

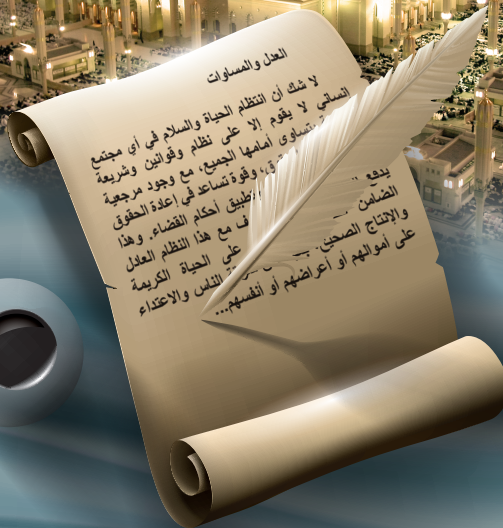
BUILDING & DEVELOPING  
**CIVIL  
SOCIETY**

in the Biography of Prophet Muhammad ﷺ

Professor Abdulaziz Ibrahim Alomary

Translation Revised by:

Dr. Hanan Abdulaziz Alomary

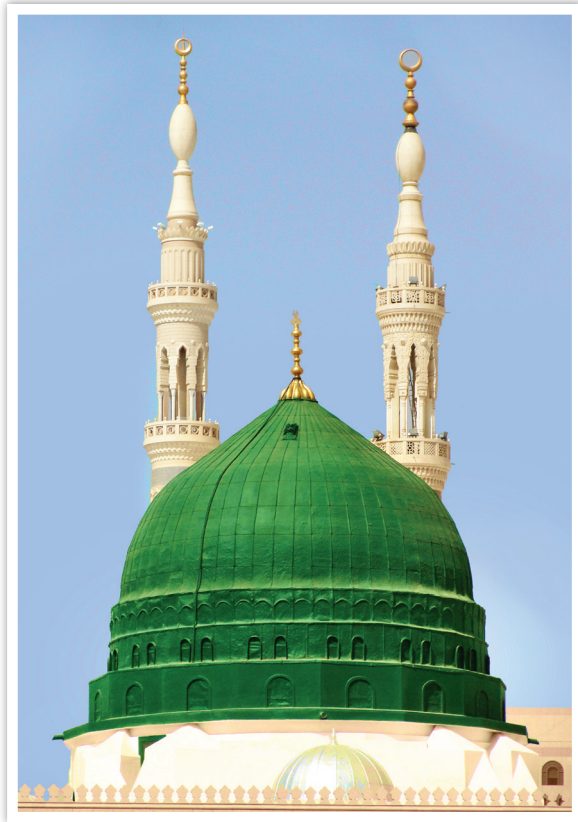


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in the Biography of Prophet Muhammad ﷺ

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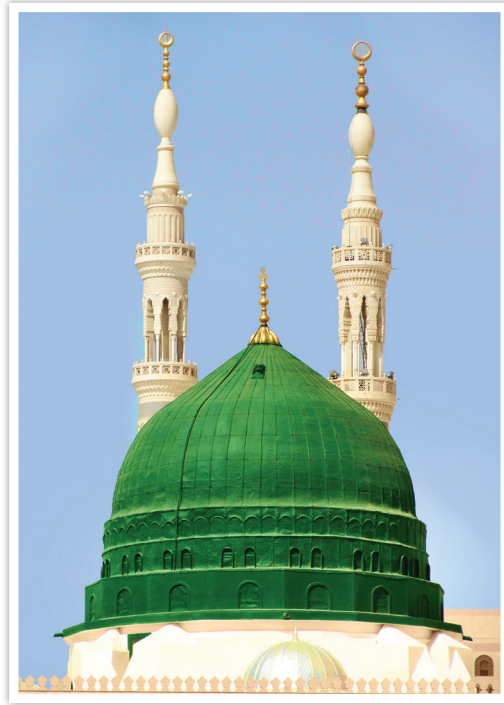


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BUILDING & DEVELOPING  
**CIVIL  
SOCIETY**

in the Biography of Prophet Muhammad ﷺ



**Professor Abdulaziz Ibrahim Alomary**

Former professor specializing in the biography of the Prophet  
Islamic University of Imam Muhammad ibn Sa'ud (Riyadh)

Translation Revised by: **Dr. Hanan Abdulaziz Alomary**



First Edition

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,  
the Most Gracious, the Most Merciful*



بناء المجتمع المدني وتنميته

في السيرة النبوية

تأليف

أ.د. عبدالعزيز إبراهيم العُمري

أستاذ السيرة النبوية

بجامعة الإمام محمد بن سعود الإسلامية بالرياض (سابقاً)



ترجمة اللغة الإنجليزية

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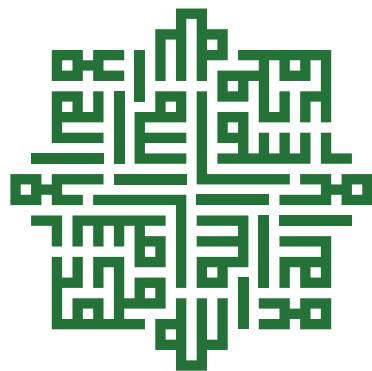
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## Introduction

**P**raise be to Allah and blessings and peace be upon the Messenger of Allah and upon his family, his companions and those who follow him. To proceed: I have written and read a great deal about the biography of the Prophet (blessings and peace of Allah be upon him) and I found that service to humanity and society, organizing society, and establishing justice and equality in it are among the most important issues to which the Prophet ﷺ paid attention. How could it be otherwise, when Allah ﷻ says:



﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾ (١٠٧)

{And We have sent you (O Muhammad ﷺ) not but as a mercy for the ‘Alameen (mankind, jinn and all that exists) } [al-Anbiya’ 21:107]

This mercy meant a life of ease and security, as well as people’s well-being in the hereafter.

I found evidence for that throughout the books of the Sunnah and Prophet’s biography. I wrote about that in my book on the Prophet’s biography, *Rasool-Allah wa Khaatam an-Nabiyyeen* (The Messenger of Allah and the Final Prophet). I also discussed this topic in various academic conferences, and I thought it would be appropriate to discuss this topic in a separate paper, under the title referred to: *Bina’ al-Mujtama’ al-Madani wa Tanmiyatuhu fi’s-Seerah an-Nabawiyyah* (The Building and Development of Civil Society in the Prophet’s Biography), so as to make this topic easier for modern readers to understand, who are aware of various cultures, so that they may realize that the Prophet ﷺ was ahead of all eras in organizing civil society, promoting a free and dignified life, and the best life for Muslims and even for non-Muslims who wish for a peaceful life and harmony within the society in which they live, in which rights and duties may be fulfilled.

I ask Allah to cause us to turn to Him in the best manner, to grant us guidance and wisdom, and to honour the ummah of Muhammad ﷺ.



## Foreword

**T**here are various definitions of the concept of civil society. The basic meaning is a society that is ruled by law under the authority of the state, in which the individual focuses his attention on his work and livelihood, whilst there are others who focus their attention on society and are prepared to organize it and put effort into that so that the community will benefit.

The word civil is derived from the word city; from the same root comes the word civilization, which means following the path of civility. The city is a gathering of people within a framework of systems and responsibilities.

From the beginning of the Prophet's mission, it was clear that he ﷺ was striving to promote servitude to Allah and worship of Him alone, and to establish a state that was merciful and a system that was just, in which people

were ruled in accordance with the laws of Allah, with the utmost mercy and justice. From the first days of his preaching in Makkah, the Prophet ﷺ gave glad tidings to his companions that Islam would spread everywhere and that it would prevail by virtue of its various rules and regulations. Makkah and its environs, where the message of Islam first began, was based on traditions and customs, most of which were unjust, and there was no specific set of rules and regulations, no well-established system and no fair judiciary.

Islam called for the protection of the rights of Allah and of people, with mercy, compassion and equality, to protect the five necessities, as mentioned by both al-Ghazaali in *al-Mustasfa* and ash-Shaatibi in *al-Muwaafaqaat*; gentleness and kindness in all things, with internal and external policies that paid attention to the main fundamentals of any modern civilized society.

When the Prophet ﷺ faced difficulties in turning Makkah into a Muslim society and state, he began to look for other places and other tribes who could help him, and a suitable place and a suitable people who could support the new Muslim state, in which Muslims could live in a cooperative, peaceful, humane Muslim society and form a nation that would surpass other nations, a nation that was connected to Allah and adhering to His laws, so that they would lead humanity to well-being and perfection, and there would be justice for them and for the followers of other religions who were seeking a life of dignity. Therefore the Prophet ﷺ began to present his case to other tribes during the special occasions observed by the Arabs, seeking someone to support him in establishing a society that would be able to organize itself and protect itself from enemies.

With the help of Allah, the Messenger of Allah ﷺ found what he was looking for in the Ansaar, who came from Madinah and met him during the Hajj season. They listened to him and believed him, and they prepared to make their city a base for his call and for his future state, a peaceful Muslim society that would support him with what was required of systematic organization.

The way in which the Prophet ﷺ organized the administration and different activities of the community, the way in which he organized the state, and what we find of examples of that in the books of Seerah and Sunnah formed the basis which became a reference point for the development of systems

required to run the Muslim state and society.

The Prophet's companions were subjected to oppression in Makkah, but he would give them the glad tidings that there would come a day when injustice would be halted and justice would be established, not only in Makkah but in many parts of the world with which they were familiar. When Khabbaab ibn al-Aratt complained of what he was facing of persecution, and asked the Prophet ﷺ to pray against those who were oppressing him, the Prophet ﷺ said to him: By Allah, this matter will surely prevail until a rider will be able to travel from San'aa' to Hadramawt, fearing nothing but Allah and the wolf for his sheep, but you are hasty."<sup>1</sup>

Allah promised that Islam would prevail and that the Muslims would be granted succession (to the then rulers) in the earth, and they would be granted the authority to practice their religion, meaning that they would establish a structure and system through which stability would be attained, which would combine the rules and regulations with their implementation in real-life situations through running worldly affairs according to the guidelines of religion. This promise is clearly stated in the verse in which Allah ﷻ says:

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا أَصْخَلَفَ  
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا  
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ ﴾

{Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Faasiqoon (rebellious, disobedient to Allah)} [an-Noor 24:55].

Being granted succession (to the then rulers) in the earth means that they would rule it, organize it, run it and manage it.

1. Narrated by al-Bukhaari in his Saheeh, Kitaab al-Maghaazi, vol. 5/238.

It was clear to the Prophet ﷺ that the political system of Islam that he established would replace the global systems and empires of his time, such as that of the Khusraus in Persia and that of the Caesars in Byzantium. Jaabir ibn Samurah narrated that the Messenger of Allah ﷺ said:

*“A group of Muslims, or believers, will surely conquer the treasure of the family of Khusrau that is in the white (palace).”<sup>2</sup> And the Prophet ﷺ said, after striking a rock whilst digging the trench (al-khandaq): “Allahu akbar! I have been given the keys of ash-Shaam (Syria). By Allah, I can see its red palaces from the place where I am standing.” Then he said, “Bismillah” and struck the rock again. One third of the rock broke off and he said: “Allahu akbar! By Allah, I can see al-Mada’in and I can see its white palace from the place where I am standing.” Then he said, “Bismillah” and struck the rock again, and removed it, and he said: “Allahu akbar! I have been given the keys of Yemen. By Allah, I can see the gates of San’aa’ from the place where I am standing.”<sup>3</sup>*

The Prophet ﷺ taught his companions that Islam and his state would expand to various parts of the world within a well-established, religious, administrative, political system.

From the earliest days of his mission, the Messenger of Allah ﷺ strove to establish a humane system that would run the people’s affairs on the basis of justice and equality. He ﷺ occupied the highest position of office in the Muslim state, in addition to his being the Prophet and Messenger at the same time, and he prepared his companions to organize the entire world after he was gone and establish Tawheed and justice.



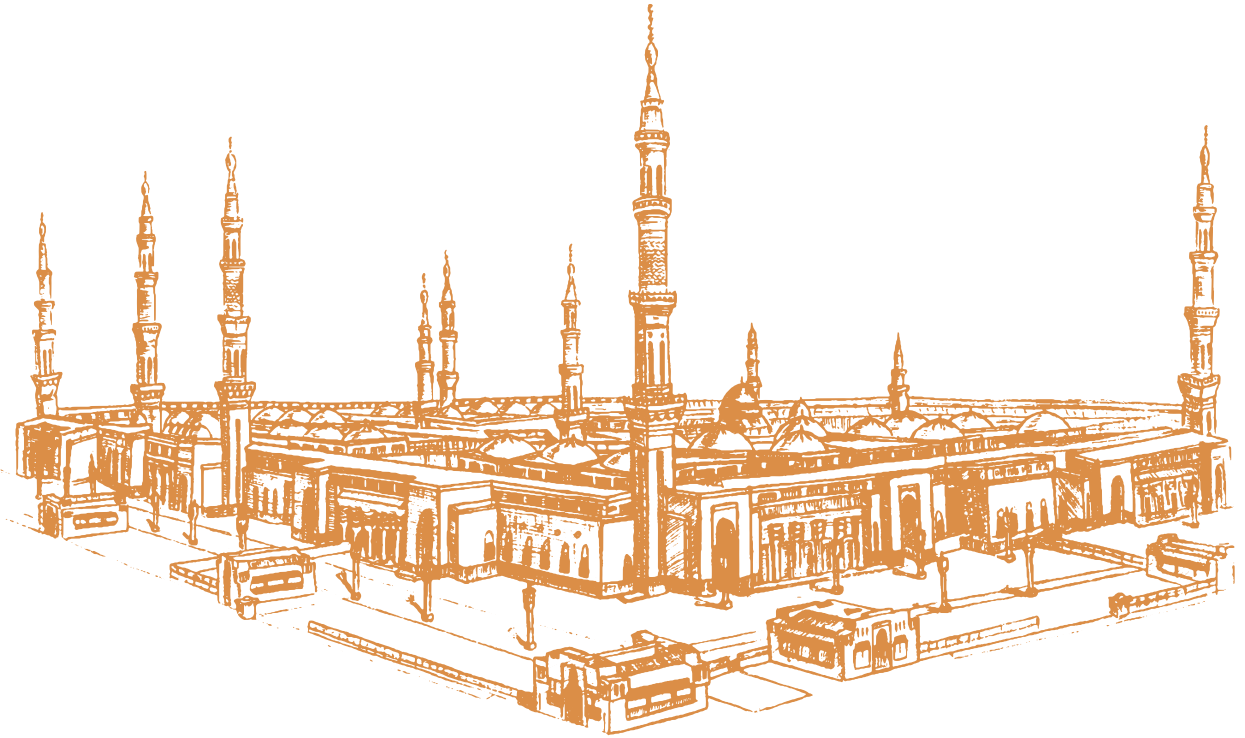
2. Narrated by Ibn Ishaq, *as-Seerah an-Nabawiyyah*, p. 271.

3. Narrated by Ahmad in his *Musnad*, 4/303; classed as *hasan* by a number of scholars, including Ibn Hajar (See: Dr. Akram Diya’ al-’Umari, *as-Seerah an-Nabawiyyah as-Saheehah*, vol. 2/423; and Dr. Mahdi Rizqullah Ahmad, *as-Seerah an-Nabawiyyah fi Daw’ al-Masaadir al-Asliyyah*, *Diraasah Tahleeliyyah*, p. 449, footnote 42.



## Madinah Thrives

**I**slam enters communities and forms a relationship between the people and their Creator, forging a love of His worship and obedience to Him in the hearts of its followers. In the day-to-day aspects of society, Islam promotes honor and kind interaction, following law and order, treating others as one would like to be treated, being productive members of society, and protecting our environment from all types of corruption.

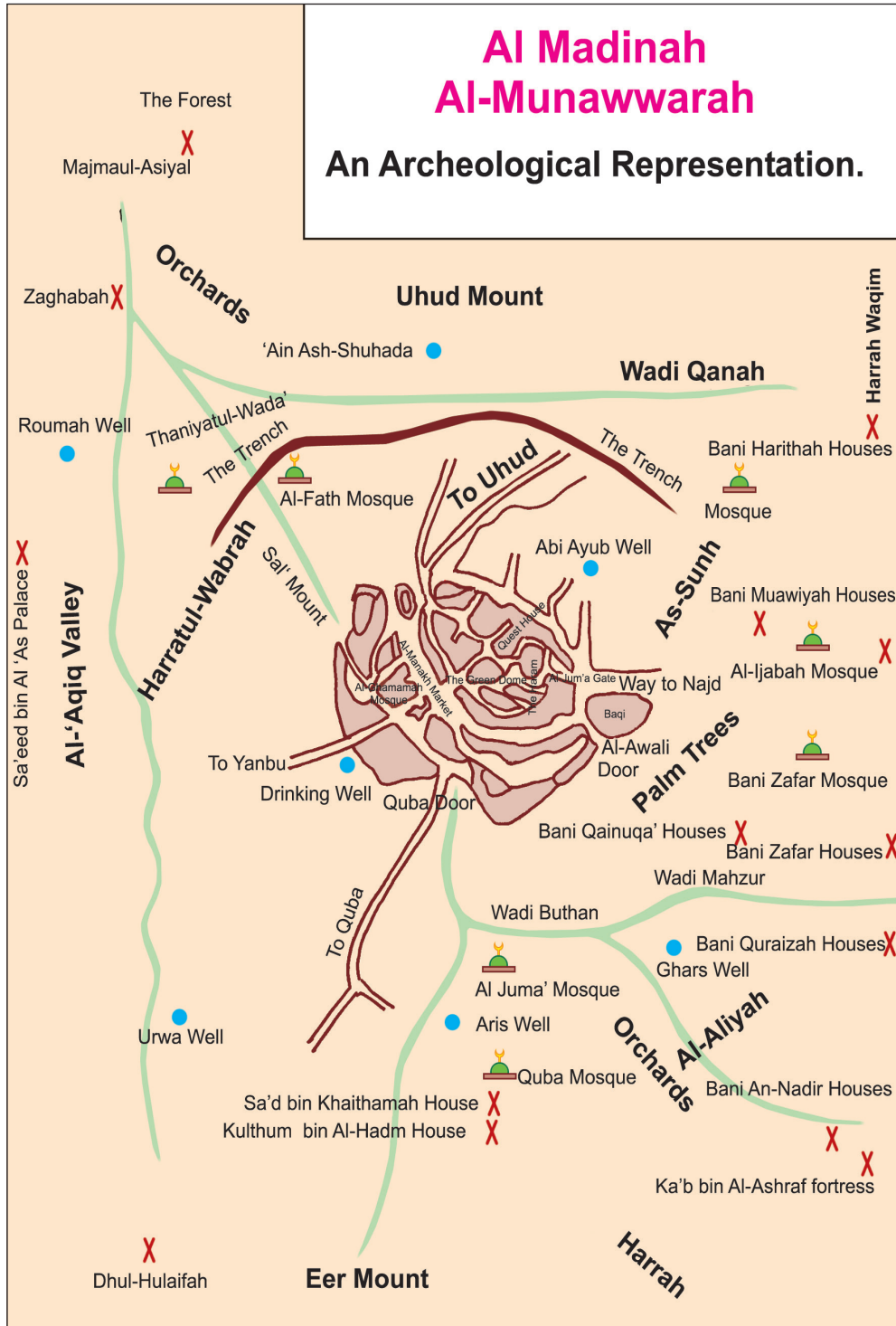


Madinah was the first example of these teachings coming to life. The Prophet ﷺ taught the Muslims about the Islamic way of life with regards to social interactions and business, and the Muslims rushed to implement these teachings into their daily lives. This served to increase the harmony in the city and the love and respect between its inhabitants. It was truly a blessed spectacle to behold.

### ‘Yathrib’ to ‘Madinah’

Madinah was previously known as Yathrib, a name derived from a root word meaning blame or condemnation. As you can imagine, the Messenger of Allah ﷺ did not like the first Muslim city to have a name with such a negative connotation, so he changed it to Madinah. The word ‘Madinah’ literally means ‘city,’ for the Muslims hoped the small town of Yathrib would become an actual city, i.e., a place of residence, culture, business, law and order.

The Messenger of Allah ﷺ also gave Madinah other names, such as Taybah, al-Mubarakah (the Blessed City), Dar al-Iman (Abode of Faith), and al-Hasina (the Protected City). You may have noticed a pattern; the Prophet ﷺ chose names full of positivity and optimism, as he always did.





Historical picture of Madinah, in which the Prophet's Mosque can be seen.

