



# The Best Remembrance Of Allah

Written by:

**The Eminence Relater Sheikh:  
ALI ABDULLAH A ALNUMAY  
Scientific Programmatic Issues**

العالمية  
مكتبة  
العلم

علم ينتفع به

In The Name Of Allah  
The Most Beneficent, The Most Merciful

# The Best Remembrance Of Allah

Written by:

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**ALI ABDULLAH A ALNUMAY**

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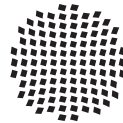
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Abu 'Umamah may Allah  
be pleased with him said

**I heard the Messenger of Allah peace be upon him saying on his speech during the Farewell Pilgrimage:** “Allah has appointed for everyone who has a right what is due to him.” (Graded as good by At-Tirmidhi)

Abu Juhaifah may Allah  
be pleased with him  
reported

The Prophet peace be upon him made a bond of brotherhood between Salman and Abu Adarda'. Salman paid a visit to Abu Adarda' and found Um Adarda' (his wife) dressed in shabby clothes, so he asked her why she was in that state. She replied: “Your brother Abu Adarda' is not interested in (the luxuries of) this world.” In the meantime Abu Adarda' came in and prepared a meal for Salman. Salman requested Abu Adarda' to eat (with him), but Abu Adarda' said: “I am fasting.” Salman said: “I am not going to eat unless you eat,” so Abu Adarda' ate (with Salman). When it was night and (a part of the night passed), Abu Adarda' got up (to offer the night prayer), but Salman asked him to sleep and Abu Adarda' slept. After some time, Abu Adarda' again got up, but Salman asked him to sleep. When it was the last hours of the night, Salman asked him to get up and both of them offered (Tahajjud) prayer. Then Salman told Abu Adarda': “You owe a duty to your Lord; you owe a duty to your body; you owe a duty to your family, so you should give to everyone his due.” **Abu Adarda' came to the Prophet peace be upon him and reported the whole story. The Prophet said:** “Salman is right.” (Narrated by Al-Bukhari)



**Allah Al-Mighty said:** “And give to the kindred their due rights, and (also) to those in need, and to the wayfarer: But squander not (your wealth) in the manner of spendthrift.”

Allah has made a due for Him upon His servants, and has made dues for His servants upon each other, and has preferred some of them upon others regarding the dues. The greatest due of the creation is for the Messenger of Allah peace be upon him. Parents, children, spouses, kinship, relatives by kinship and by marriage, neighbors, companions, and all Muslim have dues according to their grade for each Muslim, so he should perform their dues in a way that pleases Allah.



Mu'adh bin Jabal may  
Allah be pleased with him  
reported

**I was riding behind the Messenger of Allah peace be upon him on an ass known as 'Ufair. The Prophet said:** "Mu'adh, do you know what right has Allah over His bondsmen and what right have His bondsmen over Him?" **Mu'adh added: I replied:** "Allah and his Messenger know best." Upon this he (the Prophet) remarked: "The right of Allah over His bondsmen is that they should worship Allah and should not associate anything with Him, and the right of His bondsmen over Allah, Glorious and Sublime, is that He does not punish him who associates not anything with Him." **He (Mu'adh) added: I said to the Messenger of Allah:** "Should I then give the tidings to the people?" He (the Holy Prophet) said: "Do not tell them this good news, for they would trust in it alone." (Agreed upon)

**Allah Al-Mighty said:**

"I have only created Jinn and men, that they should worship Me."

The right of Allah (upon His creation) is to believe in Him Alone by obeying Him sincerely, and to worship Him by obeying His commands and avoiding His prohibitions, and by performing duties and leaving illegal acts. Whoever fails in performing this right, then he has exceeded the limits ordained by Allah, has violated His prohibitions, has left His obligations, has joined others with Allah in worship; such as an idol, or has performed an act of worship for the sake of another creation. Then he has to blame himself only.

**Allah Al-Mighty said:** "So serve Allah, offering Him sincere devotion.

\* Is it not to Allah that sincere devotion is due!"



And regarding vain desire; it is the vilest god worshipped on earth, and the vilest leader of a follower. **Allah said:** “Have you seen him who takes his own vain desire as his god? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight.” **Allah also said:** “And (they) follow their own vain desire;” meaning that they preferred following their desires and lusts and what their evil souls call them for.

O servants of Allah, may he be miserable, the worshipper of worldly affairs; a man who severely seeks Dinar, Dirham, job, leadership, and so on, until such matters led him to neglect the rights of Allah.

Bliss is for the person who performs the rights of Allah that he owes for people in the state of adversity and prosperity, in the state of health and illness, in the state of hardship and easiness, in the state of activity and laziness, while he is alone and with people, and in secret and in public.



Jabir may Allah be pleased with him reported

**that the Messenger of Allah peace be upon him said:** “I have been sent to all mankind.” (Agreed upon)

**Allah said:** “We have not sent you (O Muhammad) but as a universal (Messenger) to men, giving them glad tidings and warning them (against sin).”

Allah has sent His Prophet and the seal of His Messengers, Muhammad peace be upon him to Jinn and men, to Arab and non-Arab, and to black and white. So whoever hesitates in accepting his (Allah’s Messenger) his Message as general to all people, then he has got out of Islam.

