

الحقوق بين المسلمين  
على ضوء الكتاب والسنة

Workbook:

**Rights between Muslims in light  
of the Book & Sunnah**

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Workbook: Rights Between Muslims in Light of the Book & Sunnah

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فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ الْقَائِلِ: {إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ}، وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ الْقَائِلِ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ"، أَمَّا بَعْدُ:

فَإِنَّ الْإِسْلَامَ قَدْ جَعَلَ رَابِطَةَ الْإِيمَانِ بَيْنَ الْمُسْلِمِينَ أَقْوَى الرِّوَابِطِ، حَتَّى عَدَّ الْمُؤْمِنِينَ إِخْوَةً وَإِنْ تَفَرَّقَتْ أَنْسَابُهُمْ، كَمَا بَيَّنَّ النَّبِيُّ الْكَرِيمُ ﷺ تَمَامَ الْإِيمَانِ بِحُبِّ الْخَيْرِ لِلْمُسْلِمِ. فَالْأُخُوَّةُ فِي اللَّهِ نِعْمَةٌ عَظِيمَةٌ مِنْ نِعَمِ الْإِيمَانِ، وَقَدْ اعْتَنَى الْإِسْلَامُ بَيَانِ حُقُوقِ الْمُسْلِمِينَ بَعْضِهِمْ عَلَى بَعْضٍ أَتَمَّ بَيَانٍ.

## [1] INTRODUCTION

In the name of Allāh, ar-Raḥmān (the most merciful), ar-Raḥīm (the bestower of mercy).

All praise is for Allāh, who said: **{Indeed, the believers are but brothers}**, and salutations of praise and peace be upon our Prophet Muḥammad, who said: **"None of you truly has imān until he loves for his brother what he loves for himself."**

To proceed:

Islām has made the bond of imān between Muslims the strongest of ties; to the extent that believers are considered to be brothers even if their lineage differs, as the noble Prophet ﷺ also explained that the perfection of imān is through loving good for another Muslim.

Brotherhood for the sake of Allāh is a great blessing from the blessings of imān. Islām attaches importance on explaining the rights Muslims owe to each other, providing the most complete guidance.

لِذَا رَأَيْتُ الْكِتَابَةَ عَنْ أَهَمِّ الْحُقُوقِ لِلْمُسْلِمِ عَلَى الْمُسْلِمِ، مِنْ خِلَالِ الْوَحْيَيْنِ: الْكِتَابِ وَالسُّنَّةِ، مِمَّا يُعِينُ الْمُؤْمِنَ عَلَى أَنْ يَفْرَحَ لِفَرَحِ أَخِيهِ وَيَحْزَنَ لِحُزْنِهِ.

وَقَدْ حَثَّ الدِّينُ الْحَنِيفُ عَلَى حُسْنِ التَّعَامُلِ بَيْنَ الْمُسْلِمِينَ، مِنْ الْإِعَانَةِ وَالْمُوسَاةِ عِنْدَ الشَّدَائِدِ، وَالسَّعْيِ فِي الْإِصْلَاحِ بَيْنَ الْمُتُخَاصِمِينَ، لِيَكُونُوا كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا. وَفِي وَاقِعِنَا الْمُعَاصِرِ، تَشْتَدُّ الْحَاجَةُ إِلَى هَذِهِ الْمَبَادِيءِ الرَّبَّانِيَّةِ، وَإِلَى إِحْيَاءِ رُوحِ الْأُخُوَّةِ الْإِسْلَامِيَّةِ فِي التَّعَامُلِ بَيْنَ النَّاسِ، لَتَرْسِيخِهَا فِي وَاقِعِ حَيَاتِنَا الْمُعَاصِرَةِ. سَائِلًا الْمَوْلَى عَزَّ وَجَلَّ أَنْ يَنْفَعَ عُمُومَ الْمُسْلِمِينَ بِهَذِهِ الْمَذْكُورَةِ.

كَتَبَهُ: عَاصِمُ بْنُ عَبْدِ اللَّهِ الْقُرَيْوْتِي

٢ شَوَّال ١٤٤٦ هـ

Therefore, I decided to write about the most important rights of a Muslim over another Muslim, from the two revelations: the Qur'ān and the Sunnah - to help the believer rejoice at his brother's happiness and grieve at his sorrow.

