

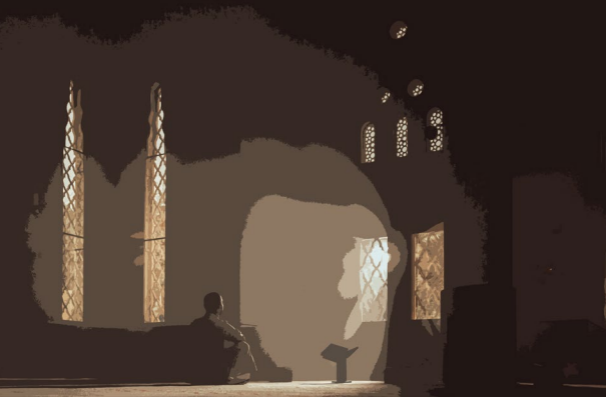


EXAMPLES
OF ACTS THAT LEAD
TO DIVISION
AND **HATRED** THAT ARE
PROHIBITED IN ISLAM





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



EXAMPLES OF ACTS THAT LEAD TO DIVISION AND HATRED THAT ARE PROHIBITED IN ISLAM

Islam vehemently has denounced and condemned the following acts and strictly prohibited their practice. This is to promote peace and security in the society, and to eradicate or curtail wrath, hatred, greed, and resentment which are the root causes of conflicts and violence.



01 POLYTHEISM AND IDOLATRY

Polytheism and idolatry inevitably cause conflict as people compete and vie for recognition, status, dominance and tribute for their idols and associated ideologies and mythologies. If all people worshipped the one and only God, then the greatest root of violence would be eradicated.

Allah said:

“And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?” (43:45)

Allah, the Most Glorious, said:

“And We did not send a messenger before you, except that We revealed to him that there is no god worthy of worship except Me, so worship Me.” (21:25)

Allah, the Most Almighty and Majestic, said:

“And verily, We have sent among every community a Messenger proclaiming, ‘Worship Allah (alone), and avoid all false gods.’” (16:36)

02 SORCERY.

This prohibition is based on the numerous evidences like the saying of Allah:

“But neither of these two taught anyone [sorcery] till they had said, ‘Truly, we are a trial, so do not disbelieve.’” (2:102)

And in the hadith of Allah’s Messenger ﷺ:

“Avoid the seven destructive sins.” People inquired, “O Prophet of Allah! What are these destructive sins?” He said, “They are: associating others in the worship of Allah, sorcery, killing an innocent soul without any legitimate reason, dealing with usury, eating up the orphan’s funds, fleeing from the battlefield, falsely accusing innocent female believers with fornication, adultery, or moral corruption.” (Bukhari & Muslim)



03 AGGRESSION AND OPPRESSION.

Allah ﷻ said:

“The blame is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.” (42:42)

Allah, the Almighty and Exalted, stated

“Say, ‘My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.’” (7:33)

Allah, the Almighty, also said:

“If one amongst the pagans polytheists ask you for asylum, grant it to him so that he may hear the Word of Allah, and then escort him to where he can be secure. That is because they are without knowledge.”

(9:6)

The Messenger of Allah ﷺ said:

“Beware of injustice, for oppression will be layers of darkness on the Day of Resurrection, and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful.” (Muslim)

The Messenger of Allah ﷺ said:

“Allah inspired me, ‘Be humble so that no one oppresses another, and no one brags with pride over another.’” (Muslim)

Allah’s Messenger ﷺ said:

“Allah, the Exalted and Glorious, said: ‘My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another...’”
(Muslim)

Islam urges its followers to support both the oppressed and the oppressor by stopping the source of oppression.

Allah's Messenger ﷺ said:

“Support and come to the aid of your brother whether he is oppressed or he is the oppressor.”

