle the issue of civilization, most of people - cultured and uncultured, Muslims and non-Muslims, imagine religion as something that has no relation to civilization *in toto*.

Those people are one of two, either they do not know the truth although its light surpassed that of the sun, or they aim at concealing the truth out of envy and prejudice.

For Muslims, there is no excuse in admitting the above-mentioned attitude for they have the Glorious Qur'an and the purified *Sunnah* which laid down the principles of establishing a civilized moderate Nation, i.e., the Muslim Nation.

The book in hand is an effort towards promoting a sound understanding of Islam through its basic sources, namely the Glorious Qur'an and the purified *Sunnah*.

The Sunnah: A Source of Civilization sheds light on the milestones of the Muslim Civilization and how the *Sunnah* cared about establishing the civilized Muslim Nation in a wonderful manner.

It should be noted that this book is a translated part of the priceless Arabic book "*As-Sunnah, Masdarun Lil-Ma`rifati Wal-Hadarah*", in English "*The Sunnah: A Source of Knowledge and Civilization*" by the great scholar sheikh Yusuf Al-Qaradawi, which is all translated and edited by Al-Falah. By doing so, Al-Falah hopes that this book may open the door before researchers and students to delve into the depths of the Prophetic *Sunnah* to get out the precious treasures thereof.

Al-Falah, keeping in mind the profound knowledge of sheikh Al-Qaradawi, asks its beloved readers to read this book with attentive mind to catch the desired benefits thereof.

Al-Falah, on its part, appreciates the efforts made by Mrs. **Raw`ah Nazar** in translating this precious book. It also offers many thanks to its sincere team of editors and proofreaders: **`Ali Muhammad El-Sawi, Wa'il `Abdul-Mut`aal Shihab**, headed by **`Ali El-Sayed El-Halawany**.

All praise is due to Allah, and blessing and peace of Allah be upon His Prophet and those who follow in his footsteps until the Day of Judgment.

General Director

Sheikh Muhammad `Abdu

The *Sunnah*: A Source of Civilization

The Prophet's *Sunnah* is not only the second source, right after the Qur'an, from which Islamic Legislation (*Shari`ah*) flows, but also the second source, again right after the Glorious Qur'an, from which both knowledge and civilization flow.

Primarily, the Qur'an establishes the bases and principles of legislation, whereas the *Sunnah* provides theoretical interpretation as well as example and practical application.

The Prophet's guidance as exemplified in the *Sunnah* guides Muslims to three basic inseparable aspects of civilization, namely:

- 1) Civilized *Fiqh*
- 2) Civilized Conduct
- 3) Civilized Structure

The Concept of Civilization

Before attempting to discuss these three aspects of civilization, we should first define the meaning of civilization. To begin with, does the Islamic concept of

civilization offer a distinctive and unique interpretation that differs from the ones offered by other civilizations that preceded or followed it? Or do all civilizations stem from the same source regardless of country, time, race, religion, and philosophy in life?

There is a general definition of civilization that is innate in the word "civilization" itself, namely, the overall manifestations of financial, scientific, artistic, literary, and social development in a society or in similar societies.

The word "civilization" in Arabic is the opposite of the word "Bedouinism" or, respectively, savageness and barbarism. Thus, urban life stands against Bedouin life and *vice versa*. People who live in cities, towns and villages are urban dwellers, whereas, people who lead Bedouin life are those who live in the deserts sheltered by tents. The Bedouins are notorious for their stiffness, harshness, hardness of heart and prevalence of ignorance and illiteracy among them.

Consequently, Allah did not send down a prophet from among them. Instead, all the prophets He had sent were urban dwellers: of villages and towns. Allah said to His Prophet:

﴿ And We have not sent before you any
but from among the people of the towns
We revealed to them. ﴾

(12:109)

Ibn Zaid and others said that the reason behind this preference for towns people, is that they are more knowledgeable and patient in comparison with the Bedouin people.

Interpreters supported this opinion and regarded it as a fact that has no controversy. Therefore, the Bedouin are referred to as the hard-hearted people. Also, the *hadith* said:

"He who belongs to the Bedouins is most likely harsh and hard of heart."

Narrators said that it is disliked to imitate the Bedouin in his harshness and hardness of heart except in times of trial and affliction.

Qatadah said: "Hitherto, we have never heard that Allah had sent down a Prophet from among Bedouin." Moreover, it was reported that Al-Hasan said: "Allah has never sent down a prophet from among the Bedouin, women, or Jinns."⁽¹⁾ As to Allah's Words said by Prophet Yusuf,, to his father and brothers:

﴿ He brought you from the desert ﴾
(12:100)

The scholar Al-Shihab Al-Khafaji comments, in his *Hashiyya*,⁽²⁾ on Al-Baidawi's explanation saying:

1- Al-Alusi, *Ruh Al-Ma`ani*, vol. 13, p. 68.

2- Al-Shihab, *Hashiyya*, vol. 5, p. 211.

"Yusuf's family were not Bedouin, yet they used to graze their sheep in the desert and that was whereof they came at that time."

Assuredly, Islam dawned to bring people out of the depths of darkness, with all its kinds and levels, to light, with all its kinds and levels. This includes bringing people out of the darkness of Bedouinism and savageness into the light of civilization and urbanism. The Qur'an states:

﴿The Bedouin Arabs are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: but Allah is All-Knowing, All-Wise.﴾
(9:97)

It is quite right that the Qur'an had excluded a group of them by saying:

﴿But some of the Bedouin Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger.﴾
(9:99)

But what is proved in the verse represents the general characteristic disposition. This factual generalization was cemented by the Prophet's (Peace be upon him) words;

"He Who belongs to the Bedouin is most likely harsh and hard of heart."⁽¹⁾

Islam is represented by both the Glorious Qur'an and the Prophet's *Sunnah*. We can see in them a persistent determination to transfer those people from the savageness of the Bedouin into a systematized urban civilization. Islam aimed at elevating them financially, scientifically, artistically, socially, spiritually, and morally. This aim required Islam to educate and purify them according to a wise and gradual instructive discipline that was to be carried out by the Prophet (Peace be upon him) himself.

Among the targets of *Hijrah* (the Immigration) to Madinah, which was prescribed upon the Arab tribes before the conquest of Makkah, was giving a chance for the Bedouin to learn and absorb the new Islamic culture which considers the congregational and Friday Prayers as essential rites. Moreover, it encourages them to attend instructive meetings, to embrace Islamic discipline which covered all aspects of life: eating, drinking, dressing, walking, sitting down and all other major as well as minor aspects of life.

If we make a comparison, we will see, on the one hand, the Bedouin man who was not in the least embarrassed to pass urine in one corner of the mosque regardless of the fact

1-Reported by Abu Y`ala on the authority of Al-Bara' and by Ahmad on the authority of Abu Hurairah.

that the Prophet and his Companions were sitting in it. Yet when people shouted at him, the Prophet (Peace be upon him) stopped them and excused his ignorance and Bedouinism ordering his Companions:

"Wait until he finishes his urinating then spill a bucket of water over the place, for you have been sent to make things easy and not to make them difficult."⁽¹⁾

On the other hand, we would see his fellow Muslim who was instructed, refined and purified by Islam as he approached Rustum, the leader of the Persian armies, and answered his inquiry about the identity of Muslims saying:

"We were sent by Allah to bring out whom He wills from the worship of His servants to His worship alone, from the straitened world to the vast one, and from the injustice of religions to the justice of Islam!"

No wonder that the Prophet (Peace be upon him) has cursed any man who turns back to the ways and disposition of Bedouin after his immigration. In the *hadith*, narrated by Ibn Mas`ud, the Prophet said:

"All the following people are cursed by Muhammad (Peace be upon him) until the

1- Reported by Al-Bukhari in the book of Ablution, Abu Dawud (No. 380), Al-Tirmidhi (No. 147) and Al-Nasa'i (vol. 1, pp. 48, 99), all on the authority of Abu Hurairah.

Day of Judgment, the man who lends money at interest (*Riba*), the man who accepts to pay it back at interest, the man who writes down this usurious agreement, the two witnesses of it, the tattooer and the tattooed for the beauty, the procrastinator of *Zakah*, whoever turns back to the Bedouin life after his immigration."⁽¹⁾

The procrastinator of *Zakah* is the one who does not pay *Zakah* in its designated time. The apostate to Bedouin life, as Ibn Al-'Athir said, is the one who returns to desert and lives with the Bedouins after his immigration. The man who returned to Bedouin life after immigration without excuse was considered an apostate.

Moreover, Al-Nasa'i reported that:

"Salamah Ibn Al-Akwa` (May Allah be pleased with him) approached Al-Hajjaj who shouted at him: 'You have turned on your heels!' and mentioned words that signify: 'And you went back to live in the desert.' Salamah denied saying: 'No, but Allah's Prophet (Peace be upon him)

1- Reported by Ibn Khuzaimah in his *Sahih* (No. 2250), Al-Hakim (vol. 1, pp. 387- 388), Al-Baihaqi (vol. 9, p. 19), and `Abd Al-Raziq in his *Mu-sanaf* with difference in words (No. 15350). It is also reported by Ahmad (No. 3881), Al-Nasa'i (vol. 8, p. 147), and Ibn Hibban (No. 3252) on the authority of Al-Harith Al-A`war

allowed me to stay with the Bedouin in the desert."⁽¹⁾

Abu Hurairah reported in a *hadith* that:

"The first [group] of the major sins are disbelieving in Allah, killing a fellow man without a just cause, devouring usury, eating up the property of orphans unjustly, turning one's back to the disbelievers in a battlefield at the time of fighting, accusing chaste women of adultery, and to go back to the Bedouin after one's immigration."⁽²⁾

Sahl Ibn Abi Hathamah narrated after his father that he heard the Prophet (Peace be upon him) say:

"Avoid the major seven sins. When the Prophet saw that the people kept silent, he went on: 'Won't you ask me about them? They are: To associate partners in worship with Allah and to turn back and live in the desert with Bedouin after the immigration, etc.'"⁽³⁾

Undoubtedly, Islam is a message of civilization. Its target is to elevate the life of man and to set him free from the bonds of Bedouinism to the freedom of civilization.

1. Reported by Al-Nasa'i, vol. 8, pp. 151- 152.

2. Al-Haithami said: It is reported by Al-Bazar, vol. I, p. 103.

3. Al-Haithami said: It is reported by Al-Tabarani in *Al-Kabir*, vol. I, p. 103.

The reader will perceive this fact when we tackle the issue of Civilized Structure that Islam has brought along.

It is necessary to emphasize that the civilization that Islam wants to build is unlike any other civilizations which focus on the materialistic aspects of life as well as the bodily and sensuous side of man. Moreover, these civilizations concentrated on the readily and immediate pleasures of life, making worldly affairs their primary concern and the destination of their knowledge, and left no room for Allah or the Hereafter in their philosophy or in their cultural and educational system.

Contrary to them, the Civilization of Islam has united man to Allah and earth to heaven. It has dedicated life to preparation for the Hereafter. It has mingled spirit with matter, struck a balance between the mind and the heart, wedded science to faith, and cherished ethical sublimity as much as materialistic development.

It is justifiable to describe it as a spiritual, materialistic civilization. It is both idealistic and real, holy and human, ethical and populational, and individualistic as well as general. Truly, it is the civilization of balance and moderation which was the basis on which a just and distinguished Nation has been founded. Almighty Allah described it saying:

﴿ And so We have appointed you as a just
and distinguished Nation. ﴾

(2:143)

The *Sunnah* and Civilized *Fiqh*

﴿It is He Who has sent amongst the Unlettered a Messenger from among themselves, to rehearse to them His Signs, to purify them, and to instruct them in the Book and the wisdom - although they had been, before, in manifest error.﴾

(62:2)

This process of teaching the Qur'an and the *Sunnah* created what we might call a civilized consciousness, or in other words, a *Civilized Fiqh*.⁽¹⁾

By this *Fiqh* I mean the science that focuses on elevating man from the abyss of superficial and primitive perception to the apex of profound understanding of the universe in general, and life in particular. It revives one's stagnant, imitative, enslaved, whimsical, superstitious, biased, pretentious, and presumptuous mind and turns it into an active, free, independent, realistic, empirical, tolerant, and modest one. As a result, it realizes the limits of what he

1. Among those who spread this term is our beloved poet `Umar Baha' Al-Din Al-Amiri (May Allah bestow mercy upon him). That is clear in his discourses and books. However, he has not explained its characteristics and that is my own task here.

knows and he does not feel ashamed to say: "I do not know." He does not feel embarrassed to admit his errors.

Imam Malik commented on this issue saying: "*Fiqh* does not mean only acquiring as much knowledge as one can, rather it is a gift bestowed by Allah on whom He wills." He further explained: "Knowledge is not acquired through learning by heart, for it is a light that Allah implanted into the hearts."⁽¹⁾ Therefore, perception and illumination are much more important than learning by heart.

The different aspects of this *Fiqh* will be explained in the following points:

1. *Fiqh* of *Ayat* and *Sunnan*

The first of these aspects is the *Fiqh* of *Ayat* and *Sunnan*, namely, the knowledge of the *Ayat* (Signs) of Allah in the horizons and in souls, and His *Sunnah* (Allah's Ordinance) in the universe and the society.

It is certain that these signs which are scattered all over the universe are neither perceived nor conceived except by people of knowledge, science and understanding as Almighty Allah says:

﴿ Behold! In the creation of the heavens
and the earth, and the alternation of Night

1. See *Jami` Bayan Al-`Ilm Wa Fadlih* by Ibn `Abd Al-Barr, pp. 20, 25.

and Day, there are indeed Signs for men of understanding. ﴿

(3:190)

﴿It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea; We detail Our Signs for people who know. It is He Who hath produced you from a single soul: then there is a resting place and a repository; We detail Our Signs for people who understand. ﴿

(6:97-98)

The *Fiqh* of these Signs is always in a state of renewal, for Allah, every now and then, unravels a mystery of the universe, thus He says:

﴿And say, 'Praise be to Allah, He will soon show you His Signs so that ye shall know them.' ﴿

(27:93)

He also says:

﴿Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the truth. ﴿

(41:53)

A. The Fixity and Generality of the Sunnan of Allah

It is of essential importance to know that this world is not run randomly or haphazardly. On the contrary, everything that happens in the universe is a determined fate. Every single movement is governed by a certain law which the Qur'an refers to as "*Sunnah*" ordinance whether universal or social. These ordinances are fixed and unchangeable. They applied in the older times, still apply today, and will continue to apply until the end of the time. Furthermore, they deal with the believers as well as the disbelievers. Allah says in the Qur'an:

﴿ But no change wilt thou find in Allah's Way (of dealing): no turning off wilt thou find in Allah's Way (of dealing). ﴾

(35:43)

When the Prophet's (Peace be upon him) son (Ibrahim) died, he was broken-hearted and his eyes were full of tears yet he never uttered a word that expressed the least dissatisfaction with Allah's Will. Allah destined, on that day, that the sun eclipsed. Yet, people said that this solar eclipse was due to Ibrahim's death as they believed that it only eclipsed when a celebrity died. Now if the Prophet was a false or the kind of person who would take a passive attitude, he would have kept silent concerning this claim

which would have added a tinge of greatness and sanctity to him and his family, yet he instantly ascended the pulpit and addressed the people, saying:

"O people! The sun and the moon are nothing more than two of Allah's Signs in the universe. Consequently, they will eclipse neither for someone's birth nor death."⁽¹⁾

B. Spread of Degeneration Destroys Nations

Among Allah's Ordinances is that the prevalence of degeneration and the spread of evil, sinful and corrupt deeds, as well as disorder in the nation draws near its deterioration and destruction as Almighty Allah says:

﴿Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that Allah may give them a taste of some of their deeds: in order that they may turn back (from evil).﴾

(30:41)

It is Allah's Mercy that He does not punish people for all that they have earned, for if He were to punish them, He would not leave a moving creature on the surface of the

1. Agreed upon *hadith* on the authority of Al-Mughirah Ibn Shu`bah and others. See *Al-Lu'lu' Wa Al-Marjan* (No. 527, 530).

earth, but He chooses to ﴿let them taste some of that they have done.﴾ His Purpose is neither to revenge nor to rejoice at their misfortune but to teach them a lesson and to remind them to adopt the right course so that ﴿they may return﴾. But if they did not see through His Mercy and choose not to return to the right course leaving themselves to be swayed by evil and ignorant people, then it would be only natural that they would inevitably be ruined.

Therefore, when the Prophet (Peace be upon him) was asked:

"When will the Hour be established? He answered, 'when the trust is lost then expect the Hour.'" Then the man asked, "How will it be lost?" The Prophet answered: "The Hour is to be established when evil and undeserving people rule over the Muslim Nation."⁽¹⁾

Thus, the time of the Hour of the whole universe is the same for every nation for its Hour is established when it falls into imbalance and disorder and when its ignorant and wicked people hold the spotlight whereas its scholars and good people are put into the shade.

There are many *hadiths* clarifying the effects of sin and corruption on the moral, social, economic, and political life in general.

1. Reported by Al-Bukhari in the book of Faith on the authority of Abu Hurairah.

It suffices to mention the *hadith* reported by Ibn `Umar saying, "The Prophet (Peace be upon him) approached us and said:

"O *Muhajirun* (immigrants to Madinah)! There are five calamities, that if you are tried with them, and I seek Allah's Refuge lest they should befall you. These calamities are: When obscenity and sin spread among people, Allah will punish them through plague and unknown diseases that never appeared in the time of their forefathers who passed away; when they refuse to pay *Zakah*, they will be denied water from the sky and they will have rain only for the sake of their animals; when they break the Covenant of Allah and His Prophet, Allah will give power to their enemies over them and let them take some of their property and fortune; when their rulers do not adhere to Allah's Book and attempt to preach and choose of His Laws, Allah will make their rivalries great among themselves."⁽¹⁾

There is ellipsis in the *hadith* . This ellipsis would have meant that "if you are tried with them", no good is to be expected from you, or you will suffer the following predicament or punishment.

1. Reported by Ibn Majah in *Al-Fitan* (No. 4019).

This warning has come true, particularly when obscenity has been spread and has also been happening in the West throughout history, even propagated as in the case of the West in our time. For Allah let loose upon them unknown diseases and illnesses. Among these diseases is Aids, which has become the death threat to tens of millions of people, up to this moment they have found no cure for it.

C. Punishment Befalls All

Among Almighty Allah's Ordinances is that, if evil spreads and no one attempts to stop it, Allah will send down His revenge on both, evildoers for their transgression as well as the passive people who did not try to stop evil due to their apathy and negligence of Almighty Allah's Right. This point has been stressed in the Qur'an when Allah says:

﴿ And fear trial which afflicteth not in particular (only) those of you who do wrong. ﴾

(8:25)

In the *hadith* reported by Abu Bakr (May Allah be pleased with him) he said that the Prophet (Peace be upon him) said:

"If people saw evil and did not try to stop it, they would be soon overtaken by Allah's punishment."⁽¹⁾

1. Reported by Ahmad, Ashab Al-Sunnan and Al-Tahawi on the authority of Abu Bakr. See *Sahih Al-Jami' Al-Saghir* (No. 1974).

In Another version, the Prophet (Peace be upon him) said:

"If people saw an unjust man and did not try to stop his injustice, they would be soon gripped by Allah's punishment."⁽¹⁾

In a *hadith* narrated by `Abdullah Ibn `Amr, the Prophet (Peace be upon him) said:

"When you see my nation afraid of calling the unjust 'unjust' in his face then be certain that they are living dead."⁽²⁾

"Living dead" could also mean that they are lost, thwarted and deprived of Allah's Support.

D. Success Is for the Truth and Those Who Uphold It

Among these ordinances is that the truth and those who uphold it ultimately and inevitably are successful, regardless of how long the people's trial has lasted. In contrast, falsehood is bound to vanish notwithstanding its temporary power and hegemony, for Almighty Allah says:

﴿ And say, Truth has (now) arrived, and falsehood perished: For falsehood is (by its nature) bound to perish. ﴾

(17:81)

1. Reported by Abu Dawud, Al-Tirmidhi, and Ibn Hibban, *Ibid* (No. 1973).

2. Reported by Ahmad and Al-Bazar.

Believers are severely tested and sometimes shaken so that they will gain strength and purity and Allah will distinguish the bad from the good. They will succeed if they strive in the Way of Allah and practice patience and perseverance.

Almighty Allah stresses this meaning in the story of Musa when Pharaoh threatened him and his followers as He says:

﴿He said: 'their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible.' Said Musa to his people: 'Pray for help from Allah, and wait in patience and constancy: For the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous.'﴾

(7:127-128)

Hence, the Prophet's (Peace be upon him) glad tidings to his Companions were:

"Victory is inevitable, for Allah will make this religion prevail over all religions even though the unbelievers may detest it."

One day, Khabbab Ibn Al-Arat, one of the oppressed people in Makkah who was severely abused and tortured, rushed to Allah's Prophet (Peace be upon him) asking his

help. He found him lying on a garment in the shade of the *Ka`bah*. He asked him: "O Prophet of Allah please ask Allah's Victory for us and call upon Him on our behalf." The Prophet (Peace be upon him) said:

"Before you, a believer used to be dragged to the desert where he was buried up to his neck in the sand. Then the disbelievers used to saw his head into two halves and comb his body with iron combs until they split his flesh and bones. Yet, all this horrible torture did not force him to turn renegade. By Allah, He will ultimately bestow His Victory on us so much so that the traveler from San`a' on his way to Hadramaut will fear no one except Allah and the wolf lest he should devour his sheep, but you are impatient."⁽¹⁾

E. The Nation (in Totality) Will Never Be in Manifest Error to the Core

Among these ordinances is that the Muslim Nation will never be completely immersed into error for there will always be people who will stand up to any violation of Allah's Decrees, guided by the Qur'an and the *Sunnah*. They will call upon people to cling to the right, enjoin on them

1. Reported by Al-Bukhari.

what is good, and forbid them from what is evil as Almighty Allah says:

﴿And of those We have created are people who direct (others) with truth, and dispense justice therewith.﴾

(7:181)

A great number of *hadiths* talked about the victorious group of Muslims that will embrace the truth until the Hour is established as follows;

"There will always be a group of my Nation who will cling steadfastly to the truth, until the Hour is established."⁽¹⁾

"There will still remain a group of my Nation who will establish Allah's Ordinance. They will never be harmed by their opponents until Allah's Ordinance prevails while they are victorious over people."⁽²⁾

"There will always remain a group of my Nation who will defend the truth to their last breath and they will win victory until The Day of Judgment."⁽³⁾

1. Reported by Al-Tayalisi, Al-Darami, and Al-Hakim on the authority of `Umar.

2. Agreed upon *hadith* on the authority of Mu`awiyah.

3. Reported by Ahmad and Muslim on the authority of Jabir.

"There will still remain a group of my Nation who will strive and endure hardships for the sake of truth and they will be victorious over their enemies until the last of this group will be killed by Al-Massiah Al-Dajjal (Anti-Christ)."⁽¹⁾

In this connection there are authentic *hadiths* reported by Al-Mughirah, Thawban, Abu Hurairah, Korah Ibn Iyas, `Uqbah Ibn `Amr, and Abu Umamah.⁽²⁾ One of these *hadiths* is:

"Allah will always send people who will consecrate their lives for Islam and for His Obedience until the Day of Judgment."⁽³⁾

2. Fiqh of Knowledge

The *Fiqh* of Knowledge is one of the aspects of the Civilized *Fiqh*. It means the *Fiqh* that is based on the knowledge of noble values, and deep-rooted principles which Islam brought so as to stress the importance of knowledge, or, in other words, of learning, for it is the popular Islamic term. In this concern, learning was often

1. Reported by Ahmad, Abu Dawud, and Al-Hakim on the authority of `Imran Ibn Husain.

2. See: *Sahih Al-Jami` Al-Saghir* (*hadiths* No. 7287- 8296).

3. Reported by Ahmad and Ibn Majah on the authority of Abu `Utbah Al-Khaulani, *Ibid* (No. 7692).

mentioned in the Glorious Qur'an and the *Sunnah*. Its importance was emphasized as the learned people were highly praised. Moreover, these texts urged people to learn as much as they could regardless of how long it took. The verses of the Glorious Qur'an and the Prophet's (Peace be upon him) *hadiths* raised learning, education, instructors, and discipline to a high status.

Hence, a whole chapter is dedicated to learning in all books of *hadith* which are classified according to chapters and subjects. Moreover, the second chapter of *Sahih Al-Bukhari* is devoted to learning whereas the first one is devoted to *Faith (Iman)*. Al-Bukhari gave precedence to learning over the chapters on purification, Prayer, *Zakah* and the rest of the pillars of Islam. All in all, learning comes first in importance before work. Both Imam Ibn Majah and Al-Darami support this view in their *Sunan*. Some Imams compiled a separated volume for Learning like Imam Al-Hafiz Al-Faqih Abu `Umar Ibn `Abd Al-Barr in his book *Jami` Bayan Al-`Ilm Wa Fadilih*, (A Compilation of Evidences on the Importance and Virtue of Knowledge).

I have already mentioned the *Fiqh* of Knowledge in the light of Prophetic *Sunnah* in my book *The Prophet and Knowledge*,⁽¹⁾ which I had compiled so as to participate in the Third International Conference on the Prophetic

1. Published many times by Al-Risalah Institution (Beirut) and Dar Al-Sahwah (Cairo).

Biography and *Sunnah* which held in Qatar at the ceremonial celebration of the advent of the 15th century of *Hijrah*.

It will be useful to summarize this *Fiqh* in the light of what has just been mentioned to grasp new glimpses of Prophetic *Sunnah*.

A. Seeking Useful Knowledge

The First prerequisite of the *Fiqh* of Knowledge is the urge to pursue every useful branch of Knowledge whether related to religion or worldly life in general. It was narrated in the *hadith* that the Prophet (Peace be upon him) said:

"The pursuit of knowledge is an enjoined obligation upon every Muslim."⁽¹⁾

By Muslim he means every Muslim human being whether male or female. Hence, the famous version of this *hadith* runs as follows:

"Upon every Muslim male and female."

The word "female" was not mentioned in the authentic *hadith*, but its meaning is included in this *hadith* by consensus.

Scholars differed among themselves on the nature of the knowledge that man is ordered to pursue, particularly, as the

1. Reported by Ibn Majah, Ibn `Abd Al-Barr, and others on the authority of Anas.

branches of knowledge are innumerable, its fields are diverse and its scope is vast, indeed, it is limitless.

Individual and Communal Duties in Seeking Knowledge

Of seeking Knowledge, there are Individual and communal Duties. Individual Duty means that a Muslim is obliged to perform it whether it is related to his religion or daily life.

Consequently, since it is of the utmost importance nowadays that a man should have a minimum share of Knowledge, namely, to master reading and writing of his native language, or what is called "the elimination of illiteracy", then it is considered a religious Individual Duty. Ignoring this Duty is a sin for which he will be punished in the Hereafter. Moreover, he is to undergo in this present life some penalty minor to the Legal Punishment (*Hadd*).

Moreover, the nation in which illiteracy prevails, nowadays, cannot possibly compete with other nations in the race towards learning and urbanization. It will be doomed to backwardness, ruin and defeat by its own sons who will not be able to cope with the strong educated sons of other nations. Hence the necessity of eliminating illiteracy arises as an Individual Duty upon every Muslim male and female.

The first to attempt the elimination of illiteracy in his society, was the Prophet (Peace be upon him) in the 2nd

year of *Hijrah* to Madinah, notwithstanding scarce potentialities, he took the advantage of the presence of the educated Quraishi prisoners of Badr Battle and offered everyone of them the chance to ransom himself by teaching ten Muslims how to write. It was as if he entrusted each one of them with the education of a ten-student class. They were expected to learn how to read, write and calculate. The Prophet (Peace be upon him) explained illiteracy in the *hadith* as the ignorance of how to write and calculate saying:

"We are an illiterate nation in which people do not know how to write nor calculate."

The basic mundane necessities for a Muslim differ according to place and time. For instance, nowadays it is considered a necessity that a pupil, in the primary governmental schools, should learn the fundamentals of computer which has become a basic priority in life.

First and foremost, the Muslim should know the basics of his religion; in other words, he should, as it were, know the principles of his creed so as to set right the fundamentals of his worship, stand firm and straight in his conduct, and keep the limits ordained by Allah both in what He ordered or forbade, in his *Halal* (lawful) and *Haram* (unlawful) and in his public or personal life.

Likewise, if he is a merchant, he must know sufficiently the basic laws of trade in terms of profit, *Zakah*, sale on

credit, exchange, and all laws that pertain to this issue. `Umar (May Allah be pleased with him) said concerning this matter: "No one should step into our market except he who knows the *Fiqh* of Transaction" or what we, today, might call "*Fiqh* of Trade."

