



BOUNDARIES OF ALLAH (جِدَالاً)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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INTRODUCTION



الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكُكُمْ بِمَعْرُوفٍ أَوْ تَسْرِيحُكُمْ بِإِحْسَنٍ وَلَا يُجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا
ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ
فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا
وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣١﴾ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ
فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ طَلَّأَا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal - money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the Zâlimûn (wrong-doers). (229) And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge. (230)

(Surah Al Baqarah 229-230)

In Surah Al Baqarah 229-230, (حدود الله) is mentioned six times. It is therefore important to understand what (حدود) means.

MEANING OF (حدود)



(حدود) is the plural of (حد) which means:

- Barrier between two things (الحاجز)
- Utmost, end (النهاية)
- Distinct (المميز)

At the time of divorce Allah (ﷻ) states, do not exceed the boundaries set by Him as it is often a time when both parties involved are angry and upset and wish to take revenge on each other. However the boundaries set by Allah (ﷻ) are there to guide and harness these emotions and not let them overtake our behavior and conduct.

Often we find people think that by exceeding their boundaries something better will be gained but that can never be the case. Our success in life and in all our situations is achieved by obeying Allah (ﷻ) and the rules set out Him.

A BOUNDARY IS DISTINCT AND IT STANDS OUT.

People need boundaries otherwise great mischief would spread on the earth, but we also find that Allah (ﷻ) has set boundaries for all of His creation in the universe. All the creation knows its limits by default and this is why there is harmony in the universe, until their time will come to an end.

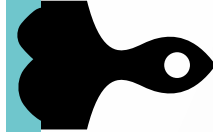
مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾
 يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

He has let loose the two seas (the salt and the fresh water) meeting together. (19) Between them is a barrier which none of them can transgress. (20) Then which of the Blessings of your Lord will you both (jinn and men) deny? (21) Out of them both come out pearl and coral. (22) Then which of the Blessings of your Lord will you both (jinn and men) deny? (23) *Surah Ar Rahman 19-23*

Allah (ﷻ) has set a boundary between the seas with sweet and salty water, so that they don't transgress and merge with each other, even though they are in a liquid and fluid form.

These waters produce precious gems in the form of coral and pearls, showing us the treasures we can produce when we respect the boundaries set by Allah (ﷻ).

WHAT ARE THE BOUNDARIES OF ALLAH (ﷻ)?



COMMANDS (الأوامر التي نهى عنه تعديها)

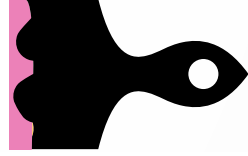
The commandments which we must fulfill.

PROHIBITIONS (النواهي التي نهى عن الإقرباب منها)

The prohibitions which we must abstain from.

RIGHTS OF ALLAH (رَبِّ الْعَالَمِينَ)

AND THE PEOPLE



اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، افْضِ عَنَّا الدَّيْنَ، وَأَعِنَّا مِنَ الْفَقْرِ

Allaahumma rabbas-samaawaati, wa rabb-al-'arshil-'azeemi, rabbanaa wa rabba kulli shay'in, faaliq-al-habbi wan-nawaa, wa munazzilat-tawraati wal-injeeli wal-furqaani, a'oodhu bika min sharri kulli shay'in anta aakhidhun bi naasiyatih. Allaahumma antal-awwalu fa laysa qablaka shay'un, wa antal-aakhiru fa laysa ba'daka shay'un, wa antaz-zaahiru fa laysa fawqaka shay'un, wa antal-baa'inu fa laysa doonaka shay'un, iqdi 'annid-dayna wa aghni mi-nal-faqr

O Allah, Lord of the heavens, Lord of the earth and Lord of the exalted throne, our Lord and the Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Injeel and the Furqan, I seek refuge with You from the evil of all things You seize by the forelock (i.e. You have total mastery over). O Allah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are The Most Apparent so there is nothing above You and You are The Most Hidden so there is nothing closer than You, settle my debt for me and spare me from poverty. (At Tirmidhi 3481)

In the above supplication we are asking Allah (ﷻ) to fulfill our debts. If there's monetary debt against a person and he passes away then his soul will be hanging until his debt is fulfilled.

When people are told about debt, they only think it's monetary debt. This is the easier part. The debt which we need to fulfill and which is harder are the rights of others. There are rights we owe to Allah (ﷻ) and there are rights to the people from the Messenger (ﷺ) to the non-Muslim.

Everyone has rights but out of our ignorance we are not fulfilling them. We might know our rights but not the rights of others.

People always say 'know your rights', but here we're saying we need to know the rights of others because Allah (ﷻ) will ask us about them. If you fulfill the rights of others then Allah (ﷻ) will fulfill your rights in the most beautiful way with no screaming or shouting. This is what Islam is teaching us – give others and don't only think of yourself. Then you will be free and truly be developed.



