





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لا حول ولا قوة إلا بالله

## حدود الله

## BOUNDARIES OF ALLAH

### Boundaries of Allah (حدود الله)

#### Introduction

Surah Al Baqarah 229-230:

الطَّلُقُ مَرَّتَانٍ فَمَا مَسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا  
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 (٢٢٩) فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ  
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا 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)

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

### Meaning of (حدود)

- (حدود) is the plural of (حد) which means:
  - Barrier between two things (الحاجز)
  - Utmost, end (النهاية)
  - Distinct (المميز)
- Musa (عليه السلام) was asked who is the most knowledgeable of your time? And he said himself. Allah (سبحانه وتعالى) inspired to him there is a person who is not a messenger but a slave of Allah (سبحانه وتعالى) who is given knowledge which Musa (عليه السلام) doesn't have. He was told the meeting point would be when the two rivers meet, when he and his servant boy went past the meeting point what happened? They got tired. When you cross your boundaries then it makes you tired. In divorce, Allah (سبحانه وتعالى) is saying don't cross

your boundaries. Musa (عليه السلام) was also given an appointed time when he should meet Allah (سبحانه وتعالى) together with his people, but he came early and Allah (سبحانه وتعالى) told him his people got tested. It shows a person needs to be on the boundaries whether it's time or place.

- Crossing the boundaries makes you tired and causes mischief. We cross the boundaries thinking we'll get something better but we can never get something better by crossing the boundaries.
- A boundary is distinct and it stands out. It can be clearly seen.
- Human beings need boundaries, but Allah (سبحانه وتعالى) created the universe to be within the boundaries by default. That's why they're efficient because they're already within their boundaries, doing their jobs peacefully until their time comes to an end. But humans need to know what are their boundaries.

Surah Ar Rahman 19-23:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٨) 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)

- There are two seas which merge together and imagine two seas are liquid yet there's a barrier between them, subhan Allah. What does Allah (سبحانه وتعالى) say? Between them is a barrier so one sea does not transgress the other. We need sea water and sweet water. We need strong people and weak people. We need firm people and gentle people. If the boundaries are crossed then no one would benefit; it's as if it's disabled.
- After divorce, if two come together then they need to be within the boundaries because if they're not going to be within the boundaries then it's better to stay away. There is corruption in society when people are not within the boundaries.
- It's a blessing you shouldn't deny that there are boundaries. Sometimes we corrupt other people when we transgress.
- From the sweet and salty waters, there will be pearls and corals which will come forth. This shows when we don't cross the boundaries, then treasures come out, and it's not just fruits, but something precious, subhan Allah.
- Everything in this universe are within their boundaries and that's why 'treasures' come out. We are humans and we must be within the boundaries of Allah (سبحانه وتعالى). Everything in this life is going with boundaries and it's a shame if the human isn't. Allah (سبحانه وتعالى) honored the son of Adam, and if we don't have knowledge of the boundaries then 'treasures' won't come out.

## What are Allah's boundaries? (حدود الله)

- Commands (الأوامر التي نهى عنه تعديها): we have to do all Allah (سبحانه وتعالى) has commanded us
- Prohibitions (النواهي التي نهى عن الإقرب منها): we have to stay away from all Allah (سبحانه وتعالى) has prohibited us
- Penalty that is associated with certain sins such as stealing, murder and adultery.

## Boundaries of Allah in the Qur'an (حدود الله)

Surah Al Baqarah 187: (أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ) عِلْمَ اللَّهِ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَلِيغُوهُنَّ وَأَتَبِعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَىٰ اللَّيْلِ وَلَا تُبَلِّسُوا هُنَّ (It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Lîbas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them)], for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in l'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are

the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His Ayât (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things Allahs set limits orders.) to mankind that they may become Al- Muttaqun.)

- In this ayah, Allah (سبحانه وتعالى) is telling us about the prohibitions and you should not come close to it. Anything that's haram then don't come close to it; keep a distance between yourself and what's haram. If you come close to the boundaries then you will fall into it and do it.
- Zina is haram but don't even come close to it. Allah (سبحانه وتعالى) didn't say 'don't do it' but 'don't come close to it'. What are things which can make you come close to it? Mixing, saying 'we're just friends', talking, putting perfume in front of men, etc.
- Allah (سبحانه وتعالى) told Adam to not come close to the tree and he did.

Surah Al Baqarah 229: ( أَلْطَّلُقُ مَرَّتَانٍ فِيمَا سَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ ) تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا 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 ) (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 (e.g. to deal with each other on a fair basis). 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.)