Our pristine religion encourages good dealings between Muslims, through aiding and supporting each other during hardships, and striving to reconcile between disputing factions - so that Muslims are like a firm structure, strengthening one another.

The reality of our current state is that there is a need for these divine principles. The revival of the spirit of Islamic brotherhood among people is even more of a necessity, to help us establish it in our daily lives.

[I] ask [my] guardian, the exalted and majestic, to make this treatise beneficial for all Muslims.

Written by:

Āṣim ibn Abdullah al-Qaryūti.

2<sup>nd</sup> Shawwal, 1446h

[Corresponding to: 1<sup>st</sup> April, 2025]

[٢] القَاعِدَةُ الْأَسَاسِيَّةُ فِي تَعَامُلِ الْمُسْلِمِينَ

{وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٌ...} التوبة: 71

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ"  
[البُخَارِيُّ وَمُسْلِمٌ]

[2] THE UNDERLYING PRINCIPLE WHICH GOVERNS INTERACTION BETWEEN MUSLIMS

{The believing men and believing women are allies and guardians of one another} [09:71]

Anas Ibn Mālik, raḍiaAllāhu ‘anhu, narrates that the Prophet ﷺ said: "None of you truly has imān until he loves for his brother what he loves for himself". [al-Bukhārī & Muslim]

[٣] الْأُخُوَّةُ وَالتَّضَامُنُ بَيْنَ الْمُسْلِمِينَ

{وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا...} آل عمران: ١٠٣

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ. التَّقْوَى هَاهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ - بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ - كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعَرْضُهُ" [مُسْلِم]

عن الثُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ، كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكَى عَضْوٌ تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَّى". [البُخَارِيُّ وَمُسْلِم]

[3] BROTHERHOOD & INCLUSION  
BETWEEN MUSLIMS

{And hold firmly to the rope of Allāh, together and do not be divided, and remember the blessing of Allāh upon you when you were enemies and he unified your hearts, such that you became - by his blessing - brothers...} [03:103]

Abu Hurayrah, radīaAllāhu ‘anhu, narrates that the Prophet ﷺ said: “**A Muslim is the brother of a Muslim; he does not wrong him, forsake him, nor does he belittle him. Taqwa is here - he pointed to his chest three times - it is sufficient [a sin] for a person, that he belittles his Muslim brother. Everything of a Muslim is sacred to another Muslim: his blood, his wealth, and his honour.**” [Muslim]

Nu'mān ibn Bashīr, radīaAllāhu ‘anhumā, narrates that the Messenger of Allah ﷺ said: “**You will see the believers in their mutual love, mercy, and compassion, like a single body. When one limb complains [of pain], the whole body responds with sleeplessness and fever.**” [al-Bukhārī & Muslim]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: "مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ" [مُسلِم]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ النَّبِيُّ ﷺ: "السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ، كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارَ". [البُخَارِيُّ وَمُسلِم]

#### [4] HELPING & COMFORTING MUSLIMS

Abu Hurayrah, radīaAllāhu ‘anhu, narrates that the Prophet ﷺ said, **“Whoever relieves a believer’s distress, from any distressful aspects of this world, Allāh will relieve from them a distress of the distresses of the Day of Resurrection. And whoever makes things easy for one in difficulty, Allāh will make things easy for them in the world and the Hereafter. And whoever conceals [the faults of] a Muslim, Allāh will conceal them in the world and the Hereafter. Allāh is in the aid of a person, as long as a person is in the aid of their brother.”** [Muslim]

Abu Hurayrah, radīaAllāhu ‘anhu, narrates that the Prophet ﷺ: **“The one who strives for the widow and the poor is like the one who fights in the way of Allāh, or like the one who prays ṣalāh at night and fasts during the day.”** [al-Bukhārī & Muslim]



{وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ} البقرة: ٢٢٠

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَنْظَرَ مُعْسِرًا، أَوْ وَضَعَ لَهُ، أَظْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ." [الترمذي]

[5] GIVING RESPITE TO THE ONE  
IN FINANCIAL DIFFICULTY

{And if someone is in difficulty,  
then [grant him] a delay until a  
time of ease. But if you forgive  
[the debt] as charity, that is  
better for you if you only knew}  
[02:280]

