

E-Book

Being Considerate of Others' Feelings



Sheikh

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| **Being Considerate of Others' Feelings..**



Introduction

All praise is due to Allaah, and may His peace and blessings be upon His Prophet Muhammad, sallallaahu 'alayhi wa sallam, and his family and Companions.

To proceed:

Allaah the Almighty has ordained this valuable religion for us and He has perfected it. He has completed His blessings upon us and approved Islaam as a religion for us. It is complete and clear, including the creed, forms of worship, dealings with others, and the Muslim's relationship with his Lord and his own self and others.

The way of life that has been set forth in the Qur'aan and the authentic Prophetic Sunnah (traditions), is not limited to only creed, worship, actions of the limbs and the slave's relationship with his Lord. It goes further than that, and tells us to be well-mannered with Allaah's creation, to be kind and charitable to them and to maintain a good relationship with them. And so we find that Islaam calls to being friendly with others, and to treat them well. It tells us to be considerate of their feelings and emotions according to the sublime Islaamic rules and guidelines. It is concerned with manners, morals and the social relations between individuals, explaining the duties and rights. It commands us to be well-mannered, and to choose appropriate words according to different situations.



Allaah Says:

وَقُولُوا لِلنَّاسِ

{... And speak to people good [words].} [QUR'AAN: 2: 83].

This is considered a part of wisdom, which when granted to somebody does them a lot of good. On the other hand, Islaam has warned us against coarseness and rudeness, negligence and harming others. We ask Allaah to grant us beneficial knowledge, and good deeds, and to help us achieve what He loves and what pleases Him. May the prayers and blessings of Allaah be upon His Prophet Muhammad, sallallahu 'alayhi wa sallam, and his family and Companions.

The manners of the Prophets, may Allaah exalt their mention

The act of being considerate of the feelings of others, is from the conduct and manners of the Prophets, may Allaah exalt their mention. Allaah Says to His Prophet, sallallahu 'alayhi wa sallam:

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

{So by mercy from Allaah, [O Muhammad sallallahu 'alayhi wa sallam], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allaah. Indeed, Allaah loves those who rely [upon Him].} [QUR'AAN: 3: 159].



Al-Qaasimi, may Allaah have mercy on him, said: “{So by mercy from Allaah, [O Muhammad sallallaahu 'alayhi wa sallam], you were lenient with them..} meaning to the believers in general, as Allaah Says:

بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

{...and to the believers is kind and merciful.} [QUR'AAN: 9: 128].

{And if you had been rude [in speech]} means ill-mannered and harsh in speech, and: {and harsh in heart} means harsh and coarse treating them severely and violently. {they would have disbanded} means they would have divided, and: {from about you} means that they wouldn't have wouldn't have felt at ease with you and therefore your Da'wah (inviting them to Allaah) would not be complete. Instead, Allaah the Almighty made you easy, forgiving, lenient, kind, and merciful. {So pardon them} for their negligence of your rights as Allaah forgave them. {... and ask forgiveness for them} completing his compassion for them and: {... and consult them in the matter} meaning at war, etc. to get closer to them and to take their opinions. Some scholars of Tafseer said: “The moral of this verse is the obligation of holding onto morals, especially; when one is calling to Allaah the Almighty and enjoying good.”¹

As-Si'di, may Allaah have mercy on him, said: “So good manners are one of the main aspects of religion and they attract people and make them interested in Islaam. The well-mannered person is also praised and gains special reward. Bad manners repel people from religion and make them

¹ Reported by Al-Qaasimi in his book Tafseer Al-Qaasimi (4/276).



hate it. The ill-mannered person is dispraised and will be punished a special punishment. The infallible Prophet, sallallaahu 'alayhi wa sallam, was addressed by Allaah on this matter, so how about others? One of the most important duties is to follow in the example of the Prophet's morals and to treat people the way he did, with leniency, good manners, obeying Allaah's command and to attract people to Allaah's religion."¹

These are also the manners of the rest of the Prophets, may Allaah exalt their mention, as we find in the reaction of Yoosuf (Joseph) may Allaah exalt his mention when his brothers admitted their sin. Allaah Says:

قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

{He said: "No blame will there be upon you today. Allaah will forgive you; and He is the most merciful of the merciful.} [QUR'AAN: 12: 92].

And after he was reunited with his family when Allaah had granted him power in the land, he welcomed them.

Allaah Says:

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

{And he raised his parents upon the throne, and they bowed to him in prostration). And he said: "O my father, this is the explanation

¹ Reported by As-Si'di in his book Tafseer As-Si'di (154).



of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from Bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.} [QUR'AAN: 12: 100].

Ibn Al-Qayyim, may Allaah have mercy on him, said: "Yoosuf didn't say: Allaah took me out of the well, to be mannered with his brothers and due to his kindness. So as not to make them ashamed of what happened to him in the well. He said: {and brought you [here] from Bedouin life} and not, Allaah has relieved you of the troubles of hunger and need, due to his good manners. He assigned what happened to the cause (Satan) but not the direct cause (his brothers) even though the direct cause is closer than the other cause by saying: {after Satan had induced [estrangement] between me and my brothers.} He acted generously and was well-mannered with his young brothers. This is why the perfection of manners and behavior is only found among the Prophets and messengers may Allaah exalt their mention."¹

As-Si'di, may Allaah have mercy on him, said: "This is due to the kindness and good speech of Yoosuf, may Allaah exalt his mention, as he mentioned his condition in prison but not his condition in the well, as he had completely forgiven his brothers and because he did not remember that mistake. As a way of easing their embarrassment, he considered the fact that they come from the desert as a sign of Allaah being good to him (He brought them to him as a favor to him). Also, he did not say

¹ Reported by Ibn Al-Qayyim in his book Madaarij As-Saalikeen (2/380-381).



to them that you came from the state of hunger and hardship in the desert nor did he say that Allaah was good to you by bringing you from the desert to me. Instead he said: *{He was certainly good to me}*. He assigned the good to himself.

So Allaah is merciful to whom He wills from His slaves... *{after Satan had induced [estrangement] between me and my brothers.}* He didn't say, Satan induced my brothers (to do what they did) instead he made it seem as if both sides played a role..."¹

This great Prophet's reaction shows us how deeply rooted sublime manners were among the Prophets, may Allaah exalt their mention and the Messenger of Allaah, sallallaahu 'alayhi wa sallam. May Allaah help us follow their example, achieving what Allaah Says:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ

{Those are the ones whom Allaah has guided, so from their guidance take an example} [QUR'AAN: 6: 90]

May Allaah join us with them in Paradise from His generosity and mercy.