A man who heard this inquired, “I can understand supporting my brother if he is oppressed, but what about if he is the oppressor?” Allah's Messenger (peace and blessings of Allah be upon him) replied,

“By restraining him or preventing him from committing injustice, for that is how you support him.” (Bukhari)

All lawful members of the society, regardless of creed or faith, are entitled to full protection of their rights to life, property and wealth. For instance, the Messenger of Allah ﷺ said:

“He who murders [a non-Muslim who has entered into a treaty with us] would not smell the fragrance of Paradise, though the fragrance of Paradise can be smelled at a distance of 40 years.” (Bukhari)



04 UNKIND TREATMENT TOWARDS PARENTS, CHILDREN AND KINDRED.

This is based on the verse revealed:

“Your Lord has decreed that you worship none but Him, and that you be kind to parents. And if one or both of them attain old age in your life, say not to them the slightest word of disrespect, nor repel them, but address them with words of honor. And, out of kindness, lower to them the wing of humility, and say, ‘My Lord! Bestow on them Your Mercy just as they raised me when I was small.’” (17:23-24)

And the Messenger of Allah ﷺ said:

“The happiness of Allah is from the parents’ happiness with their child, and the unhappiness and dismay of Allah is from the unhappiness and dismay of parents from their children.” (Tirmidhi)

Islam teaches benevolence towards all kindred. This is based on the verse revealed in the Qur’an,

“Then, is it to be expected of you, if you were put in authority, that you will do mischief in the land, and break your ties with kith and kin? Such are the men whom Allah has cursed for He has made them deaf and has blinded their sight.” (47:22-23)

This is also based on the tradition of the Prophet of Allah ﷺ:

“A person breaking family ties will not enter Paradise.” (Bukhari & Muslim)

Breaking ties with family implies many things: absence of mutual exchange of visits or communication, carelessness towards the needy relatives, and indifference to extend financial and social assistance to the destitute family members.

Islam appreciates the charity from the rich to the destitute. A charitable donation from a rich family member to a needy family member carries a double reward since it is both charity and a type of re-establishment of bonds between family members. If a person is poor and is unable to extend financial support to relatives, Allah rewards even his visit, phone call, letter, care or affection since they are a type of charity and are good deeds. Allah's Messenger ﷺ said:

“Establish a good rapport with your family members and immediate relatives, even by as little as greeting them and asking about their affairs and health.” (Bazzar & Tabrani)



ADULTERY, FORNICATION, SLANDER ETC

It is a known fact that much conflict, fighting and murder takes place due to “love triangles” wherein people fight over their legal or illegal sexual partners. Islam has cut all the pathways to illegal sexual relations to preserve the chastity and purity of the people of the society, and to prevent conflict, illegitimate children and abortion.

Allah, the Exalted and Almighty, said:

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.” (17:32)

And He said:

“Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter; for them is a grievous Penalty.” (24:23)

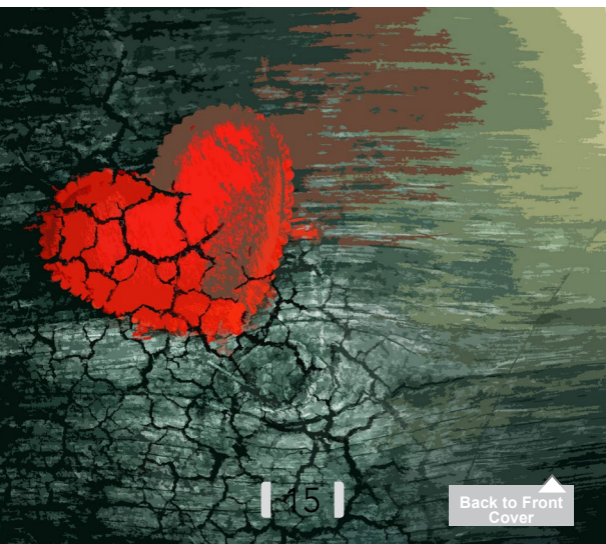
And Allah, the Exalted and Almighty, said:

“Those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.” (24:19)

The Prophet of Allah ﷺ convinced a young man of the illegality of illicit sexual relations in the following conversation:

A young man came to the Messenger of Allah ﷺ and asked: “O Messenger of Allah, permit me (with special license) to commit fornication.” The people started to rebuke him harshly, but the Prophet sat close to him and asked, “Would you like it for your mother?” He replied, “No, by Allah!” The Messenger of Allah ﷺ said, “And thus the people do not like it for their mothers.” He said, “Would you like it for your daughter?” “No,” he replied. The Messenger of Allah ﷺ said, “And thus the people do not like it for their daughters.” He said, “Would you like it for your sister?” “No,” he replied. The Messenger of Allah ﷺ said, “And thus the people do not like it for their sisters.” He said, “Would you like it for your aunt?” “No,” he replied. The Messenger of Allah ﷺ said, “And thus the people do not like it for their aunts.” Then the Prophet, peace and blessings of Allah be upon him, put his hand on the youth and said, “O Allah, forgive his sins, purify his heart, and guard his chastity.” After that, the young man never again turned to anything sinful. [Reported by Imam Ahmad from the tradition narrated by Abu Umamah.]

