



A GUIDE TO CHARACTER AND CONDUCT

The Rights Muslims Owe Each Other

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ

Greeting, visiting, funerals, invitations, advice and the prayer for one who sneezes; kindness to parents, family ties, neighbours, guests, the elderly and orphans; guarding the tongue, helping and forgiving — with evidence and easy to practise

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

How to use this book

This book is built around one hadith: the right of a Muslim over another Muslim. In al-Bukhari's narration there are five rights, and in Muslim's there are six: giving the greeting, accepting an invitation, giving advice when asked, saying a prayer for one who sneezes, visiting the sick and following the funeral. Chapters 1 to 7 explain these rights.

Chapters 8 to 14 widen the circle to other rights named in the Qur'an and the sound hadith: kindness to parents, keeping the ties of kinship (*silaturahmi*), neighbours, guests, the elderly, children and orphans, guarding the tongue and honour, and helping, covering faults and forgiving. Chapter 15 gathers everything into a checklist you can print.

Each chapter contains the **evidence** from the Qur'an and hadith, an **explanation** of the ruling and etiquette, **examples** from life in Malaysia today, **frequently asked questions** and a **summary**.

The hadith in this book are taken from Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud and Sunan at-Tirmidhi, and only those that are sahih or hasan are used. Hadith from al-Bukhari are cited by number; hadith from Muslim are cited by the name of the book (*kitab*) within Sahih Muslim, because the numbering of Sahih Muslim differs between printings. The grade of each hadith from the Sunan is stated. The full list is in the Appendix.

Rulings of jurisprudence follow the Shafi'i school as practised in Malaysia. Where scholars differ, the difference is mentioned briefly. This book is a general reference, not a fatwa; for your own situation, consult the office of the mufti or the Islamic religious department of your state.

Some topics are treated at greater length in other books on this site: **Lelaki Soleh** (The Righteous Man), **Wanita Solehah** (The Righteous Woman), **Keluarga Bahagia** (A Happy Muslim Family), **Bicara Suami Isteri** (Speaking as Husband and Wife), **Mencari Ketenangan Akhirat** (Finding Peace in the Hereafter) and **Menghadapi Kematian** (Facing Death). This book refers to them where relevant and does not repeat their contents.

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Each chapter opens with a verse of the Qur'an, gives the evidence, an explanation and examples from life in Malaysia, and ends with **Frequently asked questions** and a **Chapter summary**. Further reference at mypolygyny.com.

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CHAPTER 1

Brotherhood in faith: the foundation of Muslims' rights

The small rights we fulfil every day are the bridges of affection between two believers.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ... ﴿٧١﴾

"The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity..."

Surah at-Taubah 9:71 · tr. Abdullah Yusuf Ali

The six rights of a Muslim

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ. قِيلَ مَا هُنَّ يَا رَسُولَ اللَّهِ قَالَ إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَسَمِّتْهُ وَإِذَا مَرِضَ فَعُدَّهُ وَإِذَا مَاتَ فَاتَّبِعْهُ

The right of a Muslim over another Muslim is six. It was asked: What are they, O Messenger of Allah? He said: When you meet him, greet him with salam; when he invites you, accept his invitation; when he asks you for advice, advise him sincerely; when he sneezes and praises Allah, say "Yarhamukallah" to him; when he is ill, visit him; and when he dies, follow his funeral.

Narrated by Abu Hurairah (may Allah be pleased with him) · Sahih Muslim, Book of Greetings (Kitab as-Salam)

This hadith is the backbone of this book. The six things it names look small and ordinary, yet each one joins hearts: a greeting when you meet, presence when you are invited, honesty when your view is sought, a prayer when someone sneezes, a visit when someone is ill, and company at a funeral.

The five rights in al-Bukhari's narration

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ،
وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ

The right of a Muslim over another Muslim is five: returning the greeting, visiting the sick, following funerals, accepting an invitation, and saying "Yarhamukallah" to one who sneezes.

Narrated by Abu Hurairah (may Allah be pleased with him) · Sahih al-Bukhari 1240

Al-Bukhari's narration lists five rights, while Muslim's lists six by adding sincere advice when it is asked for. The two do not contradict each other. A number in a hadith like this is not a closed list, because the Qur'an and other hadith mention many more rights: those of parents, relatives, neighbours, guests, the elderly and orphans. This book brings them all together.

The word **right** here covers both what is obligatory and what is recommended. In the Shafi'i school, returning a greeting is obligatory, the funeral prayer is a communal obligation (*fard kifayah*), and attending a wedding feast (*walimah*) is obligatory when its conditions are met. Starting the greeting, visiting the sick and saying "Yarhamukallah" to one who sneezes are strongly recommended. The details are explained in each chapter.

Brotherhood in faith (ukhuwah)

Allah says, "The Believers are but a single Brotherhood" (Surah al-Hujurat 49:10). This brotherhood is born of faith, not of lineage, race or status. Allah reminds us that it is He who joined the hearts of the believers "in love, so that by His Grace, ye became brethren" (Surah Ali 'Imran 3:103).

The Prophet ﷺ likened the believers to a building whose parts strengthen one another, and he interlaced his fingers to show it (Sahih al-Bukhari 2446). He also likened them to one body: when one limb is in pain, the whole body shares its sleeplessness and fever (Sahih al-Bukhari 6011).

The measure of faith is stated plainly: "None of you truly believes until he loves for his brother what he loves for himself" (Sahih al-Bukhari 13).

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- A true Muslim is one from whose tongue and hand other Muslims are safe (Sahih al-Bukhari 10).
-
- A Muslim is the brother of another Muslim: he does not wrong him, does not abandon him and does not humiliate him (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)).

Doing good to non-Muslims too

This book concentrates on the rights of Muslims towards one another, but Islamic character does not stop there. Allah does not forbid us from "dealing kindly and justly" with those who do not fight us over our faith and do not drive us out of our homes (Surah al-Mumtahanah 60:8).

The Prophet ﷺ visited a sick Jewish boy (Sahih al-Bukhari 1356). His Companion 'Abdullah ibn 'Amr (may Allah be pleased with him) would repeatedly ask his household whether they had given a gift of meat to their Jewish neighbour (Sunan at-Tirmidhi 1943; graded sahih by al-Albani).

In Malaysia, many of our neighbours, colleagues and classmates are non-Muslims. Being good to them is part of a Muslim's character. In the later chapters, where the ruling differs between Muslims and non-Muslims, such as in how to give the greeting, it is noted where it arises.

A map of the rights in this book

Right	Brief ruling (Shafi'i school)	Chapter
Giving and returning the greeting (salam)	Starting it is recommended; returning it is obligatory	2
Visiting the sick	Strongly recommended	3
Following the funeral	The funeral prayer is a communal obligation; following the procession is recommended for men	4
Accepting invitations	A wedding feast (walimah) is obligatory if the conditions are met; other invitations are recommended	5
Giving advice when asked	Expected of us; the view you give is a trust	6
Saying a prayer for the one who sneezes	Recommended; one person in a group is enough	7
Kindness to parents	Obligatory; disobedience is a major sin	8
Keeping family ties (silaturahmi)	Obligatory; cutting them is a major sin	9
The rights of neighbours	Harming them is forbidden; kindness is strongly encouraged	10
Honouring guests	Strongly recommended	11
The elderly, children and orphans	To be respected and treated with affection; an orphan's property is a trust	12
Guarding the tongue and honour	Backbiting, tale-bearing, slander and spying are forbidden	13
Helping, covering faults and forgiving	Strongly encouraged; wronging others is forbidden	14

The rulings above are a general summary. For your own situation, consult the office of the mufti or the Islamic religious department of your state.

Brotherhood in everyday life



Surau and mosque

Get to know the worshippers beside you. A greeting and a smile after prayer are the beginning of brotherhood.



The workplace

A colleague is also a brother or sister. Help when they are in difficulty, and protect their good name when they are absent.



WhatsApp groups

Family, neighbourhood and school groups are gatherings too. Keep their greetings, language and manners.



Housing estates

A neighbour's right does not depend on whether you know their name. Begin with a greeting.



Campus and hostels

Students are far from their families. Visit those who are ill and invite those who are alone to eat.



New Muslims

A new Muslim (*mualaf*) needs friends, not only classes. Invite them to your home and to gatherings.

Frequently asked questions

Do these rights apply only to Muslims I know?

No. The Prophet ﷺ encouraged giving the greeting to people we know and to those we do not (Sahih al-Bukhari 12). Visiting, funeral attendance and prayer are likewise the right of every Muslim, even a stranger in our town.

What if a fellow Muslim has hurt me?

His right as a Muslim does not lapse because of his fault, but you may keep a reasonable distance to protect yourself. Returning his greeting and praying for him are still expected. Chapter 14 discusses how to forgive without leaving yourself open to being hurt again.

Does this book repeat chapters from other books on this site?

No.

Lelaki Soleh

(The Righteous Man) and

Wanita Solehah

(The Righteous Woman) discuss the roles of a son or daughter, neighbour and member of society from a man's and a woman's side;

Menghadapi Kematian

(Facing Death) and

Mencari Ketenangan Akhirat

(Finding Peace in the Hereafter) cover the handling of the deceased and condolence visits. This book gathers those rights into a single guide and refers you to those books for fuller treatment.

Chapter summary

- ✓ Islamic brotherhood is born of faith (49:10), not of lineage or race.
- ✓ The foundation hadith of this book: five rights (Sahih al-Bukhari 1240) and six rights (Sahih Muslim, Book of Greetings (Kitab as-Salam)).
- ✓ The rights cover what is obligatory and what is recommended; each chapter explains the ruling.
- ✓ The measure of faith: to love for our brother what we love for ourselves.
- ✓ Being kind and just to non-Muslims is also part of Islamic character (60:8).

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CHAPTER 2

Giving and returning the greeting (salam)

The lightest words on the tongue, yet a path to affection and to complete faith.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

"When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things."

Surah an-Nisa' 4:86 · tr. Abdullah Yusuf Ali

Spread the greeting

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوَلَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

You will not enter Paradise until you believe, and you will not believe (fully) until you love one another. Shall I tell you something which, if you do it, will make you love one another? Spread the greeting of salam among yourselves.

Narrated by Abu Hurairah (may Allah be pleased with him) • Sahih Muslim, Book of Faith (Kitab al-Iman)

Salam is more than a polite phrase. It is a prayer for peace, a sign of safety and a road to affection. When the Prophet ﷺ was asked which act in Islam is best, he answered: feeding people, and giving the greeting of peace to those you know and those you do not know (Sahih al-Bukhari 12).

The people closest to Allah are those who are first to give the greeting (Sunan Abu Dawud 5197; graded sahih by al-Albani). When two people are cross with each other, the better of them is the one who is first to give the greeting (Sahih al-Bukhari 6077).

The wording of the greeting and its ruling

In the Shafi'i school, starting the greeting is recommended and returning it is obligatory. If the greeting is given to a group, the reply of one of them is enough (*fard kifayah*, a communal obligation).

Wording	Meaning	Note
Assalamu'alaikum	Peace be upon you	The shortest form of the greeting; ten (good deeds)
Assalamu'alaikum warahmatullah	...and the mercy of Allah	Twenty (good deeds)
Assalamu'alaikum warahmatullahi wabarakatuh	...and His blessings	Thirty (good deeds); the fullest form
Wa'alaikumussalam warahmatullahi wabarakatuh	And upon you be peace, the mercy of Allah and His blessings	The reply; best if equal to or fuller than the greeting (4:86)

The numbers ten, twenty and thirty are mentioned by the Prophet ﷺ (Sunan at-Tirmidhi 2689; graded sahih by al-Albani). Reply loud enough for the person who greeted you to hear.

Who greets first

1

The younger to the older

The smaller group greets the larger, the one passing greets the one sitting, and the one riding greets the one on foot (Sahih al-Bukhari 6231). Yet whoever begins is the more excellent.

2

The one riding to the one walking

The one riding greets the one walking, and the one walking greets the one sitting (Sahih al-Bukhari 6232).

3

One on behalf of the group

When a group passes, it is enough for one of them to give the greeting, and for those sitting it is enough for one to reply (Sunan Abu Dawud 5210; graded sahih by al-Albani).

