

Ties

that Bind

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Achieve Noble Character

Ties that Bind

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Table of Contents

[Table of Contents](#)

[Acknowledgements](#)

[Compiler's Notes](#)

[Introduction](#)

[Ties that Bind](#)

[Relatives](#)

[Muslims](#)

[The Needy](#)

[Neighbours](#)

[Conclusion](#)

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

Throughout the teachings of Islam muslims have been commanded to fulfill the rights of the people who are connected to them in different ways for example, through faith, blood and proximity. Therefore this book will discuss some of these duties so that muslims can strive to maintain these ties in ways pleasing to Allah, the Exalted, so that they can Achieve Noble Character.

According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

“And indeed, you are of a great moral character.”

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

Ties that Bind

Relatives

The first group of people one must fulfill the rights of are their relatives. Upholding the ties of kinship is a vital aspect of Islam which cannot be abandoned if one desires success in both worlds. A true sign of one's faith is not spending all day worshipping Allah, the Exalted, in a Mosque but it is to fulfill the rights of Allah, the Exalted, and to fulfill the rights of the creation. One of the most important rights of the creation is to uphold the ties of kinship. One can feign piety by dressing Islamically but they cannot deceive Allah, the Exalted. When one turns the pages of history they will always observe that the pious servants of Allah, the Exalted, maintained their ties of kinship. Even when their relative's mistreated them they still responded with kindness. Chapter 41 Fussilat, verse 34:

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”

In a Hadith found in Sahih Muslim, number 6525, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, will always aid the one who strives to maintain their ties of kinship even if their relatives make things difficult for them.

Replying good with good is not special whereas, replying good to evil is the sign of a sincere believer. The former behavior is even seen in animals. In most cases, when one treats an animal kindly it will in turn show affection back. It is confirmed in a Hadith found in Sahih Bukhari, number 5991, that the one who truly upholds the bonds of kinship is the one who maintains ties even when their relatives sever them. The Holy Prophet Muhammad, peace and blessings be upon him, was constantly terrorized by most of his relatives but he always showed kindness towards them.

It is commonly known that one cannot achieve success without the closeness of Allah, the Exalted. But in a Hadith found in Sahih Bukhari, number 5987, Allah, the Exalted, has clearly declared that He will sever bonds with the one who cuts their ties of kinship over worldly reasons. Bear in mind, this is true irrespective of how much one struggles to fulfill the rights of Allah, the Exalted, in the form of worship such as, the obligatory prayers. If Allah, the Exalted, cuts ties with a muslim how can they achieve His closeness and eternal success?

In addition, in most cases Allah, the Exalted, delays the punishment of sins in order to give people the opportunity to repent. But breaking the ties of kinship over worldly reasons is punished swiftly. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 4212.

Unfortunately, severing ties is commonly seen in the world today. People easily sever ties of kinship over petty worldly reasons. They fail to recognize that any loss which occurs in the material world is temporary but

if they are disconnected from Allah, the Exalted, they will face prolonged suffering in both worlds.

A reason for breaking the ties of kinship which is commonly seen within the Islamic community is when one reaches a higher social status through their occupation. This inspires them to discard their relatives as they believe they are not worthy of interacting with them anymore. Their love for their wealth and social status pushes them to the doors of paranoia which convinces them that their relatives only wish to take their wealth from them.

The Holy Quran indicates that these bonds will be questioned about on the Day of Judgment. Chapter 4 An Nisa, verse 1:

“...And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever over you, an Observer.”

This verse also clearly indicates that one cannot obtain piety without upholding the ties of kinship. So those who believe they can achieve it through excess worship and fasting are proven wrong and must therefore change their behaviour.

Islam teaches muslims to uphold all ties of kinship by aiding their relatives in matters which are good whenever and wherever possible. They have been ordered to adopt a constructive mindset which unites relatives for the benefit of society rather than a destructive mentality which only causes divisions within families. According to a Hadith found in Sunan Abu Dawud, number 4919, creating divisions amongst people leads to one's destruction.

Those who sever their ties of kinship have been cursed in the Holy Quran. Chapter 47 Muhammad, verses 22-23:

“So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed...”

How can one achieve their lawful desires in this world or in the next when they are encompassed with the curse of Allah, the Exalted, and deprived of His mercy?