## The Sanctity of Madinah

The Prophet ﷺ said:

*“Verily, Ibrahim declared Makkah a sanctuary, and he supplicated for it. I have declared Madinah a sanctuary just as Ibrahim did for Makkah, and I prayed that Allah bless its mudd and sa<sup>4</sup> – as Ibrahim ﷺ did for Makkah.”<sup>5</sup>*

He also said:

*“O Allah, place the love of Madinah in our hearts as much as we love Makkah, or more.” He ﷺ taught us that it is part of one's faith to love and care for one's home. Madinah and Makkah are beloved to all Muslims because they are beloved to Allah. They are sanctuaries, so certain rules apply to them that do not apply elsewhere. For example,*

4. The two primary units of measurement when buying and selling goods. The Prophet ﷺ prayed for Allah to bless the productivity of Madinah.
5. Bukhari

*it is impermissible to hunt within their boundaries, amongst other rules. The Prophet ﷺ said: “I have declared sacred the land between the two lava plains of Madinah, so its trees should not be cut down, nor its game killed.”<sup>6</sup>*

He ﷺ praised the people of Madinah, saying:

*“Truly, iman (faith) returns to Madinah just as a snake retreats into its burrow.”<sup>7</sup>*

In a lengthy hadith, the Prophet ﷺ said: “...and Madinah is better for them, if they but knew.”<sup>8</sup>

## The Population Grows

The Muslims celebrated the joyous occasion of the first baby born in Madinah. His name was `Abdullah, son of az-Zubair bin al-`Awwam and Asma' bint Abi Bakr, both of whom were Muhajirun. Many verses in the Qur'an teach us to protect our children, and not to worry about their provisions, for Allah is their Provider. Allah the Exalted said:

﴿ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ  
وَلِئَاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴾ (31)

“And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.”(al-Isra', 31).

In many hadiths, the Prophet ﷺ reminds us of the importance of having children,



6. Muslim  
7. Bukhari  
8. Bukhari

and encourages Muslims to raise them in the proper manner. The Prophet ﷺ said: “Marry those who are loving and fertile, for I will be proud of your great numbers before the other nations on the Day of Judgment.”



The first time a census was taken in Madinah was during the time of the Prophet ﷺ. He gave the command to make a record of the Muslims, and Hudhaifa ؓ mentions that they recorded 1,500 men. This indicates that the Messenger of Allah ﷺ wanted to be aware of their numbers and strength from the very beginning.

As we mentioned, the Prophet ﷺ had previously sent word to every able Muslim to migrate to Madinah, so that they may live amidst a Muslim community and strengthen one another. This was at a time when the Muslims were fewer in number, and found it difficult to practice their religion on their own. However, as more and more people embraced Islam, he did not always give the same command. For example, when an entire tribe accepted Islam and was prepared to migrate to Madinah, he told them to remain in their homes and their land, and he sent Companions to teach them about the religion. Years later, after the conquest of Makkah, the command for individuals to migrate to Madinah was abolished.

Even within the city of Madinah itself, it was important that the Muslims to

keep a healthy balance in population density. When the Prophet’s masjid was completed, many of the Ansar who lived further away wanted the blessing and reward of praying there as much as possible. The family of Salamah, who lived in the outskirts, wanted to move closer to the masjid. Anas رضي الله عنه narrates: “Banu Salamah wanted to move closer to the masjid but the Messenger of Allah صلى الله عليه وسلم did not wish for Madinah to be vacated, so he said, ‘O Banu Salamah, you will be rewarded for your footsteps [towards the Masjid],’ so they remained where they were.”<sup>9</sup>

## Spiritual Growth

An increase in quantity without any regard for quality is certainly of little value. The Messenger of Allah صلى الله عليه وسلم taught the Muslims to have value, and to feel that value within themselves – without falling into arrogance, of course. He صلى الله عليه وسلم taught them to interact with their brothers and sisters in the best manner, while also maintaining a relationship with their Lord. In order to keep this balance, it is essential to strengthen the soul, to feed it on a regular basis just as one feeds his physical body to maintain strength.

Islam recognizes that spiritual growth does not simply mean that one

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9. Bukhari





reads the Qur'an. For one to become a healthy, positive member of society, it is important that the positive influence start from an early age – as soon as they are born, in fact, by choosing a good name for the child. After all, he or she will hear it constantly. Allah's Messenger ﷺ taught his Companions this, and he often insisted that positive, beautiful names be chosen, as opposed to a common tradition that existed amongst some tribes to choose harsh names for one's children.

He ﷺ advised some of his Companions with regards to their children's names, including the newborns `Abdullah bin az-Zubair, al-Hasan and al-Hussain – both children of `Ali, and many others. He advised against using negative or hurtful nicknames, and even changed the names of some of the Companions who had harsh ones. He would sometimes give friendly nicknames to people, and taught his Ummah to show mercy to one other, and to every living being.

Allah the Exalted said about this Ummah:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

“You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind...” (Aal-'Imran, 110).

## The Pursuit of Knowledge

The first verses that descended upon the Messenger of Allah ﷺ were around the subject of knowledge. Allah the Exalted said:

﴿الَّذِي عَلَّمَ بِالْقَلَمِ ۗ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

“(He) Who taught by the pen - Taught man that which he knew not.”  
(al-`Alaq, 4-5).

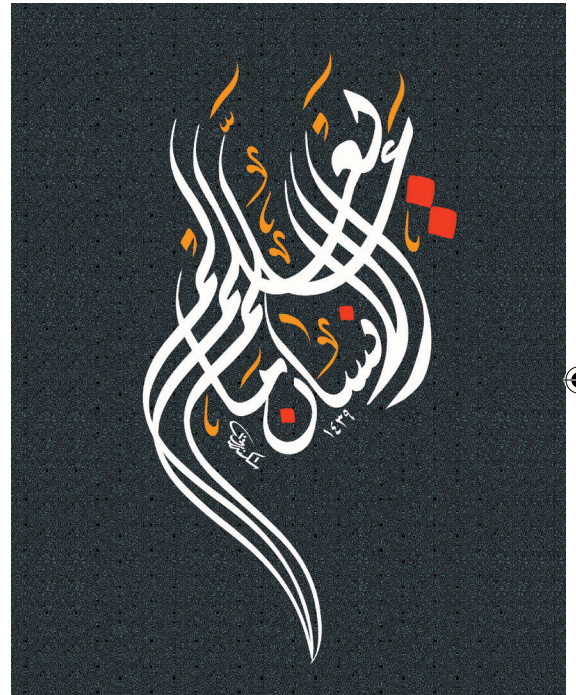
This was at a time when most of the Arabs were unlearned; they instead followed stories and legends passed down from their forefathers. They were a world away from neighboring civilizations of the Jews, Christians, and Persians whose education far surpassed their Arab neighbors.

This changed when Islam came into the picture. The Messenger of Allah ﷺ stressed the importance of education, and the Companions took his advice into effect immediately. They sought knowledge of their religious affairs from the Prophet ﷺ and they also sought to improve their worldly life by learning.

Allah the Exalted said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad, or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah



is Well-Acquainted with what you do.” (al-Mujadilah, 11)

The Prophet ﷺ held gatherings where he taught the Qur’an and the details of Islam – not just the rituals of worship, but Islam as a whole, which includes all the aspects we mentioned, e.g., the importance of education and being a productive member of society.

Bukhari, the great hadith scholar, titled one of his chapters ‘the Chapter of Knowledge,’ which he divided into fifty subchapters. In them, he collected many hadiths and commented on a number of verses all surrounding the topic of knowledge. Some of those verses are the following:

﴿ أَمَّنْ هُوَ قَنْتَ ءَانَاءَ الْيَلِّ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۗ ﴾

“Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: “Are those who know equal to those who know not?” It is only men of understanding who will remember.” (az-Zumar, 9)

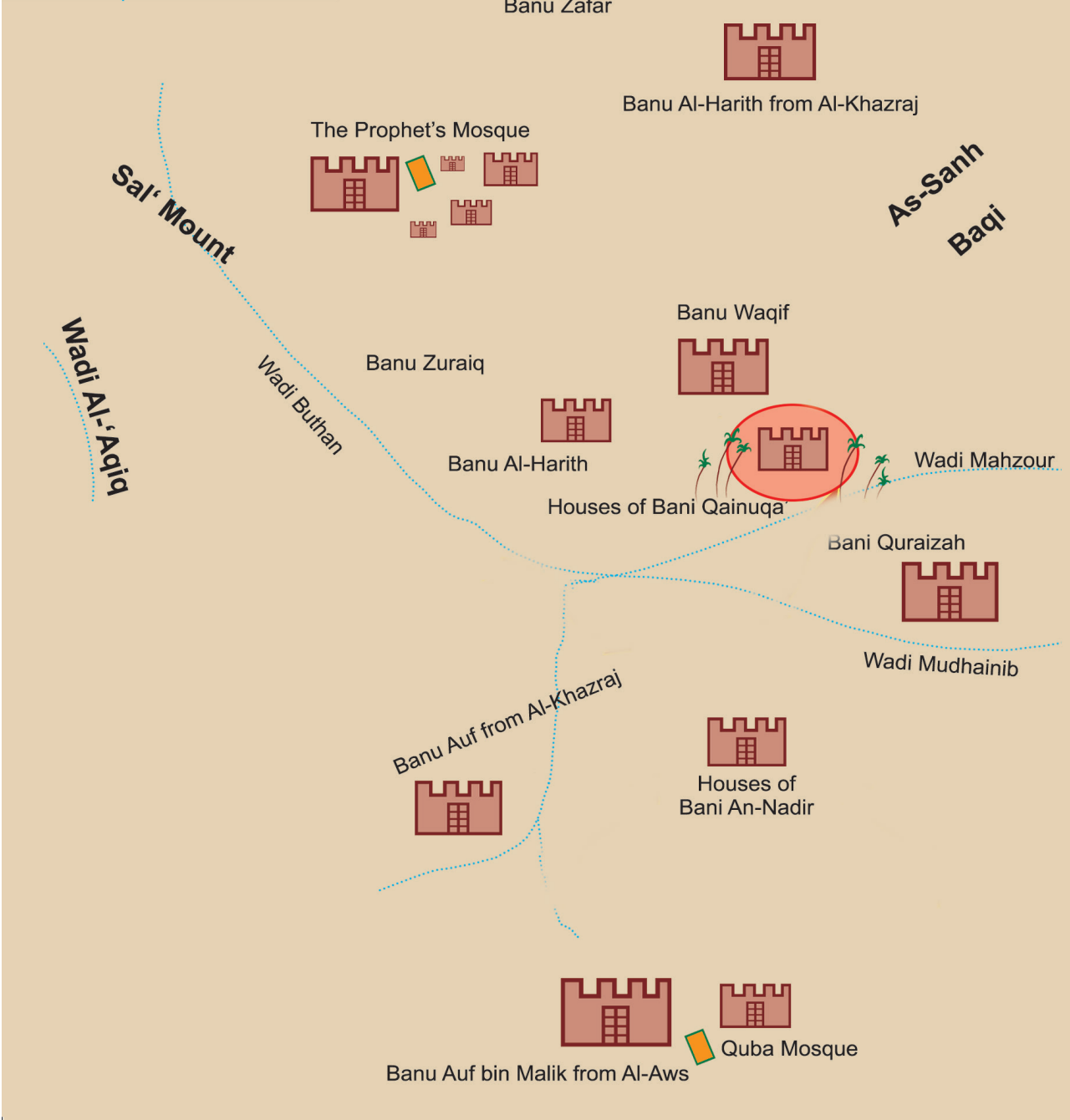
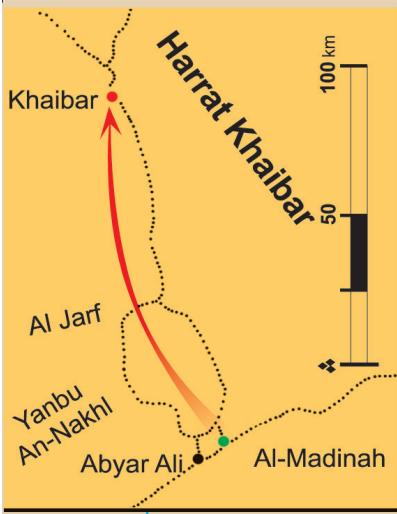
﴿ وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ۗ ﴾

“...It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is Almighty, Oft-Forgiving.” (Fatir, 28)

The Prophet ﷺ used to advise those who have knowledge to teach it to others. A group came to him from the tribe of `Abd al-Qais, and after they had spent some time with him, he told them, “Return to your people and teach them.”

Before Islam, writing was not common amongst the Arabs. The Jews were well-known for this skill, for they had set up schools for their children to learn how to read and write Hebrew. The Jews of Yathrib (now Madinah) were known for this, and some of al-Aws and al-Khazraj had learned from them.

Because of value Islam placed on knowledge, the Muslims strove to learn





to read and write, even before Hijrah. For example, during their time in Makkah, Fatimah bint al-Khattab and her husband, Sa`id bin Zaid, were learning to read the Qur'an in secret with their teacher, Khabbab – may Allah be pleased with them all. In Madinah, `Ubadah bin as-Samit taught the People of as-Suffa how to read and write.

Another instance is after the Battle of Badr, several pagans of Quraish were captured as war prisoners. They were permitted to pay a ransom to free themselves, so those who were wealthy did so. Others who were known to read and write were given the option to free themselves by teaching ten young Muslims. Many of the young Ansar learned these valuable skills this way.

These are just some of the examples of the emphasis the Prophet ﷺ placed on education, and it resulted in a growing number of educated people in Madinah. Additionally, several Companions ﷺ were the scribes of the Prophet ﷺ, writing down Qur'an and hadiths, as well as official documents. As society grew, it became more essential that records be kept.

It may seem strange now to discuss something as basic as the benefits of reading and writing, two skills that seem ubiquitous in today's society. However, one must remember that it was not always the case. The Arabs did not see a need for every individual, or even most people, in society to be literate. Islam changed this mindset, and this played a huge role in the success that the Islamic Ummah.

Women were not excluded in this regard. It is reported that the learned women of Madinah were teaching those who were not. It is reported that the Prophet ﷺ asked ash-Shifa' bint `Abdullah, a woman who accepted Islam and

migrated to Madinah, to teach Hafsaah – may Allah be pleased with them both. As evidenced from the Qur'an and Sunnah, the necessity to pursue education was not limited to a specific gender, age group, or race. It is a command for all Muslims to seek education and better themselves and their communities.

It is estimated that the number of literate people in Madinah increased by up to three or four times in the first four years after Hijrah. This change alone was revolutionary, let alone all the other positive changes that were happening at the time. Allah the Exalted was setting in place the means that would allow the Muslim community to flourish and progress, to one day become equal to, and eventually greater than, their neighboring nations.

﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾  
 ﴿٣﴾ أَلَمْ يَكْرُمُ ﴿٤﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٥﴾ عَلَّمَ  
 الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾﴾

“Read! In the Name of your Lord, Who has created (all that exists), created man from a clinging substance. Read! And your Lord is the Most Generous, who taught by the pen, taught man that which he knew not.” (al-`Alaq, 1-5)

Now, Prophet Muhammad ﷺ himself could not read or write. As we mentioned before, this was normal in Arabia, but even after Islam, it was Allah's wish that he remain without those skills. Allah the Exalted said:

﴿وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَأَرْتَابَ الْمُبْطِلُونَ﴾

“Neither did you (O Muhammad) read any book before it (this Quran), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.” (al-`Ankabut, 48).

Allah did not give the doubters of Islam any room to accuse the Prophet ﷺ of having read the Qur'an elsewhere, or wrote it himself.





Ashab-e-Suffa place in Masjid-e-Nabawi

## Social progress

Before Islam, Yathrib was like most other regions in Arabia, full of tribalism, averse to any change or progress. They had no official government, nor did they keep records in any official capacity. They did not have any social system that helped those in need; instead, the tribes would simply take care of their own, and those with no tribe were left to their own devices.

However, Prophet Muhammad ﷺ was like a light, shining brightly wherever he was. His settlement in Madinah was a blessing and a mercy for its people until the Last Day, for his presence and teachings brought their society forward leaps and bounds in such a short time. The Muslim community had an official leader – the Prophet ﷺ. They began to keep records of their citizens. Masjids were centers where the community met on a regular basis, and the leader, or imam, would speak to the people and hear from them. Charity and social security took form in *sadaqah* and *zakat*.

Just like the example of education, these aspects of society seem so basic

to us in modern civilization, but they did not exist in that region of Arabia at the time. These changes occurred on a societal level, but they also changed the way the individual looked at his fellow man. Instead of being bound by tribal lines, they began to see themselves as a community, and began to see the rights of their fellow man upon them. Islam encourages one to think in terms of the greater good. Allah the Exalted said:

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُورِ ﴿٢٥﴾﴾

“And those in whose wealth there is a known right for the beggar and the deprived.” (al-Ma`arij, 24-25)

Another lesson the Prophet ﷺ taught his Ummah was to avoid profiting from evil. Islam recognizes that some things are detrimental to society as a whole, even if they benefit certain individuals, such as *riba* (interest-based loans, usury). These actions are *haram*, or prohibited, in



Islam, and thus were not allowed to gain a foothold in early Muslim society. Allah warns of a severe punishment for those who engage in such actions, for their harm spreads to others and allows some members of society, usually the rich and strong, to exploit others, usually the poor and weak.

One of the biggest social ills that Islam prohibits is *zina*, i.e., fornication and adultery. It is an evil social ill that leads to many problems including the spread of diseases, and children born out of wedlock, and so on. Allah commands the believers to avoid *zina* in many verses, including:

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾﴾

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.” (al-Isra’, 32)

As an alternative to *zina*, Islam encourages marriage and grants rights to both spouses. Allah teaches the believers to be kind to their spouses and treat each

other with respect and mercy. The Prophet ﷺ was an example for the believers in this regard.

Consumption of alcohol, or *khamr*, is forbidden in Islam. Pre-Islamic Arabian culture was rife with alcohol. They consumed it often despite the negative consequences that arose from it. The prohibition of *khamr* in Islam came down



in stages, until it finally became one of the major sins. Again, we see Islam reshaping the community by removing that which impedes function and whose cons outweigh its pros.

Islam places great importance on the kind treatment of one's parents. It is considered one of the biggest sins for one to mistreat his or her parents, and Allah promises great reward for those who treat them well. Allah the Exalted said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرَهُمَا ۚ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ ﴾

“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 honor.” (al-Isra’, 23)

Similarly, Muslims are to keep close ties with their relatives, for certainly a strong family unit is essential to a healthy society. Several verses, as well as hadiths, attribute a great reward for Muslims who connect with their relatives and treat them kindly, whether the relative is Muslim or non-Muslim. Allah the Exalted said:

﴿ إِنَّ اللَّهَ بِأَمْرٍ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠﴾ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا ۚ وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿١١﴾ ﴾

“Indeed, Allah orders justice and good conduct and giving to relatives, and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do.” (an-Nahl, 90-91)



Neighbors also enjoy a special position in Islam. Whether one’s neighbor is Muslim or non-Muslim, it is obligatory to treat them well. Allah the Exalted said:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾ (٣٦)



“Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those whom your right hands possess. Verily, Allah does not like such as

are proud and boastful;” (an-Nisa, 36)

In the simplest terms, a Muslim cooperates with his community in spreading good and removing evil whenever possible, and with whatever means are available to him or her.

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالنَّفَقَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ (٢)

“...And cooperate in righteousness and piety, but do not cooperate in

sin and aggression. And fear Allah ; indeed, Allah is severe in penalty.”  
(al-Ma’ida, 2)

As we can observe, Islam incorporates many teachings that help to create a harmonious society of well-meaning individuals who look towards the greater good for their community as a whole.

Regarding how to treat others, Allah the Exalted said:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾﴾

“The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the wrongdoers.” (ash-Shura, 40)

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾﴾

“And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.” (al-Furqan, 63)



﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾﴾

“And those who do not witness falsehood, and if they pass by evil talk, they pass by it with dignity.” (al-Furqan, 72)

Allah advises the believers to repel evil with a good action:

﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾﴾

“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there

was enmity, (will become) as though he was a close friend.” (Fussilat, 34)

Respect and good conduct are goals that Muslims are encouraged to seek on both individual and societal levels. Allah the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغَابِ بِسِ الْأَسْمَاءِ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُم الظَّالِمُونَ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٣﴾﴾

“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one’s brother after having faith. And whosoever does not repent, then such are indeed wrongdoers. O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.” (al-Hujurat, 11-12)



This is because every person is born equal, not better or worse than his neighbor, for we all came from the same parents:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the



most honorable of you with Allah is the one who is most righteous. Verily, Allah is All-Knowing, All-Aware.” (al-Hujurat, 13)

Arrogance is indeed a grave sin in Islam:

﴿ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.” (Luqman, 18)

﴿ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾

“And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah’s Mercy is (ever) near unto the good-doers.” (al-A`raf, 56)

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾ ﴾

“By time, indeed man is in loss, except for those who believe and do righteous deeds, and advise each other to truth and advise each other to patience.” (al-`Asr, 1-3)

Acts of worship such as prayer allow a Muslim to grow closer to Allah, and that relationship acts as a barrier between the Muslim and evil deeds.

