

Human Rights In The Light Of Islamic Law a Translation Of Shaykh Sulayman Faruq Onikijipa's Al- Huqũq Al- Insaniyyah Fi Zill Al-SharĪ'at Al-Islamiyyah

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Introduction

When on August 5, 1990, the then 45 member states of the Organization of Islamic Conference {OIC} adopted The Cairo Declaration of Human Rights in Islam as the Universal Islamic Declaration of Human Right {UIDHR}, most Muslims did not know what its significance was. The United Nations General Assembly had forty two years earlier on the 10th day of December, 1948 issued the Universal Declaration of Human Rights {UDHR}.¹ Though coming rather late after the world had witnessed an unprecedented increase in the incidence of abuse of human rights in various countries of the world, the Cairo Declaration states that all rights are derived from God. The preamble states that “No one as a matter of principle has the right to suspend them in whole or in part or violate or ignore them in as much as they are binding divine commandments.”²

On Human Rights Day, 10 December 2007, the Ambassador of Pakistan, addressing the Human Rights Council on behalf of the OIC, spoke glowingly of the UDHR, noting that the Cairo Declaration of Human Rights in Islam (UIDHR) “is not an alternative but complementing worldview on human rights. It complements the Universal Declaration as it addresses religious and cultural specificity of the Muslim countries.”³ Unknown to many, several years before the so called Universal Islamic Declaration of Human Rights, A Muslim jurist, Sir Zafrullah Khan, who had played a prominent role during the drafting of the UDHR in 1948, had in 1967 attempted to reconcile the document with the tenets of Islam in his book, *Islam and Human Rights*.⁴ In the work, he places the UDHR under the lens of Islamic teachings and shows that the provisions in the newly acclaimed declaration are not seminal after all. He in fact tried to establish the supremacy of the Islamic provisions against those contained in the UDHR.

Years later, a relatively unknown scholar who has however carved niche for himself in the Islamic intellectual firmament in Nigeria and West Africa, Shaykh Sulayman Faruq Onikijipa produced a monograph in Arabic language in 2007 in which he addresses the issue of human rights in the light of Islam. The book has its origin in the author's television exegesis of the Holy Qu'an in year 2005 when he discussed the subject of human rights. The television discourse itself was inspired by the ground breaking work of his teacher and mentor, Shaykh Adam Abdullah al-Aluri titled, '*Human Rights Between Heavenly Religions and Contemporary Laws*' which was written in 1985.⁵ The approach and the content of the work reveal that the author had access neither to the UIDHR nor to Zafrullah Khan's work.

This article presents an English translation of his book so that his thoughts might be available to the English speaking audience and to pave way for eager explorers who may want to examine the areas of convergence and divergence between his thoughts in his book and the UDHR and UIDHR.

Born in Ilorin in Kwara State of Nigeria in the early sixties, Sulayman Faruq Onikijipa started under his father, Haj Shaykh 'Umar Fārūq Onikijipa al-Aluri, and later under Shaykh Zakariya of Agbaji Quarters in Ilorin, Kwara state, Nigeria. Between 1979 and 1983, he studied at Dār al-'Ulūm, Ilorin and proceeded to the prestigious Markaz Ta'alim al-'Arabi al-Islāmi, a foremost Arabic and Islamic education center in Nigeria where he studied between 1983 and 1986. In recognition of his outstanding contributions to Islamic exoteric and esoteric education, he was awarded an honorary doctorate degree in 2005 by the Columbus International University, UK. A celebrated preacher and spiritual preceptor for thousands of people, he is the founder and Guide for one of the fastest growing sufi circles in Nigeria, the Dā'irat al-Amāni Islamic Centre, Nigeria and overseas.

Written in a very simple and familiar style, the book, *al-huqūq al-insāniyyah fī zill al-shar'at al-islamiyyah*, contains twenty one short chapters in which the author brings the subject of human rights to the realm of primary relationships. Though the work does not

embrace in totality the thirty articles of the UDHR, it complements it by emphasizing the theocentric stance of Islam and by fragmenting Article 16 of the UDHR into sundry rights such as rights of parents, rights of children, rights of relatives, and rights of couples.

Below is the translation of the book:

Introduction

Islam attempts to remove the difficulties of human life that the human society may become a haven of bliss wherein men could live as one family united by a common ancestor, Adam, bound by love, brotherhood and co-operation allowing no tribal or racial claims of superiority.

The principle laid down by Islam for the protection of human dignity remains unique in its purity and wholesomeness and unparalleled in human history. Islam emphasizes the existence of rights of man that are natural and inalienable contrary to the opinions of some contemporary thinkers who see such rights as exclusive prerogatives of the society or the state. This means that it is the government that allots rights to the individual and if it does not do this, then the individual has no claim to such rights.

The above position ignores the fact that man is a social animal and his natural instinct dominates his existence. He relates with others within the society and enjoys rights that are natural though not absolute. But in the exercise of his rights, he must not trample upon the rights of others as this may lead to conflicts in the society and ultimately to destruction.

The message of Islam thus rescues man from social calamity by restoring to him his primordial rights and guiding him to a way of life in which he is accorded his natural rights under the auspices of divine legislation.

The United Nations Declaration of human rights, of December 10, 1948 emphasizes the natural rights of men but this is nothing but a reiteration of what Islam has taught over the centuries.

One of the beauties of the Divine Law is that justice and equity constitute its bedrock and every right is designed to protect human dignity and essence as it affects the relation between a man and his Lord, the Prophet, his kinsmen, neighbours and fellow human beings.

Rights of Allah

This is the most primary of rights because it concerns Allah, the Supreme Creator and Sustainer of all. It entails acknowledging and submitting to Him, the Living, Self-Subsisting All-Sustaining King by whose leave the heavens and the earth exist. He created all things in due proportion with His all encompassing wisdom. He brought man from a state of nothingness to a state of recognition. Had he, for a second, veiled His favours from man, he would surely have perished.

In light of the magnitude of Allah's favours upon man, His rights must supersede all others, particularly when it is realized that He has demanded no reward or compensation for creating, nurturing and sustaining His creatures; He declares:

"We demand of you no sustenance and the (good) end is for the pious"
[Qur'an 20 v132].

The only thing He expects from man is that He alone be worshiped, and this, He has made clear in the following verses:

"And I have not created the jinn and the men except that they should worship me. I desire no sustenance from them, nor do I desire that they should feed me". (Qur'an 52 v56-57).

In the observance of this right, Allah also declares that He has placed no hardship upon man. Each man should serve Him in accordance with the facilities at his disposal. He says:

“And strive hard for Allah with due striving. He has chosen you and has not laid upon you any hardship in religion, the creed of your father, Abraham. He named you Muslims before and in this, that the messenger may be a bearer of witness to you and you may be bearers of witness over men; so keep up prayer and pay the poor-rate and hold fast to Allah. He is your Protector; excellent Protector and excellent a Helper He is”. Qur’an (22v78).

The rights of Allah are as follows:

1. Belief in Allah without associating partners with Him. Allah says: “The life of this world is but idle sport and play, and, if you believe and keep your duty, He will give you your reward and He does not ask of you your wealth” [Qur’an 47 v 36].

Similarly, the Holy Prophet said: “True belief is that you believe in Allah, His Angels, His Scriptures, his messengers, the last day and destiny, good or bad”.

2. Total adherence to the teachings of Muhammad (S.A.W.)
3. Obedience to Allah and carrying out acts of worship such as Sa/at, Zakat, fasting in the month of Ramadan, and pilgrimage to Makkah.

It is reported on the authority of Anas (R.A) that the Prophet (SAW) said: whoever combines in himself three qualities shall taste the sweetness of faith the love of Allah and His Prophet above all else, love of a fellow being for the sake of Allah alone, and hatred towards reversion to disbelief as he hates to be thrown into hell.

A poet said:

None is worthy of being worshiped save You in the entire cosmos.

No indeed, no master exists but You.

O You before whom all faces submit in humility, and all masters testify to His oneness.

You are the One, Unique Cod who, is acknowledged and affirmed by all hearts.

O You who must be perfect in His essence; whoever You wish, You cause to be wretched or fortunate.

Another poet said:

Surely, a Lord that created the cosmos

And all that is in it

His rights cannot be fulfilled only

With prostrations and genuflexions

Or seclusions and circumambulations

Or starving for an hour

Those are mere signs of obedience

With men of understanding

We can only reach the goal

By total submission to Allah

With meekness

When do Rights of Men Take Precedence over Allah's Rights?

We have stated earlier that the rights of Allah are the most fundamental and supreme but this does not mean that certain rights of men cannot take precedence above His. The possibility of such however, does not imply a reduction in the essence of Allah's rights or a glorification of the rights of men since it is a known fact that the observance of rights has generally been the responsibility of man and not Allah's, hence the declaration.

*"And whoever disbelieves. Surely, Allah is above need of all the worlds".
Qur'an 3 v 96.*

This is why our celebrated scholars argue that the Islamic law, in most of its legislation, places much premium on what affects the rights of men hence the saying:

"The rights of Allah are built upon magnanimity while the rights of men are built upon exigency".

In light of the above, an intending pilgrim who has a debt to pay is advised to choose the payment of the debt over the observance of hajj rites (which is a right of Allah). He can only proceed on pilgrimage if he seeks the permission of the creditor or the period for the payment is yet to come and he is sure of being able to pay at the appointed time.

Because of the importance of rights of men, particularly in financial matters, martyrdom which is the greatest means of attaining nearness to Allah, does not expiate debt. In a tradition found in Sahih Muslim, it is reported on the authority of Abdullah bn Amir that "all the sins of a martyr are forgiven except debt".

It is also reported therein that a man said: "O messenger of Allah if I die in the way of Allah will my sins be forgiven?" The Prophet (SAW) replied: "Yes, if you die in the way of Allah while you are steadfast not fleeing". The Prophet (S.A.W) then said: "Or what did you ask? The man repeated his question and the Prophet repeated his answer adding: "Except debt, for Angel Jibril told me that". (Sahih Muslim, on the authority of Abu Qatadah)

More astonishing than the above is the Prophet's speech reported by Ahmad, al-Nasai and al-Hakim on the authority of Muhammad bin Jahsh when he said: "Glory be to Allah! What an emphasis on the issue of debt! By Him in whose hand is my life, if a man is killed on the path of Allah, then he resurrected, and he is killed a second time and he resurrected while he is still indebted to someone on earth, he would not enter paradise until the debt is paid on his behalf".

It is clear that rights of men are sometimes given precedence over the rights of the Creator, and underlying this is a profound wisdom which can only be appreciated by men of insight.

Rights of the Messenger of Allah

This is the greatest of rights of creatures as no right can be greater than the right of the Messenger of Allah (S.A.W) Allah says:

“O Prophet, surely we have sent thee as a witness and a bearer of good news and a warner. And a caller to Allah by His permission and as a light giving lamp” Qur’an [33 v 45 -46].

He also says:

“Certainly, a messenger has come to you from among yourselves; grievous to him is your falling into distress, most solicitous for you, to the believers, he is compassionate, merciful”. (Qur’an 9 v 127-128)

1. In light of these verses, the love of the Prophet (SAW) should take precedence over all kinds of affection for men, including oneself, one's children and parents.

It is reported that Umar (R.A) came to the messenger of Allah (S.A. W) and said: “I love you more than everything except myself, O messenger of Allah”, and he (the Prophet) replied: "No, (you should love me) even more than yourself", and Umar said: “I love you more than myself O messenger of Allah”, and the Prophet said: “Now, that is alright”:

By this, he meant “your love is now firmly established, your Islam is sound your belief is sound, and your thought is sound”.

The Prophet then said:

“None of you is truly a believer until I am dearer to him than his child, his father and the entire mankind”.

It is thus a part of the Prophet’s rights that we respect and honour him during his lifetime and after his death and uphold his teachings and guidance. Allah says: “The Prophet is nearer to the believers than their own selves” [Qur’an 33 v6]

If one observes how the companions respected and adored the Prophet, the proper way of discharging this duty becomes clear.

Urwah bin Mas’ud told the Quraysh when they sent him to the Prophet for an accord. “I have visited the courts of Chosroes, Caesar and Negus and I have never seen anyone of them being venerated as the companions of Muhammad venerated him. Whenever he commanded them, they hastened to carry out his command. Whenever he performed ablution, they almost fought over his ablution water, and when he spoke, they lowered their voices and their heads in his presence as a mark of respect”.

Allah says:

“O ye who believe! Be not forward in the presence of Allah and his messenger, but fear Allah, Verily, Allah is All-Hearing, All-knowing.

O ye who believe! Raise not your voices above the voice of the Prophet, and speak not aloud to him, as you speak aloud to one another, lest your works become vain while you perceive not.

Verily those who lower their voices in the presence of the messenger of Allah are the ones whose hearts Allah has purified for righteousness. For them are forgiveness and a great reward.