4

On entering and leaving a gathering

Give the greeting when you arrive and when you rise to leave; the first is no more deserving than the second (Sunan Abu Dawud 5208; graded hasan sahih by al-Albani).

5

On entering a house

Ask permission and give the greeting before entering someone else's house (Surah an-Nur 24:27). If you are not admitted after three times, go back (Sahih al-Bukhari 6245). Even on entering your own house, giving the greeting is encouraged (24:61).

6

Shaking hands between people of the same sex

Two Muslims who meet and shake hands are forgiven before they part (Sunan at-Tirmidhi 2727; graded sahih by al-Albani).

The greeting between men and women

The greeting between husband and wife, or between a man and a woman who are mahram (too closely related to marry), is the same as between people of the same sex. For a man and woman who are not mahram (*ajnabi*), Shafi'i scholars, among them Imam an-Nawawi in *al-Adhkar*, distinguish by circumstance. The greeting is permitted when there is no risk of temptation (*fitnah*), for example to an older woman or to a group of women. Where temptation is feared, for example a man greeting a young woman who is alone, the man does not start the greeting and neither does she.

The evidence: the Companions greeted an elderly woman after the Friday prayer and she fed them (Sahih al-Bukhari 6248), and the Prophet ﷺ passed a group of women and greeted them (Sunan Abu Dawud 5204; graded sahih by al-Albani).

Some contemporary scholars allow a modest greeting in work and study where there is no risk of temptation. Shaking hands with a non-mahram person is not permitted in the Shafi'i school; a modest spoken greeting and a courteous face are enough.

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- If you are unsure about a particular situation, ask the office of the mufti in your state.

The greeting in messages, phone calls and social media

Shafi'i scholars hold that a greeting that arrives by letter or messenger must be answered. Many contemporary scholars treat text messages, e-mails and voice notes in the same way: if someone writes "Assalamu'alaikum" to you, reply, either in writing or aloud as you read it.

In a WhatsApp or Telegram group, a greeting to all members is like a greeting to a group of people: one reply is enough, and there is no harm if many reply. Write the greeting in full; abbreviations such as "ass" or "askm" are easily misread and do not convey the words that were taught.

When answering the phone, begin with the greeting before "hello". In an e-mail to a Muslim friend, a greeting at the start is good manners.

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- Do not put off replying to a greeting you have already read.
 - A greeting to the public in a post or live broadcast is like a greeting to one group.

Greeting non-Muslims, and when not to greet

A hadith in Muslim forbids being the first to greet Jews and Christians (Sahih Muslim, Book of Greetings (Kitab as-Salam)). On that basis the Shafi'i school holds that "Assalamu'alaikum" is not offered first to non-Muslims; if they greet you, answer "Wa'alaikum" (Sahih al-Bukhari 6258). Some other scholars permit starting the greeting with non-Muslims; this difference of view is long-standing.

This does not mean we ignore them. Friendly words such as "good morning" and "how are you", and a warm smile, are permissible and part of being good to neighbours and friends (60:8).

Scholars also mention moments when a greeting is not suitable: to someone in the toilet, at prayer, or chewing food. That person need not reply aloud at that moment. Greet them after they have finished.

Frequently asked questions

I gave the greeting but it was not returned. Should I repeat it?

You have already earned the reward for giving the greeting. If he might not have heard you, repeat it more clearly. Do not think badly of him; he may be busy or may not have noticed.

Should children be greeted?

Yes. Anas ibn Malik (may Allah be pleased with him) passed a group of children and greeted them, and said the Prophet ﷺ used to do so (Sahih al-Bukhari 6247). It teaches them manners and makes them feel respected.

Must I reply to a greeting in a recorded video?

A greeting in a recording is not addressed to you directly, and some scholars hold that it need not be answered. Replying aloud is still good. In a live broadcast it is like a greeting to a group.

Chapter summary

- ✓ Spread the greeting: it is the road to affection and complete faith (Sahih Muslim, Book of Faith (Kitab al-Iman)).
- ✓ Starting the greeting is recommended; replying is obligatory, and one reply is enough for a group.
- ✓ The younger, the one passing and the smaller group greet first; yet whoever begins is the more excellent.
- ✓ A greeting between non-mahram men and women is permitted where there is no risk of temptation; shaking hands is not.
- ✓ A written greeting in a message is answered too; write it in full.

03

CHAPTER 3

Visiting: kin, friends and the sick

Visiting for Allah's sake, and being present beside someone who is tried by illness.

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

"And when I am ill, it is He Who cures me;"

Surah ash-Shu'ara' 26:80 · tr. Abdullah Yusuf Ali

"I was ill, but you did not visit Me"

يَا ابْنُ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي. قَالَ يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ.
قَالَ أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ
لَوَجَدْتَنِي عِنْدَهُ

(Allah will say on the Day of Resurrection:) O son of Adam, I was ill and you did not visit Me. He will say: My Lord, how could I visit You when You are the Lord of the worlds? Allah will say: Did you not know that My servant so-and-so was ill and you did not visit him? Did you not know that had you visited him, you would have found Me with him?

Narrated by Abu Hurairah (may Allah be pleased with him) • Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)

Whoever visits a sick person remains in the fruit-garden of Paradise until he returns (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)). In the Shafi'i school, visiting the sick is strongly recommended, and it is one of the five rights in Sahih al-Bukhari 1240.

Visiting for Allah's sake

Visiting is not only for the sick. The Prophet ﷺ told of a man who set out to visit a brother in another town. Allah posted an angel on the road to wait for him and ask where he was going. He said he had no business there, only that he loved his brother for Allah's sake. The angel said: "I am a messenger from Allah to you, to tell you that Allah loves you as you loved him for His sake" (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)).

When a person loves his brother, the Prophet ﷺ told him to let his brother know that he loves him (Sunan Abu Dawud 5124; graded sahih by al-Albani).

Visiting for Allah's sake brings brotherhood to life: calling on an elderly teacher, an old friend, a new Muslim who is on his own, a friend who has just lost his job, or a family who have just moved into your housing estate.

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- Let them know before you come, and choose a time that suits the host.
 - A short but frequent visit is usually more welcome than a long but rare one.
-

The prayer when visiting the sick

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءَ لَا
يُغَادِرُ سَقَمًا

Remove this affliction, O Lord of mankind. Heal, for You are the Healer; there is no healing except Your healing, a healing that leaves no illness behind.

The Prophet's ﷺ prayer when visiting the sick · narrated by 'A'ishah (may Allah be pleased with her) · Sahih al-Bukhari 5675

Transliteration: **Adhhibil-ba's, Rabban-nas, ishfi wa antash-Shafi, la shifa'a illa shifa'uk, shifa'an la yughadiru saqama.** A short prayer that was taught: **La ba'sa, tahirun insha'Allah**, "No harm, (may this illness be) a purification, if Allah wills" (Sahih al-Bukhari 3616).

The Prophet ﷺ also said: whoever visits a sick person whose time has not yet come, and says seven times **As'alullahal-'Azim, Rabbal-'arshil-'azim, an yashfiyak**, "I ask Allah the Almighty, Lord of the Mighty Throne, to heal you", Allah will heal him of that illness (Sunan Abu Dawud 3106; graded sahih by al-Albani).

Etiquette of visiting the sick

1

Ask first

Contact the family before you come. Some patients need rest, and some wards limit visitors.

2

Choose your time and keep it short

Come during visiting hours. A brief visit is usually more welcome, unless the patient himself wants you to stay longer.

3

Say good words

When you visit the sick or the dying, say what is good, for the angels say "Amin" to what you say (Sahih Muslim, Book of Funerals (Kitab al-Jana'iz)). Avoid frightening stories.

4

Pray and encourage

Recite the prayers that were taught, remind them of the reward for patience, and give hope without making promises you cannot be sure of.

5

Help with real needs

Offer specific help: bring food, look after the children, take care of the bills, or take a turn at the bedside.

6

Protect health and boundaries

Do not come when you have a fever or cough, and follow hospital rules. Observe modesty and the limits of mixing; when visiting a patient who is not mahram, it is better to go with family or in a group.

7

Visit non-Muslims too

The Prophet ﷺ visited a sick Jewish boy (Sahih al-Bukhari 1356). Visiting non-Muslim neighbours and friends is noble character.

Visiting in Malaysia today



Hospital wards

Keep to visiting hours and the limit on visitors. Do not take photographs of other patients.



Chronic illness

Patients with cancer, kidney disease or stroke are ill for a long time. Steady visiting means more than a crowd coming once.



Elderly people at home

Frail parents and neighbours rarely go out. A short visit each week heals their loneliness.



Video calls

If you are far away or visiting is not allowed, a video call, a message and a prayer are also a form of visit.



Family carers

Carers get tired too. Bring food and offer to take over for a while.



Those who are critically ill

Etiquette at the bedside of the dying and the *talqin* (prompting the Shahadah) are covered in Facing Death: A Complete Guide, Chapters 1 and 3, and in Finding Peace in the Hereafter, Chapter 3.

Frequently asked questions

May a woman visit a sick man who is not her mahram?

Yes, within limits: modest dress, not alone together, and preferably with family members or in a group. The same applies to a man visiting a sick woman.

I could not visit a sick friend. What can I do?

Contact him, send the help he needs and pray for him. A prayer for your brother in his absence is answered by an angel saying "And the same for you" (Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness (Kitab adh-Dhikr wa ad-Du'a' wa at-Taubah wa al-Istighfar)).

Should I suggest medicine or treatment to a patient?

No, unless you are the health professional treating him. Advice without knowledge can do harm. Give support, prayer and help; leave treatment to the doctor.

Chapter summary

- ✓ Visiting the sick is strongly recommended; the one who visits "finds Allah beside him".
- ✓ Visiting a healthy brother for Allah's sake is also loved by Allah.
- ✓ Learn one prayer by heart: Adhhibil-ba's, Rabban-nas... (Sahih al-Bukhari 5675).
- ✓ Come at a suitable time, keep it brief, say good words and help with real needs.
- ✓ Protect health, the limits of mixing and hospital rules.

04

CHAPTER 4

Following the funeral

The last right of a Muslim over his brother, and a comfort to the family he leaves behind.

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

"Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-"

Surah al-Baqarah 2:156 · tr. Abdullah Yusuf Ali

Two qirats for the one who follows

مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ. قِيلَ وَمَا الْقِيرَاطَانِ قَالَ مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ

Whoever attends a funeral until the prayer is offered for the deceased has one qirat, and whoever attends until the burial has two qirats. It was asked: What are two qirats? He replied: Like two great mountains.

Narrated by Abu Hurairah (may Allah be pleased with him) • Sahih al-Bukhari 1325

In the Shafi'i school, washing, shrouding, praying over and burying a deceased Muslim is a communal obligation (*fard kifayah*): once some of the community have done it, the duty falls away from the rest. Following the body to the grave is recommended for men.

If a Muslim dies and forty men who associate nothing with Allah stand to pray over him, Allah accepts their intercession for him (Sahih Muslim, Book of Funerals (Kitab al-Jana'iz)).

When you hear news of a death

1

Say the *istirja'*

Inna lillahi wa inna ilaihi raji'un, "To Allah We belong, and to Him is our return" (Surah al-Baqarah 2:156). Pray for the deceased to be forgiven.

2

Confirm before you spread it

Make sure the news is true and the family is ready before you announce it. A false report of a death causes terrible pain.

3

Attend the funeral prayer

Ask the time and place of the prayer. If you cannot attend, the absentee funeral prayer () may be offered in the Shafi'i school; the Prophet ﷺ prayed over an-Najashi (the Negus), who died in another land (Sahih al-Bukhari 1245).

4

Follow to the grave

For men, walking with the body and waiting until it is buried brings the promise of two qirats.

5

Help the family of the deceased

The Prophet ﷺ told the people to prepare food for the family of Ja'far because they had been struck by a loss that kept them occupied (Sunan Abu Dawud 3132; graded hasan by al-Albani).

6

Offer condolences (*takziah*)

Visit the family, say comforting words and pray for the deceased. The Shafi'i school encourages offering condolences within three days, except for those who are far away or who learn of it late.