- Allah (سبحانه وتعالى) has commanded the husband and wife to fulfill their rights for each other – these are the boundaries which are set for each other. When there's a command and a people transgresses by not doing it then Allah (سبحانه وتعالى) calls them 'dhalimeen' – wrong-doers.
- So the commands of Allah (سبحانه وتعالى) = the rights of the people. Our boundaries are what we have to do for each other. What does the husband do for the wife and what does the wife do for the husband? What do the parents do for the children and what do the children do for the parents? What does the teacher do for the students and what does the teacher do for the students?
- The rights mentioned in the Qur'an are all regarding people. People only want their rights and they don't know what rights they need to fulfill for others. Before you ask about your rights, know what is your duty and responsibility towards others. When this is established in society then treasures will come out.



Surah An Nisa'a 13-14:

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْقَوْزُ الْعَظِيمُ  
(۱۳) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ (۱۴)

These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad (صلى الله عليه وسلم)) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. (13) And whosoever disobeys Allâh and His Messenger (Muhammad (صلى الله عليه وسلم)), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. (14)

- The boundaries referred to in this ayah are the rules of inheritance. If there were no boundaries set for inheritance then immediately the family members would fight. Allah (سبحانه وتعالى) has set the boundaries for the shares of inheritance and it's all according to percentages. It's not possible for a human to put these percentages because he cannot be fair. These boundaries are set by Allah (سبحانه وتعالى), and whether people follow it or not then it's good or bad for them. Allah (سبحانه وتعالى) doesn't benefit or get harmed if the rules are followed; He is the Most Rich.
- Regarding the boundaries of Allah (سبحانه وتعالى) there will be two groups: those who obey and those who disobey. Those who obey Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) then for them will be paradise. Don't think when you exceed the boundaries then

you will be 'successful'. Don't think it's being 'smart'. And this can be applied to anything; whether waiting in line, making a u-turn, etc. The entire universe is 'in line' – in an orbit. The higher you go, the greater the creations, and the less sound you hear. When you follow the rules of the road then it's quiet, when you follow the rules of the masjid it's silent, and imagine for a study circle, of course there are rules.

- Whoever disobeys Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه ) by exceeding the boundaries then hellfire is the abode. May Allah (سبحانه وتعالى) protect us from the hellfire. Ameen.

### Rights of the wife from her husband (حقوق الزوجة على زوجها)

1. Financial rights (الحقوق المالية): Allah (سبحانه وتعالى) commanded the husband to spend on his wife.
  - Dowry (المهر): Surah An Nisa'a 4: (وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً) (And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart), dowry is not a condition, but a right. However it doesn't mean if there is no dowry then the marriage is invalid.
  - Spending on the wife (النفقة): even if the wife is rich. The husband still has to spend on her. Spending includes spending on the house, groceries, clothes, and pocket money which he can't ask the wife about. Spending should be according to

the husband's ability. Surah At Talaq 7: ( لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن ( فُذِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا )  
 (Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease) The wife of Abu Sufyan complained to the Prophet ( صلى الله عليه وسلم ) that her husband wasn't spending on her because he's miserly. He said take what is sufficient for you and your child because that is her right.

- House (السكنى): even if it's one room. The wives of the Prophet ( صلى الله عليه وسلم ) each had a dwelling of their own. And he should provide according to his ability. There needs to be something private between the husband and wife. People don't need to know how many times they're together or when they go out. Surah At Talaq 6: ( أَسْكِنُوهُنَّ مِمَّنْ حَيْثُ سَكَنْتُمْ مِّنْ وُجُودِكُمْ )  
 (Lodge them where you dwell, according to your means)
2. Non-financial rights (الحقوق الغير المالية):
- Be good with the wife (حسن العشرة): he should smile to his wife, be nice to her, say kind words. It shouldn't be that 'she's my wife and I don't need to say good words to her'. The woman is fragile and emotional and she needs this. Part of a longer hadith: ( وَاسْتَوْصُوا بِالنِّسَاءِ ) (Act kindly towards woman) - Sahih Muslim 1468

- Don't harm her (عدم الإضرار): don't hurt her physically or say bad words.
- Being just between the wives (العدل بين الزوجات): if he has more than one wife then he needs be just with all of them. When he spends one night with one then also with the other. If he takes one on vacation then he needs to take the other the same place and same hotel. Surah An Nisa'a 3: ( فَانكِحُوا مَا طَابَ لَكُمْ مِّنْ (النِّسَاءِ مَنْنَىٰ وَتُلَّتْ وَرُبْعٍ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً (then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one) and Surah An Nisa'a 129: ( وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا ) (كُلِّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا (You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Off-Forgiving, Most Merciful.)