Those who shout out to you from within thy private apartments most of them lack understating”. [Qur’an 49 v 1 4]

2. Among the rights of the Prophet is to accept as the truth. his declarations about past and future events. Allah says: “So those who believe in him and honour him and support him and help him and follow the light that has been sent down with him these shall prosper”. [Qur’an 7 v 157].
3. Obeying his commands and shunning what he has forbidden is also a right due to him. Allah says in this regard: “...And whatsoever the messenger gives you, take it; and whatsoever he forbids you, abstain from that. And fear Allah; surely, Allah is severe in retribution”. [Qur'an 5 v 97]
4. Included also among his rights is the belief that the guidance and law he brought are the most perfect form of legislation and the non preference of any other law or code whatever its source. Allah says: “He it is, who has sent His messenger with guidance and the religion of truth that it may prevail over all religions. Sufficient is Allah as a witness”. [Qur'an 48 v 37].
5. Defense of the law he brought and his guidance to the limit of one's ability is also his right. Allah says: “But the messenger and those who believe with him strive in the cause of Allah with their property and their persons, and it is they who shall have good things and it is they who shall prosper.” {Qur’an 9 v 88}
6. The spread of his message to all mankind. Allah says: “...So those who shall believe in him, and help him and follow the light that has been sent down with him-these shall prosper”. {Qur’an 7 v 157}.
7. Abstaining from hurting him. Qur’an says: “Those who malign Allah and His messenger - Allah has cursed them in this world and in the hereafter, and has prepared for them a debasing punishment”. [Qur’an 33 v 57].
8. Invocation of blessings on him. Qur'an says: “Allah and His Angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace”. [Qur’an 33 v 56]

The Prophet said: “Wretched is he in whose presence my name is mentioned and he does not invoke blessings on me”.

He also said: “Whoever invokes blessings on me once, Allah will bless him ten times and whoever invokes blessings on me ten times, Allah will bless him a hundred times and whoever invokes blessings on me one hundred times shall be blessed one thousand times and he shall stand shoulder to shoulder with me at the gates of paradise”.

A poet said:

*On Muhammad, the guide and bearer of glad tidings, invoke blessings,
you will be granted forgiveness by the Beneficent God.*

Allah Himself has praised him openly in revealed verses of the Qur’an

Another poet said:

You would not invoke blessings

On the chosen one for once

Without his Lord blessing

you ten times.

Therefore, shower upon him your invocations

You will surely gain therefrom

From a Lord who grants prosperity

To those who thank Him

The Family and How Islam Values It

A family normally consists of a man and members of his household, but in Islam, it embraces a man, his wife, their children and grand children including even grandparents. Thus defined, the family encompasses all blood relations and it is the foundation of the society.

The family has existed since the time Adam (A.5) had a wife and children. His family was therefore the first family and from it the human society developed. Allah says in this regard: "O mankind we have created you from a male and a female; and we have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you in the sight of Allah is the most righteous among you". [Qur'an 49 v 13]

Without doubt, the family with all its various parts has been the subject of much attention in Islam. Evidence of this is found in Islam's insistence on its preservation through various family based principles and regulations in the Qur'an and the establishment of the marriage institution together with principles that would regulate matrimonial matters.

Rights of Parents

Children are fruits of marital life and constitute one of its goals. They are the foundation stones upon which the family is built and societies are formed. In their preservation and proper upbringing lies a solid bedrock for the establishment of these societies on the most perfect and wholesome basis while their neglect would cause the demise of the family institution and the collapse of the society.

On the basis of this fact, nobody contests the right of parents over their children since they (the parents) are the source of the child's existence in the first place. They raised him as a child, bore discomforts for his well-being, and kept awake that he may sleep well. His mother carried him in her womb while he survived for nine months living on her food and her health.

Allah says: "And we enjoined on man concerning his parents - his mother bears him in weakness upon weakness and his weaning takes two years - give thanks to Me and to thy parents. Unto Me is the final return". [Qur'an 31 v14.]

The father too, strives for his survival and his education from childhood till he is able to fend for himself. Because of this, Allah, the Exalted declared: "Thy Lord has commanded, worship of none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them but address them with excellent speech". [Qur'an 17 v 23]

Surely, the right of parents is that one should be kind to them both in speech and action and with wealth and physical devotion; and obedience to them in what does not constitute disobedience to Allah.

It is reported in a tradition that when Sa'd bin Abi Waqas (R.A) embraced Islam, his mother said unto him; "O Sa'd I heard that you have joined Muhammad's group; if you don't disbelieve in Muhammad and his teaching's I will take neither food nor drink henceforth"; after bearing this for three days, he informed the Prophet (SAW) and Qur'an chapter 31 verse 14 quoted earlier was revealed.

Softness with them in speech, being cheerful with them, serving them persistently and being tolerant of them in old age and during illness are all part of the rights due to them from their children.

In a narration reported on the authority Ibn Mas'ud (R.A). The Prophet (S.A.W) gave precedence to goodness to parents over Jihad (struggle in the path of Allah). Ibn Mas'ud reported I said to the Prophet; "O messenger of Allah, which deed is dearest to Allah?" He replied: "Observing the obligatory prayers at the appointed time". I said: "Then what?" He replied: "Goodness to parents". I said: "Then what?" He said: "Striving in the cause of Allah". (Reported by Bukhari & Muslim)

The Prophet (SAW) also said: "He is an unfortunate person (he repeated this three times) who met his parents in old age and could not gain paradise through them".

The Prophet also said: "Blessed is he who is kind to his parents and Allah will grant him long life" (reported by Bukhari) Ibn Abbas may Allah be pleased with him said: "Three verses of the Qur'an were revealed together with their complements, and none of them can be accepted without its complement. They are:

"Obey Allah and obey the messenger". Whoever obeys Allah but disobeys the Prophet shall not be accepted as having obeyed Allah. Also His commandment "observe the obligatory prayers and pay Zakat" whoever observes prayers (obligatory and supererogatory] and is a qualified Zakat payer but refuses to pay shall not be regarded as having observed prayer. And His command "Be grateful to Me and to your parents" Whosoever is grateful to Allah and is ungrateful to his parents shall be considered as one who is ungrateful to Allah". For this reason, the Prophet said: "Allah's pleasure is in the pleasure of parents and His displeasure is in the displeasure of parents".

And in another tradition, the Prophet [May the peace and blessings of Allah be upon him], said: "Let me tell you the greatest of all sins: Associating partners with Allah and disobedience to the parents".

Prophet Musa {peace be on him} is reported to have said: "O my Lord advise me" and Allah replied: "I enjoin you to be good to your mother".

He said: "Still advise me". Allah said: "I enjoin upon you goodness to your mother". This request was made nine times with the same response from Allah each time until the ninth time when He (Allah) said: "I enjoin upon you goodness to your father O Musa".

He who is kind to his parents would have Me as his friend on earth, his comfort in the grave, and his Source of mercy during resurrection and his guide on the bridge of sirat and his amiable companion in paradise. He would talk to Me and I would talk to him without any intermediary.

A Story

The Prophet of Allah, Sulayman (A.S) was at the sea shore borne by the wind below him, men were at his right side and jinns on his left while birds were clustering above him to provide shade, when he looked at the greatness of the sea waves, his heart desired that he should know what is at the bottom of the sea. He therefore instructed the wind to put him down. He then sat upon his royal throne and called the head of the divers, and said to him: "Select one hundred and forty three men among your companions". He then said to one of them: "Dive into the sea until you reach the base and bring me its news" and the man replied: "I hear and obey". He dived into the sea and after a long while, he resurfaced and Sulayman said to him: "What did you see?" He replied "O Prophet of God, I saw nothing except waves and fishes". While he was at the shore, he saw a dome of glass on the sea with waves splashing on it. He told the divers: "Dive to its base and bring it out". When the dome was brought to the sea shore, a young man came out of the dome in a white garment with water dripping from his head. He stood before Sulayman who said to him: "Young man, are you of the jinn or men? And he replied: "I am a humble being". Sulayman then said: "What brought you here?" He replied: "O Prophet of God, I had a mother to whom I was very kind. I used

to feed her from my hand directly and I did not deny her of any act of goodness. At the time of her death, she raised up her face and said: “O my Lord, you know quite well how kind my son had been to me, please grant him the grace of worshipping You in a place where Satan and his hordes will not be able to reach him”. After this, she died and I buried her. One day, I came to the seashore and I found this dome and this was my last term of normal life, O Prophet of God”. Sulayman then said: “From where did you get food and drink?” He replied: “O Prophet of God, every night a white bird comes to me with a white object and I take it and eat and it serves as my food and drink”. Sulayman said: “How do you know the day and the night?” He replied: “O Prophet of God, there are two threads in the dome, a white one and a black one. The white for the day and the black for the night”. Sulayman then said to him: would you like to come with us?” He said: “No, O Prophet of God, if you don’t mind, I will like you to permit me to return to my dome” and Sulayman permitted him.

A poet said:

As for the parents, don't ever insult them.

They have painstakingly nurtured you as a child.

Many a time their eyes were robbed of sleep;

In fear for your well being, surely

Allah sleeps not.

In light of the above, who can be more truthful than Allah who has placed goodness to parents next to belief in Himself. {Qur’an 17 v 23}.

The following should be adhered to during their lifetime: kindness to them, obedience, soft speech, humility before them, spending on their needs, refraining from hurting them and protecting them.

After their death, the following are due to them:

1. Prayer for them Allah says:

“And say, O my Lord, have mercy on them (my parents) as they nurtured me as a child”. {Qur’an 17 v 23 - 24}

Malik bin Rabi’ah reported that a man came to the Prophet (SAW) and said: “O messenger of Allah, is there any act of kindness I can show my parents after their death? The Prophet replied: Yes, this includes praying for them, seeking forgiveness for them, fulfilling their promises, taking care of their relatives and honouring their friends”. (Abu Dawud)

2. Charity: The Prophet said to his companions “prepare food for the relatives of Ja’far for they have been afflicted.
3. Maintaining lovely relationship with their beloved: Abdullah bin Dinar (R.A) related on the authority of Abdullah bin Umar (R.A) that a bedouin met the son of Umar on a Makkah road and he greeted him and he made him ride his donkey and gave him the turban he was wearing. Ibn Dinar said: “We said unto him (i.e. Ibn Umar) may Allah bless you: he is a bedouin and he is used to a simple life style (why then are you doing this?) He replied: this man’s father was dear to my father, Umar bin al-Khattab, and I had heard the messenger of Allah saying: “The most kind of all actions is that a son should show love to people whom his father loved (when he was alive)”. (Sahih Muslim)

To emphasize all these, Allah says: “And we have enjoined on man to be good to his parents. His mother bore him with pain, and brought him forth with pain. And the bearing of him and his weaning takes thirty months, till when he attains his full maturity and reaches the age of forty years, he says: “My Lord grant me the power that I may be grateful for Your favour which You have bestowed upon me and upon my parents, and that I may do such good works as may please You. And make my seed righteous for me; I do turn to You, and truly, I am of those who submit to You””. {Qur'an 40 v 15 -16}

Virtues of Goodness to Parents

1. Long life: From Mu'adh bin Anas (R.A) who reported that the messenger of Allah (S.A.W) said: “Blessed is he who is kind to his parents. Allah shall prolong his life” (Abu Ya'la and Tabarani)
2. Abundance of Sustenance: Anas bin Malik reported that the Messenger of Allah (S.A.W) said: “Whoever wishes to have long life and increase in his wealth should be kind to his parents and kinsmen”. (Ahmad ibn Hambal).
3. Attainment of Divine pleasure Abdullah bin Umar (R.A) reported that the messenger of Allah (SAW) said: “The pleasure of Allah, Blessed and Exalted is he, is in the pleasure of parents and His displeasure is in the displeasure of parents”. (AI-Tirmidhi)
4. Forgiveness of Sins: Ibn Umar reported that a man came to the messenger of Allah (SAW) and said: “O messenger of Allah, I have committed a great sin, can my repentance ever be accepted?” He (the Prophet) asked: “Have you a mother?” He replied: “No”. The Prophet said: “Have you a maternal aunt?” He said: “Yes”. He (the Prophet) said: “Be kind to her (and you shall be forgiven)”. (AI-Tirmidhi).
5. Substitute for Jihad: Abu Hurairah reports that a man came to the Prophet (S.A.W) and sought permission to take part in Jihad and the Prophet asked: “Are your parents alive? He replied: “Yes”. The Prophet said: “Conduct your Jihad through both of them”. (Sahih Muslim)

Abdullah bin Umar reported that a man came to the Prophet (S.A.W) and said: “I pledge allegiance to you that I will migrate with you and fight in the cause of Allah and I hope to be rewarded by Allah for that”. The Prophet (S.A.W) replied: “Is any of your parents alive?” He replied: “Both of them are alive: “The Prophet asked again: “And you want to be rewarded by Allah?” He replied: “Yes”. The Prophet said: “Go back to your parents and take good care of them”. (Bukhari and Muslim

Anas (R.A) reported that a man came to the messenger of Allah and said: “I desire to take part in Jihad but I am not strong enough for it”. The Prophet asked: “Is any of your parents still living?” He replied: “Yes, my mother”. The Prophet said: “Encounter Allah through kindness to her and when you do that, you are in the same category with one who has performed hajj and Umrah and one who has taken part in Jihad”.