7

Remember debts and trusts

If you know that the deceased owed a debt or held a trust, tell the heirs gently.

Takziah: comforting those left behind

Takziah means comforting the hearts of the deceased's family, urging them to be patient and praying for the deceased. When Abu Salamah (may Allah be pleased with him) died, the Prophet ﷺ taught Umm Salamah (may Allah be pleased with her) to pray: "O Allah, forgive me and him, and give me a better replacement after him" (Sahih Muslim, Book of Funerals (Kitab al-Jana'iz)). In transliteration: **Allahummaghfir li wa lahu, wa a'qibni minhu 'uqba hasanah.**

Avoid painful questions, such as the details of the cause of death, or conversation about the inheritance at the condolence gathering. Sit for a while, listen and help where needed.

How to wash, shroud, pray over and bury the deceased is explained step by step in **Menghadapi Kematian** (Facing Death: A Complete Guide), Chapters 5 to 9. The etiquette of condolence, the widow's *'iddah* (waiting period) and the deeds that reach the deceased are in **Mencari Ketenangan Akhirat** (Finding Peace in the Hereafter), Chapters 14 and 15. This chapter concentrates on the right of the living brother towards the deceased and his family.

Following the funeral in Malaysia today



Surau announcements

A death is usually announced through the surau (prayer room), the mosque and WhatsApp groups. Share the time and place of the prayer, not photographs of the deceased.



Death benefit fund (khairat kematian)

Many mosque communities (*kariah*) run a khairat kematian fund. Joining it eases the cost for the bereaved family.



Guard the dignity of the deceased

Do not record or share pictures of the body, of an accident scene or of the family's grief.



At the cemetery

Follow the staff's instructions, park in an orderly way and do not block the path of the funeral van.



Food for the family

Neighbours and relatives prepare food for the family of the deceased. Do not burden them with feasts for guests.



Continuing prayer

Pray for the deceased after the burial and in the days that follow. A fellow believer's prayer benefits him (59:10).

Frequently asked questions

May women follow the funeral to the grave?

Umm 'Atiyyah (may Allah be pleased with her) said that women were forbidden to follow funerals, but the prohibition was not made strict for them (Sahih al-Bukhari 1278). The Shafi'i school considers it disliked (*makruh*) for women.

Women may still pray over the deceased and visit the family.

I was far away when my relative died. What can I do?

Offer the absentee funeral prayer, pray for the deceased, contact the family to offer condolences, and help with whatever can be done from afar, such as a contribution or paperwork.

May I visit the family of a non-Muslim neighbour who has been bereaved?

Visiting their family to express sympathy is good character (60:8). The funeral prayer is not offered for a non-Muslim, and do not take part in their religious rites. If in doubt, ask the Islamic religious department of your state.

Chapter summary

- ✓ The funeral prayer is a communal obligation; following to the burial is recommended for men and carries two qirats.
- ✓ Confirm news of a death before spreading it; do not circulate pictures of the body.
- ✓ Prepare food for the deceased's family; do not burden them with feasts.
- ✓ Condolences within three days in the Shafi'i school: comfort, listen and pray.
- ✓ For the full handling of the deceased, see Facing Death: A Complete Guide, Chapters 5–9.

05

CHAPTER 5

Accepting invitations

Attending when invited gladdens your brother; inviting fairly guards everyone's feelings.

... وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَسْنِينَ

لِحَدِيثٍ ... ﴿٥٣﴾

"O ye who believe! Enter not the Prophet's houses,- until leave is given you,- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter..."

Surah al-Ahzab 33:53 · tr. Abdullah Yusuf Ali

"Let him attend it"

إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا

When any of you is invited to a wedding feast (walimah), let him attend it.

Narrated by Ibn 'Umar (may Allah be pleased with him) · Sahih al-Bukhari 5173

A *walimah* is a wedding feast. In Muslim's narration the Prophet ﷺ added: if he is fasting, let him pray for the host, and if he is not fasting, let him eat (Sahih Muslim, Book of Marriage (Kitab an-Nikah)).

Abu Hurairah (may Allah be pleased with him) said: the worst food is the food of a wedding feast to which the rich are invited while the poor are left out; and whoever does not accept the invitation has disobeyed Allah and His Messenger (Sahih al-Bukhari 5177). This is a warning to both sides: to the guest, to attend; and to the host, not to invite only the well-off.

The ruling on accepting invitations (Shafi'i school)

Type of invitation	Ruling	Note
Wedding feast (walimah)	Obligatory to attend (the preferred view) if the conditions are met	Among the conditions: invited personally, no sin that cannot be stopped, and no valid excuse
Other invitations: <i>aqiqah</i> (feast for a newborn), open house, thanksgiving prayer gatherings (<i>doa selamat</i>), celebrations	Recommended to accept	Attending gladdens the host and strengthens brotherhood
General invitations (a poster, a social media post, "everyone is invited")	Not obligatory	Come if you can; it is still good
A gathering with clear sin	Not obligatory; do not attend if you cannot stop it	For example, alcohol served or entertainment that breaks Islamic law
Invited while observing a voluntary fast	Still attend and pray for the host	You may break a voluntary fast if the host would be upset

For your own situation, consult the office of the mufti in your state.

When you may decline an invitation

- ✓ You are ill, or caring for someone who is.
- ✓ The distance is great or the journey is difficult.
- ✓ Work or a responsibility that you cannot leave.
- ✓ There is clear sin at the gathering and you cannot stop it.
- ✓ The invitation is general and not addressed to you personally.
- ✓ There is harm to yourself, such as a threat to safety or health.
- ✓ If you decline, say so kindly, pray for the host and, if you can, send a gift.

Etiquette when accepting an invitation

1

Reply to the invitation

Say whether you are coming so the host can plan the food. If your plans change, tell them early.

2

Come with a good intention

Attend to gladden your brother and fulfil his right, not to judge the food or the decorations.

3

Pray for the couple

The Prophet ﷺ prayed:

Barakallahu laka, wa baraka 'alaika, wa jama'a bainakuma fi khair

, "May Allah bless you, shower blessings upon you and bring you both together in goodness" (Sunan Abu Dawud 2130; graded sahih by al-Albani).

4

Keep to the etiquette of eating

Begin with Bismillah, take only what you will finish, and make way for other guests.

5

Do not linger too long

The Qur'an teaches guests to disperse after the meal and not to stay chatting so long that they trouble the host (Surah al-Ahzab 33:53).

6

Keep to modesty and limits

In a crowded gathering, guard your gaze, dress and mixing. Avoid shaking hands with those who are not mahram.

7

Say thank you

Whoever does not thank people has not thanked Allah (Sunan at-Tirmidhi 1954; graded sahih by al-Albani).

Invitations in Malaysia today



Digital cards and WhatsApp

A card sent directly to you is a personal invitation. A general post on social media is not the same as a personal invitation.



Hari Raya open houses

Accept as far as you are able; there is no need to attend every one on the same day in a rush.



Kenduri (feasts) in residential areas

The host protects the neighbours' rights: parking, canopies and noise. Guests should not block anyone else's gate.



Contributions and envelopes

A gift warms hearts, but it is not a condition for attending. Do not be embarrassed to come without an envelope.



Leftover food

Plan the menu wisely. Leftovers can be given as charity to neighbours, workers or a welfare home.



Invite those with less

Avoid feasts that invite only the well-off. Invite neighbours, workers and those of modest means as well.

Frequently asked questions

I am invited to two weddings on the same day. What should I do?

If you can, attend both, even briefly. If not, give priority to the invitation you received first or the one from the closer relative, tell the other host kindly and pray for them.

May I attend the wedding of a non-Muslim friend?

Attending a social event of a non-Muslim friend or neighbour to keep good relations is permissible, as long as you do not take part in religious rites and do not eat or drink what is not halal. If you are unsure about a particular event, ask the Islamic religious department of your state.

I am uncomfortable at big, noisy gatherings. May I stay away?

Feeling uncomfortable is not, on its own, an excuse for a wedding feast.

Attend for a while, pray for the couple, then leave. If there is clear sin, that is a valid excuse.

Chapter summary

- ✓ Attending a wedding feast is obligatory if its conditions are met; other invitations are recommended (Shafi'i school).
- ✓ If you are fasting, still attend and pray for the host.
- ✓ A valid excuse is allowed; decline kindly and pray for the host.
- ✓ Hosts should not invite only the well-off.
- ✓ Attend with good manners: pray for the couple, do not linger, say thank you.

06

CHAPTER 6

Advising sincerely

Religion is sincere advice: honest when your view is sought, wise when you correct.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ



"Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy."

Surah al-'Asr 103:3 · tr. Abdullah Yusuf Ali

Religion is sincere advice

الدِّينُ النَّصِيحَةُ قُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَّةِ الْمُسْلِمِينَ
وَعَامَّتِهِمْ

Religion is sincere advice. We asked: For whom? He said: For Allah, His Book, His Messenger, the leaders of the Muslims and their common people.

Narrated by Tamim ad-Dari (may Allah be pleased with him) · Sahih Muslim, Book of Faith (Kitab al-Iman)

Nasihah (sincere advice) in Arabic means wishing genuine good for others. Sincere advice to Muslims at large includes showing them the good way, correcting a mistake with tact, and giving an honest view when asked.

In the hadith of the six rights, the Prophet ﷺ said: when he asks you for advice, advise him sincerely (Sahih Muslim, Book of Greetings (Kitab as-Salam)). One who is asked for his view carries a trust (Sunan Abu Dawud 5128; graded sahih by al-Albani).

When your view is sought: honest and trustworthy

When your brother asks your opinion about a prospective spouse, a business partner, a job or a house he plans to buy, he trusts you. An honest view, even a bitter one, is his right.

Fatimah bint Qais (may Allah be pleased with her) once asked the Prophet ﷺ about two men who had proposed to her. He mentioned the relevant shortcomings briefly: one never put his staff down from his shoulder, and the other was poor and had no wealth; then he suggested Usamah ibn Zaid (Sahih Muslim, Book of Divorce (Kitab at-Talaq)). Scholars take from this hadith that stating a person's shortcoming honestly and only as far as necessary, when asked about a matter such as marriage, is not the forbidden backbiting (*ghibah*).

The limit: say only what is true and relevant, without adding to it or insulting, and do not pass it on to anyone else.

How to advise with wisdom

1

Set your intention right

Advise for his good, not to win the argument or to show that you are better.

2

Check the facts

Do not correct on the basis of rumour. Ask first; there may be circumstances you do not know.

3

In private

Correct in private; correction in front of others easily wounds a person's dignity. Allah conceals the faults of one who conceals his brother's faults (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)).

4

Gently

Allah told Moses and Aaron to speak gently even to Pharaoh (Surah Ta Ha 20:44: "speak to him mildly"). Gentleness is not found in anything but that it adorns it (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)).

5

Choose the moment

Do not correct him when he is angry, tired, or in front of his children or staff.

6

Show a way out

Good advice is not only "do not" but also "try this".

7

Accept it if rejected

Your duty is to convey it. Well-guidance belongs to Allah. Keep doing good and pray for him.

Advice or shaming?

Advice

- ✓ In private
- ✓ Facts that have been checked
- ✓ Gentle and respectful language
- ✓ Aim: he becomes better
- ✓ Accompanied by prayer and help

Shaming

- ✗ In a WhatsApp group or public comments
- ✗ Based on rumour
- ✗ Sarcasm and mockery
- ✗ Aim: to feel satisfied or to win
- ✗ Then retold to others

Advising in everyday life



Family

Correct brothers, sisters and children face to face, not in the family group.



Workplace

A manager corrects staff in the office, not in a meeting. Staff give feedback to the manager with respect.



Social media

If you see a wrong post, send a private message. A public comment that lashes out rarely changes anything.



Mosque and surau

A mistake by the imam or a worshipper is corrected after the prayer, kindly, to that person alone.



Teenagers

Listen first before advising. Teenagers accept more readily when they are respected.



On the road

A long blast of the horn and a rude gesture are not advice. Patience saves more.

Frequently asked questions

What if the wrong is done openly and harms others?