Abu Hurairah may Allah be pleased with him reported

**that the Messenger of Allah peace be upon him said:** “By Him (Allah) in Whose Hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.” (Narrated by Muslim)

Jabir bin Abdullah may Allah be pleased with him reported

**that the Messenger of Allah peace be upon him said:** “By Him (Allah) in Whose Hand is my life, if Musa peace be upon him were to be alive, he would follow me (my Message).” (Narrated by Ahmed)

The right of the Messenger of Allah peace be upon him upon all people is to believe in him and in what was reported about him, with perfect belief and complete admission. As a result, people shall submit and surrender to all his commands and prohibitions related to all worldly affairs. They shall also believe in his world and Hereafter news. They shall follow his guidance and adhere to his Sunnah, without increasing upon or decreasing from it.





Anas bin Malik Allah  
be pleased with him  
reported

**that the Messenger of Allah peace be upon him said:** “Whoever turns away from my Sunnah, he is not from me (not one of my followers).” (Al-Bukhari)

It is also the right of the Messenger of Allah peace be upon him to love him more than any other creation. Abdullah bin Hisham reported: We were with the Prophet peace be upon him and he was holding the hand of ‘Umar bin Al-Khattab. **‘Umar said to him:** “O Allah’s Messenger, you are dearer to me than everything except my own self.” The Prophet said: “No, by Him in Whose Hand my soul is, (you will not complete faith) till I am dearer to you than your own self.” **Then ‘Umar said to him:** “However, now, by Allah, you are dearer to me than my own self.” The Prophet said: “Now, O ‘Umar, (now you have completed your Faith).” (Narrated by Al-Bukhari)

Anas bin Malik Allah  
be pleased with him  
reported

**that the Messenger of Allah peace be upon him said:** “None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.” (Agreed upon)

**In another narration of Muslim:** “.....till I am dearer to him than the members of his household, his wealth and the whole of mankind.”

Abdullah bin Masood  
may Allah be pleased  
with him reported

**I asked the Messenger of Allah peace be upon him:** “Which deed is most beloved to Allah?” He (the Prophet) replied: “That is to offer prayers at their early stated times.” Then I asked: “What is the next (in goodness)?” He said: “That is to be good and dutiful to one’s parents.” Then I asked: “What is the next (in goodness)?” He said: “That is to participate in Jihad for Allah’s Cause.” (Agreed upon)

Abdullah bin Masood  
also reported

**that the Prophet peace be upon him said:** “Let him be humbled into dust, let him be humbled into dust; him who sees either of his parents or both of them during their old age, and he does not enter Paradise (by rendering being dutiful to them).” (Narrated by Muslim)

Abu Bakrah  
may Allah be pleased  
with him reported

**that the Prophet peace be upon him said:** “Shall I inform you of the biggest of the great sins?” The said: “Yes, O Messenger of Allah.” He said: “That are to join partners in worship with Allah, to be undutiful to one’s parents ...” (Agreed upon)

**It was narrated that the Prophet peace be upon him said:** “The pleasure of the Lord lies in the pleasure of the parents, and the anger of the Lord lies in the anger of the parents.” (Narrated by At-Tirmidhi and At-Tabrani, graded as good)

Allah has joined the act of being good and dutiful to one’s parents with believing in Him Alone; which is considered the greatest act obligated by Allah upon His servants. **Allah said:** “And your Lord has decreed that you



worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word on contempt, nor repel them, but address them in terms of honor. \* And, out of kindness, lower to them the wing of humility, and say: “My Lord, bestow on them Your Mercy as they cherished me in childhood.”

Islamic communities, nowadays, witness many cases of being undutiful to one’s parents and neglecting their rights. Many children have neglected the rights of their fathers and mothers; children do not sit or keep close to their parents, and they also leave fulfilling their needs, answering their demands and achieving their desires.

Being dutiful to one’s parents is not limited to theirs being alive, but other kinds of being dutiful to them remain after their death; such as supplicating for them, repaying their debts, giving charities for their sake, enforcing their will, fulfilling their covenant, sponsoring their children, visiting their relatives, honoring their friends, and so on.



Abu Hurairah may  
Allah be pleased with  
him reported

**A man came to Allah’s Messenger peace be upon him and said:** “O Allah’s Apostle, who is more entitled to be treated with the best companionship by me?” The Prophet said, “Your mother.” The man said: “Who is next?” The Prophet said, “Your mother.” The man further said: “Who is next?” The Prophet said, “Your mother.” The man asked for the fourth time: “Who is next?” The Prophet said, “Your father.” (Agreed upon)

Abu Hurairah may Allah be pleased with him applied this Hadith. He was living in a house, and his mother was living in another one. When he wanted to get out, **he used to go to her house and said:** “O my mother, peace, mercy and blessings of Allah be upon you,” **and she would say:** “And upon you, O my son.” **Then he would say:** “May Allah show His Mercy upon you as you brought me up in my childhood,” **and she would say:** “May Allah show His Mercy upon you as you kept dutiful and good to me in my old age.” (Narrated by Al-Bukhari)

Ibn Al-Jawzy mentioned that Abu Hurairah used to carry his mother as she was blind and at old age.

**Ibn Abbas may Allah be pleased with them said:** “I know no deed that is dearer to Allah than being good and dutiful to one’s mother.”