Different forms of being considerate of others' feelings:

Here are some examples from the Prophet's Sunnah, sallallaahu 'alayhi wa sallam, that show how Islaam is concerned with protecting the feelings of a Muslim, and their psychological wellbeing.

¹ Reported by As-Si'di in his book Tafseer As-Si'di (405).



First: Being considerate of a Muslim's feelings in gatherings:

1. Being considerate of the feelings of two people privately conversing and sitting next to each other:

It is a form of politeness in Islaam, when entering upon a group of people in conversation whether two or more, to ask for permission to sit with them. This is because the people conversing may have secrets, and the intruding person may hear something they do not want him to hear, or he may force them to remain silent or change the topic of conversation, thereby disrupting their previous conversation. The appropriate courtesy when entering upon people is to ask for their permission, making them pleased and happy at his entrance. Sa'eed Al-Maqbari said: "I passed by Ibn 'Umar who had a man with him with whom he was conversing. I went to them, and he struck me on the chest and said: did you not know that the Prophet, sallallaahu 'alayhi wa sallam, said: **'When you find two men conversing, do not go up to them nor sit with them until they give you permission.'**"¹

Something similar to this is not to sit between two people who were sitting together without their permission. 'Abdullaah ibn 'Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"It is not lawful for a man to separate between two people without their permission."**² His, sallallaahu 'alayhi wa sallam, saying: **"between two people"** means to sit between them, **"without**

¹ Reported by Ahmad (5949) and it is Saheeh as reported in As-Silsilah As-Saheeha (1395).

² Reported by At-Tirmithi (2752) and Abu Daawood (4845) and Al-Albaani ruled it as authentic.



their permission" because there may be love, compassion, secrecy and trustworthiness between them, and the person's sitting in between them may disturb them.¹

2. **Being considerate of the feelings of others when privately conversing:** Islaam forbids private conversation between two people when a third person is present, even if it is good speech. This is because it can sadden the person who is left out of the conversation and the person might think that they are saying something unpleasant about him. Ibn Mas'ood, may Allaah be pleased with him, said: the Prophet, sallallaahu 'alayhi wa sallam, said: **"When you are three together, two should not speak together privately apart from the other one until you come together with other people because that might upset him."**²

An-Nawawi, may Allaah have mercy on him, said: "This indicates that it is forbidden. So it is forbidden for two people to converse privately excluding the other person unless he permits it."³

Ibn Hajar, may Allaah have mercy on him, said:

"His saying **'until you come together with other people'** means that the three people in question gather with other people. The word other is general, meaning it could be one person or more... From this we conclude that if there are four people it is permissible for two to speak privately, as the other two can also speak privately. Ibn 'Umar, may Allaah be pleased with him,

¹ Reported by Al-Mubaarakfoori in his book 'Awn Al-Ma'bood (13/133).

² Reported by Al-Bukhaari (6290) and Muslim (2184).

³ Reported by An-Nawawi in his book Sharh An-Nawawi 'Ala Muslim (14/167).



said I asked the Prophet, sallallaahu 'alayhi wa sallam: 'What about four?' He, sallallaahu 'alayhi wa sallam, replied: **'It will not harm you.'** When Ibn 'Umar, may Allaah be pleased with him, wanted to speak privately with somebody when there were three of them, he would call a fourth person and say: sit down for a while, as I have heard...and he would mention the Hadeeth.

In his saying, sallallaahu 'alayhi wa sallam: **'because that might upset him'** as the person may think that their private speech is because of their bad opinion of him or that they are plotting against him. This guides the person speaking privately to someone to avoid it when he knows that he has upset the other person, unless it is something important that does not oppose the religion. Al-Maazari, may Allaah have mercy on him, and his followers say: 'There is no difference in the meaning between two people privately conversing and a group of people as in both cases it upsets the person left out.' Al-Qurtubi, may Allaah have mercy on him, added: 'In fact the presence of a large group of people is more severe and so one must avoid this. The number of three people was specifically mentioned in the Hadeeth as it is the first number of people that can be imagined in the situation. But whenever it upsets others it has the same ruling.' Ibn Battaal, may Allaah have mercy on him, said: 'Whenever there is a larger group of people two of them are speaking in private, it is less likely to upset the one left out and he is less likely to accuse them of (them talking badly of him.)'¹

¹ Reported by Ibn Hajar in his book Fat-h Al-Baari (11/86).



Al-Khattaabi, may Allaah have mercy on him, said: "It upsets the person because he thinks that someone else has been honored other than him and this upsets him."¹

Ibn 'Allaan, may Allaah have mercy on him, said: "It is forbidden for two people to speak in private with the exclusion of the third without the person's permission, unless there is a need to do so, which makes it permissible. This is because the advantage gained is assured but the disadvantage (of upsetting the left out person) is not assured to happen. Another type of private conversation is speaking in a language that the third party does not understand."²

- 3. Being considerate of a person's feelings by not making him leave his spot for someone else to sit in:** When someone sits in a place then they are more rightful of it than others, and it is not rightful for someone to make him give up in that place. This is an Islaamic etiquette that aims at being considerate of the person and his right of sitting in that spot, as he got there before others. It is affirmed to be more forbidden when someone tells the person to give up their place because they think that they are above the person who was originally in that place. This ruling is applied to all types of gatherings, however it is more affirmed in gatherings of worship as Islaam encourages us to hasten to good and to arrive early to congregational prayers. So if a person arrives before others to a general place then nobody has the right to make him give up that spot, and if someone does come and tell them to leave the

¹ Reported by Al-Khattaabi in his book Ma'aalim As-Sunan (4/117).

² Reported by Ibn 'Allaan in his book Sharh Ibn 'Allaan (8/95).



spot for them to sit in, then they have combined two shameful acts.

Abu Al-Khusayb, may Allaah have mercy on him, reported: "As I was sitting, Ibn 'Umar, may Allaah be pleased with him, came and a man stood up from his place for him, but he did not sit in that place. Instead he sat somewhere else, so the man asked: Why didn't you sit there? He replied: I would not sit in your place or anyone else's place after something I witnessed from the Prophet, sallallaahu 'alayhi wa sallam: A man came to the Prophet, sallallaahu 'alayhi wa sallam, so a man stood up from his place and the other man went to sit there. The Prophet, sallallaahu 'alayhi wa sallam, forbade him from doing so."¹

Ibn 'Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease."** In another narration: I said: "How about Friday?" He, sallallaahu 'alayhi wa sallam, said: **"On Friday and other days."** It was a habit of Ibn `Umar, may Allaah be pleased with him, that if a person left his seat for him, he would not take it.²

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"A man should not give up his place for another man, instead make space and Allaah shall make space for you."**³ Al-Albaani, may Allaah

¹ Reported by Abu Daawood (4828) and Ahmad (5567), Al-Albaani: Hasan

² Reported by Al-Bukhaari (6269) and Muslim (2177).