RIGHTS OF ALLAH (جِائِلًا)

- To believe in Him (الإيمان به)
- To believe in all that Allah (ﷻ) has told us (الإيمان بكل ما أخبر به: أركان الإيمان)
- To be honest and pure for Allah (ﷻ) (النصيحة لله)
- Hasten to repent (التعجيل بالتوبة)
- To Guard the Pillars of Islam (المحافظة على أركان الاسلام)
- To be patient with Allah (ﷻ) (الصبر)
- To be truthful with Allah (ﷻ) (الصدق)
- Taqwa (التقوى) To rely on Him (التوكل عليه)
- To rely on Him (التوكل عليه)
- To be steadfastness on His deen (الاستقامة على دينه)

RIGHTS OF ALLAH (حِقَقِ الْجَلَالِ)

There is no one who has more rights upon us than Allah (ﷻ) and these rights are above anyone else's.

قَالَ كُنْتُ رَدَفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جَمَارٍ يُقَالُ لَهُ عَفِيرٌ، فَقَالَ " يَا مُعَاذُ، هَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يَعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا ". فَقُلْتُ يَا رَسُولَ اللَّهِ، أَفَلَا أُبَشِّرُ بِهِ النَّاسَ قَالَ " لَا تَبَشِّرْهُمْ فَيَتَّكِلُوا " .

I was a companion rider of the Prophet (ﷺ) on a donkey called 'Ufair. The Prophet (ﷺ) asked, "O Mu`adh! Do you know what Allah's right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allah and His Apostle know better." He said, "Allah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him. And slave's right on Allah is that He should not punish him who worships none besides Him." I said, "O Allah's Messenger (ﷺ)! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (absolutely) (Sahih Al Bukhari 2856)

TO BELIEVE IN HIM (الْإِيمَانُ بِهِ)

BELIEF IN HIS EXISTENCE (الْإِيمَانُ بِوَجُودِهِ)

Those who do not believe in Allah's existence are not fulfilling His right

الْإِيمَانُ بِرَبِّيَّتِهِ بِأَنَّهُ الْمَالِكُ الْخَالِقُ الْمُدَبِّرُ
(المحيي المميت الرازق يعطي ويمنع وهو على كل شيء قدير)

He is the Owner, the Creator, the disposer of affairs, He causes life and death, He gives and withholds and He honors and humiliates.

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأُمُورَ مَا مِنْ شَيْءٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? (Surah Yunus 3)

**BELIEF IN HIS DIVINITY AND PERFECTION AND
THAT NO ONE IS WORTHY OF WORSHIP EXCEPT
HIM (الإيمان بألوهيته لا معبود بحق الا الله)**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (Surah Al Baqarah 255)

**BELIEF IN HIS NAMES AND ATTRIBUTES WITHOUT
IMITATING, DISABLING OR CHANGING THE MEANING OF IT
(الإيمان بأسمائه وصفاته من غير تعطيل ولا تشبيه ولا تحريف ولا تكييف)**

For example, Allah (ﷻ) loves, He laughs, He rose over the Throne in a manner that suits His majesty, but we cannot imagine this as it is unlike any of His creation.

**TO BELIEVE IN ALL THAT ALLAH (ﷻ) HAS TOLD US
(الإيمان بكل ما أخبر به: أركان الإيمان)**

We believe in everything Allah (ﷻ) has told us about Himself, the Day of Judgement, etc.

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ " .
 قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ قَالَ " لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ " .

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Religion is sincerity, religion is sincerity (Al-Nasihah), religion is sincerity." They said; "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the imams of the Muslims and to their common folk." (Sunan an-Nasa'i 4199)

TO BE HONEST AND PURE FOR ALLAH (النصيحة لله)

- To fulfill the obligations and leave the haram (القيام بالواجبات وترك المحرمات)
- To make an effort to draw closer to Allah (ﷻ) by doing voluntary deeds and to leave what is disliked (الاجتهاد بالتقرب اليه بالنوافل واجتناب المكروهات)
- To bring forward the love of Allah (ﷻ) before the love of others, through ones heart and limbs (تقديم محبة الله على كل محبوب بالقلب والجوارح)
- To worship sincerely for Allah (ﷻ) (العبادة خالصة لوجه الله)

HASTEN TO REPENT (التعجيل بالتوبة)

It is from the rights of Allah that we constantly repent in order to purify ourselves from sins.

TO GUARD THE PILLARS OF ISLAM (المحافظة على أركان الاسلام)

- To pray five times a day (خمس صلوات باليوم والليله يكفر الله بهن الخطايا ويرفع الدرجات) (ويسلح القلوب والأحوال). If a person forgets to pray then he needs to pray when he remembers. But if a person hasn't prayed for ten years and then begins to pray then he needs to sincerely repent, but the missed prayers do not need to be made up. If the dhuhr adhan occurs and a lady delays her prayer and then her period starts, then this prayer is a debt upon her which she needs to make up once she is pure. If a person misses the fajr prayer by oversleeping then he should pray it when he wakes up.

- To give zakat, which is 2.5% of one's wealth every lunar year (زكاة يسيرة من مالك). If a person does not fulfil this obligation then it is a debt upon him and if it has not been paid during previous years then this needs to be calculated and paid accordingly.
- To fast during the month of Ramadan (صيام شهر واحد بالسنة). If days are missed during Ramadan and have not been made up, then this is also a debt that needs to be fulfilled as soon as possible. If a person dies without completing the required missed fasts, then someone needs to complete them on their behalf. If a person fails to make up missed fasts from previous years then he must repent and complete all those missed days.
- To perform Hajj once in a lifetime (حج البيت مرة واحدة بالعمر لمن استطاع اليه سبيلا). This applies to those who are able to afford it, are physically able and for a woman to be accompanied by her mahram (male guardian). If a person meets all of these conditions and continues to delay performing hajj then this is a debt upon him. If a person dies without performing hajj then someone needs to perform it on their behalf.