Whoever sees something wrong, let him change it with his hand; if he cannot, with his tongue; if he cannot, with his heart (Sahih Muslim, Book of Faith (Kitab al-Iman)). Changing it by hand is the duty of the authority responsible for it. Report it to those in charge, and do not act alone in a way that causes greater harm.

A friend asks my view, but I fear he will be hurt. Should I stay silent?

If he asks, honest advice is his right. Say it gently, begin with the true good points, and give clear reasons. Hiding an important view can betray a trust.

May I advise someone older or more learned than me?

Yes, with greater courtesy: ask respectfully, put it as a question or a concern, and choose a suitable time. Many older people value a well-mannered correction.

Chapter summary

- ✓ Religion is sincere advice (Sahih Muslim, Book of Faith (Kitab al-Iman)); giving advice when asked is a brother's right.
- ✓ A view that is requested is a trust: honest, relevant and not passed on.
- ✓ Correct in private, with checked facts and gentle language.
- ✓ Advice is not for shaming; avoid correcting in public and on social media.
- ✓ Guidance belongs to Allah; our task is to convey it well and to pray.

07

CHAPTER 7

Saying a prayer for the one who sneezes

A small and simple courtesy that names Allah and carries a prayer between two brothers.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

"Praise be to Allah, the Cherisher and Sustainer of the worlds;"

Surah al-Fatihah 1:2 · tr. Abdullah Yusuf Ali

Alhamdulillah, Yarhamukallah

إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ. وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ يَرْحَمُكَ اللَّهُ.
فَإِذَا قَالَ لَهُ يَرْحَمُكَ اللَّهُ. فَلْيَقُلْ يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ

When any of you sneezes, let him say: Alhamdulillah (praise be to Allah). And let his brother or companion say to him: Yarhamukallah (may Allah have mercy on you). When he is told Yarhamukallah, let him reply: Yahdikumullah wa yuslihu balakum (may Allah guide you and set your affairs right).

Narrated by Abu Hurairah (may Allah be pleased with him) · Sahih al-Bukhari 6224

Saying a prayer for the one who sneezes is called **tashmit**. It is mentioned in both the five-rights and six-rights hadith. The prayer is for the one who praises Allah: two men sneezed beside the Prophet ﷺ; he prayed for one and not for the other, because the first praised Allah and the second did not (Sahih al-Bukhari 6225).

In the Shafi'i school, tashmit is recommended; if many people hear, it is enough for one of them to say it.

The etiquette of sneezing and yawning

1

Cover your face

When the Prophet ﷺ sneezed, he covered his face with his hand or his cloth and lowered his voice (Sunan at-Tirmidhi 2745; graded hasan sahih by al-Albani). Today, use a tissue or your sleeve.

2

Say Alhamdulillah

Loud enough for the person beside you to hear, so that he can pray for you.

3

The listener: Yarhamukallah

Said if the sneezer praises Allah. If he forgets, remind him gently, especially a child.

4

Return the prayer

The sneezer replies: Yahdikumullah wa yuslihu balakum.

5

Repeated sneezing

A man sneezed beside the Prophet ﷺ and he prayed for him; when he sneezed again, he said: "The man has a cold" (Sahih Muslim, Book of Asceticism and Softening of the Hearts (Kitab az-Zuhd wa ar-Raqa'iq)). Pray also for his recovery.

6

When yawning

Yawning is from Satan; hold it back as far as you can and do not make a "haa" sound (Sahih al-Bukhari 3289). Cover the mouth with your hand (Sahih Muslim, Book of Asceticism and Softening of the Hearts (Kitab az-Zuhd wa ar-Raqa'iq)).

7

When a non-Muslim sneezes

The Prophet ﷺ answered the sneezes of Jews with the prayer: Yahdikumullah wa yuslihu balakum (Sunan Abu Dawud 5038; graded sahih by al-Albani).

The short phrases

Who	Words	Meaning
The sneezer	Alhamdulillah	All praise is for Allah
The listener	Yarhamukallah	May Allah have mercy on you
The sneezer, replying	Yahdikumullah wa yuslihu balakum	May Allah guide you and set your affairs right
To a non-Muslim who sneezes	Yahdikumullah wa yuslihu balakum	A prayer for guidance and goodness (Sunan Abu Dawud 5038; graded sahih by al-Albani)

If you sneeze during prayer, it is recommended to say Alhamdulillah quietly. A person at prayer does not say Yarhamukallah to someone else, because words addressed to another person invalidate the prayer in the Shafi'i school.

Sneezing in shared spaces



Offices and classes

Reply in a moderate voice. There is no need to stop the discussion; one short phrase is enough.



Public health

If you have a cold, wear a face mask in crowded places and wash your hands. Protecting others from infection is also a brother's right.



Teaching children

Teach children these three phrases from a young age; they are easy manners to remember.



Online meetings

Mute the microphone briefly when you sneeze. Colleagues can say the prayer aloud or in the chat.



Public transport

Cover your sneeze with your sleeve or a tissue, and say Alhamdulillah quietly.



Allergies and colds

For someone who sneezes repeatedly because of allergies, pray for his recovery.

Frequently asked questions

Is it obligatory to reply to someone who sneezes?

In the Shafi'i school it is recommended, and it is enough for one of those who hear. It remains a right that should not be neglected, because it is mentioned in the hadith on the rights of a Muslim.

May a man say the prayer for a woman who is not mahram when she sneezes, or the reverse?

The ruling is like that of the greeting: permissible when there is no risk of temptation. In a work or large family setting, a brief courteous phrase is enough.

I am not sure whether he said Alhamdulillah. Should I pray for him?

The prayer is for the one who praises Allah (Sahih Muslim, Book of Asceticism and Softening of the Hearts (Kitab az-Zuhd wa ar-Raqa'iq)). If you are unsure, gently remind him to say Alhamdulillah, then pray for him.

Chapter summary

- ✓ The sneezer: Alhamdulillah. The listener: Yarhamukallah. The reply: Yahdikumullah wa yuslihu balakum.
- ✓ The prayer is for the one who praises Allah; remind the one who forgets.
- ✓ Cover your face and lower your voice when you sneeze; hold back a yawn.
- ✓ If the sneezing continues, pray for his recovery.
- ✓ During prayer, do not say Yarhamukallah to another person.

08

CHAPTER 8

Birrul walidain: kindness to parents

After the right of Allah, no human right is greater than the right of parents, in their lifetime and after they are gone.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمْهُمَا كَمَا رَبَّيَّانِي
صَغِيرًا ﴿٢٤﴾

"And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood.""

Surah al-Isra' 17:24 · tr. Abdullah Yusuf Ali

"Your mother, your mother, your mother, then your father"

يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ. قَالَ ثُمَّ مَنْ قَالَ أُمُّكَ. قَالَ
ثُمَّ مَنْ قَالَ أُمُّكَ. قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ

*O Messenger of Allah, who is most deserving of my good company? He said:
Your mother. The man asked: Then who? He said: Your mother. The man
asked: Then who? He said: Your mother. The man asked: Then who? He said:
Then your father.*

Narrated by Abu Hurairah (may Allah be pleased with him) • Sahih al-Bukhari 5971

Birrul walidain means doing good to one's parents wholeheartedly: in words, deeds, wealth and prayer. Allah places this command directly after the command to worship Him (Surah al-Isra' 17:23), and reminds us of the hardship of the mother who bore her child "in travail upon travail" (Surah Luqman 31:14).

The standing of parents: after prayer, before jihad

Ibn Mas'ud (may Allah be pleased with him) asked which deed Allah loves most. The Prophet ﷺ answered: prayer at its proper time, then kindness to parents, then striving in the way of Allah (Sahih al-Bukhari 527). A man asked permission to go to jihad; he asked whether his parents were alive, and then said: "Strive in their service" (Sahih al-Bukhari 3004).

Conversely, disobedience to parents (**'uquq**) is named alongside associating partners with Allah among the greatest sins (Sahih al-Bukhari 2654). The Prophet ﷺ also said: may he be disgraced, may he be disgraced, may he be disgraced, who finds his parents in old age, one or both of them, and yet does not enter Paradise (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)).

A father's prayer is among three prayers that are certainly answered (Sunan Abu Dawud 1536; graded hasan by al-Albani). Parents' blessing is a very precious provision.

Birr and 'uquq

Birr (kindness)

- ✓ Speaking gently and respectfully
- ✓ Obeying in what is right
- ✓ Helping with maintenance when they need it
- ✓ Asking their view and blessing
- ✓ Visiting and keeping in touch often
- ✓ Praying for them (17:24)

'Uquq (disobedience)

- ✗ Saying "ugh", shouting at them or glaring
- ✗ Neglecting them when they are old or ill
- ✗ Shaming them in front of others
- ✗ Leaving them in hardship when you are able to help
- ✗ Cutting ties out of anger
- ✗ Honouring friends above parents

Obeying in what is right

Obeying parents in what is right is part of birr. But there is no obedience in disobedience to Allah; obedience is only in what is right (Sahih al-Bukhari 7257). If parents order something forbidden, decline gently, and still treat them well in this world (Surah Luqman 31:15).

In permitted matters, such as choice of career, where to live or a prospective spouse, listen to their view respectfully and talk it through. Scholars distinguish two situations. An instruction that would hurt or harm the parents if disobeyed is more fitting to obey; a personal matter of the child that does not harm them is a different matter. If a difficult clash arises, consult a person of knowledge or the Islamic religious department of your state.

In the Shafi'i school, a child who is able must support parents who are poor and cannot provide for themselves, whether the child is a son or a daughter.

Kindness while they are alive

1

A gentle tongue

Do not say "ugh" or shout; speak words of honour (17:23).

2

Humility and love

Lower yourself to them with affection (17:24: "lower to them the wing of humility"), even if you are better educated or wealthier.

3

Time and presence

Visit, phone and video-call often. Ask after them before they ask after you.

4

Wealth

Help with their expenses as you are able, without reminding them of it. Allah names parents first among the recipients of charitable spending (Surah al-Baqarah 2:215).

5

Health

Know their medicines, appointments and state of health. Accompany them to the clinic when you can.

6

Involve them

Ask their view in family decisions. Feeling valued is a need of the elderly.

7

A daily prayer

Rabbirhamhuma kama rabbayani saghira

, "My Lord! bestow on them Thy Mercy even as they cherished me in childhood" (17:24);

Rabbighfir li wa liwalidayya

, "O my Lord! Forgive me, my parents..." (Surah Nuh 71:28).

Parents who are old, ill or living with dementia

The hardest test of birr often comes at the end of their lives: chronic illness, stroke, dementia or being bedridden. The Qur'an names this situation specifically: "Whether one or both of them attain old age in thy life" (17:23).

Share the responsibility fairly with your siblings: turns at caring, the cost of treatment and daily tasks. The child who lives nearest should not carry everything alone. Using a carer or a care centre because the health condition needs specialist care is not necessarily disobedience, as long as they are looked after well, visited often and not abandoned.

Be patient with the changes in behaviour that illness brings. Parents with dementia may repeat questions, be angry for no reason or not recognise their own child. Remember how patient they were with us as children (17:24). Carers also need rest and support; looking after the carer is part of looking after the parents.

Kindness after they have died

1

Prayer

When a person dies, his deeds come to an end except for three: ongoing charity, knowledge that benefits others, or a righteous child who prays for him (Sahih Muslim, Book of Bequests (Kitab al-Wasiyyah)).

2

Charity on their behalf

A man asked whether his mother would receive a reward if he gave charity on her behalf; the Prophet ﷺ answered: "Yes" (Sahih al-Bukhari 1388).

3

Settle debts and vows

A woman asked about her mother, who had vowed to perform Hajj but died; he told her to perform Hajj for her mother and likened it to a debt that must be repaid (Sahih al-Bukhari 1852).

4

Carry out their will

Carry out their lawful bequests, within the limit of one third of the estate and not in favour of an heir, unless the other heirs agree.

5

Honour their friends

The best kindness is for a son to keep up ties with those his father loved (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)).

6

Keep up their family ties

Visit your parents' brothers, sisters and relatives, because those are the ties they kept in their lifetime.