Abu Hurayrah radiaAllāhu ‘anhu,  
narrates that the Messenger of  
Allāh ﷺ said: "Whoever gives  
respite to the one in debt, or  
forgoes [his debt], Allāh will  
shade him on the Day of  
Resurrection under the shade of  
his ‘Arsh (Throne) on a day when  
there will be no shade except  
his." [at-Tirmidhī]

{إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ} الحجرات: 10

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ قَالُوا: "بَلَى". قَالَ: "صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ". [التِّرْمِذِيُّ]

عَنْ أَسْمَاءَ بِنْتِ يَزِيدٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ، قَالَ رَسُولُ اللَّهِ ﷺ: "لَا يَحِلُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ: يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ، وَالْكَذِبُ فِي الْحَرْبِ، وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ". [التِّرْمِذِيُّ]

[6] RECONCILIATION BETWEEN  
THE MUSLIMS

{The believers are but brothers,  
so reconcile between your  
brothers and fear Allāh so that  
you may be shown mercy} [49:10]

Abu ad-Dardā, raḍiaAllāhu ‘anhu,  
narrates that the Messenger of  
Allāh ﷺ said: “Shall I not inform  
you of something better in rank  
than [voluntary] fasting, ṣalāh,  
and charity?” They said, “Of  
course, O Messenger of Allāh”  
He said, “Reconciliation between  
people, for corruption between  
people is the destroyer.” [at-  
Tirmidhī]

Asmā bint Yazīd, raḍiaAllāhu ‘anhā,  
narrates that the Messenger of  
Allāh ﷺ said: “Lying is not  
permitted except in three cases:  
when a man speaks to his wife,  
lying in war, and lying to  
reconcile between people.” [at-  
Tirmidhī]

{وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ} {الحشر: 10}

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ، إِلَّا قَالَ الْمَلَكُ: وَلَكَ بِمِثْلٍ". [مُسْلِم]

[7] SUPPLICATING IN THEIR ABSENCE.

{And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any resentment toward those who have believed'} [al-Hashr: 10]

Abū ad-Dardā', raḍiaAllāhu 'anhu, narrates that the Messenger of Allāh ﷺ said: "There is no Muslim who makes du'ā for his brother in his absence, except that an angel says: 'And for you the same'." [Muslim]

{وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ} المائدة: 2

عن أبي موسى الأشعري رضي الله عنه قال، قال رسول الله ﷺ "الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا" - وَشَبَّكَ بَيْنَ أَصَابِعِهِ. [البُخَارِيُّ وَمُسْلِمٌ]

[8] COOPERATION BETWEEN MUSLIMS

{And cooperate with each other, upon righteousness and piety, but do not cooperate in sin and transgression} [05:02]

Abu Mūsa al-Ash'arī, raḍiaAllāhu 'anhu, narrates that the Messenger of Allāh ﷺ said: "The believer to the believer is like a building whose parts strengthen each other." He then interlocked between the fingers [of his hands].  
[al-Bukhārī & Muslim]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ: إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ". [مُسْلِم]

[9] THE SIX RIGHTS

Abū Hurayrah, raḍiaAllāhu ‘anhu, narrates that the Messenger of Allāh ﷺ said:

**"The rights of a Muslim upon another Muslim are six:**

**When you meet them, initiate the greetings of salām.**

**When they invite you, respond to him [by accepting his invitation].**

**When they seek your advice, sincerely advise.**

**When they sneeze and praise Allāh, say: "YarḥamukaAllāh" (May Allāh have mercy on you).**

**When they fall ill, visit them,**

**and when they die, follow their funeral."**

[Muslim]

[١٠] الْحَقُّ الْأَوَّلُ: السَّلَام

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "لِيُسَلِّمَ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ". [البُخَارِيُّ وَمُسْلِمٌ]

وَفِي رِوَايَةٍ لِمُسْلِمٍ: "وَالرَّاكِبُ عَلَى الْمَاشِي".

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "يُجْزَى عَنِ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ، وَيُجْزَى عَنِ الْجَمَاعَةِ أَنْ يَرُدَّ أَحَدُهُمْ". [أَحْمَدُ]

[10] THE 1<sup>ST</sup> RIGHT: THE GREETING OF SALĀM

Abū Hurayrah, radīaAllāhu ‘anhu, narrates that the Messenger of Allah ﷺ said: "Let the young [initiate the] greeting of salām with the old; the one is who is walking [initiate the] greeting of salām with the one who is sitting, and the few [initiate the] greeting of salām to the many." [al-Bukhārī & Muslim]

In another narration by Muslim: "...and the rider should greet the one who is walking."