Here we find an example of the Messenger of Allah ﷺ patiently convincing this man by analogies about the injustice of double standards. Since no one wants his own self to be exploited and abused, then how can he allow himself to exploit others? The golden rule, as it is called, is expressed in the famous tradition of the Messenger ﷺ: “None of you believes until he loves for his brother that which he loves for himself.” (Bukhari & Muslim)





06 INTOXICANTS AND GAMBLING

As it is well known, intoxicated individuals are more likely to commit violent crimes than sober individuals. Gambling is also the cause of much conflict. Allah, the Almighty, states:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters, and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?” (5:90-91)

07 STEALING, ROBBERY, UNLAWFUL ACQUISITION OF PROPERTY AND WEALTH

Such acts are bound to create hatred and resentment, and provoke conflicts in the society, leading to insecurity and chaos.

The Messenger of Allah ﷺ said:

“Whoever takes a right of a Muslim, Allah would cause him to dwell in the Fire of Hell on the Day of Judgment and restrict him from entering Paradise.” One of the Companions who was present at the time inquired, “O Prophet of Allah! What if the item that a person takes was negligible?” Allah’s Messenger ﷺ said, “Even if the item is as insignificant as a wooden twig (from an Arak tree.” (Muslim)

08 Monopoly and hoarding

The Prophet ﷺ said:

“Only a sinner monopolizes (the food and other items of public need).” (Muslim)

09 MISUSE OF THE WEALTH AND THE ASSETS OF AN ORPHAN.

Orphans are weak and incapable of managing their funds. An orphan's guardian is responsible to manage wisely the finance and the affairs of the orphan under his stewardship to the best of his ability. Allah warns saying:

“Those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.” (4:10)



10 ABUSE OF AUTHORITY

A Muslim ruler or any person in a position of authority must be just and honest with his people and must not do wrong to them or betray them in any way. As Allah said:

“Think not that Allah is heedless of the deeds of those who do wrong. He only gives them respite until a Day when the eyes will stare in horror.” (14:42)

Allah’s Messenger ﷺ said:

“If Allah entrusted a person with authority, but the person entrusted did not offer his best possible advice to his constituents, such a person would not be allowed to enter Paradise.” (Bukhari)

11 TORTURE

The companion Hesham ibn Hakim ibn Hizam once passed by a group of people in the Levant who were made to stay in the sun. He said: “What’s wrong with these people?” They said, “They are imprisoned because they did not pay the jizya.” Hesham said, “I witness that I have heard the Messenger of Allah ﷺ saying:

‘Allah tortures those who torture people in this lifetime.’” (Muslim)



12 FALSE TESTIMONIES AND OATHS

False testimonies are major sins. In fact, if a person intentionally insists on false testimonies on a regular basis, he would not be considered a Muslim. Allah states:

“Those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.” (25:72)

Allah’s Messenger ﷺ said:

“Should I inform you about the most abhorrent sins? The Companions said yes. Allah’s Messenger ﷺ said, ‘To associate others in worshipping Allah, and to be rude and disobedient to your parents.’ Allah’s Messenger ﷺ was leaning on the wall, then he sat up straight and said, ‘...and to give false testimony’. Allah’s Messenger kept repeating the last statement until the Companions wished that he would stop repeating it.” (Bukhari)

This type of oath is intentional and made to secure some unlawful gains. This oath is called ghamoos (immersing) since it immerses the oath taker in the Fire of Hell. Allah, the Almighty states:

“As for those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.” (3:77)

This is also based on the tradition of Allah’s Messenger ﷺ:

“Whoever takes a right of a Muslim, Allah would cause him to dwell in the Fire of Hell on the Day of Judgment and restrict him from entering Paradise.” One of the Companions who was present at the time inquired, “O Prophet of Allah! What if the item that a person takes was negligible?” Allah’s Messenger ﷺ said, “Even if the item is as insignificant as a wooden twig (from an Arak tree).” (Muslim)