Abu Burda reported: Ibn ‘Umar saw a Yamani man going around the House while carrying his mother on his back, saying: “I am your humble camel. If her mount is frightened, I am not frightened.” Then he asked: “Ibn ‘Umar, do you think that I have repaid her?” He replied: “No, not even for a single groan.” (Narrated by Al-Bukhari)



**A man came to Ibn ‘Umar and said:** “I carried my mother on my back from Khorasan until we performed rites of Hajj, do you think that I have repaid her?” Ibn ‘Umar said: “No, not even for a single groan.” (Narrated by Ibn Al-Jawzy)

**Mother! What the favor of the mother is!** Whose mother is still alive, he has to keep serving her as Paradise lies under her feet, and he has to seek her supplications for him as her supplications may be the reason for fixing one’s affairs and keeping evils away from him.

**The Prophet peace be upon him said:** “There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler; and the supplication of a father for his child.” (Narrated by Ibn Majah, graded as good) In another narration of Ahmed: “....the supplication of a father against his child.”



Muslim narrated that **‘Umar bin Al-Khattab may Allah be pleased with him said: I heard the Messenger of Allah peace be upon him saying:** “Worthy amongst the successors would be a person who would be called Uwais. He would have his mother (living with him) and he would have (a small) sign of leprosy. Ask him to beg pardon for you (from Allah).”

In another narration: “He has a mother to whom he is very dutiful. If he were to take an oath in the Name of Allah, Allah would fulfill his oath.”

**Al-Nawawi said:** This Hadith shows that Uwais was the best amongst successors, and it also refers to the favor of being dutiful to parents.

Anas bin Malik  
reported

A man came to the Messenger of Allah peace be upon him and said: “I would like to fight for the Cause of Allah, but I cannot afford that.” He (the Prophet) said: “Is there any of your parents still alive?” The Man said: “Yes, my mother.” The Prophet said: “You can be excused from Jihad before Allah if you are dutiful to your mother. If you did so, you are performing Hajj and ‘Umrah and fighting for the Cause of Allah (i.e. you will get the rewards for such deeds) if your mother is pleased with you. So fear Allah and keep dutiful to her.”

O Allah, how we have neglected such great rewards!

Aisha may  
Allah be pleased with  
him reported

**that the Prophet peace be upon him said:** “When I entered Paradise, I heard (someone) reciting (the Holy Qur’an). I asked: ‘Who is this?’ They answered: ‘That is Haritha bin Al-Nu’man’.” Then the Prophet peace be upon him said: “That is (the reward) for being dutiful to parents. That is (the reward) for being dutiful to parents.”



**‘Aisha may Allah be pleased with her said:** “There were two Companions of the Messenger of Allah peace be upon him, who were dutiful to their mothers more than anyone of the Ummah: ‘Uthman bin ‘Affan and Haritha bin Al-Nu‘man. Regarding ‘Uthman, he said: “I could not look directly at the face of my mother (out of respect) since I embraced Islam.” And regarding Haritha, he said: “I used to clean the head of my mother (from lice) and feed her from my hand. I never asked her about the meaning of her talk. And when i did not understand anything she says, I used to ask people presented about what my mother means.”

**Mohammad bin Al-Monkader said:** “My brother ‘Umar spent his night praying, and I spent my night with my mother amusing her. And I do not prefer his night over mine (I prefer the act that I did).”

**Mondher bin Al-Thawry said:** “Ibn Al-Hanafiah used to wash the head of his mother with snout, comb her hair, kiss her, and dye her.”

Al-Ashga'i said

“Um Mes’ar asked for water (to drink) from him (Ibn Al-Hanafiah) at a night. He went and brought her a bottle of water, but he found her sleeping. He spent the night holding the water for her until it became morning.”

Haiwah bin Shuraih was a scholar. His mother used to come to him at the assembly where he teaches his students, and she was saying to him: “O Haiwah, go and feed chicken,” and he was going to feed the chicken leaving the students.



Abu Hurairah may  
Allah be pleased with  
him reported

**that the Messenger of Allah peace be upon him said:** “I am like father to you, and I teach you.” (Narrated by Abu Dawood, Al-Nesai and others)

Ibn ‘Umar may  
Allah be pleased with  
them reported

**that the Prophet peace be upon him said:** “A man is the guardian over the members of his family and shall be hold accountable about them. A woman is a guardian over the household of her husband and his children, and shall be hold accountable about them.” (Agreed upon)

**Anas may Allah be pleased with him said:** “Indeed Allah will question everyone who is responsible about his charge, whether he safeguarded or destroyed it.”

Among the tasks and responsibilities of a father towards his children are to teach, discipline and educate them.

Ali may Allah be  
pleased with him said

“Teach and educate them (your children).” **Ibn ‘Umar said to a man:** “Educate your son as you are asked about him: What you have taught him? And what you have educated him? And he is responsible for being dutiful to you and obeying you.” (Narrated by Al-Baihaqy and others)

**Ibn Al-Qayem may Allah show mercy upon him said:** Some scholars said: “Allah Al-Mighty will ask the father about his son on the Day of Judgment, before asking the son about his father. As the father has rights upon his son, the son has also rights upon his father. As Allah said: “We have enjoined on man kindness to parents,” He also said: “Save yourselves





and your families from a Fire whose fuel is men and stones.” So Allah has recommended parents to (take care of) their children before recommending children to (be dutiful) to their parents. So whoever neglected teaching his son what benefits him and left him astray, then he has severely wronged his son. Most children are corrupted because of negligence of their parents to them and because their parents did not teach them the obligatory and supererogatory acts of religion. Parents have neglected their children at their young age, so they (children) could not benefit themselves and cannot benefit their parents when they get older. Once a father blamed his son for not being dutiful to him, the son said: ‘You were not dutiful to me at my young age, so I am not dutiful to you at your old age; you had neglected me at my childhood, so I am neglecting you at your senility’.”