﴿ أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ابْتِغَاءَ الصَّلَاةِ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾

“Recite, [O Muhammad], what has been revealed to you of the Book and



establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (al-`Ankabut, 45)

These verses shaped the way the new community in Madinah treated each other, and they became an example of an ideal Islamic society, one that was not seen before or since.





## Health and hygiene

**Y**athrib was known for some health problems that appeared in its population or those who visited. Every so often, a flu would go around. This was probably due to some geographical factors that were present at the time. The Prophet ﷺ supplicated for Madinah, asking Allah to bless it, and rid it of any excess sickness or disease.

Though the Messenger of Allah ﷺ prayed for the betterment of Madinah, he taught the Muslims to seek cures and remedies for their illnesses, not to simply rely on prayer alone. He ﷺ said:

“Allah did not create any disease except that He also has created its treatment.”<sup>10</sup> The Prophet ﷺ was human, after all, and became ill from time to time. He sought the remedies that were available in his time, such as honey, black seed, and other natural medicines. He ﷺ said: “Healing is in three things: A drink of honey, the glass of the copper, and cauterizing with fire, but I forbid my nation to use cauterization.”<sup>11</sup>

10. Bukhari

11. Bukhari

The Prophet ﷺ taught his Ummah to seek actual remedies and avoid things that are of no benefit, such as seeking omens and so on.

Knowing the strong effect of one's psyche on their physical and mental well-being, the Prophet ﷺ always promoted optimism and strongly discouraged having a negative outlook.

He ﷺ also taught his Ummah to follow preventative measures when possible. He taught the believers that cleanliness was a big part of faith. This includes washing on a regular basis, including rituals such as *wudu*' and *ghusl*, washing one's hands before and after eating, after using the bathroom, and so on. He ﷺ taught his Companions to keep their food clean and keep their containers covered at night to prevent critters and contaminants from getting in it.

As we mentioned before, the theme of putting the benefit of the community above one's individual interests is ever-present in the teachings of Islam. Another example is the hadith of the Prophet ﷺ: "If you hear of the outbreak of plague in a land, do not enter it; and if it breaks out in a land that you are in, do not leave."<sup>12</sup>

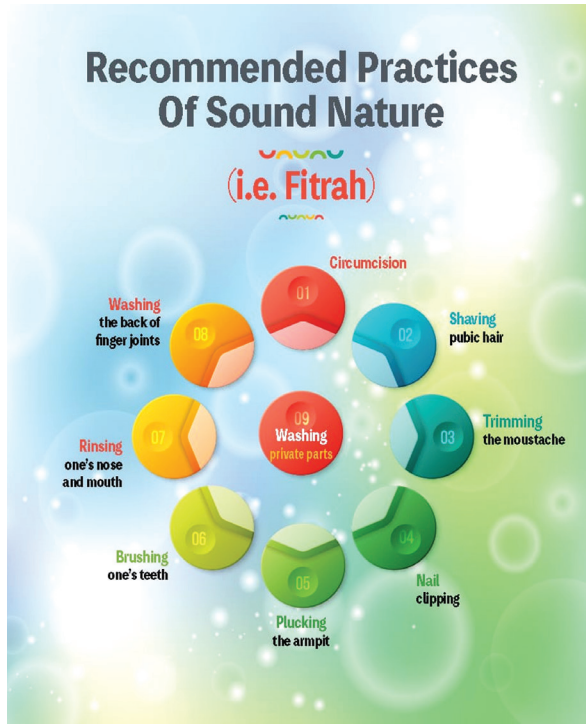
With regards to nutrition, the Prophet ﷺ taught us to keep ourselves healthy by eating moderately and fasting regularly. He ﷺ said: "A human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and third for his breath."

12. Bukhari

The Messenger of Allah ﷺ said  
Allah has not sent down  
any disease except that  
He has also sent  
down its cure.

[Bukhari 5678]





The Prophet ﷺ also taught his Companions some habits to keep their bodies clean. He ﷺ said: “Five practices are characteristics of the *fitra*: circumcision, shaving the pubic region, clipping the nails, plucking the underarm hair, and trimming the mustache.”<sup>13</sup>

The first hospital in Islam was during the Prophet’s time. A woman named Rufaidah رضيدة set up a tent in the Prophet’s Masjid during the Battle of the Trench where she would care for the sick and injured. The Prophet

ﷺ had Sa’d bin Mu’adh taken there when he was injured in battle, and visited him there.

He ﷺ also taught to seek healing with the Qur’an and supplication, which is known as *ruqyah*.

Many books surrounding the topic of Prophetic healing or “Medicine of the Prophet” have been written over the centuries, many of which derive the bulk of their contents from the teachings of Prophet Muhammad ﷺ that revolved around the topic of health. It is important to seek only the books that can authentically attribute their remedies to the Prophet’s hadith, for there are many books that will ascribe anything to ‘Prophetic healing’ even though it is simply a cultural remedy or even baseless.

The Prophet ﷺ taught his Companions over the years, though his advice was not specifically for them; rather, it is for his entire Ummah. Once again, we see how Islam came to Madinah and created positive change and health-consciousness amongst the Muslims, another aspect that helped them advance as a civilized nation.

13. Muslim



## Economics

**P**rophet Muhammad ﷺ was a productive member of his society ever since a young age. His first job was shepherding in Makkah when he was a young man, and as you may recall, he used his earnings to help his uncle support the household.

When he grew older, he began to work for Khadijah رضي الله عنها as a tradesman, travelling on a regular basis. He ﷺ taught his Ummah to be productive, saying: “Nobody has ever eaten a better meal than that which he earned by working with his own hands. The Prophet of Allah, Dawud, used to eat from the earnings of his manual labor.”<sup>14</sup> He ﷺ encouraged the Companions when he informed them that even the Prophets worked with their hands, such as when he said: “(Prophet) Zakariyya was a carpenter.”<sup>15</sup> These are, of course, only a few hadiths out

14. Bukhari

15. Ibn Majah

of many, for the scholars of hadith have dedicated entire chapters to this topic, such as Bukhari's chapter titled, "Earning from one's own handiwork," Ibn Majah's "The Importance of Working," and al-Darimi's "Work and earning from one's own labor" – all three are titles of chapters in their respective compilations.

The Prophet ﷺ did not look down on those who worked physical labor. On the contrary,

he treated them with respect and encouragement, and did not avoid mingling with them. He did not perpetuate the wrong notion amongst people (which, unfortunately, survives to this day) that such work is to be looked down upon. For example, he hired the wife of a blacksmith to take care of his infant son, Ibrahim, and he would not turn down an invitation even if it were from someone who small-minded people would consider 'lower class.' Considering the Prophet's position as not only the Messenger of Allah, but the leader of the nation, his actions had an impact on the community externally and internally.





## Establishing the Islamic Nation

**It** is clear from the onset of revelation that the Messenger of Allah ﷺ was striving towards two main goals: the first was to establish worship for Allah alone without any partners in His Divinity or Attributes. The second was to establish a compassionate nation with a just government in which the Law of Allah, which in and of itself is mercy and justice, would be the system people live by. From the early days of the Message in Makkah, the Prophet ﷺ would regularly give his Companions the glad tidings that Islam would spread all over the world, and would one day overcome polytheism and its various unjust manifestations and systems.

One of the many wisdoms behind the message of Islam sprouting from Makkah and the lands of Arabia was that these lands knew no government. They lived by a disorganized culture of customs and traditions, a majority

of which were injustice and oppression. There were no discernable laws, forms of government, judicial systems, or universally recognized officials of any sort. Injustice and immorality were widespread. Despicable actions like fornication, intoxication, usury, infanticide, homicide, and oppression of women were widespread. This was one of the reasons opposition to the law and order of Islam was so strong in the early days of Makkah. The Arab tribes in their ignorance were not ready to adhere to such organization and justice and so they fought against it.

The rules and regulations of Islam came down gradually, and were relative to the situations that arose, or the issues that needed to be addressed. Islam's goals were clear from the beginning: to preserve the rights of Allah and the rights of His servants, to establish justice, mercy, and equality between people, and to bring about excellence in all things. These goals were to be established through Islam's laws, rulings, and interior and exterior political system which Allah revealed to produce a successful civil society.

When it became impossible for the Prophet ﷺ to turn Makkah into this society and to establish the civil state Allah intended, he began to look to the other Arab tribes, searching for one that could aid him in this lofty goal. He needed a compatible group of people to aid him, and a proper location from which to establish his state and begin spreading this message and system to the rest of the world. The people would be leaders of the rest of the world,



setting the example for all those who search for an honorable and successful life. Thus, the Prophet ﷺ began presenting himself and his Message to the various Arab tribes who came to Makkah during the Hajj season and those who would come during the trade seasons.

Through Allah’s aid, the Messenger of Allah ﷺ met the Ansar in one such Hajj season. They listened to intently to his Message and believed in him when no one else would. They immediately returned to their city and began preparing it to be the base from which the Message would flourish. In a short time, their city became a command center for this new state and its Divine Message, and their men became soldiers ready to sacrifice their lives and their wealth for the sake of this profound Message that they had embraced.

In his book, *Al-Watha’iq As-Siyasiyyah lil `Ahd An-Nabawi wa Al-Khilafah Ar-Rashidah*, Muhammad Hamidullah mentions:

“The foundations for the state and its politics at the time of the Prophet ﷺ were set before the Hijrah to Madinah, during the First and Second Pledges of `Aqabah.”<sup>16</sup> The clauses of the Pledges were then gradually applied as necessary until the Islamic nation was established.



Mosque of Aqabah Mina

Many publications have been written on the establishment of the Islamic nation by the Messenger of Allah ﷺ, focusing on the fundamentals, principles, and laws of its social, economic, and religious structure. Perhaps one of the most prominent works is *Takhreej Ad-Dalalat Ash-Shar’yyah* by Al-Khuza’i which was explained by *Shaykh* Abdul Hayy Al-Kittani in his book *Nitham Al-Hukum An-Nabawiyyah* which is also called *At-Tarateeb Al-`Idariyya*. Also, *Nash’at Ad-Dawlah Al-Islamiyyah* by `Awn Ash-Sharif Qasim is an excellent work on the topic.

In the introduction to *At-Tarateeb Al-Idariyya*, Al-Kittani says:

16. *Al-Watha’iq As-Siyasiyyah lil `Ahd An-Nabawi wa Al-Khilafah Ar-Rashidah*. Muhammad Hamidullah

“With his religious position as the Prophet, the Messenger of Allah ﷺ occupied himself with establishing his perfect religion as both the topmost authority both religiously and secularly. The result was that all authority and political power fell under the religion’s authority, leading to advancement and progression in all fields.”<sup>17</sup>

The administration that the Prophet ﷺ established in terms of public service and governmental organization became a source which countless leaders and scholars quoted in their laws throughout the generations. It is undeniable that he was a political genius, for he led an Islamic system which many rely on in their social, economic, political, and military policies. The most amazing thing is that Prophet Muhammad ﷺ was able to tie together these different policies and systems, making them mesh seamlessly into a structured Islamic civilization. This initial Islamic nation which the Prophet ﷺ built became the nucleus and basis from which many various Islamic empires and dynasties sprouted, using his example to build their governments.

The Companions of the Prophet ﷺ were severely persecuted in Makkah, and so he comforted them and encouraged them to be steadfast by informing them that they would one establish justice and prevent oppression not only in Makkah, but in all the lands. For example, Khabbab bin al-Aratt ؓ came complaining to the Messenger of Allah ﷺ after undergoing particularly brutal torture from Makkans. He requested that the Prophet ﷺ supplicate against his oppressors and for the victory of the Muslims, but he ﷺ replied, “I swear by Allah, Allah will complete this religion until a rider will travel from San`a’ to Hadhramaut fearing none except Allah, and the wolf against his sheep, but you are in too much of a hurry.”<sup>18</sup>

Allah and His Messenger promised that Islam would be victorious and that the Muslims would be given authority over the land, and that they would be established and secure. This promise only came true through the establishment of a nation and a system through which the authority and security would result. The system would meld religion and secular law into one system resulting in the perfect laws and practical policies that mankind needs. This is the clear intended meaning of the Words of Allah the Exalted:

17. *At-Tarateeb Al-Idariyyah. Al-Kittani*

18. Bukhari

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

“Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah).” (Surah an-Nur, 55)

Succession to the rulers of the earth here means succeeding the powers of the world in authority, power, law, and order.

Allah also says:

﴿ وَرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴾

“And We wished to confer favor upon those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors.” (Surah al-Qasas, 5)

And:

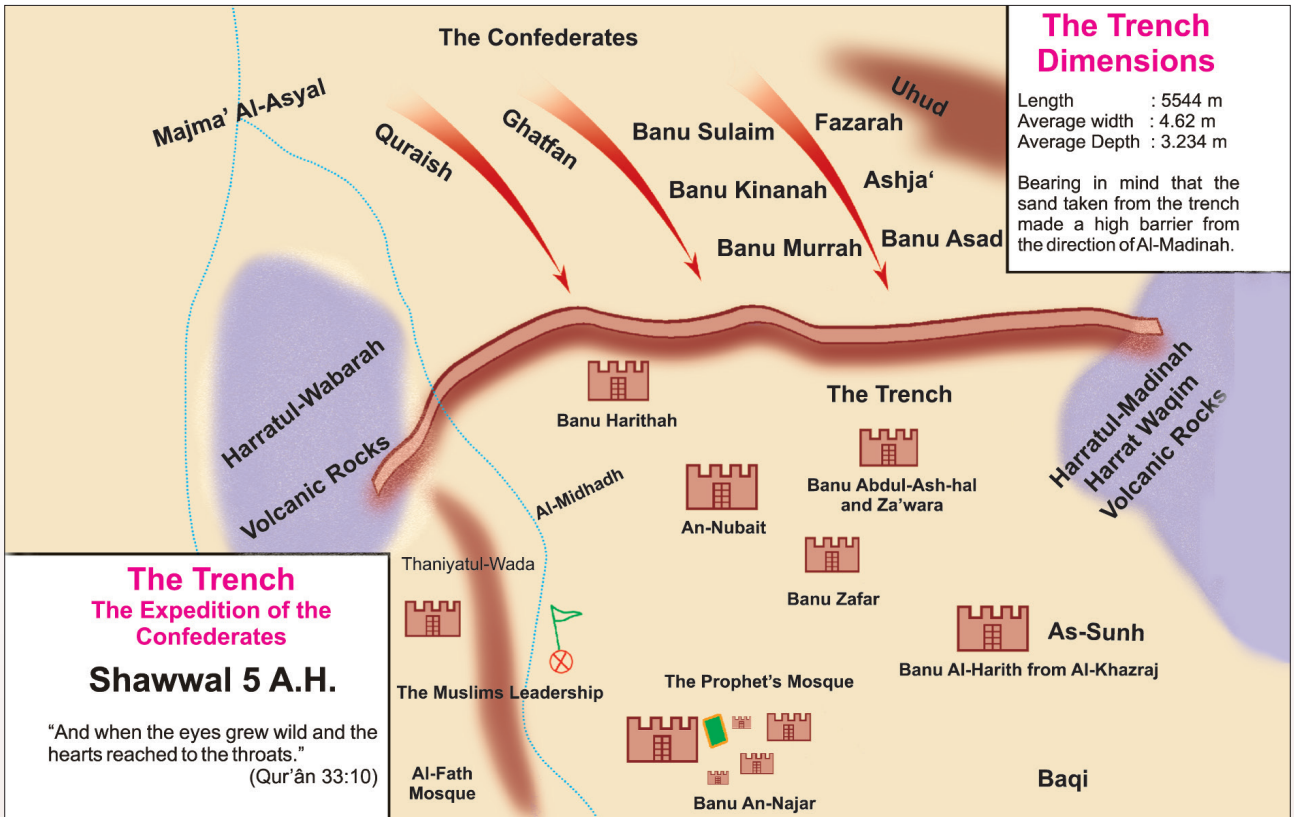
﴿ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴾

“And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.” (Surah al-Anbiya’, 105)

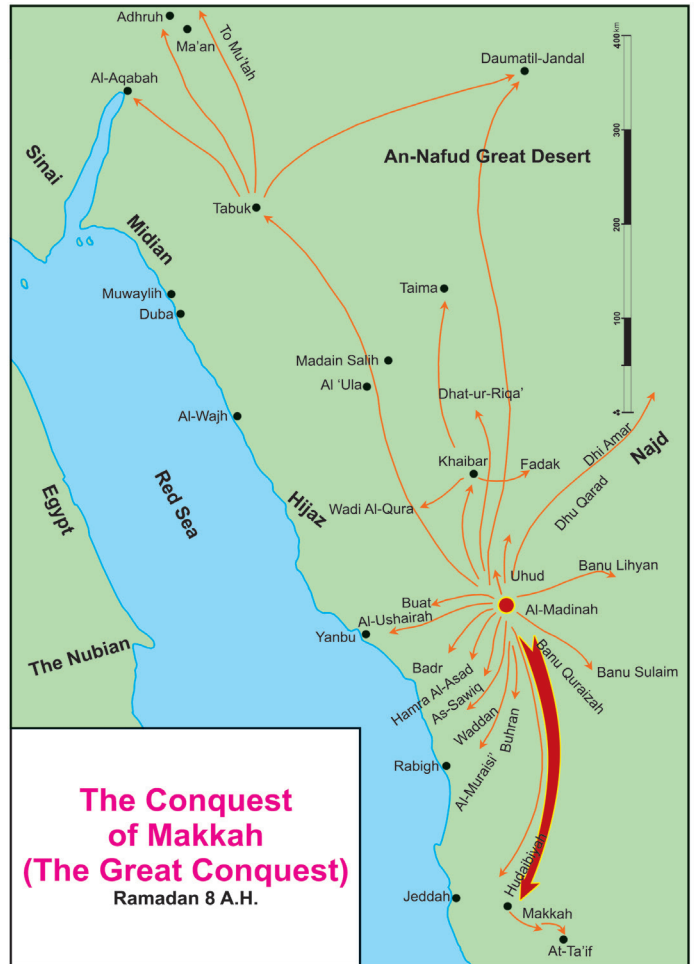
These verses make it clear that the Islamic nation and system were to be superior to the laws of the other nations and were revealed to succeed the powerful nations of the world, Rome and Persia for example, in authority

over the land. Jabir bin Samurah narrates that the Prophet ﷺ said, “A group of Muslims will conquer the land of Chosroes.”

While the Muslims were digging the trench during the Battle of Ahzab in 5 AH, a group of Companions came across a large boulder which none of them were able to break. The Messenger of Allah ﷺ was called and he began to strike it with his axe. With the first strike, a spark flew out and he shouted “*Allahu Akbar!*” and the Muslims echoed his *takbir*. The Prophet ﷺ then said, “I have been given the keys of *ash-Sham*. I swear by Allah, I can see its red palaces this very moment.” Another spark flew with the second strike, and again the Prophet ﷺ made *takbir* and the Muslims repeated after him. He then said, “I have been given the keys of Persia. I swear by Allah, I can see the White Palace of Ctesiphon.” This happened with the third strike as well, then the boulder crumbled. He then said, “I have been given the keys of Yemen. I swear by Allah, I can see the gates of San`aa from my place this very moment.”



The Prophet ﷺ was training his Companions رَضِيَ اللَّهُ عَنْهُمْ and engraining in them the notion that this religion would one day spread to the lands of the world. He wanted them to know that the Muslims would one day conquer these lands, directing the people to the worship of Allah. They would do this by establishing the aforementioned political and religious system the world so desperately needed. We see this is the conversation between Rib`i bin `Amir and Rustam, the Persian general, in their dialogue shortly before the Battle of Qadisiyyah, where Rib`i said: “Indeed, Allah has sent us to bring whomever He wills from servitude to other servants to the servitude of Allah; to bring them from the constricts of this worldly life to its expansiveness; and to bring them from the oppression of other religions to the justice of Islam...”



The Prophet’s vision from the early days of his call was a humanistic system that embodies justice and equality. The nation he built was established in stages: it started with the revelation and the beginning of the Call, gained strength and foundations after the Hijrah, and finally developed and blossomed after the Conquest of Makkah, leading almost every nation of the entire Arabian Peninsula. The Prophet ﷺ became the head of state to this great nation in addition to being its Prophet and Messenger, and he prepped his Companions to bring this religion and Divine system of justice to the world.