TO BE PATIENT WITH ALLAH (الصبر) (ﷺ)

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ

And endure you patiently (O Muhammad ﷺ), your patience is not but from Allâh. (Surah An Nahl 127)

To be patient on the commands, prohibitions and decrees of Allah (ﷻ).

TO BE TRUTHFUL WITH ALLAH (الصدق) (ﷻ)

Do not be a hypocrite by saying what you do not do, but be truthful by heart and actions.

TAQWA (التقوى)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ؕ وَلَا تَمُونُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٤﴾

O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and

remember Him always], and die not except in a state of Islām [as Muslims (with complete submission to Allāh)] (Surah Al Imran 102)

To struggle with one's heart and limbs to be obedient and mindful of Allah (ﷺ), whilst at the same time subduing ones desires.

TO RELY ON HIM (التوكل عليه)

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا، فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ
وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

And to Allāh belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad SAW) and put your trust in Him. And your Lord is not unaware of what you (people) do." (Surah Hud 123)

Trust Allah (ﷻ) completely and not the means in front of you.

TO BE STEADFASTNESS ON HIS DEEN (الاستقامة على دينه)

قلت: يا رسول الله قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك. قال: "قل آمنت بالله: ثم استقم"

Sufyan bin 'Abdullah (May Allah be pleased with him) reported: I said, "O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it." He (ﷺ) said, "Say, 'I believe in Allah' and then be steadfast". (Riyadh As Saliheen, Muslim, Book 1, Hadith 85)

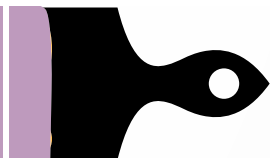
As muslims we often take our faith for granted however, we should constantly ask Allah for steadfastness as none of us know what the future holds and what our state will be at the time of our death.



RIGHTS OF THE PROPHET (ﷺ)

- To believe in him (الإيمان الصادق به)
- It is an obligation to obey him and a warning from disobeying him (وجوب طاعته صلى الله عليه وسلم والحذر من معصيته)
- To worship Allah (ﷻ) in the way the Prophet (ﷺ) legislated (أَنْ لَا نَعْبُدَ إِلَّا اللَّهَ الْإِلَهَ الْأَبَدِيَّ)
- To respect him, hold him in high esteem and give him victory (support) (احترامه وتوقيره ونصرته)
- To send blessings upon the Prophet (ﷺ) (الصلاة عليه صلى الله عليه وسلم)
- To take him as a judge (التحاكم إليه والرضا بما حكم)
- To give him his due position but not to exaggerate or misbehave with him (إنزاله مكانته بلا غلو ولا تقصير)
- To spread his message (تشر دعوته)
- Not to call him as you would other call people or mention his name alone (ألا ينادي باسمه)

RIGHTS OF THE PROPHET (ﷺ)



TO BELIEVE IN HIM (الايمان الصادق به)

To believe in all that he said is true.

IT IS AN OBLIGATION TO OBEY HIM AND A WARNING FROM
DISOBEYING HIM

(وجوب طاعته صلى الله عليه وسلم والحذر من معصيته)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it) (Surah Al Hashr 7)

We need to take whatever the Prophet (ﷺ) told us and abstain from whatever he forbade us from

TO WORSHIP ALLAH (ﷻ) IN THE WAY THE PROPHET (ﷺ)

LEGISLATED (أَنْ لَا نَعْبُدَ اللَّهَ إِلَّا بِمَا شَرَعَ)

We cannot worship Allah (ﷻ) more than the Prophet (ﷺ) and so should not innovate in the deen.

TO RESPECT HIM, HOLD HIM IN HIGH ESTEEM AND GIVE HIM

VICTORY (SUPPORT) (احترامه وتوقيره ونصرته)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say (O Muhammad ﷺ to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful." (Surah Al Imran 31)

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ " .

None of you is a believer till I am dearer to him than his child, his father and the whole of mankind. (Sahih Muslim 44)

A person will not attain faith until he loves the Prophet (ﷺ) more than himself.

TO SEND BLESSINGS UPON THE PROPHET (ﷺ)

الصلاة عليه صلى الله عليه وسلم

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ) and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum). (Surah Al Ahzab 56)

When we send blessings upon him once Allah (ﷻ) will praise us ten times.

TO TAKE HIM AS A JUDGE (التحاكم اليه والرضا بما حكم)

When there is confusion or disagreement in a matter and we do not know what to do, then we should take the Prophet (ﷺ) example and do as he did.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكُمُونَكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي

أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission (Surah An Nisa'a 65)

TO GIVE HIM HIS DUE POSITION BUT NOT TO EXAGGERATE
OR MISBEHAVE WITH HIM (إنزاله مكانته بلا غلو ولا تقصير)

The Prophet (ﷺ) was a human and a messenger and so we should not exaggerate by worshiping him or over praising him and neither should we disrespect him. Instead we should be moderate with regard to our behavior towards him.