7

Protect their good name

Be a child whose character reminds people of the goodness of his parents.

Non-Muslim parents

Many new Muslims in Malaysia have non-Muslim parents. Islam does not cut these ties. Asma' bint Abi Bakr (may Allah be pleased with her) asked the Prophet ﷺ when her mother, who was still a polytheist, came to her hoping for help; he replied: "Yes, maintain ties with your mother" (Sahih al-Bukhari 2620).

Allah says: if they press you to associate others with Him, do not obey them, but keep them company in this world with justice and consideration (Surah Luqman 31:15). So visits, gifts, help, care in illness and respectful speech are still expected. In the Shafi'i school, the maintenance of needy parents remains obligatory even where their religion differs.

A difference of religion prevents inheritance between a Muslim and a non-Muslim (Sahih al-Bukhari 6764), but gifts during life and a bequest within one third are allowed. Pray for them while they are alive that they be guided. For specific matters such as funeral rites or family celebrations, ask the Islamic religious department of your state.

Parents-in-law

Parents-in-law are not your parents by blood, but they are the parents of your spouse. A mother-in-law is permanently mahram to her son-in-law (Surah an-Nisa' 4:23). Honouring them is kindness to your spouse and a way to keep the household in harmony.

In the Shafi'i school, a wife is not obliged to serve her husband's parents; her service is a kindness that earns reward. A husband, for his part, remains obliged to be good to his own parents, and must not force his wife to carry that responsibility entirely. Respect, visits, gifts and prayers from both sides make two families one.

Further discussion of the relationship between children, wives and parents is in **Lelaki Soleh** (The Righteous Man, Chapters 6 and 13), **Wanita Solehah** (The Righteous Woman, Chapters 6 and 13) and **Keluarga Bahagia** (A Happy Muslim Family, Chapter 9). The deeds that reach the deceased are explained in **Mencari Ketenangan Akhirat** (Finding Peace in the Hereafter, Chapters 13 and 15).

Kindness to parents in Malaysia today



Going home to the kampung (village)

Do not wait for the festive season.
An ordinary visit at the weekend means more than one a year.



Daily calls

A child who lives far away can make a short video call every day, even if only five minutes.



Monthly support

A regular gift, however small, gives a sense of security. Do not remind them of it.



Protect them from scams

The elderly are often targeted by fake calls. Teach them, and check with them before they transfer money.



Paperwork

Help with bank, hospital and government office matters honestly. Do not use their name for your own loans.



Siblings' group

Discuss the caring rota and costs openly and fairly.

Frequently asked questions

My parents once neglected or hurt me. Must I still be good to them?

The duty to be good does not lapse, but kindness does not mean letting yourself keep being hurt. Fulfil their basic rights, keep safe boundaries, and seek a counsellor's help if the wound is deep. In cases of abuse, consult the Islamic religious department of your state or the authorities.

My mother and my wife are quarrelling. Whom should I put first?

Both have different rights, and both must be fulfilled. Do not wrong your wife to please your mother, and do not disobey your mother to please your wife. Listen to each separately, do not compare, and look for a middle way. See also The Righteous Man, Chapter 6.

May I send my mother to a care home for the elderly?

If her health needs professional care that you cannot give, using a good care service is not necessarily disobedience. Choose a safe place, visit often, involve her in the decision, and do not make it a way of shedding your responsibility.

Chapter summary

- ✓ Kindness to parents is obligatory; disobedience is among the greatest sins.
- ✓ The mother is named three times before the father; both deserve good treatment.
- ✓ Obey in what is right; there is no obedience in disobedience to Allah.
- ✓ Kindness continues after death: prayer, charity, debts, bequests and keeping ties with their friends.
- ✓ Non-Muslim parents are still treated well (31:15); their maintenance is obligatory if they are in need.

09

CHAPTER 9

Silaturahmi: keeping the ties of kinship

Blood ties are a trust from Allah: to be joined even when they are cut, and kept even when they are tested.

... وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا



"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah..."

Surah an-Nisa' 4:1 · tr. Abdullah Yusuf Ali

Blessed provision and a blessed lifespan

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ

Whoever wishes to have his provision expanded and his life prolonged, let him keep the ties of kinship.

Narrated by Anas ibn Malik (may Allah be pleased with him) • Sahih al-Bukhari 5986

The womb (kinship) is attached to the Throne and says: whoever joins me, Allah will join him; whoever cuts me, Allah will cut him off (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)). Conversely, the one who cuts the ties of kinship will not enter Paradise (Sahih al-Bukhari 5984).

Keeping the ties of kinship (*silaturahmi*) is obligatory, and cutting them is a major sin. Allah condemns those who spread corruption in the land and cut their family ties (Surah Muhammad 47:22-23).

Who are kin, and who comes first

Kin (**arham**) are all those who are related to you by blood: parents, grandparents, brothers and sisters, children, uncles, aunts, cousins and so on. The closer the relationship, the greater the right. Allah commands that kin be given their due rights (Surah al-Isra' 17:26: "render to the kindred their due rights").

The Prophet ﷺ said: the mother's sister stands in the position of the mother (Sahih al-Bukhari 2699). Relatives on the mother's side also have a great right, not only those on the father's side.

True silaturahmi is more than returning like for like. The one who keeps the ties of kinship is not the one who repays kindness with kindness, but the one who joins them again when they have been cut (Sahih al-Bukhari 5991).

-
- In-laws and the spouse's family are not blood relatives, but being good to them is part of kindness and of keeping a household in harmony.

How to keep family ties

1

Visit

Call on relatives, especially the elderly, the sick or those far from family.

2

Get in touch

Calls, messages and family groups, with their manners kept.

3

Help

Put needy relatives first in charity and help (Surah al-Baqarah 2:215).

4

Attend family gatherings

A kenduri (feast), aqiqah (feast for a newborn) or a relative's wedding is a chance to reconnect.

5

Pray

Pray for your relatives by name, especially those who are being tested.

6

Reconcile

If some are quarrelling, be a fair go-between.

7

Introduce the children

Take children to visit grandparents and cousins so that they know the wider family.

When family ties crack

Common causes of family rifts are inheritance, debts, misunderstandings at gatherings, and words that spread in WhatsApp groups. Islam sets a limit: it is not lawful for a person to shun his brother for more than three nights, the two meeting and each turning away; and the better of the two is the one who is first to give the greeting (Sahih al-Bukhari 6077).

The gates of Paradise are opened on Mondays and Thursdays, and every servant who associates nothing with Allah is forgiven, except two people who are in enmity; it is said: hold these two back until they reconcile (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)).

Settle inheritance disputes according to *faraid* (the Islamic inheritance shares), and if necessary through official channels such as the Syariah Court, so that rights are protected without cutting the relationship. If a relative harms or abuses you, keeping your distance for safety is permitted; the basic ties such as the greeting and prayer are still kept.

Silaturahmi in Malaysia today



Hari Raya

Open houses and Raya visits are a good tradition. Let them be a beginning, not the only meeting in the year.



Family WhatsApp groups

Share good news, greetings and prayers. Avoid sensitive issues and public rebukes.



Moving to the city

Schedule trips back to the kampung, and visit relatives who live near you in the city.



Inheritance

Settle it promptly and fairly. An estate left unsettled for years often breaks a family apart.



Family day

A gathering of the extended family helps the younger generation know their lineage and relatives.



Relatives in need

Identify relatives who are ill, poor or bereaved. Help from family should come earlier than help from outsiders.

Frequently asked questions

My relative keeps cutting me off even though I try to make peace. Should I stop?

Keep joining the bond as far as you are able; this is true silaturahmi (Sahih al-Bukhari 5991). You need not force yourself to the point of being insulted, but a modest greeting, a message and a prayer already preserve the relationship.

What if the relative has bad habits?

The tie is still kept, with wise advice, while protecting yourself and your children from bad influence. Keeping the relationship does not mean agreeing with his behaviour.

Are cousins among the relatives I should contact?

Yes, cousins are relatives. Their right is less than that of parents and siblings, but keeping in touch with them is still expected according to custom and ability.

Chapter summary

- ✓ Silaturahmi is obligatory; cutting it is a major sin (47:22–23).
- ✓ Keeping family ties brings blessing in provision and lifespan.
- ✓ The true joiner is the one who joins even when he is cut off.
- ✓ Do not shun a brother for more than three nights; the one who greets first is the better.
- ✓ Settle inheritance by faraid and proper channels, without cutting the relationship.

10

CHAPTER 10

The rights of neighbours

Jibril kept urging the Prophet ﷺ about neighbours until he thought the neighbour would be made an heir.

... وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي
الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ ... ﴿٣٦﴾

"Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side..."

Surah an-Nisa' 4:36 · tr. Abdullah Yusuf Ali

Jibril's counsel about neighbours

مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ

Jibril kept urging me to treat my neighbour well, until I thought he would make the neighbour an heir.

Narrated by Ibn 'Umar (may Allah be pleased with him) · Sahih al-Bukhari 6015

The Prophet ﷺ swore three times: "By Allah, he does not believe." He was asked who, and replied: the one whose neighbour is not safe from his harm (Sahih al-Bukhari 6016). He also said: whoever believes in Allah and the Last Day must not harm his neighbour (Sahih al-Bukhari 6018); and in another narration: let him be good to his neighbour (Sahih Muslim, Book of Faith (Kitab al-Iman)).

The best neighbour in Allah's sight is the one who is best to his neighbour (Sunan at-Tirmidhi 1944; graded sahih by al-Albani).

Who is a neighbour, and who comes first

The Qur'an speaks of "neighbours who are near, neighbours who are strangers" (Surah an-Nisa' 4:36). Commentators explain this as a neighbour who is also a relative and one who is not, or a neighbour whose house is close and one whose house is farther. "The companion by your side" also includes a travelling companion, a colleague and a classmate.

'A'ishah (may Allah be pleased with her) asked: I have two neighbours, to which should I give a gift? He replied: to the one whose door is nearer to you (Sahih al-Bukhari 6020).

A neighbour's right is not limited to Muslims. 'Abdullah ibn 'Amr (may Allah be pleased with him) slaughtered a sheep and repeatedly asked his household: have you given some to our Jewish neighbour? (Sunan at-Tirmidhi 1943; graded sahih by al-Albani). A Muslim neighbour who is also a relative has the fullest rights: the right of a neighbour, the right of Islam and the right of kin.

A neighbour's basic rights

1

Do not harm

This is the most basic right: noise, smells, rubbish, vehicles and words.

2

Share your provision

"O Abu Dharr, when you cook a stew, add more water and remember your neighbours" (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)).

3

A gift, however small

No woman should look down on a gift for her neighbour, even if it is only the foot of a sheep (Sahih al-Bukhari 6017).

4

Visit and condole

Visit a neighbour who is ill, congratulate him in his joy and offer condolences in his sorrow.

5

Watch over his house

Keep an eye on his house while he is away, and tell him if anything looks suspicious.

6

Guard your gaze and his secrets

Do not peep into his house or spread news of his household.

7

Be patient with his mistakes

Correct kindly and in private; do not take it straight to social media.

Harming a neighbour: forms it takes today

Avoid

- ✗ Parking in front of a gate or in someone else's bay
- ✗ Loud noise late at night: karaoke, renovation work, motorbikes
- ✗ Rubbish, smoke from burning and blocked drains
- ✗ Pets that cause a nuisance
- ✗ CCTV cameras pointing into a neighbour's house
- ✗ Shaming a neighbour in the housing estate WhatsApp group

Do

- ✓ Give notice before a kenduri (feast) or renovation work
- ✓ Keep noisy work to reasonable hours
- ✓ Clean the shared area
- ✓ Keep animals under control so they do not disturb others
- ✓ Limit cameras to your own area
- ✓ Settle a complaint face to face first

Being a neighbour in Malaysia today



Condominiums and apartments

Respect the shared rules, pay the maintenance charges and keep the common areas clean.



Housing estates

Join the *gotong-royong* (community clean-up), get to know the people next door and keep their phone numbers for emergencies.



The kampung

The culture of sharing produce and helping one another at a kenduri is a practice in line with the Sunnah.