The Prophet ﷺ lead this nation with impeccable administration. He appointed positions and delegated responsibilities as needed to provide the

nation with a proper working government with all the necessary moving parts. All this was directly inspired to him by Allah as a part of the religion he came with to bring mercy to all mankind. Allah the Exalted says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا  
رَحْمَةً لِّلْعَالَمِينَ ﴾

“And We have not sent you (O Muhammad) but as a mercy for the `Alamin (mankind, jinns and all that exists).” (Surah al-Anbiya’, 107)

In his book, *The 100: A Ranking of the Most Influential Persons in History*, Michael H. Hart says: “Muhammad (unlike Jesus) was a political as well as a religious leader. In fact, as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time.”<sup>19</sup>



19. Hart, Michael. *The 100: A Ranking of the Most Influential Persons in History*



## Organizing the Nation

**A**rab lands – the areas of Najd and Hejaz in particular – were far removed from any type of political or administrative organization. They knew no government, and instead functioned based on customs and at the random discretion of the tribes who lived there. They could not be called a nation in the true sense of the word. Makkah did not have any system of officials who can be held responsible or any clear hierarchy of leadership. The same went for Madinah and the surrounding areas. Despite being cities and having large populations compared to the surrounding lands, they still functioned using tribal customs until they fell under the authority of the Messenger ﷺ.

This was something clearly highlighted in the Qur'an, Allah says:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾ (٥٨)  
 ﴿ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾ (٥٩)

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. O you who believe! Obey Allah and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger if you believe in Allah and in the Last Day. That is better and more suitable for final determination.” (Surah an-Nisa', 58-59)

Allah also says:

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴾ (٢٥)

“Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty.” (Surah al-Hadid, 25)

The Prophet ﷺ became the head of state, appointed officials and administrators, and delegated responsibilities – all foreign concepts to the Arab population of the time. From the time of the Second Pledge of al-`Aqaba, the Prophet ﷺ began his work as head of state. He requested from those who made the pledge to select twelve leaders that would represent them, take orders on their behalf, and follow up with them regarding the commands they were tasked with.

He even took specific pledges of allegiance from the men and women respectively, according to what each gender was tasked with. Allah says:

يٰٓاَيُّهَا النَّبِيُّ اِذَا جَاكَ الْمُؤْمِنَاتُ يَبَايَعْنَكَ عَلٰٓى اَنْ لَا يُشْرِكْنَ بِاللّٰهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ وَلَا يَاتِيْنَ بِبُهْتَانٍ يَفْتَرِيْنَهُۥ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللّٰهُ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

“O Prophet! When believing women come to you to give you the Bai`a (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e., by making illegal children belonging to their husbands), and that they will not disobey you in any Ma`ruf (Islamic Monotheism and all that which Islam ordains) then accept their pledge, and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful.” (Surah al-Mumtahinah, 12)

He introduced organized leadership, so responsibilities can be perfectly clear. For example, he ﷺ said, “When three persons set out on a journey, they should appoint one of them as their leader.”



“When three persons set out on a journey,  
they should appoint one of them as their leader.”

Sunan Abi Dawood 2608

on a journey. Of the most prominent Companions whom the Prophet would choose was `Abdullah bin Umm Maktum ؓ. He left him in charge during the Battle of Badr, the Expedition of Hamra al-Asad, and many other expeditions. The Prophet ؐ left him as his deputy over Madinah approximately thirteen times.

Other notable Companions chosen for this task include `Uthman bin `Affan and `Ali bin Abi Talib, whom he appointed during the Battle of Tabuk. When `Ali was not satisfied with being left behind and wished to accompany the Prophet ؐ, the Messenger of Allah told him, “Are you not satisfied with being to me just as Aaron was to Moses, except that no Prophet shall come after me?”<sup>20</sup>



The Prophet’s diligence in appointing a deputy, no matter how short his planned absence was, shows us his impeccable skills as a leader and administrator. Again, he sought to teach his Companions, and us, the importance of leadership and organization.

As the Nation continued to expand in the end of his lifetime ؐ, passing far beyond the boundaries of Madinah and encompassing most of the surrounding lands, the Prophet ؐ sent to each land governors, judges, and other ministers to teach the people, administer their affairs, and judge between them in disputes. He even sent representatives to the various tribes located all over the Arabian Peninsula.

20. Bukhari



## Justice and Equality

**J**ustice is an important Islamic and human principle. It governs the Muslim's private and public life and plays a role in all his or her affairs, particularly when it comes to any interaction that involves others. At all times and in all places, the implementation of justice from the bottom to the top, from the individual citizen all the way to the government and heads of state, is one of the most important goals of every nation. Allah the Exalted said:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

“Indeed, Allah orders justice and good conduct and giving to relatives

and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (Surah an-Nahl, 90)

Allah also says:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ ﴾

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.” (Surah an-Nisa’, 58)

And:

﴿ فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلَكُمْ لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾ ﴾

“So to that [religion of Allah ] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, “I have believed in what Allah has revealed of the Qur’an, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination.”” (Surah ash-Shura, 15)

Likewise, Allah warned us sternly in the Qur’an regarding oppression:

﴿ وَلَا تَحْسَبِ أَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٣﴾ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٤﴾ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُحِبِّ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ أُولَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ ﴿٤٤﴾ ﴾

“And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void. And, [O Muhammad], warn the people of a Day when the punishment will come to them and those who did

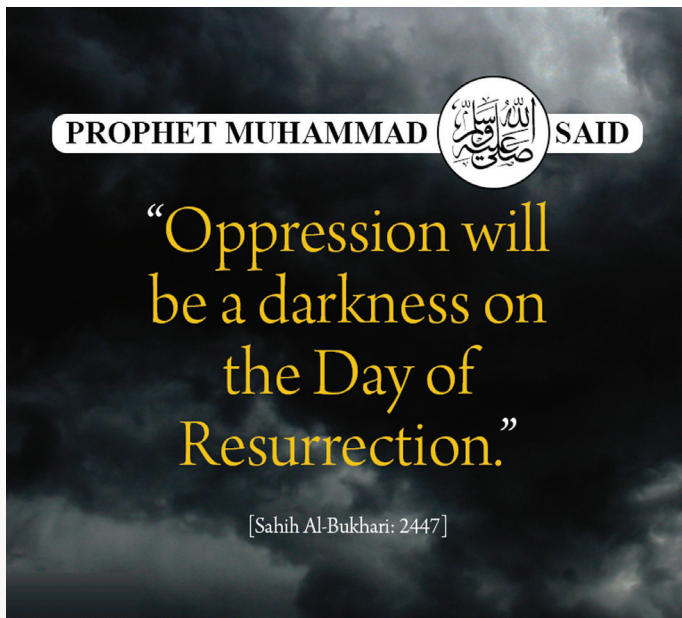
wrong will say, “Our Lord, delay us for a short term; we will answer Your call and follow the messengers.” [But it will be said], “Had you not sworn, before, that for you there would be no cessation?” (Surah Ibrahim, 42-44)

Allah commands us to deal justly with all people, even our enemies:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾﴾

“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.” (Surah al-Ma’idah, 8)

The Prophet ﷺ also warned us against oppression, saying: “Beware of oppression, for oppression will result in excessive darkness on the Day of Resurrection and beware of miserliness, for miserliness destroyed your predecessors; it lead them to spill each other’s blood and make lawful the prohibitions.”<sup>21</sup>



These verses make it undoubtedly clear that justice does not pertain to judgement alone, rather it is a general concept relevant to every Muslim in all his or her dealings. For example, justice plays an essential role in all types of

21. Bukhari

administrative work. Any type of administrator must be just by being diligent in performing what they are tasked with, regarding their duty towards the people whose affairs they manage, and in the responsibilities they were tasked with by their superiors. As many sacred texts indicate, this is even applicable to the administrative tasks we carry out regarding our families, which is even more indicative of the emphasis on justice and fairness in our responsibilities towards everyone else.



Another aspect of justice which the Prophet ﷺ emphasized was the universal application of the law. There could be no favors or connections that suspend the application of the law as some of the previous nations allowed. He warned that the law must be applied to the rich and the poor, and the strong and the weak alike. In one narration, he said:

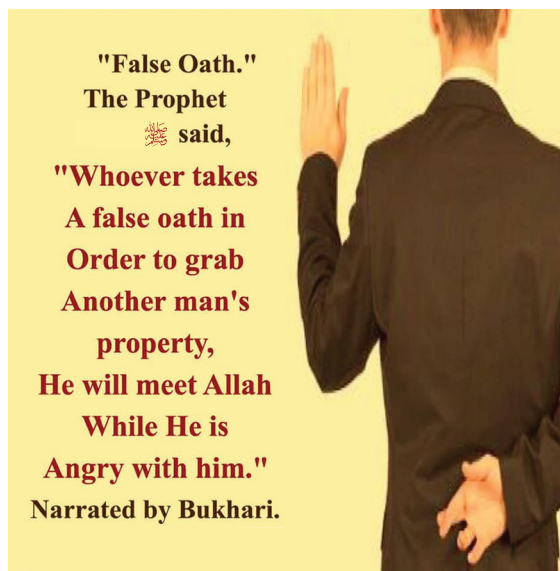
“The nations before you were destroyed because if one of their nobles stole, they would forgive him, and if one of their poor stole, they would apply Allah’s legal punishment on him. By Allah, if Fatimah the daughter of Muhammad stole, I would cut off her hand.”<sup>22</sup>

This hadith also teaches us that it was the Messenger of Allah ﷺ himself who would judge between the people in disputes, establishing justice and preventing disputants from cheating one another. He would constantly warn against encroaching on the rights of others, especially by taking advantage of a judicial ruling. Umm Suliam narrates:

22. Bukhari

“The Prophet ﷺ heard some people quarreling at his door, so he went out to them and said, “I am only a human being, and litigants come to me with disputes, and someone may happen to be more eloquent [in presenting a case] than the other, whereby I may consider that he is truthful and pass a judgment in his favor. If ever I pass a judgment in favor of somebody whereby he takes a Muslim’s right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take it or leave it.”<sup>23</sup>

The Prophet ﷺ was a fair judge who focused solely on guaranteeing the rights to whomever they were entitled, even if they were not Muslims. He warned us severely from lying under oath or twisting words to make one’s case more appealing. In the hadith narrated by `Abdullah bin Mas`ud ؓ, the Prophet ﷺ said: “Whoever swears a false oath intending to take the property of a Muslim shall meet Allah [on the Day of Judgment] while He is angry with him.”<sup>24</sup> Regarding this, Allah the Exalted revealed the verse:



﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ (77)

“Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.” (Surah Aal- Imran, 77)

Allah showed us the severity of this matter when He paired false testimony

23. Bukhari

24. Bukhari

with associating partners with Him in worship (i.e., shirk). Allah the Exalted said:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾

“... So shun the abomination (worshipping) of idols, and shun lying speech (false statements).” (Surah al-Hajj, 30)

The Prophet ﷺ also made it very clear that impartiality when judging disputes was crucial. The judge must view litigants on a level field, not favoring one over the other in any way. The Prophet ﷺ clarified the Islamic system of disputation in the hadith: “Proof is due from the plaintiff and the oath is due from the defendant.”<sup>25</sup> He also closed the door for false claims in the hadith: “If people were given whatever they claimed [in disputes], some people



would claim the lives and wealth of others [unjustly].”<sup>26</sup>

The Prophet ﷺ taught us the integral role of testimonies in disputes and emphasized that it was a duty that must be upheld with justice. As Allah the Exalted said:

25. Bukhari

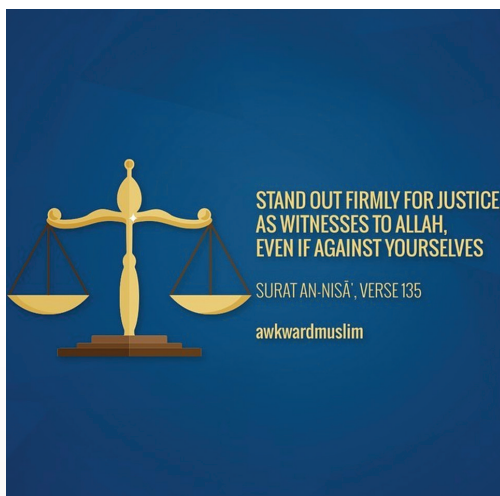
26. Muslim

﴿ فَإِذَا بَلَغَ أَجَلُهُنَّ فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ ﴾

“Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).” (Surah at-Talaq, 2)

Allah commands us in the Qur’an to establish justice, even if it go against our desires, even if it is against our dearest family members, and even if it against our own selves:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ نَعَرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ ﴾



“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.” (Surah an-Nisa’, 135)

Allah also said:

﴿ يٰٓدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَحَاكِمٌ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن

سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنِ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَمَّا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

“O Dawud (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.” (Surah Sad, 26)

Justice and fairness are such universal rights; even enemies are due their share:

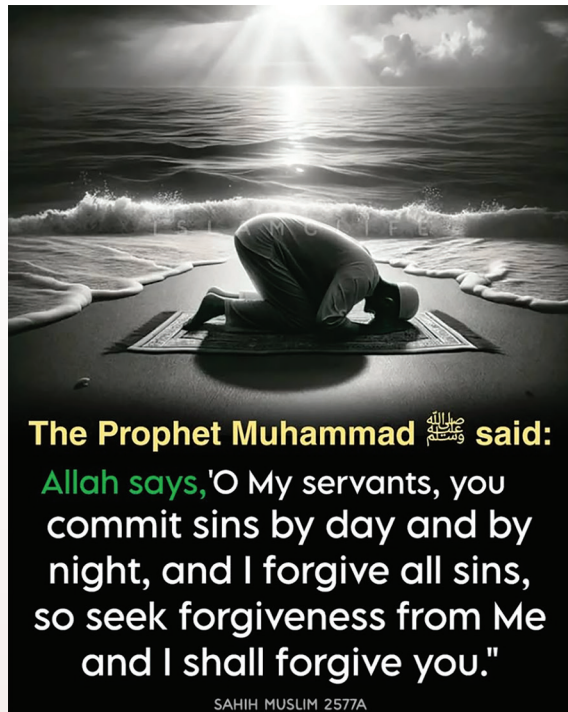
يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوَّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٨﴾

“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.” (Surah al-Ma’idah, 8).

In the Divine Hadith, the Prophet ﷺ narrated to us the words of Allah: “O My servants, indeed I have forbidden oppression upon Myself, and have made it forbidden upon you, so do not oppress one another.”<sup>27</sup>

Allah also said:

سَمِعُوْنَ لِلْكَذِبِ اَكْتَلُوْنَ  
لِلسُّحْتِ ؕ فَاِنْ جَاءَكَ فَاَحْكَمْ  
بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ وَاِنْ تَعْرِضْ  
عَنْهُمْ فَكَلَنْ يَضُرُّكَ شَيْئًا وَاِنْ



**The Prophet Muhammad ﷺ said:**  
Allah says, 'O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.'

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27. Muslim

حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

“(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly.” (Surah al-Ma’idah, 42)

The Prophet ﷺ said: “Judges are of three types; two types will be in the Hellfire and one will be in Paradise. [The first is] a man who knowingly judges without the truth, and so he is in the Fire. [The second is] A judge who judges while not knowing, thereby ruining the rights of the people. So, he is in the Fire. [The third is] a judge who judges with the truth, that is the one in Paradise.”<sup>28</sup>

Islam forbade us from giving or accepting bribes, for they promote injustice, facilitate oppression, and wrongly influence judgments. The Prophet ﷺ said: “Allah curses the one who gives a bribe and the one who takes it.”<sup>29</sup>

After thoroughly teaching the concepts of justice and fairness to his Companions, reciting to them the multitude of verses which Allah revealed on the topic, and engraining these principles in their hearts, the Prophet ﷺ sent various Companions to put these Islamic virtues into practice in different areas far beyond Madinah, most of which entered Islam and joined the Islamic State towards the end of the Prophet’s life. The most prominent Companion he sent was `Ali bin Abi Talib ؑ, whom he sent to Yemen as a judge. While advising him regarding the task at hand, the Prophet ﷺ told `Ali: “When two litigants come to you, do not pass judgment for one of them until you hear what the other has to say.”

Another prominent Companion sent as a judge to Yemen was Mu`adh bin Jabal ؓ. Before his departure, the Prophet ﷺ asked Mu`adh: “What will you judge with?”

Mu`adh replied, “With the Book of Allah.”

The Prophet then asked, “And if you do not find [the answer therein]?”

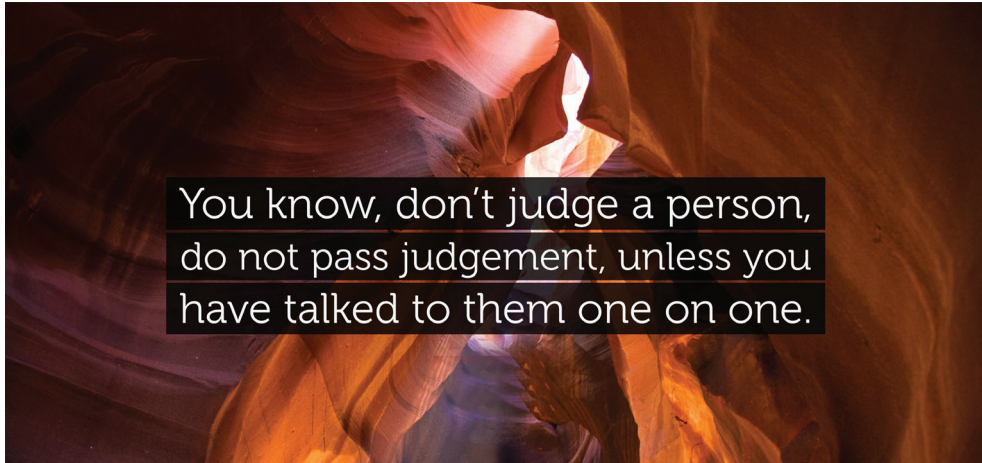
Mu`adh said, “With the Sunnah of His Messenger.”

The Prophet again asked, “And if you do not find [the answer therein]?”

Mu`adh answered, “I will use my opinion to the best of my knowledge.”

28. Tirmidhi

29. Ahmad, Ibn Majah, and Tirmidhi

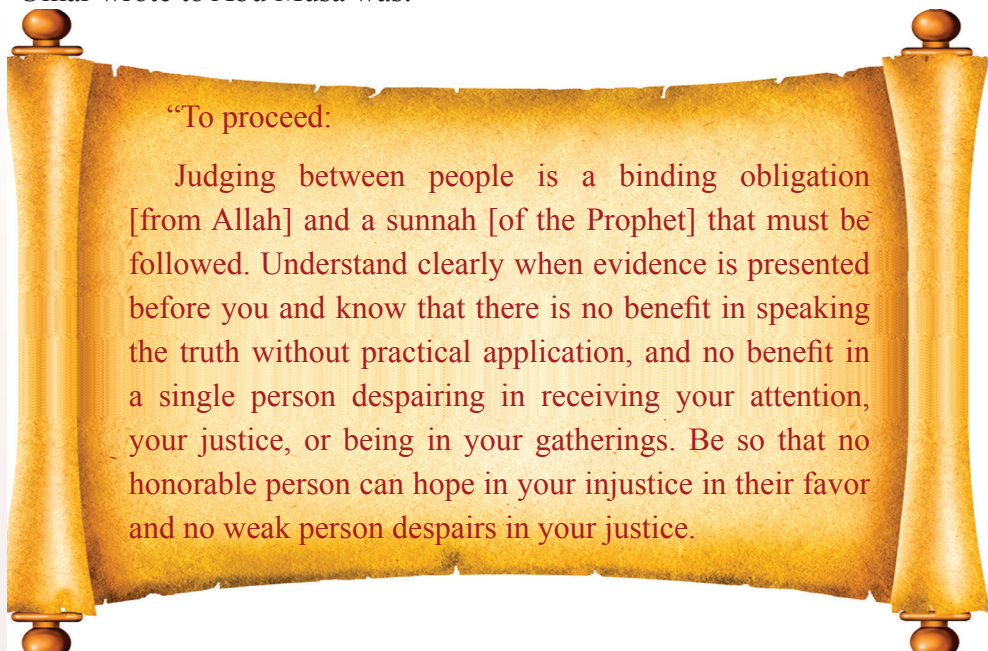


You know, don't judge a person,  
do not pass judgement, unless you  
have talked to them one on one.

The Prophet then said, “All praise be to Allah, who made the messenger of the Messenger of Allah upon that which pleases His Messenger.” (Al-Albani considered this hadith to be a forgery – needs critical evaluation)

Thus, the Prophet ﷺ left no nation or tribe in the Islamic Ummah without governors or judges that would establish justice and judge between the people.