TO SPREAD HIS MESSAGE (تشر دعوته)

It is important to spread the knowledge that a person has learnt and to convey it even if it is just one ayat.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَلِّغُوا عَنِّي وَلَوْ آيَةً،

The Prophet (ﷺ) said, "Convey (my teachings) to the people even if it were a single sentence (Sahih al-Bukhari 3461)

NOT TO CALL HIM AS YOU WOULD OTHER CALL PEOPLE OR
MENTION HIS NAME ALONE (الا ينادي باسمه)

It is not respectful to say 'Mohammed' like you would call others, so we should follow it by sending blessings upon him.

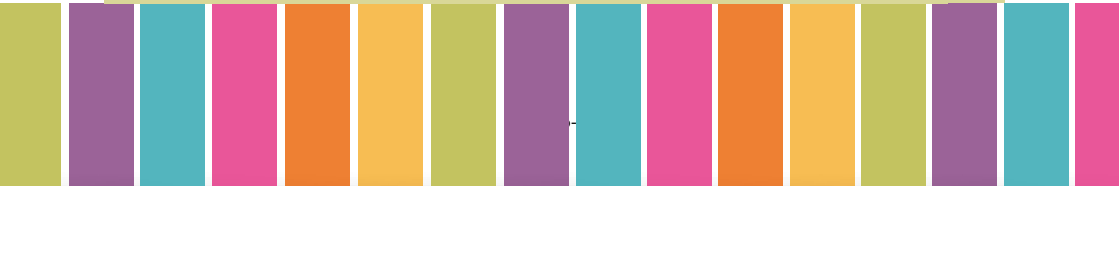
لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another (Surah An Noor 63)





RIGHTS OF THE PARENTS – TO BE DUTIFUL TOWARDS THEM (بر الوالدين)

- Be extra good to them in speech and actions (الاحسان اليهما) (قولا وفعلا بالمال والبدن)
 - To obey them without disobeying Allah (عِندَ امْتِثَالِ اَمْرِهِمَا بَدُونِ) (معصية الله)
 - To speak gently with them (تلين لهما القول):
 - To smile at them (تبسط لهما الوجه):
 - To serve them (خدمتهما بالوجه اللائق):
 - To not show unease or give attitude when they're sick or old (لا تتضجر منهما عند المرض والكبر)
- 

RIGHTS OF THE PARENTS – TO BE DUTIFUL TOWARDS THEM (بر الوالدين)

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ أَلْفًا بِرَّ أَحَدِهِمَا
 فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ
 مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. (23) And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." (24) (Surah Al Isra'a 23-24)

Allah (ﷻ) rights take priority followed by the Prophet (ﷺ) and then one's parents.

- For a married woman, her husband's rights take precedence over her parents, but this does not mean she neglects them.
- For a married man, after the rights of Allah (ﷻ) and His Messenger (ﷺ) come the rights of his parents.

The rights of parents include the mother and father as well as both sets of grandparents.

If a person's parents have passed way then they should make dua for them and ask Allah (ﷻ) to fulfill their rights which were not fulfilled during their lifetime.

BE EXTRA GOOD TO THEM IN SPEECH AND ACTIONS

(الاحسان اليهما قولاً وفعلاً بالمال والبدن)

While we are often good with friends and acquaintances we need to be even kinder and gentler with our parents.

TO OBEY THEM WITHOUT DISOBEYING ALLAH

(يُؤْتِيهِمُ اللَّهُ مِنْ فَضْلِهِ) (بِدُونِ مَعْصِيَةِ اللَّهِ)

Even though the status of parents in Islam is very high, if they command you to disobey Allah (ﷻ) or harm yourself in any way then they should not be obeyed.

TO SPEAK GENTLY WITH THEM (تَلِينَ لَهُمَا الْقَوْلَ)

When speaking to one's parents it is important to speak to them with gentleness, even if they are non-Muslim.

TO SMILE AT THEM (تَبَسُّطَ لَهُمَا الْوَجْهَ)

To smile at ones parents will make them happy.

TO SERVE THEM (خَدَمْتَهُمَا بِالْوَجْهِ اللَّائِقِ)

As they get older the needs of parents change and so where possible one should help and serve them.


TO NOT SHOW UNEASE OR GIVE ATTITUDE WHEN THEY'RE SICK OR OLD (لَا تَتَضَجَّرُ مِنْهُمَا عِنْدَ الْمَرَضِ وَالْكِبَرِ)

Do not even say 'uff' to them.





THE RIGHTS OF CHILDREN

- To teach them about Islam and good manners (تربيتهم التبرية الدينية والاخلاقية)
 - To take care of their food, drink and clothes (الاهتمام به بالماكل والمشرب والملبس)
 - To nourish their hearts with knowledge and faith (تغذية قلبه بالعلم والإيمان)
 - To spend on them in goodness (ينفق عليهم)
(بالمعروف من غير اسراف ولا تقصير)
 - Not to favor one over the other (لا يفضّل احدا)
(على أحد في العطايا والهبات)
- 

THE RIGHTS OF CHILDREN

Parents need to give children their rights first before their children give them their rights. The reason for this is that parents are older and wiser and their children will learn how to give rights from their parents.