By the same token, if he is a doctor, he is obliged to know what is *Halal* and *Haram* for a Muslim doctor. This is known as "*Medical Fiqh*".

All in all, every Muslim must, as much as he can, have sufficient knowledge about faith, worship, the lawful, and the unlawful.

As to the Communal Duty concerning knowledge, it represents the needs of the society in particular and the Nation in general of sciences and the different fields of knowledge necessary for its survival and development in religion and in life. Consequently it should have a sufficient number of highly-qualified experts and specialists in all areas of knowledge.

This means that the scholars of the Nation should attempt *Ijtihad* (juristic reasoning) in religion and achieve creativity in secular sciences.

B. Rejection of Blind Imitation

Another prerequisite of *Fiqh* of Knowledge is the rejection of blind imitation of others to the extent that a man

thinks in the same way that his father, forefathers, leaders, or influential people used to think.

The Qur'an reproached the blind imitators of their fathers and leaders, saying:

﴿ We found our fathers following a certain religion, and we will certainly follow in their footsteps. ﴾

(43:23)

﴿ And when it said to them: 'Follow what Allah has revealed:' They say: 'Nay! We shall follow the ways of our fathers.' What! Even though their fathers were void of wisdom and guidance. ﴾

(2:170)

Those blind imitators will say on the Day of Judgment:

﴿ Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) path. Our Lord! Give them double chastisement and curse them with a very great curse! ﴾

(33:67,68)

The *Sunnah* also emphasized this meaning. For instance, in the *hadith* narrated by Al-Tirmizi, the Prophet (Peace be upon him) said:

"Do not adopt the attitude of those who follow blindly in the footsteps of others

who say, 'We will do good only if people do, and do injustice only if they do!' But discipline yourselves, if people do good, do the same, but if they do injustice, shun it."⁽¹⁾

The yes-man is the one who follows blindly in the footsteps of every Tom, Dick, and Harry and has no personal opinion or independent character. He is satisfied with blindly imitating others even though he is not convinced with their views and even though his conscience is not at ease.

C. The Pursuit of a Matter Which One Has Knowledge of

Another prerequisite of the *Fiqh* of Knowledge is that one should pursue a matter which he has knowledge of. He should not pretend to know what he is ignorant of, for Almighty Allah ordered in the Qur'an:

﴿ And pursue not that of which thou hast no knowledge; for surely the hearing, the sight, the heart, all of those shall be questioned of. ﴾

(17:36)

He should not be embarrassed to answer: "I do not know". For even the favored angels, when they were asked

1. Reported by Al-Tirmidhi in the books of *Birr* and *Silah* on the authority of Huzaifah (No. 2008).

by Allah about the Names, of which they have no knowledge, they said:

﴿Glory to Thee: of knowledge we have none, save what Thou Hast taught us.﴾
(2:32)

When the Prophet (Peace be upon him) was asked about the time of the Hour in the famous *hadith* by Gabriel, he answered:

"The questioned has no better knowledge than the questioner!"⁽¹⁾

Almighty Allah addressed him, saying:

﴿Men ask thee concerning the Hour: say, "The knowledge thereof is with Allah (alone).﴾
(33:63)

When the Prophet was asked about the "spirit", his knowledge of it was to refer to Allah's Knowledge. Concerning this matter Allah says:

﴿They ask thee concerning the spirit. Say: 'The spirit is of the Command of my Lord, and of knowledge it is only a little that is communicated to you, [(O men!)].﴾
(17:85)

1. Reported by Muslim.

Quite often, the Prophet (Peace be upon him) would not answer a question until he asked Gabriel, the Trustee of Revelation. Other times, he would simply say that he did not know. For instance, the Prophet (Peace be upon him) said:

"I do not know who Tubba` was and whether he was damned or not. I also do not know who Dhul-Qarnain was and whether he was a prophet or not. Finally, I do not know if executing *Hudud* would be considered an expiation of its people or not."⁽¹⁾

D. Reference to Specialists and Experts in Every Branch of Knowledge

Another prerequisite of the *Fiqh* of Knowledge is referring to the people and experts in every field of knowledge, whether science, art, or in any work one does.

This is Allah's Order in the Qur'an when saying:

﴿ If ye realize this not, ask of those who possess the message. ﴾

(16:43)

﴿ If they had only referred it to the Messenger and to those charged with authority among them, the proper

1. Reported by Al-Hakim, Ibn `Abd Al-Barr, and Ibn `Asakir, *Sahih Al-Jami` Al-Saghir* (No. 5524).

investigators would have known it from them (direct). ﴿

(4:83)

﴿ And none (O man!) can inform you like Him Who is All-Aware. ﴿

(35:14)

In the *hadith* reported by Jabir on the authority of Abu Dawud and Al-Darqutni that:

“A Companion was injured in his head when he was hit by a stone, then he discharged a wit dream, therefore, he asked his Companions: ‘Do you believe that, in my case, I have Allah’s Permission to perform *Tayammum* (Dry Ablution)?’ They readily answered: “We do not think that Allah’s Permission to *Tayammum* applies in your case as you are capable of using water.’ Soon after he performed *Ghusl* (the Body-Washing) he died. When they came back to where the Prophet (Peace be upon him) was, he was informed of what had happened. The Prophet (Peace be upon him) instantly exclaimed: ‘They have killed him. May Allah punish them for it! Should they have asked if they do not know. For the remedy for the ignorant is to ask about what he does not know. It would have sufficed to him to perform *Tayammum* or to put a

bandage on his wound and then wipe over it and wash the rest for his body.”⁽¹⁾

Imam Al-Khatabi said that the wisdom of this *hadith* is that the Prophet reproached them for issuing *Fatwa* (legal opinions) without knowledge, called upon Allah against them and considered them as sinful for causing his death.

E. Argument with Opponents

One of the aspects of the *Fiqh* of Knowledge or Civilized *Fiqh* is allowing different opinions, accepting dialogue with opponents, and even calling upon them to hold conversation and exchange opinions whether those opponents were in the fields of politics, thought, or religion.

The wisdom that lies behind this is that difference is one of the ordinances of the universe in which Allah created all things. For instance, Allah says:

﴿Of various colors.﴾

(35:27)

If Allah had pleased, He would have created all people alike, yet Allah has bestowed on man the potential intellect and will, hence, people have diverse beliefs, thoughts, and tendencies.

Since this difference among people is a necessity, it follows that each human being owes his fellow-man the

1. Reported by Abu Dawud in the book of Purification (No. 336).

right of mutual argument and the right of listening to him as long as this argument is exchanged in an appropriate manner. This condition was emphasized when Allah says:

﴿ And argue with them in ways that are best. ﴾

It is noticeable that this verse states the outline of the fundamentals of calling mankind to the Way of Allah and holding argument with them, for Allah says:

﴿ Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best. ﴾

(16:125)

It stipulates that this preaching should be "beautiful" and that argument should be "in ways that are best". For preaching is usually given to one who agrees with the speaker, whereas, argument is usually resorted to with one who differs with the speaker. It suffices that the speaker should use a "beautiful preaching" in his talk with someone who agrees with him, whereas one must be more than patient and more than tolerant with someone who differs with him. Moreover, he must pick and choose the best ways to appeal to his mind and heart. So, it is highly recommended, if there are two available ways of argument, to adopt the best and more eloquent one as commanded by the above mentioned verse.

The Glorious Qur'an provides us with many examples of arguments with opponents, in different times and places to quote and judge our own arguments in the light of them.

Among these arguments is that of the prophet Nuh with his people, as detailed in many *Surahs* of the Glorious Qur'an, particularly in that of "Hud" in which the Glorious Qur'an states:

﴿ They said: 'O Nuh! Thou hast disputed with us, and (much) hast thou prolonged the dispute with us: now bring upon us what thou threatenest us with, if thou speakest the truth!?' He said: 'Truly, Allah will bring it on you if He wills, and then, ye will not be able to frustrate it! Of no profit will be my counsel to you, much as I desire to give you (good) counsel, if it be that Allah willeth to leave you astray: He is your Lord! and to Him will ye return!' ﴾
(11:32-34)

There are other instances of these arguments such as that of Ibrahim with his people as stated in *Surat Al-An'am* verses number: 75-83 and with his father, *Surat Maryam* verses number: 41-48. There is also Shu'aib's argument with his people (Madyan people) as narrated in many *Surahs*, particularly in *Surat Hud* where Allah says:

﴿ And to the Madyan people (We sent) Shu'aib, one of their own brethren: he

said: 'O my people! Worship Allah: you have no other god but Him...' ﴿

(11:84-93)

In addition to this, there is Musa and Pharaoh's argument, particularly in *Surat Al-Shu'ara'* verses number 16-31.

One of the extraordinary arguments in the Qur'an, was the one held between Almighty Allah and His angels in *Surat Al-Baqara* verses number 30-33 concerning issues such as the creation of Adam, his vicegerency on the earth, telling His angels about it, their immediate disapproval of granting vicegerency to such a double-natured creature, and Allah's practical Answer which refuted their claims.

Yet, the most extraordinary argument in the Glorious Qur'an is that which occurred between Allah and the Cursed *Iblis* in *Surat Al-'Araf*, *Al-Hijr*, and *Sad*.

I will mention the argument that occurred in *Surat Sad*, where Almighty Allah says:

﴿ Behold, thy Lord said to the angels: 'I am about to create man from clay...' ﴿

(38:71-85)

Among the marvels of the Qur'an, which, those who reflect upon it would detect, is the wise Directions of Allah to His Prophet in his arguments with the disbelievers. This wise guidance is represented in dictating concise and

eloquent words to His Prophet so as to refute their claims. The words used in the argument with his opponents were extremely gentle, well, polite, and patient.

The verses of *Surat Saba'* are significant here when Allah addressed His Prophet (Peace be upon him), saying:

﴿ Say: 'Who gives you sustenance from the heavens and the earth?' Say: 'It is Allah; and certain it is that either we or ye are on right guidance or in manifest error!' ﴾

(34:24)

It is quite impressive that the Prophet (Peace be upon him) did not accuse them of manifest error, notwithstanding his firm belief that he is the one who is on right guidance and that they are immersed in manifest error. The art of polite and well-mannered dialogue required this appropriate way of speech. Then Allah says:

﴿ You shall not be questioned as to our sins, nor shall we be questioned as to what ye do. ﴾

(34:25)

By analogy, he could have said: "We shall not be questioned as to your sins." Yet he, giving the example of polite dialogue chose not to stigmatize them with sin, whereas, he attributed it to himself and his Companions when Allah says:

﴿ You shall not be questioned as to our
sins. ﴾

This represents the apex of politeness and forbearance with opponents.

As Allah's Book is ripe with such dialogue between the prophets and their people, as well as between Almighty Allah and a number of His creations, both those who obey and disobey Him, then it is not a surprise that the *Sunnah* of the Prophet allows the expression of different opinions. It even goes so far as holding conversation with opponents.

After Almighty Allah has narrated the narratives of His prophets to His Prophet Muhammad, He says:

﴿ Those were the (prophets) who received
Allah's Guidance. Follow the guidance
they received. ﴾

(6:90)

The Prophet (Peace be upon him) seems to have encompassed the excelling qualities of all the prophets as the closest person to the Prophet, the Mother of Believers (*Umm Al-Mu'menin*) `A'ishah (May Allah be pleased with her) said:

"The Prophet followed the Qur'an to the
letter in his conduct."⁽¹⁾

1. Reported by Muslim in the Book of "Travelers' Prayer", No. 746.

F. Doing Justice to Opponents

Doing justice to opponents is one of the values of knowledge in our Civilized *Fiqh*. The meaning of "doing justice" is to give those who disagree with our opinion a fair chance to express themselves and defend their viewpoint as long as it is the outcome of deep thinking and perseverance, and it represents a worthwhile viewpoint regardless of its stance against our viewpoint. Although others's viewpoints might disagree with ours or with the majority, seem incongruous with the familiar or inherited, or call for demolishing the old and celebrating the new, we must not suppress the expression of opposing viewpoints.

It is true that Islam disciplined us with its doctrine, values and laws, yet it gave us free reins for juristic reasoning in matters that are not dealt with either in the Qur'an or *Sunnah*; namely, the "forgiveness zone", in matters that are based on collective rules and general principles, and in matters that are dealt with according to partial rules whether based on scientific or textual conjecture or both. Thus, there is considerable freedom for juristic reasoning and different concepts and interpretations. Moreover, new effects impose change of attitude, hence, different interpretation.

No one should claim infallibility or perfection. Each one of us can be right or wrong in his views except for the

infallible Prophet (Peace be upon him). Any *Mujtahid* who practices juristic reasoning is liable to be right or wrong. A *Mujtahid* cannot say about his juristic reasoning more than Imam Al-Shafi`i said:

"My viewpoint is right that is liable to mistake, whereas the viewpoint of others is wrong yet it can be right."

The encouragement of juristic reasoning, exerting one's utmost in pursuit of the truth, as well as rewarding the wrong *Mujtahid* are among the unique privileges of Islam. For instance, the famous *hadith* says:

"The ruler will be rewarded twice, if he was right in his juristic reasoning, whereas, he will be rewarded once, if he was wrong in his juristic reasoning."

A group of the interpreters of *Hadith* believe in the improbability of rewarding a wrong *Mujtahid* and commented that he is excused rather than rewarded. This is a flagrant misinterpretation of the *hadith* for it states quite clearly that he is rewarded once whereas the correct *Mujtahid* is to be rewarded twice. This reward is not granted for the mistake, but rather for the juristic reasoning and the exertion of the utmost effort in this process.

Since Allah is never unjust even by the weight of an atom for bodily effort, He is also never unjust even by the weight of an atom to mental effort.

“Doing justice to opponents” also means that one should uphold their viewpoint if proved authentic without feeling ashamed or embarrassed. The Companions and the first Muslim generation believed that the truth must be followed and that no one has perfect knowledge. The Prophet (Peace be upon him) was never irritated or embarrassed to change his mind after he was convinced of his Companions' opinion.

Imam Muslim reported in his *Sahih* that:

“The Prophet (Peace be upon him) once sent Abu Hurairah to give the glad tidings of Paradise to whomever he meets - who firmly bears witness that there is no god but Allah faithfully out of his heart. In order to make them be certain that he was sent by the Prophet, he gave Abu Hurairah his slippers. Yet, when `Umar met him he objected to what he was doing and beat him hardly that Abu Hurairah fell down. Abu Hurairah went back to the Prophet (Peace be upon him) and complained of what `Umar had done. `Umar went to the Prophet (Peace be upon him) and said: ‘O Prophet of Allah! You are dearer to me than my own father and mother. Have you sent Abu Hurairah, giving him your slippers as a proof, to give the glad tidings of Paradise to whomever he meets - who

firmly bears witness that there is no god but Allah faithfully out of his heart!' The Prophet (Peace be upon him) replied: 'Yes, I have done.' `Umar argued: 'O Messenger of Allah! Urge him not to do so, for I fear that people may abandon worship depending solely on this - their witnessing that there is no god but Allah. Therefore let them endeavor hard so as to win Paradise.' Thereupon, Allah's Prophet (Peace be upon him) said: 'You are right, let them endeavor hard.'"⁽¹⁾

Thus, the Prophet (Peace be upon him) abrogated his first decision on realizing the wisdom of `Umar's opinion that people might depend solely on their witnessing that there is no god but Allah and neglect exerting effort to win Paradise. Therefore, he acted upon `Umar's advice saying:

"let them endeavor hard."

The Prophet (Peace be upon him) set the example of appreciating the counter opinion as soon as it is proved applicable and useful.

In *Jami`* of Ibn `Abd Al-Barr, there is a useful chapter on "Doing Justice in Learning", in which he mentioned valuable information concerning the values of knowledge in our civilization. I shall quote some parts of what he said to catch the benefit thereof.

1. Reported by Muslim in the Book of *Iman*, No. 52.

Abu `Umar said:

"One of the blessings and ethics of learning is doing justice to it, and whoever does not adhere to this prerequisite, neither understands nor tries so."

Some scholars further insist:

"The only knowledge we have is our admission that we have no knowledge."

`Abdullah Ibn Mus`ab reported that `Umar Ibn Al-Khattab said:

"Do not exceed in dowry to more than 40 Oka of gold even the woman is the daughter of *Dhul-`Usbbah*, i.e., Yazid Ibn Al-Husain Al-Harithi - and if one exceeds that limit, I would put the increase in *Bait Al-Mal* (Treasury of the State)." Simultaneously, a long snub-nosed woman stood arguing: "O `Umar you have no right to do so." `Umar questioned: "How?" She answered: "Because Almighty Allah says: ﴿Even if ye had given the latter a whole treasure for dowry, take not the least bit of it back.﴾ (4:20) Instantly, `Umar said: "O people, `Umar is wrong and the woman is right."

Muhammad Ibn Ka`b Al-Qarzi reported that:

"A man questioned `Ali Ibn Abi Talib

about an issue. Yet, no sooner had `Ali expressed his viewpoint, then the man exclaimed: 'O Commander of the Believers! This is not right but so and so!' `Ali (May Allah be pleased with him) commented: 'You are right and I made a mistake', then he recited: ﴿Over all endowed with knowledge is the One, the All-Knowing!﴾ (12:76)'''

Sufyan Ibn `Uyainah reported that Ibn Abu Hussain narrated that:

"Ibn `Abbas argued with Zaid concerning the time that a menstruating woman should leave Makkah, while performing *Hajj*. Zaid said: '*Tawaf* (Circumambulation around the *Ka`bah*) must be the last thing she does before she returns home.' Ibn `Abbas urged Zaid to ask his women - Umm Sulaiman and her female friends. Zaid went to ask them, then came back smiling and said: 'You were right.'"

Ibn `Abd Al-Barr reported that:

"Imam Malik Ibn Anas said: When Abu Ja`far Al-Mansur was performing *Hajj*, he called for me. We made conversation and I answered his questions. Then he said: 'I intend to make copies of your books namely, *Al-Muwatta'*, and send a copy to every Muslim Country. I will further order

them to stick themselves to their precepts and discard other books of modern knowledge for I believe that the source of this knowledge is the reports and knowledge of the people of Madinah. I said: 'O Commander of the Believers! Do not do so, for the people heard different sayings, *hadiths*, and reports from the Companions of the Prophet (Peace be upon him) and others, acted upon them, and adapted their lives to them. It will be too difficult to change these deep-rooted precepts, so let them carry on with their lives and respect their choices.' He said: 'By Allah, if he had agreed to what I suggested, I would have ordered it.'"

Ibn `Abd Al-Barr commented: It is a highly justice for those who are perceptive.

Al-Hussain Ibn Abi Sa`id mentioned in his book "*Al-Mu`rib `An Al-Maghrib*" that `Abdullah Ibn Sa`id Ibn Muhammad Al-Hadar reported that his father said:

"I heard Sahnun say that he heard `Abd Al-Rahman Ibn Al-Qasim say to Malik: 'I know no one knows the rules of sales better than the people of Egypt.' Malik wondered: 'Through whom they have been instructed the knowledge of sales!.' He replied: 'Through you.'. Malik said: 'What a wonder, I have no profound

knowledge of sales, so how do they took their knowledge from me?"

He also said: "I have reported from Al-Shu`abi his saying that:

'I have not seen anyone like me for whenever I wish to see someone who has more knowledge than me, I, simultaneously, behold someone.'

Another scholar, moreover, have said:

"We have a knowledge of certain things, yet we are ignorant of others. We should not spoil the goodness of our knowledge by pretending to know what we are ignorant of."

Hammad Ibn Zaid said:

"Ayyub was questioned about a certain matter but he said: 'Actually, I have no knowledge thereof.' When they requested him to give his opinion, he replied: 'I am not qualified enough to give an opinion in such a matter.'"

`Abd Al-Rahman Ibn Mahdi reported that:

"I disputed with the judge `Ubaidullah Ibn Al-Hussain, who was a judge at that time, concerning a Prophetic *hadith*, yet he insisted on his viewpoint. I went,

therefore, to him and found that he had visitors who were set in rows. As soon as he saw me, he said you are right and I was wrong about the *hadith*."⁽¹⁾

Al-Khalil Ibn Ahmad said:

"There are four days which are worthwhile for me. The first day is the day in which I meet someone who is more knowledgeable than me, so I consider it the day of my profit, for I will learn from him. The second day is the day in which I meet someone whom I am more knowledgeable than him, so I consider it the day of my reward, for I will teach him. The third day is the day in which I meet someone who is equal to me in knowledge, I discuss with him concerning some matters of knowledge, so I consider this day the day of my lessons, i.e., acquiring new lessons. The fourth day is the day in which I meet someone who is less knowledgeable than me yet he thinks that he knows better, so I will consider this day a holiday and I do not trouble myself with talking to him."⁽²⁾

1. He is `Ubaidullah Ibn Al-Husain Al-`Anbari who renounced a statement given by him and said: "It is better for me to be a tail among the people of truth than being a leader among the people of falsehood!" See his biography in "*Tahdhib Al-Kamal*", No. 3627, vol. 19, p. 2823.

2. *Jami` Baiyan Al-`Ilm wa Fadlih* by Ibn `Abd Al-Barr, vol. I, p. 131, Matba` t Munir.

3. *Fiqh* of Life

Among the aspects of the Civilized *Fiqh* is "the *Fiqh* of Life", in other words, the knowledge of the value of life. "Knowledge" here refers to the firm deep-rooted knowledge which leads one to certainty.

Some people think that religion does not care about this life because they believe that there is no real life but that of the Hereafter as Allah, the Almighty, says:

﴿ But verily the Home of the Hereafter,
that is life indeed, if they but knew. ﴾
(29:64)

Among the characteristics of the believers, the pious, and the benevolent is that, as the Qur'an describes:

﴿ And (in their hearts) have the assurance
of the Hereafter. ﴾
(27:3, 2:4, 31:4)

The Prophet (Peace be upon him) emphasized the worthlessness of life compared to the Hereafter when he said:

"The value of life to the Hereafter is nothing more than as if one of you plunges his finger into the sea and then gets it out, so let him realize what he has gained back."⁽¹⁾

1. Reported by Muslim after Al-Mustawrad Ibn Shaddad in the Book of "Paradise and Its Characteristics", No. 2858.

This is quite true yet it does not mean that we should renounce or discard life.

On the contrary, Islam regards life as a blessing which man should be thankful for, a trust that he should look after, a message that he should fulfill, and an opportunity that he should take advantage of.

Islam is incongruous with the pessimistic religions and philosophies that regard this world as wicked to the core, therefore, one should shorten its lapse. They consider life as a calamity that we are afflicted with or is incurred upon us by our fathers and mothers.

On the contrary, life is a blessing as Allah celebrates it when He says:

﴿And Allah has made for you mates of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best.﴾

(16:72)

Hence, Allah's Prophet (Peace be upon him) has made it a *Sunnah* to celebrate the birth of a child by slaughtering an animal on behalf of him which termed as *`Aqiqah* to show joy, thankfulness, and bounty to the family, neighbors, and the poor.⁽¹⁾

1. See "*Tuhfat Al-Mawdud Fi Ahkam Al-Mawlud*" by Ibn Al-Qaym, chapter on "Rules of Celebrating *Al-`Aqiqah*".

Islam denounced what the Arabs of *Jahiliyyah* used to do of killing their own children out of their poverty or expected calamities of the future. Thus, Allah says:

﴿ Verily the killing of them is a great sin. ﴾
(17:31)

Also He says:

﴿ And when the female (infant), buried alive, is questioned; for what crime she was killed. ﴾
(81:8-9)

Man's life, ever since he is born, must be respected and protected even from the father who was the cause of his existence yet, he is not his creator, for Allah is the One Who created both. The Prophet (Peace be upon him) stressed that man's life is respected even before he is born. For instance, he refused to punish an adulteress who came to him to ask him to purge her of her sin by stoning her to death, yet as a result of her pregnancy, the Prophet refused to punish her while she is still pregnant to spare the life of the child who is a living entity and he is not to be blamed for his mother's or father's sin.⁽¹⁾

The Qur'an states that killing a human being is tantamount to killing the whole humanity. Similarly, saving the life of a human being is tantamount to saving the whole humanity. Allah states this idea when He says:

1. See the story of Al-Ghamidiyyah in the *Sahih*.

﴿That if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, It would be as if he saved the life of the whole people.﴾

(5:32)

Man is forbidden to end his own life for it is Allah's Gift and Trust to him. He is forbidden from abusing it for it does not belong to him but belongs to the One Who gave it. Thus, committing suicide is a great sin in Islam. Almighty Allah states this idea when He says:

﴿Nor kill (or destroy) yourselves, for verily Allah hath been to you Ever-Merciful!﴾

(4:29)

Many authentic *hadiths* strongly warned against and forbade a man from committing suicide.

Jundub Ibn `Abdullah reported in a *hadith* that is traceable in ascending order of traditionaries to the Prophet that:

“There was amongst those before you a man who had a wound. He was in (such) anguish that he took a knife and made with it a cut in his hand, and the blood did not cease to flow until he died. Allah, the

Almighty, said: My servant has himself forestalled Me, I have forbidden him paradise."⁽¹⁾

The *hadith* of Thabit Ibn Al-Dahhak says:

"Whoever commits suicide with the help of a certain object, is going to be tortured with it in the Hereafter."⁽²⁾

Also, the *hadith* of Abu Hurairah stated that:

"Whoever throws himself off a mountain and dies, will go to Hell and will be thrown into it for eternity. Whoever drinks a poison and kills himself, will go to Hell holding this poison in his hand and will drink it over and over again for eternity, and whoever kills himself with a weapon, will go to Hell holding this weapon in his hand and will keep on striking at his belly for eternity."⁽³⁾

The transience of life is a fact but the more important fact is that it is a plantation for the eternal life. The believer is like a farmer who plants here to harvest in the Hereafter, he works here so as to enjoy the outcome of his effort there.

1. Agreed upon *hadith*, *Al-Lu'lu' wal Marjan*, No. 73.

2. Agreed upon *hadith*, *Ibid*, No. 70.

3. Agreed upon *hadith*, *Ibid*, No. 69.

Definitely, no good is expected from bad deeds, and each soul shall be recompensed in the Hereafter for what it has earned, for Allah says:

﴿ This Our Record speaks about you with truth: for We were wont to put in record all that ye did. ﴾

(45:29)

Life is both too short and too valuable. It is the only chance that man is allowed to accomplish eternal happiness, for he does only live once and it is quite foolish to throw away this singular sole chance. In fact, if one has intelligence and wisdom enough, he should take an advantage of every single moment on life to secure his future life.

Here comes the stress on the invaluable time in the Glorious Qur'an and *Sunnah*. Allah says:

﴿ And it is He Who made the night and day to follow each other: for such as desire to be mindful. ﴾

(25:62)

Allah, the Almighty, says:

﴿ And the night and the day hath He (also) made subject to you. ﴾

(14:33)

Many *hadiths* urge one to take advantage of his time and remind every believer of his responsibility for how it should be spent for the sake of Allah as follows:

For instance, the *hadith* states:

"There are two gifts many people are unaware of their value: Health and free time."⁽¹⁾

"Allah will not accept the excuse of any person whose death is delayed until he is sixty years of age."⁽²⁾

"Take advantage of five things before the time comes for other five things: your youth before you get old, your health before you become ill, your riches before you become poor, your free time before you become busy, and finally your life before you die."⁽³⁾

"No man shall witness the Day of Judgment without being asked about four: His life and how he spent his time, his youth and how he took advantage of it, his knowledge and how he disposed of it, and

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1. Reported by Al-Bukhari on the authority of Ibn `Abbas.
 2. Reported by Al-Bukhari on the authority Abu Hurairah, *Al-Muntaqa*, No. 1093.
 3. Reported by Al-Hakim and approved by Al-Mundhiri, *Al-Muntaqa*, No. 2089.

his money and from where he had earned
and for what he had spent it."⁽¹⁾

The Prophet (Peace be upon him) considered long life a blessing from Almighty Allah provided that it would be devoted for good deeds. For instance, Abu Bakrah reported that a man said:

"O Allah's Prophet! Tell me, who are the best people." He answered: "Those who have a long life and good accounts."⁽²⁾

Abu Hurairah said:

"There were two men of Bali - a neighborhood of Quda`h - who embraced Islam at the hands of Allah's Prophet and then one of them was martyred and the other lived for one more year. Talha Ibn `Ubaid Allah (one of those given the glad tidings of entering Paradise) saw in a vision that the man who lived for one more year entered Paradise before the martyr and he was surprised to see this. When Talha woke up, he told the Prophet (Peace be upon him) about his vision. The Prophet said: 'Why should you be

1. Reported by Al-Tabarani and *Al-Bazar, Majma` Al-Dhawa'id*, vol. 10, p. 346.

2. Reported by Al-Tirmidhi and said it is a Good Sound hadith, No. 2331. It is also reported by Al-Hakim and Al-Dhahabi agrees with him, vol. 1, p. 359.

surprised, didn't he fast for one more Ramadan, prayed more than 6.000 *Rak`ahs*⁽¹⁾ in this year."⁽²⁾

The Prophet stated that prolonged life is one of Allah's immediate Rewards for some of his believing servants for certain good and pious deeds which are highly rewarded by Allah such as preserving the ties of kinship and being good to one's parents .