Islam does not order one to go beyond their means in supporting their relatives nor does it ask them to sacrifice the limits of Allah, the Exalted, for their relatives as there is no obedience to the creation if it means disobedience to the Creator. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2625. Therefore, one should never join their relatives in acts of evil. In this case, a muslim should command their relatives to do

good and gently forbid them from evil while maintaining respect for them.
Chapter 5 Al Ma'idah, verse 2:

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

Countless benefits are obtained by the one who maintains the ties of kinship for the sake of Allah, the Exalted. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who maintains ties will be blessed with extra grace in their provision and in their life. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1693. This means that their provision irrespective of how little it is will be enough for them and it will provide them with peace of mind and body. Grace in life means they will find time to fulfill all their religious and worldly duties. These are two blessings muslims spend their whole life and wealth trying to obtain but many fail to recognize that Allah, the Exalted, has placed both of them in maintaining ties of kinship.

Maintaining ties of kinship is so important that the Holy Prophet Muhammad, peace and blessings be upon him, ordered muslims to fulfill this vital duty even with their non-muslim relatives. A Hadith advising this is found in Sahih Muslim, number 2324.

One of the traps of the Devil is that he aims to create dissension between relatives and within society which leads to broken families and social divisions. His ultimate goal is to weaken Islam as a nation. Unfortunately, some have become infamous for harboring grudges which go on for decades and pass on from generation to generation. A person will treat a relative well for decades but over one mistake and argument the latter will vow never to speak to them again. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Muslim, number 6526, that it is unlawful for a muslim to cut off ties from another muslim over a worldly issue for more than three days. If this is the command regarding severing ties with a non-relative can one imagine the seriousness of severing ties with relatives? This question has been answered in Sahih Bukhari, number 5984. The Holy Prophet Muhammad, peace and blessings be upon him, has declared that the one who severs ties with a relative over worldly reasons will not enter Paradise.

One must reflect on the verses and Hadiths which discuss this important topic and realize that if after decades of sins Allah, the Exalted, does not close His doors or sever links with people why do people so easily turn their backs on their relatives over small worldly issues? This must change if one desires for their connection to Allah, the Exalted, to remain intact.

Muslims

The next important ties all muslims should uphold are the ties to other muslims. This applies to all muslims whether they are related or not and if they know each other or not. Many rights of muslims have been mentioned in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, and each muslim should strive to learn and fulfil them. For example, in a Hadith found in Sahih Bukhari, number 1240, the Holy Prophet Muhammad, peace and blessings be upon him, listed five rights a muslim owes another muslim.

Firstly, they are to respond to the greeting of peace even if replying contradicts their desire. More importantly a muslim must fulfill the Islamic greeting of peace practically by showing peace and kindness towards others through their speech and actions. This is the true meaning of the Islamic greeting of peace.

A muslim should try to visit sick muslims in order to provide them physical and psychological support. It would be difficult to visit all sick muslims but if each muslim at least visited their sick relatives then the vast majority of the sick would obtain this support. All forms of vain or sinful speech and actions must be avoided such as, gossiping otherwise a muslim will only earn sins instead of blessings.

A muslim when possible should attend the funeral of other muslims as each attendee supplicates for the deceased to be forgiven. Therefore, the more muslims in attendance the better. Just like one desires others to attend their funeral and supplicate for them they too should do this for others. In this particular deed is a good reminder for a muslim that they too will eventually die. Hopefully, this will alter their behaviour for the better so that they better prepare for their own death by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

The next thing mentioned in the main Hadith under discussion is that muslims should accept the invitation for meals and social events as long as no unlawful or disliked activities take place, which in this day and age is quite rare. An important point to note is that some muslims attend social events where unlawful or disliked things occur and cite this Hadith to support their actions. One should not misinterpret the divine teachings in order to fulfil their own desires as this is clear misguidance and an invitation to divine punishment.

Finally, the main Hadith concludes by advising muslims to supplicate for the muslim who praises Allah, the Exalted, after they sneeze.

The Holy Prophet Muhammad, peace and blessings be upon him, indicated an extremely important duty in a Hadith found in Sahih Bukhari, number 2714, which is to offer good and sincere advice to other muslims.

Firstly, it is important to note good advice should be offered to all irrespective of their faith. This is clearly advised in a Hadith found in Sunan An Nasai, number 4204. Muslims should advise others the way they wish people to advise them. One should never let their ill feelings prevent them from fulfilling this duty as one who purposely offers bad advice will find that people give them incorrect advice. Offering sincere advice is so important that as mentioned in a Hadith found in Jami At Tirmidhi, number 1925, the Holy Prophet Muhammad, peace and blessings be upon him, would take a pledge from people to fulfil this duty along with fulfilling the obligatory duties such as the prayer. The fact that sincerely advising others has been placed with these obligatory duties highlights its importance. So a muslim should never overlook this fact.