A husband should choose a good righteous wife because she will be the mother of his children and this is one of the rights of the child, as well as being given a good name.

Children are a trust around the necks of their parents (الأولاد أمانة في عنق الآباء).

وإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ، يَبْنَى لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾
وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ، وَهَنَا عَلَى وَهْنٍ وَفِصْلَهُ، فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَى الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ تَمَّ إِلَىٰ مَرَجِعِكُمْ فَأُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾ يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَبْنَىٰ أَقْبِرِ الصَّلَاةَ وَأْمُرْ
بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ
وَلَا تَمَسَّ فِي الْأَرْضِ مِرْحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great Zûlm (wrong) indeed. (13) And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents, unto Me is the final destination. (14) But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in

repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. (15) "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place). (16) "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). (17) "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster (18) (Surah Luqman 13-18)

TO TEACH THEM ABOUT ISLAM AND GOOD MANNERS

(تربيتهم التربية الدينية والاخلاقية)

This is one of the primary jobs of parents, by being well mannered themselves and a good example for their children as well as speaking gently with them and being patient and tolerant with them. Teach them aqeedah and to turn to Allah (ﷻ) whenever they want something. Nurturing is not by spoiling them or depriving them either, there needs to be balance.

TO TAKE CARE OF THEIR FOOD, DRINK AND CLOTHES

(الاهتمام به بالماكل والمشرب والملبس)

Parents should make an effort to make the type of food their children like as well as organize their bedrooms etc.

TO NOURISH THEIR HEARTS WITH KNOWLEDGE AND FAITH

(تغذية قلبه بالعلم والإيمان)

To teach them through their experiences and through different situations and not to lecture them.

TO SPEND ON THEM IN GOODNESS
(ينفق عليهم بالمعروف من غير اسراف ولا تقصير)

Not be miserly with them or extravagant.

NOT TO FAVOR ONE OVER THE OTHER
(لا يفضّل احدا على أحد في العطايا والهبات)

Children should not be compared with each other or shown preference over one another as this creates division and enmity. Each child is unique and should be treated equally.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ

Allâh commands you as regards your children (Surah An Nisa'a 11)





THE RIGHTS OF RELATIVES

- To connect with them and not to cut the relation between them
(صلة الرحم بالمعروف ببذل الجاه والمال
والبدن)

RIGHTS OF RELATIVES



This includes siblings and uncles and aunts from both the mother's and father's side.

TO CONNECT WITH THEM AND NOT TO CUT THE RELATION
BETWEEN THEM (صلة الرحم بالمعروف ببذل الجاه والمال والبدن)

Nowadays this can easily be done by either visiting them, calling them or even sending them a message.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ

The severer of the tie of kinship would not enter Paradise. (Sahih Muslim 2556)

Anyone who connects the relation, then Allah (ﷻ) will connect with him and anyone who breaks the relation, then Allah (ﷻ) will break with him.



RIGHTS OF THE SPOUSE

● RIGHTS OF THE WIFE

- Financial rights (حقوق مالية)
 - Dowry (المهر)
 - Allowance (النفقة)
 - Place to live (السكنى)
- Non-financial rights (حقوق غير مالية)
 - Being just with all the wives (العدل بين الزوجات)
 - To deal with each other in goodness (المعاشرة بالمعروف)
 - Not to harm the woman (عدم الأضرار بالزوجة)

● RIGHTS OF THE HUSBAND

- Obey him except in the disobedience of Allah (الطاعة) (في أمره الا بمعصية الله)
- Right for relation (تمكين الاستمتاع)
- Don't bring in people to the home which he doesn't want (عدم الإذن لمن يكره الزوج دخوله)
- Don't leave the house without his permission (عدم الخروج من البيت بغير إذنه)
- Reform the wife (التأديب عند النشوز)
- Serve the husband (خدمة الزوجة زوجها)
- Be good to him in general (المعاشرة بالمعروف)

RIGHTS OF THE SPOUSE

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect (Surah Ar Room 21)

Allah (ﷻ) has created tranquility between a husband and wife and has put love and mercy in their hearts, so they should give each other's rights with ease.

RIGHTS OF THE WIFE

The husband needs to give the wife the following rights and if he doesn't then he's accountable. We're not learning this so we go tell others to give us our rights but so we fulfill the rights of others. Then Allah (ﷻ) will give us our rights.

The Prophet (ﷺ) said to be gentle with the woman and not straighten her otherwise it will break her. There's beauty in the woman's faults.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْمَرْأَةُ كَالضِّلَعِ، إِنْ أَقْتَمْتَهَا كَسَرْتَهَا، وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عَوْجٌ "

Allah's Messenger (ﷺ) said, "The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness." (Sahih al-Bukhari 5184)

FINANCIAL RIGHTS (حقوق مالية)

- Dowry (المهر): according to the husband's capability
- Allowance (النفقة)
- Place to live (السكنى): everyone should have their space. The Prophet (ﷺ) had nine wives and gave each her room. Whatever is given to one wife, needs to be given to the other.