O parents! You have an effective rule in directing your children, either positively or negatively. So fear Allah in educating your children.

Abu Hurairah may Allah be pleased with him reported that the Prophet peace be upon him said: “There is none born but is created to his true nature (Islam). It is his parents who make him a Jew, or a Christian, or a Magian.” (Narrated by Al-Bukhari)



Ma'qil bin Yasar may  
Allah be pleased with  
him reported

**I heard the Prophet peace be upon him saying:**

“Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, he will never feel even the smell of Paradise.” (Agreed upon)

**In another narration of At-Tabrani, it was added:** “Its (Paradise) smell can be felt from seventy years away from it.” In another narration of Muslim: “Allah will forbid Paradise for him.”

Ma'qil bin Yasar may  
Allah be pleased with  
him also reported

**I heard the Messenger of Allah peace be upon him**

**saying:** “If any ruler (man) having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him.” (Agreed upon)

What a great responsibility is! What a heavy task is! Each leader, teacher or educator has to exert his efforts in teaching those who are under his responsibility: what they are obligatory to do regarding their religion and worldly affairs. He has also to seek hard to prepare for them the means that will help them in reforming their life and Hereafter, and to facilitate for them all means of good; read, audible and visible, that would cultivate virtue in them and direct them to beautiful manners, to good principles and values, and to generosity and high level of all matters. The leader, teacher or educator has also to make those who are under his responsibility avoid all means of evil and destruction in order not to keep them away from remembering Allah; in order not to corrupting their religion and manners; in order not to weaken their resolutions for acquiring useful knowledge; and in order not to impede them to compete at doing good with all its kinds.



Ibn 'Umar may  
Allah be pleased with  
them reported

**that the Prophet peace be upon him said:**

“Beware! Every one of you is a shepherd and everyone is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects. A man is a guardian over the members of his family and shall be questioned about them. A woman is a guardian over the household of her husband and his children and shall be questioned about them. A slave is a guardian over the property of his master and shall be questioned about it. Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust.” (Agreed upon)



Abdullah bin Abbas  
may Allah be pleased  
with them reported

**One day I was behind the Prophet peace be upon him (riding on some mount) and he said:** “O young man, I shall teach you some words (of advice): Be mindful of Allah and Allah will protect you. Be mindful to Allah and you will find Him in front of you. If you ask, then ask Allah (Alone); and if you seek help, then seek help from Allah (Alone). And know that if the Ummah were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried (i.e. what is written and fated cannot be changed).” (Graded as sound, narrated by At-Tirmidhi who graded it as good and sound)

**In another narration of Ahmed, it was added:** “Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. Know that there is a great good in keeping patient while facing what you hate. And know that victory comes with patience, relief with affliction, and hardship with ease.”

What a great Hadith is! It directs to great teaching, guidance and education. If we learned and applied it, we will be a good example to our children: They would listen to these words at all times from us and would see us applying such teachings. We would teach them their meanings and morals. We would also apply such blessing instructions in different states



of our daily life; in prosperity and adversity, in sweetness and bitterness, in activity and laziness. As a result, we and they (our children) will achieve satisfied mind, relaxed and peaceful heart, good soul, permanent happiness, and success in life and Hereafter.

**The meaning of this Hadith is also included in this verse:** “You (Allah) we worship, and You (Alone) we ask for help.” Some scholars said: I contemplated at this Hadith, and I became so amazed. We are sorrow for ignorance and less understanding of this Hadith.



Thauban may Allah  
be pleased with him  
reported

**that the Messenger of Allah peace be upon him said:** “The most virtuous of the Dinar is the Dinar that a person spends on his dependents, the Dinar which he spends on his beast in the Cause of Allah, and the Dinar which he spends on his companions in the Cause of Allah.” Abu Qilabah (one of the narrators) said: “He (the Prophet) began with the dependents.” Then he (Abu Qilabah) said: “And which man is greater in reward than a man who spends upon his dependents, having little ones by which Allah cause him to abstain (from the unlawful) and by which Allah brings profit for him and enriches him.” (Narrated by Muslim)

Abu Hurairah may  
Allah be pleased with  
him reported

**that the Prophet peace be upon him said:** “A Dinar you spend in Allah’s way, or to free a slave, or as a charity you give to a needy person, or to support your family; the one yielding the greatest reward is that which you spend on your family.” (Narrated by Muslim)

Sa’d bin Abi Waqas  
may Allah be pleased  
with him reported

**that the Messenger of Allah peace be upon him said:** “You will be rewarded for whatever you spend for Allah’s sake even if it were a morsel which you put in your wife’s mouth.” (Agreed upon)

Abu Masood Al-Badri  
may Allah be pleased  
with him reported

**that the Prophet peace be upon him said:** “When a man spends on his family, seeking reward for that; that is an act of charity on his part.” (Agreed upon)



What Mercy and Kindness of Allah towards His servants! Allah rewards them even for expenditure obligatory upon them for those who are under their responsibility; such as a son, a father, a wife, brothers, and so on, and even for animals. We have just to seek reward for that deed and to be charitable with no excess or negligence, but we should be moderate in spending for Allah's sake. Ibn Batal may Allah show mercy upon him said: A man should spend upon himself, his family and upon those who are under his responsibility with no excess or negligence as Allah Al-Mighty said: "Those who, when they spend, are not extravagant and not niggardly, but hold just (balance) between those (extremes)." That expenditure is better than charity and better than any other kind of spending.