³ Reported by Ahmad (10266) and Al-Albaani ruled it as authentic.



have mercy on him, said about this Hadeeth: "It is evident that it is not from Islaamic etiquette for someone to leave their place and have someone else sit in it out of respect for them. So standing up from your place in this situation goes against the Prophetic teachings. The least we can say is that it is disliked as concluded from the Prophet's saying, sallallaahu 'alayhi wa sallam: **'A man should not give up his space for another man.'** this implies that it is forbidden and not disliked. Allaah knows best."¹

4. **Being considerate of the rightful owner of a spot if he returns to it after leaving it:** Islaam has identified rights and the protection of rights so that opinions do not differ, and so that people do not claim what is not their right, leading to aversion and hatred. One of these rights is a person's place, so anyone who precedes others to a certain place makes them entitled to it. If the person leaves the place due to a need and wants to return to it then he is entitled to do so, and the person who sat in his place must leave it for him. It is better for the person to leave a sign or indication that it is his place to avoid aversion and hatred.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"If someone leaves his spot, then returns to it, he is better entitled to it."**² As there is the possibility that the person left their spot due to a need and left an indication that it was his, then comes back to find somebody else sitting in it. How will he feel in this

¹ Reported by Al-Albaani in his book Majmoo' Fataawa Al-Albaani (221).

² Reported by Muslim (2179).



situation? This issue is something that many people neglect, especially in gatherings held in narrow/cramped places.

5. **Being considerate of the feelings of the elderly, respecting them and letting them speak first:** This is one of Islaam's greatest characteristics. The young person should not speak before the older person and the younger one listening to the elder person speak is considered good manners/politeness. This sublime Islaamic etiquette is absent among many young Muslims, who are unconcerned with this issue in their lives. Therefore, it is essential for educators/teachers to emphasize these manners. Abu Moosa Al-Ash'ari, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"Respect for Allaah includes respect for an elderly gray-haired Muslim and respect for one who carries the Qur'aan [in his heart, that is, he who memorized it] who does not exaggerate [while reciting it] and does not keep himself away from it and respect for a just man of high office."**¹

'Ubaadah ibn As-Saamit, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"He is not from my Ummah [Nation], the one who does not esteem our elderly and does not have mercy on our young ones and does not know the right of our scholars."**²

'Abdullaah ibn 'Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"I saw in a dream that I was using Siwaak and two persons contended to get it from me, the one being older than the other one. I gave**

¹ Reported by Abu Daawood (4843), Al-Albaani: Hasan.

² Reported by Ahmad (22755), Al-Albaani: Hasan.



the Siwaak to the younger one. It was said to me give that to the older one and I gave it to the older one."¹

This was the Prophet's courtesy, sallallaahu 'alayhi wa sallam, in the following event that happened at the time of the conquest of Makkah. Asmaa' bint Abu Bakr, may Allaah be pleased with her, reported: "When the Prophet, sallallaahu 'alayhi wa sallam, entered Makkah and entered the Sacred Mosque, Abu Bakr, may Allaah be pleased with him, came to him with his father to visit him. When the Prophet, sallallaahu 'alayhi wa sallam, saw him he said: **'Why didn't you leave the old man at his house and I would have gone to him there?'** Abu Bakr said: 'You are more deserving of him coming to you than he is of you going to him.' The Prophet, sallallaahu 'alayhi wa sallam, seated him (Abu Quhaafah) in front of him. Then he, sallallaahu 'alayhi wa sallam, passed his hand on his chest and asked him to embrace Islaam and he did."²

Sahl ibn Abi Hathamah, may Allaah be pleased with him, (a man from the Ansaar) narrated that a number of people from his tribe went to Khaybar and dispersed, and then they found one of them murdered. The bereaved group went to the Prophet, sallallaahu 'alayhi wa sallam, to talk to him about the matter of their murdered companion. 'Abdur Rahman ibn Sahl started to speak first and he was the youngest among them. The Prophet, sallallaahu 'alayhi wa sallam, said: **"Let the older among you**

¹ Reported by Muslim (3003).

² Reported by Ahmad (26956).



come forward and speak." They then spoke about the matter of their companion.¹

Ibn Hajar, may Allaah have mercy on him, said: "From this it is evident that the older person should come forward in important matters if he is competent to do so and this is what is understood from the Hadeeth. Either because the relative of the murdered person ('Abdur-Rahmaan ibn Sahl) was incompetent and so the judge chose another relative to take on the claim or it could be due to other reasons."²

An-Nawawi, may Allaah have mercy on him, said: "When two people are equal in virtue, the older comes first/precedes. There are similar cases to this such as Imaamah (leading the prayer) and it is optional with the Wali of a woman in marriage...etc."³

The scholars have also followed this etiquette. An example is Imaam Ahmad, may Allaah have mercy on him, with his knowledge and piety and his high status among people. Al-Marroothi, may Allaah have mercy on him, said about him: "Abu 'Abdullaah was one of the most respectful and full of esteem towards his brothers and ones who were older than him. Abu Hammaam came to him riding a donkey and Abu 'Abdullaah helped him to descend from it. I have seen him do this with men who were older than him."⁴

¹ Reported by Al-Bukhaari (6142) and Muslim (1669).

² Reported by Ibn Hajar in his book Fat-h Al-Baari (12/238).

³ Reported by An-Nawawi in his book Sharh An-Nawawi 'Ala Muslim (11/146).

⁴ Reported by Ibn Al-Muflih in his book Al-Aadaab As-Shar'iyah (1/433).



Second: Being considerate of the feelings of a Muslim when related to hospitality.

1. Being considerate of the host's feelings when you cannot attend: The food prepared for a guest is a form of generosity to the person invited and a means of welcoming them and showing kindness to them. This kindness must be returned with goodness as Allaah Says:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

{Is the reward for good [anything] but good?}

[QUR'AAN: 55: 60].

This is the proper thing to do unless there is something to prevent it. For instance when there is something that goes against the Sharee'ah, or for health reasons... etc. In these cases the person must "take into consideration the Sharee'ah and put it before people and desire."¹

However, the person must apologize kindly and courteously. Sa'b ibn Juthaamah, may Allaah be pleased with him, reported that he gifted the Prophet, sallallaahu 'alayhi wa sallam, a wild donkey when he was in Al-Abwaa' or Waddaan. The Prophet, sallallaahu 'alayhi wa sallam, turned it down. The narrator says, When the Prophet, sallallaahu 'alayhi wa sallam, saw my face (in another narration: saw how I disliked it from my face)² He, sallallaahu

¹ Reported by Ibn Al-Mulaqqin in his book Al-I'laam Libn Al-Mulaqqin (6/420).