Non-Muslim neighbours

Be kind and just (60:8): gifts, visits when they are ill, help during floods.



Elderly neighbours

A neighbour who lives alone should be checked on, especially when ill or in bad weather.



The estate WhatsApp group

Use it for safety and help, not for gossip or spreading people's faults.

Frequently asked questions

My neighbour is always noisy even though I have spoken to him. What should I do?

Speak to him again face to face, kindly, then go through the building management, the residents' association or the village head. If it still continues, a complaint to the local authority is permitted. Avoid retaliating by harming him in return.

May I give food to a non-Muslim neighbour?

Yes, and it is good, as 'Abdullah ibn 'Amr (may Allah be pleased with him) did (Sunan at-Tirmidhi 1943; graded sahih by al-Albani). Make sure the food suits their dietary restrictions; for example, do not give beef to a neighbour who does not eat it.

I live in rented accommodation for a short time. Are they still my neighbours?

Yes. A neighbour's right depends on the position of the house, not on the length of residence or ownership.

Chapter summary

- ✓ The faith of one whose neighbour is not safe from his harm is not complete.
- ✓ The most basic right: do not harm. Then: share, visit and protect.
- ✓ The neighbour whose door is nearest comes first for gifts.
- ✓ Non-Muslim neighbours also deserve kind and just treatment.
- ✓ Settle problems with a neighbour face to face before going to the authorities or social media.

11

CHAPTER 11

Honouring guests

A warm welcome, a meal within your means, and a guest who is no burden.

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾

"Has the story reached thee, of the honoured guests of Abraham?"

Surah adh-Dhariyat 51:24 · tr. Abdullah Yusuf Ali

The right of the guest, and its limit

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ،
وَالضَّيْفَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ، وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ
حَتَّى يُحْرِجَهُ

Whoever believes in Allah and the Last Day, let him honour his guest. His special hospitality is a day and a night, and the period of being a guest is three days; anything beyond that is charity. And it is not lawful for the guest to stay with him so long that he burdens him.

Narrated by Abu Shuraih al-Ka'bi (may Allah be pleased with him) · Sahih al-Bukhari 6135

This hadith gives rights to both sides. The host honours the guest according to his means, and the guest does not burden the host. In the Shafi'i school, entertaining a guest is strongly recommended.

The example of Prophet Ibrahim (peace be upon him) and the Ansar

The Qur'an tells of the guests of Prophet Ibrahim (peace be upon him): they gave the greeting and he returned it, then quickly went to his household and brought a fattened calf, set it before them and asked politely, "Will ye not eat?" (Surah adh-Dhariyat 51:24-27). A quick welcome, the best meal and a gentle invitation are the host's manners.

A guest came to the Prophet ﷺ when there was no food in his home. A man of the Ansar took him home, though his wife had only the children's food. They put the children to sleep, put out the lamp and pretended to eat so that the guest would be full. Then the verse was revealed: "give them preference over themselves, even though poverty was their (own lot)" (Sahih al-Bukhari 3798; Surah al-Hashr 59:9).

We are not asked to go to excess and fall into debt. Honour the guest with what you have, and with a pleasant face.

The host's etiquette

1

Welcome with a greeting and a smile

Your smile to your brother is charity (Sunan at-Tirmidhi 1956; graded sahih by al-Albani).

2

Serve promptly

Like Prophet Ibrahim (peace be upon him), bring a drink or a light snack without waiting for the guest to ask.

3

Within your means

Serve what you have. Warmth is remembered longer than luxury.

4

Ensure comfort

Show the place for prayer, the bathroom and the direction of the qiblah; prepare a place to rest if the guest stays overnight.

5

Protect your household's modesty

Make sure family members are suitably dressed and private spaces are protected.

6

See them off

Walk the guest to the door or the car as a sign of respect.

The guest's etiquette

1

Tell them first

Do not turn up unannounced, especially at rest time or mealtimes.

2

Ask permission and give the greeting

Give the greeting and ask permission before entering (24:27); if you are not admitted after three times, go back (Sahih al-Bukhari 6245).

3

Guard your gaze

Do not peer into the host's rooms, cupboards or private belongings.

4

Do not criticise the food

The Prophet ﷺ never criticised food; if he liked it he ate it, and if not he left it (Sahih al-Bukhari 5409).

5

Do not stay too long

It is not lawful for a guest to stay so long that he burdens the host (Sahih al-Bukhari 6135).

6

Bring a small gift

A small gift gladdens the host, but it is not a condition of visiting.

7

Thank and pray

Pray for blessing on the host and his family before you leave.

Being a guest in Malaysia today



Open houses

Come within the stated time, make room for other guests, and do not pack food to take home unless you are invited to.



Overnight guests

Discuss the length of stay at the outset. Help with housework and keep the room clean.



Students and those working away from home

Invite students and workers far from their families to eat with you, especially at Hari Raya.



Guests from abroad

Honour them with local food and help them to understand local customs.



Phones at the table

Give the guest your attention; the phone can wait.



Prayer times

The host invites the guest to pray in congregation; the guest does not dawdle until the time is missed.

Frequently asked questions

A guest arrived without notice when I was not ready. Must I receive him?

You may apologise kindly and ask him to come another time. The Qur'an says: if you are asked to go back, go back, for that makes for greater purity for yourselves (Surah an-Nur 24:28).

A relative has stayed in my house so long that it is a strain. What should I do?

The hadith gives three days as the period of being a guest; anything beyond is charity, and the guest must not burden the host (Sahih al-Bukhari 6135). Talk honestly and gently about the length of the stay and sharing the costs.

May a woman receive a male guest when her husband is away?

She should not be alone with a man who is not mahram, and should not admit anyone her husband dislikes. If there is business, ask the visitor to come when her husband is home, or deal with him politely at the door.

Chapter summary

- ✓ Honouring the guest is a sign of faith; entertaining a guest is strongly recommended.
- ✓ Special hospitality for a day and a night; three days as a guest; anything beyond is charity.
- ✓ The host entertains within his means; not to the point of debt.
- ✓ The guest gives notice, asks permission, guards his gaze and does not overstay.
- ✓ Do not criticise the food; thank the host and pray for him.

12

CHAPTER 12

The elderly, the young and orphans

Respect for the old, affection for the young, and trustworthiness towards orphans.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

"Therefore, treat not the orphan with harshness,"

Surah ad-Duha 93:9 · tr. Abdullah Yusuf Ali

"He is not one of us"

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا

He is not one of us who does not show mercy to our young and does not recognise the honour of our elders.

Narrated by 'Abdullah ibn 'Amr (may Allah be pleased with him) · Sunan at-Tirmidhi 1920; graded sahih by al-Albani

In Abu Dawud's narration: "and does not recognise the right of our elders" (Sunan Abu Dawud 4943; graded sahih by al-Albani).

The Prophet ﷺ also said: those who show mercy will be shown mercy by the Most Merciful; show mercy to those on earth and the One in heaven will show mercy to you (Sunan at-Tirmidhi 1924; graded sahih by al-Albani).

Respecting the elderly

Respect for the old shows in small things: the younger gives the greeting to the older (Sahih al-Bukhari 6231), and the older is allowed to speak first. When some men came to the Prophet ﷺ with a complaint and the youngest began to speak, he said: "Let the eldest speak first" (Sahih al-Bukhari 6142).

Today, respecting the elderly means giving up a seat on public transport, being patient with their slowness at the counter, not cutting across their speech, and asking their opinion in family and village matters. It also means protecting them from scams and neglect.

The elderly are not only parents. Teachers, imams, neighbours and older relatives all deserve respect.

Showing affection to the young

The Prophet ﷺ kissed his grandson al-Hasan ibn 'Ali. Al-Aqra' ibn Habis, who was there, said he had ten children and had never kissed any of them. He looked at him and said: "Whoever does not show mercy will not be shown mercy" (Sahih al-Bukhari 5997).

Anas ibn Malik (may Allah be pleased with him) passed a group of children and greeted them, and said the Prophet ﷺ used to do so (Sahih al-Bukhari 6247). Children who are greeted learn that they are respected.

Showing affection to the young means being patient with children in the mosque and at gatherings, not shaming them in front of others, listening to teenagers' views, and protecting them from harm, including harm online.

Orphans: a trust for the community

"I and the guardian of an orphan will be in Paradise like this," said the Prophet ﷺ, gesturing with his index and middle fingers (Sahih al-Bukhari 5304). Allah forbids treating the orphan with harshness (Surah ad-Duha 93:9: "treat not the orphan with harshness"), and condemns the one who "repulses the orphan (with harshness)" (Surah al-Ma'un 107:1-2).

An orphan's property is a heavy trust: those who unjustly eat up the property of orphans "eat up a Fire into their own bodies" (Surah an-Nisa' 4:10). Heirs who manage the estate of a deceased person's children must keep it honestly and with records. For the guardianship of the property of minors, consult the Syariah Court or the Islamic religious department of your state.

Caring for an orphan is more than giving money at Hari Raya. It includes affection, education, guidance and steady attention.

In Malaysian society today



Elderly people at home

Involve grandparents in their grandchildren's lives; they are a source of love and experience.



In public places

Give up a seat, help carry bags, and be patient at the counter.



Children in the mosque

Welcome them with a smile and correct them gently. A child-friendly mosque raises the congregation of the future.



Orphans at school

Teachers and friends can be a source of affection: help with fees and books, and give them encouragement.



Orphanages

Steady contributions and volunteers who turn up mean more than an event once a year. Check the registration status before donating.



People with disabilities

They too deserve respect and help without being belittled; provide the same access and opportunities.

Frequently asked questions

Who is an orphan in Islamic law?

An orphan (*yatim*) is a child whose father has died before puberty. After puberty he is no longer called an orphan in law, but affection and help for him still earn reward. A child who has lost his mother also needs great care.

How should I correct a noisy child in the mosque?

Gently, and to his parents in private. Do not shout at a child in front of the congregation so that he is afraid to come to the mosque.

May I correct an older person who has made a mistake?

Yes, with greater courtesy: in private, in respectful language, and as a question or a concern. Respecting the old does not mean agreeing with their mistakes.

Chapter summary

- ✓ He is not one of us who does not show mercy to the young and does not respect the old.
- ✓ The elder comes first in the greeting and in speaking.
- ✓ Affection for children: kiss, greet, be patient and listen.
- ✓ The guardian of an orphan is with the Prophet ﷺ in Paradise; an orphan's property is a heavy trust.
- ✓ People with disabilities and the elderly deserve respect and protection.

13

CHAPTER 13

Guarding the tongue and honour

A Muslim's honour is as sacred as his blood and his wealth, including on social media.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ... ﴿١٢﴾

"O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs..."

Surah al-Hujurat 49:12 · tr. Abdullah Yusuf Ali

What is ghibah (backbiting)?

أَتَدْرُونَ مَا الْغَيْبَةُ. قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ. قِيلَ
أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ وَإِنْ
لَمْ يَكُنْ فِيهِ فَقَدْ بَهَّتُهُ

Do you know what backbiting is? They replied: Allah and His Messenger know best. He said: It is to mention about your brother something he dislikes. It was asked: What if what I say is really in him? He replied: If it is in him, you have backbitten him; if it is not in him, you have slandered him.

Narrated by Abu Hurairah (may Allah be pleased with him) · Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)

Every Muslim's blood, wealth and honour are forbidden to another Muslim (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)).

Sins of the tongue and of honour: know their names

Term	Meaning	Evidence
Ghibah (backbiting)	Saying something true about a person that he dislikes	49:12; Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)
Buhtan (slander)	Accusing a person of something untrue	Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)
Namimah (tale-bearing)	Carrying stories to damage relationships	Sahih al-Bukhari 6056; 68:11
Su'uzzan (suspicion)	Accusing in the heart without proof	49:12; Sahih al-Bukhari 5143
Tajassus (spying)	Searching for people's faults and secrets	49:12; Sunan Abu Dawud 4880; graded hasan sahih by al-Albani
Sukhriyah and offensive nicknames	Mocking and calling by insulting names	49:11
Spreading without checking	Passing on everything you hear	49:6; Sahih Muslim, Introduction (Muqaddimah)

Social media: an old sin at a new speed

Backbiting used to happen in the coffee shop; today one screenshot can reach thousands in an hour. Allah gives a stern warning to those who love to see scandal published among the believers (Surah an-Nur 24:19), and condemns those who "received it on your tongues, and said out of your mouths things of which ye had no knowledge", thinking it "a light matter, while it was most serious in the sight of Allah" (24:15).