Every person, irrespective of faith, loves to obtain the things which would benefit them and protect them from harmful things. The Holy Prophet Muhammad, peace and blessings be upon him, clearly declared in a Hadith found in Jami At Tirmidhi, number 2515, that a person cannot be a true believer until they love for other muslims what they love for themselves. This should be shown through one's actions by striving to ensure others obtain those things they love for themselves by any means available to them. A muslim should not merely claim this through their words.

Another right all muslims have is that one should sincerely supplicate for them. This is an aspect of being merciful to each other which has been mentioned in the Holy Quran. Chapter 48 Al Fath, verse 29:

“Muhammad is the Messenger of Allah; and those with him are...merciful among themselves...”

In fact, when a muslim supplicates for another they themselves benefit from it. According to a Hadith found in Sahih Muslim, number 6927, when a muslim secretly supplicates for other muslims an Angel supplicates for them.

Another important right is that a muslim should love and hate for other muslims what they love and hate for themselves. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has made this a condition of sincere belief in a Hadith found in Jami At Tirmidhi, number 2515.

A muslim should be happy at the lawful joy of another muslim and hope it lasts for them. They should get sad when another muslim faces a difficulty and help them through it even if it is just a supplication on their behalf. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Bukhari, number 6011, that muslims are like one body. If a part of the body is ill then the rest of the body shares in the pain.

A muslim should never cause unjustified harm to another muslim or non-muslim through their words or actions as this is the very definition of a muslim given by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2627. In fact,

keeping people safe from one's harm is an act of charity a person does to themselves. This has been advised in a Hadith found in Sahih Muslim, number 250. This is an act of charity to oneself as it protects them from the punishment of Allah, the Exalted.

The rights of other muslims include removing any obstacles from their path. This includes physical obstacles as well as figurative obstacles which can cause them harm. In fact, a Hadith found in Sahih Muslim, number 6670, advises that a person will be granted Paradise for removing a tree which was blocking the path used by fellow muslims.

It is the right of a muslim that other muslims help them when they are oppressed by any means necessary such as, financial help, and help those muslims who commit oppression by warning them about the consequences of this behaviour. This is confirmed in a Hadith found in Sahih Bukhari, number 6952. It is important to note, advice should only be given if the adviser is safe from the oppressor's harm.

A muslim is not allowed to sever ties with another muslim for more than three days over a worldly reason. This has been made clear in many Hadiths such as the one found in Jami At Tirmidhi, number 1932. Turning away from another muslim in such a manner is such a serious issue that the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan Ibn Majah, number 1740, that Allah, the Exalted, forgives all muslims every Monday and Thursday except those who have forsaken another muslim until they reconcile.

Another right is that a muslim should not behave arrogantly with other muslims. Instead, they should demonstrate humility which always leads to affection and the spread of love within society. This has been advised in a Hadith found in Sunan Abu Dawud, number 4895. Conversely, arrogance and pride only lead to social barriers and segregation of societies. If a muslim is treated with arrogance they should not reply in the same manner instead they should hold to patience and forgiveness.

In fact, being humble towards others irrespective of their social status is a characteristic of the Holy Prophet Muhammad, peace and blessings be upon him. As advised in a Hadith found in Sunan An Nasai, number 1415, he would never dislike walking with the poor and needy in order to fulfil their needs.

It is important for a muslim to never pay any attention to rumours or gossip about other muslims as in most cases they are either completely untrue or contain a few facts mixed with allot of fiction. In many cases, even the truth has been twisted out of context in order to fulfil someone's evil desires. A muslim should disregard what has been said and advise the gossipier to sincerely repent. They should never repeat the gossip to others nor mention the gossipier to others. By concealing this they should hope Allah, the Exalted, will conceal their faults in both worlds. This has been advised in a Hadith found in Jami At Tirmidhi, number 1930.

In addition, a muslim should never backbite or slander other muslims as this is a major sin. In fact, one Hadith found in Sahih Muslim, number 290, warns that the tale bearer will not enter Paradise.

It is a duty of a muslim to strive within their means to aid other muslims from any distress. It is confirmed in a Hadith found in Sunan Ibn Majah, number 225, that whoever does this will be relieved of a hardship on the Day of Judgment. The same Hadith advises that whoever relieves the financial burden of another muslim Allah, the Exalted, will relieve them in both worlds. So muslims should be kind towards those who are indebted to them.