6. Gratitude to Allah through gratitude to parents. It has already been mentioned that ones gratitude to Allah would not be accepted without ones expression of gratitude to one's parents.
7. Good End: Abdullah bin Umar reported that the messenger of Allah said: "Be kind to your fathers and your children would be kind to you, and be chaste and your women would be chaste". (AI-Tabarani)
8. Attainment of Paradise: Mu'awiyah (R.A) reported that a man came to the Prophet and said: "O messenger of Allah, I want to fight in the cause of Allah and I have come to seek your counsel". The Prophet asked: "Do you still have a mother?" He said: "Yes", the Prophet said: "Cling to her, because paradise lies and her feet". In another narration, the Prophet (SAW) asked: "Do you still have parents?" And he said: "Yes" and the Prophet said: "Cling to both of them for paradise lies under their feet". (Ibn Majah) Aisha (R.A) reported that the Prophet said: "I entered paradise and I heard someone reciting the Qur'an and I asked who is this? And it was said to me that it was Harithah bin al-Nu'man". The messenger of Allah then said: "Such is the reward of a man's kindness to his mother. (He reported it thrice)" (AI-Tirmidhi).

Rights of Children

These are the rights due to a child from his parents. Allah says "O ye who believe! Save yourselves and your families from a fire whose fuel is men and stones, over which are appointed angels, stern and severe, who disobey not Allah in what He commands them and do as they are commanded" Qur'an 66 v 6.

It is reported that a man came to Umar bin al-khattab (R.A) during his caliphate complaining about his son's disobedience to him. Umar (R.A) said to the boy: "Do you not fear Allah with regards to disobeying your father?" The son replied: "O commander of the faithful, has a son no rights due to him from his father as a father has rights due to him from his son?" Umar replied: "Yes". The son said: "What are these rights, O commander of the faithful?" Umar replied: "He must care for his mother, give him a proper name and teach him the book of Allah". The son said: "He did nothing of that. My mother is in bondage under a magian master, he gave me the name Ju'l and he taught me not a single alphabet of the book". Umar then turned to the man and said:

"Did you come to complain of your son's neglect when you yourself have neglected him before he neglected you, and you have treated him badly before he treated you badly".

The Prophet (SAW) said "Every child deserves slaughtering a ram in his name on the seventh day, shaving his hair and giving him a name".

He also said: "The rights of a child from his father include that he must teach him the book and how to swim and that he must not provide him with anything except what is good".

Islam forbids a father from denying his child's paternity without reason. The child has a right to live and the parents should on no condition violate his right to life by killing him or burying him alive. Allah says: "Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin" {Qur'an 17v 31}

Allah also says: "And when the girl child buried alive is questioned about. For what crime was she killed?" {Qur'an 81 v 8 - 9}. There must also be equal treatment of children in matters of gifts. The Prophet (SAW) said: "Be equitable among your children (He repeated it thrice)" (Abu Dawud).

In matters of inheritance, allotments are to be fixed in accordance with Divine provisions. No parent should exclude any of his children unduly from the rights of inheritance. Allah says “your fathers and your children you know not which of them is nearest to you in benefit. This fixing of portions is from Allah. Surely, Allah is All-knowing Wise”. {Qur’an 4 v 11}.

He also says: "Allah explains this to you lest you go astray, and Allah knows all things well" {Qur’an 4 v 176}.

Suckling and Rights of Mother

Allah says: And mothers shall give suck to their children for two whole years { Qur’an 2 v 233}.

It is one of the rights of children that they be suckled from infancy by their mothers. Without doubt, the mother's milk has several properties and it is the natural food for the child, specially made for him by Allah and it contains all the necessary nutrients for the child and it is by far better than any other kind of milk however well prepared.

Dr. Elcasis Caryl counseled women to love what they were created for (i.e. motherhood) because the mother’s milk is a natural right for the child and medical investigations have shown that infant mortality rate is relatively lower among children who are breast-fed by their mothers.

He goes further to say: Apart from reducing infant mortality rate, natural suckling also reduces the tendency to fall ill in the children and imbues in them patience and emotional balance. As for the artificial infant formula, apart from contributing to the ailments of the alimentary canal, it also congests the nose and flattens the roof of the mouth which ultimately affects the growth of teeth and exposes the infant to tonsillitis, inflammation of the pharynx and nasal sinuses. It is established that the composition of the mother's milk fulfils the needs of the child's growth and in reality, it is more suitable for the needs of a growing child than any artificial food.

Similarly, the mother’s breast is supremely balanced between quality and quantity of milk, and the ever-changing needs of the child.

Since the mother’s milk is very important for the physical growth of the child and protecting him against ailments, the Qur’an has talked about the suckling of the child, its duration and its obligation upon every mother as long as there is no legal excuse. It also stresses the need for the father to pay for the breast feeding of the child by the mother if she is divorced already by him, and also the employment of a wet nurse to suckle the child if the mother is chronically ill or cannot produce milk. Allah says: “And mothers shall give suck to their children for two whole years; this is for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mother’s) food and clothing. No soul is burdened beyond its capacity. The mother shall not make the father suffer on account of her child, nor shall he to whom the child belongs make the mother suffer on account of his child, and the same is incumbent on the heir. If they both decide upon weaning the child by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay, in a fair manner, and fear Allah and know that Allah sees what you do. {Qur’an 2 v 233}

Rights of Relatives

There are rights for every relative with blood ties. These include brother paternal and maternal uncles and their children. Allah says: “And worship Allah and associate naught with Him, and show kindness to parents and to kindred: { Qur'an 4 v 36.}

It is therefore compulsory that one should be kind to one's relatives be it with personal honour, physical aid or financial assistance. The holy Prophet (SA W) said: “Whoever believes in Allah and the last day must be kind to his relatives”.

A lot of people have neglected this right to the extent that you see a man who does not assist his kinsmen neither with his wealth nor position for several days and months. He neither sees nor visits them nor shows love to them by sending gifts to them or fulfilling any of their needs. He may even hurt them with speech or action. Abu-al-'Atahiyah, the Abbasid poet, said:

My Lord, men are unfair to me. Even when I try to be fair to them, they wrong me.

If I possess a thing, they rush at it, but if I seek their help they deny me. When calamity befalls me, they laugh at it and when I fall into fortune they envy me.

If I am generous to them, they express no gratitude; And if I am not generous to them they abuse me.

I shall prevent my heart from inclining to them; And I shall turn a blind eye to their actions.

In this regard, it is reported that Abu Hurairah once told the Prophet (SAW): “O messenger of Allah I have some relatives to whom I have been kind but they have abstained from me; I do good to them and they do evil to me; I behave nicely to them but they behave uncouthly to me”. The Prophet (SAW) said: “If you are as you have said, it is as if you are sprinkling hot ashes on them but Divine help will always be yours if you continue to do that”.

Allah says:

“O ye people, fear your Lord, who created you from a single soul and created therefrom its mate and from them spread many men and women; and fear Allah, in whose name you appeal to one another, and fear Him particularly with respect to ties of kinship. Verily, Allah watches over you”. { Qur'an 4 v 1.}

Virtues of the Rights of Relatives

1. Manifestation of Faith:

Abu Hurayrah reported that the Prophet (SAW) said: “Whoever believes in Allah and the last day must honour his guest; and whoever believes in Allah and the last day must be kind to his relatives and whoever believes in Allah and the last day must say what is good or keep quiet. (Bukhari & Muslim)

2. Attainment of Provisions:

Ali b. Abi Talib reported that the messenger of Allah said: “Whoever wishes to be granted long life, vast wealth and protection against sudden death must fear Allah and be kind to his relatives”. (Al-Hakim)

3. Long Life:

Anas reported that the Prophet (SA W) said: “Charity and kindness to kinsmen grant long life and protection from evil death”. (Abu Ya'la)

A man from Khath'am reported: I came to the Prophet (SAW) while he was among a group of his companions and I said: "You are the one who claims to be the messenger of Allah"; he said: "Yes". And I said: "O messenger of Allah, which deed is dearest to Allah?" He replied: "Faith in Allah". I said: "And then what?" He said: "Kindness to relatives", and I said: "And then what?" He said: "Enjoining goodness and forbidding evil". I said: "O messenger of Allah, which action is most hateful in the sight of Allah?" He said: "Associating partners with Allah". I said: "And then what?" He said: "Neglecting one's kinsmen". I said: "And then what?" He said: "Enjoining goodness and forbidding evil". (Abu Ya'la)

Abu Dharr reported: My beloved Prophet (SAW) gave me good counsels. He advised me not to look at those above me but those who are below me. He advised me to love the poor and to be close to them. He advised me to be kind to my relatives even if I am turned back. He advised me not to fear any reproach in the cause of Allah. He advised me to speak the truth even if its bitter and he enjoined me to recite regularly "la hawla wa la quwwata ilia billah" that it is surely one of the heavenly treasures (AI-Tabarani)

Aisha reported that the messenger of Allah said: "Kinship held on to the divine throne and proclaimed: whoever upholds me shall be supported by Allah and whoever neglects me shall be neglected by Allah". (Bukhari & Muslim)

Duties of Relatives

1. Protection of Inheritance: Allah says: "And provide for the orphans until they attain the age of marriage; then if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor let him eat thereof with equity. And when you deliver to them their property, then call witnesses in their presence. And Allah is sufficient as a Reckoner". {Qur'an 4 v 6}
2. Guardianship in Marriage: Allah says: "... marry them with the leave of their kinsmen ..." {Qur'an 4 v 25}
3. Preservation of Marital ties: Allah says: "And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk if they (the couple) desire reconciliation. Allah will effect if between them. Surely, Allah is All-knowing, All-Aware." {Qur'an 4 v 35}

Ibn Abbas (R.A) reported that the messenger of Allah (SAW) said: "Allah will surely grant a long life to people and increase their wealth and will not look upon them with hatred from the time of their creation". He was asked: "O messenger of Allah, why that?" He replied: "Because they upheld kinship: (AI-Tabarani)

4. Charity: Ummul-Kulthum (R.A) reported that the Prophet (SAW) said: "The best charity is the one given to a relative who hates you". (AI-Tabarani)
5. Sitting in company of the Prophet: Abdullah bin Abu Awfa said: "We were sitting with the Prophet one day and he said: "He who neglects kinship will not sit in our midst"

A poet said:

If you are provided with extra wealth Give your close relations it's choicest. Know that you cannot be a leader among them, until you show to them a gentle disposition.

Rights of Neighbours

A neighbour is he who lives close to you and he has a great right due to him from you. If he is a relative and a Muslim, his rights are three namely, right of neighbourhood, right of kinship and right of Islam. If he is a Muslim but not a relative, his rights are two right of neighbourhood and right of Islam. Similarly, if he is a relative and he is not a Muslim, his rights are two, right of neighbourhood and right of kinship. If however he is neither a relative nor a Muslim, his right is only one and that is the right of neighbourhood Allah says: "And worship Allah and associate naught with Him, arid show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger and the companion by your side and the wayfarer and those whom your right hand possess. Surely, Allah loves not the proud and the boastful". {Rur'an 4 v 36}

The Holy Prophet (SAW) also said: "Angel Jubril persisted in enjoining goodness to neighbors until I thought he would allot him a share in inheritance". Ka'b bin Malik (R.A) reported that a man came to the Prophet and said: "O messenger of Allah, I stayed among so and so clan and the closest neighbor to me among them hurt me most". The Prophet then sent Abu Bakr, Umar and Ali (R.A) to proclaim at the doors of the mosque that any house among the first forty houses that surround one is considered a neighbour's house and that he, whose neighbour fears his mischief, shall not enter paradise.

The Prophet (SAW) also said: "Whoever harms his neighbour harms me, and whoever harms me, harms Allah. Whoever wages war against his neighbour does so against me, and who battles me battles Allah, the Lord of honour and glory". Abdullah bin Abbas said: "Three good qualities existed in the pre-Islamic days and the Muslims are more worthy of it. They are:

- i. Whenever they had a visitor, they strove to take care of him.
- ii. If anyone of them had an aged wife, he would not divorce her lest she suffers.
- iii. Whenever their neighbour is in debt or is suffering they strove hard to aid him in repaying his debt and bringing him out of suffering.

Amr bin Shu'ayb reported from his father and grandfather that the Prophet (S.A.W) said: "Whoever closes his door against his neighbour out of (unfounded) fear of harming his family or wealth is not a believer. And whoever's neighbour is not safe from his mischief is not a believer".