‘Alī, radīaAllāhu ‘anhu narrates, that the Messenger of Allāh ﷺ said: "It is sufficient for a group for one of them to give the greeting of salām, and it is sufficient for the group for one of them to respond." [Aḥmad]

[١١] الْحَقُّ الثَّانِي: إِبَابَةُ الدَّعْوَةِ

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ، قَالَ رَسُولُ اللَّهِ: "إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا".  
[البُخَارِيُّ وَمُسْلِمٌ]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: "شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُدْعَى لَهَا الْأَغْنِيَاءُ، وَيُتْرَكُ الْفُقَرَاءُ،  
وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ". [البُخَارِيُّ وَمُسْلِمٌ]

[11] THE 2<sup>nd</sup> RIGHT:  
RESPONDING TO AN  
INVITATION

‘Abdullāh ibn ‘Amr, raḍiaAllāhu ‘anhu, narrates that the Messenger of Allāh, said: **"When one of you is invited to a wedding feast, he should go."** [al-Bukhārī & Muslim]

Abu Hurayrah, raḍiaAllahu ‘anhu, narrates he [the Prophet ﷺ] used to say: **"The worst food is the food of a wedding feast, to which the rich are invited and the poor are left out."**

**Whoever refuses an invitation has disobeyed Allāh and his Messenger."** [al-Bukhārī & Muslim]

[١٢] الْحَقُّ الثَّالِثُ: نُصَحُ الْمُسْلِمِ

{وَالْعَصْرُ \* إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ \* إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ}

العصر - ٣

عَنْ تَمِيمِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "الدِّينُ النَّصِيحَةُ، قُلْنَا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ" [مسلم]

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا". فَقَالَ رَجُلٌ: "يَا رَسُولَ اللَّهِ، أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا، كَيْفَ أَنْصُرُهُ؟" قَالَ: "تَحْجُزُهُ - أَوْ تَمْنَعُهُ - مِنَ الظُّلْمِ؛ فَإِنَّ ذَلِكَ نَصْرُهُ". [البُخَارِيُّ]

[12] THE 3<sup>rd</sup> RIGHT: ADVISING A MUSLIM (NAṢĪḤAH)

{By time. Indeed mankind is in loss. Except those who have imān and do righteous actions; advise each other to the through and advise each other to patience} [103:1-3]

Tamīm ad-Dārī, raḍiAllāhu ‘anhu, narrates that the Messenger of Allāh ﷺ said: "The religion is sincere advice." We asked, "To whom, O Messenger of Allāh?" He said: "To Allāh, his Book, his Messenger, the leaders of the Muslims, and their common masses." [Muslim]

Anas Ibn Mālik, raḍiAllāhu ‘anhu, narrates that the Messenger of Allāh ﷺ said: "Support your brother, whether he is an oppressor or oppressed." A man remarked: "O Messenger of Allāh, I support him if he is oppressed, however what if he is the oppressor, how can I support him?" He ﷺ replied: "Restrain him" - or he said - "Prevent him from oppressing, that is supporting him." [al-Bukhārī]



[١٣] الْحَقُّ الرَّابِعُ: تَشْمِيتُ الْعَاطِسِ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: "إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ، فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ: "يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بِالْكُم" [البُخَارِيُّ]

[١٤] الْحَقُّ الْخَامِسُ: عِيَادَةُ الْمَرِيضِ

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ". [مُسْلِمٌ]

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ، وَكَانَ إِذَا دَخَلَ عَلَى مَنْ يَعُودُهُ، قَالَ: "لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ". [البُخَارِيُّ]

[13] THE 4<sup>th</sup> RIGHT:  
RESPONDING TO A MUSLIM  
WHEN THEY SNEEZE

Abu Hurayrah, raḍiaAllāhu ‘anhu, narrates that the Prophet ﷺ said: **"When one of you sneezes, say: 'Alḥamdulillāh'; and let his brother or companion say: 'YarḥamukaAllāh' (May Allāh have mercy upon you).**

**When he says to him, 'YarḥamukAllāh,' he should say, 'YahdīkumuAllāh wa yuṣliḥu bālākum' (May Allāh guide you and rectify your affair)".** [al-Bukhārī]