## Rights of the husband from the wife (حقوق الزوج على زوجته)

The rights of the husband are greater than the rights of the wife (أعظم (من حق الزوجة). The man is a higher level than the woman so she has to do more for him. This is similar to being dutiful to the parents; the children have to do more. Surah An Nis'a 34: (الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ ) (اللَّهُ بَعْضُهُمْ عَلَى بَعْضٍ) (Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other,)

1. Obey the husband (وجوب الطاعة): just as you obey the parents and rulers, you also need to obey the husband. It's good for us to be a follower, not because we're less but this is what's good. When a woman takes the place of a man then it will be difficult. Hadith: The Prophet (صلى الله عليه وسلم) said: (إذا صَلَّتِ الْمَرْأَةُ خَمْسَهَا ، وَصَامَتْ شَهْرَهَا ، وَحَصَّنَتْ ) (فرجها ، وأطاعت زوجها ، قيلَ لها : ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ تَشِئْتِ) (If the woman prays her five obligations, fasts her Ramadan, protects her chastity, and **obeys her husband**, it will be said to her 'enter paradise from any door you wish') – Sahih Aj Jami'e 660, Authenticated by Al Albani as Sahih – a woman doesn't obey the husband when he commands her to do haram. The woman's boundary is to obey the husband. We think when we argue then we will get the best, but when you follow the boundaries then 'treasures' will come out. These are Allah's boundaries, do it for Allah (سبحانه وتعالى). Arguing can kill and spoil the relation. There's barakah in obedience (في الطاعة) (بركة). When you obey there's barakah, when you don't obey then there's no barakah.

2. To allow the husband to have a relation (تمكين الزوج من الإستمتاع): when he calls the wife for relation or enjoyment, then she shouldn't refuse him. Unless she's sick, but she shouldn't say 'I'm not in the mood or not ready'. Hadith: (عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ ) (وسلم " إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ (صلى الله عليه وسلم): Allah's Messenger (رضي الله عنه) Narrated Abu Huraira (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning.") - Sahih al-Bukhari 3237 – if the woman refuses him then he can go to the haram in order to fulfill his desire.
3. Take permission for who comes inside the house (عدم الإذن لمن يكره الزوج ) (دخوله البيت): when the husband says don't bring so and so into the house then don't, regardless of his reason. This is your boundary. He has the right to tell you who can't come inside the house. And remember this is all for Allah (سبحانه وتعالى) in order to go to paradise.
4. Not to leave the house without his permission (عدم الخروج من البيت الا بإذنه): if he says not to go somewhere, then don't, even if it's to visit your parents. If he tells you 'no problem, go anywhere' then alhamdulillah. If you say 'you're going to the markaz and he says stay' then stay. Don't think it's unfair; these are Allah's boundaries so you need to trust Him. If he says no then know there's goodness.
5. Discipline her (التأديب): first he needs to admonish her, if she doesn't change, then he shouldn't sleep with her in the same bed, and if she still refuses to change then to gently hit her without pain. He

can't discipline her for all matters, but for the following matters. It's all good for her, but the woman doesn't discipline the man. This discipline is in order to put the woman back on track. The matters are:

1. If the wife is not praying. The husband has a responsibility to protect his family from the hellfire. Surah At Tahreem 6: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا) (O you who believe! Ward off from yourselves and your families against a Fire (Hell))
2. Going out of the house without his permission and he told her not to but she was rebellious and did it
3. If he calls her to have a relation and she refuses him
4. If she's looking messy and not taking care of herself. He tells her to groom herself and she doesn't.
6. To serve him (خدمة الزوج زوجها): the wife should serve the husband, for example to bring a tray and serve coffee. And it depends on the culture of what it means to serve a husband. For example, a city lady marries a Bedouin man, so she has to know what's considered serving the husband. Some expect the wife cooks for them, irons his clothes, and some don't. Some like their bag to be packed and some don't.
7. Be a nice person to live with (المعاشرة بالمعروف): be smiling and not frowning to him. Don't be nagging and complaining.

## Rights of a Muslim to Muslim (حق المسلم على المسلم)

These rights include any Muslim, whether relatives or not. Sometimes we think we have boundaries only towards our relatives and not others, but it is not the case.