During his reign as caliph, `Umar ؓ followed the same precedent left by the Messenger of Allah ﷺ. He appointed Abu Musa al-Ash`ari ؓ as a judge and wrote to him a lengthy treatise advising him regarding his duty. Of what `Umar wrote to Abu Musa was:



“To proceed:

Judging between people is a binding obligation [from Allah] and a sunnah [of the Prophet] that must be followed. Understand clearly when evidence is presented before you and know that there is no benefit in speaking the truth without practical application, and no benefit in a single person despairing in receiving your attention, your justice, or being in your gatherings. Be so that no honorable person can hope in your injustice in their favor and no weak person despairs in your justice.

Proof is due from the plaintiff and the oath is due from the defendant. Mutually satisfactory agreements between Muslims are allowed unless they make permissible that which is prohibited or prohibit that which is permissible. You are not prevented by the fact that you passed a judgment yesterday from returning to the truth today – if you reviewed it in your mind and then were guided to what is correct, for the truth is ever present, it is never invalidated by anything. Returning to the truth after review is far better than continuing upon falsehood.

Understanding! Understanding is vital when things do not sit well in your heart, issues that are not from the Book of Allah the Exalted or in the Sunnah of His Prophet. Know the examples and the comparable issues, then make analogies between things that correspond.

Appoint a set time for the plaintiff to produce his evidence if he requests it and ensure the rights of whoever produces satisfactory evidence by granting the proper judgment. This is more conducive to eliminating doubt and clearing up confusion.

Do not grow weary or be worried while judging between litigants, for presenting the truth where it is needed is an extraordinary deed that Allah rewards for greatly.”<sup>30</sup>

There is no doubt that clear regulations and legislation wherein equality between people is codified are essential components for a successful Islamic society to flourish. A judiciary which can be relied on to preserve people’s rights and an authority with the strength to allocate rights as they are due, uphold judgments, and prevent oppression are also essentials that will apply these principles in society. The result would be a safe and secure society, living honorable lives in the shade of justice and equality, fruitful and successful, without the constant worry and fear of oppression and transgression regarding their lives, honor, or wealth. This is the society the Prophet ﷺ aimed to build and taught his Companions to establish.

Based on these teachings, the scholars of Islam have produced countless works deducing policies and extrapolating legislation for every day and age, all with the aim of producing this ideal society and promoting these exemplary values, based solely on the teachings of the Prophet ﷺ. Unfortunately, much of our Ummah is unaware of this knowledge and many leaders ignored it, resulting in the widespread misguidance we see today.

30. A, lam al-Mu, aqeen: 1/85,86



# Peace and Security

**P**reserving security is another essential human value needed for a functioning society. When the Prophet ﷺ began his mission, the Arab world lived in a violent society void of security. Chaos reigned in Arab lands; the strong devoured the weak, travel was difficult if not impossible for most people, security was only somewhat achievable through brute force, such as covenants between tribes that threatened whoever harmed their constituents, and there was no universally recognized law that guaranteed safety.

Allah reminded us in the Qur'an of the importance of security, pairing it provision and sustenance. Allah the Exalted said:

﴿الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ  
مِنْ خَوْفٍ﴾

“(He) Who has fed them against hunger and has made them safe from fear.” (Surah Quraish, 4)



He also said:

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ ﴾

“Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah).” (Surah an-Nur, 55)

As well as the verse

﴿ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي بَارَكْنَا فِيهَا قُرَىٰ ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سِيرًا وَيَسِيرًا لَّيَالِي وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾ ﴾

“And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): “Travel in them safely both by night and day.”” (Surah Saba’, 18)

And:

﴿ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾ ﴾

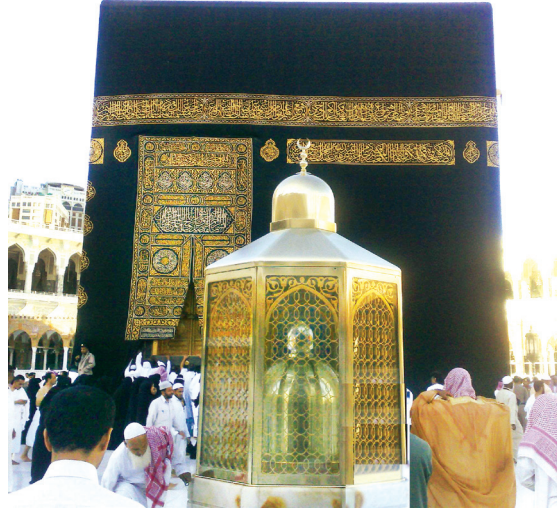
“In it are manifest signs (for example), the Maqam (place) of Ibrahim; whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah)], then he is a disbeliever of Allah], then Allah stands not in

need of any of the `alamin (mankind and jinns).” (Surah Aal-`Imran, 97)

In the Qur’an, we find the words of Abraham:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ  
هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ  
تَعْبُدُوا الْأَصْنَامَ ﴾ (٣٥)

“And (remember) when Ibrahim said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.” (Surah Ibrahim, 35)



In Surah al-Baqarah, Allah says:

﴿ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴾ (١٢٥)

“And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim [or the stone on which Ibrahim stood while he was building the Ka`bah] as a place of prayer (for some of your prayers, e.g. two Rak`at after the Tawaf of the Ka`bah at Makkah), and We commanded Ibrahim and Isma`il that they should purify My House (the Ka`bah at Makkah) for those who are circumambulating it, or staying (I`tikaf), or bowing or prostrating themselves (there, in prayer).” (Surah al-Baqarah, 125)

And in Surah al-An`am:

﴿ الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴾ (٨٢)

“It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Dhulm (wrong i.e., by worshipping others besides Allah), for them (only) there is security

and they are the guided.” (Surah al-An`am, 82)

And Allah reminded all cities and nations of the blessing when He said:

﴿ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿١٧﴾ أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿١٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٩﴾ ﴾

“Did the people of the towns then feel secure against the coming of Our Punishment by night while they are asleep? Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they play? Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are the losers.” (Surah al-A`raf, 97-99)

As well as in the verse:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِيَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴾

“And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favors of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e., denying Prophet Muhammad) which they (its people) used to do.” (Surah an-Nahl, 112)

The Prophet ﷺ gave the Companions glad tidings many times that this religion would one day spread far and wide and lead to peace and security. He ﷺ said to `Adi bin Hatim ؓ: “I swear by Allah, soon you will hear of a woman leaving from Qadisiyya on her camel, traveling [safely] until she visits this House [i.e., the Ka`bah], not fearing anything but Allah.”

He also said: “Allah will bring this matter [Islam] to fruition, such that a



rider will travel [safely] from Sanaa to Hadramawt, not fearing anything but Allah and the wolf against his sheep.”<sup>31</sup>

Safety and security in society is one of the most important goals of Islam, and as such eradicating fear, insecurity, and their causes is a must. Of the purposes behind the establishment of laws and the Islamic judicial system is to uphold security and preserve lives. Allah the Exalted says:

﴿مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ﴾ (32)

“Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!” (Surah al-Ma'idah, 32)

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ﴾ (84)

And: “And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.” (Surah al-Baqarah, 84)

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾ (68)

And: “And those who invoke not any other ilah (god) along with Allah,

31. Bukhari

nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.” (Surah al-Furqan, 68)

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا﴾ (٣٣)

As well as: “And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisas, Law of Equality in punishment or to forgive, or to take Diya (blood money)]. But let him not exceed limits in the matter of taking life (i.e., he should not kill except the killer only). Verily, he is helped (by the Islamic law).” (Surah al-Isra’, 33)

Likewise, the Prophet ﷺ emphasized in his teachings the importance of trust and safety between people, as well as the prohibition of transgressing against one another’s lives. This principle was so important that he had people recite it in their oaths of allegiance to him. `Ubadah bin as-Samit ؓ narrates:

“I gave the Messenger of Allah my oath along with a group of people. The Prophet ﷺ said: ‘I take your oaths that you will not associate any partners with Allah in worship; that you will not steal, fornicate, kill your children, or bring forth a slander you invented from between your arms and legs, and that you will not disobey me in what is right. Whoever among you fulfills [his oath], then his reward is with Allah. Whoever commits any of these acts will be punished for it in this world, and that will be an expiation and purification for him. Whoever Allah conceals, then it is up to Him – He will punish him if He wills, or He will forgive him if He wills.’”<sup>32</sup>

Perhaps the most notable instances when the Prophet ﷺ emphasized the matter of security was during the Farewell Hajj. In his speech at `Arafah, he said: “Which month do you know has the greatest sanctity?”

The people replied, “This month of ours [i.e., Dhul Hijjah].”

He asked, “Which land do you know has the greatest sanctity?”

They replied, “This land of ours [i.e., Makkah].”

32. Bukhari



He asked, “Which day do you know has the greatest sanctity?”

They replied, “This day of ours [i.e., the Day of `Arafah].”

The Prophet ﷺ then said, “Indeed, Allah the Exalted has made your blood, your wealth, and your honor inviolable between one another, except by due right, just like the sanctity of this day, in this land, in this month. Have I not relayed [the message]?” He repeated this three times, each time the people replied in the affirmative.

The Prophet said, “Beware! Do not go back to being disbelievers after me; each one of you striking the neck of the other.”<sup>33</sup>

He also emphasized the importance of the blessing of security in general when he said: “Whosoever begins the day secure in [the presence of] his family, with his body in good health, and possessing provision for his day, it is as though he possesses the whole world.”<sup>34</sup>

He emphasized the security of others as well. He said: “It is not permissible for a Muslim to terrify another Muslim.”<sup>35</sup> He would often supplicate: “O Allah, conceal my faults and soothe my fears.”<sup>36</sup>

The Prophet ﷺ used the authority of the Islamic State of Madinah to secure

33. Bukhari

34. Tirmidhi

35. Ahmad

36. Ahmad

the surrounding lands and procure safety and peace for all people, Muslim or not. For this reason, he ﷺ arranged a general covenant and a constitution of peace with all Madinah's inhabitants as soon as he arrived. In this agreement, everyone agreed to defend the city, uphold peace, and refrain from allying or aiding anyone who wished to attack or terrorize its inhabitants. He took the task upon himself to follow up with all of Madinah's affairs, ensuring the safety and security of its citizens, and establishing Allah's legal punishment upon those who infringed on this security, regardless of their status.

In Bukhari's authentic hadith collection, under a number of different chapters, we have the narration of A'ishah رضي الله عنها which clarifies the inviolable nature of the sanctity of security. She says: "Some members of the Quraish took up the cause of a woman from Banu Makhzum who stole. They said, 'Who shall speak on her behalf?' i.e., in front of the Messenger of Allah. So they decided, 'None has the ability to do so except Usamah bin Zayd, the beloved of the Messenger of Allah.'

So Usamah spoke on her behalf to the Messenger of Allah. The Prophet ﷺ became very angry and said, 'O Usamah, do you intercede regarding one of the legal punishments of Allah?!' He then gathered the people and said: "Nations before you were destroyed because if one of their nobles stole, they would forgive him, and if one of their poor stole, they would apply Allah's legal punishment on him. By Allah, if Fatimah the daughter of Muhammad stole, I would cut off her hand."<sup>37</sup> This was because the legal punishment of cutting the thief's hands is a direct command of Allah:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾  
 ﴿فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾<sup>٣٨</sup>

"Cut off (from the wrist joint) the hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise. But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him (accept his repentance). Verily, Allah is Oft-Forgiving, Most Merciful." (Surah al-Ma'idah, 38-39)

37. Bukhari

The Prophet implemented this legal punishment against the woman from Banu Makhzum despite her nobility, the intercession of Usamah, and despite the intercession of the Makkan nobles. He did this to emphasize the important role this prescribed legal punishment has in maintaining security, particularly regarding people's wealth. It is obvious that any nation that implements this legal punishment will see the rate of theft diminish, as it did during the time of the Prophet ﷺ, until it was almost non-existent. Thus, the people lived in security regarding the wealth.

Similarly, the prescribed legal punishment for murder was death, unless the family of the victim were willing to forgive the murderer. Allah the Exalted clearly said this in the verse:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

“And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisas, Law of Equality in punishment or to forgive, or to take Diyah (blood money)]. But let him not exceed limits in the matter of taking life (i.e., he should not kill except the killer only). Verily, he is helped (by the Islamic law).” (Surah al-Isra', 33)

*Qisas*<sup>38</sup> as the punishment for murder prevented people from thinking so easily of spilling blood as they once used to before Islam. Thus, *Qisas* in fact preserves life, just as Allah the Exalted said:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَاۤأَيُّهَا الۡأَلۡبٰبُ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾﴾

“And there is (a saving of) life for you in al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become al-Muttaqun (the pious).” (Surah al-Baqarah, 179).

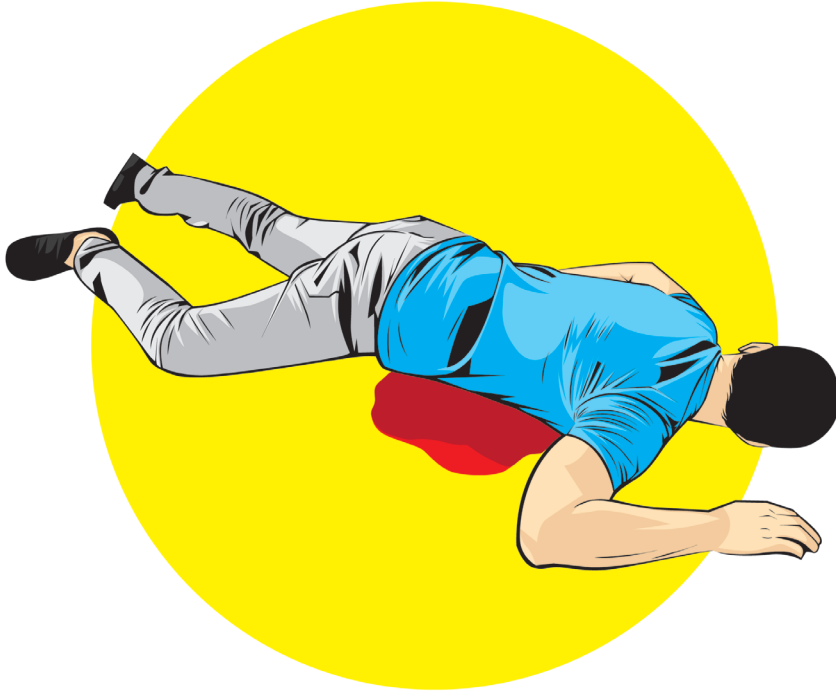
Likewise, Allah outlined the punishment for those who actively wage war against Him, His Messenger, and the Muslims and spread corruption in the land:

38. Legally prescribed retribution.

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٤﴾ ﴾

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.” (Surah al-Ma'idah, 33-34)

There was a group of men from the tribe of `Ukal who came to the Messenger of Allah while they were ill. They requested provisions and aid, so he directed them to a flock of his camels where they drank from the camels' milk and urine until they were fat and healthy again. In an act of pure treachery, they then



killed the shepherd in a gruesome manner and chased away the guards. When news of this reached the Prophet ﷺ, the men were captured and received their punishment. So, we see that this punishment is reserved for the most brutal of criminals who spread terror in the land, uproot covenants of security, deceive and kill indiscriminately, and similar actions.

Despite this, the Prophet ﷺ showed us that the default is security and forgiveness, even for enemies if they are not actively fighting against the Muslims. He even entered Makkah during its conquest declaring to all his enemies that whoever entered the home of Abu Sufyan would be secure, whoever closed their door would be secure, and whoever entered the Sacred Masjid would be secure.

The Prophet ﷺ established safety and security in the state of Madinah and outside of it by combining crime prevention, establishment of Allah’s legal punishments, preservation of rights, organization of justice and judgment, and enforcing peace. Religion, belief in Allah alone, provision, and security are the main goals of humanity Allah outlined in His Words:

﴿ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۚ ۝۳ ۚ الَّتِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ ۝۴ ﴾

“So let them worship (Allah) the Lord of this House (the Ka`bah in Makkah). (He) Who has fed them against hunger and has made them safe from fear.” (Surah Quraish, 3-4)

Allah grouped *Tawhid*, provisions, and security together in these verses, tying them to the Ka`bah, the physical focal point of worship of all Muslims, to symbolize Islam as a system. For that is the only way to truly actualize these principles.



## A Society of Values and Manners<sup>39</sup>

**If** we take a general look at modern day societies, and a specific glance at the Arab nations, we will see a widespread decay of morals and values. It has reached a point that a large segment of society has generally adopted evil ways and deal with each other with the worst of manners.

The Prophet ﷺ began his mission in Makkah, where members of that society also had a lack of compassion and mercy in their dealings with one another. The Prophet's mission was to replace this harsh uncivilized society with a

39. Perhaps the best summary of how the Prophet Muhammad ﷺ built a society with the best of manners and the loftiest values, and trained them to aim for excellence in all their interactions is the section labeled "The Book of Manners" in *Sahih Bukhari*. Here one can find over 120 headings detailing the Prophet's guidance for excellence with the rich and the poor, the old and the young, the neighbor and the stranger, and a guideline for mercy and compassion with all people.

more humane and caring one, to achieve perfect harmony between the religious and civil aspects of society.

As we know, the Quraish resisted the Prophet's Message from its first day. The Muslims endured this resistance for many years, but after facing increasing amounts persecution and oppression, they were forced to leave Makkah and establish their society elsewhere. They found refuge in Madinah where they were hosted by the Ansar. The first step taken by the Prophet ﷺ in establishing this society was to form a bond between the Muhajirun and the Ansar, a permanent brotherhood of faith. Allah the Exalted references this brotherhood in His Words:



﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ ﴾

“And those who, before them, had homes (in Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” (Surah al-Hashr, 9)

This brotherhood was not exclusive to the Companions alone. Rather, it was a precedent for all Muslim societies to come. Allah said in the verses after that: “And those who came after them say:

﴿ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾ ﴾

“Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed.

Our Lord! You are indeed full of kindness, Most Merciful.”” (Surah al-Hashr, 10)

Purification of the soul, personal development, and building moral character were all fundamental components of the Prophet’s Message. We see this in a multitude of Qur’anic verses. For example, Allah says:

﴿ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا  
مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا  
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا  
تَعْلَمُونَ ﴿١٥١﴾ ﴾



“Similarly (to complete My Blessings on you) We have sent among you a Messenger of your own, reciting to you Our Verses (the Qur’an) and sanctifying you, and teaching you the Book (the Qur’an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.” (Surah al-Baqarah, 151)

And:

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ ﴾

“Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His Verses, and purifying them, and instructing them (in) the Book (the Qur’an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e., his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.” (Surah Aal `Imran, 164)

And:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾﴾

“He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book and Al-Hikmah. And verily, they had been before in manifest error.” (Surah al-Jumu`ah, 2)

As well as:

﴿رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾﴾

“Our Lord! Send amongst them a Messenger of their own who shall recite unto them Your Verses and instruct them in the Book and Al-Hikmah and sanctify them. Verily! You are the All-Mighty, the All-Wise.” (Surah al-Baqarah, 129)

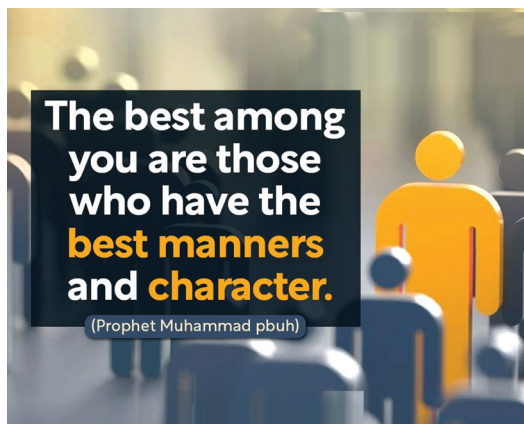
Likewise, the Prophet ﷺ informed us: “I was only sent to perfect the most honorable characteristics.”<sup>40</sup> He also summarized religiosity by saying:

40. Ahmad



“Righteousness is [having] excellent manners.”<sup>41</sup> He also said: “The best of you are those with the best manners.”<sup>42</sup>

Therefore, we see much of Islamic teachings outlining proper relationships and legislating the correct interaction between individual members of society. Logically, Islam focuses on the



most important and most basic relationship first, and so we see the most emphasis on children’s relationship with their parents and vice versa. By commanding it directly through divine revelation, Allah the Exalted ordered mercy, compassion, and understanding between one generation and the next. We see the importance of this relationship in several places in the Qur’an, especially since it is commonly paired with the obedience of Allah Himself. Allah the Exalted said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴿٢٤﴾ ﴾

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

Next, Allah directed our compassion and kind treatment towards our relatives. Allah the Exalted says:

41. Ahmad  
42. Bukhari

﴿وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾﴾

“And give to the kindred his due and to the poor and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.” (Surah al-Isra’, 26)

The Prophet ﷺ exemplified these commands in every waking moment of his life, and he was the most well-mannered individual, as attested to by friend and foe. Allah Himself attested before all to this fact in His Words:



﴿وَإِنَّكَ لَعَلَىٰ عَظِيمٍ ﴿٤﴾﴾

“And verily, you (O Muhammad) are on an exalted standard of character.” (Surah al-Qalam, 4)

Accordingly, Allah commanded us to take His Prophet as our role model. Allah says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾﴾

“Indeed in the Messenger of Allah you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.” (Surah al-Ahzab, 21)

Inspecting his daily life, we see that the Messenger of Allah ﷺ lived with the utmost humility. He regularly visited the sick, followed funeral processions,

and accepted the invitations of his community members regardless of their social status. He disliked when people would stand for him, and he did not have any trouble interacting humbly with the old and the young. When a traveler would come to Madinah, he would have trouble singling out the Prophet in a gathering. The Prophet ﷺ was generous, honorable, virtuous, self-reliant, brave, patient, compassionate, gentle, and sincere, and he taught others to uphold these same virtues. He took matters of hygiene seriously as part of the religion, such as purification with water, as well as adorning oneself with pleasant scents, and he instructed his Companions ﷺ with the same.