Amr bin Al-Ahwas  
may Allah be pleased  
with him reported

**that the Messenger of Allah peace be upon him said:** “You have rights over your women (wives), and your women have rights over you.” (Narrated by Al-Bukhari who graded it as good and sound)

Abu Hurairah may Allah be pleased with him reported that the Prophet peace be upon him said: “Act kindly towards women.” (Agreed upon)

Aisha may  
Allah be pleased with  
him reported

**that the Prophet peace be upon him said:** “The best of you is the one who is best to his wife, and I am the best of you to my wives.” (Narrated by At-Tirmidhi and Ibn Majah)

Jabir may Allah be  
pleased with him  
reported

**The Messenger of Allah peace be upon him addressed people and said:** “Fear Allah regarding women, for you have got them under Allah’s security and have the right to intercourse with them by Allah’s word. You are responsible for providing them with food and clothing in a fitting manner.” (Narrated by Muslim)

Abu Hurairah may  
Allah be pleased with  
him reported

**that the Messenger of Allah peace be upon him said:** “A believing man must not hate (his wife) believing woman; if he dislikes one of her characteristics, he will be pleased with another.” (Narrated by Muslim)

**Qur’an combines etiquettes of dealing (with wives) and regulates them, Allah said:** “Live with them on a footing of kindness and equity.”  
**Allah also said:** “And they (women) shall have rights similar to the rights





against them, according to what is equitable; but men have a degree (of advantage) over them.”

These Prophetic recommendations and guidelines are the pillar of straight marital life, and lead to continuation of the relationship and permanence of affection, mercy and love.

**Al-Husain bin Mehsan reported that his aunt came to the Prophet peace be upon him for a need. When she fulfilled her need, the Prophet said to her:** “You have a husband?” She said: “Yes.” He said: “How you deal with him?” She said: “I please him as much as I can, and I only leave what I am not able to do.” He (the Prophet) said: “Look at you position for him, as he may lead you to enter Paradise (if you please him) or Fire (if you displease him).”

There are many Hadith that show the importance of the husband's rights and the favor of performing the rights of husband in a good way.

**Imam Ahmed may Allah show mercy upon him said about a woman who has a husband and a patient mother:** “Obeying her husband is dutiful upon her more than obeying her mother, except if he (her husband) give her permit (to visit her mother).” Imam Ahmed also said: “It is not obligatory upon her to obey her parents or visit them (if this contradicts with obedience of her husband). Obeying the husband is more dutiful.”



Abu Hurairah may  
Allah be pleased with  
him reported

**that the Messenger of Allah peace be upon him**

**said:** “Verily Allah created the universe and when He had finished that, ties of relationship came forward and said: ‘This is the place for him who seeks refuge from severing (of blood-relationship).’ He (Allah) said: ‘Yes. Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)?’ They (the ties of blood) said: ‘Certainly so.’ There upon He said: ‘Well, that is how things are for you’.” Allah’s Messenger then said: Recite if you like: “But if you turn away you are sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes.” (Agreed upon)

Jubair bin Mut’am reported that the Messenger of Allah peace be upon him said: “The severer will not enter Paradise.” Suffian (explained it as): “The one who severs the ties of kinship will not enter Paradise.” (Agreed upon)

Abu Hurairah may  
Allah be pleased with  
him reported

**A man said to the Messenger of Allah peace be**

**upon him:** “I have relatives with whom I try to keep the ties of relationship but they sever relations with me; and whom I treat kindly but they treat me badly, I am gentle with them but they are rough to me.” He (the Prophet) replied: “If you are as you say, it is as if you are feeding them hot ashes, and you will be with a supporter against them from Allah as long as you continue to do so.” (Narrated by Muslim)

Abu Hurairah may  
Allah be pleased with  
him reported

**that the Prophet peace be upon him said:** “The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him.” (Narrated by Al-Bukhari)

Anas may  
Allah be pleased with  
him reported

**that the Messenger of Allah peace be upon him said:** “He, who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations.” (Agreed upon)

These Hadith show that keeping good relations with relatives is obligatory, and severing these relations, with abandonment, desertion or dispute, is a great sin.

Scholars disagreed about the kind (degree) of relatives that it is obligatory to keep relations with them. Some scholars said that it is obligatory to keep relations with a relative that if you are a man and that relative is a woman, it is unlawful to marry (her). And regarding other relatives, it is recommended to keep relation with them. Other scholars that it is obligatory to keep relations with all relatives, and there is no difference between close relatives or not; and that it is the opinion of Imam Ahmed.