NON-FINANCIAL RIGHTS (حقوق غير مالية)

- Being just with all the wives (العدل بين الزوجات): if he gives one a car then he needs to give the other. If he travels with one then he needs to travel with the other.
- To deal with each other in goodness (المعاشرة بالعرف) (المعروف)
- Not to harm the woman (عدم الأضرار بالزوجة): whether physically or emotionally, and to not neglect the woman or harm her by not having a relation with her because this is her right.

RIGHTS OF THE HUSBAND



OBEY HIM EXCEPT IN THE DISOBEDIENCE OF ALLAH

(عِندَ الطَّاعَةِ فِي أَمْرِهِ إِلَّا بِمَعْصِيَةِ اللَّهِ)

If he says to pluck your eyebrows or remove the hijab then don't obey. If he says 'we're not going there' then ok. Give him position and respect.

RIGHT FOR RELATION (تمكين الاستمتاع)

When a husband asks the wife for a relation then she should fulfill it and not give an excuse that she's tired, or with the kids, etc. The man's desire is greater and if this is not fulfilled then he will go somewhere else to fulfill it then it becomes

against the woman. Even if the woman is cooking and he calls her then she should fulfill it, she shouldn't say 'after I'm done cooking'.

DON'T BRING IN PEOPLE TO THE HOME WHICH HE DOESN'T WANT (عدم الإذن لمن يكره الزوج دخوله)

If he says he doesn't want so and so friend to come to the house then don't bring them in.

DON'T LEAVE THE HOUSE WITHOUT HIS PERMISSION (عدم الخروج من البيت بغير أذنه)

Seek permission before going out.

REFORM THE WIFE (التأديب عند النشوز)

If the wife is not praying or misbehaving then it's his right to fix her without breaking her.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَإِذَا صَلَّيْتَ فَاصْبِرْ عَلَى مَا حَفِظَ اللَّهُ وَاللَّيْنُ تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great (Surah An Nisa'a 34)

If the husband is telling his wife she's doing something wrong then she should listen.

SERVE THE HUSBAND (خدمة الزوجة زوجها)

When you know he's around then have food ready, tidy the room, make his favorite food, make it nice when serving him. Just as you serve the people, the husband is more worthy to be served.

BE GOOD TO HIM IN GENERAL (المعاشرة بالمعروف)






RIGHTS OF THE ONE IN CHARGE AND THE ONE THEY ARE IN CHARGE OF

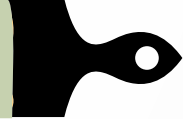
+ RIGHTS OF THE PEOPLE (حقوق الرعية)

- To be sincere to Allah (ﷻ) in taking care of them (اخلاص النية لله)
- Not to be unjust with people regarding their blood, wealth and chastity (عدم الظلم في دمائهم واموالهم واعراضهم)
- Not to use authority for personal desires or gain (عدم استعمال السلطة لأهوائهم)
- To be equal with everyone (المساواة بين الرعية في اقامة الحق)

+ RIGHTS OF THE ONES IN CHARGE (حقوق الرعاة):

- To be honest with them (النصح لهم)
 - If they forget then remind them (تذكيرهم اذا عفلت)
 - Make dua for them if they go astray (الدعاء لهم اذا مالوا)
 - To follow the rules but not in disobedience of Allah (ﷻ) (امتثال امرهم في غير معصية الله)
 - To help them follow the rules (اعانتهم في امورهم)
 - Not to expose their mistakes (عدم نشر عيوبهم)
- 

RIGHTS OF THE ONE IN CHARGE AND THE ONE THEY ARE IN CHARGE OF



This includes anyone who has a position and those who are below them such as a ruler and his people, a boss and his employees and a principal and the teachers.

RIGHTS OF THE PEOPLE (حقوق الرعية)



TO BE SINCERE TO ALLAH (ﷻ) IN TAKING CARE OF THEM

(إخلاص النية لله)

A person in charge has power so everything he does needs to be for Allah (ﷻ) whilst following His commands and not for any personal desire. The one in charge is in the service of the people and not the other way around.

NOT TO BE UNJUST WITH PEOPLE REGARDING THEIR
BLOOD, WEALTH AND CHASTITY

(عدم الظلم في دمائهم وأموالهم وأعراضهم)

NOT TO USE AUTHORITY FOR PERSONAL DESIRES OR GAIN

(عدم استعمال السلطة لأهوائهم)

When ‘Umar bin Al Khattab (ra) became khalifah, he would not sleep at night but instead would spend the time checking to see if everything was ok. The higher a person’s position is, the greater the responsibility he has.

TO BE EQUAL WITH EVERYONE (المساواة بين الرعية في إقامة الحق)

To deal fairly with everyone even if they are one’s own family members. The Prophet (ﷺ) said if Fatima (ra) his daughter would steal then he would cut her hand.

RIGHTS OF THE ONES IN CHARGE

(حقوق الرعاة)

TO BE HONEST WITH THEM (النصح لهم)

IF THEY FORGET THEN REMIND THEM (تذكيرهم اذا عفلت)

Without embarrassing them and not in front of others.

MAKE DUA FOR THEM IF THEY GO ASTRAY (الدعاء لهم اذا مالوا)

Do not expose or backbite them. The Prophet (ﷺ) never told the Companions to demonstrate or protest against their leaders because it is important to have stability. When Musa (as) was with Banu Israel, Firaoun was the one in charge and ruled with tyranny however, Musa (as) never told them to demonstrate but instead to sit at home and pray.