² Reported by At-Tirmithi (849) and Al-Albaani ruled it as authentic.



'alayhi wa sallam, said: **“We only turned it down because we are in the state of Ihraam.”**¹

Ibn Hajar, may Allaah have mercy on him, said: “This proves that a person can reject a gift due to a (valid) reason. Al-Bukhaari, may Allaah have mercy on him, has a chapter on this topic [Rejecting a gift due to a reason.] It also shows that one must apologize when rejecting a gift so as not to upset the person who offered you the gift. It also proves that a gift does not become your possession until you accept it and that your ability to possess it does not make you possess the gift. Also the person in a state of Ihraam must get rid of any kind of prey that was hunted if it is forbidden to be hunted.”²

Ibn Al-Mulaqqin, may Allaah have mercy on him, said: “Some of the beneficial points concluded from this Hadeeth is that it is permissible to give gifts and accept them when there is no reason to prevent it...and one must apologize to the person who offered the gift when it is rejected so as not to upset them. Abu 'Ali An-Naysaaboori, may Allaah have mercy on him, said: This is the most authentic Hadeeth concerning apology.”³

2. **Being considerate of the feelings of the host when he does not have the means to be hospitable to his guest:** Sometimes the Muslim may unexpectedly have a guest arrive when he is in a difficult situation. He may be busy, ill, living in a small house or have financial troubles. In this case the

¹ Reported by Al-Bukhaari (1825) and Muslim (1193).

² Reported by Ibn Hajar in his book Fat-h Al-Baari (4/34).

³ Reported by Ibn Al-Mulaqqin in his book Al-'laam Libn Al-Mulaqqin (6/419).



guest must try to ease the situation with kind speech that will relieve the host and the difficulty of the situation. In fact, a person must consider these factors before causing trouble, and so he should not disturb his poor relative and not arrive unexpectedly at somebody's house at lunchtime or dinnertime.

Thawbaan, may Allaah be pleased with him, reported: "A Bedouin guest came to us and the Prophet, sallallaahu 'alayhi wa sallam, sat in front of his wives' houses and started asking the Bedouin if his people were happy with Islaam and about their situation with prayer. The Bedouin continued to inform the Prophet, sallallaahu 'alayhi wa sallam, until he was joyful and his face lighted up. Then it reached midday and it was time to eat and the Prophet, sallallaahu 'alayhi wa sallam, called me out of view and told me to tell 'Aa'ishah, may Allaah be pleased with her, that the Prophet, sallallaahu 'alayhi wa sallam, has a guest.

She said: 'By the one who sent you with the truth! I have woken up with nothing that people can eat.' He, sallallaahu 'alayhi wa sallam, sent me to the rest of his wives and they all apologized as 'Aa'ishah, may Allaah be pleased with her, did. I saw the color in the Prophet's face change. The Bedouin said: 'We are not from the city and we endure more than (the people of the city). A handful of dates and some water will suffice. That is considered abundance (to us).'

At that time a she-goat passed by and she had been milked. We used to call her Thamar Thamar. The Prophet, sallallaahu 'alayhi wa sallam, called her by her name: **Thamar Thamar.** She approached the Prophet, sallallaahu 'alayhi wa sallam, whinnying



and he took hold of her leg and said Bismillaah (In the name of Allaah). He then restrained her saying Bismillaah (In the name of Allaah). Then he, sallallaahu 'alayhi wa sallam, wiped her teat saying Bismillaah (In the name of Allaah). She became full of milk and he called me to bring a pail and I brought it to him. He, sallallaahu 'alayhi wa sallam, milked her saying Bismillaah (In the name of Allaah). He filled the pail and pushed it to the guest and he drank a lot and wanted to put it down, so the Prophet, sallallaahu 'alayhi wa sallam, said: **'Drink more.'** He, sallallaahu 'alayhi wa sallam, repeated this to him until the guest was full and had drunk what he desired.

He then milked the goat again saying Bismillaah (In the name of Allaah) and he filled (the pail). He, sallallaahu 'alayhi wa sallam, then said: **'Take this to 'Aa'ishah.'** So she drank what she desired, then I returned to the Prophet, sallallaahu 'alayhi wa sallam, and he milked the goat again saying Bismillaah (In the name of Allaah). He then sent me with it to his wives, and every time one drank I returned to the Prophet, sallallaahu 'alayhi wa sallam, and he milked the goat saying Bismillaah (In the name of Allaah) filling the pail. He, sallallaahu 'alayhi wa sallam, then said: **'Give it to the guest.'** I then gave it to the Prophet, sallallaahu 'alayhi wa sallam, and he said Bismillaah (In the name of Allaah) and he drank what Allaah Wills and then he gave it to me.

I tried to place my lips where the Prophet, sallallaahu 'alayhi wa sallam, drank and I drank a drink that was sweeter than honey and more perfumed than musk. Then the Prophet, sallallaahu



'alayhi wa sallam, said: **'O Allaah! Make this she-goat blessed for her owners.'**¹

From this Hadeeth we see how the Bedouin guest was tactful and how he was considerate of the Prophet's condition when he didn't have the means to be hospitable to his guest.

3. **Being considerate of the guest's feelings by not making him feel that the host has selflessly given him his food:** One of the etiquettes of hospitality that Islaam has encouraged is for the host to be considerate of the guest's feelings while eating. He should not make the guest feel uncomfortable or awkward, such as making the guest feel that he has disturbed them, or by watching him eat, or remaining silent when the guest is present. All these can make the guest feel uncomfortable and awkward and make him hasten to leave. The guest should see the host happy and welcoming on his arrival, and they must favor him with food if needed.