There is no doubt that as long as the relative is closer, his right (in keeping relation with him) is more dutiful, the reward for keeping relation with that closer relative is greater, and the sin of severing with that relative is bigger; for Hadith, “And then the closer relative and after him the close relative.” (Narrated by Ahmed, Abu Dawood and At-Tirmidhi)

Keeping relation with relatives is determined according to the ability of the person; with giving presents, with kindness, with visit, and with greetings. If it is hard to meet your relatives, you can communicate with them through social media. Do not leave what you cannot perform perfectly.



Abu Hurairah may  
Allah be pleased with  
him reported

**that the Messenger of Allah peace be upon him said:** “Umar, bear this in mind, the uncle of a person is like his father.” (Agreed upon)

**Al-Nawawi said:** (This Hadith) means that the uncle is like the father. And this honors the right of the uncle.

**Al-Manawi said:** Honoring the uncle is like honoring the father, and hurting him is like hurting the father. This Hadith urges to perform the right of the uncle, and to rank him in the position of the father regarding obedience and not to be undutiful to him.

Al-Bara' bin 'Azeb  
reported

**that the Prophet peace be upon him said:** “The maternal aunt holds the same status as the mother.” (Agreed upon)

**Al-Zahaby said:** (This Hadith) means that the mother and the maternal aunt have the same rank regarding being dutiful to them, honoring them and keeping good relation with them.

**Ibn 'Umar may Allah be pleased with them reported: A man came to the Prophet peace be upon him and said:** “O Messenger of Allah, I have been afflicted by a tremendous sin. Is there any repentance for me?” He (the Prophet) said: “Do you have your mother?” The man said: “No.” He said: “Do you have any maternal aunt?” The man said: “Yes.” He said: “Then be dutiful to her.” (Narrated by At-Tirmidhi)

This Hadith shows that the maternal aunt comes after the mother in rank, and being dutiful to her (the maternal aunt) and keeping relation with her are means of being dutiful to the mother; as they are sisters.



**‘Aisha may Allah be pleased with her said:** “Messenger of Allah, all my fellow-wives have Kunyahs (nicknames)?” He (the Prophet) said: “Give yourself the nickname by Abdullah, your son (meaning Abdullah bin Al-Zubair, her sister’s (Asmaa) son).” After that, she (‘Aisha) was called ‘Umm Abdullah’. (Narrated by Abu Dawood)

You can see that, in this Hadith, the Prophet peace be upon him has made her (‘Aisha) nephew as her son; referring that the maternal aunt is the second mother.

**Al-Bukhari and Muslim narrated** that Maimuna bint Al-Harith (the Prophet’s wife) manumitted a slave-girl without taking the permission of the Prophet. On the day when it was her turn to be with the Prophet, she said: “Do you know, O Messenger of Allah, that I have manumitted my slave-girl?” He (the Prophet peace be upon him) said: “Have you really?” She replied in the affirmative. He said: “You would have got more reward if you had given her (i.e. the slave-girl) to one of your maternal uncles.”

**Thus it is a duty upon a Muslim** to deal with his paternal uncles and aunts and his maternal uncles and aunts in a good way; he should be dutiful and kind with them, he should show love to them, and he should empathize with them. As a result, that person will get the reward of keeping good relation with relatives and being dutiful to parents.

**Zainab Al-Thaqafia, the wife of Abdullah bin Masood, and another woman asked the Messenger of Allah peace be upon him:** “Will it be accepted as charity on our parts if we spend on our husbands and the orphans in our care?” The Messenger of Allah peace be upon him said: “You will have two rewards; the reward for charity and the reward for upholding ties of kinship.” (Agreed upon)

Salman bin Amer  
may Allah be pleased  
with him reported

**that the Prophet peace be upon him said:** “Giving charity to a poor person is charity, and (giving) to a relative is two things; charity and upholding the ties of kinship.”

Anas may Allah be  
pleased with him  
reported

When Abu Talha gave his property ‘Bayruha’ as a charity, the Messenger of Allah peace be upon him said to him: “I think that you should give it to your relatives.” Abu Talha therefore divided it among his relatives and the children of his paternal uncle. (Agreed upon)

**Al-Bukhari and Muslim narrated** that Maimuna bint Al-Harith (the Prophet’s wife) said: “Do you know, O Messenger of Allah, that I have manumitted my slave-girl?” The Prophet peace be upon him said: “You would have got more reward if you had given her (the slave-girl) to one of your maternal uncles.”

Hakim bin Hizam  
may Allah be pleased  
with him reported

**A man asked the Messenger of Allah peace be upon him about the best charity. The Prophet said:** “It is that is given to a relative who feels hatred towards you.”



**Um Kalthom bint ‘Uqbah may Allah be pleased with her reported that the Prophet peace be upon him said:** “The best charity is that is given to a relative who feels hatred towards you.”

These Hadith show that it is basically to give charity to relatives, according to the degree of their relation with you. Reward for charity to a relative is greater than charity to a non-relative; except if this non-relative is in a great need to this charity.

Jarir Al-Bajaly  
may Allah be pleased  
with him reported

**that the Messenger of Allah peace be upon him said:** “If a person came to his relative asking him for a grace that Allah has given to him, and that relative refused to give him; then Allah would let a snake called ‘Shuga’ from the Hell get out for him, putting food on his mouth and surrounding him.”