Another right a muslim has over other muslims is that if a muslim wrongs another muslim and then seeks forgiveness from them the victim should forgive them for the sake of Allah, the Exalted. This will result in Allah, the Exalted, forgiving the victim of their sins. Chapter 24 An Nur, verse 22:

“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 6592, that whoever forgives others for the sake of Allah, the Exalted, will be blessed with more honour.

In addition, a muslim should treat other muslims according to their status which has been advised in a Hadith found in Jami At Tirmidhi, number 1921. Meaning, elders should be treated with respect and the young with mercy. This Hadith warns that those who do not behave in this manner do not belong to the way of the Holy Prophet Muhammad, peace and blessings be upon him. In fact, a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 357, advises that a part of respecting Allah, the Exalted, is showing respect to the elderly. All people are a part of the creation of Allah, the Exalted, so respecting them according to the teachings of Islam is in fact respecting the Creator namely, Allah, the Exalted.

Islam teaches muslims that what they give is what they shall receive. According to a Hadith found in Jami At Tirmidhi, number 2022, when a young person honours and respects an elderly person because of their age Allah, the Exalted, will appoint someone to honour them if and when they reach elderly age.

Another right a muslim owes to other muslims is to be cheerful with them as long as sins are avoided. In fact, smiling to another muslim in order to comfort them is recorded as a charity. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 1956.

The one who is easy to deal with, soft and mild mannered towards other muslims has been given the glad tidings of protection from the fire of Hell in

a Hadith found in Jami At Tirmidhi, number 2488. A part of being cheerful is speaking kindly to others. This is so important that the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 7512, that this is a deed which protects one from the fire of Hell. In fact, a person who acts on this has been promised a beautiful chamber in Paradise in a Hadith found in Jami At Tirmidhi, number 1984.

It is a duty on muslims to correct the problems between other muslims according to their capacity. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2509, that doing this is better than voluntary prayer, fasting or charity.

Another right a muslim has over other muslims is that one should conceal their faults. It has been advised in a Hadith found in Jami At Tirmidhi, number 1930, that Allah, the Exalted, will cover the faults of a muslim who conceals the faults of others for the sake of Allah, the Exalted. A Hadith found in Sunan Ibn Majah, number 2546, warns that whoever exposes the faults of others will have their faults exposed by Allah, the Exalted. This does not mean a muslim should ignore the sins of others. But it means they should gently and privately advise the sinner to sincerely repent and not mention their sin to others. Even if a muslim desires to teach others not to commit a similar sin they should follow the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and advise others without naming people. An example of this is recorded in a Hadith found in Sahih Bukhari, number 6979. A muslim should therefore screen the defects of others just as Allah, the Exalted, screens their defects and the mistakes of all others.

A muslim should always avoid any situation which causes suspicion and doubt in the mind of other muslims. This is in order to protect them from sins which others who are suspicious might commit such as backbiting and slander. Extending this protection to other muslims is a part of loving good for them just as one loves good for themself. In a Hadith found in Sahih Bukhari, number 3101, the Holy Prophet Muhammad, peace and blessings be upon him, once met his wife during the night. At the same time two Companions, may Allah be pleased with them, walked by hurriedly. The Holy Prophet Muhammad, peace and blessings be upon him, called and informed them he was meeting his wife and not a strange woman. The Companions, may Allah be pleased with them, made it clear that an incorrect thought did not even cross their minds. The Holy Prophet Muhammad, peace and blessings be upon him, only responded in this manner in order to teach all muslims that one should clarify any activity which could be seen as suspicious in order to protect the thoughts of other muslims.

This is connected to another pious characteristic. It is when one avoids doing things which are lawful in order to prevent other muslims feeling bad. For example, a husband not publically showing affection to his wife in front of other muslims, such as his sister. Even though, this is completely lawful but doing it in front of his sister might make her feel bad especially if her husband does not do things like that with her. This is a higher level of noble character which is not obligatory but a great virtue.

Another right muslims have over other muslims is that they should be greeted with the Islamic greeting of peace. This should include the muslims one knows and those a muslim does not know. Many Hadiths discuss the importance and virtue of doing this good deed. For example, a Hadith found in Sunan Ibn Majah, number 68, links spreading the greeting of peace to other muslims to gaining entry into Paradise. Chapter 4 An Nisa, verse 86:

“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]...”

A Hadith found in Jami At Tirmidhi, number 2706, advises that a muslim should extend the greeting of peace when they meet another muslim and when they leave them.