13 BETRAYAL AND BREACH OF TRUST IN CONTRACTS.

Islam enjoins upon Muslims to be truthful. Islam commands us to fulfill promises and warns against breaking promises and dishonoring contracts. Islam stresses on fulfilling all trusts to the right people and warns against denying even an insignificant amount entrusted to a person as a trust. Allah the Almighty states:

“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].”
(8:27)

Islam declares keeping secrets as one of the acts of trust. Allah’s Messenger ﷺ said:

“If a person said something to another person, then turned away, such a statement becomes a trust to the listener.” (Tirmidhi & Abu Dawood)

Similarly, Islam categorized seeking a consultation as a trust as well. Allah’s Messenger ﷺ said:

“A consulted person is entrusted (with whatever he hears from the person seeking his consultation and advice).” (Tirmidhi & Abu Dawood)

Islam also promotes trustworthiness. Allah’s Messenger ﷺ said:

“There is no faith for a person who is untrustworthy. There is no religion for a person who breaches his pledge of allegiance.” (Ahmed & Baihaqi)

The Prophet ﷺ said:

“If a person possesses four vices, he would be categorized as a full hypocrite. And if he possesses any one vice of the four, he would be partially a hypocrite unless he cures himself from the vice: to lie when he speaks, to break the promise, to betray the trust and to breach a covenant.” (Bukhari & Muslim)

In another narration reported by Muslim, it adds:

“A person would be categorized as such even if he maintains his daily prayers, observes the fast of Ramadan, and claims that he is a Muslim.”



14 SLANDER AND BACKBITING

Backbiting is to mention things about people that they hate to be known, even though such facts are true. This kind of act jeopardizes the honor and dignity of the person attacked, breeds hatred and disdain among people, and may even lead to violence. Slander, on the other hand, involves spreading false news and libel by any means.

Allah the Almighty states:

“Woe to every scandal-monger and backbiter.” (104:1)

The Messenger of Allah ﷺ said:

“Do you know what is backbiting?” The Companions present at the time said, “Allah and His Messenger know best!”

Allah’s Messenger ﷺ said, “It is to mention something behind the back of a person, which he despises for others to know about him.” One of the companions inquired, “O Prophet of Allah! What if the trait raised behind his back truly exists in him, would this still be categorized as an act of backbiting?” Allah’s Messenger ﷺ replied, “Backbiting is to mention a vice that exists in him whereas if he doesn’t have such a vice, then it is slandering.” (Muslim)

15 NAME-CALLING AND MOCKING OTHERS

Allah said in the Glorious Qur’an:

“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them. Nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one’s] faith. And whoever does not repent - then it is those who are the wrongdoers.” (49:11)

16 HATRED, CONTEMPT AND RESENTMENT AGAINST OTHERS.

Such vices provoke acting in revenge in many possible ways. Allah's Messenger ﷺ was asked:

“O Prophet of Allah! Who is the best type of person?” Allah's Messenger ﷺ said, “Every warm-hearted person, and every sincere person.” The Companions who were present raised a question to Allah's Messenger ﷺ saying, “O Prophet of Allah! We know the sincere person, but what about the warm-hearted person?” Allah's Messenger ﷺ said, “He is the pious, pure person, the sinless one, with no oppression or transgression on the rights of others, a person who possesses no hatred or envy in his heart for others.” (Tirmidhi)

The Messenger of Allah ﷺ illustrated the results of envy as follows:

“Envy and jealousy eat up the good deeds just as fire eats up wood.” (Abu Dawood)

17 SOCIAL BOYCOTT (UNLESS UNDER STRICT CONDITIONS)

Allah's Messenger ﷺ said:

“Do not boycott one another, do not turn your backs on each other, do not hate one another, do not envy one another. All of you should be (true) servants of Allah like brothers. A Muslim is not allowed to boycott his Muslim brother for more than three (days).” (Bukhari & Muslim)

And in another version of the narration:

“A Muslim is not permitted to boycott his Muslim brother for a period exceeding three nights, upon meeting one another, each one swerving to a different direction and shunning each other. The best of the two is the one who initiates the greeting to the other.”