Doesn't hurt others with his tongue or hands (سلم المسلمون من لسانه و يده):

Hadith: (عن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "المسلم) (من سلم المسلمون من لسانه، ويده،" 'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported: The Prophet (صلى الله عليه وسلم) said, "A Muslim is the one from whose tongue and hands the Muslims are safe) – Riyadh As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 211 when it comes to the relatives, parents, spouse, siblings, children then this right is even greater. We can quickly hurt others by our tongue and even hands by writing. Before being a spouse or children they are all slaves of Allah (سبحانه وتعالى); they don't belong to you. It's a mercy from Allah (سبحانه وتعالى) to make us have a connection with each other. Before we speak, we need to think 'will this word hurt them or not?'. Or sometimes you want to read Qur'an and you're screaming at others to be quiet. This is not the way. Harming can be through criticizing, accusing, mocking, etc.

Some rights are:

1. Obligatory for all to do (فرض عين): everyone needs to do it and if no one does it then all are sinful.



2. Sufficient if done by one (فرض كفاية): at least one needs to do it, but if no one does it then all are sinful.
3. Obligatory (واجب)
4. Recommended (مستحب)

### Rights of the Muslim (حق المسلم):

Hadith: وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "حق المسلم على (المسلم خمس: رد السلام، وعيادة المريض، واتباع الجنائز وإجابة الدعوة، وتشميت العاطس)" ("There are six rights of a Muslim upon a Muslim: When you meet him, greet him; when he invites you, respond to him; when he seeks counsel, give him advice; when he sneezes and praises Allah, say to him: 'May Allah have mercy on you (Yarhamuk-Allah)'; when he is sick, visit him; and when he dies, follow his funeral".) – Riyadh As Saliheen, Muslim, Book 1, Hadith 238

1. Return the salam (رد السلام): if salam is said to you then you need to respond to it. To initiate the salam is a highly recommended sunnah (سنة مؤكدة).
  - One to one: if one person says salam to one person present then it's obligatory to respond (واجب). Even if you're in the prayer and someone says salam, then you reply by gesturing your hand, not by answering with voice.
  - One to many: if one person says salam to many present, then just one needs to answer back at least (فرض كفاية), and if no one says salam then all are sinful. The rights will be taken on the Day of Judgment on the Qantara.

2. Visiting the sick (عيادة المريض): the right of a sick person is for others to visit him. Does it mean everyone needs to visit him? No. It's sufficient if one person visits (فرض كفاية), but if no one visits then everyone is sinful. Also when visiting the sick a person shouldn't stay too long. They should say good and hopeful words or recite ruqyah and then leave. A person shouldn't say negative or discouraging words. May Allah (سبحانه وتعالى) make us keys for good. Ameen.
3. Responding to an invitation (إجابة الدعوة): it's not an obligation to invite all, but when you are invited then you respond according to the invitation.
  - Waleema (وليمة العرس): the waleema is the day when the marriage contract is made. It is not other days which people think. It is an obligation to attend except if there is a legislative excuse (واجب الا العذر شرعي) such as being unable to travel abroad, or singers or even if the husband says to not go.
  - Not waleema (غير وليمة عروس): any other occasion such as a get-together, breakfast, lunch, dinner, etc. Then it's recommended to go (مستحب), but if you don't go then it's not a sin. If Allah (سبحانه وتعالى) doesn't account us for not coming then why do we account the people? Subhan Allah. There should be no takaluf, no burden.
4. Following the funeral procession (تشيع الجناز): if a Muslim dies then his right is to follow the carrying of the body until buried in the grave.

Women do not do this, only men. If one man does it then it's sufficient, and if no does then all are sinful (فرض كفاية).

5. Responding to the one who sneezes (تشميت العاطس): when someone sneezes then they need to say 'alhamdulillah' (الحمد لله). When that is heard, then people need to respond to him by saying (يرحمك الله) – 'may Allah have mercy on you'. It is an obligation upon all to respond (فرض عين), subhan Allah. If a person doesn't respond then it's a sin upon him. It is said when someone sneezes then everything in the body shuts down, subhan Allah. Someone might think everyone needs to respond the salam, but it's for sneezing, subhan Allah. If someone sneezes without saying 'alhamdulillah' (الحمد لله), then no one needs to respond.
6. Advise only when asked for advice (نصحه اذا استنصحه): if someone asks for advice then it's sufficient if one person gives advice (فرض كفاية). If you don't know then say 'I cannot help you but so and so can'. Don't make up things.

**May Allah (سبحانه وتعالى) help us to remain within His boundaries.**

**Ameen.**

#### ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

<https://t.me/markazalsalampublicationsENG>