Abu Hurayrah, may Allaah be pleased with him, reported: "A man came to the Prophet, sallallaahu 'alayhi wa sallam, and said: 'I am hard pressed by hunger.' He, sallallaahu 'alayhi wa sallam, sent a word to one of his wives who replied: 'By Him Who has sent you with the Truth, I have nothing except water.' Then he, sallallaahu 'alayhi wa sallam, sent the same message to another (wife) and received the same reply. He sent this message to all of them (i.e., his wives) and received the same reply. Then he, sallallaahu 'alayhi wa sallam, said: **'Who will entertain this (man) as guest?'** One of the Ansaar said: 'O Messenger of Allaah, I

¹ Reported by Al-Albaani in his book As-Silsilah As-Saheehah (1977).



will.' The Ansaari asked his wife: 'Have you got anything?' She answered: 'Nothing, except a little food for the children.' He said: 'Keep them busy with something, and when they ask for food put them to sleep. When the guest enters, extinguish the light and give him the impression that we are also eating.' So they sat down and the guest ate and they passed the night hungry. When he came to the Prophet, sallallaahu 'alayhi wa sallam, in the morning, he said to him: **'Allaah admired what you did with your guest last night.'**¹

This is not the kind of overburdening that is forbidden, as this man was pressed by hunger and he was the guest of the Prophet, sallallaahu 'alayhi wa sallam, and the Ansaari did an act of selflessness because he had but little. As for burdening yourself more than your capacity and getting into large debts or its like then this is forbidden, as the Prophet, sallallaahu 'alayhi wa sallam, said: **"Do not burden yourself beyond your scope when (receiving) a guest."**²

Abu Hurayrah, may Allaah be pleased with him, reported: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, Abu Bakr and 'Umar, may Allaah be pleased with them were brought out by hunger. They went to visit a man of the Ansaar, but he was not at home. When his wife saw the Prophet, sallallaahu 'alayhi wa sallam, she said: 'Welcome! Welcome!' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to her: **'Where is so-and-so?'** She said: 'He has gone to get water for us.' Then the Ansaari

¹ Reported by Al-Bukhaari (3798) and Muslim (2054).

² Reported by Al-Bayhaqi in his book As-Shu'ab (9599) through Salmaan and Abu Nu'aym in his book Akhbaar Asbahaan (1/56) and Al-Albaani ruled it as authentic.



came and saw the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and his two companions and said: 'Praise be to Allaah. Today no one has more honored guests than I!' He went and brought them a branch with unripe and ripe fresh dates on it and said: 'Eat.' He took a knife and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to him: **'Don't slaughter one which yields milk.'** So he slaughtered for them and they ate from the sheep and from that branch and drank. When they were full and their thirst quenched, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to Abu Bakr and 'Umar, may Allaah be pleased with them: **"By the One who has my soul in His hand, you will be asked about this blessing on the Day of Rising. Hunger brought you out of your houses and you did not return until you had received this blessing."**¹

An-Nawawi, may Allaah have mercy on him, said: "A number of the Salaf disliked for someone to burden themselves when receiving a guest. The meaning of burden is the evident trouble it causes for the host and how it prevents him from sincerity and true joy for having his guest and it may also be apparent to the guest which will harm the guest too. The guest may also realize that he has been offered something that has troubled the host and that he is overburdening himself. This may make the guest feel bad because of his sympathy for the host. This all goes against the Prophet's saying, sallallaahu 'alayhi wa sallam: **'He who believes in Allaah and the Last Day, let him be hospitable to his guest.'**"² The most perfect hospitality is making the guest feel at ease and displaying joy at his

¹ Reported by Muslim (2038).

² Reported by Al-Bukhaari (6138) and Muslim (47).



presence. As for the act of the Ansaari and the sheep he slaughtered, this was not troublesome for him. Even if he had slaughtered a number of sheep and spent money in order to be hospitable to the Prophet, sallallaahu 'alayhi wa sallam, and his two companions, the man would be happy to do so and was lucky to do so. Allaah knows best."¹

4. Being considerate of the guest's feelings by making sure he doesn't feel that he is a burden upon his host:

A guest may feel that he has burdened the host and so the host must strive to eliminate this kind of feeling in his guest. Laqeet ibn Sabirah, the leader of the delegation of Banu Al-Muntafiq, may Allaah be pleased with him, reported: "My companion and I went out to the Prophet, sallallaahu 'alayhi wa sallam, but we did not find him in his house. We found there 'Aa'ishah, may Allaah be pleased with her, the Mother of the Believers. She offered us dates and 'Aseedah (gruel). Then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, came walking quickly. He, sallallaahu 'alayhi wa sallam, asked: **'Has anything been served to you?'** We replied: 'Yes, O Messenger of Allaah.'

While we were sitting in the company of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, we suddenly saw that a shepherd was driving a herd of sheep to their fold. He had with him a newly-born lamb that was crying. He (the Prophet, sallallaahu 'alayhi wa sallam) asked him: **'Has she given birth?'** He replied: 'Yes.' He, sallallaahu 'alayhi wa sallam, then said: **'Slaughter for us a sheep.'** He then turned to us and said: **'Do not think that we are slaughtering it for you. We have one**

¹ Reported by An-Nawawi in his book Sharh An-Nawawi 'Ala Muslim (13/213-214).



hundred sheep and we do not want their number to increase. Whenever a ewe is born, we slaughter a sheep in its place.¹

Al-Mubaarakfoori, may Allaah be pleased with him, said: " The Prophet, sallallaahu 'alayhi wa sallam, meant when saying: **'We are slaughtering it'** we are not burdening ourselves (with slaughtering the ewe) for you so they would not reject the hospitality and to avoid showing off to the guest. **'We slaughter a sheep in its place'** Meaning, do not think that I am burdening myself for you. It is apparent from this phrase that when they heard that the Prophet, sallallaahu 'alayhi wa sallam, had ordered the shepherd to slaughter they said: do not overburden yourselves for us. So the Prophet, sallallaahu 'alayhi wa sallam, replied by saying: **'Do not think'** This is what is understood from the context of the event.²

5. **Being considerate of the host's feelings by reserving his authority and Imaamah (leading in prayer) over his guests:** It was narrated that Abu Mas'ood Al-Ansaari, may Allaah be pleased with him, said: The Messenger of Allaah , sallallaahu 'alayhi wa sallam, said: **"The people should be led in prayer by the one among them who has the most knowledge of the Book of Allaah; if they are equal in knowledge of the Qur'aan, then by the one who has most knowledge of the Sunnah; if they are equal in knowledge of the Sunnah, then by the one who migrated first; if they are equal in terms of Hijrah, then by the one who became Muslim first."**³

¹ Reported by Ahmad (16384), Abu Daawood (142) and (143) and Al-Albaani ruled it as authentic.

² Reported by Al-Mubaarakfoori in his book 'Awn Al-Ma'bood (1/164).

³ Reported by Muslim (673).