Most importantly, he was the most excellent in his manners with Allah, the Glorified and the Exalted. He embodied the understanding of true *Tawhid*, which is not interacting with anyone or anything with the same manners that are exclusive to Allah alone, manners like absolute obedience, complete satisfaction in serving Him, assuming and expecting the best from Him, fully relying on Him, fearing and hoping in Him, thanking Him, being reassured by His mention, and being conscious and observant of Him in public and in private.

Allah the Exalted says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ ﴾

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur’an) are recited unto them, they (i.e., the Verses) increase their Faith; and they put their trust in their Lord (Alone); who establish prayer and spend out of that We have provided them.” (Surah al-Anfal, 2-3)



He also says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ (١٥٢)

“Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.” (Surah al-Baqarah, 152)



And:

﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۗ وَقَدْ خَلَقَكُمْ أَطْوَارًا﴾ (١٣)

“What is the matter with you, [that you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness). While He has created you in (different) stages.” (Surah Nuh, 13-14)

As well as:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ (٦١)

“Whatever you (O Muhammad) may be doing, and whatever portion you may be reciting from the Qur’an, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.” (Surah Yunus, 61)

The Prophet ﷺ emphasized the importance of excellence in one’s approach with one’s Lord. He ﷺ said: “Have modesty from Allah as is His due; protect

the head and what it contains, protect the insides and what it includes, and remember death and trials.”<sup>43</sup> He also said: “Allah is more deserving of [your] being modest than the people.”<sup>44</sup>

Repenting to Allah, seeking His forgiveness, and constantly returning to Him are other qualities that fall under excellent manners with Allah. As Allah says:

﴿فَقَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾﴾

“So flee to Allah, verily, I (Muhammad) am a plain warner to you from Him.” (Surah al-Dhariyat, 50)

Allah also taught us that those who wish to show Him excellence would do well to show reverence to His Words:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا ﴿٢٠٤﴾﴾

﴿لَعَلَّكُمْ تَرْحَمُونَ ﴿٢٠٤﴾﴾

“So, when the Qur’an is recited, listen to it, and be silent that you may receive mercy.” (Surah al-A`raf, 204)



Exhibiting only the most excellent manners with Allah is only logical, as He is the source of all blessings. Allah reminds us:

﴿وَمَا يَكُم مِّن نِّعْمَةٍ مِّنَ اللَّهِ تُمْرًا إِذَا مَسَّكُمُ الضَّرُّ فَإِلَيْهِ تَجْشَرُونَ ﴿٥٣﴾﴾

“And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.” (Surah an-Nahl, 53)

He is constantly showering us with His blessings and bestowing His favors upon us, and He promises to continue doing so:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾﴾

﴿أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾﴾

43. Ahmad  
44. Bukhari

“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).”  
(Surah an-Nahl, 97)

In addition, Allah paired excellence with Him with excellence with His Prophet, commanding us to treat His Messenger with the utmost reverence. Allah says:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْدِمُوْا بَيْنَ يَدَيِّ اللّٰهِ وَرَسُوْلِهِۦ وَاَتَقُوْا اللّٰهَ ۚ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿١﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهُۥ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٢﴾ اِنَّ الَّذِيْنَ يَغْضُوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ اَمْتَحَنَ اللّٰهُ قُلُوْبِهِمْ لِلنَّفْوٰى لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ﴿٣﴾ اِنَّ الَّذِيْنَ يِنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿٤﴾ وَلَوْ اَنْهَمُ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٥﴾﴾

“O you who believe! Do not put (yourselves) forward before Allah and His Messenger, and fear Allah. Verily! Allah is All-Hearing, All-Knowing. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. Verily! Those who lower their voices in the presence of Allah’s Messenger, they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward. Verily! Those who call you from behind the dwellings, most of them have no sense. And if they had patience till you could come out to them, it would have been better for them. And Allah is Oft-Forgiving, Most Merciful.” (Surah al-Hujurat, 1-5)

Allah commands the Companions, and us, in the Qur’an to obey His Prophet:

﴿لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُمْ بَعْضًا ۗ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ

يَتَسَلَّلُونَ مِنْكُمْ لِوَادٍ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ  
عَذَابٌ أَلِيمٌ ﴿٦٣﴾

“Make not the calling of the Messenger (Muhammad) among you as your calling of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger). And let those who oppose the Messenger’s commandment (i.e., his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.” (Surah an-Nur, 63)

He also said:

﴿ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ ﴿٧﴾ ﴾

“...And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.” (Surah al-Hashr, 7)

As well as:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا 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) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (Surah an-Nisa’, 65)

And:

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ  
هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾ ﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أُمِرْتُمْ لَيَخْرُجُنَّ قُلْ لَا تُفْسِمُوا طَاعَةَ مَعْرُوفَةً إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

“The only saying of the faithful believers, when they are called to Allah (His Words, the Qur’an) and His Messenger, to judge between them, is that they say: “We hear and we obey.” And such are the prosperous ones (who will live forever in Paradise). And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful ones. They swear by Allah their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allah’s Cause). Say: “Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allah knows well what you do.” Say: “Obey Allah and obey the Messenger, but if you turn away, he (Muhammad) is only responsible for the duty placed on him (i.e., to convey Allah’s Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to convey (the message) in a clear way (i.e., to preach in a plain way).”” (Surah an-Nur, 51-54)

Allah even taught the Companions it was not befitting of the respect due to the Messenger that they depart from his presence during a gathering without his permission:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوا ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لِمَن أَرَادَ اللَّهُ عَفْوَ رَجِمُوا﴾ ﴿٦٢﴾

“The true believers are only those, who believe in Allah and His Messenger, and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah

for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.”  
(Surah an-Nur, 62)

The most perfect manners and the utmost excellence are due to Allah and His Messenger. After that, the Prophet ﷺ taught us that the people are also due their share of good treatment. He ﷺ said: “Whoever would be pleased by being drawn away from the Fire and entered into Paradise should testify that there is no god worthy of worship but Allah and that Muhammad is His servant and His Messenger as death comes to him, and should treat the people how he would like to be treated.”

Again, we see the perfect example and role model in the Prophet ﷺ himself. He lived an ascetic lifestyle; he dressed, ate, and drank in a simple manner, always considering those around him. One of the manners he encouraged was spreading love among the people, and he taught that the first step in doing so is to convey the *salam*<sup>45</sup> to others. The Prophet ﷺ said: “By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you shall not believe until

you love one another. Shall I inform you of something that will cause you to love one another? Spread *salam* among each other.”<sup>46</sup> The Prophet ﷺ would even greet the children as he passed them in the streets.

He also said: “Shall I tell you about who among you I love the most and the ones who will be seated closest to me on the Day of Resurrection? The ones among you with the best character, who lower themselves [in humility]; they love people and are loved by people.”<sup>47</sup>

This is another instance where the Prophet ﷺ was enacting a verse from the Qur’an, as it was Allah who said:



45. Islamic greeting of peace.

46. Muslim

47. Bukhari

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْأَلُوْا وَّتُسَلِّمُوْا عَلٰى اٰهْلِهَا ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٢٧﴾﴾

“O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember.” (Surah an-Nur, 27)

The greeting of *salam* was also tied to humility in the Qur’an. Allah says:

﴿وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلٰى الْاَرْضِ هَوْنًا وَاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿٦٣﴾﴾

“And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply with mild words of gentleness.” (Surah al-Furqan, 63)

And the verses:

﴿وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ﴿٣٧﴾﴾

“And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.” (Surah al-Isra’, 37)

وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا

And walk not on the earth with  
**CONCEIT** and **ARROGANCE**

QURAN (17:37)

﴿ وَلَا تَصَعَّرْ خَدَكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ (١٨) وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴾ (١٩)

““And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the donkey.”” (Surah Luqman, 18-19)

The Prophet ﷺ said: “Indeed, Allah loves gentleness in all matters.”<sup>48</sup> He also said: “Gentleness is not included in anything except it beautifies it.”<sup>49</sup> And we see this in many instances when he interacted with his Companions ﷺ.

This was a characteristic that Allah placed in His Prophet ﷺ. Allah the Exalted says:

﴿ فِيمَا رَحِمَهُ مِنَ اللَّهِ إِنَّكَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَأَسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ (١٥٩)

“And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).” (Surah Aal `Imran, 159)

Allah commanded His Prophet ﷺ with compassion and gentleness:

﴿ وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴾ (٨٨)

“...And lower your wings for the believers (be courteous to the fellow believers).” (Surah al-Hijr, 88)

And:

﴿ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾ (٢١٥)

“And be kind and humble to the believers who follow you.” (Surah al-Shu`ara, 215)

48. Bukhari

49. Muslim

Allah informed us that of the manifestations of this mercy and gentleness was the Prophet’s deep love for his Ummah and his eagerness to serve and protect them. Allah says:



﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾<sup>(١٢٨)</sup>

“Verily, there has come unto you a Messenger from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he is) full of pity, kind, and merciful.” (Surah at-Tawbah, 128)

All throughout his life, we see examples of the Prophet’s exemplary character, compassion, and generosity. When revelation first began, and he was apprehensive of what the future held, his wife Khadijah رضي الله عنها reassured him by reminding him of his character. At that crucial moment, he was fearful, but she told him: “Never! I swear By Allah, He will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the needy and those afflicted by calamity.”<sup>50</sup> Commenting on this event in his book *Akhlaq An-Nabi Fi Al-Qur’an Was-Sunnah [The Character of the Prophet ﷺ As Taken From the Qur’an and Sunnah]*, Ahmed ibn `Abdil-Aziz Al-Haddad writes: “Indeed good manners and characteristics protect a person from an evil ending.”<sup>51</sup>

When the Prophet ﷺ entered Makkah, he was technically a conqueror, but

50. Bukhari

51. *Akhlaq An-Nabi Fi Al-Qur’an Was-Sunnah*

he rode in with his head lowered in humility, praising Allah, and showing no signs of arrogance. He was the first to enact the teachings of humbleness, as he told the Companions: “Indeed, Allah the Exalted has revealed to me that you should humble yourselves, such that no one should boast over the other.”<sup>52</sup>

Anas narrates to us the Prophet’s ﷺ humble character: “The Messenger of Allah ﷺ would visit the sick, follow the funeral procession, ride donkeys, and respond to invitations from slaves. On the day of Banu Quraidha, he was on a donkey bridled with palm fibers on which was a saddle also of palm fibers.”<sup>53</sup>

Not only would he often ride a donkey instead of a horse or a camel, the Prophet ﷺ also showed he was not too proud to have someone ride behind him. In countless narrations, we see that he would often carry behind him Usamah ibn Zayd, `Abdullah ibn `Abbas, or one of his wives.<sup>54</sup>

In another manifestation of humility, we see that the Prophet ﷺ would often work alongside his Companions ﷺ, engaging in the same type of work directly by their sides. For example, he worked with them during the building of his Masjid in Madinah and during the digging of the Trench. He ﷺ also performed household chores. `Aishah ؓ even described him as “constantly in the service of his family.”<sup>55</sup>

Allah referenced this in the verse:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا نَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِ  
 إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِفِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ  
 كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَجِءُ مِنْكُمْ وَاللَّهُ لَا يَسْتَجِءُ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ  
 مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ  
 أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ  
 عَظِيمًا ﴿٥٢﴾﴾

“O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal, (and then) not (so early as) to wait

52. Ibn Majah

53. Tirmidhi

54. Ibn Majah

55. Bukhari

for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity." (Surah al-Ahzab, 53)

Allah inspired him to be the people's perfect example for humility, moderation, and balance between focus on the worldly life and the Hereafter, while simultaneously making the Hereafter the priority and not being distracted by the worldly life.

Ponder the following verses and you will see that Allah the Exalted teaches a Muslim to be balanced; not going to extremes in pursuing worldly pleasures, but not going so far as to declare them unlawful either.

Allah the Exalted says:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَعَآبِ ۝۱۴ ﴾

“Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.” (Surah Aal `Imran, 14)

Allah also says:

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصَّلُ الْآيَاتِ لِقَوْمٍ يَعْمُونَ ۝۳۲ ﴾

“Say (O Muhammad): “Who has forbidden the adoration with clothes given by Allah, which He has produced for His slaves, and At-Taiyibat [all kinds of Halal (lawful) things] of food?” Say: “They are, in the life of this world, for those who believe, (and) exclusively for them

(believers) on the Day of Resurrection (the disbelievers will not share them).” Thus We explain the Ayat (Islamic laws) in detail for people who have knowledge.” (Surah al-A`raf, 32)

And:

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾﴾

“But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).” (Surah al-Qasas, 77)

And:

﴿فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾﴾

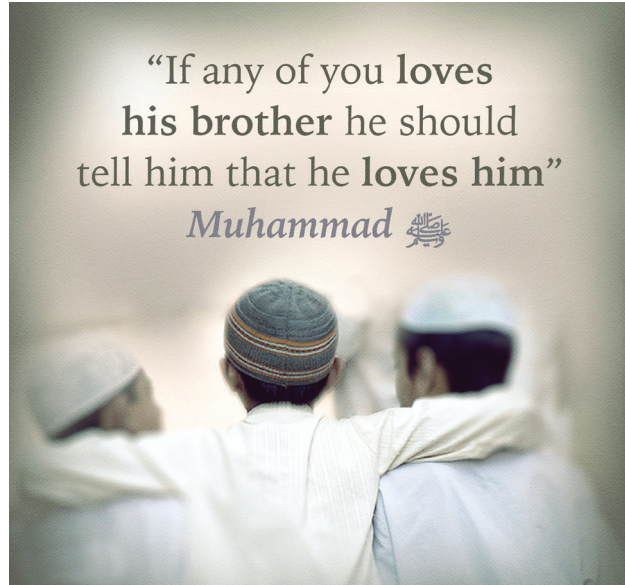
“... But of mankind there are some who say: “Our Lord! Give us (Your Bounties) in this world!” and for such there will be no portion in the Hereafter. And of them there are some who say: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!” For them there will be allotted a share for what they have earned. And Allah is Swift at reckoning.” (Surah al-Baqarah, 200-202)

Another example of the Prophet’s beautiful character was his closeness with his Companions ﷺ. For example, on one occasion he told Mu`adh ibn Jabal: “O Mu`adh, I swear by Allah that I love you. I advise you not to leave off saying ‘O Allah give me strength in remembering and mentioning You, thanking You, and worshipping You in the most excellent fashion [*Allahumu a`ini `ala thikrika, wa shukrika, wa husni `ibadatik*]’ after every prayer.”<sup>56</sup>

56. Ahmad

The Prophet ﷺ said: “If one of you loves your brother, then inform him.”<sup>57</sup> Likewise, he encouraged any action that would spread love in the society, like giving gifts and visiting one another, and greeting people with a smile. He ﷺ said: “Your smile in the face of your brother is a [form of] charity.”<sup>58</sup>

The Prophet ﷺ also taught us that we should greet one another with the best possible greeting, even better than the one we receive, as Allah the Exalted said:



﴿ وَإِذَا حُيِّتُمْ بِبِخِيَةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴾ (٨٦)

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things.” (Surah an-Nisa’, 86)

This concept of greeting is so important in Islam and was given so much emphasis by the Prophet ﷺ, that Bukhari placed entire sections in his hadith collection devoted to spreading the *salam* and greeting fellow Muslims.

Just as Allah commands in the Qur’an to be humble, He also forbid arrogance and dealing with people unjustly. Allah says:

﴿ يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرَ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغْلِيبِ بَشِّرُوا الْفَاسِقُونَ بِذُوقُوا عَذَابَ اللَّهِ الَّذِي هُوَ أَلِيمٌ ﴿١١﴾ يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِتْمٌ وَلَا يَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ﴾

57. Ahmad

58. Tirmidhi

وَأَنْفِقُوا لِلَّهِ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٣﴾ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٤﴾

“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one’s brother after having Faith? And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.). O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwah [i.e., one of the Muttaqun (pious - see V. 2:2). Verily, Allah is All-Knowing, All-Aware.” (Surah al-Hujurat, 11-13)

Allah emphasized that all Muslims are part of the same brotherhood:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ  
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ ﴿١٠﴾

“The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.” (Surah al-Hujurat, 10)



And He also commanded us to reconcile between any Muslims who are fighting or differing with one another:

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتَ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَفْتِنُوا الَّتِي تَبَغَىٰ حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاءَ ت فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ ﴾ ﴿٩﴾

“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.” (Surah al-Hujurat, 9)

Allah and His Messenger forbid us from backbiting or belittling one another. Allah the Exalted says:

﴿ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾

““And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.”” (Surah Luqman, 18)

The Prophet ﷺ said: “It is enough of an evil for a person to belittle his Muslim brother.”<sup>59</sup>

Allah encourages us in the Qur’an to forgive one another and forget past grievances:

﴿ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِى الْقَتْلِ الْحَرْۙ بِالْحَرْۙ وَالْعَبْدُ بِالْعَبْدِ ۙ وَالْاُنْثٰى بِالْاُنْثٰى ۚ فَمَنْ عَفٰى لَهٗ مِنْۢ شَيْءٍ فَاِنَّبِىۡعًاۙ بِالْمَعْرُوفِ ۚ وَاَدَاۤءٌۙ اِلَيْهِۙ بِاِحْسٰنٍۙ ذٰلِكَ تَخْفِیۡفٌۙ مِّنۡ رَّبِّكُمۡ ۚ وَرَحْمَةٌۙ مِّنۡ اَعْتَدٰىۙ بَعْدَ ذٰلِكَۙ فَلَہٗۙ عَذَابٌۙ اَلِیۡمٌۙ ﴾

“O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the



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blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e., kills the killer after taking the blood money), he shall have a painful torment.” (Surah al-Baqarah, 178)

Allah also says:

﴿ وَلَا يَأْتِلْ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ (22)

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, the poor, and those who left their homes for Allah’s Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.” (Surah an-Nur, 22)

And:

﴿ وَحَرِّزُوا سَيِّئَةَ سَيِّئَةٍ مِثْلَهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴾ (40)

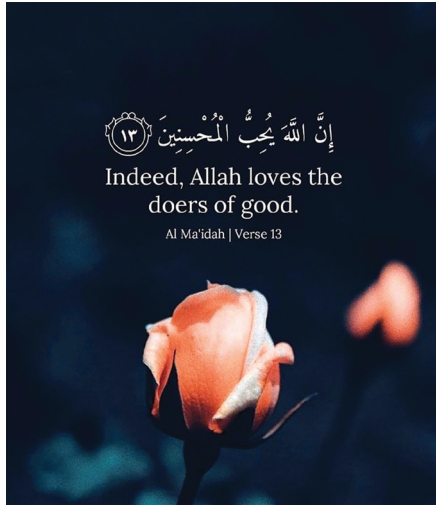
“The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zalimun (oppressors, polytheists, and wrongdoers, etc.).” (Surah ash-Shura, 40)

And:

﴿ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَائٍ حَمِيمٌ ﴾ (34)

“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e., Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily, he, between whom and you there was enmity, (will become) as though he was a close friend.” (Surah Fussilat, 34)

Also:



﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ  
وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ  
لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ  
وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ  
عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ ﴾

“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for al-Muttaqun.