In *Sahih* Muslim and Al-Bukhari, there is a *hadith* reported by Anas that the Prophet said:

"Whoever pleases to be granted more wealth and his lease of life prolonged, then he should keep relations with his kith and kin."⁽³⁾

Also it was narrated in other books that:

"He who likes that Allah prolongs his life and extend his provision, must be good to his parents and keep the ties of kinship".⁽⁴⁾

1. The lunar year is 354 days x 17 *Rak`ahs* = 6018 *Rak`ahs*.

2. Reported by Ahmad on a good transmission, (*Al-Muntaqa* (2096), Al-Haisami (10,204), Ibn Majah (3925), and Ibn Hibban in his *Sahih* on the authority of Talhah. Sheikh Shakir also corrected its authority (1403) and it is also found in *Al-Zuhd* by Ibn Al-Mubark. (2,118) and Al-Baihaqi (625).

3. Argeed upon, *Al-Lu'lu' Wa Al-Marjan* (1657).

4. Al-Mundhiri said that it was reported by Ahmad, *Al-Muntaqa* (1478), and the same said by Al-Baihaqi (8,136).

Notwithstanding the fact that this prolongation of life is in quantity or quality or it is superficial or deep, Allah holds life in high esteem.

Therefore, the Prophet (Peace be upon him) in many *Hadiths*, forbade Muslims to wish death, for life is not a burden that one should get rid of.

Abu Hurairah reported that the Prophet said:

"None of you should wish or supplicate Allah for death. That is because when a Muslim dies his record of good and bad deeds is closed, and a true believer will add good deeds through prolonged life."⁽¹⁾

In addition, Anas reported that:

"None of you should wish death because of a calamity befalling him; but if he has to wish for death, he should say: 'O Allah! Keep me alive as long as life is better for me and let me die if death is better for me.'"⁽²⁾

Among the privileges of Islam is that it urges people to work in life, to advance in construction, and to enjoy its blessings. Islam sees that the construction of life does not

1. Reported by Muslim on the authority of Abu Hurairah in the Book of *Dhikr, Du`a' and Tawbah* (2683).

2. Agreed upon *hadith* on the authority of Anas, *Al-Lu'lu' Wal Marjan* (1717).

contradict doing good deeds and preparing oneself for the Hereafter. In fact, Islam encourages one to seek happiness in both: life and the Hereafter, as the Qur'an says:

﴿Our Lord! Give us good in this world and good in the Hereafter, and save us from the torment of the Fire.﴾

(2:201)

Anas reported that the Prophet (Peace be upon him) often used this invocation of Allah and used to repeat it in the *Tawaf* - circumambulation - between the Black Stone and the Yamani Corner.⁽¹⁾

Almighty Allah says:

﴿O Children of Adam! Wear your beautiful apparel at every time and place of Prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters. Say, 'Who hath forbidden the beautiful (Gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance?' Say: 'They are in the life of this world, for those who believe, (and) purely for them on the Day of Resurrection.'﴾

(7:31-32)

1. Reported by Ahmad, Muslim, Al-Bukhari, and Abu Dawud on the authority of Anas.

In other words, Allah's ornament and the good things which He has provided were, originally, created for the believers in this life yet others, by necessity, share them with the believers. For Allah created life with all the good things to be used to strengthen the believers and as an available tool in their hands to achieve their godly goals. His Wisdom necessitated that others share these blessings and ornaments with them so that life goes on as well as humankind. Yet, in the Hereafter, these good things will be exclusive to the believers as a reward from Allah.

A. The Best of Deeds

Islam sets an important basis for Allah's Estimation and Evaluation of man's deeds in life and His Reward for them in the Hereafter. For the more deep-rooted, endlessly useful and remarkably effective these deeds were, the more rewards one adds to his scales notwithstanding his prolonged lengthy time in life.

Naturally, Allah's Prophet mentioned some of the deeds that prolong man's life and add more good deeds to his scales even after he is buried. For instance, the Prophet (Peace be upon him) said:

"Whoever constructs, without causing oppression or aggression, or plants, without causing oppression or aggression, will be rewarded as long as the creatures

of Allah, the Ever-Merciful, Blessed and High Exalted be He, benefit from what he has done."⁽¹⁾

Although this "benefit" might last until the Hour is established, man will still be rewarded for it. Jabir Ibn `Abdullah related that:

"The Prophet (Peace be upon him) walked into the garden of Umm Ma`bad and asked 'Tell me Umm Ma`bad! Who planted these palm trees? Was he a Muslim or a disbeliever?' She answered 'He was a Muslim.' He said: 'A Muslim does not plant or sow anything from which a person, an animal, or a bird eats but it is considered a *Sadaqah* (charity) for him until the Day of Judgment.'"⁽²⁾

In another *hadith*:

"If a man plants or sows anything from which a bird, a human being, or an animal eats, he will be rewarded for it as long as it bears fruit."⁽³⁾

In the *Sahih* of Al-Bukhari and Muslim one reads:

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1. Reported by Ahmad on the authority of Mu`adh Ibn Anas, *Al-Majma`* (3-134).
 2. Reported by Muslim in the book of *Al-Musaqah* (1, 1552).
 3. Reported by Ahmad on the authority of Abu Ayyub, *Al-Majma`*, (4,67)

"Never a Muslim plants or sows any thing from which a bird, a human being, or an animal eats, but it will be considered a *Sadaqah* for him."⁽¹⁾

Abu Al-Darda' narrated that:

"One day a man passed by him while he was planting in Damascus and said to him: 'How do you plant although you are a Companion of the Prophet (Peace be upon him)?' He said to him: 'Do not pass hastily judgments for I heard the Prophet (Peace be upon him) said: 'Whoever plants anything, will be granted a *Sadaqah* for every time a human being or any of Allah's creatures eats from it.'"⁽²⁾

Obviously, the man thought that "Planting" is incongruous with asceticism and that it denotes tenacious hope in life, which is totally unbecoming of one of the Companions. Yet, Abu Al-Darda' taught him Islam's viewpoint according to what he heard from the Prophet (Peace be upon him). Moreover, Allah's Prophet said:

"There are seven deeds of which man will continue to be rewarded for even after his death and burial. These are: Teaching

1. Reported by Ahmad, Muslim, Al-Bukhari, and Al-Tirmidhi on the authority of Anas, *Sahih Al-Jami` Al-Saghir* (5757).

2. Al-Haithami said that it was reported by Ahmad and Al-Tabarani in *Al-Kabir* (4, 67, 68).

people, digging a new way for the river to flow, digging a well, planting a tree, building a mosque, bequeathing Allah's Book to someone, and begetting a child who will beg Allah's Forgiveness for him after his death."⁽¹⁾

B. *Fiqh* of Reality

The *Fiqh* of Reality complements the *Fiqh* of Life. In other words, our approach having a full grasp of reality must be an accurate and correct one. We should conceive reality the way it is, not the way it should be regardless the fact that it is on our side or not. Many people fall preys to self-deception and delude others in their conception of reality.

What I mean by reality is everything around us that has positive, negative, international, regional, local, or personal impact on both our lives and the lives of our enemies.

It is basically vital to have full grasp of this reality so as to tone in our relationships with others according to it and set an outline for the way we are going to deal with it so as to determine our stance towards it: Are we to show loyalty or complete animosity? Or are we to accept some of it and reject the rest? And what is the reason for adopting any of these attitudes?

1. Reported by Al-Bazar, Abu Nu`aim, and Al-Baihaqi and also by Simwaih on the authority of Anas, *Sahih Al-Jami` Al-Saghir* (3602).

It is quite impressive that the Prophet (Peace be upon him) ordered his oppressed Companions in Makkah to migrate to Ethiopia and no other country as it was ruled at that time by a just king whom the Prophet hoped to be just to his oppressed Companions.

Obviously, the Prophet (Peace be upon him) had enough information concerning the facility of immigration from Makkah to Ethiopia. Moreover, he knew all that needs to be known about the sovereignty there and the sovereign's character. In consequence of his knowledge of reality, he issued that wise command.

Muslims laid emphasis on the role of the *Fiqh* of Reality. For instance, even though Muslims were an oppressed minority in Makkah they were well-informed about the international conflict between the two great powers, Persia and Rome. In fact, Muslims showed great sorrow when the Christian Byzantines of Rome were defeated by the Magus Persians who believed in two gods, the god of goodness and light, and the god of evil and darkness. Needless to say, the disbelievers who worshiped idols rejoiced at the victory of Persians as they were closer to them than the Romans who were the people of earlier Scripture, whereas the Christians were closer to the Muslims for they, at first, were the followers of a Divine religion. In consequence both parties were in dispute concerning who would be to be victorious. The Glorious Qur'an descended

so as to determine this in clear and concise statements at the beginning of *Surat Al-Rum*, saying:

﴿ Alif. Lam. Mim. The Romans have been defeated, in a land close by: but they, (even) after (this) defeat of theirs, will soon be victorious within a few years. ﴾

(30:1-4)

Also, the Prophet (Peace be upon him) was careful to survey and know the potentialities of his striking force in comparison with that of their enemies who besieged them awaiting for a disaster to befall them. Therefore, after the Prophet (Peace be upon him) immigrated to Madinah, he ordered his Companions to "Count the numbers of Muslims." Consequently, they did and the Muslims were 1500 men.

Thus, the Prophet (Peace be upon him) used calculation and statistics for the first time in history. In another narration the Prophet (Peace be upon him) said, "Write down a list." This denotes a written statistics that will be registered and kept. This is considered an advanced attempt in the history of human development.

The history of the Prophet (Peace be upon him) taught Muslims many lessons. For instance, after deep meditation and scrutiny, we will realize that the Prophet's judgments that seem similar are really different in consequence of the

different reality of each situation. Among these situations is the Prophet's firm and hard attitude with the Jews of Banu Quraizah in contrast with his merciful and forgiving attitude with the disbelievers of Makkah on the conquest of Makkah. The reason behind this is the great disparity between the disposition of Jews and Arabs, the different circumstances of their respective crimes, and finally the difference in the time of each incident.

Hence, the jurists are in consensus that the *Fatwa*, the legal ruling, is vulnerable to change according to the change of time, place, circumstance and convention. Accordingly, the successful and wise *Mufti* can consider what should be and what already exist, thus he lives in reality yet his eyes are cast beyond the horizon to what should be.

It is important to keep in mind that we must be careful lest we should be ensnared by overestimation or underestimation in our pursuit of the Knowledge of Reality.

Needless to say, some people are fond of overestimation and exaggeration. They look through a microscope which makes very small things appear much larger than they already are, or through a telescope that makes distant things appear much nearer. This tendency of theirs is directed towards themselves as much as to their enemies. For you often hear some of them boast about their abilities and potentialities in such enthusiasm that you almost believe

them and ruin yourself with conceit. While others magnify the potentialities and power of your enemy to the extent that they almost convince you to become stricken with despair.

Both conceit, which make one unable to see his enemy's real power, and despair, which makes one unable to see his own potentialities, are deadly.

Other people minimize large things and underestimate the importance of things. Consequently, man loses touch with reality and goes astray in the darkness of unreality. Therefore, he does not make suitable preparations and arrangements that are in proportion with the gravity of the incident.⁽¹⁾

4- *Fiqh* of the Targets of *Shari`ah*

The *Fiqh* of the Targets of *Shari`ah* is one of the cornerstones of Civilized *Fiqh*. On the one hand, the Traditional *Fiqh* deals with the details and forms of subsidiary Islamic laws. On the other hand, Civilized *Fiqh* deals with their goals, meanings and interpretations, that is to say, the laws and the ultimate targets for which Allah ordained the laws, obligations, the lawful, the unlawful, and penalties.

1. See my book *Al-Saqafah Al-`Arabiah Al-Islamiyah Bayn Al-Asalah Wa Al-Mu`asarah*, (Islamic Arab Culture between Originality and Contemporaneity) chapter of Knowing Reality Is Prerequisite for Knowing Modern Age.

Undoubtedly, Allah did not ordain anything at random, in jest, or in vain as those who possess minds say:

﴿Our Lord not for naught hast Thou created (all) this! Glory to Thee.﴾

(3:191)

Among the most magnificent Names of Allah is *Al-Hakim*, the Ever-Wise, which means that there is wisdom in everything He has created or ordered regardless of our knowledge or ignorance of it. He is Ever-Wise in every thing that He ordained and destined.

The Qur'an goes so far so as to state the purpose and message of the worship rites, when Allah says that:

﴿Prayer refrains from shameful and evil deeds.﴾

(29:45)

Zakah is meant to:

﴿Purify and sanctify them.﴾

(9:103)

Fasting:

﴿That ye may learn self-restrain.﴾

(2:183)

And Pilgrimage:

﴿That they may witness the benefits (provided) for them, and celebrate the Name of Allah.﴾

(22:28)

The *Sunnah* emphasized the importance of the purpose and message of these rites. If these goals are not achieved, these rites will turn into superficial and empty rites and the Muslim who performs worship rites without adhering to their purpose and message, will be denied the reward of his worship. Many *hadiths* stress this meaning. Abu Hurairah, for example, narrated that the Prophet (Peace be upon him) said:

"Whoever does not give up false statements (i.e., telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (Fasting) leaving his food and drink."⁽¹⁾

"Perhaps, a man who fasts in this world may come out with nothing more than hunger from his Fasting whereas, perhaps, a man who gets up for *Tahajjud* Prayer (Night Vigil) in this world may come out with nothing more than staying up all night from his *Tahajjud*."⁽²⁾

Since worship rites have moral and social purposes and messages besides their spiritual aims, then it is only natural that all the Islamic Laws have their respective messages particularly the ones that deal with family, community and state affairs.

1. Reported by Al-Bukhari on the authority of Abu Hurairah in the Book of Fasting (*Sawm*).

2. Reported by Ibn Majah on the authority of Abu Hurairah, *Sahih Al-Jami` Al-Saghir* (3488).

Some of these targets are stated quite clearly in the Qur'an and *Sunnah*. One of these targets is the induction of subsidiary laws. Moreover, there are subsidiary as well as general collective targets for some of these laws. For instance, justice is a general target, for, it is the target of all Divine messages as the Qur'an states:

﴿ We sent aforetime Our messengers with
Clear Signs and sent down with them the
Book and Balance (of right and wrong),
that men may stand forth in justice. ﴾
(57:25)

Sufficiency and security are general targets. Allah bestowed on Quraish and ordered them to worship Him as a sign of their thankfulness when He says:

﴿ So let them worship the Lord of this
House, Who provides them with food
against hunger, and with security. ﴾
(106:3-4)

The division of the spoils of war that Allah bestowed on Muslims, among people is a general target. Therefore the Qur'an explained the reason for the distribution of the spoils by the Prophet among the weak, orphans, needy and the wayfarers by saying:

﴿ In order that it may not (merely) make a
circuit between the wealthy among you. ﴾
(59:7)

Jurists maintained that the targets of *Shari`ah* are general and diverse.

These targets are spiritual or, in other words, religious. The first target of *Shari`ah* is the survival of religion whether in creed or worship because religion is the essence and spirit of life.

Moreover, they are moral targets, which are stated in the Qur'anic verse that order Muslim to perform major worship, and in the *hadith* of the Prophet:

"I was sent to perfect the noblest of virtues."⁽¹⁾

Virtue is inseparable from religion.

They are human targets as it preserves the sanctity of man's blood, money, honor, mind, dignity, and freedom.

They are economical targets for it places money among the necessary needs that must be protected in every possible way.

Finally, they are future targets for it does not only take care of man in the present but also in the future time as it places reproductive health among its essential interactions.

1. Reported by Ibn Sa`d and Al-Bukhari in *Al-Adab Al-Mufrad*, and also by Al-Hakim and Al-Baihaqi on the authority of Abu Hurairah in *Al-Shu`ab* as mentioned in *Sahih Al-Jami` Al-Saghir*.

A. The Companions' Adherence to the Targets of *Shari`ah*

Whoever ponders the *Fiqh* of the Companions, will soon realize that they preceded the nation in grasping the precepts of the *Fiqh* of the Targets of *Shari`ah*. They bore it in mind in their *Fatwas* (juristic judgments), jurisdiction, and teaching.

For instance, `Umar refrained from distributing the spoils of a rural area of Iraq caring about the succeeding generations of the Muslim Nation arguing:

"If it is not for my concern for the future generations of Muslims, I would have distributed the spoils of every village I conquer among those who participated in its conquest as the Prophet did in Khaibar."⁽¹⁾

Similarly, `Uthman has allowed catching the astray camels, in contrary to the custom of the Prophet's (Peace be upon him) time, due to change in people's mores and circumstances that imposed new attitude. Moreover, he ordered the Second *Adhan* of the Friday Prayer outside the Mosque so as to call Muslims to the Prayer time as the boundaries of Madinah extended and the need necessitated this procedure.

1. Reported by Al-Bukhari in the Book of *Al-Maghazi*, *Al-Mudhara`ah*, and *Al-Khums*.

`Ali, as another example, gave a guarantee to pay the debts of the manufacturers.

The Successors, in the same course, said that pricing of goods is allowed when necessity arises although the Prophet (Peace be upon him) abstained from it in his time saying,

"Allah is the One Who determines the price and He is the Restrainer (*Al-Qabid*) and the Outspreader (*Al-Basit*)."⁽¹⁾

A group of jurists agreed that it is allowed. Sheikh of Islam, Ibn Taymiyah, in his book *Al-Hisbah* and Ibn Al-Qayyim in his book *Al-Turuq Al-Hukmiyah* said that its being allowed is most probable

The scholars of the Four Schools of Islamic thought all agreed on this glorious golden rule namely, the *Fatwa* changes in respect of time, places, circumstances, and customs. They feared that a group of scholars may cling to certain statements said at a certain time under certain circumstances, notwithstanding the fact that they could no longer meet the targets of *Shari`ah* due to the change of time, place, and people.

I have proven the authenticity of this rule guided by proofs from the Qur'an, the *Sunnah*, and the history of the

1. Reported by Abu Dawud on the authority of Anas in the Book of *Al-Buyu`* (3451) and also reported by Ahmad, Al-Tirmidhi, Ibn Majah, Ibn Hibban and Al-Baihaqi in *Sahih Al-Jami` Al Saghir*.

Companions in my book *"The Factors of Collectiveness and Flexibility in Islamic Shari`ah"* .

For instance, Ibn Al-Qayyim wrote at the beginning of his useful chapter about "Change of *Fatwa*" in his book *I`lam Al-Muwaqi`in* and stressed the fact that the *Shari`ah*, in its basis for judgment, concerns with people and life. For the *Shari`ah* is just, merciful, useful and wise. Every judgment that deviates from justice to oppression, from mercy to ruthlessness, from usefulness to corruption, and from wisdom to folly, notwithstanding the different interpretations of it, is definitely not *Shari`ah*-oriented.⁽¹⁾

One of the great afflictions that appeared on the Islamic area is a group of people who do not have any idea concerning the *Fiqh* of Targets. They offer a golden opportunity for the secularists and pro-westerners to attack Islam. Moreover, they stigmatize the straight Islamic thought and the constructive Islamic activity. They are captivated by the words and form. I called them "The New Group of *Zahiriyyah*", although they are not well-learned or cultured as the old group of *Zahiriyyah* were. In fact, they took nothing from Ibn Hazm, the most erudite of *Al-Zahiriyyah*, but his occasional inflexibility and rudeness.

They read some of the masterpieces of the two Imams: Ibn Taymiyah and Ibn Al-Qayyim, but unfortunately, they misinterpret them and failed to understand their message.

1. See *I`lam Al-Muwaq`in*, vol. 3, p. 14, Al-Sa`dah.

Moreover, they neither followed in the footsteps of the two sheikhs, nor those who followed them. Instead, they indulged in imitating some of the contemporary thinkers and followed them to the letter. As a result, we heard about some people who call for abandoning the *Zakah* on banknotes and claim that the prohibition of usury does not apply on banknotes. They seemed to have overlooked the fact that banknotes are the coins of our time, the basis of transactions and exchange, and core of property. Other people called for abolishing the *Zakah* of merchandise imposed on traders, claiming that there are no authentic *hadith* concerning its being obligatory. They seemed to have, intentionally or unintentionally, forgotten that the evidence of its being obligatory in both the Qur'an and *Sunnah*. Moreover, there are the targets of *Shari`ah* and the narrations of the Companions, which the majority of jurists upheld as consensus.⁽¹⁾

In addition to this, some people make a great commotion about dropping the paying of equivalent value as a *Zakat Al-Fitr* just although `Umar Ibn `Abd Al-`Aziz, Abu Hanifah and his followers and a group of the late scholars of the Nation have upheld it.⁽²⁾ Yet this equivalent value

1. See my refutation of this statement with legal proofs in my book *Al-Marji`yah Al-`Uliyah Lil Qur`an Wa Al-Sunnah* (The Primary Recourse Is to the Qur'an and Sunnah), chapter of "Understanding Specific Texts in the Light of General Texts".

2. See the proofs of this opinion in my book *Fiqh Al-Zakah*, vol. 2, pp. 952-956, published by Maktabat Wahbah, and my book *Kaifa Nat`amal Ma` Al-Sunnah* (How to Deal with the Sunnah) pp. 135, 137.

payment of *Zakat Al-Fitr* is the best way to pay *Zakat Al-Fitr* in the big cities such as Cairo.

Therefore, we can safely presume that many of this group of people are sincere servants of Allah yet they, simply, do not have adequate knowledge concerning the *Fiqh* of Targets. Being sincere is not enough to survive and support the religion of the Nation.

The *Kharijites* were also sincere servants of Allah, as Imam Ahmad narrated in many authentic *hadiths* which praise them. Their perfection of worship rites in Prayer, *Tahajjud*, and recitation of Qur'an is incomparable with anyone else. Yet their vulnerability lies in their mentality and superficial understanding of *Fiqh*. Consequently, they did not grasp the deep meaning of the Qur'an and were not able to reveal its mysteries, thus they were described as a group that:

"Killing the people of Islam, and leaving those who worship idols unbothered."⁽¹⁾

B. Protection of Interests

The *Shari`ah* seeks to protect and maximize the interests on the one hand and to prevent and minimize

1. Agreed upon *hadith* on the authority of Abu Sa'id Al-Khudri, *Al-Lu'lu' wal Marjan* (639).

corruption on the other. It also allows good and useful things, forbids evil and harmful things, eases the effort of Allah's servants, and lessens the difficulty that they might encounter. Allah says:

﴿ And has imposed no difficulty on you in religion. ﴾

(22:78)

﴿ Allah intends every facility for you; He does not want to put you to difficulties. ﴾

(2:185)

Also, the Prophet stated:

"No harm is inflicted or reciprocated in Islam."⁽¹⁾

The Companions, the most well-learned in *Shari`ah*, exerted their utmost effort to meet its targets and message. Therefore, they often acted according to what was best and what came within the interest of Muslims. Firstly Abu Bakr had the interest of Muslims in mind, when he ordered to gather the scrolls, on which the Qur'an was written, so as to compile them into one book. This was a thing that the Prophet (Peace be upon him) did not do himself, yet Abu Bakr thought it over, then decided to act upon `Umar's advice because it aimed at doing what was in the best interest of Islam.

1. Reported by Ibn Majah. It is a Sound *hadith*.

Secondly, he also had the best interest of Muslims in mind when he chose `Umar as his successor in the Caliphate after his death, notwithstanding the fact that the Prophet himself did not nominate a successor.

Thirdly, when `Umar took over the Caliphate, he had the best interest of Muslims in mind when he enacted the system of *Khiraj* (taxes paid on the newly conquered lands), registered the numbers of the armed forces and the needy people in accounts and books of the treasury, built cities, established prisons, used various ways of punishing evil doers through *Ta`zir* (punishments lesser than *Hadd*), e.g., spilling mixed-with-water milk, and confiscated the money of the governors who trade while in post.

Fourthly, `Uthman too had the best interest of Muslims in mind when he compiled the Qur'an into one Book, spread copies of it everywhere, and burnt unauthorized copies. Moreover, he gave an order to allow the divorced woman to inheriting deceased husband if he divorced her on his death-bed to deprive her of inheritance.

Fifthly, `Ali had the best interest of Muslims in mind when he gave an order to Abu Al-Aswad Al-Du'ali to write down the basics of Arabic grammar, and issued a decree that manufacturers must guarantee to repay the amounts of lost money which people have given them in order to invest, if

they did not prove that they were not, in any way, responsible for this loss. Later, `Uthman commented:

"This decree will make people stand steadfast."⁽¹⁾

Sixthly, Mu`adh Ibn Jabal had this interest in mind when he took Yemeni textiles instead of the *Zakah* on plants and fruit saying:

"I will take Khamis and Labis - local textiles - instead of the actual plants and fruit for this will ease things for you and will be more useful to the poor in Madinah."⁽²⁾

Abu Hanifah agreed to `Uthman's opinion. Ibn Taymiyah, the Sheik of Islam, and Al-Bukhari recommend these actions on condition that they are in the best interest of Muslims.

Seventhly, Mu`awiyah had this interest in mind when he took half of a *Sa`* (approximately 1.50 Kilograms) of wheat instead of one *Sa`* (approximately 3 Kilograms) of dates as *Zakat Al-Fitr*. The Companions at that time, agreed to what

1. See *Tanqih Al-Fusoul* and its explanation by Al-Qarafi, pp. 198-199, and *Masader Al-Tashri` Fima La Nassa Fihi* by Khallaf pp. 85, 88.

2. See our book *Fiqh Al-Zakah*, vol. 2, p. 810, published by Maktabat Wahbah, No. 16.

he did except Abu Sa`id Al-Khudri (May Allah be pleased with both).⁽¹⁾

This interest was always there. It made those who followed the Rightly-Guided Caliphs establish mail service, use Arabic in the accounts of the treasury, and establish the mint without objection from the scholars of the Muslim Nation.

Also, it made Imam Abu Hanifah adopt the opinion that the impudent scholar, ignorant doctors, and bankrupt building contractors must all be announced as legally incompetent, notwithstanding the fact that his school of thought does not approve of announcing the legal incompetence of the sane adults even if they were dissolute, out of respect to them as human beings. He announced the legal incompetence of them lest they should harm people.⁽²⁾

In addition, the Maliki school of thought and others issued a *Fatwa* allowing the imposition of taxes for those who could afford it, in case that there was insufficient money in the treasury (*Bait Al-Mal*) and there was the necessity of collecting money so as to keep the possession of certain properties. Al-Ghazali in *Al-Mustasfa* and Al-Shatibi in *Al-I`tisam* and others supported his opinion.⁽³⁾

1. *Fiqh Al-Zakah*, vol. 2, p. 932 ff.

2. See *Al-Ikhtiyar*, vol. 4, p. 92.

3. *Fiqh Al-Zakah*, vol. 2, pp. 986-987.

Also, the majority of scholars allowed the killing of a Muslim, if the disbelievers took him as a human shield and there was no other choice but to fight them.⁽¹⁾

The Scholars of Hanafi, Shafi'i, and a group of Maliki and Hanbali Juristic Schools allowed the performance of a Cesarean operation to save the life of the fetus if the mother had died and the trustworthy physicians were of the opinion that he is alive notwithstanding the prohibition of the inviolability of the dead. A group of scholars are of the opinion that it is obligatory because it means saving the life of someone by cutting a part of the body of a dead person. The author of "*Al-Muhadhab*" of the Shafi'i school likened this to eating dead meat at the time of famine.⁽²⁾ For if it was a matter of choice then the interest of a living person is far more important than respecting the dead. Similarly, the interest of saving the life of a fetus is a first priority and violating the sanctity of his dead mother is of a secondary importance. Thus, the physicians' choice adhered to the rule of choosing the less harmful and more beneficial measure.

1. See, Al-Ghazali, *Al-Mustasfa*, vol. I, pp. 294-295, *Al-Ikhtiyar Lita'lil Al-Mukhtar*, vol. 4, p. 119, published by Halab, and *Matalib 'Uli Al-Nuha*, vol. 2, pp. 518-519.