18 Cursing and abusive language

Allah's Messenger ﷺ said:

“People who curse would not be permitted to be witnesses or intercessors on the Day of Judgment.” (Muslim)

Islam prohibits even cursing enemies and encourages a Muslim to pray for the guidance of such people to the Right and Straight Path. This is based on Allah's Messenger ﷺ who was once asked, **“O Prophet of Allah! Shouldn't you pray against pagans and idol worshippers?”** He said:

“I am only commissioned as a mercy (for mankind) and I was not commissioned to curse others.” [Reported by Muslim]

19 STINGINESS AND MISERLINESS

Islam considers wealth as a trust that Allah granted to people for a specific period of his lifetime to be used wisely and spent in accordance with Allah's commands, for living expenses and essential needs, for charity and for righteous deeds. The Messenger of Allah ﷺ said:

“A treacherous, stingy person who brags time and again about his donation and assistance to other needy and poor individuals would never enter Paradise.”

(Tirmidhi)

Allah's Messenger ﷺ is also reported to have warned about the disastrous consequences of a society where miserliness becomes a common practice, saying, **“Beware of oppression. Oppression is layers of darkness on the Day of Judgment. Beware of greed and miserliness, as it destroyed people before you. Greed and miserliness compelled people (before you) to shed the blood of their own people and pushed them to make lawful what was unlawful and forbidden.”** (Muslim)

EXTRAVAGANCE AND LAVISH SPENDING.

Allah has commanded Muslims to abstain from excesses.

“Eat and drink, but waste not by excess, Verily, He loves not the excessive.” (7:31)

Allah the Almighty states:

“And give the relative his right, and [also] the poor and the traveler, but do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.” (17:26-27)

Allah’s Messenger ﷺ said:

“Allah prohibits you from being disobedient to your mothers, from declining to give to the poor and needy for the cause of Allah, from asking people charity if you do not truly need it, and from burying girls alive. Allah also dislikes for you to be rumor mongering, to often ask people to give you, and to waste funds foolishly.” (Bukhari & Muslim)

21 EXAGGERATION AND EXTREMISM

Allah the Almighty states:

“Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.” (2:185)

Allah’s Messenger ﷺ said:

“Offer glad tidings and do not push people away. Ease the life of people and do not make it difficult and unbearable for them.”
(Bukhari & Muslim)

Allah’s Messenger ﷺ said:

“Beware of going beyond the bounds of the religion. The people before you were destroyed by going to extremes in the religion.” (Nisaa`e, Ibn Maajah, Ibn Khuzaimah & al-Haakim)

22 ARROGANCE AND FALSE PRIDE.

Allah the Almighty said:

“And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the braying of donkeys.” (31:18-19)

Allah’s Messenger ﷺ said:

“A person whose heart contains an atom’s weight of arrogance would not enter Paradise.” One of the Companions, who was present at the time, asked Allah’s Messenger ﷺ: “O Prophet of Allah! One of us likes to wear good clothes and good shoes [so is that arrogance?]” Allah’s Messenger ﷺ said, “Arrogance is to deny the truth and to have contempt towards others.” (Muslim)

Allah’s Messenger ﷺ also said:

“Allah would not look on the Day of Judgment at the one who drags his clothes in arrogance.” (Bukhari & Muslim)

ALL UNJUST ACTS LEADING TO DISPUTES, QUARRELS AND FEUDS AMONG PEOPLE.

Allah the Almighty states:

“And hold fast, all together, by the Rope of Allah, and be not divided among yourselves. And remember with gratitude Allah’s favor on you, for before you were enemies and He joined your hearts in love so that by His Grace you became brothers. And you were on the brink of the Pit of Fire, and He saved you from it. Thus Allah makes His Signs clear to you so that you may be guided.”