Those who spend [in Allah’s Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon people; verily, Allah loves al-Muhsinin (the good-doers).” (Surah Aal `Imran, 133-134)

To further show the importance of safeguarding Muslim society from any ill will or harboring evil feelings, Allah the Exalted even forbid secret gathering where people plot against one another or mention each other with evil:

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ  
النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ ﴾

“There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah’s Cause), or Ma`ruf (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.” (Surah an-Nisa’, 114)

Instead, people should constantly advise one another with good. Allah the Exalted says:

﴿ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾ ﴾

“Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one

another to pity and compassion.” (Surah al-Balad, 17)

The Prophet ﷺ taught us that this mercy was an identifying component of a Muslim society. He 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.”<sup>60</sup>



In addition to building a strong successful society, this mutual compassion and mercy also leads to Mercy of Allah Himself. The Prophet ﷺ said: “Allah only bestows mercy upon those of His slaves who are merciful.”<sup>61</sup>

He ﷺ also said: “Have mercy on those on earth, and the One in the heavens will have mercy on you.”<sup>62</sup>

We can see how seriously the Prophet ﷺ took these concepts in many instances in his life. For example, he even considered the young and the weak during his prayer, out of mercy for them. He ﷺ said: “Whenever I start the prayer, I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite his or her mother’s emotions.”<sup>63</sup>

60. Muslim

61. Bukhari

62. Tirmidhi

63. Bukhari



The Prophet ﷺ would make sure to show compassion to the slaves and the servants, people whose lives were less likely to receive mercy in Arab society. He taught that freeing a slave was of the greatest acts that brought one closer to Allah, and an important way to expiate a number of different sins. Islam eliminated many of the means of enslavement and produced many new means of emancipation. Thus, the influx of slaves was dramatically reduced, and the rate of emancipation soared. In addition, he taught compassion towards this sector of society. The Prophet ﷺ said: “Your slaves are your brothers. Allah has placed them under your hands [authority]. Whoever has his brother under his hand, he should feed him from the same food he eats and clothe him with the same clothes he wears. Do not burden them with work they cannot bear, and if you do, then aid them. None of you should say ‘My slave, my she-slave’, instead you should say ‘My young boy, my young girl.’”<sup>64</sup>

The mercy of Islam and the compassionate teachings of the Prophet ﷺ extend past Muslims and even mankind, for we have even been commanded with mercy and compassion towards animals. Compassion in feeding, sheltering, and working animals are all teachings of Islam. Any act of kindness to an animal is encouraged, as the Prophet ﷺ said: “In every living creature

64. Ahmad

is a reward.”<sup>65</sup>

He ﷺ also said: “Whoever does not show mercy will not be shown mercy.”<sup>66</sup>

Likewise, we have been forbidden from torturing any creature, or killing it without a justifiable reason. Emphasizing on how severe this prohibition is, the Prophet ﷺ said: “A woman entered the Hellfire because of a cat which she had imprisoned until it died. She entered the Hellfire because of it; she neither gave it food and water in its imprisonment, nor did she set it free to eat from the vermin of the earth.”<sup>67</sup>

He ﷺ also said: “Allah curses anyone who uses anything with a soul as a target.”<sup>68</sup>

These animal rights were the first of their kind. Islam introduced them to the world centuries before any other nation inscribed them into law. Allah the Most Merciful commanded His servants with this mercy and these compassionate laws, so that they can lead the world with His guidance, and relay His Mercy to all creatures, not just humans.

Islam also taught us to be in the constant service of people, to aid the needy and stand with the afflicted. At the same time, we were commanded with lifting any source of harm the people suffer from and were ourselves forbidden from harming them. Allah the Exalted says:

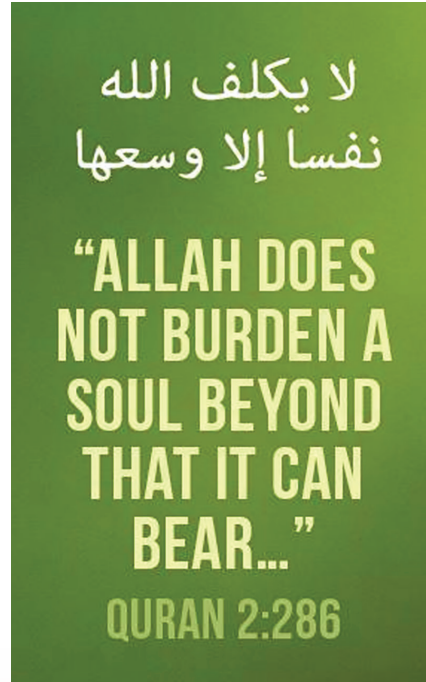
﴿وَلَا يَأْتِلْ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ﴾

65. Bukhari

66. Bukhari

67. Bukhari

68. Ahmad



أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوفِّهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, the poor, and those who left their homes for Allah’s Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment, On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.” (Surah an-Nur, 22-25)

We were also commanded to treat our neighbors in the most excellent manner, and to make a strong effort to be kind to them. Allah says:

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾ ﴿٣٦﴾

“Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those whom your right hands possess. Verily, Allah does not like such as are proud and boastful.” (Surah an-Nisa’, 36)

Likewise, the Prophet ﷺ said: “Whoever believes in Allah and the Last Day should not harm their neighbor.”<sup>69</sup> He also said: “Jibreel continued to advise me regarding good



69. Bukhari

treatment of the neighbor until I assumed he would [also] allot him a portion of the inheritance.”<sup>70</sup>

And he ﷺ said: “I swear, he does not believe, I swear he does not believe.” He was asked, “Who, O Messenger of Allah?” He ﷺ responded, “The one whose neighbor feels unsafe from his harm.”<sup>71</sup>

Being kind to one’s neighbors is not limited to the Muslims only; it is for any neighbor. Allah the Exalted said:

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝٨﴾ إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تُوَلُّوهُمْ وَمَن يُتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zalimun (wrong-doers those who disobey Allah).” (Surah al-Mumtahana, 8-9)

Allah even tells the believers to be kind to prisoners of war, even though they are from the enemy who is warring against the Muslims:

﴿وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

“And they give food, in spite of their love for it (or for the love of Him), to the poor, the orphan, and the captive, (saying): “We feed you seeking Allah’s Countenance only. We wish for no reward, nor thanks from you.”” (Surah al-Insan, 8-9)

The Prophet ﷺ commanded the believers to treat the war prisoners well during the aftermath of various battles, and the Companions ﷺ did so. They fed them from the same food that they themselves ate, and treated them kindly to the extent that many of them accepted Islam eventually.

70. Bukhari

71. Bukhari



Generosity and giving are the traits that this Ummah is taught to embody in all aspects of life. The biggest example of this lies in the Islamic injunction to give from one's wealth to those who are less fortunate, i.e., zakat and sadaqah, which are mentioned alongside prayer in multiple places in Islamic scripture. For example, the Words of Allah the Exalted:

﴿ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝١٩ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝٢٠ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝٢١ إِلَّا الْمُصَلِّينَ ۝٢٢ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝٢٣ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝٢٤ لِلسَّائِلِ وَالْمَحْرُومِ ۝٢٥ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝٢٦﴾

“Verily, man was created very impatient; irritable (discontented) when evil touches him; And niggardly when good touches him; except those devoted to Salat (prayers) Those who remain constant in their Salat (prayers); and those in whose wealth there is a known right, For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened); and those who believe in the Day of Recompense.” (Surah al-Ma`arij 19-26)

And:

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝٥ وَصَدَّقَ بِالْحُسْنَى ۝٦ فَسَنِيْرُهُ لِلْيُسْرَى ۝٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝٨ وَكَذَّبَ بِالْحُسْنَى ۝٩ فَسَنِيْرُهُ لِلْعُسْرَى ۝١٠ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ۝١١ إِنَّ عَلَيْنَا لَلْهُدَى ۝١٢ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۝١٣﴾

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in the best [reward], We will ease him toward ease. But he who is greedy miser and thinks himself self-sufficient, and denies the best [reward], We will ease him toward difficulty. And what will his wealth benefit him when he goes down (in destruction)? Indeed, [incumbent] upon Us is guidance, and truly, unto Us (belong)

the last (Hereafter) and the first (this world).” (Surah al-Layl, 5-13)

And:

﴿ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِن خَيْرٍ فَلِأَنفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِن خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴾ (٢٧٢)

“Not upon you is their guidance, but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah’s Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.” (Surah al-Baqarah, 272)

Also:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾ (٢٥٤)

“O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zalimun (wrong-doers, etc.)” (Surah al-Baqarah, 254)

Likewise, in the teachings of the Prophet ﷺ, he encouraged generosity and giving, for he said, “Indeed, Allah is *Jawwad* (Generous) and He loves generosity.”<sup>72</sup> He taught us to stay well away from the opposite, negative traits: “Beware of stinginess because it doomed those who were before you; it incited them to shed blood and treat the unlawful as lawful.”<sup>73</sup>

These blessed teachings shaped the understanding of the early followers of Islam, the Companions ﷺ, for they witnessed the

## ALLAH IS THE MOST GENEROUS AND KIND

From Salman (may Allah be pleased with him), the Messenger of Allah ﷺ said:

**Your Lord, may He be blessed and exalted, is Kind and Most Generous, and He is too kind to let His slave, if he raises his hands to Him, bring them back empty.**

[Abu Dawood, classed as saheeh by Shaykh al-Albaani in Saheeh Abi Dawood]



72. Tirmidhi

73. Muslim

noble traits in the character of the Prophet ﷺ as they lived their lives in his blessed presence. He would advise, for example, “Protect yourself from the Fire, even if it be only with half a date (given in charity),”<sup>74</sup> and his actions would match his words. The Muslims would then compete to follow in



his footsteps, and they would compete to give the most in sadaqah to worthy causes and to those who desperately needed the financial help. `Uthman bin `Affan ؓ is a notable example in this regard, for Allah blessed him with wealth, and he loved to give it freely for the sake of Allah, such as when he donated an enormous sum during the difficult time when the Muslims were preparing for the Battle of Tabuk.

Another very important trait that Prophet Muhammad ﷺ embodied was faithfulness and sticking to his word, and he insisted that every Muslim follow this as well, even with their enemies.

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُؤْمِنُونَ  
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾ (177)

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.” (Surah al-Baqarah, 177)

74. Bukhari

Allah the Exalted also said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اَوْفُوا بِالْعُقُودِ اُحْلَتْ لَكُمْ بِهَيْمَةِ الْاَنْعَامِ اِلَّا مَا يَتْلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَاَنْتُمْ حَرَمٌ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيدُ﴾

“O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or `Umrah. Verily, Allah commands that which He wills.” (Surah al-Ma`idah, 1)

Honesty, in general, is of the utmost importance in a Muslim. Another aspect of honesty is trustworthiness. Prophet Muhammad ﷺ, of course, was a shining example of this, for he was known as ‘the Honest, the Trustworthy’ among the people of Makkah even before Islam, and they were happy to keep things with him for safekeeping even after they showed their enmity towards him, for they knew he would never breach their trust.

The Prophet ﷺ said: “Adhere to honesty, for honesty leads to good deeds and good deeds lead to Paradise, and a man will continue to speak the truth and makes truth his object until he is recorded as truthful before Allah. Avoid falsehood, for falsehood leads to wickedness and wickedness leads to Hell, and a man will continue to speak falsehood and make falsehood his object until he is recorded as a liar before Allah.”<sup>75</sup>

He also said: “There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.”<sup>76</sup>

Regarding social interaction, and especially interacting with one’s family and relatives, Islam places great value in ensuring that there is social cohesion on every level, which acknowledging that clashes and usual day-to-day problems will occur. For this reason, the default rule with regards to treating other people is to show kindness and treat them as you want to be treated, but if problems arise, then there are also steps to take to ensure that a reasonable resolution can be found. For example, in a marriage, both spouses are encouraged to treat each other well, and Islam informs each of them of their duties towards the other, as well as the rights they have. However, in the

75. Muslim

76. Bukhari

event of a conflict between a husband and wife, divorce is permitted as a final resort, after other avenues are attempted. Some of the duties in an Islamic marriage are: spending on the family, raising children, ensuring they have access to a good education, respecting one another, maintaining the home, and so on. The benefit of clearly outlining duties is that each party knows what to expect and what they owe.

The Qur'an is a book of guidance and thus it includes spirituality as well as laws that Muslims should follow to live blessed lives. In the Qur'an, one can also find warnings from Allah to those who might wish to overstep the boundaries and break Allah's laws. Perhaps one can look at Surah al-Baqarah verses 226-237 to see an example of the laws of Allah mentioned in the Qur'an.

The topic of marriage is covered in the Qur'an in some detail, beginning with the engagement process and some rules regarding it, and even including rules to follow in the event of conflict or divorce, in order to ensure that each party's rights are not oppressed. Allah the Exalted said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَآءَاتِيْمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَنْحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾﴾



“O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.”  
(Surah an-Nisa', 19)

In fact, this Surah itself is titled an-Nisa', i.e., Women, as a blessing to women from their Creator, Allah, and to show their importance and honor in society. In an Islamic household, the mother is the most precious member in the family, and she deserves the utmost honor, love, and respect, even when a child grows into adulthood.

Allah the Exalted said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً  
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿٢١﴾﴾

“And among His Signs is 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-Rum, 21).

This is the depiction of a Muslim household; it is one of love and mercy and serenity. For that reason, zina, i.e., adultery and fornication, was made impermissible, for it tears at the fabric of a solid household and creates many social problems, such as children being born out of wedlock and subsequently raised by single parents – typically mothers. It creates evil desires in husbands and wives, causes diseases to spread, resulting in the weakening of the moral compass of society, and as such it is considered one of the major sins in Islam. In fact, both men and women are commanded to lower their gaze from that which they are not permitted to see, because that is the first step.

Allah the Exalted said:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا  
يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ  
إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ كِحْلَهُنَّ عَلَى جُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ

ءَابَائِهِمْ أَوْ ءَآبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ  
 بَنِي إِخْوَانِهِمْ أَوْ نِسَائِهِمْ أَوْ نِسَائِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبَعِينَ غَيْرِ  
 أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الذَّيْبِ لَمْ يَطْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ  
 بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ  
 تُفْلِحُونَ ﴿٣١﴾



“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts

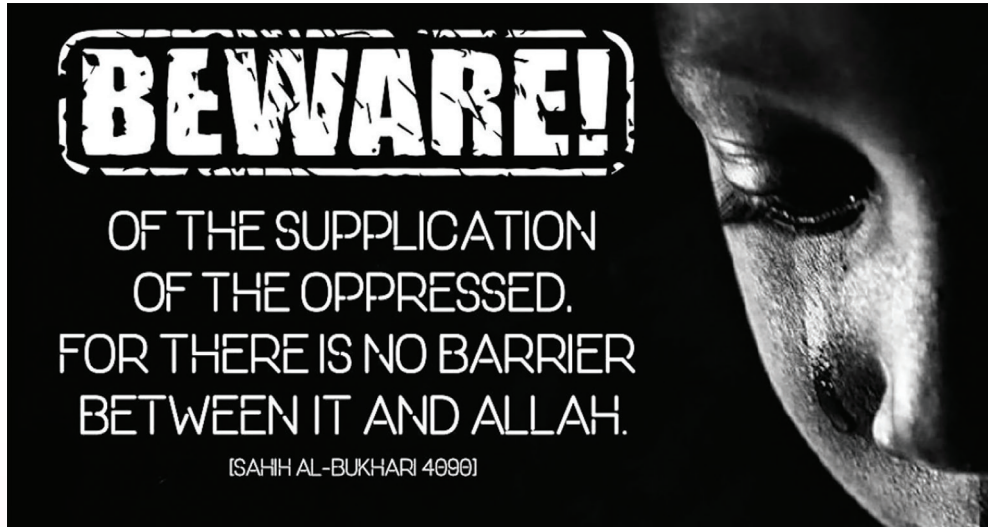
(from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent and to draw their veils all over Juyubihin (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband’s fathers, their sons, their husband’s sons, their brothers or their brother’s sons, or their sister’s sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.”  
 (Surah an-Nur, 30-31)

One who reflects upon these verses can see the deep wisdom behind the injunction for a man to lower his gaze, and for a woman to do likewise, for it serves as a protection and preventative measure, lest they fall into evil action. Furthermore, it strengthens the bond between the spouses, for they do not desire others, and the trust between them grows.

The topic of oppression, or transgression, is often tackled in Islamic scripture. That is because it is a broad theme that encompasses many evil actions. Allah the Exalted said:

﴿وَمَنْ يَظْلِمِ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا﴾

“And whoever commits injustice among you - We will make him taste a great punishment.” (Surah al-Furqan, 19)



Prophet Muhammad ﷺ said: “Beware of the supplication of the oppressed, for there is no barrier between it and Allah.”<sup>77</sup>

Islam teaches us to stay away from envy:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ

﴿وَأَتَيْنَاهُم مُلْكًا عَظِيمًا﴾

“Or do they envy people for what Allah has given them of His bounty?

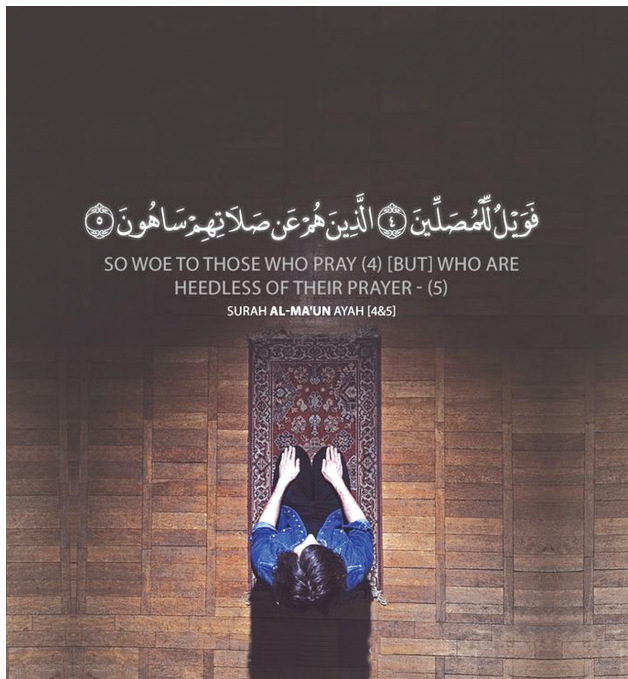
77. Bukhari

But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.” (Surah an-Nisa’, 54)

From cheating: “He who deceives us is not from us.”<sup>78</sup>

And insincerity:

﴿فَوَيْلٌ لِلْمُصَلِّينَ﴾ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿5﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿6﴾  
وَيَمْنَعُونَ الْمَاعُونَ ﴿7﴾



“So woe to those who pray [but] who are heedless of their prayer - Those who make show [of their deeds] and withhold [simple] assistance.” (Surah al-Ma`un, 4-7)

The Prophet ﷺ said: “What I fear most for you is the lesser *shirk*.” They asked, “What is lesser *shirk*?” He replied, “*ar-Riya*’.” (i.e., doing deeds to show off; to be seen; insincerity.)

Other sins that can destroy a person are arrogance and being amazed by one’s own accomplishments. The Prophet ﷺ warned us that we should never become deluded by our wealth, strength, status, or even our actions – including acts of worship, for everything we have is but a blessing from Allah. He ﷺ said, “No one’s deeds will enter them into Paradise.” The companions asked, “Not even yours, O Messenger of Allah?” He said, “Not even mine, unless Allah engulfs me in His mercy.”<sup>79</sup>

78. Muslim

79. Muslim



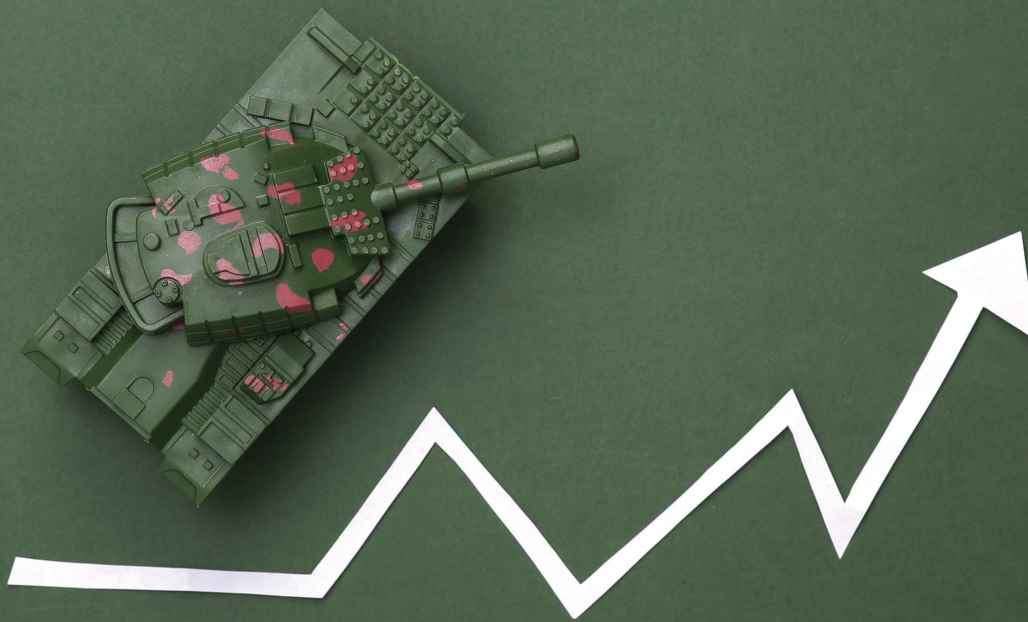
Another trait that Muslims are taught to stay well away from is laziness and lethargy. The Prophet ﷺ used to supplicate regularly and he taught us to do likewise:

“O Allah! I seek refuge in You from helplessness (to do good), indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death.”<sup>80</sup>

Perhaps one of the most important lessons that Islam brings forth is the necessity of using one’s time wisely, organizing it properly, working during the daytime and resting during the night, and avoiding that which does not benefit. Even in the five daily prayers, one can observe the importance Islam places on organizing one’s time, for a person’s life is made up of the time he or she is allotted in this world, and all that truly matters is how he or she uses it. Actions can be divided into three categories: worldly work, worship, and rest. Though a Muslim strives to live life for the sake of Allah, it is still essential to allow time for this worldly life, as well as resting one’s soul.