2. See *Al-Muhadhab* and its explanation *Al-Majmu'*, vol. 5, pp. 301-302, and *Hashiyyat Al-Sawi*, vol. I, p. 205.

5- *Fiqh* of Virtues of *Shari'ah*

There is another kind of *Fiqh* that is classified under the desired Civilized *Fiqh* which Imam Al-Raghib Al-Asfahani called in his superb book *Al-Zari'ah Ila Makarim Al-Shari'ah* (The Means to the Virtues of the *Shari'ah*).⁽¹⁾ This book deals with Civilized *Fiqh*. In it, he illustrated the difference between the rules of *Shari'ah* in which scholars are interested. "Virtue" means values and morals.

In his preface, he stated that absolute virtue means all or most of the adjectives that can be attributed to Allah, Exalted be He, such as wisdom, generosity, knowledge, patience, forgiveness, justice, mercy, etc., bearing in mind, that when these adjectives are attributed to Allah, they transcend their worldly meaning and soar to the apex of perfection.

He said that if man is able to be virtuous then he will be worthy of Allah's description of him as His "Vicegerent" when He says:

﴿ I will create a vicegerent on earth. ﴾
(2:30)

﴿ And make you inheritors in the earth;
that so He may see how ye act. ﴾
(7:129)

1. Revised and edited by Abu Al-Yazid Al-'Agmi and published by Dar Al-Wafa', Egypt.

﴿It is He Who hath made you the inheritors of the earth: He has raised you in ranks, some above others: that He may try you in the gifts He has given.﴾

(6:165)

Al-Raghib pointed out that the "vicegerency in the earth" that Allah, the Lord of Power and Majesty, has bestowed on man, assumes a higher position than slavery to Allah. As Prayer will not be accepted without purification of the body, the vicegerency of man on the earth is not attainable without the purification of the soul.⁽¹⁾

However, I do not agree with Al-Raghib's opinion that the vicegerency of Allah is a higher position than slavery to Allah. Both vicegerency and slavery are of the same position, for the believer is the vicegerent of Allah and, at the same time, His slave. For instance, Allah says to Dawud:

﴿O Dawud! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice).﴾

(38:26)

And to His Prophet,

﴿And remember Our servant Dawud, the man of strength ... (in repentance) to Allah.﴾

(38:17)

1. Introduction of *Al-Zari'ah*, pp. 58-59.

Thus Dawud (Peace be upon him) is both Allah's vicegerent and slave. Allah says:

﴿To Dawud We bestowed Sulaiman, how excellent is the servant! Ever did he return (to Us in repentance).﴾

(38:30)

Allah calls him "Servant" notwithstanding his unique kind of dominion.

Allah has described the master of His creatures and the last of the prophets as His slave saying:

﴿Praise be to Allah, Who has sent to His servant the Book.﴾

(18:1)

﴿Glory be to (Allah), Who did take His servant for a journey by night...﴾

(17:1)

﴿So did (Allah) convey the Revelation to His servant (conveyed) what He (meant) to convey.﴾

(53:10)

I also disagree with Al-Raghib's opinion that virtue *per se* is voluntary and additional. Virtue is not absolute voluntary. rather, it may be obligatory such as steering clear of the prohibited practices and keeping good relations with

one's parents; while it may be voluntary such as steering clear of the doubtful practices and preferring other's interests over one's.

A. Why Was the Human Being Preferred to Allah's Creatures?

Among the most interesting things that Imam Al-Raghib wrote about the *Fiqh* of Virtues or *Civilized Fiqh*, was his theory of Allah's preference of man over all animals and the reasons behind this. I will quote him:

"Although man, as a human being, is already the best of creatures yet his superiority depends on cherishing and developing what made him a human being in the first place namely, true and illuminating knowledge. This preference depends on his adherence and steadfastness to knowledge. Therefore, a saying goes that men are the product of what they can do best, namely, they are the outcome of what they know of the fields of knowledge and what they do of good deeds. They used to say; well done, if someone gained knowledge and did good deeds."

Al-Raghib continued: "There are three sides of man. One that resembles plants, in that he needs nourishment and can produce offspring. The second resembles animals, in that he feels and moves. The third, resembles a picture hung on the wall when seen in silhouette."

He added: "The ability to speak and express himself is his unique privilege; for a human being without a tongue is like a neglected animal or dumb picture! For the human being is similar to an angel in mastering knowledge, pronunciation and understanding whereas, he is similar to an animal in his need for food and sex. On the one hand, if man consecrated his energy and life to developing his mental and spiritual abilities through knowledge and doing good, he would be raised to the ranks of angels and be called an angel and a scholar, as Allah says:

﴿No mortal is he! This is none other than
a noble angel!﴾

(12:31)

On the other hand, if man concentrated all his time and energy on saturating his lust, eroticism, and gluttony, he will be lowered to the ranks of the beasts and become as malicious as a bull, as gluttonous as a swine, as weak as a dog, as spiteful as a camel, as haughty as a tiger, as a sly as a fox or a mixture of all these and turn into a rebellious Satan. Allah stresses this meaning when He says:

﴿Those of whom some He transformed
into apes and swine, those who worshiped
Evil (Tagut).﴾

(5:60)

Many people look like human beings on the surface, yet on unveiling them, we will find out that they, in reality, are no more than animals. Allah described the people who have no understanding as:

﴿ They are only like cattle; nay, they are farther astray from the way. ﴾

(25:44)

﴿ For the worst of beasts in Allah's sight are the deaf and the dumb, those who understand not . ﴾

(8:22)

Thus, Allah emphasized the fact that those who disbelieved and did not take advantage of the power Allah bestowed on them are the most vile of beasts. He also says:

﴿ The parable of those who reject faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: deaf, dumb, and blind. They are void of wisdom. ﴾

(2:171)

Here, Allah likens the wise man of the disbelievers to the one who calls out to the sheep. Thus, the disbelievers are lowered to the ranks of animals because they are incapable of understanding anything that one tells them.”⁽¹⁾

1. *Al-Zari`ah Ila Makarim Al-Shari`ah*, revised and edited by Abu Al-Yazid Al-`Agmi, pp. 86-87.

6- Emphasis on the Sublime Ends of Life

The emphasis on the sublime ends of life is one of the basic aspects of Civilized *Fiqh*, which the Prophet's *Sunnah* stressed. Life does not mean food, drink, play and amusement. In fact, life is too short, too transient and at the same time too precious. It lasts for few days, or rather few breaths. It is the plantation for the eternal life. It paves our way towards immortality. For what man plants here, is harvested there and what he does today, Allah will recompense him for tomorrow. Whatever we do today, Allah will charge us for it tomorrow, as Allah says:

﴿On that Day will men proceed in groups sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, see it.﴾

(99:6-8)

Therefore, man must know the ends of his life and the secrets of his existence.

It is unbecoming of man, to whom Allah has subjected whatever is in the heavens and the earth and has bestowed upon him His blessings, to think of nothing but saturating his gluttonous stomach as the cattle that Allah subjected to him do. This is a characteristic of the disbeliever as Allah says:

﴿ While those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode. ﴾

(47:12)

Also, the Prophetic *hadith* says:

"A believer eats in one intestine (is satisfied with a little amount of food), and a *Kafir* (disbeliever) - or (a hypocrite) - eats in seven intestines [i.e., eats too much]." (1)

The Prophet (Peace be upon him) alluded to the fact that the disbeliever is only interested in saturating his gluttony; therefore he eats yet he never feels satisfied. Man should not be deceived by the amount of money or luxury he has, for what is really important is the satisfaction and content of his heart and soul. Hence, the Prophet's *hadith* (Peace be upon him) says:

"Riches does not mean having a great amount of property, but riches is self-contentment." (2)

The reader must not misunderstand my words for I do not mean to condemn wealth or money as in the case of some *Sufis*, for the Prophet (Peace be upon him) said to `Amr Ibn Al-`As:

1. Agreed upon *hadith*, on the authority of Ibn `Umar and Abu Harairah, *Al-Lu'lu' Wal Marjan*, No. 1334, 1335.

2. Agreed upon *hadith* on the authority of Abu Hurairah, *Ibid*, No. 624.

"Excellent is lawful money in the hands of a righteous man."⁽¹⁾

Undoubtedly, he does not mean that life is a means to the end, which is money nor that man adores it. He wants to convey to us that money should be a means not an end. He wants money to help man show more obedience to Allah. It should not be sought for its own sake.

When Abu `Ubaidah came back with a fortune from Bahrain and the Prophet saw how people were infatuated by him and rushed to receive him, he warned them saying:

"O People! Have the good news and hope for what will please you. By Allah, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those nations before you, and you will start competing against each other for it as the previous nations did, and then it will divert you (from good as it diverted them)".⁽²⁾

This is what the Prophet has warned against.

1. Reported by Ahmad on the authority of `Amr, Al-Haithami said: It is reported by Ahmad and Abu Ya`la, vol, 4, p. 202. It is also reported by Al-Bukhari in *Al-Adab Al-Mufrad*, No. 299, and Ibn Hibban said in *Al-Ihsan*, it is a Sound *hadith*, No. 3210, 3211.

2. Agreed upon *hadith* on the authority of `Amr Ibn `Awf Al-Ansary, *Al-Lu'lu' Wal Marjan*, No. 1866.

In another *hadith*, the Prophet (Peace be upon him) said:

"Life is full of beauty and greenery. Allah made you heirs on the earth that He may see how you would act. Therefore, protect yourselves against the pleasures of worldly life and against women."⁽¹⁾

Allah, the Exalted, permitted Muslims to enjoy the pleasures and ornaments of life. Moreover, the Qur'an criticized the religious creeds that forbade the good things and ornaments of life. Allah says:

﴿ Say: Who has forbidden the beautiful (gifts) of Allah which He has brought forth for His servants, and the things, clean and pure (which He has provided). ﴾

(7:32)

Allah, the Exalted, does not want the pursuit of the good things and ornaments of life to be the end of one's life, for they have been created to serve man, whereas man have been created to worship Allah. Since man, the master of the universe, is Allah's slave, then he must not become a slave of anyone or anything but Him. If he chooses slavery for anyone or any thing but Allah, he will deserve misery and suffering. Imam Al-Bukhari narrated the *hadith* that reads,

1. Reported by Muslim on the authority of Abu Sa'id Al-Khudri in the book of *Al-Riqaq*, No. 2742.

"May the slave of dinar, *dirham*, *Qatifah* (thick soft cloth), and *Khamisah* (a garment) perish for if he is given, he is pleased: Otherwise he is dissatisfied. Tuba - Paradise - is for a slave with disheveled hair and dirty feet who mounted his horse to strive in Allah's Way and did not care if he was at the front or the rear of the army."

He devoted himself to Allah's worship and the triumph of the truth. Thus, he does not care whether his position happens to be at the front, or at the rear of the army.

This *hadith* expresses both the misery of the one who enslaves himself to money or appearances and an invocation of the Prophet against him. Allah always answers his Prophet's (Peace be upon him) invocations. The unfortunate one is he whom the Prophet has invoked Allah to make him suffer from misery and ruin.

Islam raises Muslims to a high position as it consecrates his life to a far greater and nobler end than the mere satisfaction of his lust. This end exceeds the limits of this worldly life.

The believer should not devote his whole life to nothing but food and clothes. Imam Al-Raghib Al-Asfahani in his "*Dhari`ah*" expressed this idea most eloquently under the title "*What Man Was Created For*".

A. The Reason behind the Creation of Man

Man's real honor is to be perfect in himself and in what he was created for. Similarly every being or species that Allah, the Exalted, has created in this world or guided some of his slaves to discover or to make, is created to fulfill a certain mission without which it would not have been created in the first place. For instance, camels were created to carry our heavy loads to lands we could not otherwise reach, except with great personal effort. Horses are like two wings on which we fly. The saw and the chisel are made so as to repair doors, beds and the like. Finally, the door is made to safeguard the house.

“As for man, he has been assigned to:

1. Construct the earth as Allah says:

﴿ And settled you therein. ﴾
(11:61)

This undertaking made life possible for man.

2. Worship Allah Who says:

﴿ And I have only created Jinns and men,
that they may worship Me. ﴾
(51:56)

This expresses obedience to the Creator in His Orders and Prohibitions.

3. Be the vicegerent of Allah on the earth as Allah says:

﴿And make you inheritors in the earth;
that so He may see how you act.﴾

(7:129)

There are many verses to this effect which help us follow in the footsteps of the Prophet (Peace be upon him) as much as a human being can, by adhering to the virtues of the *Shari`ah*.

The virtues of *Shari`ah* are wisdom, justice, forbearance, benevolence and goodness. They aim at reaching everlasting Paradise and closeness to Allah. As long as this creation is fulfilling its mission on earth, honor is attached to it, yet when it fails in its mission, it is debased. For instance, the horse is ridden so as to fight the enemy and the sword is for striking and clashing. When the mission of the creation is not fulfilled, it becomes faulty. It is either thrown aside or lowered to an inferior level. If a horse is not fit for galloping in attack and retreat, it will turn to carrying burdens or to a means for provision. Also, if the sword is not sharp enough for smiting, it is used as a saw. Similarly, if man is not qualified to be Allah's vicegerent on the earth, to worship Him, or to construct the earth, animals are considered far better and more useful than him. Hence, Allah sharply criticized the men who have lost this virtue, saying:

﴿They are like cattle, nay more misguided: for they are heedless (of warning).﴾

(7:179)

B. The Discipline through Which Man Deserves Vicegerency of Allah on the Earth

Al-Raghib said: "Vicegerency" is won through discipline which, in its turn, is won through adhering to the virtues of *Shari`ah*. There are two types of discipline:

1. Discipline of one's self, body and everything that belongs to him.
2. Discipline of others, such as one's family and country men.

Definitely, whoever fails in disciplining himself, must fail in disciplining others. Therefore, Allah despises any man who devotes himself to discipline others through enjoining good and forbidding evil, even though he himself is unable to behave virtuously, saying:

﴿Do you enjoin right conduct on the people and forget (to practice it) yourselves, and yet you study the scriptures? Will you not understand?﴾

(2:44)

﴿O you who believe! Why say ye that which ye do not? Grievously hateful is it in the sight of Allah that ye say that which ye do not.﴾

(61:2-3)

﴿O you who believe! Guard your own souls: if ye follow (right) guidance. No harm can come to you from those who stray.﴾

(5:105)

Here, Allah orders man to perform his own behavior before instructing others to do so.

In this respect, `Umar (may Allah be pleased with him) said:

"Qualify yourselves through attaining profound knowledge before undertaking the affairs of others."⁽¹⁾

He stressed that it is of a fundamental importance that man understands that he must not attempt to teach or discipline others without having a reservoir of knowledge of *Fiqh* and general discipline tactics. The disciplined one always follows in the footsteps of the one who disciplines him. Therefore, it is only logical that the disciplined is to be crooked if the one who disciplines him is crooked. Thus, it is impossible that the man who is astray should succeed to

1. Reported by Al-Baihaqi on the authority of `Umar.

guide anyone to Allah's Way for Allah says:

﴿O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is indecent and wrong.﴾

(24:21)

Thus Allah ordains that it is impossible for a truly disciplined believer to follow in the footsteps of Satan who bids to obscenity and abomination.

C. The Difference between the Virtues of *Shari`ah*, Allah's Worship, and the Construction of the Earth

Al-Raghib said: "The fundamentals of the virtues of *Shari`ah* are: The purification of one's soul through learning, chastity, patience, justice, wisdom, generosity, forbearance, and benevolence. One reaches wisdom through learning, generosity through chastity, courage and forbearance through patience, and correction of one's conduct through justice.

If one is able to attain these virtues, he will be raised to the apex of honor as Allah says:

﴿Verily, the most honored of you in the sight of Allah (he who is) the most righteous of you.﴾

(49:13)

Moreover, he is the most qualified man for Allah's vicegerency on the earth and he is raised to the ranks of those who worship Allah, the martyrs, and the most truthful.

As to the construction of the earth, it means exerting the utmost effort to make the lives and daily affairs of people run smoothly and successfully. The individual is ordered to live, eat, and wear clothes that protect him from the heat and the cold in the suitable way that Allah allowed him. In this respect, Allah says:

﴿ There is therein (enough provision) for thee not to go hungry nor to go naked, nor to suffer from thirst, nor from the sun's heat. ﴾

(20:118-119)

As long as Allah's slave pursues his daily subsistence in the way that Allah orders him to, his pursuit is considered an act of worship and striving in the Way of Allah, as the Prophet (Peace be upon him) stated in many *hadiths*.⁽¹⁾

1. This is an indication to *hadiths* which considered seeking livelihood an act of worship and *Jihad* in the Way of Allah such as the *hadith* of Ka'b Ibn `Ujrah which states: "If one goes out (to earn livelihood) for the sake of his young children, he will be in the Way of Allah, and if one goes out for the sake of his aged parents, he will be in the Way of Allah, and if one went out for the sake of his own self, he would be in the Way of Allah." Reported by Al-Tabarani as Al-Mundhiri said, *Al-Muntaqa*, No. 944 and Al-Haithami, vol. 4, No. 61.

If one seeks provision and subsistence through lawful ways, he is in *Jihad*, but if he resorts to crooked and unlawful ways, his striving will go astray. Allah says in this respect:

﴿ Say: 'Shall We tell you of those who lose most in respect of their deeds? Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?' ﴾

(18:103-104)

Moreover, the crooked striver is seen as a servant to his fellow men who lead him by the nose to serve them. Thus, he lowers himself to the level of animals that Allah has created and subjected to His slaves. In this respect, Allah says:

﴿ And (He has created) horses, mules and donkeys for you to ride and as an ornament. ﴾

(16:8)⁽¹⁾

7- Following in Religious Matters and Innovation in Worldly Affairs

The Civilized *Fiqh* considers following an essence of religion, whereas innovation is the essence of life. Allah has perfected for us His Religion and completed His Grace on

1. *Al-Zari`ah Ila Makarim Al-Shari`ah*, pp. 90-95.

us through it. Thus this Religion is invulnerable for additions or subtractions. Allah says:

﴿ This day have I perfected your religion for you, completed My Grace upon you, and have chosen Islam for you as your religion. ﴾

(5:3)

There are two fundamental bases for Allah's worship:

First, one must worship Allah alone and anything that people worship besides Allah is falsehood, whether it is a star in the sky, an idol on earth, a plant, an animal, or a human being. All Allah's Prophets upheld this basis for Allah says:

﴿ Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I: therefore worship Me. ﴾

(21:25)

Secondly, one must worship Allah in the lawful way that is ordained by Allah in His Book, and spelt out by the Prophet in his *Sunnah*. Whoever dares to invent or insert anything that is not in accordance with Allah's Book or the Prophet's *Sunnah* is doomed to rejection. In this context, the Prophet (Peace be upon him) said:

"Whoever introduces something to this affair of ours, will have it rejected."⁽¹⁾

"Whoever does something which does not belong to our affair, will have it rejected"⁽²⁾

"Beware of new things in matters of worship, for every new thing is an innovation and every innovation leads to falsehood."⁽³⁾

Thus, the Prophet (Peace be upon him) protected religion from the novelties and innovations that had been inserted and introduced into the former religions perverting words from their meaning through additions, making the easy difficult, and turning the *Haram* into *Halal* and the *Halal* into *Haram*.

For instance, the Christians invented cruel monasticism and tried to forbid Allah's instinctive religion which He has created in mankind. Therefore, they declared that marriage, Allah's ornaments, and the good things which Allah has provided for His slaves as forbidden. Some of them went so far to say that cleanliness itself is forbidden. They even

1. Agreed upon *hadith* on the authority of `A'ishah.

2. Reported by Muslim.

3. Reported by Abu Dawud (No. 4607), Al-Tirmidhi (No. 2678), Ibn Majah (No. 42), Ibn Hibban, (No. 5), and Ahmad, vol. 4, p. 126, 127. All of them reported it on the authority of Al-`Rbad Ibn Sariyah.

believed that the filth and stench of their bodies bring them closer to their Lord and that the cleanliness of their bodies bring them closer to Satan. For instance, a monk of the Middle Ages in Europe, said bitterly there were times where one on the clergy spent his entire life without touching water but we alas, live at the time when people become used to bathrooms.⁽¹⁾

It seems that the habit of "Frequenting bathrooms" was taken from Muslims in Andalusia!

The *Sunnah* warns Muslims against overburdening themselves. Anas reported that the Prophet (Peace be upon him) said:

"Don't be hard on yourselves in religious rites; otherwise, Allah will be hard on you for there were people who were so hard on themselves that Allah became hard on them. you can see what is left of them in hermitages and monasteries. ﴿ But monasticism they themselves invented, We did not ordain it for them. ﴾ (57: 27)"⁽²⁾

This overburdening of one's self and strict adherence to religion was contrary to the easy and mild attitude through which they dealt with life so much so that they welcomed

1. See, Abu Al-Hassan Al-Nadawi, *Islam and the World, Madha Khasira Al-'Alam Binhtat Al-Muslimin?*

2. Reported by Abu Dawud in the book of *Al-Adab*, No. 4904.

every attempt towards creativity and innovation in worldly matters.

Undoubtedly, the Prophet urged Muslims to create for the good of life in general and to invent new styles of architecture and construction. In addition, he directed them towards continuous improvement, and innovation in science, work and art. In this regard, an Authentic *Hadith* reads:

"If a Muslim innovates a good innovation (in Islam), he shall be rewarded for innovating it and shall be rewarded each time another Muslim follows it. Moreover, the Muslim who will follow it will also be rewarded."⁽¹⁾

This was the way the early Companions and Muslims conducted their lives. They did not hesitate to pass judgments concerning certain issues that were non-existent in the Prophet's time, or were not tackled or even dealt with before. They craved what was in the best interest of the Islamic Nation. For instance, they wrote the Qur'an and made copies of it, based Caliphate on *Shura* (mutual consultation), established the mint, and built prisons besides other things upon which the scholars of Islamic Jurisprudence based their defense of the necessity of continuous observance of public interest.⁽²⁾

1. Reported by Muslim, Ahmad, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah on the authority of Jurair, *Sahih Al-Jami' Al-Saghir*, No. 6305.

2. See, Al-Qarafi, *Sharh Tanqih Al-Fusul*, p. 199.

Most of these innovations took place during the Caliphate of `Umar (May Allah be pleased with him) for he was the first to write down accounts of the poor, army, etc., built cities, and established Islamic calendar. Those who followed him, followed his traces during the good and prosperous centuries of the Islamic Nation.

Naturally, they fought evil novelties concerning faith, rejected evil innovations in worship, kept the essence of religion intact and unblemished. Moreover, they created sciences that serve religion such as grammar, morphology and rhetoric. They compiled language dictionaries and developed the sciences of *Fiqh*, *Tafsir* (interpretation of the Qur'an) and *Hadith*, and satellite science so as to secure, clarify and set the bases for those who attempt to learn them. Moreover, they established the science of Principles of Jurisprudence, *Hadith* Methodology, and Qura'nic studies.

They even went so far as to translate the sciences of other nations. Therefore, they borrowed, adapted, and added to them. There were numerous instances of genius among Muslims in all fields such as medicine, astronomy, physics, chemistry, optics, mathematics, and geography.

Alas, when Muslims fell into the abyss of backwardness, (i.e., lack of adherence to Islamic principles), this bright image was blurred by their evil innovations in religious studies and their stagnancy towards the development of life.

8- Constructive Positivism

The spirit of constructive positivism is one of the bases of Civilized *Fiqh* which the *Sunnah* stressed. This spirit should control the Muslim's mind, senses, thought and conduct. It symbolizes interest in deeds rather than verbal eloquence and rhetoric. It lays great importance on construction rather than demolishing and in lighting candles rather than abusing darkness.

This positive orientation is quite evident in the *hadiths* that call for exerting one's utmost until the very last moment of one's life even though the Last Hour is established or is about to.

The *hadith* reported that the Prophet said:

"If the Hour is about to be established and one of you was holding a palm shoot, let him take advantage of even one second before the Hour is established to plant it."⁽¹⁾

Now, why should a Muslim use this precious moment in planting a palm shoot? Why should he busy himself with it, when the Last Hour is established or is about to be, notwithstanding the fact that neither he nor anyone else is going to benefit from it? How come he wastes that invaluable second of the establishment of the Hour in

1. Reported by Ahmad and Al-Bukhari on the authority of Anas in *Al-Adab Al-Mufrad*. See also *Sahih Al-Jami' Al-Saghir*, No. 1424.

planting a palm shoot that will not yield fruit before years to come?

This tiny shoot is a symbol of the value of activity *per se*. A Muslim worships Allah through working so as to construct the land. He is to keep on working until his last breath.

This positive orientation is evident in elevating the mastery of one's work to the level of obligation and worship. A Muslim is not only ordered to do his work in the best possible way, but also to perfect and master it in every possible way.

The Prophet (Peace be upon him) said:

"Allah ordered us to do good in everything one does. So, if you kill, do it in the best way, and if you slaughter, do it in the best way, and let one of you sharpen his blade and make his victim comfortable."⁽¹⁾

"Allah likes you to exert your utmost to master your work."⁽²⁾

1. Reported by Muslim, Abu Dawud, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah on the authority of Shaddad Ibn Aws, *Ibid*, No. 1795.

2. Reported by Al-Baihaqi on the authority of `A'ishah, *Shu`ab Al-Iman*. It is also mentioned as Good *hadith* in the previous reference, No. 1880, 1891.

Many *hadiths* prohibit abuse for its negativity and futility. The Prophet (Peace be upon him) was neither a *Fahish* (one who speaks bad words) nor a *Mutafahish* (one who speaks obscene evil words to make people laugh). I will mention many *hadiths* in succession which prohibit the abuse of many things as mentioned in *Sahih Al-Jami` Al-Saghir* that emphasize the importance the *Sunnah* laid on implanting this positive spirit into Muslim and giving impetus to build rather than to demolish. These *hadiths* are:

Abu Dawud reported on the authority of Jabir Ibn Salim that the Prophet said:

"Do not abuse anyone and do not underestimate the value of doing what is right."

In an agreed upon *hadith*, Abu Sa`d and Muslim reported on the authority of Abu Hurairah that the Prophet said:

"Do not abuse my Companions. For if any one of spent gold equal Uhud (in Allah's Cause), it would not be equal to a *Mud* (0.625 grams) or even a half *Mud* spent by one of them."

Al-Bukhari and others reported on the authority of `A'ishah that the Prophet said:

"Do not abuse the dead, for they have reached the rest of what they have done."

Ahmad, Al-Tirmidhi, and Ibn Majah reported on the authority of Al-Mughirah that the Prophet said:

"Do not abuse the dead and thereby hurt the living."

Muslim reported on the authority of Abu Hurairah that the Prophet said:

"Do not abuse the *Dahr* (Time) for Allah is the *Dahr*."

Abu Dawud reported on the authority of Zaid Ibn Khalid that the Prophet said:

"Do not abuse the cock for he wakes Muslims for Prayers."

Al-Nasa'i and Al-Hakim reported on the authority of 'Ubai that the Prophet said:

"Do not abuse the wind for it is from the Spirit of Allah. Ask Allah for its latent good and seek His Refuge from its latent evils."

Muslim reported on the authority of Jabir that the Prophet (Peace be upon him) said:

"Do not abuse fever for it blots out the sins of Adam's sons just like what the bellows does to iron."

Tammam, Al-Dailami, and Al-Mukhlis reported on the authority of Abu Hurairah that the Prophet said:

"Do not abuse Satan, it is enough to seek Allah's Refuge from his evil."⁽¹⁾

The above-mentioned *hadiths* stress that abuse might be unintentionally directed to those who do not deserve it such as the Companions who propagated Islam all over the world, taught people the Qur'an and the *Sunnah* and paved the way for future generations to embrace Islam.

As for the one who abuses *Dahr* (time) is actually abusing Allah, for *Dahr* does not do anything on its own. In fact, it is only a framework for events. Therefore, if someone abuses the Mastermind and Director of these events, he actually abuses Allah, the Exalted.

Also, the one who abuses the wind is actually abusing Allah Who made it subservient to him and ordered it to blow wherever and whenever He wills. Thus, He sends the wind with mercy or torture.

Another abuses what does good for him as when he abuses the cock when it cries although it does him good as it wakes him up for Prayer.

Others curse fever notwithstanding the fact that it expiates sins.

1. All of these *hadiths* are quoted from *Sahih Al-Jami' Al-Saghir*, second edition, pp. 8309- 8322.

Cursing Satan is futile. Instead, one should remember Allah, the Exalted, seek His Refuge from the evils of Satan.