Abu Musa may  
Allah be pleased with  
him reported

**that the Messenger of Allah peace be upon him said:** “The relationship of a believer with another believer is like (the bricks of) a building, each strengthens the other.” He (the Prophet) illustrated this by interlacing the fingers of both his hands. (Agreed upon)

Al-Nu'man bin Bashir  
may Allah be pleased  
with him reported

**that the Messenger of Allah peace be upon him said:** “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.” (Agreed upon)

Ibn 'Umar may Allah  
be pleased with them  
reported

**that the Messenger of Allah peace be upon him said:** “A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him; and he who fulfils the need of a brother, Allah would fulfil his need; and he who relieved a Muslim from hardship, Allah would relieve him from the hardships to which he would be put on the Day of Resurrection; and he who did not expose (the follies of a Muslim), Allah would conceal his follies on the Day of Resurrection.” (Agreed upon)

Abu Hurairah may  
Allah be pleased with  
him reported

**that the Messenger of Allah peace be upon him said:** “A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honor, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother.” (Narrated by At-Tirmidhi who graded it as good)



Abu Hurairah may  
Allah be pleased with  
him reported

**that the Messenger of Allah peace be upon him said:** “Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbor malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allah, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honor.” (Narrated by Muslim)

Allah has bestowed His Grace upon us by gathering us after dispute and by making us feel affection towards each other after separation. He has saved our blood and honored our sanctities. Allah Al-Might said: “The believers are but a single brotherhood.” This verse means that neither geographical borders, nor different languages, nor variable colors, and nor varying origins can separate believers. The brotherhood of Islam is dominating all these matters. So give the Muslim his value, preserve his sanctities, give him his rights, and acknowledge his superiority. So let’s, O Muslims, help one another in righteousness and piety and help one another achieve victory. Our hearts should pulse with brotherhood in faith and bond of Islam.

**It was said:**

If a Muslim in India complained, this would not make me sleep;  
And if a Muslim in China cried, this would make me cry.

Abu Hurairah may  
Allah be pleased with  
him reported

**I heard the Messenger of Allah peace be upon him saying:** “The rights of a Muslim on the Muslims are five: Returning the greeting, visiting the sick, following the funeral processions, accepting the invitation, and replying to those who sneeze.” (Agreed upon)

**In another narration of Muslim:** “There are five qualities which a Muslim should display to his brother .....

Abu Hurairah also  
reported

**that the Messenger of Allah peace be upon him said:** “A Muslim has six duties towards other Muslims: When you meet him, you should salute him; when he invites, accept his invitation; when he asks for your advice, give it to him; when he sneezes and praises Allah, say May Allah have mercy on you; when he is ill, visit him; and when he dies, follow his funeral.” (Narrated by Muslim)

Al-Bara' bin Azeb  
may Allah be pleased  
with him reported

**“The Messenger of Allah peace be upon him commanded us to observe seven things.** He commanded us to visit the sick, to follow the funeral (of a dead believer), to respond to the sneezer (i.e. by saying to him: May Allah show mercy upon you), to help those who vow to fulfill it, to help the oppressed to accept the invitation extended by the inviter; and to promote greetings.” (Agreed Upon)

Abu Musa  
may Allah be pleased  
with him reported

**that the Messenger of Allah peace be upon him said:** “Free the captives, feed the hungry and pay a visit to the sick.” (Narrated by Al-Bukhari)



These rights and others that are like them that bring love and increase strength; some of them are an individual duty, others are a collective duty, and others are stressed recommended.

Beginning with greeting is among best deeds of Islam and love causes between people, and returning the greeting is a duty. If someone greets a group of people, it is sufficient that one or some of them return the greeting. But if someone sneezes and says 'praises be to Allah', it is a duty upon all who heard him to respond to him by saying '**May Allah show mercy upon you**'.

**Visiting the sick and following the funeral are a collective duty. It is also a duty to answer the invitation. The Messenger of Allah peace be upon him said:** "And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle peace be upon him." (Agreed upon) But if it is hard for a person to answer the invitation or the invitation is for something forbidden, then it is not a duty for a person to answer it.

Giving the advice, helping the oppressed, feeding the hungry, and freeing the captive are duties according to the ability of the person. It is recommended, if there is no harm, to help those who vow to fulfill it. It is also said that it is a duty to fulfill the vowing, and that is the preponderant opinion.

Thus a Muslim should fear Allah and give each Muslim, whether he is an Arab or non-Arab, black or white, and noble or poor, his right that Allah has prescribed for Him.



Ibn 'Umar may Allah be pleased with them reported

**that the Messenger of Allah peace be upon him said:** "Jibril kept recommending treating neighbors with kindness until I thought he would assign a share of inheritance." (Agreed upon)

Abu Hurairah may Allah be pleased with him reported

**that the Prophet peace be upon him said:** "He who believes in Allah and the Last Day, let him not harm his neighbor." In another narration: "Let him treat his neighbor with kindness." (Agreed upon)

Abdullah bin Amr may Allah be pleased with them reported

**that the Messenger of Allah peace be upon him said:** "The companion who is the best to Allah is the one who is best to his companion. And the neighbor that is the best to Allah is the one that is best to his neighbor." (Narrated by At-Tirmidhi who graded it as good)

Abu Dharr Al-Ghafari may Allah be pleased with him reported

**that the Messenger of Allah peace be upon him said:** "When you make some soup, make a good amount by adding plenty of liquid, and give some to your neighbors." (Narrated by Muslim)