It is important to note, the Islamic greeting of peace is an indication that a muslim should not only welcome a muslim with peaceful words but they must maintain kind words throughout every conversation. In addition, this spreading of peace should be shown through a muslim's actions not just words. This is the true meaning of extending the Islamic greeting of peace to others.

A muslim should also follow the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, by shaking hands with other muslims

when they extend the greeting of peace to them. In fact, the muslims who do this and avoid any sins during their conversation will have their minor sins forgiven before they separate. This is confirmed in a Hadith found in Sunan Abu Dawud, number 5212.

It is a duty on all muslims to defend the rights of other muslims as much as they can without committing sins or harming themselves. For example, they should protect the honour of other muslims which are often violated behind their backs in the form of backbiting and slander. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 1931, that whoever protects the honour of another muslim will be protected from the fire of Hell on Judgment Day.

If another muslim shows bad manners it is a duty on other muslims to maintain good manners with them. In addition, they should advise them in private to change their character for the better. Doing so in public can lead to their embarrassment and it is a duty of a muslim not to embarrass other muslims. In addition, a person who is embarrassed will more likely become angered and they therefore are less likely to accept the good advice which has been given to them.

The Needy

The next ties all muslims must maintain and fulfill the rights of are the needy or those who are considered socially weak, such as orphans and widows. Muslims must support them in any way they can.

An aspect of this support is donating the obligatory charity if it is an obligation on them. A muslim must ensure they donate through a reputable and trustworthy organisation or charity.

Many verses and Hadiths discuss the importance of donating voluntary charity such as the Hadith found in Sahih Muslim, number 1671. It advises that charity is due every day from each muslim. This same Hadith makes it clear that this charity involves other good deeds not just donating wealth.

Many Hadiths discuss the virtues of supporting orphans and widows. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once advised in a Hadith found in Sahih Bukhari, number 6005, that whoever takes care of an orphan will be with the Holy Prophet Muhammad, peace and blessings be upon him, in Paradise. The Holy Prophet Muhammad, peace and blessings be upon him, labelled the home in which an orphan is taken good care of as the best house in a Hadith found in Sunan Ibn Majah, number 3679.

In respect to widows, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 1969, that the one who supports a widow will be given reward equal to a muslim soldier and the person who fasts every day and prays all night, every night.

Neighbours

The next ties all muslims must maintain and fulfill the rights of are their neighbours.

In a Hadith found in Sahih Bukhari, number 6014, the Holy Prophet Muhammad, peace and blessings be upon him, advised that he was encouraged to treat neighbors kindly to such an extent that he thought that a neighbour would become an heir of every muslim.

Unfortunately, this duty is often neglected even though treating one's neighbours kindly is an important aspect of Islam. First of all, it is important to note that a person's neighbour in Islam includes all those people who are living within forty houses in each direction to a muslim's home. This is confirmed in a Hadith found in Imam Bukhari's, Adab Al Mufrad, Number 109.

The Holy Prophet Muhammad, peace and blessings be upon him, once connected belief in Allah, the Exalted, and Judgment Day to treating a neighbour kindly in a Hadith found in Sahih Muslim, number 174. This Hadith alone is enough to indicate the seriousness of treating neighbours kindly. A Hadith found in Imam Bukhari's, Adab Al Mufrad, number 119, warns that a woman who fulfilled her obligatory duties and offered much voluntary worship would go to Hell because she mistreated her neighbours through her speech. If this is the case for the one who harms their

neighbour through words can one imagine the seriousness of physically harming one's neighbour?

A muslim must be patient when mistreated by their neighbor. In fact, a muslim should treat them kindly in cases like this. Repaying good with good is not difficult. A good neighbour is the one who repays harm with good. A muslim should respect the private space of their neighbour's property but at the same time greet them and offer them help without being too intrusive. They should be supported by whatever means is available to a person, such as financial or emotional support.

A muslim should always conceal the faults of their neighbors. The one who conceals the faults of others will have their faults concealed by Allah, the Exalted. And the one who exposes the faults of others Allah, the Exalted, will expose their faults and publically disgrace them. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4880.

Conclusion

This book has discussed many rights which muslims owe to other groups of people. It is therefore vital for muslims to act on these teachings as without them a muslim's faith will never be complete. In this respect, faith can be made up of two halves. The first is fulfilling the rights of Allah, the Exalted. The second half is fulfilling the rights of people. Therefore, a muslim's faith will only be complete when they fulfil both halves.

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