One of the most famous *hadiths* concerning this matter is as follows:

Abu Tamimah Al-Hugaimi reported:

"One day as I was riding behind the Prophet on a donkey, it stumbled and I shouted: 'let Satan perish!' The Prophet said: 'Do not say 'let Satan perish' for if you say so he will feel important and haughty and he will say: 'I thwarted him with my power!' Instead say: 'In the Name of Allah', so that he will feel humiliated and be weaker than a fly."⁽¹⁾

In another version Abu Dawud reported:

"He will feel as big and mighty as a house."⁽²⁾

This means that the devil becomes puffed up with pride whenever one abuses him or invokes Allah against him. However, when one remembers Allah and ignores Satan

1. Al-Mundhiri said in his *Al-Tarhib* that it was reported by Ahmad, Al-Baihaqi, and Al-Hakim. He added: "If Allah's Name is mentioned, satan will diminish until he becomes like a fly." Al-Dhahabi agrees with him, vol. 10, p. 132. See also *hadiths* No. 1915 and 1917 from our book "*Al-Muntaqa Min Al-Tarhib Wa Al-Tarhib*."

2. Reported by Abu Dawud in *Al-Adab*, No. 4982.

then Satan feels dwarfish and grovels. Certainly, pronouncing "in the Name of Allah" is a positive act because it means that one is remembering Allah and seeking His Refuge, whereas saying "let Satan perish" is a negative act as it does not offer solutions, nor achieve anything, thus Satan rejoices on hearing it.

9- Man Is Essence Rather Than Appearance

The most fundamental aspects of this *Fiqh* is stressing the importance of essence, reality, and heart rather than external manifestations.

Hence, the Glorious Qur'an rejected the Bedouin's pretentious faith which was uttered by the tongue but did not reach the heart and without any living evidence of it in action or striving in the Way of Allah. In this respect, Allah says:

﴿ The desert Arab say: 'We believe.' Say 'Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah:' for not yet has faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful. Only those are believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their

belongings and their persons in the Cause
of Allah: such are the sincere ones. ﴿
(49:14-15)

The Prophet (Peace be upon him) said:

"Beware! There is a piece of flesh in the
body if it becomes good (reformed) the
whole body becomes good, but if it
becomes spoiled, the whole body becomes
spoiled; that is the heart."⁽¹⁾

"Allah does not care about your looks or
fortunes, yet He cares about your hearts
and deeds."⁽²⁾

Thus, the real value of man does not rest upon him
having a huge body, a noble descent, an eminent
appearance, fame, or influence. True value, according to
Allah, rests upon the level of faith in the heart and this faith
is expressed in deeds rather than words which are carried
out sincerely. In short, their real value lies in piety for Allah
says:

﴿ Verily, the most honored of you in the
sight of Allah is (he who is) the most
righteous of you. ﴿
(49:13)

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1. Agreed upon *hadith* on the authority of Al-Nu`man Ibn Bashir.
 2. Reported by Muslim on the authority of Abu Hurairah.

Allah, the Exalted, criticizes the hypocrites saying:

﴿ And when thou lookest at them, their bodies please thee. ”

(63:4)

There is also a *hadith* emphasizing this. One day `Abdullah Ibn Mas`ud climbed a tree and his thin legs were seen by some of the Companions who were standing under the tree. His legs were so thin that it made them burst into laughter and the Prophet (Peace be upon him) exclaimed:

“Do you dare to mock at him because of his skinny legs: By Allah Who in Whose Hands my soul rests, these two thin legs are heavier in Allah's Scale than the mountain of Uhud!”⁽¹⁾

Abu Hurairah reported that the Prophet said:

“On the Day of Resurrection, a huge fat man will come who will not weigh the weight of the wing of a mosquito in Allah's Sight.”⁽²⁾

Sahl Ibn Sa`d reported that:

“One day, a man passed by the Prophet (Peace be upon him) and Allah's Prophet

1. See *Majma` Al-Zawa'id*, narration of `Ali, Ibn Masu`d and Qurah Ibn Iyas, vol. 9, 288-289.

2. Reported by Al-Bukhari and Muslim, *Al-Lu'lu' Wal Marjan*, No. 1773.

asked one of his Companions: 'What is your opinion of this man?' He replied: 'If he asks for a lady's hand in marriage, then he ought to be given her in marriage; and if he intercedes (for someone), then his intercession should be accepted.' Allah's Prophet (Peace be upon him) kept silent and then a poor Muslim passed by, and Allah's Prophet (Peace be upon him) asked his Companion again: 'What is your opinion of this man?' He replied: 'If he asks for a lady's hand in marriage, then he does not deserve to be married to her, and if he intercedes (for someone), then his intercession should not be accepted, and if he speaks, he should not be listened to.' Allah's Prophet (Peace be upon him) said: 'This poor man is better than so many of the first as filling the earth.'"⁽¹⁾

Mus`ab Ibn Sa`d said: Once Sa`d Ibn Abi Waqqas (May Allah be pleased with him) thought that he was superior to those who were below him in rank. On that, the Prophet said:

"You only gain victory and livelihood through the blessings and invocations of

1. Reported by Al-Bukhari.

the poor amongst you."⁽¹⁾

In the narration of Al-Nasa'i, the Prophet (Peace be upon him) said:

"This Nation gains victory through invocations, Prayers, and devotion of the poor."

10- Sincere Devotion and Adhering to the Islamic *Shari`ah* as Prerequisites for the Acceptance of Deeds

Among the basic concepts of the aspired Civilized *Fiqh* is laying emphasis on two basic prerequisites that ensure that Allah will accept one's deeds as sincere. First, the deed must be carried out sincerely and devoutly for Allah's Sake. It must not be tinged with hypocrisy and worldly interests. Second, it must be correct and disciplined in that it follows Allah's Ordinance and *Shari`ah*. To reach the sincere devotion, one must concentrate on the impetus and aim of this deed rather than its outward appearance. Every deed has a body and a soul. Its body has visible or audio characteristics. Its soul has the intention which motivates it

1. This *hadith* indicates a very important social issue that is the lower classes of farmers, laborers, and craftsmen are the factors of victory in war and production in peaceful periods. This is what can be understood from the Prophet's saying: "You only gain victory and livelihood..." This *hadith* is reported by Al-Bukhari, Al-Hafiz Abu Bakr Al-Barqani in his *Sahih*, and Al-Nasa'i.

and sincerity which flows inside it, without which Allah will not accept the deed. Almighty Allah says:

﴿And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true (in faith).﴾

(98:5)

For these reasons, scholars gave great importance to the famous and agreed upon *hadith* which states:

“Surely deeds are only by intentions; and surely every person shall have only what he intended. So he whose migration was for Allah and His Messenger, then his migration was for Allah and His Messenger; and he whose migration was to achieve some worldly gain or to marry a woman, then his migration was for what he migrated for.”

All scholars agreed upon the authenticity and importance of this *hadith* to the extent that Imam Al-Bukhari placed it in the first volume of his *Sahih* as the very first *hadith*. Many followed suit to stress the fact that it is of crucial importance that the intention behind the deeds must be void of personal and worldly desires, and be directed towards the reward of the Hereafter. They went so far to say that this *hadith* encompasses one quarter or one third of the meaning of Islam.

On reading *Al-Tarhib Wa Al-Tarhib* (Invitation and Intimidation), by Imam Al-Mundhiri, we realize that he started by reciting a group of *hadiths* which make one yearns for purification of one's intention and explaining how to attain sincere devotion. He emphasizes their crucial importance in Allah's religion and His acceptance of one's deeds.

These *hadiths* follow respectively. The first was narrated by Ibn `Umar who said that the Prophet said:

“Three persons had to enter a cave to shelter from the rain. A large rock rolled over and blocked the mouth of the cave. They said to each other: ‘Invoke Allah with the best deed you have performed (so that Allah might remove the rock)’. Each of them invoked Allah with the best and sincerely devoted deed he had done saying: ‘O Allah! If you regard that I did it for Your Sake, then please remove the rock so that we may see the sky.’ Allah removed the rock completely from the mouth of the cave. They escaped death through their sincerity and blessed intentions.”⁽¹⁾

Abu Umamah reported that a man came to the Prophet (Peace be upon him) and asked him:

1. Agreed upon *hadith* on the authority of Abu Hurairah.

"If a man went on an expedition to be endowed with property and to become a celebrity, will he be rewarded by Allah?" The Prophet (Peace be upon him) said: 'He will not.' The man repeated his question three times and the Prophet (Peace be upon him) said nothing more than: 'He will not.' Then, he added: 'Allah, the Exalted, does not accept a deed unless it is sincerely devoted for His Sake.'"⁽¹⁾

Abu Hurairah said that the Prophet (Peace be upon him) said:

"Allah does not look at your bodies and looks, but at your hearts."⁽²⁾

Also, the Prophet (Peace be upon him) said:

"A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. On hearing that he said: 'O Allah! All praises are for You. I will give alms again.' And so he went out again with his alms and unknowingly gave it to an adulteress. Then

1. Reported by Al-Nasa'i on a good transmission.

2. Reported by Muslim.

next morning the people said that he had given his alms to an adulteress the night before. The man said: 'O Allah! All praises are for You, I gave my alms to an adulteress. I will give alms again.' So he went out with his alms again and unknowingly gave it to a rich person. The People next morning said that he had given his alms to a wealthy person. He said: 'O Allah! All praises are for You, I have given alms to a thief, an adulteress, and a wealthy man.' Then someone came to him in vision and said: 'The alms which you gave to a thief might make him abstain from stealing, and that given to the adulteress might make her abstain from adultery, and that given to a wealthy man might make him take a lesson from it and spend his wealth, which Allah has given him, in Allah's Cause.'⁽¹⁾

Thus his intention interceded for him and compensated for his error of judgement. Furthermore, Allah was certain of his sincerity as he did not want to give alms in public in daylight.

Contrary to this, Al-Mundhiri cited a number of *hadiths* that warn against showing off. There is a *hadith* which reports that:

1. Agreed upon *hadith*.

"Three persons⁽¹⁾ were dragged on their faces to the Fire. Those three were a warrior killed by disbelievers, a scholar who had learnt and taught people and read the Qur'an, and a wealthy man who had spent his money and gave alms. However, their deeds were not done for Allah's Sake but were for the people's. They counterfeited their intention before Almighty Allah. If deceiving a fellow man is a grave crime, then what about trying to deceive our Creator!"

Jundub Ibn `Abdullah reported that the Prophet (Peace be upon him) said:

"Whoever unveils the secrets of his fellow brother, Allah will unveil his secrets on the Day of Resurrection, and whoever shows off his deeds, Allah will show him off on the Day of Resurrection."⁽²⁾

In other words, he will be rewarded according to the degree of his sincerity and intentions on the Day of Resurrection and he will be exposed in public to receive his recompense.

In the *Qudsi hadith*, Allah, the Almighty, says:

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1. Reported by Muslim on the authority of Abu Hurairah.
 2. Agreed upon *hadith*, see also our book, *Al-Muntaqa Min Al-Tarhib wa Al-Tarhib*, *hadiths* No. 1-23.

"I am so self-sufficient that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Me, will have that action renounced by Me to him whom he associated with Me."⁽¹⁾

In another version,

"Whoever did a deed with the intention of pleasing someone else besides Me, must know that I will not accept his deed because it is directed at someone else and not Me."⁽²⁾

There are many other *hadiths* that advocate following the Glorious Book and the *Sunnah* to the letter and warn against ignoring the *Sunnah* and committing evil innovations or surrendering to one's whims and desires. The Prophet (peace be upon him) was reported to have said:

"Follow my *Sunnah* and follow in the footsteps of the Rightly-guided Caliphs, stick firmly to it, and beware of evil innovation, for every evil innovation is falsehood."⁽³⁾

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1. Reported by Muslim on the authority of Abu Hurairah, No. 2985.
 2. Reported by Ibn Majah, No. 4202.
 3. Reported by Abu Dawud (No. 4607), Al-Tirmidhi (No. 2678), Ibn Majah (No. 42), and Ibn Hibban (No. 102).

"Allah holds the Qur'an in His Hand and you hold it in yours, so cling tenaciously to its teachings. If you do so, you will never go astray or be ruined."⁽¹⁾

"I left you two things that if you hold fast to them you will never go astray or suffer hardships, namely, Allah's Book and His Prophet's *Sunnah*."⁽²⁾

Ibn Mas'ud reported that the Prophet said:

"Moderation in *Sunnah* is better than *Ijtihad* in evil innovation."⁽³⁾

And `A'ishah reported:

"Whoever introduces something to this affair of ours, will have it rejected."⁽⁴⁾

In another narration,

"Whoever does something which does not belong to our affair, will have it rejected."⁽⁵⁾

"Rejected" means not accepted.

1. Al-Mundhiri said: it was reported by Al-Tabarani in *Al-Kabir* on a good transmission. Al-Haithami also said: its transmitters are of the *Sahih*. See *Al-Magma`*, vol. 2, p. 169.

2. Reported by Al-Hakim who said: it is a Sound *hadith*. Al-Mundhiri and Al-Dhahabi upheld the same, vol. 1, p. 93.

3. Reported by Al-Hakim on a sound transmission, Al-Mundhiri and Al-Dhahabi upheld the same, vol. 1, p. 103.

4. Agreed upon *hadith*.

5. Reported by Muslim.

These *hadiths* and others⁽¹⁾, which talk on the same meaning, stress the second prerequisite for accepting one's deeds, namely, soundness and conformity with the Islamic Law that embodied in the Qur'an and *Sunnah*.

In consequence, scholars mentioned the *hadith* of, "The reward of deeds depends upon the intentions.", as the internal scale (*Al-Batin*)⁽²⁾ for the acceptance of deeds. Furthermore, they mentioned the *hadith* of, "Whoever introduces something into this affair of ours will have it rejected", as the external scale (*Al-Zahir*),⁽³⁾ for the acceptance of deeds. For the deed to be accepted by Allah, it must be motivated by sincere intention and adhere to Islamic Law.

Imam Al-Zahid Al-Fudail Ibn `Iyad expressed this idea in his interpretation of the verse which states: ﴿That He may try which of you is best in deed.﴾ (67:2) saying, "The best deed is the most correct and sincere one."

When asked about the meaning of "correct" and "sincere", He answered: "Allah does not accept the deed unless it is sincere and correct. If it is correct yet it is not sincere, Allah will not accept it and if it is

1. See my book, *Al-Muntaqa Min Al-Tarhib wa Al-Tarhib*, No. 24-40.

2. The internal motives behind one's intention in his deeds. As mentioned in the *hadith* they should be purely for Allah's Sake, otherwise one's deeds will be futile.

3. What is meant by *Al-Zahir* is that one's deeds should adhere to the Islamic precepts and rules guided by the Qur'an and *Sunnah*.

sincere yet it is not correct, Allah will not accept it either." He added: "sincere means that the deed must be done for Allah's Sake and correct means that it must follow the *Sunnah*."

What a true and clear explanation of the best deed which Allah wants from people! He does not want mere good deeds, rather He wants the very best deeds about which Al-Fudail said: "The most sincere and correct one."

I have nothing to add but that the absolute religious deeds must adhere to Allah's Ordinance in the *Shari`ah* and that the worldly deeds must adhere to Allah's Ordinance in creation.

The *Sunnah* and Civilized Manner

The Prophet's *Sunnah* - along with the Qur'an - clarified the characteristics of Civilized *Fiqh*. Moreover, it complements this *Fiqh* for us by elucidating those characteristics of Civilized Manner which befits a civilized person in a civilized nation. Civilized *Fiqh* is meaningless without Civilized Manner. If *Fiqh* or any field of knowledge does not bear fruit, then it will be worthless. Our ancestors used to say: "knowledge without benefits like a tree without fruit". The Qur'an states the worst example of the human being whom Allah has bestowed knowledge on yet he abandons it and does not act upon it, and even chooses to go astray and do the opposite of it. Allah says:

﴿ And relate to them the story of the man to whom We sent Our Signs, but he passed them by: so Satan followed him up, and he went astray. If it had been Our Will, We would have elevated him with Our Signs:

but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. ﴿

(7:175-176)

The Prophet (Peace be upon him) sought refuge in Allah from the knowledge which is of no benefit, and the very fruit of knowledge is to elevate one's manners and refine his morals. The Prophet said:

"O Allah! I seek refuge in You from the knowledge which is of no benefit, from a heart that does not fear You, from a soul which is uncontended, and from supplication to which You do not respond."⁽¹⁾

Civilized Manner represents all the things that elevate the individual as well as the society. It elevates the soul through worship, the intellect through knowledge, the financial status through work, manners through virtue, the body through exercise, social status through cooperation, and abilities through the construction of the land.

1. Reported by Ahmad, `Abd Ibn Hamid, Muslim, and Al-Nasa'i on the authority of Zaid Ibn Arqam, *Sahih Al-Jami' Al-Saghir*, No. 1286. It was also reported in its meaning by Al-Tirmidhi and Al-Nasa'i on the authority of Ibn `Umar, also by Abu Dawud, Al-Nasa'i, Ibn Majah and Al-Hakim on the authority of Abu Hurairah, and by Al-Nasa'i on the authority of Anas, *Sahih Al-Jami' Al-Saghir*, 1297.

Such refined manners are built upon a number of strongholds or characteristics, the most important of which are:

1- Adherence to Virtues

The first aspect of "Civilized Manner" is that the Muslim should aspire to virtues and beware of inferior and useless matters. In this respect, the Prophet (Peace be upon him) said:

"Allah loves refined manners and hates low ones."⁽¹⁾

"Allah, the Exalted, loves noble and honorable matters and hates inferior one."⁽²⁾

"Allah is Beautiful and He loves beauty. He loves refined manners and hates low ones."⁽³⁾

"I was sent so as to perfect the noble virtues."

In another version,

1. Reported by Al-Hakim on the authority of Sahl Ibn Sa`d, *Sahih Al-Jami` Al-saghir*, No. 1889.

2. Reported by Al-Tabarani on the authority of Al-Husain Ibn `Ali, *Sahih Al-Jami` Al-Saghir*, No. 1890.

3. Reported by Al-Tabarani in *Al-Awsat* on the authority of Jabir, *Sahih Al-Jami` Al-Saghir*, No. 1744.

"The best manners."⁽¹⁾

Thus, the Prophet made exhorting people to virtues his mission and aim, and thus put the value of manners in the spotlight. Scholars have said that virtues or the noblest manners ensure the righteousness of the Muslim's religion, life and Hereafter. The Prophet's (Peace be upon him) supplication to Allah includes all these meanings as he said:

"O Allah! Make my religion righteous as it is my sole savior. Make my life righteous as long as I live. Make the Hereafter righteous for me as it is inevitable. Make life abundant with good things for me and make death my savior from all kinds of evil."⁽²⁾

Fortunately, Allah gifted Muslims with a model to follow from which excellent virtues have transpired and which were bequeathed by all the messengers. But one model is greater and that is the Prophet whom Allah praises saying:

1. Reported by Ibn Sa`d, vol. I, p. 192, and also by Ahmad. Al-Haithami said: its transmitters are of the *Sahih*, vol. 8, p. 18. It was also reported by Al-Bukhari in *Al-Adab Al-Mufrad*, No. 273, and by Al-Hakim, and Al-Baihaqi upheld the same, vol. 2, p. 613." Al-Baihaqi reported in *Shu`ab Al-Iman*. All of them reported it on the authority of Abu Hurairah. It was also mentioned in *Sahih Al-Jami` Al-Saghir*, No. 2349.

2. Reported by Muslim on the authority of Abu Hurairah, *Sahih Al-Jami` Al-Saghir*, No. 1263.

﴿ And surely thou hast sublime morals. ﴾
(68:4)

﴿ Ye have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Last Day, and who remembers Allah much. ﴾
(33:21)

`A'ishah (May Allah be pleased with her) was once asked about the Prophet's morality, she answered:

"His manners were the Qur'an."⁽¹⁾

What she meant by this was that he was an embodiment of the teachings of the Qur'an. Not only had the Prophet explained the Qur'an in words but also in deeds. It is Allah's Will and Benevolence that his noble history is preserved and registered in detail from the time of his birth until his death, in particular the time of his Prophethood and most importantly after the migration to Yathrib.

Scholars have written and classified his invaluable history in different periods. Until now, for the pleasure of Allah, the Exalted, they continue to write about Prophet Muhammad (Peace be upon him), focusing and shedding more light on the greatness of his example and his noble life.

1. Reported by Muslim, Ahmad, and Abu Dawud on the authority of `A'ishah, *Sahih Al-Jami` Al-Saghir*, No. 4811.

Everyone, young or old, single or married, rich or poor, ruler or subject, civilian or warrior, will find the best example and perfect guidance in this comprehensive *Sirah* (life story of the Prophet Muhammad). No man in history reached the apex of perfection but Muhammad (Peace be upon him) as the universality of his *Sirah* ran parallel to that of his message.⁽¹⁾

Virtues include the best manners and conduct which the *Sunnah* upholds and advocates. There are many *hadiths* to this effect. The Prophet (Peace be upon him) said:

"The most perfect in faith among the believers are those who have the best manners and character."⁽²⁾

"The most perfect in faith among the believers are those who have the best manners and the most virtuous among you are those who are good to their wives."⁽³⁾

1. See Muhib Al-Din Al-Khatib's *Muhammadan Risalah* (Muhammad's Message), a collection of lectures by Sulaiman Al-Nadawi and rendered into Arabic by Muhib Al-Din Al-Khatib and published by Al-Matba`h Al-Salafiyah.

2. Reported by Ahmad, Abu Dawud, Ibn Hibban, and Al-Hakim on the authority of Abu Hurairah. Al-Hafiz Al-Iraqi said: it is a Sound *hadith*, Al-fayd, vol. 2, p. 97, *Al-Ihsan*, No. 479, *Al-Mustadrk*, vol. 1, p. 3. Al-Dhahabi upheld the same.

3. Reported by Al-Tirmidhi on the authority of Abu Hurairah and he said: it is a Good Sound *hadith*. Ibn Hibban and Al-Hakim upheld the same.

"The most perfect in faith among the believers are those who have the best manners and who are moderate, and so friendly that the people befriend them."⁽¹⁾

"Through his good manners, man reaches the same level as the one who prays and worships Allah all night and fasts all day."⁽²⁾

"The heaviest deed in the believer's scale on the Day of Judgment is his good manners, for Allah loathes the one who is obscene in speech (*Fahish*) and the one who speaks shamelessly to make people laugh (*Mutafahish*)."⁽³⁾

"Fear Allah wherever you are, blot out evil deeds by doing good deeds, and treat people in the best way you can."⁽⁴⁾

1. Reported by Al-Tabarani in *Al-Auwsat* and by Abu Nu`aim on the authority of Abu Sa`id and he said: it is a Good *hadith*, *Sahih Al-Jami` Al-Saghir*, No. 1231.

2. Reported by Abu Dawud, (No. 4798). Ibn Hibban, *Al-Ihsan*, No. 4801, Al-Hakim, vol. I., p. 60, all of them on the authority of `A`ishah.

3. Reported by Al-Bukhari in *Al-Adab Al-Mufrad*, by Al-Tirmidhi, Ibn Hibban and Al-Baihaqi on the authority of Abu Al-Darda', *Sahih Al-Jami` Al-Saghir*, No. 135.

4. Reported by Ahmad, Abu Dawud, Al-Tirmidhi, Al-Hakim and Al-Baihaqi in *Al-Shu`ab* on the authority of Abu Dhar. Also, it was reported by Ahmad, Al-Tirmidhi, and Al-Baihaqi on the authority of Mu`adh, *Sahih Al-Jami` Al-Saghir*, No. 97.

Thus, the Prophet set the foundations of Muslim's relationship with Allah, himself and the people.

A. Kindness, Forbearance and Magnanimity

The *Sunnah* advocates treating people in a kind rather than an aggressive way. It advocates generosity and leniency rather than harshness and vulgarity. It urges the Muslim to control his anger and subdue his rebellious self. Furthermore, it encourages him to forgive and pardon as much as possible and to be patient at the time of extreme anger. Allah, the Exalted, states some of these virtues saying:

﴿ Hold to forgiveness; command what is right; but turn away from the ignorant. ﴾
(7:199)

Allah also describes the servants of Allah saying:

﴿ And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, 'Peace'. ﴾
(25:63)

Allah, the Exalted and Almighty, describes the pious for whom He has prepared a garden which spans the heavens and the earth saying:

﴿Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good.﴾

(3:134)

Both the verbal *hadiths* and practical life of the Prophet (Peace be upon him) portray for us a detailed way of life and they show an example which comes alive.

For instance, Jabir reported that the Prophet (Peace be upon him) said:

"May Allah's Mercy be on him who shows tolerance in his buying, selling, and paying or demanding back his money."⁽¹⁾

`A'ishah reported that the Prophet (Peace be upon him) said:

"Allah, the Almighty, is Merciful and loves mercifulness. He rewards for mercifulness more than harshness or any other thing."⁽²⁾

This means that Allah rewards those who are gentle by making their course easy in this life and by rewarding them in the Hereafter.

1. Reported by Al- Bukhari and Ibn Majah on the authority of Jabir, *Sahih Al-Jami` Al-Saghir*, No. 3495, and by Muslim in the book of Al-Bir, No. 2593.

2. Reported by Muslim, No. 2594, and Abu Dawud, No. 4808.

In another *hadith*, `A'ishah reported that the Prophet (Peace be upon him) said:

"Mercifulness is recommended in everything, for anything that is void of mercifulness is faulty."⁽¹⁾

This *hadith* was said when `A'ishah mounted a stubborn horse and spurred it several times until the Prophet said: "Be gentle..."

Abu Al-Darda' reported that the Prophet (Peace be upon him) said:

"Whoever is bestowed with the blessing of mercifulness, has his share of goodness; and whoever is deprived of it, is deprived of his share of goodness."⁽²⁾

Jurair Ibn `Abdullah reported that the Prophet (Peace be upon him) said:

"Whoever is deprived of mercifulness, is deprived of all goodness."⁽³⁾

Is there, then, any sensible man who would jeopardize his chance to win all goodness.

1. Reported by Muslim in the book of *Al-Bir*, No. 2594.

2. Reported by Al-Tirmidhi, No. 2014, and he said that it is a Good Sound *hadith*.

3. Reported by Abu Dawud, (No. 4809), and Muslim, (No. 2592).

Abu Hurairah narrated that a Bedouin once urinated in the mosque and the people caught him but the Prophet ordered them saying:

"Leave him and pour a bucket of water over the area he had passed urine on it, for you have been sent to make things easy and not to make them difficult."⁽¹⁾

The Prophet's point of view was that the treatment of this kind of vulgar behavior and vulgar man was easy, so why should one make things difficult?

Ibn `Abbas reported that the Prophet said to Al-Ashaj, a man of `Abd Al-Qays delegation:

"You have two qualities which Allah loves and they are meekness and patience."⁽²⁾

Anas reported:

"Once I was walking with the Messenger of Allah (Peace be upon him) whilst he was wearing a Najrani cloak with a thick margin and a Bedouin followed him and pulled his cloak so violently that I noticed the shoulder of Allah's Prophet affected by the margin of the cloak because he tugged so hard. Then, the Bedouin said: 'O

1. Reported by Al-Bukhari, Al-Tirmidhi and Al-Nasa'i.
2. Reported by Muslim and Al-Tirmidhi, *Sahih Al-Jami` Al-Saghir*, No. 2136.

Muhammad! Give me some of Allah's wealth which is with you.' Allah's Prophet (Peace be upon him) turned and looked at him, then he smiled and ordered that he be given something."⁽¹⁾

This privilege of discernment strikes a difference between the civilized and the uncivilized person. The civilized man should excuse vulgar actions which are stimulated and motivated by the latter's Bedouinism, his environment and the way he is brought up. He must defuse his ignorance with meekness, his harshness with gentleness, his vulgarity with good-naturedness, and his ill-treatment with good treatment!

`Abdullah Ibn Mas`ud reported that on the day (of the battle) of Hunain the Prophet (Peace be upon him) favored some people in the distribution of the booty and excluded others; he gave Al-Aqra` Ibn Habis one hundred camels and gave `Uyainah Ibn Husain the same amount. He also gave some of the eminent Arabs more than others. Then a person came and said:

"By Allah in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." Ibn Mas`ud said to him: "By Allah I will inform the Prophet of what you have said." And when He informed him he said: "If Allah and His Prophet did

1. Agreed upon *hadith*, *Al-Lu'lu' Wal Marjan*, No. 629.

not act justly, who else would act justly, may Allah bestow mercy upon Musa, for he was harmed with more than this, yet he remained patient."⁽¹⁾

Obviously, this rude man could not appreciate the higher interests considered by the Prophet (Peace be upon him) on distributing the war booty. The Prophet wanted to join the hearts of the people who had newly embraced Islam in case that Islam had not firmly entered their hearts yet. He, evidently, bought their loyalty to Islam, to its message, and to its leader with transient worldly things. Allah gave him permission to give them a share of the alms when he said:

﴿For those whose hearts have been
(recently) reconciled (to Truth).﴾
(9:60)

From that, they should be given a share of war booty.