He also said: "Do you know your neighbour's right? If he seeks your assistance, assist him. If he borrows from you, lend him. If he is poor, spend upon him. If he falls ill, visit him. If he experiences good fortune, felicitate with him. If he suffers calamity, commiserate with him. If he dies, follow his funeral procession And do not prevent fresh air from reaching his house by building a tall building except with his permission. Do not cause him any harm by the aroma of your pot except that you give him out of it. If you buy an apple, give him out of it otherwise do not let him see it and do not let your child bring it out to oppress his child". (Al-Tabarani)

The rights of the neighbour in Islam are based on four principles:

1. Refraining from causing harm to him.

2. Protecting him
3. Goodness to him
4. Enduring his misconduct

Allah says: “And exercise patience and verily, your patience is possible only with the help of Allah-And grieve not for them, nor feel distressed because of their plots. Verily, Allah is with those who are righteous and those who do good”. {Qur’an 16 v 127 -128}

Merits of Goodness to Neighbours

1. Manifestation of faith: Anas reported that he heard the messenger of Allah saying: “By Him in whose hand is my life, a servant of Allah is not a believer until he loves for his neighbor what he loves for himself”. (Sahih Muslim).
2. Attainment of paradise: Anas reported that the messenger of Allah said: “A believer is he in whom men find security, a Muslim is he from the evil of whose hand and tongue others are safe, a Muhajir is he who migrates away from evil. By Him in whose hand is my life, he whose neighbours are not safe from his mischief shall not enter paradise”. (Ah mad)
3. Nearness to Allah: Abdullah bn Amr reported that the messenger of Allah said: “The best of companions in the sight of Allah is the one who treats his friend best, and the best neighbour in the sight of Allah is the best in treatment of his neighbor”.
4. Attaining Divine protection: Ibn Umar reported that the Messenger of Allah said: “Allah shall avert calamity from one hundred neighbours with the righteousness of a single Muslim”. He (the Prophet) then recited “... And had it not been for Allah’s repelling men, some of them by the others, the earth would have become filled with disorder. But Allah is munificent to all peoples”. {Qur’an 2 v 251}
5. Keeping the Prophet’s company: Abdullah bn Amr reported that the Prophet (SAW) came forth for a battle and said: "He who hurts his neighbour shall not accompany us today" (AI-Tabarani).

Rights of a Couple

If the family is the first building of the society, marriage then is surely the foundation of the family, and the first step in its construction. Therefore Allah has legalized it and made it the foundation that united the family in the light of the relationship between man and woman.

The relationship of individuals in a family is organized through marriage. Each party becomes either a husband or wife, and through this legal relationship, the husband becomes a father while the wife becomes a mother. And for each of them are rights that constitute the responsibilities of both husband and wife.

Marriage is nature's gift for safeguarding mankind and preserving the society with good offspring and the creating of bliss and tranquility for both husband and wife in their life together in a peaceful abode marked by cordiality, love, mercy and mutual feelings of concern among the individuals in the entire family. This is what the glorious verse in the word of Allah indicates, “And among His signs is this, that He created for you mates from

among yourselves, that you may dwell in tranquility with them and He has put love and mercy between your (hearts): verily in that are signs for those who reflect”. (Qur'an 30 v 21)

It is obvious in the above verse that marriage is a way of Allah in which men and women are truly equal in the area of rights. Allah also explains that marriage is indeed a tradition of His messengers (May the peace of Allah be upon them). Allah the Exalted says “surely we have sent messengers before you and we made for them wives and off springs”. (Qur'an 13 verse 38)

Islam in fact recognizes the equality of human actions in this life and hereafter. Allah says, “Whoever performs righteousness whether male or female and he is a Mu'min (believer), they will enter paradise. And not the least injustice will be done to them”. (Qur'an 4 v 123)

This is the real concern of Islam on matrimonial issues or women's affair which is totally different from the practice of discrimination between men and women. It is very clear in man made laws concerning human rights that woman is a subject of oppression; her rights could be denied, her properties could be abused, and her right to inheritance could be denied. She could be deprived of getting married to another husband of her choice after divorce or after her husband's death. She could be inherited like common goods. Among the manifestations of Islamic concern on marriage is that it has laid down what could be put forward before the couple could copulate. The Prophet said in one Hadith, “If one of you gets married to a lady, let him hold her forehead, mention the name of Allah and pray for blessing by saying, “Oh Allah, I ask You of her good and of the good You created in her. I seek Your refuge from her evil and from the evil You created in her””.

What the husband should say before intercourse:

It is right to say when he comes to his wife: “In the name of Allah, O Allah, keep us away from the devil and keep the devil away from whatever you will provide us”. The Prophet said, “If Allah ordains between them a child, devil will never be able to harm him”.

Reward and merit even in copulation: Abu Dharr (may Allah be pleased with him) said: “A group of companions of the Prophet said to him: “O messenger of Allah, the people of merit have gone with rewards. They prayed as we do, fasted as we do, gave alms with the remnants of their wealth”. The Prophet said: “Has Allah not provided what you will give alms with? Surely for every glorification is charity, every magnification is charity, every proclamation that there is no god but Allah is charity, enjoining good is charity and forbidding evil is charity, even when any of you copulates, it is charity”. They said: ”O you messenger of God, would one be rewarded when he satisfies his desire?” The Prophet said, “What do you see were he to do it unlawfully, would he not be punished?”. They said, “Of course”. “That is as well as when he does it lawfully, he would be rewarded”.

Wisdom behind Marriage Institution

The merits of marriage are numerous:

1. Control of sexual urge. Allah says: “And among His signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love, and mercy between your (hearts): verily in that are signs for those who reflect”. (Qur'an 30 v 21).
2. Procreation and Multiplication: The Prophet said, “Marry the loving, the productive, for I would boast of your number against other communities” (reported by Abu Daud). It is pertinent to mention here the issue of family planning or the issue of abortion. We hereby say that Islam gives every man his due right and allows him to

plan his family. There is evidence from the Prophet that one of the companions said, "we do practice 'azl' [coitus interruptus] while the Qur'an was being revealed".

3. But the issue of abortion is also permissible under certain circumstances provided it has not reached three months in accordance with the statement of Ali (may Allah be pleased with him) in the presence of Umar bn Al-Khattab: "the Maw'udah (female infant buried alive) will not take place till seven stages have passed over it. That is, from a quintessence of clay. Then it becomes sperm which transforms to a leech-like dot. This will also change to 'mudgah' (embryo) and then bones which would be later clothed with flesh and would become another creation". Umar then said, "You've spoken the truth. May Allah make you live long!"
4. Abortion of a foetus after the soul must have been breathed into it, is unlawful except when it is medically confirmed that it could cause the mother's death if it is left. Then the pregnancy could be terminated.
5. honour
6. Division of labour
7. Interrelation of the two families that leads to social correlation. Almighty Allah says: "And Allah has made for you mates of your own nature, and made for you, out of them sons and daughters and grandchildren and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?" (Qur'an 16 v 72).

2. She is her husband's abode and garden of bliss, his life mate, the housewife, mother of his children, his heartthrob and the custodian of his secrets.

3. A good woman is such a person who, when you look at her, she gladdens you, when you command her, she obeys you, when you testify on her behalf, she vindicates you and when you are absent, she preserves your honour with regard to her person and your property.

It is pertinent for a good husband to have maturity, sanity and capability. It was reported from Abdullah bn Mas'ud (may Allah be pleased with him) who said, the messenger of Allah (S.A.W) said: "a you group of youth, whoever among you is capable of marital responsibility, let him get married. Because it is the best way to lower the gaze and keep chaste, but whoever is incapable, fasting is recommended for him, for it is a protection for him". (reported by Al-Bukhari)

4. Means. This is to possess money, accommodation and clothes. Allah says, "Lodge them during iddah in the houses where you dwell according to the best of your means: harass them not that you may create hardship for them. And if they are pregnant, spend on them until they are delivered of their burden. And if they give suck to the child for you, give them their recompense and consult with each other in kindness: but if you meet with difficulty from each other, then another woman shall suckle the child for him {the father} .Let him who has abundance of means spend out of his abundance, and let whose means of subsistence are straitened spend out of what Allah has given him. Allah burdens not a soul beyond that which He has given it. Allah will soon bring about ease after hardship". (Qur'an v 6 - 7).

It was reported from Abu Sa'id al-Khudri (may Allah be pleased with him) who said, the messenger of Allah said: "A woman is married on account of any of the (following) characteristics: her beauty, wealth, character or religion. It is recommended that you marry the religious and virtuous one, you will be successful." (Reported by Imam Ahmad).

He would take care of the educational, religious and sexual relations as in the injunction to Fatima.

Proposal to a woman: There are two conditions for proposing to a woman. They are:

1. It should be free from any legal impediments. Allah says: "Prohibited to you (for marriage) are:- your mothers, daughters, sisters, brothers' daughters, sisters' daughters, foster-mothers (who gave you suck), foster-sisters, your wives' mother, your step-daughters that are under your guardianship, being of your wives with whom you have gone in. No prohibition if you have not gone in; (those who have been) wives of your sons, and two sisters in wedlock at one and the same time, except for what is past, for Allah is Oft-Forgiving, Most Merciful." (Qur'an 4 v 23-24).
2. Trespass disallowed: Allah says: "Do not seek to marry a lady to whom another muslim has already proposed in order not to be counted among those who provoke the believing men and women unjustly." (Qur'an 33 v 58).

From Ibn Umar, from the Prophet of Allah who said: "No man should buy what his brother had already bargained for except by the permission of the first, buyer." (Reported by Muslim).

Among the necessary rights to be fulfilled before marriage can be consummated are:

- a) Dowry:- Allah says: "And give the women (on marriage) their dower as a gift, but if they of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer." (Qur'an 4 v 4).
- b) Guardianship:- Allah says: "Marry them with the permission of their guardian" (Qur'an 4 v 5).
- c) Two upright witnesses:- This means giving publicity to the marriage and the wedding feast {at least two upright persons from both sides must witness it}. Aisha [R.A] reported that the Prophet said: "Publicize marriage, organize it in the mosque and beat the tambourine".

A father's Advice To His Daughter On Her Marriage: Abdullah Ibn Ja'afar advised his daughter thus: "Guard against jealousy, for it is the key to divorce, also guard against lethargy for it brings animosity and make use of Kohl for it is the best adornment and the best perfume is water."

A Mother's Advice To Her Daughter Before Marriage: Oh my daughter you are about to face a new life -a life in which your mother, or any of your brother has no space; you will become a partner of a man who does not desire to compromise you. Be a good wife and mother, make him realize you are everything in his life and always remember that he is likened to a big child that loves sweet words that would make him happy.

My daughter, this is your present and future life. It is your family which you and your husband would build together. As far as your parents are concerned, they will be absent. I do not ask you to forget your mother, father and sisters, for they will not also forget you. How would the mother forget the fruit of her womb! But I want you to love your husband, live for him and make him happy with your company.

Advice of a husband to his wife: Accept my plea (whenever I offend you) so that my love for you would be eternal. And speak not in defiance when I'm angry.

Complain less lest it blows away with the wind, and my heart would loathe you. Surely, hearts are prone to change. I have seen that when love encounters' harm in a mind, it stays not long therein.

An Advice To A Woman.

Do not be:

A pig that is always dirty and unclean.

A dog that always barks at the husband.

A snake that is soft in speech but tough in action.

A she-mule that is stubborn to the husband.

A rat that is a thief

A fox that is cunning

A she -gazelle, that is talkative.

A monkey that is ungrateful.

For the man.

Do not be:

A cat that always fights with the wife

A cock that is too sexy

A wolf that cares not for his wife and others.

1. Marriage feast: The Prophet said to 'Abd al -Rahman:- "May Allah bless you, organize a feast, even if with a sheep". He also said: "the couple should organize a feast." (reported by Imam Ahmad).
2. Consorting with women with kindness and endurance in realization of their tender nature. Allah says: " ... live with them in kindness and equity, if you take a dislike to them it may be that you dislike a thing in which Allah has placed a great deal of good." (Qur'an 4 v 19).
3. From Aishah (R.A) who said, the Prophet of Allah said: "The best of you is he who is good to his household, and I'm the best of you to my household." (reported by Ibn Hibban) .
4. Liveliness: This is to demonstrate tolerance, hearty jokes and plays. The Prophet was used to bringing himself to their {his wives} level in action and character. He even competed with Aishah {R.A}. Umar (R.A), despite his strictness said: "It is requested of every man to be like a child to his household."
5. Moderation in jealousy without extreme possessiveness that can breed distrust. Allah said: "But do not take them back to injure them, or take undue advantage if anyone does that, he wrongs his own soul. Do not treat Allah's signs as a jest, but solemnly remember Allah's favours on you, and the book I and wisdom which He sent down to you for your instruction. And fear Allah and know that Allah is well acquainted with all things" (Qur'an 2 v 231).
6. Spending:- It is for the husband to spend on his wife. He must clothe her and provide her an abode either in ease or in difficulty. This is evident in the word of Allah that says: "Men are the pillars of women with what Allah has made some of them superior to another, and what they spend of their properties". (Qur'an 4 v 34). Allah also says: "Let the man of means spend according to his means: the man whose resources are restricted, let him spend according to what Allah has given him. Allah put no burden on any person beyond what He has given him. After difficulty, Allah will soon bring relief." (Qur'an 65 v 7).