Thus it becomes clear that all these teachings and laws come together to form a perfect religion, and it was observed in the life of the Prophet ﷺ as an example for his Companions رضي الله عنهم, as well as the rest of mankind, for we continue to learn from his life to this very day.

80. Muslim



## Military growth

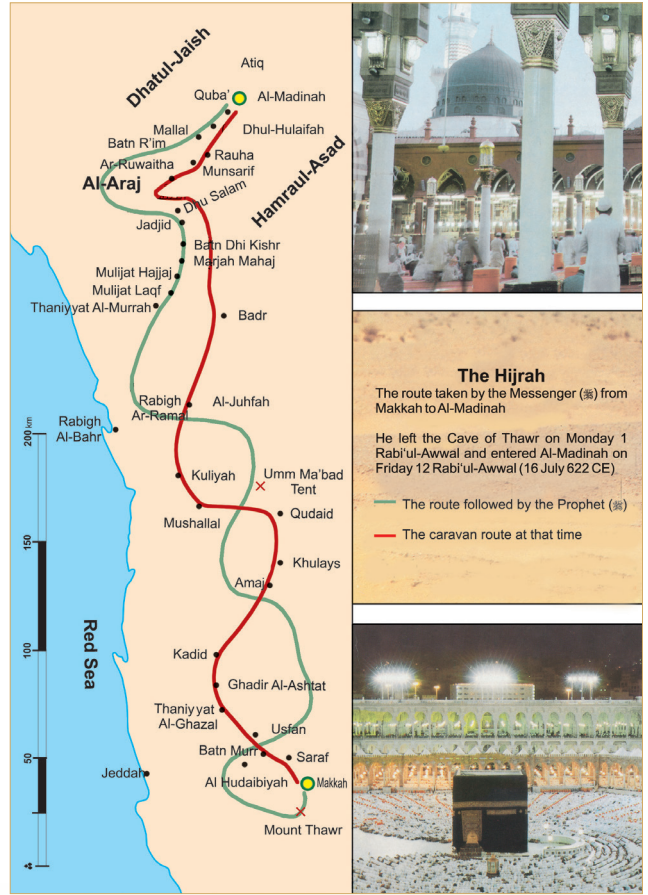
**At** the beginning, the Messenger of Allah ﷺ called people to Islam in Makkah secretly for approximately three years, and then he began to do so publicly. As we mentioned, many among the Quraish tormented him and his Companions ﷺ as a result, even killing some of them, such as `Ammar and Sumayyah – may Allah be pleased with them. The Prophet ﷺ advised his Companions at the time to be patient, and to persevere for their Lord, and he promised them that the future would be fruitful for the believers, and he did not permit them to fight back against their oppressors just yet.

After Hamzah رضي الله عنه and `Umar رضي الله عنه accepted Islam, it was a great boost of strength for the Muslims. Even so, it was Allah's wisdom that He not give them permission to fight the pagans of Makkah despite their many transgressions, which eventually reached the extent that the Quraish attempted to assassinate the Prophet صلى الله عليه وسلم, but Allah protected him from their evil.

Then Allah commanded the believers to migrate to Madinah in the event known as the Hijrah, and thus the Muhajirun and the Ansar became one Ummah, and it was certainly a major turning point in Islamic history. The numbers began to grow, and the Ummah's strength was, too, growing, but still, Allah did not command the believers to fight. Many among the Muhajirun as well as the Ansar were young, strong men skilled in sword fighting, horse riding, and archery, for the Arabs would teach their men combat skills from an early age. Eventually, the Muslims of Madinah became more organized in their training and strategizing, for it was clear that their city would need protection from external foes.

Then Allah revealed verses to His Prophet صلى الله عليه وسلم, granting the Muslims permission to fight against those people who oppressed them, transgressed against them and their wealth, and wished them harm. Allah the Exalted said:

﴿أذن للذين يقاتلون بأنهم ظلموا وإن الله على نصرهم لقدير ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِينِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَالْجِبَالُ بِغَيْرِ ظُهُومٍ كَذَلِكَ هُدَى اللَّهِ لِقَوْمٍ يَعْلَمُونَ ﴿٤٠﴾﴾



**The Hijrah**  
The route taken by the Messenger (ﷺ) from Makkah to Al-Madinah  
He left the Cave of Thawr on Monday 12 Rabi'ul-Awwal and entered Al-Madinah on Friday 12 Rabi'ul-Awwal (16 July 622 CE)  
— The route followed by the Prophet (ﷺ)  
— The caravan route at that time

يَنْصُرُهُمْ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا  
الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَإِلَيْهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

“Permission [to fight] has been given to those who are being fought, because they were wronged, and surely, Allah is Able to give them victory. Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allah.” - For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. [And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.” (Surah al-Hajj, 39-41)

He further informed us about the fate of those who die as martyrs in His Path:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا  
آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿١٧٠﴾﴾

“And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.” (Surah Aal `Imran, 169-170)

And He teaches the Muslims an essential principle to uphold:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾﴾

“Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.” (Surah al-Baqarah, 190)

Throughout the lifetime of the Prophet Muhammad ﷺ, Allah the Exalted revealed laws regarding the concept of jihad, which the scholars of Islam have

compiled and discussed throughout the Ummah's history, and they became the basis of the rules of engagement for the Muslim armies of the different caliphates, states, and kingdoms.

The state of the Muslim army evolved as time progressed. In its earliest form, it simply consisted of the able-bodied Muslim men who were trained in combat individually. It was perhaps not yet an army in the modern understanding; rather it was the beginning of one. As the Ummah grew and became more organized, it was clear that something more coordinated

was needed, and thus the Muslims began to train and strategize. The army became more structured, and those with battle experience and expertise taught the others. They went on expeditions to execute specific goals, and through them learned the geography of their surrounding lands and how to exploit them to protect Madinah if the need arose.



Furthermore, the participation of the Companions ﷺ in the battles of Badr, Uhud, al-Khandaq and others provided invaluable training and experience. The bond that the Muslims shared was one that did not depend on tribalism or shared bloodlines, rather it was a connection of the hearts and thus it traversed all those superficial worldly boundaries and united people from all backgrounds, races, and walks of life. The strength and brotherhood of Islam was a new paradigm that was to wipe away the ignorant worldviews that came before it and divided people. Allah the Exalted said:

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ  
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا  
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

“Allah has promised those among you who believe, and do righteous

good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah).”  
 (Surah an-Nur, 55)

Some points of benefit regarding the Muslim army:

- The Prophet ﷺ used to lead the army himself during his lifetime. He did not choose to do as other leaders and simply remain in a palace far away while his subjects do his bidding. Rather, he sacrificed with them, placing himself in the same dangers as his soldiers and Companions. He suffered the difficulties of travel and battle with them. He would care for the wounded and help like any other soldier; he never acted arrogantly or oppressively.
- He ﷺ would select those who were clearly fit to be military leaders, and he would assign them leadership positions, even if there were others present who were older in age or had accepted Islam years earlier. This is because those traits, while virtuous, were not the deciding factors.
- The Prophet ﷺ used to lead the army himself during his lifetime. He did not choose to do as other leaders and simply remain in a palace far away while his subjects do his bidding. Rather, he sacrificed with them, placing himself in the same dangers as his soldiers and Companions. He suffered the difficulties of travel and battle with them. He would care for the wounded and help like any other soldier; he never acted arrogantly or oppressively.
- He ﷺ would select those who were clearly fit to be military leaders, and he would assign them leadership positions, even if there were others present who were older in age or had accepted Islam years earlier. This is because those traits, while virtuous, were not the deciding factors. In the early days of the army, every soldier was a volunteer; there were no salaries or other guaranteed worldly rewards. Furthermore, each soldier



brought his own weaponry and supplies; they were not yet provided by the state. The Companions ﷺ were motivated by their sincerity to Allah and their sense of duty, and they provided what they could, each according to his means. Some were on foot while others had riding beasts, some were sword fighters, others spear-throwers or archers, or flag bearers. Others were skilled in spying and staking out the enemy, being aware of their movements, and others still took the responsibility of providing food and drink for the army, or tending to the ill and wounded.

- The Muslims were human like any other army, so they were not immune from feeling fear when facing the very real possibility of imminent death. However, they relied on their faith in Allah, and their hope for His reward and fear of His punishment proved stronger than any worldly challenge.

As we mentioned, the early days of the Muslim army typically saw each individual providing his own supplies, but Allah the Exalted encouraged the Muslims to help one another within their means:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذْكَوْا عَلَىٰ تَحَرُّوْا تُنَجِّكُمْ مِّنْ عَذَابِ ٱلْأَلِيمِ ﴿١٠﴾ تَوَمَّنْ بِاللَّهِ وَرَسُولِهِ وَجَاهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾﴾

“O You who believe! Shall I guide you to a commerce that will save you from a painful torment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.” (Surah as-Saff, 10-11).

This is because very often, one can make a bigger difference with his wealth. Some of the Companions ﷺ became well known for their generous donations to the budding Muslim nation, including helping the army, such as `Uthman bin `Affan ﷺ, Talhah bin `Ubaidillah ﷺ – who the Prophet ﷺ nicknamed ‘Talhah the Generous’ due to his actions. Financial donation was also a way for the women of the Ummah to contribute to the cause, and they also helped with preparations, providing food and drink, tending to the wounded, and even fighting in battle on certain occasions.

In Madinah there were several fortresses belonging to the Ansar, and they served as a place of protection for the women and children in the event that

the city was attacked or besieged. One of such fortresses was called Fari`. The Jewish tribes of Madinah also had many fortresses that were utilized for protection. Madinah, however, lacked an outside wall or gate to serve as another barrier of protection from external foes, but it did have some natural barriers in the form of mountains and rocky terrain. When Quraish and their allies attempted to attack Madinah during the Battle of the Confederates, the Muslims outsmarted them by quickly digging a trench in a short amount of time, based on the advice of the esteemed Companion, Salman al-Farisi ؓ. Time was of the essence, so the Prophet ﷺ assessed the situation, and he and the Companions ؓ began work immediately, and it proved successful.





THE MUSLIM  
STATE AND  
INTERNATIONAL  
**PEACE**

**T**he Muslim government under the leadership of Prophet Muhammad ﷺ was highly concerned with the peace and security of its subjects, whether they were Muslim or not. The system is designed to protect their rights and safety from oppressors or those who wish to do harm and spread evil in the land. Eventually, the entirety of the Arabian Peninsula became part of the Muslim state, and relationships were formed or strengthened between the Muslims and the outside world, whether they were simply other Arab tribes residing in the neighboring lands, or non-Arabs.

The Prophet ﷺ, even before beginning his divine mission, was aware of the powerful nations that surrounded Arabia. This is evidenced by the fact that he sent his Companions ﷺ to Abyssinia to seek refuge, and he told them, “there you will find a king under whom none are wronged.” Furthermore, he continued to meet with different tribes in Makkah during Hajj season, or he would travel to meet them elsewhere, accompanied by Abu Bakr ﷺ. After Hijrah, when the Muslim nation became more established, the Prophet

ﷺ began formal correspondence with many leaders and kings, including the Byzantines and the Persians, who were the two superpowers of the time. He began each of his letters with a peaceful greeting, “Peace be upon those who follow the guidance.” All the while, he ﷺ informed and reassured his Companions ﷺ that this religion of Islam would one day reach everywhere that night and day touches, for it is a universal message for all of mankind:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾ (١٠٧)

“And We have not sent you, (O Muhammad), except as a mercy to the `Alamin (mankind, jinns and all that exists).” (Surah al-Anbiya’, 107).

When you read the Prophet’s letters to the various heads of state, you can see his care for all people. The laws that Allah sent down are in the best interest of all people, especially the common folk who are often mistreated and oppressed by those with wealth and power. Islam protects their rights; even if they choose not to accept the religion, on the condition that they do not, themselves, transgress against others or against the Muslim nation. The Prophet ﷺ wished to deliver the message of Islam to all of mankind, and for them to meet and interact with the Muslims so they can see that message in action – provided the Muslims act upon their faith in order to be good examples. A Muslim’s character is one of good manners, peacefulness, kindness and neighborliness, even with those who have different or opposing views.

Islam encourages communities and nations to work together in harmony towards the common goals of international peace, furthering technology and education, cultural exchange, strengthening the economy and the exchange of goods and services, and so on. Many books have been written throughout history about Islam’s philosophy regarding these matters.





## Professor Abdulaziz Ibrahim Alomary

- **Place and date of birth:** Buraydah, Al Qassim Province (1957 CE).
- **Academic qualification:** Doctorate.
- **Date:** 1987 CE.
- **Institution:** Imam Muhammad ibn Saud Islamic University, College of Social Sciences, Department of History and Civilization, Riyadh.
- **Academic position:** Professor of post-graduate studies.
- **General specialty:** Islamic history and civilization.
- **Precise specialty:** Islamic administrative systems at the time of the Prophet ﷺ and the Rightly-Guided Caliphs (R).
- **Career:**
  - Professor (former) of post-graduate studies at Imam Muhammad ibn Saud Islamic University.

- Supervision of a number of Master's theses and PhD dissertations in the Prophet's Biography (Sirah), History and Civilization, and examined and assessed several of them.
- Director (former) of the Institute of Islamic and Arabic Sciences in Washington, D.C.
- Researcher on the Prophet's Biography (Sirah) and, currently, a businessman.

## Organizations and activities

- Member (former), Board of Directors, Saudi Historical Association.
- Member (former), American Middle East Studies Association.
- Member, Union of Arab Historians.
- Member, Union of Gulf Historians.
- Member, Academic and Field Committee for the *Atlas of the Prophet's Biography* (Darat al-Malik 'Abdul 'Aziz).
- Participated in a number of conferences, symposia and workshops in the US, Europe, Australia, New Zealand and the Arab world.
- Board member of a number of commercial companies inside and outside the Kingdom.
- Production of a TV program in a 256-part series on the Prophet's Biography in Arabic.
- Production of an annual broadcast on the shama'il (character and characteristics) of the Prophet ﷺ, and on the Hajj and its history.
- He has authored over fifty published papers and eighty-six printed books, including the following:
- *Al-Wilayah 'ala al-Buldan fi 'Asr al-Khulafa' ar-Rashidin,*

2001 CE.

- *Al-Hiraf was-Sina 'at fil-Hijaz fi 'Asr ar-Rasul* (3 editions), 2000 CE.
- *Al-Futuh al-Islamiyyah `abra al-'Usur* (five editions), 2025 CE; translated into English (*Islamic Conquests throughout the Ages*) and Urdu.
- *Kitab al-Maghazi li Ibn Abi Shaybah – Dirasah wa Tahqiq* (second edition), 2001 CE.
- *Ab'ad Idariyyah wa Iqtisadiyyah wa Ijtima'iyyah wa Tiqaniyyah fis-Sirah an-Nabawiyyah*, 2005 CE.
- *Abu Bakr ibn Abi Shaybah wa Atharuhu at-Tarikhiiyyah*, 2007 CE.
- *Al-Amn fi Hayat al-Anbiya'*, 2005 CE; translated into Albanian.
- *Hadariyyat fil Futuh al-Islamiyyah*, 2006 CE.
- *Istratijiyyat Madaniyyah wa 'Askariyyah min 'Asr ar-Rashidin*, 2006 CE.
- *Mabadi' at-Takhtit wal-Idarah fis-Sirah an-Nabawiyyah*, 2007 CE.
- *Rasulullah wa Khatam an-Nabiyyina - Din wa Dawlah* (5 vols.), 2011 CE.
- *Al-Istifa' min Sirat al-Mustafa* (an abridgement of *Rasulullah wa Khatam an-Nabiyyina - Din wa Dawlah*), (second edition), 2018 CE. Translated into fourteen languages, of which the Kyrgyz, Russian, Urdu, English, French, Indonesian, Bosnian, Albanian, Thai, Portuguese and Swahili editions have been published; the Spanish, Sinhalese and Tamil editions are currently under production.
- *Bina' al-Mujtama' al-Madani wa Tanmiyatuhu fis-Sirah an-Nabawiyyah*, 1427 AH/2016 CE). Translated into Kyrgyz, Russian,

Urdu, English (*The Civil Society of Madinah - Community Development as described in the Books of Seerah*), French, Bosnian, Albanian, Thai, Portuguese, and Italian.

- *Rasulullah wa Khatam an-Nabiyyina - Din wa Dawlah* (2 vols.), 2022 CE.
- *Mawsu 'at Shama 'il al-Mustafa* ﷺ (7 vols.), 2023 CE.
- *'Alaqt ar-Rasul bi Nawahi al-Jazirat al-'Arabiyyah*, 2022 CE.
- *Khalifat Rasulillah Thani Ithnani Abu Bakr as-Siddiq (R)*, 2022 CE. Translated into Urdu.
- *Shahid al-Madinah al-Faruq 'Umar ibn al-Khattab (R)*, 2023 CE.
- *Dhun-Nurayn Amir al-Mu'minin 'Uthman ibn 'Affan (R), Rajul tastahi minhu al-Mala'ikah*, 2023 CE.
- *Wali al-Mu'minin wa Amiruhum ash-Shahid 'Ali ibn Abi Talib (R), Habib al-Muqarrabin*, 2024 CE. Translated into Urdu.
- *Al-Ma'ayishuna lil-Mustafa* ﷺ (in Farsi), 2024 CE.
- *Intikhabat al-Majalis al-Baladiyyah – Tajrubah Dhatiyyah*, Riyadh, 2006 CE.
- *Lawhat Wataniyyah*, 2008 CE.
- *Al-Qiwa al-'Alamiyyah wal-Makayil*, 2008 CE.
- *Fada'at Thaqafiyyah fil-'Adl wat-Tarikh wal-I'lam*, 2009 CE.
- *Majlis ar-Riyadh al-Baladi min ad-Dakhil*, 2012 CE.
- *Watha'iq 'A'iliyyah min Buraydah min Muqtanayat al-Walid Ibrahim ibn Sulayman al-'Umari* (2 vols.), 2017 CE.
- *Min Ruwwad al-Ta'lim: as-Shaykh 'Abdullah ibn Ibrahim ibn Salim: Sirah wa Athar wa Tarikh*, 2017 CE.
- *Hasad Muntada al-'Umari ath-Thaqafi: Jam' wa Tahqiq wa I'dad wa Tahrir* (13 vols.), 2015-2020 CE.
- *Mudhakarati – Waraqat min al-Hayat*, 2023 CE.
- *Rahalat 'abra al-Qarat* (3 vols.), 2024 CE.
- *Ma'alim min Tarikh an-Anbiya' (A)*.

BUILDING & DEVELOPING  
**CIVIL  
SOCIETY**

in the Biography of Prophet Muhammad ﷺ

I found evidence for that throughout the books of the Sunnah and Prophet's biography. I wrote about that in my book on the Prophet's biography, Rasool-Allah wa Khaatam al-Nabiyyeena (The Messenger of Allah and the Final Prophet). I also discussed this topic in various academic conferences, and I thought it would be appropriate to discuss this topic in a separate paper, under the title referred to: Bina' al-Mujtama' al-Madani wa Tanmiyatuhu fi's-Seerah an-Nabawiyyah (The Building and Development of Civil Society in the Prophet's Biography), so as to make this topic easier for modern readers to understand, who are aware of various cultures, so that they may realize that the Prophet ﷺ was ahead of all eras in organizing civil society, promoting a free and dignified life, and the best life for Muslims and even for non-Muslims who wish for a peaceful life and harmony within the society in which they live, in which rights and duties may be fulfilled.