The Prophet's attitude towards those who are inclined to hastily give judgements and are prejudiced, was one of sincere forgiveness, meekness and patience. He followed in the footsteps of his brothers, the Prophets and the Messengers of firm will (*Ulu Al-'Azm*).⁽²⁾ He ignored the

1. Agreed upon *hadith*, *Al-lu'lu' Wal Marjan*, No. 637.

2. Those prophets are Nuh, Ibrahim, Musa, 'Isa, and Muhammad. Those prophets faced great torture and persecution from their people in communicating Allah's Message to them. But they remained too forbearing and patient and proceeded further in preaching their people. Thus, the Prophet Muhammad was instructed to be patient and follow in their footsteps.

unruly enthusiasm of some of his Companions to punish them severely to make an example of them.

In a similar case to that of Ibn Mas`ud in which the Prophet was distributing gold from Yemen amongst four persons of those whose hearts are newly inclined to Islam, a man stood up and said:

"We are more deserving of this gold than these persons." When heard this the Prophet (Peace be upon him) said: "Do you not trust me even though I am the trustee of what is in the heaven, and I receive the news of heaven (i.e., Divine Inspiration) both in the morning and in the evening?" Then a man rose with deep sunken eyes, prominent cheek bones, shaven head and tucked up loin cloth, and said: "O Allah's Prophet! Be afraid of Allah." The Prophet said: "Woe to you! Am I not of all the people in the earth the most entitled to fear Allah." Then the man went away. Khalid Ibn Al-Walid said: "Let me strike his neck." The Prophet said: "No, for he may offer Prayers." Khalid Ibn Al-Walid said: "Numerous are those who offer Prayers and say by their tongues what is not in their hearts." Allah's Prophet said: "I have not been ordered to pierce

through the hearts of the people, nor to split their bellies."⁽¹⁾

This *hadith* highlights someone who was a pioneer in narrow-mindedness. He was not able to perceive the higher aims of the Messenger of Allah. He said what he said out of rudeness and superficial judgment. To him, religion was nothing more than thick beard, shaved head, and tucked up loin cloth! In spite of this, the Prophet refused Khalid's suggestion and refused `Umar's suggestion in many other similar situations. He decided to treat this man and others like him as Muslims notwithstandingly.

The Prophet's attitude towards those people was that of forgiveness and pardon and he did not surrender to an emergent anger or deepened envy of any person. In the conquest of Makkah, the Prophet (Peace be upon him) said to the Makkan polytheists, in spite of all such harm and persecution he had received at their hands,

"O people of Quraish! what do you expect me to do with you?" They replied: "Peace, a gracious brother and a son of a gracious brother!" The Prophet said: "I will say to you what Yusuf said to his brothers before: "This day let no reproach be upon you! Go you are free."⁽²⁾

1. Reported by Muslim in the book of *Zakah*, No. 144, and Ahmad, vol. 3, p. 4.

2. See *Sirat Ibn Hisham*, vol. 2, p. 274.

Thus, he forgave them completely and opened a new leaf with them. Furthermore, he taught his Companions how to vanquish hatred and resentment.

Abu Hurairah reported that a man said to the Prophet (Peace be upon him):

"Advise me!" The Prophet said: "Do not get angry." The man asked the same again and again, and the Prophet said in each case, "Do not get angry."⁽¹⁾

In another version the Prophet said:

"The strong is not the one who overcomes the people by his strength. The strong is the one who controls himself whilst in anger."⁽²⁾

Furthermore,

"The strong man is not the one who knocks people down. The strong man is the one who overcomes himself."⁽³⁾

The strong man is the one who has a strong body and who can knock people down, but this *hadith* teaches

1. Reported by Al-Bukhari in the book of *Al-Adab*, see *Sahih Al-Bukhari* and *Fath Al-Bari*, No. 6116.

2. Agreed upon *hadith* on the authority of Abu Hurairah, *Al-Lu'lu' Wal Marjan*, No. 1676.

3. Reported by Ibn Hibban in his *Sahih*, the book of *Al-Ihsan*, No. 717.

Muslims that true strength lies in the strength of the soul rather than the strength of the body. However, this does not mean that one should not wish to have a strong body, on the contrary, the believer must prepare himself physically to achieve his message in life. Most importantly, preparing himself spiritually takes precedence. In other words, he must have inner strength to control his desires and whims before any attempt to control others.

B. Refined Manners

There are so many *hadiths* in the *Sunnah* that urge Muslims to be good in character and form warm social relations.

It suffices here to remind the reader that all the books which included the *Sunnah* devoted a separate chapter to manners. These books recited a great number of both Good and Sound *hadiths* which dealt with refined manners or politeness, or what we may term as Civilized Manners (*Al-Suluk Al-Hadari*).

In *Sahih Al-Bukhari*, the chapter of Manners (*Adab*) includes 256 *Hadiths* as Al-Hafiz Ibn Hajar mentioned in his explanation of Al-Bukhari in *Fath Al-Bari*. Moreover, the book of *Al-Jami' Al-Sahih* includes so many chapters which are relevant to the same subject such as marriage, asking permission, medicine, *Al-Riqaaq* (Softening of hearts), food, drink, desires and others.

In *Sahih* Muslim the book in Good Manners (*Adab*) includes 45 *hadiths* plus 155 *hadiths* on greetings in *Al-Salam* book, and 166 *hadiths* in the Book of Righteousness (*Al-Bir*) including relations and manners, and 21 *hadiths* in the book of *Al-Alfaz* including manners and many other *hadiths* found in different books.

In Abu Dawud's *Sunan*, the book in Good Manners is classified into 180 chapters which include 500 *hadiths*

Imam Al-Bukhari showed much interest in this issue so much so that he devoted a whole book in what he called *Al-Adab Al-Mufrad*. This was done to draw a distinction between it and that mentioned in the book of *Al-Jami` Al-Sahih*. The Imam did not stipulate the authenticity of his *hadiths* precisely as in his *Sahih*, therefore, his book included 1322 *hadiths* which cover all or most aspects of good behavior.

I cannot list here the headings of the chapters as there are 644 chapters, but I will mention some of them so that one is able to grasp what is meant by refined good manners which the Imams of *Hadith* called *Al-Adab* and which we call Civilized Manners (*Al-Suluk Al-Hadari*).

These headings are as follows:

1. ﴿ We have enjoined on man kindness to parents. ﴾
(29:8)

2. Good treatment to the mother and the father.
3. Kind talk to one's parents... Allah curses who curses his parents.
4. Being dutiful to a pagan father... The punishment of being undutiful to one's parents.
5. Being dutiful to dead parents... Do not sever the relation between you and your father's friends.
6. A man must not call his father by his first name, sit down before him, or walk in front of him.
7. The obligation of keeping the bond of kinship... Keeping the bond of kinship prolongs the lease of life.
8. Who keeps the bond of kinship wins Allah's love... One should be dutiful to the nearest kin.
9. Mercy does not descend on a man who sever the bond of kinship.
10. The one who keeps good relations with his kin is not the one who recompenses the good done to him by his relatives.
11. The reward of the one who keeps the bond of kinship although his relations sever the relations with him.
12. The one who takes care of three sisters.
13. The child is comfort of his parents' eyes... Carrying the child on one's back... Kissing the boys.

14. The mothers are merciful.
15. The good manners of fathers and his dutifulness towards his child.
16. Being kind to one's neighbor... The right of one's neighbor.
17. The superiority of the nearest neighbor... One does not feel satisfied with food unless his neighbor is.
18. The broth is divided among neighbors.
19. A neighbor should not degrade anything given to her by her neighbor.
20. The jewish neighbor.
21. Being good to the pious and the dissolute.
22. The reward of the one who takes care of an orphan.
23. The best house is one in which there is an orphan who is dealt kindly.
24. Be like a merciful father to an orphan.
25. The reward of the widow who takes care of her child and does not remarry.
26. The man is responsible for his family and the woman is responsible for her family.
27. Reward the one who does good to you... If you cannot reward him, ask Allah to reward him.

28. If you do not thank the people, you do not thank Allah.

29. Man should help his fellow man... Every good deed is *Sadaqah*.

30. The Muslim is the mirror of his fellow man.

31. The one who leads others to do good is like the one who does it.

32. Forgiveness towards people.

33. Cheerfulness towards people... Smiling and laughing.

34. The one who is consulted is responsible for the advice he gives.

35. The punishment for unwise advice.

36. Familiarity between people.

37. Kindness towards children.

38. Reverence of the elderly... The elderly should start to speak and ask first.

39. If the elderly do not speak, should the younger one speak?

40. Mercy towards the young... Hugging and kissing the child.

41. Kissing a little slave girl... Saying to the little boy: O my son.

42. Have mercy on those who are on the earth so that Allah may have mercy on you.

43. Mercy on children... Mercy on animals.

44. Visiting the sick... The reward of visiting the sick.

45. Visiting the sick boys, Bedouins, and disbelievers.

46. The supplication of the visitor for the patient... What he should say to the patient... What the patient should say to him.

47. women visiting sick men.

48. Keeping a secret... Accepting a present.

49. Being generous to one's guest and serving him... One should not stay for too long to prevent embarrassment.

50. Do not call the hypocrite master.

51. Singing and fun.

52. The Prophet (Peace be upon him) liked good names.

53. The man is called by his most beloved name.

54. Changing a bad name into a good one.

55. Shaking hands... Spreading greetings... Who should start greeting?

56. The right of a Muslim towards his fellow man is to greet him.

57. The one who is walking should greet the one who is sitting and the small group should greet the large group.

58. Greeting children... Men greeting women and women greeting men.

59. Asking permission to enter... Not knocking more than three times... How the permission is granted? The things that one should not take permission to do.

60. The best of assemblies is the most spacious one... Directing one's face towards the *Qiblah*.

61. The man sits at the farthest end of a gathering... He should not sit between two people without taking their permission.

62. If in a gathering there are three persons then two of them should not hold secret counsel excluding the third person.

63. Do not leave fire and go to sleep... Lock the door before you sleep.

64. A believer is not stung twice by something out of the same den... The sin of the two-faced person... The worst of all people is the one whom the people leave to secure themselves from his mischief.

65. If you do not feel ashamed (of doing something) you can do what you like.

66. Love moderately and hate moderately.

These teachings encompass all aspects of life. Every chapter includes at least one *hadith* which sets the basis for the perfect way of life uniting healthy taste, noble manners, enlightened thought, compassionate heart, and the righteous way.

2- Doing What Is Good

Doing good is one of the aspects of civilized behavior. Islam urges Muslim to try to do good every day of his life. Furthermore, he should serve his society voluntarily and enthusiastically by helping the weak, educating the ignorant, guiding the lost, aiding the disabled, and helping the needy who appeal for help. In this respect, Allah says:

﴿ And do good, that you may prosper. ﴾
(22:77)

Islam makes the Muslim as if he is a flowing spring which overflows with goodness and benevolence from all around him. He is not miserly, nor is he mean with his effort or time and dutifully thanks Allah, the Exalted, for His Blessings. He is steadfast regarding the brotherhood in Islam which unites him with the society and which Allah describes as the essence of faith saying:

﴿The believers are but a single brotherhood.﴾

(49:10)

This verse urges the Muslim to treat his fellow man as an inseparable part of him. He should be happy for his happiness and sad for his sadness as in the *hadith* where the Prophet said:

"None of you will have faith until he wishes for his Muslim brother what he likes for himself."⁽¹⁾

This good and benevolent tendency is seen in feeding the hungry, giving water to the thirsty, treating the wounded and the sick, and clothing the naked.

Some of these good acts are seen as obligatory deeds and as basic elements of the religion. For instance, the *Zakah* is the third pillar of Islam, and some of these deeds are immediate duty next to *Zakah*, so *Zakah* is prior to other obligations and not the last of them. Yet some believers are motivated by excellent manners to vie with one another in doing good deeds and going beyond doing what is obligatory.

Allah describes the righteous (*Al-Abrar*) saying:

﴿And they feed, for the love of Allah, the indigent, the orphan, and the captive. Saying, 'We feed you for the Sake of

1. Agreed upon *hadith*, on the authority of Anas, *Al-Lu'lu' Wal Marjan*.

Allah alone: no reward do we desire from you, nor thanks.' ﴿

(76:8-9)

Allah, the Exalted, states the ascent that man must cross if one craves salvation and triumph in the Hereafter, saying:

﴿ But he hath made not haste on the path that is steep. And what will explain to thee the path that is steep? (It is) freeing the bondman; or the giving of food in a day of privation to the orphan with claim of relationship, or to the indigent (down) in the dust. Then will he be of those who believe, and enjoin patience (constancy, and self-restrain), and enjoin deeds of kindness and compassion. Such are the Companions of the Right Hand. ﴿

(90:11-18)

The verses flow, ever since the Qur'an has descended on the Prophet (Peace be upon him) in Makkah, carrying terrible warning and bad tidings to the one who ignores feeding the needy and urging others to do so.

Let us contemplate the meaning of the following glorious verses:

﴿ Every soul will be (held) in pledge for its deeds except the Companions of the Right Hand. (They will be) in Garden (of

Delight); they will question each other, and (ask) of the sinners: 'What led you into Hell-fire?' They will say: 'We were not of those who prayed; nor were we of those who fed the indigent.' ﴿

(74:38-44)

﴿ Seest thou one who denies the Judgment (to come)? Then such is the one who repulses the orphan, and encourages not the feeding of the indigent. ﴿

(107:1-3)

﴿ (The stern command will say) 'Seize ye him, and bind ye him, and burn ye him in the blazing Fire. Further, make him march in a chain, whereof the length is seventy cubits! This was he that would not believe in, Allah Most High, and would not encourage the feeding of the indigent.' ﴿

(69:30-34)

Also, in the *Sunnah*, there are many *hadiths* ordering one to do good, particularly, in feeding and giving water.

`Abdullah Ibn `Amr reported that the Prophet (Peace be upon him) said:

"Worship the Compassionate, offer food, spread *As-Salam* greeting and you will

1. Reported by Al-Tirmidhi who commented: it is a Sound Good *hadith*, No.1856, Ahmad in his *Musnad* , No. 6587, and Al-Bukhari in *Al-Adab Al-Mufrad* , No. 981.

enter Paradise safely."⁽¹⁾

Also `Abdullah Ibn `Amr narrated that a man asked the Prophet (Peace be upon him):

"What Islamic traits are the best?" The Prophet (Peace be upon him) said: "Feed the people and greet those whom you know and those whom you do not know."⁽¹⁾

Abu Hurairah reported that Allah's Prophet (Peace be upon him) said:

"On the Day of Judgment, Allah, the Exalted, will say: 'O son of Adam! I asked you for food but you did not feed Me!' The son of Adam will say: 'O Allah! How come You ask me for food even though You are the Lord of the worlds?' Allah said: 'Did not My slave ask you for food and you refused to give it to him? Do you not know that if you had given him food, I would have rewarded you?'"

'O son of Adam! I asked you to give water to Me, but you did not give it to Me!' The son of Adam will say: 'O Allah! How come You ask me for water even though You are the Lord of the Worlds?' Allah will say: 'My slave asked you for water

1. Agreed upon *hadith*, in *Al-Lu'lu' Wal Marjan*.

and you refused to give him. Do you not know that if you had given him water, I would have rewarded you?"⁽¹⁾

This *hadith* is a masterpiece which depicts the high station to which these charitable works are raised before Allah, the Exalted, so much so, that the Lord of the worlds, the Sublime ascribed the needs of His slave to His Sacred Self, saying: "I asked you for food but you refused to feed Me... I asked you to give Me water but you refused to give Me water." This *hadith* touches the heart and soul so deeply that anyone who reads or hears it is spontaneously directed to doing good and helping others, except for the hard-hearted or the one void of all the good traits.

Anas reported that Sa`d once came to the Prophet (Peace be upon him) and said:

"O Allah's Prophet! My mother died without leaving a will, is there any benefit for her if I gave *Sadaqah* (charity) on her behalf? The Prophet answered: "Yes, I advise you to give the *Sadaqah* through water."⁽²⁾

The Prophet meant here that his *Sadaqah* was to give water to those who needed it by digging a well or erecting a *Sabil* (a drinking place for passers-by) or something similar.

1. Reported by Muslim in *Al-Birr Wal Silah*, No. 2569.

2. Reported by Al-Tabarani.

Doing good does not stop at feeding or giving water to someone. Rather, it comprises all which is useful to people, materialistically or morally, and preventing any harm which may befall them even if it was as small as a bone, a thorn or a branch in their path.

On the authority of `Adi Ibn Hatim who reported that He heard the Prophet (Peace be upon him) say:

"There will be none among you but will be talked to by Allah on the Day of Resurrection, without there being an interpreter between him and Allah, the Almighty. He will look on his right and will see nothing ahead of him except what he had done in the worldly life and then will look again on his left, and will see nothing ahead of him except what he had done in the worldly life, then he will look in front of him in the third time, and will see nothing but the Hell-fire in front of him. So, whoever among you can save himself from the Fire, should do so even with one half of a date (to give in charity)."

In another version,

"And whoever finds not, should do it with a good word."⁽¹⁾

1. Agreed upon *hadith*, Al-Bukhari mentioned it in the book of *Al-Riqaq*, and Muslim mentioned it in the book of *Zakah*.

Ibn Mas`ud reported that the Prophet (Peace be upon him) said:

"Every loan is considered a *Sadaqah* ." ⁽¹⁾

Jabir Ibn `Abdullah reported that the Prophet (Peace be upon him) said:

"All good deeds are *Sadaqah*, smiling while meeting your brother is a *Sadaqah* and to pour out from your bucket into your brother's container is a *Sadaqah* ." ⁽²⁾

Abu Dharr reported that the Prophet (Peace be upon him) said:

"Smiling while meeting your brother is a *Sadaqah*, enjoining the good is a *Sadaqah*, forbidding the wrong is a *Sadaqah*, guiding someone to the right path is a *Sadaqah*, and removing harmful things, thorns, and bones from the road is regarded as a *Sadaqah* ." ⁽³⁾

Abu Hurairah reported that the Prophet (Peace be upon him) said:

"A good word is a *Sadaqah* ." ⁽⁴⁾

1. Reported by Al-Tabarani and Al-Baihaqi

2. Reported by Ahmad and Al-Tirmidhi who said: It is a Good Sound *hadith*.

3. Reported by Al-Tirmidhi and Ibn Hibban in his *Sahih*, No. 474, 529.

4. Reported by Al-Bukhari and Muslim.

Thus the Prophetic *Sunnah* dealt with all kinds of good doings, benevolence, and service that a Muslim can do to his society. Moreover, it encouraged and praised this good doing emphasizing its reward in the Hereafter even if it was as simple as a friendly smile on one's face or a good word. All good doings are *Sadaqah* for which Allah will reward Muslims, for Allah is never unjust and will not miss out an atom's weight of good.

The *Sunnah* made such social service an obligatory duty that is raised to *Zakah* or *Sadaqah*, yet it is not restricted to money to be confined to the rich, nor restricted to the body to be exclusive to the powerful, nor restricted to knowledge to be confined to the cultured people, nor restricted to politics to be confined to the leaders and their retinue.

All in all, it is *Zakah* or social *Sadaqah* that every man is obliged to give according to his potentialities and capabilities and Allah does not impose on any soul a burden greater than it can bear.

Abu Musa reported that the Prophet (Peace be upon him) said:

"*Sadaqah* is enjoined upon every Muslim."

They (the people) said: "What if he has nothing?" He said: "Then he should work with his hands so that he may benefit himself and give in charity." They said: "What if he is not able to work?" He said:

“Then he should help the one who is in need and troubled (by word, action or both).” They said: “And what if he is not able to do that?” He said: “Then he should enjoin what is good and right.” They said: “What if he does not do that?” He said: “Then he should refrain from doing evil, for that will be considered a *Sadaqah*.”⁽¹⁾

It has been pointed out in the *hadiths* that, *Sadaqah* is of a daily nature. For instance, Abu Dharr reported that the Prophet (Peace be upon him) said:

“Every son of Adam must give a *Sadaqah* every day that sun rises in.” The people said: “O Messenger of Allah, how can we obtain this *Sadaqah* that we give it to those who deserve it?” He said: “There are so many ways of doing good, such as praising Allah, glorifying Allah, claiming His Magnificence, declaring that there is no god except Allah, enjoining the right and forbidding the wrong, removing an obstacle from one’s path, helping the deaf, guiding the blind, directing the one seeking help, and striving to one’s utmost in helping the needy and the weak. All of these are acts of *Sadaqah* required from yourselves.”

1. Agreed upon *hadith*, *Al-Lu'lu' Wal Marjan*, No. 589.

Al-Mundhiri said that Ibn Hibban reported the previous *hadith* in his *Sahih* and Al-Bukhari in another version added,

“Smiling at your brother is a *Sadaqah*, removing stones, thorns, and bones from the street is a *Sadaqah* and guiding those who are on the wrong path is a *Sadaqah*.”

Adding to that, what is so firm in this *hadith* is that there is a *Sadaqah* upon every organ, bone and joint of his body. This is the *Zakah* which the Muslim gives for his body and health.

Buraydah reported that the Prophet (Peace be upon him) said:

“There are 360 joints in the human body, for each one he must give a *Sadaqah*.”⁽¹⁾

Abu Hurairah reported that the Prophet (Peace be upon him) said:

“Every part of man’s body must give a *Sadaqah* in every day the sun rises. To deal justly between two people is a *Sadaqah*. To help man with his beast, loading or lifting his good on it is a *Sadaqah*. A good word is a *Sadaqah*. Every step one takes towards Prayer is a

1. Reported by Ahmad and Ibn Hibban, *Sahih Al-Jami` Al-Saghir*, No. 4239.

Sadaqah. And removing anything injurious from the road is a *Sadaqah*.⁽¹⁾

Thus, the Muslim turns into an active member of society who gives as much as he takes. He does not grudge his money, knowledge, effort and time willingly to his society.

Undoubtedly, every human being is able to give or do something, no matter how limited or meager his capabilities are, for Allah created no human being void of any kind of ability or blessing.

To illustrate this, Abu Dharr reported that one day he asked the Prophet (Peace be upon him):

“How can a slave rescue himself from Hell-fire?” The Prophet answered: “By having strong Faith.” He said: “O Allah’s Prophet! should this faith be manifested in action? The Prophet said: “You must give as much as you can from what Allah has bestowed on you.” He said: “O Allah’s Prophet! What if one was so poor that he is not able to give anything?” The Prophet said: “Then he must enjoin the good and forbid the wrong.” He said: “What if he cannot do that?” The Prophet said: “Then he must help his brother who is without any skills.” He said: “O Allah’s Prophet: “What if he does not master any skill whatsoever?” The Prophet said: “Then he

1. Agreed upon *hadith*, *Al-Lu’lu’ Wal Marjan* , No. 590.

must help the oppressed.” He said: “O Allah’s Prophet! What if he was so weak that he could not help the oppressed?” The Prophet said: “You are leaving your friend no chance to do good! Then he must abstain from his evil doing.” He said: “O Allah’s Prophet! Is this enough for him to enter Paradise?” The Prophet answered: “If any one does any of the former things, then I will personally take him by his hand until he enters Paradise.”⁽¹⁾

The least a Muslim can do so in fulfilling his social obligation of *Sadaqah* in the case that he cannot serve the people in any other way, is to abstain from evil doing and avoiding evil words or actions against others. Although this may be seen as a rather negative attitude towards society, it is at least a moral gain where they are safe from his evil.

The reward for this required social *Sadaqah* is doubled if the receiver is in need or troubled. The more one is in need of it, the greater the *Sadaqah* and more abundant the reward. In this respect, the Qur’an states:

﴿Or the feeding on a day of hunger, to an orphan near of kin, or to a needy one down in the dust.﴾

(90:14-16)

1. Mentioned by Al-Haithami in *Al-Majma`*, saying: It was reported by Al-Tabarani in *Al-Kabir*.

These two verses point out the reward for feeding the orphans or the needy during famine. This is in contrast with the greediness and opportunism of those who use times of famine to double their profit. Hence, the reward for feeding orphans, especially relatives, and the needy who are destitute is great.

There are many *hadiths* which urge the Muslim to relieve others from distress, hardship, or crisis. Moreover, they encourage him to allow time for the debtor who is in difficulty to repay him or write off the debt altogether or some of it as an act of charity.

“Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Whosoever alleviates (the lot of) a needy person, Allah will alleviate (his lot) in this world and the next. Whoever covers (the faults) of a Muslim in this world, will have (his faults) been covered by Allah in this world and the world to come. Allah will aid a servant (of His) so long as the servant aids his brother.”⁽¹⁾

“The angels received the soul of a man who has passed before you, and questioned him: “Have you done any good

1. Reported by Muslim, Abu Dawud, and Al-Tirmidhi on the authority of Abu Hurairah.

deed?" "No!" he replied: "Try to remember." The angels commented. The man said: "I used to lend money to people and ask my servants to give time to the poor and be easy with the well-to-do person." He (the Prophet) said: "The Almighty then ordered: "Excuse him."⁽¹⁾

In another narration, the man said:

"Forgiveness was my chief character, I used to grant time to the well-off and forgive the needy. Allah, the Exalted, said: "I am more deserving of forgiveness than you, forgive My servant."⁽²⁾

"Abu Qatadah reported that he asked a debtor to repay his debt yet he hid and when he found him he said: "I am in difficulty." Abu Qatadah said: "Do you swear by Allah?" He said, "By Allah, I am." Thereupon, he said: "I certainly heard the Messenger of Allah say: "Whosoever pleases to be protected by Allah against the trouble of the Day of Judgment, let him alleviate (the lot of) a needy person or write off the debt thereof."⁽³⁾

1. Agreed upon *hadith* on the authority of Hudhaifah., *Al-Lu'lu' Wal Marjan*, No. 1006.

2. Reported by Muslim on the authority of Hudhaifah.

3. Reported by Muslim.

“By Allah” means that he swears by Allah that he is truly in difficulty.

Abu Al-Yasr reported: “I saw with my own eyes (he pointed to his eyes with his two fingers) and I heard with my own ears (he placed his fingers in his ears) and I remembered by heart (he pointed to his heart) the Messenger of Allah (Peace be upon him) say:

‘If one loves to be sheltered by Allah’s Shadow, he must give time for the debtor in difficulty to repay his debt or write off part of the debt.’”⁽¹⁾

Ibn `Umar reported that a man came to the Messenger of Allah (Peace be upon him) and said:

“O Messenger of Allah, who are the people whom Allah loves most?” He answered: ‘The people whom Allah loves most are those who are always ready to help others in any way they can, and the deeds that Allah loves most are the deeds that make a Muslim happy by relieving him from distress, trouble or crisis, repaying his debt, or feeding him. The mere walking of a Muslim in order to do something to help his brother is better than *‘Tikaf* (seclusion) in this mosque (Al-Madinah Mosque) for a whole month.’”⁽²⁾

1. Reported by Ibn Majah.

2. Reported by Al-Asbahani and Ibn Abi Al-Dunia.

Even though these *hadiths* may have mentioned the Muslim in particular, this does not mean that the non-Muslim should not be helped for the Prophet (Peace be upon him) said:

“Those who are always ready to help others in any way they can.”

Allah, moreover, has praised those who feed the captive irrespective of the fact that they may be disbelievers. Islam regards merciful treatment to animals as one of the greatest virtues.

Furthermore, the greatest act of goodness which Islam prescribes in reverence is *Sadaqah Jariyah* (perpetual charity), where the reward continues even after death.

The authentic *hadith* praised the perpetual *Sadaqah*, as Ahmad and Muslim related that the Prophet (Peace be upon him) said:

“When a person dies, the opportunity of gaining more rewards ends except for these three: *Sadaqah Jariyah*, knowledge in which there is a benefit for people, or a pious child supplicating Allah for him.”

This perpetual charity includes the endowment on charitable projects which started at the time of the Companions of Prophet Muhammad (Peace be upon him). In it a Muslim would entrust his personal wealth and profits to charitable establishments and projects.

The Islamic Civilization, more than any other civilization, is famous for its huge charitable trusts which cover all areas of beneficial acts towards man and even animals, which is unparalleled in any other civilization.

3- Discipline and Public Conduct

Discipline in life, in general, is one of the aspects of Civilized Conduct that the *Sunnah* advocates.

It is well-known that, the Arabs did not lay any importance to this concept as individualism was quite prominent at that time. They rejected laws, governments and discipline with each one of them conducting his life according to his own set of rules and laws except for the measures pertaining to the security, sanctity, ambitions, and greediness of his tribe. As for those measures concerned, each one was devoted heart and soul to his tribe whether he would be in defense of truth or falsehood. He was in fact immersed in excessive individualism and prejudiced fanaticism.

When Islam dawned upon the Arabs, it turned their lives around, turning them into civilized persons who adhered to discipline and who respected laws in their personal and public life.