However the host is the leader in his house and nobody can overtake this leadership. The Imaam (one who leads in prayer) has authority over the people praying behind him and they must be led only by the owner of the house unless he permits otherwise. This is why the Prophet, sallallaahu 'alayhi wa sallam, said at the end of the previous Hadeeth in another narration: **“No man should lead another in prayer in his domain of authority, or sit in his place in his house, except with his permission.”**¹

Abu 'Atiyyah, may Allaah have mercy on him, reported: "Maalik ibn Al-Huwayrith used to come to us in our prayer place and talk to us. The time for prayer came one day and we said to him: 'Go forward (to lead the prayer).' He said: 'Let one of you go forward, until I tell you why I will not. I heard the Messenger of Allaah, sallallaahu 'alayhi wa sallam, say: **“Whoever visits a people should not lead them in prayer. Let a man from among them lead them in prayer.”**”²

Something similar to this is that the owner of a beast/animal has more right to ride the front of it. Buraydah, may Allaah be pleased with him, reported: "I was walking with the Prophet, sallallaahu 'alayhi wa sallam, when a man came to him with a donkey, so he said: 'O Messenger of Allaah! Ride' and the man moved toward the back. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **“No, you have more right to the front of**

¹ Reported by Muslim (673).

² Reported by Abu Daawood (596).



your beast, unless you allot it for me.' He said: 'I have allotted it for you.' He said: 'So he rode.'"¹

6. **Being considerate of the feelings of the host by not disturbing him and overstaying:** Anas ibn Maalik, may Allaah be pleased with him, reported: When the Messenger of Allaah, sallallaahu 'alayhi wa sallam, married Zaynab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet, sallallaahu 'alayhi wa sallam, (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others too, got up except three persons who remained sitting. The Prophet, sallallaahu 'alayhi wa sallam, came back in order to enter his house, but he went away again. Then they left, whereupon I set out and went to the Prophet, sallallaahu 'alayhi wa sallam, to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allaah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَّا هُمْ وَأَنْتُمْ وَآلُكُمْ وَأُولُو الْقَرْبَىٰ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ وَالْمَدِينَةُ وَمَا فِيهَا وَالْمَسْجِدَ الَّذِي فِيهِ يُقِيمُ الصَّلَاةَ وَمِنَ الْمَسْجِدِ وَإِن لَّمْ يَكُن لَّكُمْ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

{O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without

¹ Reported by At-Tirmithi (2773) and Al-Albaani ruled it as authentic.



awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allaah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allaah or to marry his wives after him, ever. Indeed, that would be in the sight of Allaah an enormity.} [QUR'AAN: 33: 53].¹

There is another narration by Al-Bukhaari: Anas, may Allaah be pleased with him, said: "Another group remained chatting and I was upset (because of this)."²

Ibn Hajar, may Allaah have mercy on him, said: "He was upset because he understood that the Prophet, sallallaahu 'alayhi wa sallam, was shy to tell them to leave and their inattention by chatting and not leaving."³

Ibn Hajar, may Allaah be pleased with him, also said: "Ibn Battaal, may Allaah have mercy on him, said: 'From this we understand that one should not enter another person's house without their permission. When permitted to enter the person must not overstay after the period permitted is over so as not

¹ Reported by Al-Bukhaari (4792) and Muslim (1428).

² Reported by Al-Bukhaari (5163).

³ Reported by Ibn Hajar in his book Fat-h Al-Baari (9/228).



to disturb the people of the house and to not prevent them from going about their lives. We also understand that when a person does this until the people of the house are harmed, the owner of the house can show his irritation and dislike and he may get up without excusing himself for them to understand. Also, if the owner of the house leaves his house the guest that was permitted to enter should not remain without renewing the permission. Allaah knows best."¹

Ibn Hajar, may Allaah have mercy on him, also said: "Ibn Abbaas, may Allaah be pleased with him, reported: 'A man entered upon the Prophet, sallallaahu 'alayhi wa sallam, and remained sitting for a long time. The Prophet, sallallaahu 'alayhi wa sallam, left three times so the person would leave but he did not. Then 'Umar, may Allaah be pleased with him, entered and saw the Prophet's face and his dislike, and said to the man: 'Maybe you are disturbing the Prophet, sallallaahu 'alayhi wa sallam.' The Prophet, sallallaahu 'alayhi wa sallam, said: **'I got up three times for him to follow me but he did not do so.'** 'Umar, may Allaah be pleased with him, said: 'O Messenger of Allaah, why not put a screen (in front of your wives) as your wives are not like other women and it is more pure for their hearts.' So the verse of Hijaab (the veil) was revealed."²

Shurayh Al-Ka'bi, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"Whoever believes in Allaah and the Last Day should show hospitality to**

¹ Reported by Ibn Hajar in his book Fat-h Al-Baari (11/65), and Ibn Battaal in his book Sharh Ibn Battaal (9/54).

² Reported by Ibn Hajar in his book Fat-h Al-Baari (8/351).



his guest according to his right; which is for a day and a night, and hospitality extends for three days. What is beyond that is charity and it is not permissible for (the guest) to remain until it disturbs him (the host)."¹

Ibn Hajar, may Allaah have mercy on him, said: "His saying '**until it disturbs him**' refers to discomfort and disturbance. An-Nawawi, may Allaah have mercy on him, said about a narration by Muslim: '**until it causes him to sin.**' Meaning until he falls into committing a sin (because of the guest) as the host may backbite about the guest due to his prolonged stay or may harm him or think badly of him. However it is permissible if the guest remains after the host requests from him to prolong his stay or when he most likely does not mind it.

This is concluded from his saying: '**until it disturbs him**' because if there is no disturbance or harm then it is permissible. Abu Shurayh, may Allaah be pleased with him, reported: 'It was said: 'O Messenger of Allaah, sallallaahu 'alayhi wa sallam, what will make him sin?' He, sallallaahu 'alayhi wa sallam, said: '**He resides at the person's house until they do not have anything to offer him.**'"² Ibn Battaal, may Allaah have mercy on him, said: 'It is disliked for a guest to reside for longer than three days, so as not to harm the host and cause him to sin after the reward that he had gained (for his hospitality).'"³

¹ Reported by Al-Bukhaari (6135).

² Reported by Ahmad and Al-Haakim.

³ Reported by Ibn Hajar in his book Fat-h Al-Baari (10/550).



Third: Being considerate of the feelings of others when related to education.

1. Being considerate of the feelings of somebody asking a question if he is shy and being considerate of the Mufti (scholar) when asking: The Muslim is obliged to be knowledgeable concerning religious matters, including religious rulings. Anyone who is ignorant in these obligatory matters must seek knowledge and this includes asking the scholars.

Making queries is mandatory and being ignorant of a ruling could lead to committing the forbidden. However if someone is shy of asking a question for a certain reason, the person must try to choose an appropriate way when making the query, taking into account the Islaamic etiquette in this matter. The scholar or Mufti must also take into account people's feelings and avoid making them uncomfortable as much as possible.