Imam Qurtubi says in his Tafsir concerning the verse: "Consort with them in a good way." consorting in a good way means standing up to what is obligatory for him on his wife. That is why some of the scholars say: goodness is that when a husband could not provide for his wife, let him divorce her. If he fails to do so, he has overstepped the bounds of goodness. The judge will therefore effect a divorce on his behalf due to the harm being suffered by the woman by remaining with someone who cannot fulfill her needs. Hunger cannot be endured except the woman is wealthy or she is able to meet her needs and that of her children in order to maintain her marital life and to protect the off springs, from vagrancy and perversion." This last view belongs to Imam Ibn Hazm who cites the verse:" But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. No father on account of his child, and heir shall be treated in the same way " (Qur'an 2 verse 233).

The Imam said. "Due to the fact that a woman can inherit her husband, it is required of him to spend on her. But this spending should be moderate without extravagance."

Allah says: "make not your hand tied to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute." (Qur'an 17v 29).

7. Training and education:- Allah says: "Save yourselves and your families from a fire whose fuel is men and stone over which are (appointed) angels. Stern and severe, who flinch not (from executing) the commands they receive from Allah but do precisely what they are commanded. (Qur'an 66 v 6).

Allah says: "Enjoin prayer on your people and be constant therein, we ask you not to provide sustenance, We provide it for you but the (fruit of the) hereafter is for the righteous. (Qur'an 20 v 132).

From Abu Hurayrah (may Allah be pleased with him) who said, the messenger of Allah said: "Be gentle with women for they were created from the rib and the most crooked of ribs is the uppermost, if you try to straighten it, it breaks and if you leave it, it remains crooked. So, be gentle with women"(Bukhari and Muslim).

8. Protecting her chastity and honour:- This is sexual satisfaction of wife that prevents her from seeking another man. It is required of the husband to discharge this important duty. In fact, the Prophet admonished Abdullah bn Amr bn ai-As to satisfy his wife's sexual need when she complained to her father that her husband was used to keeping vigils at nights and fasting during days and that he never came near her. Umar and Abdullah therefore complained to the Prophet when the Prophet said to Abdullah: "O Abdullah: was I informed that you were used to keeping all nights and fasting all days? He said yes, O Messenger of Allah. The Prophet then said:" Do not do that, fast and break, keep vigils and sleep, because there is a right for your body, eyes and wife."

Umar bn Al-khatib (may Allah be pleased with him) was passing through Madinah one night when he heard somebody singing: "The night is so long and dark while I'm tired for the lack of a companion I can play with. By Allah, if not for His fear alone, this bed would have rocked. But the fear of Allah and modesty prevent me, and honour for my spouse not to betray him." When Umar asked about her, he came to know that her husband was away to a holy struggle. He came to Hafsa (may Allah be pleased with her) asking her for how long a woman could endure her husband's absence She replied: five or six months. Then Umar

commanded that no soldier on military campaign should be absent from his wife for more than six months.

9. Not to divulge her secret. This can lead to fighting and controversy even divorce which is the most abhorred of permissible things in the presence of Allah.

1. Marriage is a tradition of Prophets. Allah says: "We have indeed sent apostles before you and we made for them wives and progenies and there would be no Prophet (emerging) except with the permission of Allah. For each period is an appointment." (Qur'an 13 v 38).

2. Obedience to the commandment of Allah. He says: "Marry those you like from among women: two, three or four but if you fear that you would not be able to do justice, then marry (only) one or that which your right hands possessed, that will be more suitable to prevent you from doing injustice." (Qur'an 4 v 3).

From Anas bn Malik who said: I heard the apostle of Allah saying: "whoever wants to meet Allah in a pure state should marry the freeborn." (reported by Ibn Majah).

3. Gratitude to Allah. Allah says: "And Allah has made for you from among yourselves mates and provided for you offsprings and made the best provisions for you. Do you then believe in vain things and disbelieve in the favours of Allah" { Qur'an 16 v 72).

From Abi Waqas who reported from his father that the Messenger of Allah (may the peace be upon him) said: "There are three objects of human bliss as well as three objects of human misfortunes. Objects of fortune are: A good wife, a good house and a good means of transportation while objects of misfortunes are a bad wife, a bad house and a bad transport." (reported by Ahmad).

4. Marriage as a sign of Allah. Allah says: "Among His signs is that He created for you from among you mates." (Qur'an 30 v 21).

5. Marriage is a means of completing one's religion. From Anas who said, the apostle of Allah said: "Whenever a servant gets married, he has completed half of his religion, let him fear Allah in the remaining half." (reported by AI-Bayhaqi).

6. Children:- Prophet Zakariyyah beseeched his Lord: "My Lord, grant me from You ;elf good progeny; You indeed are the Listener to supplications" (Qur'an 3 v 38).

7. Source of wealth: - Allah says: "Marry those among you who are si ngle and the virtuous ones among your slaves, male or female. If they are in poverty, Allah will provide for them out of His grace. Allah is Ample-Giving, Knower of all things." (Qur'an 24 v 32).

From Abu Hurayrah who said, the Messenger of Allah said: "it is incumbent upon Allah to help three categories of people: one who struggles in the way of Allah, a debtor who wants to pay back, and he who marries in order to control his passions./I (AI-Tirmidhi).

8. It is a tradition of Prophet Muhammad. Allah says: "There is indeed in the Apostle of Allah a good emulation" (Qur'an 33 v 21).

It was reported from Anas bn Malik who said: "A group of people came to the wives of the Prophet asking them about how the Prophet worshipped. When

they were informed, it appeared they belittled it and they said: How could we withstand the Prophet whom, Allah had surely forgiven his past and future sins. One of them said, as for me, I will forever spend my nights praying. Another one said: I will be fast all days without break. Then said yet another one: I will do away with women and I will never get married. The messenger of Allah then came out to them and said: are you the people who said this; I surely excel you in the fear of Allah but, I fast and sometimes, I break; as I also pray at night, I do sleep and more so I marry women, whoever does away with my tradition is not of me." (reported by AI-Bukhari).

9. It is life enjoyment and its bliss:- From Abdullah bn Umar who said, the apostle of Allah said: "Life is indeed an enjoyment but there is no better enjoyment in life than a good wife." (Reported by Muslim).

From Ibn 'Abbas who said, the messenger of Allah said: "There are four things that whoever has been given, has been given the good of this world and hereafter: A thankful soul, a tongue that constantly remembers Allah in glorification, a body that endures affliction and a wife who is never unfaithful to him neither in her person nor in his property." (Reported by AI-Tabarani).

10. Long life:- The United Nation's report confirms that the married people live longer than the single ones.

To be the pillar of her matrimonial home.

To protect her husband in his absence.

To always strive for his happiness in all her affairs.

To be faithful to him in herself and in his property.

To talk little with her neighbour.

She must not go out except with his permission.

She must be contented with whatever Allah has provided for her husband.

To put his right above hers.

To be compassionate to her children.

10. She must not vaunt her beauty against her husband.

Rights of the Leaders and the Led

The leaders are those responsible for the affairs of the Muslims. It can be public leadership like the position of the president or specific functions such as Imam and professional leadership. There are some duties that must be carried out by them for their subjects and vice-versa. The conditions of the Wālī or ruler are as follows:

1. To carry out their responsibility with the trust given to them by Allah. Allah says: "Allah has commanded you to render back trust to whom they are due and when you judge between people, be just. How excellent is the teaching He has given you. Allah Hears and sees all things." (Qur'an 4 v 58).

In his farewell sermon, the Messenger of Allah laid down the constitution of governance, and also the code of honorable life for human beings at all time and place. He said: "O mankind, surely your blood, money and personality are sacred till you will meet your Lord like this day and this month. Surely you shall all meet your Lord and He would ask you about your deeds. I have in fact conveyed the

message, so, whoever has a trust under his custody, let him return it to who entrusted it to him."

The right to life:- The Messenger of Allah said: "Oh you mankind, surely your blood and your money are sacred for you." Life is a gift from Almighty Allah to mankind and no one has the authority of terminating it without the authority of Allah. "Surely We are the one who take life and give it, and We shall inherit everything." {Qur'an 15 v 23}

But, the right of termination of life is authorized for the government in accordance with the provision of criminal laws for the good of the society and human protection. More so, to protect the individual existence. "And in the law of Qisas indeed is a lesson for you who are enlightened, so that you will be conscious of God." (Qur'an 2 v 179).

It is also upon the society or government to ensure appropriate punishment upon whoever carries hostility against mankind, disturbs their peace and endangers their lives. That is why the Holy Qur'an prescribes capital punishment when it says:

Whoever kills a soul (unjustly) without the person killed having committed murder or engaged in corruption on the land, it is as if he has killed the whole mankind and whoever causes anyone to live it is as if he has caused the whole mankind to live." (Qur'an 5 v 32),

Islam prescribes punishment for fornication because it may cause enmity among people and lead to the spread of indecency in the society. It may also cause separation between families. It proclaims as follows: "For the fornicators and fornicatress, stripe each of them hundred lashes and do not be taken by compassion in their case already decreed by Allah" (Qur'an 2).

And it also prescribes for those who falsely accuse believing women of unchastity to be whipped with eighty stripes, The crime of fornication is enmity against human dignity and personality. Islam is also serious about the punishment for theft as it entails transgression against the peace and harmony of people. It therefore, prescribes amputation.

Allah says: "And for the thief, male and female cut off their hands as a punishment for what they have both committed from Allah surely Allah is Exalted, All-wise." (Qur'an 5 v 8).

When somebody is amputated for his transgression against the society whether by stealing or looting, the judges or heads of the state must also be held responsible if they failed to provide people's needs and to get people employed. Because they have become mischievous on the earth, depriving humans of their rights. Therefore Umar bn Khattab (may Allah be pleased with him) said to a governor:: "If any hungry or deprived one comes to me among them, I, Umar would cut off your hand,"

The word "Amanah" {trust} is a comprehensive one that constitutes carrying out responsibility and discharging of duties towards the subjects. Judgment among people is a trust because Allah has provided, this institution and has given it to us as an Amanah (trust). A child to his father is also a trust. He must take a good care of him till he would be free to perform his duties to the society and to himself.

A wife is a trust on her husband and vice-versa. Whoever ignores it has ignored Justice. Knowledge as well as wealth is a trust; trade or business is a trust. So, whoever Allah puts anything under his trust should discharge it completely. According to Imam Ibn Taymiyah in his book, *Al-Siyasat al-Shar'iyyah*; " it is upon the leaders to return trust to whom they are due and when they judge among men, they should Judge justly." The Prophet (SAW)

said: "Whichever society entrusts a person with anything in the affairs of the Muslims, whereas there is someone more qualified, that society has betrayed Allah, His Messenger and the believers."

"O ye who believe! Do not betray Allah and His Apostle nor betray your trusts knowingly," (Qur'an 8 v 27),

Whoever discharges the trust by going against his low desires, Allah will make him firm and protect him, his household and his property. But whoever obeys his desire, Allah will punish him by preventing him from achieving his target; disgrace his family and take away his property. The Prophet (SAW) said on trust." It is a trust and on the day of resurrection it becomes disgrace and regret except for those who discharge it with its due right.

According to Bukhari in his 'Sahih, Abu Hurayrah reported :hat the Prophet (SAW } said: "When trust is lost, wait for the last hour, They said, O messenger of Allah how would it be lost? He said: When the affair is being referred to those unworthy of it, wait for the last hour" The Prophet (SAW) also said: "There is no shepherd that will be in charge of a group of people and is oppressive towards them without Allah depriving him of the fragrance of paradise."

Ali b. Abi Talib also said: We were with the Prophet of Allah, when a man approached from the people of Aliyah and said: "O Muhammad, tell me the most difficult thing about this religion and the easiest one." The Prophet then said: "O brother from the Aliyah, the easiest thing in this religion is to bear witness that there is no god except Allah and that Muhammad is a messenger of Allah, but the most difficult one, O brother from the Aliyah, is trust. Behold! There is no religion for whoever is not trustworthy, even if he fasted and prayed.

It is compulsory for leaders to take care of the affairs of their subjects. They must not decide any important issue concerning them without first consulting with them. Allah says: "And consult with them on issues." If they carried out any obligation without their consultation it is upon the citizens to ignore it.

It is a right of the community to choose their leaders and to appoint them. And moreso to watch over them in all their general and personal engagements. It is compulsory for the leader to be of good report. If not, the citizens have the right to remove him.

It is a consensus of the jurists that the Khalifah of Muslims (Muslim leader) is just an agent who watches over the Muslim community and is subservient to the same authority as an agent in individual transaction is subservient to his consignee.