Hence, no Muslim would enter someone's house, even if he was his nearest of kin, without first asking permission to

enter. Asking permission could be repeated thrice. When denied, the person should leave at once.

It is reported that the Prophet (Peace be upon him) said:

“If anyone of you asks permission to enter thrice, and the permission is not given, then he should return.”⁽¹⁾

Also, a Muslim must not sit between two people unless they give him permission. He should sit at the farthest point of the assembly and he should sit in his place even if he left to do something and then returned.

Islam sets the rules that govern greeting. The small number of people should greet the large number, the younger person should greet the older one, the one who is riding should greet the one who is walking, and the one who is walking should greet the one who is sitting.

In addition, Islam sets the rules for eating and drinking. `Umar Ibn Abi Salamah narrated that the Prophet (Peace be upon him) said:

“O boy! mention the Name of Allah and eat with your right hand, and eat from the dish that is nearer to you.”⁽²⁾

1. Agreed upon *hadith* on the authority of Abu Musa and Abu Sa`id, *Al-Lu'lu' Wal Marjan*, No. 1391.

2. Agreed upon *hadith* on the authority of `Umar Ibn Abi Salamah, *Ibid*, No. 1313.

The Prophet (Peace be upon him) once said to one of the younger Muslims in the assembly who wanted to speak before one of the elders without his permission:

" Let the oldest speak first unless he gives you permission."

Every individual must respect the rights of others and adhere to the prevailing laws of buying and selling, marriage, and other kinds of transactions.

For instance, a man should not try to cancel a sale already agreed upon between some other persons (by offering a higher price). And a man should not ask for the hand in marriage of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

People must respect contracts and conditions agreed upon with others so that one's affairs and business will have stability.

The Prophet (Peace be upon him) said:

"Muslims are bound by the conditions (they draw upon themselves)."⁽¹⁾

Muslims must cooperate in organizing their lives, helping one another to fulfill their obligations and take their rights.

1. Reported by Abu Dawud and Al-Hakim on the authority of Abu Hurairah, *Sahih Al-Jami' Al-Saghir*, No. 6714.

The Prophet (Peace be upon him) said:

“If three Muslims traveled, they must appoint a leader from among them.”⁽¹⁾

ʿUmar Ibn Al-Khattab said:

“If there is a group of three people, they must appoint one of them as a leader. The Prophet (Peace be upon him) ordered us to do so.”⁽²⁾

In another *hadith*, the Prophet (Peace be upon him) said:

“If three people are in the desert, they must appoint a leader amongst them.”⁽³⁾

Imam Al-Khattabi illustrated the wisdom of this Prophetic *hadith* as:

“The Prophet wished that the group should avoid disagreement and reach consensus. For if two men asked the judgment of a third man in a certain issue and he judged justly, then his verdict must be obeyed.”⁽⁴⁾

1. Reported by Abu Dawud on the authority of Abu Saʿid, No. 2608, and on the authority of Abu Hurairah, No. 2609. It is also reported by Al-Baihaqi in *Al-Sunan*, vol. 5, p. 257.

2. Reported by Al-Hakim.

3. Reported by Ahmad on the authority of ʿAbd Allah Ibn ʿAmr.

4. Mentioned by Al-Khattabi in *Maʿalim Al-Sunan*, No. 2496.

Whenever the Prophet (Peace be upon him) sent a group on an expedition, he elected one of them as a leader and ordered them to listen and obey him. He said:

“Whoever obeys the leader, obeys me, and who disobeys the leader, disobeys me.”⁽¹⁾

The Prophet also stated that obedience to leaders is obligatory even if he was an Ethiopian slave. `Abdullah Ibn `Umar narrated that the Prophet (Peace be upon him) said:

“A Muslim must listen and obey (the order of his leader) whether he likes it or not unless he orders him to be disobedient to Allah; and if an act of disobedience (to Allah) is imposed, one should not listen to it nor obey it.”⁽²⁾

The Glorious Qur’an commands Muslims to obey those entrusted with authority over them, as it commands Muslims to obey Allah and His Prophet saying:

﴿O you who believe! Obey Allah and obey the Messenger, and those entrusted with authority over you. But if there arises any dispute about anything refer it to Allah and the Messenger.﴾

(4:59)

1. Agreed upon *hadith* on the authority of Abu Hurairah, *Sahih Al-Jami`*, No. 6044.

2. Agreed upon *hadith* on the authority of Ibn `Umar, *Ibid*, No. 3693.

Furthermore, the Qur'an commands them to practice self-control concerning the matters which affect the safety of the group, to hold their tongues concerning what they do not know, and to refer such matters to those who are responsible and capable of assessing them. In this respect, Allah states:

﴿When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger and to those charged with authority among them, the proper investigators would have tested it from them.﴾

(4:83)

The Mosque and the congregational Prayers were their practical school, in which the Muslims were taught by their instructor, the Prophet. In it they received lessons on *Tarbiyah*⁽¹⁾ and the practical application of the principles of Islam transforming those concepts into something tangible and a living reality.

In the mosque, they learnt in a practical way the necessity of the group, the importance of leadership, the value of obedience, the obligation of law and order, and the respect for the rules of public conduct.

1. Education according to the guidelines of Islam.

For instance, the congregational Prayer must be led by an Imam who must be selected according to certain specifications and conditions set by the Prophet (Peace be upon him) who said:

“The Imam of a people should be the one who is most versed in the Book of Allah. If they are equal in their recital, then he should be the one who has the most knowledge of the *Sunnah*. If they are equal in their knowledge of the *Sunnah*, then he should be the one who migrated first. If they are equal in that, then he should be the oldest. And no man should be led in Prayer among his family nor within his authority.”⁽¹⁾

The Imam must straighten the lines by word and by action until they are as straight as an arrow. There must be no curves, no gaps and no awkwardness in the line. For the awkward appearance of the lines reflects the awkwardness of hearts. And, the different positions of the bodies foreshadows the difference between hearts.

The Prophet (Peace be upon him) was the model and the instructor of all these values. His noble *hadiths* set down the rules and clarified the particular ties of the manner of the

1. Reported by Al-Jama`ah on the authority of Abu Mas`ud Al-Ansari, *Sahih Al-Jami` Al-Saghir*, No. 8011.

congregational Prayer which Allah and His Prophet love. Ibn `Umar reported that the Prophet (Peace be upon him) said:

“Straighten your lines and put your shoulders close to each other. Be gentle with each other and fill in the gaps lest Satan should pass through it and whosoever straightens a line, Allah will straighten him (his affairs). And whosoever disrupts a line, Allah will disrupt him (his affairs) in turn.”⁽¹⁾

On the authority of Al-Nu`man Ibn Bashir, who said: “The Prophet would straighten us in our lines as one straightens an arrow, until he saw that we understood him. Then one day just as he was about to start the Prayer, he saw a person with his chest sticking out of the line, so he said:

“O worshipers of Allah, straighten your lines otherwise Allah will cause us to be at variance with one another.”⁽²⁾

Anas Ibn Malik narrated: “Once the *Iqamah* (second call to Prayer) was pronounced and the Messenger of Allah (Peace be upon him) faced us and said:

‘Straighten your lines and stand together, for I see you behind my back.’”⁽³⁾

1. Reported by Abu Dawud in a good transmission.

2. Reported by Muslim in the book of Prayer, No. 436.

3. Reported by Al-Bukhari and Muslim on the book of Prayer.

Also Anas reported that the Prophet (Peace be upon him) said:

“Straighten your lines as straightening of lines is essential for a perfect and correct Prayer.”⁽¹⁾

Abu Mas`ud Al-Ansari reported that the Messenger of Allah (Peace be upon him) used to pass his hand over our shoulders saying:

“Straighten your lines and do not cause differences amongst you lest it should differentiate between your hearts (minds). Let those who possess insight and reason stand nearer to me, then the next and so on.”⁽²⁾

`Abdullah Ibn Mas`ud reported that the Prophet (Peace be upon him) said:

“Let those who possess insight and reason stand nearer to me and then the next (three times). I warn you against making noise, shouting or arguing as happens in markets.”⁽³⁾

1. Agreed upon *hadith*.

2. Reported by Muslim in the book of Prayer, No. 423,122.

3. Reported by Muslim in the book of Prayer, No. 422, 123.

Abu Sa`id Al-Khudri reported that the Prophet (Peace be upon him) noticed his Companions going to the back lines, and he said:

“Come forward and follow my lead, and let those who come after you follow your lead. People will continue to keep back until Allah will put them at the back.”⁽¹⁾

Jabir Ibn Samrah reported that the Prophet (Peace be upon him) watched us as circles, so he came out to us, saying:

“Why I behold you in crowds?” Then he went further saying: “Why do you not make the lines like the angels make their lines in the presence of their Lord?” We asked: “O Allah’s Prophet! How do the angels make their lines in the presence of their Lord?” He replied: “They complete the first line and stand closely together, side by side, in a line.”⁽²⁾

When the Imam starts praying, the foremost behind him must follow him. It is forbidden to precede him in bowing (*Ruku`*), standing erect (*Qiyam*), or prostration (*Sujud*) or in any other act during the Prayer. For this disturbs the manner of the congregation which is disciplined and controlled when it stands behind the leader.

1. Reported by Muslim in the book of Prayer, No. 438-130.

2. Reported by Muslim in the book of Prayer, No. 430:119.

Anas also related:

“The Imam is selected so that he is followed, therefore, do not differ with him. When he pronounces the *Takbir* (saying *Allahu Akbar*), then pronounce the *Takbir*. When he bows, then you should bow. When he stands erect, then stand erect. When he says: ‘Allah hears him who praises Him’, say ‘Our Lord be praised.’ When he prostrates, you should prostrate.”⁽¹⁾

The Imam is to be followed and his Prayer is valid unless he leaves out an obligatory act or a prerequisite of the Prayer, then the oldest, the youngest, and even the women in the back lines should draw to his attention his mistake without making a fuss or noise. A women should clap her hands even if she is in the farthest line in order to make him aware of his mistake.

The following instructive *hadiths* shed more light on this issue. Anas reported that the Prophet (Peace be upon him) said:

“O people! I am your Imam so do not precede me in bowing, prostration, standing erect nor complete the Prayer

1. Agreed upon *hadith*, *Al-Lu'lu' Wal Marjan*, No. 232.

before me. By Allah, I see you from behind and before me.”⁽¹⁾

Abu Hurairah also narrated that the Prophet (Peace be upon him) said:

“Do not precede the Imam. Say the *Takbir* when he says it; bow if he bows; if he says ‘*Sami` allahu liman hamidah*’, say ‘*Rabbana wa lakal hamd.*’⁽²⁾

Al-Bara’ Ibn `Azib narrated that they were praying behind the Prophet (Peace be upon him) and whenever he said: ‘*Sami` allahu liman hamidah*’, no one bowed until we saw him touching the ground by his forehead.”⁽³⁾

Abu Hurairah reported that the Prophet (Peace be upon him) said:

“Do you not fear that if you raise your head before the Imam, Allah may change your head into that of a donkey.”⁽⁴⁾

Abu Hurairah reported that the Prophet (Peace be upon him) said:

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1. Reported by Muslim, 426:112.
 2. Reported by Muslim, No. 417:8.
 3. Agreed upon *hadith*, *Al-Lu'lu' Wal Marjan*, No. 274.
 4. Agreed upon *hadith*, *Ibid*, No. 247.

“Whoever lifts or lowers his head before the Imam, has his forehead held by Satan.”⁽¹⁾

This is the practical instruction (*Tarbiyah*) and continuous training which is held by obedience and discipline.

Thus, congregational Prayer is a vivid image of what Islam craves for the group in actual life. It reflects being upright without curving, order without confusion, discipline without disturbance, unity without division, and obedience where there is no sin. In addition, it gives priority to those who possess insight and reason, and to those who are knowledgeable, giving every human being what he deserves.

4- Cleanliness and Beautification

The attention to hygiene is another aspect of Civilized Manner which is an unknown concern in any other religion or philosophy before Islam. Cleanliness is an essential part of the rites and worship to such extent that it is an inseparable part of the Muslim's life.

The five daily Prayers are obligatory upon every Muslim, man and woman. This Prayer is actually a pledge to meet Allah, the Exalted, from the rising of the dawn until

1. Reported by Imam Malik in *Al-Muwatta'*, vol. 1, p. 92.

the disappearance of the twilight at evening. It is, in fact, a spiritual shower washing away sins five times a day. In this respect Allah says:

﴿ And establish regular Prayers at the two ends of the day and when the night approaches, surely the good deeds blot out the evil deeds. ﴾

(11:114)

This Islamic Prayer has a uniqueness unlike the Prayer in other religions in that physical purification is a necessary condition. If Prayer is the key to Paradise then, likewise, purification is the key to Prayer. The Prophet (Peace be upon him) said:

“Allah does not accept Prayers without purification.”⁽¹⁾

This purification and cleanliness are of two kinds: purification from impurities and purification from the excretions of the penis, vagina, or anus.

Purification from impurities purifies the body, the clothes, and the place in which one prays from any impurities such as the stains of the blood, dead animals, and

1. Reported by Muslim and Ibn Majah on the authority of Ibn `Umar, also by Ibn Majah on the authority of Anas, *Sahih Al-Jami` Al-Saghir*, No. 7746.

pigs, and the vomiting, urine or excrement of human beings and animals.

The other kind of purification does not mean cleanliness from something palpable. But it rather means purifying the inner of oneself because it is an order from Allah. A Muslim is obliged to make ablution if exposed to minor impurities. This means he must wash the areas of the body which are ordinarily exposed to dust and dirt and he should have *Ghusl* (body-washing) after some acts such as sexual intercourse. Moreover, these acts of purification are connected to recurrent natural stimuli which one must blot out through purification. It is also preferable, in Islam, for the Muslim to be eager to clean his body regularly, particularly when he meets his fellow Muslims in the congregational Prayers.

Ghusl is preferable before the Friday congregational Prayer as stated in the noble *hadith*. In other versions, the *hadith* goes to the extent of ordering one to perform *Ghusl* as part of the overall cleanliness and hygiene of the Muslim Society:

“*Ghusl* on Friday is *Wajib* (obligatory) on every adult.”⁽¹⁾

By “adult”, he means a sane human being who is of the age in which his deeds are held accountable before Allah.

1. Reported by Malik, Ahmad, Abu Dawud, Al-Nasa’i, and Ibn Majah on the authority of Sa`id, *Sahih Al-Jami` Al-Saghir*, No. 3690.

Another *hadith* obliges the Muslim to perform *Ghusl* at least once a week saying:

“Every Muslim should bathe once every seven days where he should wash his head and all of his body.”⁽¹⁾

The *Sunnah* has directed attention in taking care of certain parts of the human body such as the mouth. The means of cleaning it is the *Swak* (toothbrush) which is easily found and used in the Arab Peninsula. In this respect, the Prophet (Peace be upon him) said:

“The *Swak* is a purifying agent for the mouth and it is a way of seeking Allah’s Pleasure.”⁽²⁾

Concerning the hair, Abu Hurairah reported that the Prophet (Peace be upon him) said:

“Whoever has hair should care about it.”⁽³⁾

‘Ata’ Ibn Yasar reported:

1. Agreed upon *hadith* on the authority of Abu Hurairah, *Al-Lu’lu’ Wal Marjan*, No. 442.

2. Reported by Ahmad on the authority Abu Bakr; also by Al-Shafi’i, Ahmad, Al-Nasa’i, Ibn Khuzaimah, Ibn Hibban, Al-Hakim and Al-Baihaqi on the authority of ‘A’ishah; and by Ibn Majah on the authority of Abu Umamah, *Sahih Al-Jami’ Al-Saghir*, No. 3695.

3. Reported by Abu Dawud on the authority of Abu Hurairah, No. 4163, *Sahih Al-Jami’ Al-Saghir*, No. 6497.

"A man came to the Prophet (Peace be upon him) when he was in the mosque with unkempt hair and an untidy beard. The Prophet pointed to him as if ordering him to fix his hair and beard. He did so and returned. Thereupon the Prophet (Peace be upon him) observed, Is this not better than one of you coming with his hair unkempt, as if he was a devil?"⁽¹⁾

Thus, the Prophet as the instructor taught the Muslims the importance of having a pleasant appearance which comes second in importance after the excellence of the inner self.

Furthermore, he taught Muslims to wash their hands thrice on waking up before putting them in water, saying,

"For no one knows where his hands were during sleep."⁽²⁾

The Arabs used to clean their private parts with stones due to scarcity of water and many of them were not in the habit of wearing pants, so perhaps they might have touched their private parts (where the impurity was) while they were asleep.

1. Reported by Malik, *Al-Mawatta'*, vol. 2, p. 949.

2. Reported by Al-Bukhari, Muslim, Ibn Majah, Al-Nasa'i, Abu Dawud, and Al-Tirmidhi on the outhority of Abu Hurairah, *Sahih Al-Jam`i Al-Saghir*, No. 332.

He also taught them to wash their hands after eating and particularly after eating meat.

He went so far as to warn them against neglecting to wash their hands before sleep, saying:

“Whoever goes to sleep without washing his hands from the traces of fatty foods, exposes himself to illness and should blame no one but himself.”⁽¹⁾

The *Sunnah* stressed the importance of cleanliness in the house, saying:

“You must clean your houses and do not follow in the footsteps of Jews.”⁽²⁾

Moreover, the *Sunnah* instructed Muslims to maintain the cleanliness of the roads by removing any harmful objects from it. This is considered a *Sadaqah* and a means to ridding the streets of impurities and filth.

Some Bedouin Arabs used to urinate on the roads or in the shade. The Prophet (Peace be upon him) strictly warned them against it and considered it one of the reasons to provoke Allah’s and the people’s curse, saying:

1. Reported by Abu Dawud (No. 3852), Al-Timidhi (No. 1861), Ibn Majah (No. 3267), and Ibn Hibban as mentioned in *Al-Mawarid* (No. 1354); all of them reported it on authority of Abu Hurairah except Ibn Majah who reported it on the authority of Fatimah (May A’lah be pleased with both of them) (No. 3296).

2. Reported by Al-Tirmidhi.

“Beware of those acts which cause others to curse.” People asked: “What are those acts?” The Prophet (Peace be upon him) said: “Relieving oneself in the people’s walkways or in their shade.”⁽¹⁾

“Beware of the three acts that cause others to curse you: Relieving yourselves in a watering place, on foot paths, or shaded places.”⁽²⁾

This instruction in conjunction with the others were the first attempts, known in the history of mankind, to link human beings with the protection of the environment from harm in the name of religion.

A. Why Does Islam Stress the Importance of Cleanliness?

This is due to several considerations in the *Sunnah* as well as the Qur’an as follows:

First, cleanliness is one of the qualities which Allah, the Exalted, loves. He says:

1. Reported by Ahmad, Muslim and Abu Dawud on the authority of Abu Hurairah.

2. Reported by Abu Dawud, Ibn Majah, Al-Hakim, and Al-Baihaqi on the authority of Mu`adh, *Sahih Al-Jami` Al-Saghir*, No. 112.

﴿ Surely Allah loves those who repent,
and He loves those who are always
pure. ﴾

(2:222)

He also praised the people of Qiba' and their love of cleanliness, saying,

﴿ A mosque which was founded upon
piety from the very first day is more
worthy to be stood in. In it are men who
love to purify themselves, and Allah loves
those who purify themselves. ﴾

(9:108)

Purification or cleanliness is considered an inseparable part of faith to the extent that some Muslims mistook the saying: "Cleanliness is a part of faith" as a *hadith*. The actual authentic *hadith* in this respect says:

"Purification is half of faith"⁽¹⁾

Purification includes both moral purification where one is free from polytheism, hypocrisy, and ill manners, and physical purification which includes private and public cleanliness.

Second, cleanliness is the pathway to health and strength. Islam aspires the health and strength of Muslims,

1. Reported by Muslim, Ahmad, and Al-Tirmidhi on the authority of Abu Malik Al-Ash`ari, *Sahih Al-Jami' Al-Saghir*, No. 3957.

preparing them to confront and overcome different circumstances and as ammunition for the Muslim group. The strong believer is better and Allah loves him more than the weak believer. The Muslim is entrusted with his body; thus, he must not neglect it until it becomes plagued with disease for the Prophet (Peace be upon him) said:

“Your body has a right on you.”⁽¹⁾

Third, cleanliness is a prerequisite to beautification or appearing in the way most loved by Allah and His Prophet. It is reported that the Prophet (Peace be upon him) said:

“Allah is Beautiful and He loves beauty.”

The Prophet (Peace be upon him) said:

“If one has an atom’s weight of arrogance in his heart, he will not enter Paradise.” On hearing the Prophet’s words, a man said: “I like to wear elegant clothes and shoes (or he said one likes to wear elegant clothes and shoes).” The Prophet commented, “Allah is Beautiful and He loves beauty; arrogance means the denial of the truth and despising people.”⁽²⁾

1. Agreed upon *hadith* on the authority of `Abdullah Ibn `Amr, *Al-Lu'lu' Wal Marjan*, No. 715.

2. Reported by Muslim on the authority of Ibn Mas`ud in the book of *Iman*, No. 147.

Allah, the Exalted, says:

﴿O children of Adam, adorn yourselves fully at every time of Prayer.﴾

And then He says:

﴿Who had forbidden the ornament of Allah which He brought forth for His servants and who has forbidden the good things which He has provided?﴾

(7:31-32)

Hence, the Prophet forbade men going to the mosque in the clothes worn at work. Al-Hasan used to adorn himself wearing musk and his best garments on going to the mosque. When asked about this, he explained:

“I beautify myself for Allah’s Sake.” Then he recited Allah’s saying, ﴿Adorn yourselves fully at every time of Prayer.﴾

Lastly, cleanliness and pleasant appearance are of characteristics which allow relationships to strengthen amongst people. The sane human being will try to avoid people who are unkempt. Hence, the Prophet emphasized the importance of *Ghusl* on Friday. Similarly, there is a prohibition on eating garlic, onion, leek, and food like it before going to the mosque in order not to disturb others from the nasty odor. In case one eats these foodstuffs, he is disliked to enter the mosque and pray in congregation.

In both *Sahih Al-Bukhari* and *Sahih Muslim*, Ibn `Umar reported that the Prophet (Peace be upon him) said:

“Whoever has eaten garlic, should not approach our mosque.”⁽¹⁾

Jabir Ibn `Abdullah reported that the Prophet (Peace be upon him) said:

“Whoever has eaten garlic or onion should keep away from our mosque and stay at home.”⁽²⁾

And, Al-Mughirah Ibn Shu`bah reported;

“Whoever has eaten from this malignant tree, should not approach our mosque until its smell completely vanishes.”⁽³⁾

These *hadiths* rebuke those who eat these uncooked legumes and threaten to exclude them from approaching the mosques. By analogy, smokers, nowadays, should be deprived of approaching the mosques for they expose people to passive smoking and, consequently, to danger.

These legumes are lawful, whereas smoking is dangerous physically, spiritually, and economically and it is thereupon judged as forbidden. The Qur’anic verse in which

1. Agreed upon *hadith*, *Al-lu’lu’ Wal Marjan* No. 331-333.

2. Agreed upon *hadith*, *Ibid*, No 331-333.

3. Reported by Ahmad, Abu Dawud, and Ibn Hibban, *Sahih Al-Jami` Al-Saghir*, No. 6092.

Allah describes his Prophet in the early Scriptures apply to smoking as Allah says:

﴿He enjoins on them what is good and forbids them from what is evil.﴾

On the bases of instinct, intellect, and scientific proofs, tobacco is definitely not one of the good things in life.

B. Among the Privileges of Islam

The regard to cleanliness in Islam is seen as one of Islam's great privileges. This fact is emphasized through two points: Firstly, the Arabs, like many people from the same environment and circumstances, were almost Bedouin. Thus, most of them held little importance to personal hygiene and the cleanliness of their houses. This could be attributed to the scarcity of water in the region as there were no rivers such as the Nile, the Tigris, or the Euphrates. What existed were wells which were either deficient or abundant according to pouring down rain throughout the year. They therefore had to exert perseverance and effort in order to progress from the stages of Bedouinism to the state of civilization thus growing to love cleanliness to the extent that it became an inseparable characteristic of their lives.

On reading the *hadith*, one becomes acquainted with the bad habits which prevailed amongst them, such as urinating in running and stagnant water as well as in walkways and

shaded places. In this respect, the Prophet (Peace be upon him) said:

“None of you should urinate in still water and then perform *Ghusl* in it.”⁽¹⁾

“None of you should urinate in stagnant water and then make ablution by it.”⁽²⁾

“None of you should urinate in a bathing place.”⁽³⁾

The second point was that, the prevailing religions in the Arabian Peninsula and the areas in its vicinity did not lay great importance on cleanliness nor did they encourage their followers to observe cleanliness. In fact, a number of *hadiths* reported that the Jews did not care about hygiene of their houses. Therefore, Allah’s Prophet said:

“Clean your houses and do not follow in the footsteps of the Jews.”

As for the Christian monks, they renounced personal hygiene as part and parcel of the world which they had rid themselves of. This world included marriage, eating the best

1. Agreed upon *hadith* on the authority of Abu Hurairah, *Al-Lu'lu' Wal Mrajan*, No. 161.

2. Reported by Ahmad, Al-Tirmidhi, and Al-Nasa'i, *Sahih Al-Jami' Al-Saghir*, No. 7594.

3. Reported by Ahmad, Abu Dawud, Al-Tirmidhi, Ibn Majah, Al-Nasa'i, Al-Hakim and Ibn Hibban on the authority of `Abdulah Ibn Mighfal, *Ibid*, No. 7597.

food, and similar pleasures. All the other religions and philosophies are based upon the belief that the human body is an evil entity which should be deprived of all the good things in life including cleanliness and ornaments.

5- Tolerance with Opponents

Tolerance with opponents is one of the characteristics of civilized manners which is recorded in the Qur'an and illustrated in the *Sunnah*. This applies especially to those of different religions and faiths.

The Glorious Qur'an sets a firm basis for these manners as Allah, the Exalted, says:

﴿Allah forbids you not with regard to those who have not fought you in the cause of religion, nor expelled you from your homes, that you should be considerate and deal justly with them; surely Allah loves the just. Indeed, Allah forbids you only with regard to those who have fought you in the cause of religion and expelled you from your homes and have helped in expelling you, that you should take them for friends. And whoever takes them for friends, they are the evil-doers.﴾

(60:8-9)

Allah uses the negation when saying: ﴿Allah forbids you not...﴾ so as to refute the already established notion which is in the minds and hearts of people that the one who has a different religion should not be treated kindly, friendly, or justly. Allah clarifies that He loves them to be treated justly, with piety and with tolerance.

The Glorious Qur'an fixed firmly the foundation for these refined manners by stating two basic important facts concerning the way these opponents look at one another:

First, it is only through Allah wisdom and will that people differ. If He wanted, Glory be to Him, He would have formed them as other creatures who would be obliged to have one choice and one kind of conduct. Allah says:

﴿And if your Lord had so willed, He would have made mankind one nation, but they continue in their differences except those on whom your Lord has mercy, and for this did He create them.﴾

(11:118-119)

The scholars explaining these verses have said that people were created to be different as a result of the choice He has given them. If Allah had willed, He would have created them angels who have no choice nor disagree.

Second, judging and rewarding or punishing those who believe in truth or falsehood are not determined by the

people but by Allah on the Day of Judgment, for Allah says:

﴿And the Jews say, 'The Christians follow nothing of the truth.' And the Christians say, 'The Jews follow nothing of the truth.' While they both read the same Book; like unto their word is what these say who know not, but Allah will judge between them on the Day of Resurrection in their dispute.﴾

(2:113)

Allah said to His Prophet concerning his opponents:

﴿And if they argue with you, say, Allah knows best what you are doing. Allah will judge between you on the Day of Resurrection, concerning the matters in which you differ.﴾

(22:67-68)

He addressed His Prophet concerning dealing with the People of the Book, saying:

﴿Therefore invite, and be steadfast as you have been commanded and do not follow their vain desires. And say: 'I believe in the Book which Allah has revealed; I have been commanded to do justice between you. Allah is our Lord and your Lord. To us our deeds and to you your deeds, the matter is not for either of us to argue over,

Allah shall gather us all, and to Him is the final return.' ﴿

(42:15)

On its part, the *Sunnah* confirmed and put the Qur'anic rulings into practice.

Despite the miserliness of the Jews of Madinah, and their ill manners and conspiracy against the Prophet (Peace be upon him) to the extent that they joined forces with the pagans in order to nip Islam in the bud, he treated them most generously and spoke to them in gentle words. Thus, he gave an extraordinary example of kindness and gentleness to them whether alive or in their death.