[14] THE 5<sup>th</sup> RIGHT: VISITING  
THE SICK

Thawbān, raḍiaAllāhu ‘anhu, narrates that the Messenger of Allāh ﷺ said: **"Whoever visits a sick person will remain in a fruit garden of Paradise until they return".** [Muslim]

‘Abdullah ibn ‘Abbās, raḍiaAllāhu ‘anhu, narrates that the Prophet ﷺ visited a bedouin who was ill, and whenever he visited someone who was sick, he would say, **‘No problem; it is purification, inshaAllāh’.** [al-Bukhārī]

## [١٥] الْحَقُّ السَّادِسُ: اتِّبَاعُ الْجَنَازَةِ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ. قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ" [البُخَارِيُّ وَمُسْلِمٌ]

[15] THE 6<sup>th</sup> RIGHT: FOLLOWING THE FUNERAL PROCESSION

Abu Hurayrah, radīaAllāhu ‘anhu, narrates that the Messenger of Allāh ﷺ said: **"Whoever attends a janāzah until the ṣalāh is prayed over the deceased, is deserving of one qīrāṭ. Whoever accompanies it until the burial, is deserving of two qīrāṭ."**

It was said, **"What are the two qīrāṭs?"** He said, **"Like two great mountains."** [Al-Bukhārī & Muslim]

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ} الحجرات: ١١

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ} الحجرات: ١٢

[16] PRESERVING THE HONOUR,  
RIGHTS & SANCTITIES OF  
MUSLIMS

{O you who have imān, let not a people ridicule [another] people; perhaps they may be better than them. And let not women ridicule [other] women; perhaps they may be better than them. Do not insult one another and do not call each other by offensive nicknames. Wretched is the name of disobedience after imān. And whoever does not repent – then it is those who are the wrongdoers} [49:11]

{O you who have imān, avoid a lot of suspicion. Indeed, some suspicion 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 Allāh. Indeed, Allāh is accepting of tawbah (repentance) and bestowing of mercy} [49:12]

عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فَقَالَ: "...إِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، وَأَبْشَارَكُمْ، عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا". [البُخَارِيُّ وَمُسْلِمٌ]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدَيْهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ". [البُخَارِيُّ وَمُسْلِمٌ]

Abu Bakrah, raḍiaAllāhu ‘anhu, narrates that the Messenger of Allāh ﷺ addressed the people and said: **"Verily your blood, your wealth, your honour and your bodies are sacred between you like the sacredness of this day of yours, in this month of yours, in this land of yours."** [al-Bukhārī & Muslim]

‘Abdullah ibn ‘Amr, raḍiaAllāhu ‘anhu, narrates that the Messenger of Allāh ﷺ said: **"A Muslim is a person from whose tongue and hands the Muslims are safe, and the "muhājir" (lit. migrant) is a person who moves away from what Allāh has forbidden."** [al-Bukhārī & Muslim]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: "لَا يَحِلُّ لِمَرءٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ فَمَاتَ، دَخَلَ النَّارَ". [البُخَارِيُّ وَمُسْلِمٌ]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: "مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ، أَوْ شَيْءٍ، فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أَخَذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ سَيِّئَاتٍ صَاحِبِهِ فَحُمِلَ عَلَيْهِ". [البُخَارِيُّ]

هَذَا آخِرُهُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا وَأَصْحَابِهِ وَاتَّبَاعِهِ أَجْمَعِينَ.

Abu Hurayrah, radīaAllāhu ‘anhu, narrates that the Prophet ﷺ said: "It is not permitted for a person to boycott his brother for more than three days. Whoever boycotts his brother for more than three days and dies, he will enter the Fire." [al-Bukhārī & Muslim]

Abū Hurayrah, radīaAllāhu ‘anhu, said, attributed to the Prophet ﷺ: "Whoever has wronged his brother regarding his honour or anything else, let him seek reconciliation with him today, before there will be neither gold coins nor silver coins. If he has good deeds, they will be taken from him in proportion to his wrong, and if he has no good deeds, some of the bad deeds of his companion will be taken and placed upon him." [al-Bukhārī]

This is the end of the treatise; all praise is for Allāh the Lord of the worlds; may salutations of praise and peace be upon our Prophet, his Companions and all his followers.