The jurists argue that an Islamic leader of government is nothing but an ordinary individual who is not better than other people except in the discharge of his responsibility. He is a person who could be sued for retaliation it he internationally kills and would pay whatever fine attached to it by the people. It is compulsory to take back whatever he has misappropriated. His hand could be amputated if he stole and he could be beaten if he committed fornication. The community is the owner of government in all these. The punishment would be carried out against him and, the judgment would be executed.

2. Admonition for the subjects. Abandonment of admonition and sincerity by leaders could be considered oppression and injustice to the subjects. That is why admonition is part of the assignment of the Prophets and Messengers. Allah says concerning Prophet Nuh (may the peace be upon him): "Surely we have sent Nuh to his people (who said to them) I am a Warner to you that you should not worship except Allah, for I fear on you the punishment of a painful day." (Qur'an 11 v 25 - 26).

Allah also says about Hud: "To the Ad people, (we sent) Hud, one of their (own) brethren: he said: "O my people, worship Allah! You have no other God but Him. Will you not fear (Allah?)." The leaders of the unbelievers among his people said: "Oh we see you are in folly! And we think you are a liar!" He said: "O my people! There is no folly in me" but I am a messenger from the Lord and Cherisher of the worlds! "I but convey to you the message of my Lord: I am to you a sincere and trustworthy adviser." (Qur'an 7 v 65 - 67)

Allah says regarding Prophet Salih: "So Salih left them saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel but you love not good counselors!" (Qur'an 7 v 79).

From Muqatil b Yassar who said: "The Prophet (S.A.W) said: No leader who is entrusted with the affairs of the Muslims but fails to admonish them will enter paradise with them." (Muslim).

3. He must be a good example like the Prophet of Allah. Allah says: "Surely there is in the Messenger of Allah a good example for whoever hopes to meet with Allah (with pleasure) and the last day and who remembers Allah most." (Qur'an 33 v 21).

From 'Iyafi bn Himar who said! I heard the messenger of Allah saying: "People of paradise are three: A just leader, a soft minded and merciful man to those near him among the Muslims and a family man that is caring. (Muslim).

4. To follow the footsteps of the righteous Caliphs. Allah said: "Muhammad is the messenger of Allah, and those who are with him are strong against unbelievers, (but) compassionate among one another. You will see them bow and prostrate themselves (in prayer), seeking grace from Allah and His good pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Torah. And their similitude in the Gospel. It is like a seed which sends forth its blade, then makes strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward. (Qur'an 48 v 29).

We can understand from the verse: "O ye who believe, be patient {like Abu Bakr} 'enduring {like Umar} relate among yourselves {like Uthman} and fear Allah {like Ali} So that you shall succeed".{Qur'an 3 v 200}

Some people asked Imam Ali b. Abi Talib about piety and he explained it with four words. He said piety is the fear of the Mighty Lord; acting according to the revealed message and satisfaction with little and preparation for the time of transition.

It was reported from the Prophet (S.A.W) that he said: "I am the city of generosity while Abu Bakr is its gate: I am the city of bravery while Umar is its gate; I am the city of modesty while Uthman is its gate and I am the city of knowledge while Ali is its gate.

5. Leniency and humility:- Allah says: "It is part of the mercy of Allah that you are lenient with them. Were you severe or harsh hearted, they would have broken away from you, so, overlook their faults and ask Allah for forgiveness for them and consult them in affairs and when you decide, put your trust in Allah for Allah loves those who put their trust in Him". (Qur'an 3 v 159).

It was reported from the Prophet (S.A.W) who said: "Blessed is he that humbles himself without disgrace and dishonour, who spends what he accumulates through lawful means, who is merciful to the lowly and the needy and who relates with men of understanding and wisdom. (AI-Tabarani).

6. Enjoining what is right and forbidding what is wrong. Allah says: "They are not all alike. Among the people of the book is a community of people who stand by their covenant; they recite the word of Allah at night while prostrating; they believe in Allah and the last day; enjoining what is good and forbidding what is wrong and hasten ,ying with one another in good works. And these are the righteous. Whatever good they do, they shall not be denied its due reward for Allah is all aware of the pious ones." (Qur'an 3 v 113 -115).

He also says: "Let there arise out of you band of people inviting to all that is good, enjoining what is right and forbidding what is wrong, they are the ones to attain felicity. (Qur'an 3 v 104).

From Anas bn Malik, the Prophet (SAW) said: 'Allah will surely ask every shepherd of what he was entrusted with, he guarded or wasted it.' (Ibn Hiban)

7. Collaboration and help: Allah says: "Help one another on righteousness and piety; never assist one another on sin and transgression. Fear Allah for Allah is severe in punishment." (Qur'an 5 v 2)

Allah says: Moses said to his people: "pray for help from Allah and (wait) in patience and steadfastness; for the earth is Allah's to give as a heritage to such of His servants as He pleases and the end is (best) for the righteous." (Qur'an 7 v 128)

Observance of piety:- Whoever fears Allah, people will fear him. Allah says:

O ye who believe! Fear Allah and believe in His messenger, and He will bestow on you a double portion of His mercy: He will provide for you a light by which you shall walk (straight in your path), and He will forgive you your sins; For Allah is Oft-Forgiving, Most Merciful." (Qur'an 57 v 28).

8. To seek for Allah's pleasure and grace. Allah says: "Is the man who follows the pleasure of Allah like the man who draws on himself the wrath of Allah and whose abode is in Hell? A woeful refuge!" (Qur'an 3 v 162).

Allah also says: 'Allah has promised the believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting stay but the greatest bliss is the good pleasure of Allah. That is the supreme triumph." (Qur'an 9 v 72).

Whoever pleases Allah, Allah will suffice him and make people love him because the souls of men are in the hand of Allah and He controls them as He wishes.

Duties of Subjects

Obey the commandments without disobeying Allah because the stability of a nation and her organization depend on that. But the spread of crisis and disorder is as a result of

disobedience to these commandments. That is why Allah commands obedience to Him, His messenger and those in the positions of authority. Allah says: "O ye who believe! Obey Allah and His messenger and those in the authority among you." (Qur'an 4 v 59).

The Prophet (SA W) said, "It is upon a Muslim to listen and obey the ruler willy nilly except he is commanded to disobey Allah. When he is commanded such, he must neither listen nor obey. (Bukhari and Muslim).

A man asked the Prophet and said, "O Prophet of Allah, what do you see when our leaders asked for their rights without fulfilling ours. Then the Prophet turned away from him. The man asked the second time, the Prophet then said:

"Listen and obey, upon them is the responsibility they shoulder and upon you are yours."

To remind them when they forget:- This is the aspect of admonition and counseling. It may surely emerge from the subjects and vice-versa for the good and well-being of the society. For example, Allah says: "Then there came running from the farthest part of the city, a man, saying, 'O my people! Obey the messengers. Obey those who ask no reward of you (for themselves), and who are themselves guided.'" (Qur'an 36 v 20).

Allah also says: "A believer, a man from among the people of Pharaoh, who had concealed his faith, said: will you slay a man because he says, my Lord is Allah? When he has indeed come to you with clear (signs) from your lord? And if he be a liar, on him is (the sin of) his lie; But, if he is telling the truth, then will fall on you something of the (calamity) of which he warns you: Truly Allah guides not one who transgresses and lies!. O my people! Yours is the dominion this day, you have the upper hand in the land: but who will help us from the punishment of Allah, should it befall us?' Pharaoh said: 'I but point out to you that which I see (myself); do I guide you but to the path of right.' Then said the man, who believes: 'O my people! Truly I do fear for you something like the day (of disaster) of the confederates; something like the fate of the people of Noah, the Ad, and the Thamud, and those who came after them, but Allah never wishes injustice to His servants. And O my people! I fear for you a day when there will be mutual calling (and wailing), a day when you shall turn your backs and flee: no defender shall you have from Allah. Any whom Allah leaves to stray, there is none to guide...' " (Qur'an 40 v 28-33).

Allah also says: "Remember Moses said to his people: 'O my people! Recall the favour of Allah unto you, when He produced Prophets from among you, made you kings, and gave you what He had not given to any other among the peoples. O my people! Enter the holy land which Allah has assigned unto you, and turn not back ignominiously for then will you be overthrown, to your own ruin.' They said: 'O Moses! In this land are a people of exceeding strength, never shall we enter it until they leave it, if they leave, then shall we enter.'" (Qur'an 5 v 20 - 22).

Allah also says: "Generations before you we destroyed when they did wrong; their messengers came to them with clear signs, but they would not believe! Thus do we requite those who sin! Then we made you heirs in the land after them, to see how you would behave!" (Qur'an 10v 13 -14).

In an hadith from Abi Sa'id Al-Khudri who said: the Prophet of Allah said:

"Whoever observes wrong deed among you should correct it with his hand. But if he could not, let him use his tongue if he could not, let him use his heart but that is the weakest form of faith." (Muslim).

From Abu Umamah who said: "A man appeared to the Messenger of Allah at the first Jamrah and said: "O you Messenger of Allah, which of Jihad is the best? He kept quiet from him. When he threw the second Jamrah, the Prophet put his leg on the step to climb it and

then asked: 'where is the questioner? He said: "I, O Messenger of Allah. He said: a true word that is said to an oppressive ruler." (Ibn Majah).

From Abu Bakr AI-Siddiq who said: "O you people! You always recite this verse: "O ye who believe! Take care of your selves. Those who have gone astray will never harm you if you are guided." (AI-Maidah; 105). I heard the messenger of Allah when he was saying: "Whenever people see the oppressor and do not restrain him from such, Allah will well nigh overwhelm them with His punishment. (Abu Daud).

From Nu'man b. Bashir who said, the Prophet of Allah said: "The similitude of who stand at the boundary of Allah's rules and who has fallen inside it is likened to a group of people boarding in a ship, some of them are in the upper deck and the others are in the lower part. Whenever the occupants of the lower part need water, they ask those at the upper deck. Then they concluded: if we could have our share by making a hole we would not disturb those in the upper deck and we shall leave them alone. If those at the top leave them alone to carry out their wish they will all perish but if they stop them, they will be safe and all of them will be safe." {Narrated by Bukhari }

Sheikh Badmasi b. Musa al- Abaji al- Naijiri has a relevant saying to this in Yoruba language. Translated ,it goes thus:

Our silence without admonition is like our sitting in darkness without light. We left the ignorant to go astray. Is it right like that O our leader?

Let there be among you a community of people, O callers to Islam,

That is contained in our book; look at your scripture O our leader.

Part of the duties required of the led is to pray for the leaders that Allah may guide them aright so that tranquility and security shall prevail in the society.

Allah the Exalted says: "Our Lord! And make us submissive unto you and of our offspring a nation submissive unto you, and show us our ways of worship, and accept our repentance, You surely the Oft returning with compassion, the Merciful. Our Lord! Send among them a Messenger of their own who shall recite unto them your verses and instruct them in the Book (Qur'an) and knowledge and purify them. Verily, You are the Mighty, All-wise." {Qur'an 2v128-129.}

Similarly, it is required of the led not to limit their prayers to the leaders alone but to include the people of the community who are their co-religionists and those who are not.

Allah says: "They said: O Our Lord, forgive us our sins and our excesses in our conduct, and make firm our steps, and help us against the disbelieving people. So Allah gave them the reward of this world and also an excellent reward for them in the hereafter. And Allah loves the good doers. {Qur'an 3 v 147-148}

There is also a general prayer. Allah says: "They will say: Our Lord! Our wretchedness overcame us and we were an erring people." {Qur'an 23 v 1 06 }

Allah says (They will say); 'Our Lord! Remove the torment from us, truly we are believers.' {Qur'an44 v 13}

And in the hadith, the Prophet (Peace be upon him) says: "O Allah! Guide my people aright for they know not."