It is enough to make a person a liar that he passes on everything he hears (Sahih Muslim, Introduction (Muqaddimah)). Before you share, ask three questions: Is it true and confirmed (49:6: "ascertain the truth")? Does it need to be shared? Does it shame anyone? If any answer is doubtful, stop.

Spreading slander and shaming people can also be an offence under Malaysian law, including the Defamation Act 1957 (Akta Fitnah 1957) and the Communications and Multimedia Act 1998. The sin before Allah is not erased merely because the post has been deleted.

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- For more, see **Wanita Solehah** (The Righteous Woman) Chapter 5, **Lelaki Soleh** (The Righteous Man) Chapter 5, and **Mencari Ketenangan Akhirat** (Finding Peace in the Hereafter) Chapter 11 (people's rights over one another on the Day of Judgement).

When mentioning someone's faults is permitted

Scholars, among them Imam an-Nawawi, explain that in limited situations mentioning a person's fault is not the forbidden backbiting, because there is a legitimate need. The conditions: the right intention, told only to those who need to know, and only as much as is necessary.

- Complaining of an injustice to someone who can help, such as a court, the police or an employer.
- Asking for help to stop wrongdoing.
- Asking for a ruling or advice about a problem that involves others.
- Giving a warning so that others are not wronged, such as when asked for a view about a prospective spouse or business partner (Sahih Muslim, Book of Divorce (Kitab at-Talaq)).
- Mentioning the conduct of someone who commits sin openly, limited to the conduct he himself displays.
- Identifying a person by a nickname by which he is already well known, with no intention to insult.

Repenting of sins of the tongue

1

Stop at once

Leave the conversation or group that is backbiting, or change the subject.

2

Regret and seek forgiveness

Repentance begins with regret and a resolve not to repeat it.

3

Delete and correct

Delete the wrong post, and send a correction to those who received it.

4

Apologise wisely

Scholars differ on whether the person who was backbitten must be told. Some hold that if telling him would only add to the hurt and enmity, it is enough to pray for him and speak well of him in the places where you once backbit him.

5

Defend his honour

Whoever defends the honour of his brother, Allah will keep the Fire away from his face on the Day of Resurrection (Sunan at-Tirmidhi 1931; graded sahih by al-Albani).

6

Guard your tongue from now on

Whoever believes in Allah and the Last Day, let him speak good or keep silent (Sahih al-Bukhari 6018).

Frequently asked questions

Is it backbiting to tell a friend about problems at home to relieve the pressure?

If the purpose is to seek advice and you speak to someone who can help, such as a counsellor or a person of knowledge, it is allowed as far as necessary. Telling many friends, or posting on social media, about your spouse's faults is backbiting and exposes the secrets of the household.

May I share a screenshot of a conversation to prove I am right?

A private conversation is a trust. Sharing it to shame someone in public is not allowed. If you need evidence for an official complaint, give it only to the relevant party.

I am in a WhatsApp group that often backbites. Should I leave?

Correct kindly or change the subject. If that does not work, mute the group or leave in a courteous way. Reading along in agreement makes you part of it.

Chapter summary

- ✓ Ghibah is saying something true that he dislikes; if untrue, it is slander.
- ✓ Tale-bearing, suspicion, spying and mocking are all forbidden.
- ✓ Check before you share: true, needed, not shaming.
- ✓ Mentioning faults is permitted only for a legitimate need, to those who need to know.
- ✓ Repentance: stop, regret, delete and correct, pray, and defend his honour.

14

CHAPTER 14

Helping, covering faults and forgiving

Allah helps His servant as long as the servant helps his brother.

... وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ...



"O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals..."

Surah al-Ma'idah 5:2 · tr. Abdullah Yusuf Ali

The brother who does not abandon him

الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ
فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ
الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

A Muslim is the brother of a Muslim: he does not wrong him and does not abandon him (to be wronged). Whoever meets the needs of his brother, Allah meets his needs. Whoever relieves a Muslim of a hardship, Allah will relieve him of a hardship on the Day of Resurrection. And whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Resurrection.

Narrated by Ibn 'Umar (may Allah be pleased with him) · Sahih al-Bukhari 2442

Muslim's narration adds: Allah helps His servant as long as the servant helps his brother (Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness (Kitab adh-Dhikr wa ad-Du'a' wa at-Taubah wa al-Istighfar)).

Help your brother, whether he is wrongdoer or wronged

The Prophet ﷺ said: "Help your brother, whether he is the wrongdoer or the wronged." The Companions asked: we help him when he is wronged, but how do we help him when he is the wrongdoer? He replied: "You stop him by the hand" (Sahih al-Bukhari 2444). Helping a wrongdoer means preventing him from continuing to do wrong, not backing him.

Allah commands us to help one another in righteousness and piety, not in sin and rancor (5:2). The believers are like one body (Sahih al-Bukhari 6011): a brother's hardship elsewhere is our hardship too.

Helping begins with small things: lending, giving time to a debtor in difficulty (Surah al-Baqarah 2:280: "grant him time Till it is easy for him to repay"), helping to find work, showing the way, and sharing knowledge.

Covering faults, within limits

"A servant does not conceal another servant's faults in this world but Allah will conceal his faults on the Day of Resurrection" (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)). If you know of a private sin of your brother that is past, or that he regrets, do not spread it; advise him in private.

But covering faults does not mean covering a crime that is harming others. Child abuse, domestic violence, fraud and bribery must be reported to the authorities to protect the victims. Helping a wrongdoer, as in the hadith above, means stopping his wrongdoing.

"Kind words and the covering of faults are better than charity followed by injury" (Surah al-Baqarah 2:263).

Forgiving and reconciling

Those who restrain anger and pardon men are described as doers of good whom Allah loves (Surah Ali 'Imran 3:134). Whoever forgives and makes reconciliation, his reward is due from Allah (Surah ash-Shura 42:40). Allah increases a person who forgives in nothing but honour (Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)).

Reconciling two people who are at odds is better than the rank of fasting, prayer and charity (the voluntary kinds), because the breakdown of relationships destroys (Sunan at-Tirmidhi 2509; graded sahih by al-Albani). Allah commands: "make peace and reconciliation between your two (contending) brothers" (49:10).

Forgiving does not mean forgetting the harm. You can forgive while keeping a safe distance, and claim your rights through the proper channels. Forgiveness frees your heart; justice remains your right.

Helping in Malaysia today



Floods and disasters

Join registered volunteers, donate the items that are requested, and help neighbours who are affected.



Fundraising

Check the organiser before donating; false appeals are common. See the Malay-language book *Panduan Menghadapi Penipuan* (a guide to recognising and handling scams).



Debt

Give time to someone in debt who is in difficulty (2:280); do not shame him on social media.



Food

Share leftover food with neighbours, colleagues or the local food bank.



Looking for work

Share vacancy information and give an honest reference.



Maaf zahir dan batin

This Hari Raya greeting ("forgiveness, outward and inward") is meaningful when it comes with returning what is owed and real reconciliation.

Frequently asked questions

I have forgiven, but it is still hard to be warm as before. Am I sinning?

Feelings take time. What is expected is that you do not hold a grudge, do not shun him for more than three nights (Sahih al-Bukhari 6077), and fulfil basic rights such as the greeting. Warmth returns with time and prayer.

A friend borrowed money and has not repaid it. May I tell others?

You may claim your right kindly, and complain to someone who can help, such as a go-between or a court. Spreading it on social media to shame him is not permitted. If he is truly in hardship, give him time or release him from the debt (2:280).

My friend has committed a serious wrong in secret. Should I cover it?

If it is a private sin that does not harm anyone else, cover it and advise him. If it harms others, such as abuse or fraud, protect the victim and report it to the authorities.

Chapter summary

- ✓ A Muslim does not wrong his brother and does not abandon him to be wronged.
- ✓ Helping a wrongdoer means holding him back from wrongdoing.
- ✓ Cover private faults; report crimes that harm others.
- ✓ Forgiving adds to honour; reconciling is better than voluntary acts of worship.
- ✓ Forgiveness does not remove the right to safety and justice.

15

CHAPTER 15

Checklist: living as brothers and sisters

The whole book in a few pages: to reread, print and put into practice.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ... ﴿١٠٣﴾

"And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you..."

Surah Ali 'Imran 3:103 · tr. Abdullah Yusuf Ali

The rights of Muslims towards one another on one page

Right	Practice in brief	Main evidence
Greeting	Start the greeting; reply in full	Sahih Muslim, Book of Faith (Kitab al-Iman); 4:86
Visiting	Visit your brother for Allah's sake, and the sick	Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)
Funerals	Pray, follow, help the family	Sahih al-Bukhari 1325
Invitations	Attend the wedding feast; pray for the couple	Sahih al-Bukhari 5173
Advice	Be honest when asked; correct in private	Sahih Muslim, Book of Faith (Kitab al-Iman)
Sneezing	Alhamdulillah, Yarhamukallah, Yahdikumullah	Sahih al-Bukhari 6224
Parents	Gentle, obey in what is right, pray	17:23–24; Sahih al-Bukhari 5971
Kin	Keep the tie even when it is cut	Sahih al-Bukhari 5991
Neighbours	Do not harm; share	Sahih al-Bukhari 6015
Guests	Honour them; do not burden them	Sahih al-Bukhari 6135
Old, young, orphans	Respect, affection, trust	Sunan at-Tirmidhi 1920; graded sahih by al-Albani
Tongue and honour	No backbiting, tale-bearing or slander	49:11–12
Helping and forgiving	Relieve hardship; cover faults; forgive	Sahih al-Bukhari 2442

Daily practice

- ✓ Begin the greeting to every Muslim you meet, and answer every greeting.
- ✓ Answer Alhamdulillah with Yarhamukallah.
- ✓ Speak good or keep silent: no backbiting today.
- ✓ Check before you share any news.
- ✓ Call your parents, or pray for them if they have passed away.
- ✓ Do one kindness to a neighbour or colleague.
- ✓ Pray for a brother or sister without their knowledge.
- ✓ Forgive someone before you sleep.

Weekly review

Print this page or copy it into a notebook. Tick the practices you have done each week.

This week's practice	Done	Notes
Visit or contact someone who is ill	☐	
Visit a brother or friend for Allah's sake	☐	
Visit or phone your parents and grandparents	☐	
Contact a relative you have not been in touch with for a long time	☐	
Give something to a neighbour	☐	
Attend an invitation or a study circle	☐	
Help someone in difficulty	☐	
Settle a dispute or ask for forgiveness	☐	
Contribute to orphans or the elderly	☐	

Do and avoid: a summary of the book

Do

- ✓ Spread the greeting, including to those you do not know
- ✓ Visit the sick and pray for them
- ✓ Attend the funeral prayer and help the family of the deceased
- ✓ Accept invitations and pray for the host
- ✓ Advise in private and gently
- ✓ Be good to your parents every day
- ✓ Keep up with your relatives even when they cut you off
- ✓ Honour neighbours and guests

Avoid

- ✗ Leaving a greeting unanswered
- ✗ Long visits that burden the patient
- ✗ Spreading pictures of the deceased or unconfirmed news
- ✗ Inviting only the well-off
- ✗ Correcting in public and on social media
- ✗ Saying "ugh" to parents
- ✗ Shunning a brother for more than three nights
- ✗ Backbiting, tale-bearing, slander and spying

Prayers for our fellow believers

No Muslim servant prays for his brother in his absence but the angel says: "And the same for you" (Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness (Kitab adh-Dhikr wa ad-Du'a' wa at-Taubah wa al-Istighfar)). Prayer is the easiest right of a brother to fulfil, anywhere and at any time. Four prayers from the Qur'an to learn by heart are given on the next page, with the Arabic, the transliteration and the meaning.