'Ali ibn Abu Taalib, may Allaah be pleased with him, reported: "I was a man who had frequent Mathi discharges (prostatic fluid, which is a white, thin, sticky discharge caused by sexual stimulation) frequently and felt shy to ask Allaah's Messenger, sallallaahu 'alayhi wa sallam, about it, being his son-in-law. So I requested Al-Miqdaad ibn Al-Aswad, may Allaah be pleased with him, to ask the Prophet, sallallaahu 'alayhi wa sallam, about it. Al-Miqdaad asked him and he replied: **'One has to perform ablution [after it].'** (in another narration): **'Perform ablution after washing your organ [penis].'**"¹

¹ Reported by Al-Bukhaari (132), (269) and Muslim (303).



Ibn Hajar, may Allaah have mercy on him, said: "From this we learn to have etiquette/manners by avoiding directly asking about issues that people are usually, shy about. Also, it encourages dealing politely with in-laws and to avoid mentioning matters related to sexual intercourse with women... etc. in front of her relatives. Al-Bukhaari, may Allaah have mercy on him, has previously mentioned this Hadeeth in the 'chapter of knowledge' to infer that if someone is shy to ask a question he should send someone else to ask because there are two advantages from this. The first is being shy and modest and the second is not neglecting having knowledge of a certain ruling."¹

Al-Bukhaari, may Allaah have mercy on him, said:

*"(Section of being shy with knowledge.) Mujaahid, may Allaah have mercy on him, said: 'Knowledge cannot be gained by a shy person or arrogant person.' 'Aa'ishah, may Allaah be pleased with her, said: 'The best women are the women of the Ansaar, shyness did not prevent them from having an understanding of religion.'"*²

Ibn Hajar, may Allaah have mercy on him, said: "The Chapter of Shyness/Modesty' meaning the ruling of shyness. It has been mentioned previously that shyness is a part of faith and this refers to the lawful shyness, such as honoring the elderly and

¹ Reported by Ibn Hajar in his book Fat-h Al-Baari (1/381).

² Reported by Al-Bukhaari (1/135), Mujaahid's quote was reported by Abu Nu'aym in his book Al-Hilyah (2/220), Ibn Hajar: Saheeh in his book Fat-h Al-Baari (1/229) and 'Aa'ishah's quote was reported by Muslim (332).



this is praised shyness. As for the shyness that leads to abandoning a religious commandment then it is discommended as it is not lawful shyness, in fact it is a weakness and dishonor. It is what Mujaahid, may Allaah have mercy on him, referred to in his saying, 'Knowledge cannot be gained by a shy person.' He wanted to incite learners to avoid weakness and arrogance as they both cause deficiency in learning."¹

2. **Being considerate of the ignorant person's feelings and being lenient with them:** The message of teaching is a sublime message and one of the greatest tasks of the prophets, may Allaah exalt their mention. It is an essential means of spreading religion and making it prevail. One of the things that must be considered when teaching is being lenient with learners as people's levels vary when it comes to their thoughts, understanding and behavior. Therefore, the teacher must be considerate of these differences and be gentle with learners especially if a learner makes a mistake, as the one who makes a mistake usually feels down.

Anas, may Allaah be pleased with him, reported: "While we were in the mosque with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, a Bedouin came; he then urinated in the mosque. The Companions of the Messenger of Allaah said: 'Mah Mah (An expression used to severely scold someone, to indicate the graveness of the matter.)' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'Do not put a halt to his urinating, but instead leave him.'** They left him alone until he finished urinating. The Messenger of Allaah, sallallaahu 'alayhi wa sallam,

¹ Reported by Ibn Hajar in his book Fat-h Al-Baari (1/229).



called him over and said to him: **“Any kind of urine or filth is not suitable for these mosques. Instead they are only [appropriate] for the remembrance of Allaah, the prayer, and the recitation of the Qur’aan,**’ or this is near to what the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said. He then issued an order to a man from the people, who then came with a bucket of water, which he poured over the [affected] area [of the mosque].”¹

Ibn Hajar, may Allaah have mercy on him, said: “This teaches us to be lenient with an ignorant person and to teach him what he needs to learn without rebuking or scolding if the person is not being obstinate. Especially when there is the possibility of making the person disinclined. It also shows us the Prophet’s mercy and good manners. Ibn Maajah and Ibn Habbaan, may Allaah have mercy on them, mentioned another narration of Abu Hurayrah, may Allaah be pleased with him: ‘After he understood [the wrong which he had done], the Bedouin said: ‘The Prophet, sallallaahu ‘alayhi wa sallam, stood before me - may my mother and father be ransomed for him - and he neither cursed not scolded nor hit [me].’”²

Note the Prophet’s great manners towards this mistake, especially with an ignorant person who did not realize the mistake he was making or its gravity. So we should follow the example of our Messenger, sallallaahu ‘alayhi wa sallam.

¹ Reported by Al-Bukhaari (221) and Muslim (285).

² Reported by Ibn Hajar in his book Fat-h Al-Baari (1/325).



3. Being considerate of one who is accustomed to a certain error, when advising and teaching them:

Someone who is persistent and accustomed to something will find it hard to quit. The person is in need of sincere faith, strong determination and has to avoid desire by educating himself to respond immediately to Allaah and His Messenger, sallallaahu 'alayhi wa sallam, through actions and speech.

Therefore, it is the duty of the Daa'iyah (caller to Islaam) to be wise when reminding people and when preaching and he must follow the Prophetic guidance when doing so, striving to guide people to the lawful alternative that is most appropriate for their conditions. This is called the method of discontinuing/forgoing (Takhliyah) and adornment (Tahliyah) which refer to forgoing whatever goes against the Sharee'ah (Islaamic law) and adorning oneself with faith and righteous deeds.

Sa'eed ibn Abu Al-Hasan, may Allaah have mercy on him, reported: "A man came to Ibn 'Abbaas, may Allaah be pleased with him, and said: 'I am a man who draws these pictures, give me the ruling concerning them.' Ibn 'Abbaas said: 'Come closer to me' and so the man did. He repeated it again so the man came closer, until he placed his hand on the man's head and said: 'I will inform you of what I heard the Prophet, sallallaahu 'alayhi wa sallam, say: **'All the picture-makers would be in the fire of Hell. A soul will be breathed in every picture prepared by him and it**



shall punish him in Hell.' He then said: 'If you must do so, then draw trees and objects that have no soul.'¹

Ponder on what Ibn 'Abbaas, may Allaah be pleased with him, said: "I will inform you of what I heard the Prophet, sallallaahu 'alayhi wa sallam, say" This was from his wisdom as he mentioned something that would prepare the man to accept the ruling that forbids what he had grown accustomed to. He didn't mention the religious verdict alone, instead he assigned it to the Prophet, sallallaahu 'alayhi wa sallam, said and then guided him to the lawful alternative and this shows his true understanding of issuing religious verdicts.