TO FOLLOW THE RULES BUT NOT IN DISOBEDIENCE OF
ALLAH (امتثال امرهم في غير معصية الله) (ﷻ)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination (Surah An Nisa'a 59)

TO HELP THEM FOLLOW THE RULES (اعانتهم في امورهم)

NOT TO EXPOSE THEIR MISTAKES (عدم نشر عيوبهم)

By talking or writing about them or in any other way, instead we need to respect, follow, and be loyal towards them.

THE RIGHTS OF TEACHERS

- The student should be obedient and take permission from the teacher as a mark of respect (ان يكون التلميذ مطيعا وان يستأذن في كل أمر يريد فعله)
- To ask with manners (ان يكون مهذبا حين يسأل المعلم)
- If a student does not understand something then the teacher should be asked to explain and not one of the other students. (اذا لم يفهم لا يسأل الطلبة بل يطلب بأدب الإعادة من المدرس)
- Students should not interrupt the teacher in the middle of a class (عدم مقاطعة المعلم عند الحديث)
- To give the teacher your full attention when she is talking to you. (ان ينصت للمعلم اذا حدثه وان يقبل عليه بوجهه)
- Not to raise one's voice in front of the teacher or laugh loudly (لا يرفع الصوت عنده)
- Not to forget or be unappreciative of anyone who has taught you something, no matter how small it may be. (لا ينسى فضلا)
- To increase in making dua for them in this life and after death (يكثر الدعاء له حال حياته ومماته)
- To speak good about them (لا يذكره الا بخير)
- To defend the teacher if someone backbites them (ان يدافع عنه اذا اغتابه أحد)
- To respect the teacher (التوقير والاحترام وان يقوم له احراما)
- To thank the teacher and be patient with them (ان يشكر معلمه ويصبر عليه)
- Not to intentionally embarrass them (عدم تعمد إحراجهم)
- Not to argue with the teacher (لا يجادلهم)
- Do not tire them with too many questions (الأسئلة ألا يرهقه بكثرة)
- Do not call them by their name (ان لا يناديه باسمه)
- Do not tell one teacher about another teacher's opinion. (لا يذكر فتوى أو رأي معلم آخر)

THE RIGHTS OF TEACHERS



When someone teaches you about the deen then their rights are even greater.

- The student should be obedient and take permission from the teacher as a mark of respect (ان يكون التلميذ مطيعا وان يستأذن في كل أمر يريد فعله)
- To ask with manners (ان يكون مهذبا حين يسأل المعلم)
- If a student does not understand something then the teacher should be asked to explain and not one of the other students. (اذا لم يفهم لا يسأل الطلبة بل يطلب بأدب). (الإعادة من المدرس): It is not from good behavior to be in the middle of a lecture and then to ask other students to explain a matter rather than asking the teacher at a suitable time.
- Students should not interrupt the teacher in the middle of a class (عدم مقاطعة) (المعلم عند الحديث): Even saying ‘as salam alaykum’ in the middle of a lecture is considered an interruption. The moment a person interrupts then some of the barakah is taken away.
- To give the teacher your full attention when she is talking to you. (ان ينصت): (للمعلم اذا حدثه وان يقبل عليه بوجهه)
- Not to raise one’s voice in front of the teacher or laugh loudly (لا يرفع الصوت) (عنده)
- Not to forget or be unappreciative of anyone who has taught you something, no matter how small it may be. (الا ينسى فضله)
- To increase in making dua for them in this life and after death (يكثر الدعاء له حال) (حياته ومماته): Ask Allah (ﷻ) to protect them from fitna.
- To speak good about them (الا يذكره الا بخير): Not to talk negatively about a teacher in front of others or backbite them, as backbiting teachers is like eating ‘poisoned flesh’.
- To defend the teacher if someone backbites them (ان يدافع عنه اذا اغتابه أحد): It is the student’s job to defend the teacher in her absence, no one is perfect.

- To respect the teacher (التوقير والاحترام وان يقوم له احراما)
- To thank the teacher and be patient with them (ان يشكر معلمه ويصبر عليه)
- Not to intentionally embarrass them (عدم تعمد إحراجهم)
- Not to argue with the teacher (ألا يجادله)
- Do not tire them with too many questions (الأسئلة ألا يرهقه بكثرة)
- Do not call them by their name (ان لا يناديه باسمه):instead it is better to use a term of respect.
- Do not tell one teacher about another teacher's opinion. (لا يذكر فتوى أو رأي معلم. (آخر



THE RIGHTS OF STUDENTS

- To teach them for the sake of Allah (ﷻ) and to spread the deen (يقصد بتعليمه) (وجه الله ونشر العلم)
- To love for the students what the teacher loves for himself (يحب لطلابه ما يحب) (لنفسه)
- The teacher needs to take care of the affairs of the student and deal with them in a similar manner as they would their own children. (يعتني بمصالح) (الطالب ويعامله بما يعامل أعرز أولاده)
- Do not be miserly with regard to teaching them knowledge. (لا يبخل عليه بعلم)
- The teacher should not show preference to one student over the others (لا يظهر للطلبة تفضيل أهد على أهد)
- To show the students love and remember them in goodness in their absence. (يتودد لطلابه ويذكر غائبهم بخير وحسن التناء)
- The teacher should ask for the student's name and condition (يستعلم عن) (أسمائهم واحوالهم)
- The teacher needs to strive for the goodness of the students and gather their hearts together (يسعى في مصالح الطلبة وجمع قلوبهم)
- To inquire if a student is absent for some time (يتفقد غائبهم)
- To be humble and soft with students. (التواضع مع الطالب ويلين له)