Allah the Most exalted says: "Or do those who commit evil deeds think that they can escape Us? Evil is what they judge. Whoso hopes to meet Allah,[let him be prepared for it] for Allah's appointed time is surely coming and He is the All Hearing, All Knower. And whosoever strives, he strives only for himself. Verily Allah stands not in need of any of His creatures." {Qur'an 29 v 4 -6}

Allah, the Most High also says: "Those who transgressed beyond bound in the lands. And made therein much mischief. So your Lord let fall upon them the whip of punishment. Verily, your Lord is Ever Watchful (over them)." {Qur'an 89 v 11 -14}

Allah the Mighty also says: "Shall we then treat the Muslims like the criminals? What is the matter with you? How judge you!" {Qur'an 68 v 35 - 36}

The Most High also says: "And Harun (Aaron) indeed had said to them beforehand: O my people! You are being tried by this {calf} And surely the Gracious God is your Lord; so follow and obey my order, they said We shall not cease to worship it (i.e. the calf) until Musa (Moses) returns to us. Musa said: O Harun! What prevented you when you saw them going astray that you followed me not according my advice to you? Have you then disobeyed my order? He [Harun] said: O son of my mother seize me not by my beard nor by my head! Verily, I feared lest you should say; you have caused a division among the children of Israel and you did not wait for my opinion. Musa said: O Samiri, what have you to say? He (Samiri) said: I saw what they saw not, so I took a handful (of dust) from the footprint of the Messenger and cast It. Thus my mind suggested to me. Musa said: then go away and verily, your punishment in this life will be that you say; "Touch me not (i.e. you will live alone an outcast among men). And verily (for future torment) you have a promise that will not fail and look at your god to which you have been devoted. We will certainly burn it and scatter its particles in the sea. Your God is only Allah beside Whom there is no God. He has the full knowledge of all things." {Qur'an 20 v 90 - 98}

It is reported in a Hadith from Ibn Umar who said: "I heard the Messenger of Allah saying:

Everyone of you is a shepherd and shall be questioned over his flock (subjects) A leader is a shepherd and shall questioned over his followers; a man is a shepherd over his family and shall be questioned over his household; a woman is a shepherd in her husband's home and shall be questioned concerning her duties therein; a servant is a shepherd over the wealth of his master and shall be questioned regarding it. All of you are shepherds and you shall be questioned about your flock." Related by Bukhari and Muslim.

A poet says;

Whenever you are in charge of any affair, do it well for very soon you shall pass and leave (everything).

Allah the Exalted says: "O you who believe, betray not Allah and His messenger nor prove false to your trusts knowingly." {Qur'an 8 v 27}

Allah, the Most Exalted, also says: "And if one of you entrusts another with something, then let him who is entrusted discharge his trust faithfully and let him fear Allah, his Lord. And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And Allah is well aware of what you do." {Qur'an 2 v 283}

And in the hadith, the Messenger of Allah (P. B. O. H) said to his companions one day: "Do you know who is bankrupt they said. The bankrupt among us s he who has neither dirham (money) nor any property. He (SAW) said: the bankrupt among my people will come on the day of resurrection with Salat {prayer}, Zakat {poor rate} and Sawm (fasting), but will come having abused this, beaten that, snatched the property of another, killed that and slandered another, all these would be requited from his good deeds, so when his good deeds are all consumed before his offences are all settled, part of the misdeeds of those he wronged will be heaped upon him. He will thereafter be thrown into the hell fire."

A poet says:

There remains not a pure spring nor a sincere person, nor a source of help

nor a helper,

in evil, people exhibit equal competence; there is no trustworthy person

nor helper.

o you whose treachery appears insignificant to him, refrain, you are losing

value if you reason well

Muslims bring their affairs to you; their goods and debts are thus in

your charge

Each of them comes to you with his heart but you deliberately cheat and deceive them

You are not but like a mirage thought by the thirsty to be a spring.

He approached it to quench his thirst but found nothing, hope went in so all

hopes were dashed.

Never you belittle the gravity of any sin, surely the prison of the Reckoner is severe.

I asked people about a sincere friend, and they said there is no way to find one.

Hold firmly the tail of a free born if you are fortunate to find one, for there are very few of them.

Praising Them When They Are Right

Allah the Most High says: "Then when they entered unto him (Yusuf) they said; O ruler of the land, a hard time has hit us and our family and we have brought but poor capital so give full measure and be charitable to us; truly Allah does reward the charitable. He said- Do you know what you did to Yusuf and his brother when you were ignorant?"

Are you indeed Yusuf. He said: I am Yusuf and this is my brother; Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him and is patient, surely, Allah denies not the reward of the good doers. They said: By Allah! indeed Allah has preferred you above us and we certainly have been sinners; he said: no reproach on you this day. Allah will forgive and he is the Most Merciful of those who show mercy.

A poet says;

Whoever combines grace with gratitude need not fear that the grace would be terminated;

If you are grateful, I shall surely increase bounty; this is a declaration by Allah;

Ingratitude leads to loss of bounty while gratitude retains it.

These rights, according to Islam are very enormous. Among them is what was reported in the all tradition of the Prophet (S. A. W.) who said: the rights due to a Muslim from another Muslim are six; when you meet him you should greet him, when he invites you should honor him, when he seeks your advice you should advise him, when he sneezes and thanks Allah, you should pray for him accordingly, when he is ill, you should visit him and when he dies, you should follow his bier.

1. Fraternal Greetings: This is to exchange greetings by saying Salam alaykum {i.e. peace be unto you}. It is an emphatic Sunnah {tradition}. It is one the tools that create peaceful coexistence among Muslims. Allah the Exalted says: "But when you enter houses, greet one another with a greeting from Allah full of blessings and purity. Thus Allah makes plain to you the commandments that you may understand." {Qur'an 24v61}

He (the Most High) also says: "When you are greeted with a greeting, greet in return with what is better than it or (at least) return it with its like. Certainly, Allah takes account of all things." {Qur'an 4 v 86}.

In the hadith, the Prophet (S.A.W.) says: "By Allah, you can never enter paradise except you believe. And you do not believe unless you love one another. Shall I not tell you something which if you do it, you shall love one another? Spread the greetings of peace among yourselves. The Messenger of Allah was always the one to first greet whoever he met. He (even) used to greet children whenever he passed by them."

2. When He Invites You Honor His Invitation: That is, if he invites you to his house for a meal or something else, honor him. To honor an invitation is an emphatic tradition, because it brings about and cultivates love and intimacy. Akin to this is honoring an invitation to a marriage feast. This is obligatory because the Prophet (SAW.) said concerning it that "Whoever refuses to honor it has indeed disobeyed Allah and His Messenger". The invitation to which one must respond includes the invitation to render assistance because when a Muslim calls for aid, one must respond. The Prophet said: Believers in their relationship to one another are like a building a part of which strengthens the other.

Allah (S.W.T.) says: "O you who believe! Respond to Allah and (His) messenger when he (S.A.W.) calls you to that which will give you life; and know that Allah comes in between a person and his heart. And verily to Him you shall all be gathered." {Qur'an 8 v 24}

3. When He Seeks Your Counsel, Advise Him: If he comes to you seeking your advice on a matter, advise him, because this is part of the religion. The Prophet (S.A.W) says: "Religion is the admonition of Allah, His book, and His Messenger for the generality of Muslims and their leaders."

Allah the Most High says: "There is no blame on those who are weak or ill who find no resources to spend, if they are sincere and true (in duty) to Allah and His messenger. No ground of reproach can there be against the good- doers; and Allah is Most Forgiving, Merciful." {Qur'an 9 v 91}.

But if he does not come to you for counseling and he is in danger, you must counsel him. This is a way of warding off evil from Muslims. Allah says: "And there came a man running from the farthest end of the city. He said; 'O Musa! Verily the chiefs are taking counsel together about you to kill you, so escape; truly I am one of the good advisers to you.'" {Qur'an 28 v 20}

4. When He Sneezes And Praises Allah, Pray For Him: If he is a Muslim and he praises Allah by saying *Alhamdulillah* {praise be to Allah} when he sneezes, you should say to him, *yarhamuka Allah* {may Allah have mercy on you}. He would then reply: *yahdikumu Allah wa yuslihu balakum*, {may Allah guide you and grant you relief}

It is reported that the Prophet said: "When anyone of you sneezes, he should say: *Alhamdulillah* {praise be to Allah} and his brother should say to him: *yarhamuka Allah* {may Allah have mercy on you}. And when he has said so, he should say: *yahdikumu Allah wa yuslihu balakum* {may Allah guide you and grant you relief} " Related by AI- Bukhan.

5. When He Is Sick, Visit Him: Visiting a muslim is a compulsory duty upon his fellow muslims. On the authority of Abu Hurayrah who said: the Messenger of Allah {S.A.W} said: who among you is fasting today? Who among you has visited a sick person today? Abu Bakr said: I. He said: who among you has fed a needy today? Abu Bakr said: I. The Prophet{SAW} then said: These will not be combined in a man except that he enters paradise. Related by AI- Bukhari.
6. When He Dies, Escort His Bier: Escorting the bier of a Muslim is a fundamental duty a Muslim owes a fellow Muslim and it attracts a great reward. On the authority of al-Bara' bin Azib who said, the messenger of Allah commanded us to visit the sick, follow the bier, pray for the sneezer, stand by oath, assist the oppressed, honour invitations and spreading the greetings of peace. Related by Bukhari and Muslim.

Rights of Muslims also include the following:

1. It is not lawful for a Muslim to boycott a fellow Muslim

Islam forbids a Muslim from boycotting his Muslim brother and keeping away from him except for just three days {if there is misunderstanding} Prophet (SAW) said: "It is not lawful for a Muslim to dissociate himself from his brother for more than three days. So if he meets him after three days, he should greet him. If he responds, both of them will partake In the reward, but if he does not reply, he shall bear the burden of sin and the Muslim will be absolved" Related by Bukhari.

2. Effecting Reconciliation

Allah the Most Exalted says: "The believers are but brothers, so make peace between your brothers, and fear Allah that you may receive mercy {Qur'an49v10}

3. Allah prohibits derision among Muslims

It is not lawful for any believer who recognizes Allah and hopes for Allah's mercy on the last day to deride any Muslim. Similarly it is not right to insult others by nicknames because insulting with nicknames leads to enmity among brothers.

Allah says: "O you who believe! Let not a people deride another people who may be better than they, nor let women deride other women, who may be better than they. And defame not yourselves, nor call one another by nicknames. Bad indeed is evil reputation after the profession of faith. And whosoever does not repent, such are indeed wrongdoers." {Qur'an 49 v11 }

4. Evil Suspicion

It is not right for a Muslim to engage in negative suspicion about his fellow Muslim. Allah (S.W.T) says: "O you who believe! avoid much suspicion, indeed some suspicion are sins." {Qur'an 49 v 12}

The Prophet (SAW) said: "Beware of suspicion because suspicion is the most untrue of statements." Related by Bukhari.

5. Refrain from Spying

The sanctity of a Muslim is inviolable and his shortcomings must not be pried into.

From 'Uqbah b 'Amir who said: "I heard the messenger of Allah saying:

"Whoever covers a flaw {of a muslim} is like one who revives a buried infant from her grave." Related by Abu Dawud.

The Prophet considered seeking the flaws of others as an attribute of the hypocrites. who say: "We believe, by their tongues only but their hearts do not believe.

From Ibn Umar who said "The Messenger of Allah mounted the pulpit and called in a loud voice: "O you who submit to Allah with his tongue but faith has not entered into his heart! Do not harm Muslims nor trail their shortcomings, for whoever trails the shortcoming of his Muslim brother, Allah will trail his flaws, and whosoever Allah trails his flaws, He will put him to shame even if it is within his domain. Related by Tirmidhi.

Concerning this, Allah says "O you who believe Avoid much suspicion indeed some suspicion are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You will hate it. Fear Allah, verily Allah is Oft-Returning with compassion, Most Merciful"(49 v 12).

To this end, Allah forbids entering a house without a permission. Allah the most High says: "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. And if you find no one therein, still enter not until permission has been given, and if you are asked to go back, for it is purer for you. And Allah is the All-knower of what you do."(Quran 24v27-28).

Backbiting

The Prophet (S.A.W) has defined backbiting in his statement to his companions: "Do you know what is 'backbiting' They said: " Allah and His messenger know 'He said: "For you to say about your brother in manner he does not like. It was asked: What if my brother is guilty of what I said about him? He said: "if what you said is found in him, then you have backbitten him but If what you said is not found in him, then you have slandered him, Related by Abu Dawud and Tirmidhi.

Allah (S.W.T) says: "And do not backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it." {Qur'an 49 v 12.}

A poet says as a warning against backbiting: ,"

Saying about your brother in his absence what he detests is backbiting.

Whenever you say anything which is not found In him that is slander,

So beware,

Refrain from eating the flesh of people, that you may not be denied reward

on the day of torment. That is an attribute of the evil ones, the pastime of the wrongdoers and the deviants.

*O my God! My Master and My Lord! Try me not with being among them.
I am hopeful of Your all-encompassing cover like the one You gave to the
noble leader of mankind.*

That is Ta ha, the leader of men and his household and noble companions.

Calumny

This is for a man to report what he hears about someone to another person in a manner which promotes enmity and quarrel among people. Allah (S.W.T) says: 'And obey not everyone who swears much and is worthless' A slanderer going about with calumnies".{Qur'an68 V10_11} .. .',

The Messenger of Allah (SAW) says: "He shall not enter paradise, the slanderer." Related by Bukhari and Muslim. Allah the Most Exalted says: "O you who believe! If an unrighteous person comes to you with any news, verify it lest you should harm people in ignorance, and afterwards you become regretful for what you have done." {Qur'an 49 v 6}

He also says: 'Verily, those who love that immorality should spread among those who believe, they will have a painful torment in this world and in the hereafter. And Allah knows, while you know not.' {Qur'an 24 v 19}

A poet says:-

*Whoever reports the saying of someone to another in a damaging manner
is a bad slanderer.*

*He will not enter paradise, who follows the traits of the mongers. Whoever
hopes for paradise and but dies with this trait before repenting. Hell-fire
is his abode.*

*Many a brilliant ascetic have they humiliated, and many a pious savant
have they dishonoured.*

They strive to expose the secrets of others while their own flaws are not covered.