Aisha may Allah be pleased with her said

**"O Messenger of Allah, I have to neighbors: to whom shall I send my gifts?" He (the Prophet) said:** "To the one whose gate is nearer to you." (Narrated by Al-Bukhari)

Scholars disagreed about the limits (borders) of the neighbors. The closer opinion to right is that this returns to the tradition of people. It was narrated that the Prophet said: "The rights of neighborhood extends to forty



houses like this, like this, like this.” He pointed to his front position, to his behind, to his right, and to his left. (Narrated by Abu Dawood and others)

**Ibn Qudamah may Allah show mercy upon him said:** “If a person recommended for his neighbors, it would be for forty houses from each side;” and that is the opinion of Imam Ahmed, Al-Awzai’ and Al-Shafi’. Abu Hanifah said: “The neighbor is the nearer to your (house).” Qatada said: “The neighbors are the house or two houses next to you.”

**Abu Yusuf said:** “Neighbors are those of the same restrict if there is only one Masjid for them. If people of one restrict share to small Masjids, they are also neighbors; and if they share two great Masjids, people of each Masjid are neighbors. And regarding countries of tribes, people of each tribe are neighbors.



Abu Hurairah may  
Allah be pleased with  
him reported

**A man said to the Prophet peace be upon him:** “Counsel me.” The Prophet said: “Do not become angry.” The man repeated (his request for counsel) several times, and (each time), he (the Prophet) said: “Do not become angry.” (Narrated by Al-Bukhari)

**Ahmed and Ibn Heban added in another narration about a man whose name is unknown:** “I thought about what he (the Prophet) said and I found that anger combines all evils.”

Al-Khattaby said: The meaning of his saying ‘Do not become angry’ is to avoid the reasons lead to anger and not to expose yourself to what brings it.

This Hadith also means: Do not respond to what your mind commands you to do when you are angry.

**Ibn Al-Teen said:** the Prophet peace be upon him combines the good of the world and the Hereafter in his saying, ‘Do not become angry’.

At-Tabrani reported about Suffian bin Abdullah Al-Thaqafi may Allah be pleased with him that he said: “O Messenger of Allah, tell me about something that is little and benefits me.” The Prophet peace be upon him said to him: “Do not become angry and you will enter Paradise.”

**Among reasons that help in preventing anger: Suliman bin Surd may Allah be pleased with him reported:** While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet peace be upon him said: “I know a word, the saying of which will cause him to relax, if he does say it. If he says, ‘I seek refuge with Allah from Satan,’ then all his anger will go away.” (Agreed upon)

Ibn Abbas may  
Allah be pleased with  
him reported

**that the Messenger of Allah peace be upon him said:** “When you are angry, be silent; when you are angry, be silent; when you are angry, be silent.” (Narrated by Ahmed and others, graded as good)

A man causes Abu Dharr get angry. Abu Dharr was standing, then he sat down, and then he lied down. It was said to him: “O Abu Dharr, why you sat down, and then lied down?” **He said that the Messenger of Allah peace be upon him said:** “When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.” (Narrated by Ahmed, and Al-Iraqi graded its chain as good)

Atiyah bin 'Urwah  
Al-Sa'dy may Allah be  
pleased with him reported

**that the Messenger of Allah peace be upon him said:** “Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.” (Narrated by Ahmed and Abu Dawood, but its transmitted chain is weak) But it is okay to apply it.



Abu Hurairah may  
Allah be pleased with  
him reported

**that the Messenger of Allah peace be upon him said:** “The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage.” (Agreed upon)

Abdullah bin Masood  
may Allah be pleased  
with him reported

**that the Prophet peace be upon him said:** “Whom do you count as a wrestler amongst you?” We said: “He who wrestles with persons.” He (the Prophet) said: “No, it is not he but one who controls himself when in a fit of rage.” (Narrated by Muslim)

**Imam Ahmed narrated that a man whose name is unknown reported that he witnessed the Messenger of Allah peace be upon him saying:** “All of wrestling (the strongest wrestler) (he repeated this thrice) is the one who becomes very angry until his face becomes red, but he controls his anger.”

Anas may Allah be  
pleased with him  
reported

**that the Prophet peace be upon him passed by some people wrestling. The Prophet asked them:** “What is this?” They said: “A man wins all those who wrestle against him.” The Prophet said: “Shall I tell you about a man who is stronger than him? A man talks (badly) to another man, and that (latter) man restrains his anger, so he has overcome his opponent, his Satan, the Satan of his opponent.” (Narrated by Al-Bazar with a good transmitted chain)

Controlling the self is to be at the time of anger in order not to speak ill and then regrets for what you said, and in order not to hit someone and then regrets for that. Controlling the self is the ultimate strength and bravery.





There is nothing severer than conflicting with clear enemies who are the opponent and those people who seeks sedition and with unclear enemies who are the devil and the self which inclined to evil; and that person is able to overcome all of them at the same time (through restraining his anger).

Controlling the self to restrain its anger and prevent its harm is a way of worshipping Allah and is bravery that none except perfect men and women can do. Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "The strong person is not the one who overpowers people, but he is the one who overpowers (and controls) himself." (Narrated by Ibn Abi Al-Dunia, graded as authentic)

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علم ينتفع به

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