`A'ishah, the Mother of believers, reported that a group of Jews entered upon the Prophet (Peace be upon him) and said:

“*As-Samu `Alaikum*” (i.e., death be upon you). she added: “I understood it and said: “*Wa `Alaikum As-Samu wal L`anah*” (death and the curse of Allah be upon you). The Messenger of Allah said: “Be calm, O `A'ishah! Allah loves that one should be kind and gentle in all matters.” She said: “O Allah's Prophet, have you not heard what the Jews have said?” Allah's Prophet said: “I have already said to them, “And upon you.”⁽¹⁾

1. Agreed upon *hadith*, *Al-Lu'lu' Wal Marjan*, No. 1400.

The Prophet made things easy when he said: “And upon you” which means, death be upon you too, as we all are going to die and that is inevitable for both of us!

Ibn `Umar reported that Allah’s Prophet (Peace be upon him) said:

“If the Jews greet you saying: ‘*As-Samu `Alaikum* (death be upon you)’, say: ‘And upon you.’”⁽¹⁾

Al-Bukhari narrated:

“Once, a funeral procession was passing by, and the Prophet (Peace be upon him) stood up for it. When he was told that it was the funeral procession of a Jew, he exclaimed: ‘Does he not possess a soul?’”

This means that the human soul, regardless of religion, should be respected and honored.

The Companions of the Prophet learned from this how to be tolerant and righteous. `A’ishah narrated that the Messenger of Allah (Peace be upon him) said:

“Gabriel continued to advise me on the good treatment of neighbors until I thought he would give him a share in inheritance (of his neighbor’s estate).”⁽²⁾

1. Agreed upon *hadith*, Ibid, No. 1399.

2. Reported by Abu Dawud in the book of *Al-Adab*, No. 5152, and Al-Tirimidhi in the book of *Al-Birr*, No. 1944.

Ibn `Abbas said that a Muslim should return the greetings to Jews, Christians or Magians for Allah says: ﴿And when you are greeted with a greeting, greet with one better than it.﴾⁽¹⁾ (4:86) One day, a Magian greeted Ibn `Abbas where the latter greeted him, saying:

“Peace and Mercy of Allah be upon you.” His companions asked surprisingly: “Did you say Allah’s Mercy?” He answered: “Do he not live in the Mercy of Allah?”

Abu Musa Al-Ash`ari wrote to a monk and greeted him and when people objected saying: “How come you greet him although he is a disbeliever?”, he answered: “When he wrote to me, he greeted me therefore I now greet him.”

The Prophet (Peace be upon him) was tolerant with the disbelievers of his people despite their abuse towards him and his Companions. He did not invoke Allah against them, instead he supplicated Allah to bestow His Guidance on them.

`A`ishah (May Allah be pleased with her) reported that she asked the Prophet (Peace be upon him):

“Have you encountered a day harder than the day of the battle of *Uhud*?” The Prophet replied: “Your tribes have

1. Reported by Al-Bukhari in *Al-Adab Al-Mufrad*, No. 1107.

troubled me a lot and the worst trouble was on the day of *`Aqabah* when I presented myself to Ibn `Abd Yalail Ibn `Abd Kulal and he did not respond to my demand. So I left overwhelmed with sorrow, and proceeded unable to relax until I found myself at Qarn Al-Tha`alib. I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it (Peace be upon him). He called me saying: 'Allah has heard what your people have said to you, and He has heard their reply to you. Allah has sent you the Angel of the mountains so that you may order him to do whatever you wish to these people.' The Angel of the mountains called and greeted me, and then said: 'O Muhammad; command me to do what you wish. If you like, I will let Al-Akhshabain (two mountains) fall on them.' I said: 'No, but I hope that Allah will allow them to beget children who will worship Allah alone and who will worship none besides Him.'"⁽¹⁾

Ibn Mas`ud, (May Allah be pleased with him) narrated that the Prophet (Peace be upon him) was speaking about one of the prophets whose people had beaten and wounded him, and this was whilst he was wiping the blood off his

1. Agreed upon *hadith*, *Al-Lu'lu' Wal Marjan*, No. 1173.

face saying:

“O Lord! Forgive my people as they do not know.”⁽¹⁾

6- Mercy towards Allah's Creatures

Mercy towards Allah's creatures regardless of them being near or at a distance, Muslims or non-Muslims; humans or animals, is another characteristic of civilized manners.

Allah, the Exalted, ordained that mercy is to be the crux and the end of Muhammad's message for He says:

﴿ And We did not send you but as a mercy to all beings. ﴾

(21:107)

The Prophet described himself quite eloquently and concisely, when he said,

“I am a mercy bestowed by Allah.”⁽²⁾

In Allah's Eternal Book, He begins it and all of its *Surahs*, except one by saying:

“In the Name of Allah, the Merciful, the Compassionate.”

1. Agreed upon *hadith*, Ibid, 1170.

2. Reported by Ibn Sa'd, Al-Hakim Al-Tirmidhi, Al-Hakim on the authority of Abu Hurairah, Al-Darami, and Al-Baihaqi in *Al-Shu'ab, Sahih Al-Jami' Al-Saghir*, No. 2345.

And, Allah described His Prophet as a blessing bestowed on us saying:

﴿Certainly there has come to you a Messenger from amongst yourselves, grievous to him is your suffering, ardently anxious is he over you, to the believers he is compassionate and merciful.﴾

(9:129)

His mercy is reflected in his *Sirah* and in his interaction with his Nation. The Prophet's *Sirah* urges Muslims to be merciful to the extent that they yearn for mercy and warns them against harshness and cruelty to the extent that they feel awe against them.

Jurair Ibn `Abdullah reported that the Prophet (Peace be upon him) said:

“Whoever is not merciful towards people, will not be treated mercifully by Allah.”⁽¹⁾

Abu Musa reported that the Prophet (Peace be upon him) said:

“You will not be true believers until you are merciful with one another.” They said: “O Messenger of Allah, we are all merciful!” He said: “It is not that you

1. Reported by Ahmad on a good transmission, *Al-Muntaqa*, No. 69, and *Al-Haithami*, vol. 1, p. 27.

should be merciful to each other, but you should also be merciful in general.”⁽¹⁾

‘Abdullah Ibn ‘Amr reported that the Prophet (Peace be upon him) said:

“The merciful are treated mercifully by the Merciful. Be merciful to those on earth so that Allah will have mercy from the One Who is in the Heaven (Allah).”⁽²⁾

Whoever has not been merciful to Allah’s creatures, does not deserve His Mercy.

‘Ubadah Ibn Assamit reported that Allah’s Prophet said:

“He who does not respect our older, or is not merciful to the young, or does not feel indebted to the scholars, is not of my Nation.”⁽³⁾

Whoever is void of mercy, is not worthy to be part of the nation of mercy. Abu Hurairah (May Allah be pleased with him) said:

“I heard the truthful Prophet, the owner of this room, Abu Al-Qasim (Peace be upon him) say: “Surely a wretched person is the

1. Agreed upon *hadith*, Reported by Al-Bukhari in *Al-Adab* and Muslim in *Al-Fada’il*.

2. Reported by Al-Tabarani, *Al-Muntaqa*, No. 1322, and Al-Haithami, vol. 8, p. 78.

3. Reported by Abu Dawud, No. 4921, and Al-Tirmidhi, No. 1925.

one who is deprived of mercifulness.”⁽¹⁾

Abu Hurairah narrated that Allah’s Prophet (Peace be upon him) kissed Al-Hasan or Al-Husain Ibn `Ali whilst Al-Aqra` Ibn Habis Al-Tamimi was sitting beside him - Al-Aqra` said: “I have ten children and I have never kissed one of them.” The Messenger of Allah looked at him and said:

“Whoever is not merciful to others, will not be treated mercifully.”⁽²⁾

`A’ishah (May Allah be pleased with her) reported that a Bedouin came to the Prophet (Peace be upon him) and said:

“You people kiss the boys! We do not kiss them. The Prophet said: “I can not put mercy in your hearts after Allah has taken it away from you.”⁽³⁾

1. Reported by Abu Dawud No. 2942, Al-Tirmidhi, No. 1924, Ibn Hibban in his *Sahih, Al-Ihsan*, No. 466. Al-Tirmidhi said: It is a Good *hadith* and in other narration, Good Sound *hadith*.

2. Reported by Al-Bukhari, Muslim, Abu Dawud, and Al-Tirmidhi, *Al-Muntaqa Min Al-Tarhib*, No. 1326, and *Al-Lu’lu’ Wal Marjan*, No. 1997.

3. Agreed upon *hadith*, *Al-Lu’lu’ Wal Marjan*, No. 1496.

All kinds of Mercy are good, but the greatest mercy is the one directed to the weak and the helpless such as the orphans, the widows, the needy, the homeless, and the slaves.

Many *hadiths* dealt with this issue by commanding, warning, instructing, and guiding Muslims to desire this such as,

“I and the person who looks after an orphan and provides for him, will be in Paradise like this (And the Prophet ﷺ put his index and middle fingers making a space between them).”⁽¹⁾

“Whoever takes care of an orphan from a Muslim background, providing him with food and drink, until he grows up and no longer needs him will undoubtedly enter Paradise.”⁽²⁾

“The one who looks after a widow or a poor person is like a *Mujahid* (warrior) who fights for Allah's Cause.” Anas said: “I think he said: ‘He is like the one who

1. Reported by Al-Bukhari, Abu Dawud, and Al-Tirmidhi on the authority of Sahl Ibn Sa`d.

2. Reported by Abu Ya`la and Ahmad. Al-Tabarani reported it with good transmission.

performs Prayers the night and fasts the day.”⁽¹⁾

“They are your brothers (he means the servants whom Allah has ordained that they be at your service). So whoever Allah ordained that his brother would be at his service, he must feed him of what he eats, clothe him as he is clothed, and assign him to do only what he is capable of and when charges him with a heavy task, he should help him.”⁽²⁾

A man came to the Prophet (Peace be upon him) and said:

“O Messenger of Allah! How many times should we excuse and forgive the servant?” He kept silent then the man repeated the question and the Prophet kept silent, then he asked for the third time and the Prophet answered: “Excuse and forgive him seventy times every day.”⁽³⁾

When servants were slaves, the Prophet (Peace be upon him) warned people against harming and abusing them and made the freeing of slaves as an expiation for beating them

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1. Agreed upon *hadith* on the authority of Anas.
 2. Agreed upon *hadith* on the authority of Abu Hurairah.
 3. Reported by Abu Dawud on the authority of Ibn `Umar No. 5164, and also by Al-Tirmidhi.

even if they were actually slaves. By analogy, they should be treated in a kinder manner if they were free servants. The Prophet (Peace be upon him) saw Abu Mas`ud Al-Badri beating his servant and exclaimed:

“You must know that Allah has more power over you than you have over this servant!” He said: “O Messenger of Allah! I set him free for Allah's Sake.” He (the Prophet) said: “If you had not behaved so, the blazing Fire would have scorched or touched you.”⁽¹⁾

The Prophet said: “Whoever hits or beats a servant must expiate for his sin by freeing him.”⁽²⁾

Furthermore, Islam urges everyone to be merciful to animals whether they are used for riding, carrying loads, or eating their meat, along with other animals such as dogs, cats, and the like. The directives in Islam, in this respect, have been and until now is stepping ahead of other civilizations in the advocacy of animal welfare. In Islamic *Fiqh*, there are jurisdictions and various branches which deal with this. And in the Islamic Civilization itself one

1. Reported by Muslim, No. 6659, Abu Dawud, No. 5159, and Al-Tirmidhi, No. 1949 on the authority of Abu Mas`ud.

2. Reported by Abu Dawud, No. 5168 and Muslim, No. 1657.

witnesses the peak of our history, when it raised above all other nations on earth.⁽¹⁾

Mu'awiyah Ibn Qurah reported on his father's authority that a man said:

"O Messenger of Allah, I have mercy on the sheep before I slaughter it." The Prophet (Peace be upon him) said: "If you have mercy on it, Allah will have mercy on you."⁽²⁾

Ibn `Abbas reported that the Prophet (Peace be upon him) passed by a man who lay a ewe on the ground while he was sharpening his blade, and exclaimed:

"Do you want it to experience death twice? You should sharpen your blade before you lay it on the ground."⁽³⁾

`Abdullah Ibn `Amr reported that the Prophet (Peace be upon him) said:

"Whoever kills a sparrow or anything that is greater than this without its due reason, Allah will ask him about it on the Day of Judgment." He said: "What is its due reason, O Messenger of Allah?" He said:

1. See my book *Madkhal Li-Drast Al-Shari'ah Al-Islamyyah* (Introduction to the Study of Islamic Law), the chapter on Morals.

2. Reported by Al-Hakim.

3. Reported by Al-Tabarani in *Al-Kabir* and *Al-Awsat*.

“To slaughter it for the sake of eating, and avoid cutting its throat off to be thrown.”⁽¹⁾

Ibn Sirin reported that `Umar (May Allah be pleased with him) saw a man dragging a ewe by its leg in order to slaughter it so he exclaimed:

“Woe to you! Lead it to death in a merciful way.”⁽²⁾

Ibn `Umar narrated that he passed by a group of Quraishi youths who used a bird (or a chicken) as a target for their arrows and settled in favor with the owner of the bird for every missed shot. But as soon as they saw Ibn `Umar they dispersed and he exclaimed:

“Who did this? May Allah curse him who did this! The Prophet (Peace be upon him) cursed those who used a soul as a target for their arrows.”⁽³⁾

Ibn Mas`ud narrated:

“Once we were traveling with the Prophet (Peace be upon him) and he went to do something; meanwhile, we found a bird - Hamra - with its young ones so we took them. The bird came and flapped its wings continuously. Then the Prophet (Peace be

1. Reported by Al-Nasa'i and Al-Hakim.

2. Reported by `Abd Al-Raziq.

3. Agreed upon *hadith*, *Al-Lu'lu' Wal Marjan* No. 1279.

upon him) asked: 'Who has distressed this bird by taking its young? Return them to it at once.'

When he saw that some dwellings of ants had been burnt he asked:

"Who burnt this?" We answered: "We did." He said: "No one should torture with fire but its Creator."⁽¹⁾

Ibn `Umar reported that the Prophet (Peace be upon him) said:

"A woman entered Hell because she had tied up a cat, without giving it food or setting it free to eat the vermin of the earth."

In another version,

"A woman is punished because she had tied up a cat until it died; she neither fed it, nor gave it water in its confinement. Yet, she further set it not free to eat the vermin of the earth."⁽²⁾

(Vermin meaning insects, sparrows and similar creatures.)

Thus the one who imprisons a cat is severely punished. What then will be the punishment of those who unjustly

1. Reported by Abu Dawud in the book of *Jihad*, No. 2675.

2. Reported by Al-Bukhari and others on the authority of Ibn `Umar.

imprison thousands of innocent believers who have committed no crime but saying: Allah is our Lord?

Sahl Ibn Al-Hanzaliyyah reported that the Prophet (Peace be upon him) saw a camel which was carrying a huge load to the extent that one could neither see its back nor its belly, so he said:

“Fear Allah! When you deal with these beasts of burden. They must be healthy for riding and eating.”⁽¹⁾

Ibn Hibban’s version of this *hadith* reports:

“Ride them when they are healthy and slaughter the fat thereof.”

Imam Ibn Hibban explained that the Prophet (Peace be upon him) said: “Ride them when they are healthy, as a proof that one should avoid riding the weak and boney camel until it becomes healthy enough. And he said: “Slaughter the fat thereof, to clarify that it is preferred to avoid slaughtering the bony camel until it becomes healthy enough.”

Ibn `Abbas⁽²⁾ reported that the Prophet (Peace be upon him) prohibited inciting animals against each other as people do with rams and cocks.

1. Reported by Abu Dawud, No. 2548, Ahmad, and Ibn Hibban.

2. It is reported on the authority of Ibn `Abbas by Abu Dawud in the book of *Jihad* and Al-Tirmidhi.

Ibn Jabir reported that the Prophet (Peace be upon him) prohibited slapping and branding the face.⁽¹⁾

Thus the Caliphs and leaders used to rebuke anyone who was cruel to animals.

Malik narrated that once `Umar Ibn Al-Khattab passed by a donkey which was carrying unburned bricks, and he removed two bricks to relieve him from his weight. The owner of the donkey rushed towards `Umar and exclaimed:

“O `Umar! Why did you do that? Do you have the authority to do so?”

`Umar answered:

“For what reason am I the Caliph of Muslims then?”

Ibn Rushd commented on `Umar's words here, saying that the meaning was clear to the Chosen Prophet (Peace be upon him) who said:

“All of you are guardians and responsible for your charges. The ruler (i.e., Imam) is a guardian and responsible for his subjects, etc.”⁽²⁾

On another occasion, `Umar said:

1. Reported by Muslim No. 2117, Abu Dawud No. 2564, and Al-Tirmidhi No. 1710.

2. Agreed upon *hadith* on the authority of Ibn `Umar.

“If a camel died at the coast of the Euphrates out of negligence, I would be afraid that Allah would ask me for it.”⁽¹⁾

‘Abd Al-Razzaq reported on the authority of Ibn Sirin, that once ‘Umar saw a man dragging a ewe by its leg for slaughtering so he exclaimed:

“Woe to you! Lead her to death in a merciful way.”⁽²⁾

In *Tabaqat* by Ibn Sa’d, Al-Musayyib Ibn Darim reported that he saw ‘Umar Ibn Al-Khattab beating a porter who had over-burdened his camel saying: “O! Why do you burden your camel beyond its capacity?”⁽³⁾

‘Umar Ibn ‘Abd Al-‘Aziz followed in the footsteps of ‘Umar Ibn Al-Khattab.

With regards to the excellent characters of ‘Umar Ibn ‘Abd Al-‘Aziz Ibn ‘Abd Al-Hakam narrated that ‘Umar wrote to the one in charge of transportation ordering him to prohibit over-loading the animals and guiding them with a whip which has an iron end. He also wrote to Hayyan in Egypt, saying:

“I was told that there are animals used for carrying loads which weigh more than one

1. Al-Kittani, *Al-Taratib Al-Idariyyah* vol. 2, p.152.

2. Al-Mundhiri, *Al-Tarhib*.

3. *Al-Taratib Al-Idariyyah*.

thousand 'Ratl'⁽¹⁾. On receiving my letter
I will not accept that any animal in Egypt
carries more than six hundred 'Ratl'.⁽²⁾

Scholars have determined the necessary criteria with regards to taking care of animals which is incumbent upon the owner. This is explained in the books of jurisprudence under the title "*the Book of Maintenance*". They also determined how man should treat dogs, birds, and other similar creatures in full unprecedented detail. These details were not only motivated by financial or social benefits, as in man-made laws. Rather, the impetus was of a higher nature, i.e., by sheer moral motivation. In other words, it aimed at putting an end to injustice and harm towards every living entity which feels pain irrespective of the fact that it is unable to speak or complain.

With such expositions, they were able to deduce when one is allowed to whip an animal? Where to hit it and in what manner? Thus, they said that the animal should be whipped only if it rebels and it should not be whipped when stumbling as it is accidental unlike rebellion. They further declared that no one should hit it on its face, nor hit with a piece of iron, or with a whip which has an iron end, or any metal as `Umar Ibn `Abd Al-`Aziz warned against.

1. *Ratl* is an old arabian measure.

2. Ibn `Abd Al-Hakam, *Sirat `Umar Ibn `Abd Al-`Aziz* (the Biography of `Umar Ibn `Abd Al-`Aziz), p. 13. Also *Al-Taratib Al-Idariyyah*, vol. 2, p.152.

I will here quote extracts from a book of *Fiqh* that highly esteemed by the Hanbali school of thought entitled "*Sharh Ghayat-ul-Muntaha.*"

"The owner of an animal is obliged to feed and give water to it even if it becomes useless, until it is satisfied from both as Ibn `Umar narrated that a woman entered Hell because she had tied up a cat, neither giving it food, nor setting it free to eat from the vermin of the earth."

"If one is unable to withstand its expenses, he will be forced to sell, rent or slaughter it, for doing so he will put an end to its suffering but leaving it without food and water will cause it to die. Wasting money is prohibited."

"If one refused these options, then the ruler should order that one of these options is implemented or he may lend him money if he was in difficulty."

It is forbidden to curse animals as Ahmad and Muslim narrated on the authority of `Umar that the Prophet (Peace be upon him) was traveling and heard a woman cursing a camel, so he said:

"Take what is on its back and let it free for it is cursed. It seems to me that I can imagine it walking before people and no one attempts to hold its rein."

Ahmad and Muslim narrated on the authority of Abu Bazrah that the Prophet said:

"We will not have an accursed camel in our company."

Also, Muslim narrated on the authority of Abu Al-Darda' that the Prophet said:

"Those who are in the habit of cursing will not bear intercession nor witness on the Day of Judgment."

"It is forbidden to overburden the animal for it is a kind of torture. It is also forbidden to milk it in a way that might endanger the health of its young one as its milk is created for its young just as the case with the son of a woman. The *Sunnah* prescribes that the one who is in charge of milking should cut his/her nails so that its udder is not scratched."

"It is forbidden to slap or brand the face of an animal for the Prophet (Peace be upon him) cursed whoever slaps or brands a face. It is disliked to clip the forelock or the tail. It is also disliked to put a bell around its neck or to over feed it as people do with the aim of increasing its weight."

"The owner of the dog must feed and give water to it. If not, he should set it free for not doing so will expose it to starvation and hence, torture. It is forbidden to tie the animal until it dies of thirst or hunger as the *hadith* says, 'If you are to slaughter an animal, you should be merciful in doing so.'"⁽¹⁾

1. *Matalib 'Uli Al-Nuha*, vol. 5 p. 262-264. The *hadith*. "If you are to slaughter an animal,... "reported by Muslim on the authority of Shadad Ibn Aws.

Some people have understood the *hadith*: “O Abu `Umayr! What did the Nughair (a kind of bird) do?”⁽¹⁾, to indicate that it is acceptable for children to play with birds or to keep them in cages to enjoy looking at them.”

The scholar Al-Maghrabi Al-Malki, Sheikh Abu `Ali Ibn Rahal dealt with this issue saying:

“The claim that it is acceptable to put a bird in a cage is true providing that it will not be exposed to any kind of of torture, starvation, or thirst even if one may neglect it through forgetfulness or by putting another bird that might stick its bill into its head as cocks in cages do to one another until they kill one another. By consensus, torturing animals is forbidden. It is to one’s advantage to put the bird in a cage alone to prevent harm that may touch it, or if need be, by putting a partition between them. Moreover one should care about the bird by feeding it just as one feeds one’s children and place perch (like a wooden perch) in the cage so it is not exposed to the cold ground. These instructions do not need verses from the Qur’an or *hadiths* to uphold as they are obvious. We see people that torture chickens in cages in different ways. We also see the ram or the mule tied up until it

1. Reported by Al-Bukhari and others on the authority of Anas.

starves to death. The merciless people only care about keeping the animal alive as long as it does not lose weight. They have no consideration for its spiritual torture. All this is forbidden and one will be punished for it in this life and in the Hereafter unless Allah forgives him.”

He continued:

“Many people believe that it is acceptable to keep a bird in a cage and to play with small birds like sparrows. They draw their conclusions from the *hadith*, ‘O Abu `Umayr! What did the Nughair do?’ However, they seem to have overlooked the condition that the bird should not undergo any tormenting or torture. This is a serious matter of recompense and punishment. It is just like the overloading of beasts of burden with weights beyond their capacity under the pretext of its being customary. All of this reflects the fact that mercy has been plucked from their hearts even though Allah bestows His Mercy on His merciful slaves.”⁽¹⁾

Adhering to the regulations concerning taking care of animals does not only stem from the conscientiousness of individuals but also from the jurisdictions of governments which do not allow negligence or disobedience.

1. See *Al-Taratib Al-Idariah*, vol. 2, pp. 151-152.

In fact, we saw that both `Umar Ibn Al-Khattab and `Umar Ibn `Abd Al-`Aziz were committed to animal welfare and obliged it upon others. The Prophet (Peace be upon him) did not do so, because during his epoch, an exhortation from him was enough to modify people's manners having no need to issue judicial commands nor governmental interference.

Moreover, the ruler, the judge, and the *Muhtasib*⁽¹⁾ had the right to intervene in eliminating injustice against these oppressed creatures. It was also the duty upon any Muslim who witnesses this injustice and cruelty to warn the oppressor against it or to refer the matter to those in power so that they put an end to it.

The scholar Al-Mawardi said in *Al-Ahkam Al-Sultaniyyah*:

“If the owner of cattle abuse and overburden them, then the *Muhtasib* should prevent and condemn him.”⁽²⁾

When Ibn Rushd stated: “The master is obliged to feed and clothe his slave as much as he can afford. In contrast, he is ordered to fear Allah and not to expose his animals to starvation yet he is not obliged to feed them.”,

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1. (a *Muhtasib* was an expectant who checked and supervised the markets and streets for fair trading standards, hygiene, and moral dealings in public). This was based on the principle “to enjoin the good and forbid the wrong”.
 2. Al-Mawardi, *Al-Ahkam Al-Sultaniyyah*.

Sheikh Abu `Ali Ibn Rahal objected to his grave mistake in the “*Book of Maintenance*”, saying:

“The *Sunnah* obliges one to be merciful to animals whether one is using them for riding or carrying goods for they cannot speak or complain. In this respect, the Messenger of Allah (Peace be upon him) said: There is a reward for serving any animate being. Since serving and taking care of it is rewarded, then abusing it is definitely a sin to the extent that one is to be charged and punished for it. One should not overburden animals, slap them, sit on them for long hours as if they were chairs, nor put bells around their necks. One should allow them time to rest. For instance, if they were overworked in the morning, they should rest at night and *vice versa*. It is forbidden to tie up an animal without feeding it.”

Ibn Rahal added,

“Ibn Rushd's opinion that the owner is not obliged to feed the animal means that even if the owner of the animal overburdens it and tortures it severely without a good excuse whatsoever he is not obliged to refrain from so doing but ordered merely to fear Allah. This is definitely forbidden.

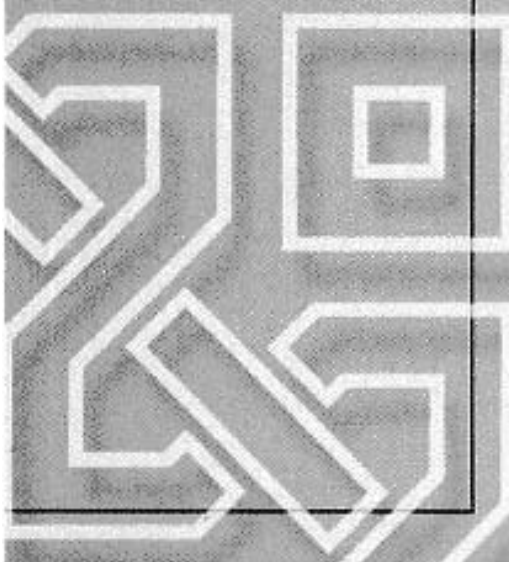
Moreover, it is against common sense and contradicts the *hadith*: 'There is a reward for serving any animal.' Abu `Umar said: 'Abuse in any way is sinful. Sin is evil and evil must be reverted.' Ibn `Arafah also pointed out: 'If it was sufficient to say 'fair Allah' to prevent people from doing evil things, Allah would not have prescribed penal laws, restrictions, capital punishments, and castigation.'"⁽¹⁾

These extracts which shed light on the jurisdictions concerned with the prevention of cruelty to animals are extraordinary and are certainly centuries ahead of their time.

1. *Al-Taratib Al-Idariyyah*, vol. 2, p. 154.



The Sunnah: A Source of Civilization affirms that the Prophet's example or *Sunnah* is not only the second source of *Shari'ah* (Islamic Law), but also the second source from which both knowledge and civilization flow. As the Qur'an establishes the principles of legislation, the Words of Allah Almighty are understood through the living example of the Prophet Muhammad ﷺ. The Prophet's guidance, as exemplified in his *Sunnah*, has given Muslims three basic inseparable aspects of civilization, namely Civilized Fiqh, Civilized Conduct and Civilized Structure.



Born in Egypt, **Sheikh Yusuf al-Qaradawi** graduated from the Faculty of *Usul ad-Din* (Theology), al-Azhar University, in 1953 before obtaining a teaching certificate in 1954 and a Ph.D. in 1973. He is the founder and dean of the Islamic Department at the Faculties of *Shari'ah* and Education in Qatar, and the chief of the World Center for *Sunnah* and *Sirah*. He was appointed as a chairman of the Islamic scientific councils of Algerian universities and institutions. An advocate of Islamic moderation, he grew up among the mother Islamic movement. Among his teachers were Imam Hasan al-Banna, Sheikh al-Bahiyy al-Khuli and Sheikh Muhammad al-Ghazali.



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