Four prayers from the Qur'an

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رُجْعُونَ ﴿١﴾ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿٢﴾ رَبَّنَا اغْفِرْ لِي وَلِوَلَدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٣﴾ رَبَّ أَرْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

(1) "To Allah We belong, and to Him is our return" (2:156). (2) "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful" (59:10). (3) "O our Lord! cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established!" (14:41). (4) "My Lord! bestow on them Thy Mercy even as they cherished me in childhood" (17:24).

Surah al-Baqarah 2:156 · Surah al-Hashr 59:10 · Surah Ibrahim 14:41 · Surah al-Isra' 17:24 · tr. Abdullah Yusuf Ali

Transliteration: (1) Inna lillahi wa inna ilaihi raji'un.

(2) Rabbanaaghfir lana wa li-ikhwaninal-ladhina sabaquna bil-iman, wa la taj'al fi qulubina ghillan lilladhina amanu, Rabbana innaka Ra'ufur-Rahim.

(3) Rabbanaaghfir li wa liwalidayya wa lil-mu'minina yauma yaqumul-hisab.

(4) Rabbirhamhuma kama rabbayani saghira. For the sick, add the prayer taught in Chapter 3: Adhhibil-ba's, Rabbana-nas... (Sahih al-Bukhari 5675).

A. List of hadith (1/5)

Every hadith was checked against its text in the deen2u hadith database. Hadith from Sahih Muslim are cited by the name of the book, not by number.

Reference	Grade	Chapter
Sahih al-Bukhari 10	Sahih	1
Sahih al-Bukhari 12	Sahih	1, 2
Sahih al-Bukhari 13	Sahih	1
Sahih al-Bukhari 527	Sahih	8
Sahih al-Bukhari 1240	Sahih	1, 3
Sahih al-Bukhari 1245	Sahih	4
Sahih al-Bukhari 1278	Sahih	4
Sahih al-Bukhari 1325	Sahih	4, 15
Sahih al-Bukhari 1356	Sahih	1, 3
Sahih al-Bukhari 1388	Sahih	8
Sahih al-Bukhari 1852	Sahih	8
Sahih al-Bukhari 2442	Sahih	14, 15
Sahih al-Bukhari 2444	Sahih	14
Sahih al-Bukhari 2446	Sahih	1
Sahih al-Bukhari 2620	Sahih	8
Sahih al-Bukhari 2654	Sahih	8
Sahih al-Bukhari 2699	Sahih	9
Sahih al-Bukhari 3004	Sahih	8
Sahih al-Bukhari 3289	Sahih	7

A. List of hadith (2/5)

Reference	Grade	Chapter
Sahih al-Bukhari 3616	Sahih	3
Sahih al-Bukhari 3798	Sahih	11
Sahih al-Bukhari 5143	Sahih	13
Sahih al-Bukhari 5173	Sahih	5, 15
Sahih al-Bukhari 5177	Sahih	5
Sahih al-Bukhari 5304	Sahih	12
Sahih al-Bukhari 5409	Sahih	11
Sahih al-Bukhari 5675	Sahih	3, 15
Sahih al-Bukhari 5971	Sahih	8, 15
Sahih al-Bukhari 5984	Sahih	9
Sahih al-Bukhari 5986	Sahih	9
Sahih al-Bukhari 5991	Sahih	9, 15
Sahih al-Bukhari 5997	Sahih	12
Sahih al-Bukhari 6011	Sahih	1, 14
Sahih al-Bukhari 6015	Sahih	10, 15
Sahih al-Bukhari 6016	Sahih	10
Sahih al-Bukhari 6017	Sahih	10
Sahih al-Bukhari 6018	Sahih	10, 13
Sahih al-Bukhari 6020	Sahih	10

A. List of hadith (3/5)

Reference	Grade	Chapter
Sahih al-Bukhari 6056	Sahih	13
Sahih al-Bukhari 6077	Sahih	2, 9, 14
Sahih al-Bukhari 6135	Sahih	11, 15
Sahih al-Bukhari 6142	Sahih	12
Sahih al-Bukhari 6224	Sahih	7, 15
Sahih al-Bukhari 6225	Sahih	7
Sahih al-Bukhari 6231	Sahih	2, 12
Sahih al-Bukhari 6232	Sahih	2
Sahih al-Bukhari 6245	Sahih	2, 11
Sahih al-Bukhari 6247	Sahih	2, 12
Sahih al-Bukhari 6248	Sahih	2
Sahih al-Bukhari 6258	Sahih	2
Sahih al-Bukhari 6764	Sahih	8
Sahih al-Bukhari 7257	Sahih	8
Sahih Muslim, Introduction (Muqaddimah)	Sahih	13
Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness (Kitab adh-Dhikr wa ad-Du'a' wa at-Taubah wa al-Istighfar)	Sahih	3, 14, 15
Sahih Muslim, Book of Righteousness, Kinship and Good Manners (Kitab al-Birr wa as-Silah wa al-Adab)	Sahih	1, 3, 6, 8, 9, 10, 13, 14, 15
Sahih Muslim, Book of Faith (Kitab al-Iman)	Sahih	2, 6, 10, 15
Sahih Muslim, Book of Funerals (Kitab al-Jana'iz)	Sahih	3, 4

A. List of hadith (4/5)

Reference	Grade	Chapter
Sahih Muslim, Book of Bequests (Kitab al-Wasiyyah)	Sahih	8
Sahih Muslim, Book of Marriage (Kitab an-Nikah)	Sahih	5
Sahih Muslim, Book of Greetings (Kitab as-Salam)	Sahih	1, 2, 6
Sahih Muslim, Book of Divorce (Kitab at-Talaq)	Sahih	6, 13
Sahih Muslim, Book of Asceticism and Softening of the Hearts (Kitab az-Zuhd wa ar-Raqa'iq)	Sahih	7
Sunan Abu Dawud 1536	Hasan (al-Albani)	8
Sunan Abu Dawud 2130	Sahih (al-Albani)	5
Sunan Abu Dawud 3106	Sahih (al-Albani)	3
Sunan Abu Dawud 3132	Hasan (al-Albani)	4
Sunan Abu Dawud 4880	Hasan sahih (al-Albani)	13
Sunan Abu Dawud 4943	Sahih (al-Albani)	12
Sunan Abu Dawud 5038	Sahih (al-Albani)	7
Sunan Abu Dawud 5124	Sahih (al-Albani)	3
Sunan Abu Dawud 5128	Sahih (al-Albani)	6
Sunan Abu Dawud 5197	Sahih (al-Albani)	2
Sunan Abu Dawud 5204	Sahih (al-Albani)	2
Sunan Abu Dawud 5208	Hasan sahih (al-Albani)	2
Sunan Abu Dawud 5210	Sahih (al-Albani)	2
Sunan at-Tirmidhi 1920	Sahih (al-Albani)	12, 15

A. List of hadith (5/5)

Reference	Grade	Chapter
Sunan at-Tirmidhi 1924	Sahih (al-Albani)	12
Sunan at-Tirmidhi 1931	Sahih (al-Albani)	13
Sunan at-Tirmidhi 1943	Sahih (al-Albani)	1, 10
Sunan at-Tirmidhi 1944	Sahih (al-Albani)	10
Sunan at-Tirmidhi 1954	Sahih (al-Albani)	5
Sunan at-Tirmidhi 1956	Sahih (al-Albani)	11
Sunan at-Tirmidhi 2509	Sahih (al-Albani)	14
Sunan at-Tirmidhi 2689	Sahih (al-Albani)	2
Sunan at-Tirmidhi 2727	Sahih (al-Albani)	2
Sunan at-Tirmidhi 2745	Hasan sahih (al-Albani)	7

B. List of Qur'an verses (1/3)

The Arabic text of the verse on each chapter-opening page is taken directly from the Tanzil text on the [deen2u](#) server.

Surah	Verse	Chapter
Surah al-Fatihah	1:2	7
Surah al-Baqarah	2:156	4
Surah al-Baqarah	2:215	8, 9
Surah al-Baqarah	2:263	14
Surah al-Baqarah	2:280	14
Surah Ali 'Imran	3:103	1, 15
Surah Ali 'Imran	3:134	14
Surah an-Nisa'	4:1	9
Surah an-Nisa'	4:10	12
Surah an-Nisa'	4:23	8
Surah an-Nisa'	4:36	10
Surah an-Nisa'	4:86	2, 15
Surah al-Ma'idah	5:2	14
Surah at-Taubah	9:71	1
Surah Ibrahim	14:41	15
Surah al-Isra'	17:23	8, 15
Surah al-Isra'	17:24	8, 15
Surah al-Isra'	17:26	9
Surah Taha	20:44	6
Surah an-Nur	24:15	13
Surah an-Nur	24:19	13
Surah an-Nur	24:27	2, 11

B. List of Qur'an verses (2/3)

Surah	Verse	Chapter
Surah an-Nur	24:28	11
Surah an-Nur	24:61	2
Surah ash-Shu'ara'	26:80	3
Surah Luqman	31:14	8
Surah Luqman	31:15	8
Surah al-Ahzab	33:53	5
Surah ash-Shura	42:40	14
Surah Muhammad	47:22	9
Surah Muhammad	47:23	9
Surah al-Hujurat	49:6	13
Surah al-Hujurat	49:10	1, 14
Surah al-Hujurat	49:11	13, 15
Surah al-Hujurat	49:12	13, 15
Surah adh-Dhariyat	51:24	11
Surah adh-Dhariyat	51:25	11
Surah adh-Dhariyat	51:26	11
Surah adh-Dhariyat	51:27	11
Surah al-Hashr	59:9	11
Surah al-Hashr	59:10	4, 15
Surah al-Mumtahanah	60:8	1, 2, 4, 10
Surah al-Qalam	68:11	13
Surah Nuh	71:28	8

B. List of Qur'an verses (3/3)

Surah	Verse	Chapter
Surah ad-Duha	93:9	12
Surah al-'Asr	103:3	6
Surah al-Ma'un	107:1	12
Surah al-Ma'un	107:2	12

C. Glossary (1/2)

Term	Meaning
Ukhuwah	Brotherhood and sisterhood between Muslims through faith
Birrul walidain	Doing good to and serving one's parents
'Uquq	Disobedience to parents
Silaturahmi	Keeping up ties with one's relatives
Arham	Relatives by blood
Tashmit	Praying for one who sneezes with Yarhamukallah
Walimah	A wedding feast
Takziah	Comforting the family of the deceased and praying for the deceased; condolences
Istirja'	The words Inna lillahi wa inna ilaihi raji'un
Qirat	A measure of reward; in the funeral hadith likened to a great mountain
Fard kifayah	An obligation on the community, which falls away once some have fulfilled it
Ajnabi	A man or woman who is not mahram

C. Glossary (2/2)

Term	Meaning
Ghibah	Saying something true about a person that he dislikes (backbiting)
Buhtan	Accusing someone of something untrue (slander)
Namimah	Carrying stories to damage relationships (tale-bearing)
Tajassus	Spying and searching for people's faults
New Muslim	Mualaf; a person who has recently embraced Islam
Mahram	A person too closely related to marry permanently, such as a parent, sibling, or parent-in-law
Faraid	The fixed shares of inheritance in Islamic law
Kenduri	A feast held for a family or community occasion
Surau	A small prayer hall or prayer room
Kariah	The mosque parish or community served by one mosque
Khairat kematian	A fund to which members contribute to help with funeral costs

CLOSING

Closing

Most of the rights between Muslims are small things: one greeting, one visit, one prayer, one phone call to a mother, one plate of food for a neighbour. But small things done every day are what make a community like one body, as the Prophet ﷺ described.

Begin with those closest to you: parents, spouse, children, relatives and neighbours. Then widen the circle to every Muslim you meet, and be good to every human being as well.

May Allah unite our hearts, cleanse them of rancour, and gather us as brothers and sisters in this world and the next.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ



"And those who came after them say: 'Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful.'"

Surah al-Hashr 59:10 · tr. Abdullah Yusuf Ali

mypolygyny.com · A general reference, not a fatwa. Rulings follow the Shafi'i school as practised in Malaysia. For your own situation, consult the office of the mufti or the Islamic religious department of your state.