(3:103)

Similarly, Islam bans all forms of suspicion and evil thoughts about others. Allah, the Almighty and Majestic, states:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.” (49:12)

Allah's Messenger ﷺ said:

“Avoid suspicion as suspicion [leads to] the most untruthful speech one could ever make.” (Bukhari)



24 MISREPRESENTATION OF FACTS AND FALSE REPORTING

Allah, the Almighty, said:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.” (49:6)

25 FITS OF RAGE, TEMPER TANTRUMS, AND USE OF OFFENSIVE AND ABUSIVE LANGUAGE.

Thus a Muslim is ordered to always control anger. Allah, the Almighty and Majestic, states:

“Those who avoid the major sins and immoralities, and when they are angry, they forgive.” (42:37)

The Messenger of Allah said ﷺ:

“The strong man is not the one who defeats others in wrestling, but the strong man is the one who controls himself in a fit of rage.” (Bukhari & Muslim)

Allah’s Messenger ﷺ said:

“A Believer is not a person who attacks the integrity of others, curses others, uses foul language or is unpleasant in his speech with others.” (Tirmidhi)

Abu Hurairah, may Allah be pleased with him, reported:

A man asked the Prophet ﷺ to give him advice, and he said to him, “Do not get angry.” The man repeated his request several times and was told every time, “Do not get angry.” (Bukhari)

26 MALICIOUS JOY OVER THE SUFFERINGS OF OTHERS.

Allah’s Messenger ﷺ said:

“Do not demonstrate any happiness upon seeing your brother’s tragedy. Allah would be Merciful to the latter and afflict you with such problems.” (Tirmidhi)

27 UNDUE INTERFERENCE WITH THINGS THAT DO NOT CONCERN HIM

Allah’s Messenger ﷺ said:

“One of the signs of being a good Muslim is to leave that which does not concern you.”
[Reported by Tirmidhi]

28 UNJUST RULING AND SENTENCES

Laws are derived from the Qur'an and Sunnah and thus there are no legislators except Allah in Islam. Therefore, a judge is entrusted with interpreting the law and applying it justly in all individual cases. If he becomes unjust in his verdicts, he is betraying the sacred trust. Allah states,

“And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.” (5:44)

This is also based on the Hadith of Allah's Messenger ﷺ:

“The judges are three, two of which are the dwellers of the Hellfire and one who is in Paradise. A judge who knows the truth and judges accordingly would be dwelling in Paradise. A judge who knows the truth but purposely deviates from it would be dwelling in the Hellfire. The judge who passes his sentence without possessing appropriate knowledge would also be dwelling in the Hellfire.” One of the Companions, who was present at the time raised the following question, “What is the

sin of the judge who didn't possess the appropriate knowledge of the case?" Allah's Messenger ﷺ commented, "His sin is that he should not function as a judge until he is knowledgeable." (Hakim)

29 SPYING ON OTHERS

Islam bans spying on others by all means as mentioned by Allah:

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful." (49:12)

Allah's Messenger ﷺ said:

"A person who listens in to the conversation of others who hate him to listen in would have molten lead poured into his ears on the Day of Judgment." (Bukhari)

SPREADING THE MISTAKES OF OTHERS AND SLANDERING

A gossip breaks up amiable relationships, between people, breeds animosity, and creates a situation of chaos in society. Allah, the Almighty, states

“And do not obey every worthless habitual swearer, a scorner, going about with malicious gossip.” (68:10-11)

The Messenger of Allah ﷺ said,

“A slanderer would not be allowed to enter Paradise.” (Bukhari & Muslim)

One of the sure results of slander is the spread of rumors, hatred and anger among members of the community. As such, this may lead to murders or a disorder in the community. Islam neither accepts nor condones such behavior.

31 EXPLOITATION OF OTHERS, ESPECIALLY THE EASILY VICTIMIZED, LIKE THE DESTITUTE OR ELDERLY.

Islam aims to establish a well-integrated society with solid fraternal bonds. Allah, the Almighty and Majestic, said:

“Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.” (4:36)





32 INCONVENIENCES TO OTHERS, ESPECIALLY NEIGHBORS

The Messenger of Allah ﷺ said:

“By Allah! A person would not become a full Believer! By Allah! A person would not become a full Believer! [Repeating the same phrase twice] The Companions asked, ‘O Prophet of Allah! Who is this person?’ Allah’s Messenger ﷺ commented, ‘He is the one whose neighbor is neither safe, nor secure, against his harms and evils.’” (Bukhari & Muslim)

This is an excerpt
of a larger book titled
“Islam is the Religion of Peace”
by Abd Ar-Rahman
bin Abd Al-Kareem Ash-Sheha.

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