*In ignorance they think that they are intelligent; they do not know that
they have gone astray.*

The Rights of Non-Muslims

These include the people of the book and the idolaters. Allah the Exalted says: "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove 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 befriends them, such are the wrong doers." {Qur'an 60v8-9} .

The non-Muslims can be grouped into two:

1. The group of those who have forfeited their rights in Islam. These are the antagonists of Islam who wage war against the Muslims. They are the people Allah forbids the Muslims from befriending. Allah says: " It is only as regards those who fought against you on account of religion {Qur'an 60 v 9}. It is thus not lawful for a Muslim to help, befriend or take them as confidants to whom he entrusts his secrets or any such relationship. Allah says: "O you believe! take not my enemy and your enemy as friends, showing affection towards them: while they have disbelieved in what has come to you of the truth and driven out the Messenger and yourselves from your homes because

you believe in Allah, your Lord! If you go forth to strive in My cause and to seek My pleasure, { then take not these disbelievers and polytheists as your friends). You show love to them in secret, while I am All-Aware of what you conceal and what you reveal. And whoever of you (Muslims) does that, then indeed he has gone astray from the straight path." {Qur'an 60 v 1}.

2. The Second Group: - They are those who do not fight Muslims on account of religion and do not plan to drive them out of their homes nor show enmity or hatred to them nor seek a way of inflicting them with calamity. These people have rights from Muslims according to what Allah commanded us: "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes....." {Qur'an 60 v 8}.

This command includes good interaction with them. A Muslim must not dissociate from such a person without an excuse; he must not scoff him, abuse him, suspect him unjustly, spy upon him, trail his shortcomings, slander him nor spread calumny about him. They also share some of the rights of Muslims such as protection of wealth, dignity and blood, reconciliation and mutual assistance in non-religious matters like medicine, handcraft, farming, trading and exchange of merchandise.

Allah the Most High says: "And if one of the polytheists seeks your protection then grant him protection so that he may hear the word of Allah (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not." {Qur'an 9 v 6}

We see in history, how the messenger of Allah (S.A.W) employed Abdullah b. Ariqat as his guide, during his flight from Makkah to Madinah.

One of it (the rights) is fulfillment of promise. Allah the Exalted says: "Except those of the polytheists with whom you have a treaty....." {Qur'an 9 v 4}.

Also, it is right for a Muslim to present gift to them or receive from them. It is reported in the narration from Umm Salamah, wife of the Prophet (S.A.W) that he said to her: "I have presented to Negus of Abyssinia an ornament and-some measures of silk." Narrated by Ahmad. Arguing with them with decorum. Allah the Exalted says: "And argue not with the people of the book except with what is best; {but argue not at all} with such of them who are uncouth; and say (to them): We believe in that which has been revealed to us and revealed to you;' our God and your God is one and to Him we have submitted." {Qur'an 29 v46.1}

Islam also allows marrying the people of the book and eating from their food. Allah the Exalted says: ".....And the food of the people of the book is lawful to you." {Qur'an 5 v 5.}

Among their rights is the right of the neighbourhood which includes protecting the neighbour, refraining from harming him, doing good to him and tolerating his misdemeanor. Indeed, Islam respects the sanctity of man. It is reported that a corpse was carried by the place where the Messenger of Allah was sitting and he stood up for it. And it was said to him: 'O Messenger of Allah! It is the corpse of Jew! And He said: "is it not a soul? Narrated by Bukhari.

Finally, Allah the-Exalted says: "Not all of them are alike; a party of the people of the scripture stands for the right, they recite the verses of Allah during the hours of the night prostrating themselves in prayer. They believe in Allah and the last day; they enjoin what is good and forbid what is bad; and hasten in all good works, and they are among the righteous." {Qur'an 3 v 113 -114}

He also says: "... And you will find the nearest in love to the believers (Muslims) those who say: 'We are Christians. That is because amongst them are priests and. monks and

they are not proud. And when they listen to what has been sent down to the Messenger (Muhammad) you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe so write us down among the witnesses." {Qur'an 5 v82-83}.

The compassion of Islam is all-embracing that it extends to the animals. It was reported that the Messenger of Allah (S.A. W) was talking to his companions about a man who saw a dog lolling its tongue, thirsty. So he (the man) went to a well, fetched water and gave it to the dog which drank till it was satisfied. The Messenger of Allah said: "Allah appreciated his action and forgave him his sins. The companions said: "Do we receive reward from dealing with animals, O messenger of Allah? He {S.A.W} said: "In caring for every living being, there is reward."

On the other hand, wickedness towards animal attracts Allah's punishment. The Prophet (SAW), said: "A woman entered hell-fire due to a cat that she caged. She refused to feed it and did not leave it to eat from the left-overs on the ground." Narrated by Bukhari.

From Al-Sharid (R.A) who said: "I heard the Messenger of Allah {S.A.W) saying: "Whosoever kills a sparrow wastefully, it (the sparrow) will complain on the Day of Resurrection saying: "O my Lord! So and so person killed me wastefully and not for any benefit." Reported by Al-Nasai.

Also of Islam's compassion to animals is good slaughtering. From Shaddad b. Aws who said: "The Messenger of Allah (S.A.W) said: Verily, Allah ordained doing goodness in everything, so if you want to kill, kill well and if you want to slaughter, slaughter well. Let anyone of you sharpen his knife and be patient with what he slaughters." Narrated by Muslim.

From Ibn Abbas who said: "The Messenger of Allah (S.A.W) passed by a man who put his leg on the side of a goat while sharpening his knife and it (the goat) was looking at him with its eyes. He (S.A.W) said: "Why haven't you done that before now? Or do you what to let it die twice?" Narrated by Al-Tabarani.

Equality among Mankind

The Messenger (S.A.W) says in his tradition: "Verily your Lord is one and your father is one. You all are from Adam and Adam is from earth. The most honourable among in the sight of Allah is the most pious of you. There is no superiority for an Arab over a non-Arab nor for a non-Arab over an Arab or for a Red over White nor for a White over a Red except with piety."

From this prophetic guidance, we say: men are equal like the teeth of a comb. They are not superior to one another except in terms of their utility, actions and what each of them offers to his Lord, self, country and the human society. Islam dealt a blow on caste and class structures and all such principles that promote national, racial and tribal superiority.

Islam regards all those who believe in its message as brothers. There is no difference among their whites, blacks and reds. Bilal (who was an Ethiopian slave) was a colleague and brother to Ali bn Abi Talib who was a free born and Qurayshi by tribe. Salman al-Farisi {a Persian} was equal and a brother to Umar b. al-khattab. Usamah b. Zayd, a released captive was a commander of the last army constituted by the Prophet (S.A.W).

The male and female believers are friends of one another. Allah the Exalted says: "Whoever does good as a male or female who is a believer, those are the people who shall enter paradise, and they shall not be oppressed however little." { Qur'an 4 v 124}.

The fundamentals of equality in the rights and duties are well exemplified. There is no difference between the eminent and the lowly and the wealthy and the poor. Usamah b. Zayd once came and he was one of the dearest to the Prophet to plead in favour of Fatimah bint al-

Aswad al-Makhzumiyyah who was due for the punishment of theft. The Prophet frowned at this and reproached him. He seized that opportunity to declare: "O Usamah! Do you intercede against a limit set by Allah? He then stood up and said: "Verily those before you were destroyed because whenever the highly placed stole, they would leave him, but whenever the weak stole, they carried out the full punishment. I swear by Allah, if Fatima, the daughter of Muhammad steals, I shall cut off her hand."

Islam also exemplifies the fundamental of equality in the rights and duties among Muslims and non-Muslims and emphasizes that the protected people {non-Muslims} in an Islamic state or any city under the control of the Muslims have the same public rights as the Muslims. They also share in the duties. Hence, it is mandatory for the government to fight for them as it does for all the subjects. It should enforce on them the constitution it enforces on Muslims except those that deal with religious affairs. It must respect their faith and feelings. The Islamic capital punishment must not be imposed on them unnecessarily and they should not punish themselves with it. And they are not to be called to judgment during their festival period, due to the saying of the Prophet (S.A.W): "O You Jews, it is specifically enjoined upon you not to transgress on Sabbath day".

The Muslim ruler must deal with them in a good manner. The Messenger of Allah (S.A.W) says: "Whoever calumniates a dhimmi {protected person} will, on the Day of Resurrection be punished with whips of fire. He also said: "whoever harms a dhimmi has harmed me."

Universal Declaration of Human Rights

The Universal Declaration of Human Rights established in its first fundamental: "Men are born free and equal in dignity and rights. And they are all endowed with guidance and innate abilities. They have to interact with one another in a brotherly manner. In its second principle, it says: "Every individual is entitled to enjoy all the rights and freedoms stipulated in this declaration- Right to life, freedom, personal security and equality before the law without prejudice of any kind such as distinction on the basis of color, gender, language, religion, political ideology, and all such views of diverse significance.

Islam preceded other systems in outlining these rights for man centuries ago, and it was put into actual practice in the Islamic state under which people lived as brothers living in harmony, tranquility and prosperity.

But nowadays, it is sufficient to cast a quick glance back and ask ourselves: "Do people actually enjoy these rights outlined by the United Nations Organization? Nay! There are frightening stories that make the body creep and which provoke tears because of what the black suffered at the hands of the white as a result of odious racial discrimination which relegates the status of men.

This is a testimony from Dr Dahala in his book: "Our World On Its Way To Perfection'. He says: Indeed, it is the religion of Muhammad alone among the religions of the world that is free from the colour restriction. It opens its arms wide to welcome whosoever embraces it, be he a Negro or a so called untouchable. It accords all their due rights and privileges without restraint. And it integrates them into the society as it integrates them into the new belief."

Muhammad al-Ghazali says on page 16 of his book: "Islam and Human Rights": "... the truth is that I feel that human rights as documented by the United Nations is not more than putting pen on paper; this is because the sound view it proclaims is not backed by powerful supports that can aid and execute it and make the organization successful".

"Under the shade of United Nations and human rights and the theoretical celebrations of the birth of these rights, an average Palestinian still remains deprived of every right while

the Islamic Nations are sanctioned and robbed of benefits. Racial discrimination persists while the white race sees itself as the leader of the world."

Many civilizations have blossomed in the world in various capital cities piloted by different peoples. We Muslims were the custodians of the civilization on the ruins of which the West stands. We gave a lot of benefits to mankind; and within our own land, we exemplified such cleanliness and social organization which Europe knew not until very lately.

The fact is that the Western modern civilization is afflicted with a combined ailment of conceit and forgetfulness. Some people may probably think that its evil is limited. But how about the blood that was shed under this civilization. And how it oppressed the colonized nations, and how it violated sanctities which made it a destructive civilization worthy of decline and extinction.

It is very necessary, and indeed, I am patiently waiting that the leadership of the world will return to us again..... Why?

Because the Europeans went to the extreme on human rights and thought they are local goods hoarded with them which cannot not be exported outside their nation. So they apply it among themselves and withhold it from the coloured races. They look at the Muslims with great malice, and relate with the Indians and the blacks with abhorrence.

The white race these days forge lies and so, stray from the straight path. Allah (S.W.T) created mankind in colors of white, black, red and yellow as part of His signs and proofs of His power. He made them like roses in a garden where there are white, blue and red roses all of which are colors, equally beautiful a proof of the creativity of its Maker."

We pray Allah retrieve the rights of the Muslims for them from the hands of their enemies.

Here ends the book. May Allah Bestow His blessings and peace on our leader. Muhammad, his household and Companions. Amin.

NOTES

Cairo Declarations on the Human Rights in Islam August 5, 1990. U.N. GAOR, World Conference on Human Rights 4th Session, Agenda Item 5 U.N. document A/CONF.157/PC/62/Add.18(1993)www.unhcr.org/refworld/publisher,ARAB,,,3ae6b3822c,0.html; www1.umn.edu/humanrts/instree/cairodeclaration.html

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The Article by Sonny Zuhluda on the comparative analysis of the General survey on Human Rights, generated on the 5th of May 2011 from www.search.com

This book was first published in 1967 by the Raqem Press Rabwah, Pakistan. It has since been reproduced several times over.

Shaykh Adam Abdullah al-Aluri was an Islamic intellectual colossus in Nigeria and West Africa. He was the founder of the prestigious Markaz Ta'lim al-'Arabi al-Islami, in Lagos, Nigeria which is arguably the most popular Arabic and Islamic training centre in Africa south of the Sahara. A gifted orator and a prolific writer, he authored over fifty books, monographs and booklets on social, religious as well as political themes.