THE RIGHTS OF STUDENTS

- To teach them for the sake of Allah (ﷻ) and to spread the deen (يقصد بتعليمه وجه) (الله ونشر العلم)
- To love for the students what the teacher loves for himself (يحب لطلابيه ما يحب) (لنفسه)
- The teacher needs to take care of the affairs of the student and deal with them in a similar manner as they would their own children. (يعتني بمصالح الطالب ويعامله) (بما يعامل أعر أولاده):
- Do not be miserly with regard to teaching them knowledge. (لا يبخل عليه بعلم): If the teacher knows something then she should share it with the students.
- The teacher should not show preference to one student over the others (لا يظهر) (للطلبة تفضيل أحد على أحد):
- To show the students love and remember them in goodness in their absence. (يتودد لطالبه ويذكر غائبهم بخير وحسن الثناء)
- The teacher should ask for the student's name and condition (يستعلم عن أسمائهم) (واحوالهم)
- The teacher needs to strive for the goodness of the students and gather their hearts together (يسعى في مصالح الطلبة وجمع قلوبهم): They should also remind the students to be one and not divided in any way.
- To inquire if a student is absent for some time (يتفقد غائبهم)
- To be humble and soft with students. (التواضع مع الطالب ويلين له)




RIGHTS OF THE NEIGHBORS

Neighbors are anyone close to you even if it is temporarily.

- To be good to them (الاحسان اليه بما استطاع بالمال) (والجاء والنفع)
- To give gifts on permissible occasions (تقديم الهدايا في المناسبات)
- Not to physically or verbally harm them. (يكف الأذى القولي والفعلي)



RIGHTS OF THE MUSLIMS

- To say salam (السلام)
 - Respond if invited to a waleema (اذا دعاك أجبته)
 - If someone asks for advice (اذا استنصحك فأنصحه), then give them correct advice
 - Answer the one who sneezes if you hear them say 'alhamdulillah' (تشميت العاطس)
 - Visit if the sick but if suitable (عيادة المريض مع مراعاة الحال)
 - If they pass away, then the man follows the funeral procession (اذا مات فاتبعه), not the woman
 - To not harm a Muslim (كف الأذى عنه)
 - Do not hate each other (لا تباغضوا)
 - Do not give your back by ignoring them (لا تدابروا)
 - Do not oppress them or be unjust (لا يظلمه)
 - Do not disappoint them (لا يخذله)
- 

RIGHTS OF THE MUSLIMS




- To say salam (السلام): if someone says salam to you then you need to return the salam. If one person says salam to a group, then it's sufficient if one responds.
- Respond if invited to a waleema (اذا دعاك أجبته)
- If someone asks for advice (اذا استنصحك فأنصحه), then give them correct advice
- Answer the one who sneezes if you hear them say 'alhamdulillah' (تشميت العاطس): everyone needs to answer if they hear it.
- Visit if the sick but if suitable (عيادة المريض مع مراعاة الحال): some people don't want others to visit them or to stay too long. It's not obligatory for all to visit, but it's sufficient for all if one visits.
- If they pass away, then the man follows the funeral procession (اذا مات فاتبعه), not the woman
- To not harm a Muslim (كف الأذى عنه) : neither with tongue or hands, if the neighbors are Muslim, or the parents are Muslim, then the right is greater.
- Do not hate each other (لا تباغضوا)
- Do not give your back by ignoring them (لا تدابروا)
- Do not oppress them or be unjust (لا يظلمه): this includes slandering and backbiting
- Do not disappoint them (لا يخذله): for example you do something contrary to what you said to them
- Do not humiliate them (لا يحقره)





RIGHTS OF NON-MUSLIMS

- To protect them (حق الحماية)
 - Do not harm them (كف الأذى عنهم)
- 

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ

Allaahumma rabbas-samaawaati, wa rabb-al-'arshil-'azeemi, rabbanaa wa rabba kulli shay'in, faaliq-al-habbi wan-nawaa, wa munazzilat-tawraati wal-injeeli wal-furqaani, a'oodhu bika min sharri kulli shay'in anta aakhidhun bi naasiyatih. Allaahumma antal-awwalu fa laysa qablaka shay'un, wa antal-aakhiru fa laysa ba'daka shay'un, wa antaz-zaahiru fa laysa fawqaka shay'un, wa antal-baatinu fa laysa doonaka shay'un, iqdi 'annid-dayna wa aghni mi-nal-faqr

O Allah, Lord of the heavens, Lord of the earth and Lord of the exalted throne, our Lord and the Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Injeel and the Furqan, I seek refuge with You from the evil of all things You seize by the forelock (i.e. You have total mastery over). O Allah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are The Most Apparent so there is nothing above You and You are The Most Hidden so there is nothing closer than You, settle my debt for me and spare me from poverty. (At Tirmidhi 3481)



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