"It is known that the Sharee'ah (Islaamic law) offers alternatives to compensate for any forbidden profit. For instance, fornication is forbidden and so there is lawful marriage, usury is forbidden but selling is permissible. Consuming pork, dead animals and animals with fangs or claws is forbidden but slaughtered cattle, sheep etc. is permissible. If a person commits something forbidden the Sharee'ah (Islaamic law) has offered the person an outlet through repentance and expiation which are clear. So, the Daa'iyah (caller to Islaam) must follow in the steps of the Sharee'ah by offering alternatives and explaining the lawful outlets. It must be noted that offering alternatives is done according to ability and capacity, as sometimes a matter may be forbidden and must be avoided with no appropriate alternative available.

¹ Reported by Al-Bukhaari (2225) and Muslim (2110).



This can be either due to the corrupt condition of people and their distance from the Sharee'ah or because the Daaiyah cannot recollect an appropriate alternative or he may not be aware of the existing alternatives and so he will advise against making the mistake even if he does not have an alternative. This happens frequently in many financial transactions and investment systems that were established in non-Muslim societies and were then transmitted to Muslim societies. The weakness and inadequacy of Muslims prevent the finding of a lawful alternative and its circulation. However, this is from our own weakness and deficiency and the Divine Sharee'ah includes alternatives and outlets that ease many issues for Muslims, whether they are known or not."¹

4. **Being considerate of the feelings of beginner seekers of knowledge that are distanced from their families for a prolonged period of time:** Maalik ibn Al-Huwayrith, may Allaah be pleased with him, reported: "We came to the Prophet, sallallaahu 'alayhi wa sallam, and we were (a few) young men of approximately equal age and stayed with him for twenty nights. He thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kindhearted and merciful, so he said: **'Return to your families and teach them [religious knowledge] and order them [to do good deeds].'**"²

¹ Reported in our book Al-Asaaleeb An-Nabawiyyah fi At-Ta'aamul ma' Akhta' An-Naas p.53.

² Reported by Al-Bukhaari (631) and Muslim (674).



He told them to return to their families from his kindness and out of consideration for their feelings and their homesickness. He told them to spread Islaam among them and to teach them its rulings and laws.

5. **Being considerate of someone who forgets to perform something he must do:** A man sneezed in the presence of Ibn Mubaarak, may Allaah have mercy on him, but he did not say Al Hamdulillaah (praise be to Allaah). Ibn Al-Mubaarak said to him: "What should a person say after sneezing?" The man replied: "He says Al-Hamdulillaah." He, may Allaah have mercy on him, then said: "Yarhamakullaah (may Allaah have mercy on you)." We all admired his good manners.¹

This response from Ibn Mubaarak, may Allaah have mercy on him, put the man at ease as he may have not known what to say after sneezing or he may have forgotten or he may have been a new convert to Islaam. This is a part of wisdom when calling people to Allaah. Allaah Says:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

{He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.} [QUR'AAN: 2: 269].

¹ Reported by Abu Nu'aym in his book Hilyat Al-Awliyaa' (8/170) and Ibn 'Asaakir in his book Taareekh Dimashq (32/445) and At-Thahabi in his book Siyar A'laam An-Nubalaa' (8/383).



Fourth: Being considerate of the feelings of those in need.

1. **Being considerate of the feelings of a needy person who does not beg from people:** A Muslim may go through times of financial distress and need and he cannot ask people because of his chasteness and virtue. It is the Muslim's duty to feel for these people and help them, and free them from the need of begging, thereby protecting their honor.

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, reported: "We were traveling with the Prophet, sallallaahu 'alayhi wa sallam, when suddenly a man came to him riding his camel. He started to look right and left. The Prophet, sallallaahu 'alayhi wa sallam, then said: **'Whoever has an extra animal to ride [such as a camel... etc.] must lend it to one who does not have. Whoever has extra provision, must give it to the one who does not have.'** He mentioned other different types of possessions until we realized that none of us have the right to keep anything extra/surplus.¹

An-Nawawi, may Allaah have mercy on him, said when mentioning what is concluded from this Hadeeth: "It encourages charity, generosity, and consolation with companions. Also, taking care of the interests of companions and the chief of a people should command his companions to take care of the needy by giving to them without them asking. This is the meaning of 'he started to look right and left' meaning he was searching for something to fulfill his need. It also teaches us to take care of the traveler and to give him charity if he is in need, even if he has a means of

¹ Reported by Muslim (1728).



traveling, he is clothed and even if he is wealthy in his own country. This is why Zakaah (alms) is given in this case. Allaah knows best.”¹

Some of the characteristics of a successful leader are noticing the emotions on the faces of his companions and understanding their psyche, treating them according to their conditions and to not leave them with the need to express things they are shy to say such as the begging of a needy person and the like.

Abu Hurayrah, may Allaah be pleased with him, reported: "By Allaah besides Whom none has the right to be worshipped! (sometimes) I used to lie (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet, sallallaahu 'alayhi wa sallam, and his Companions) used to come out. When Abu Bakr, may Allaah be pleased with him, passed by, I asked him about a verse from Allaah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then 'Umar, may Allaah be pleased with him, passed by me and I asked him about a verse from Allaah's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abu Al-Qasim (the Prophet, sallallaahu 'alayhi wa sallam) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face.

He, sallallaahu 'alayhi wa sallam, said: **'O Aba Hurr [short for Abu Hurayrah]!** I replied: 'Labbaik (i.e. at your command), O Allaah's

¹ Reported by Muslim (1728).



Messenger!" He, sallallaahu 'alayhi wa sallam, said to me: **'Follow me.'** He left and I followed him. Then he, sallallaahu 'alayhi wa sallam, entered the house and I asked permission to enter and was admitted. He, sallallaahu 'alayhi wa sallam, found milk in a bowl and said: **'From where is this milk?'** They said: 'It has been presented to you by such-and-such man (or by such and such woman).' He, sallallaahu 'alayhi wa sallam, said: **'O Aba Hirr!'** I said: 'Labbaik, O Allaah's Messenger!' He, sallallaahu 'alayhi wa sallam, said: **'Go and call the people of Suffah to me.'** These people of Suffah were the guests of Islaam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet, sallallaahu 'alayhi wa sallam, he would send it to them and would not take anything from it, and whenever any present was given to him, he, sallallaahu 'alayhi wa sallam, used to send some for them and take some of it for himself.

The order of the Prophet, sallallaahu 'alayhi wa sallam, saddened me, and I said to myself: 'How will this little milk be enough for the people of As-Suffah?' I thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet, sallallaahu 'alayhi wa sallam, came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allaah and His Messenger so I went to the people of As-Suffah and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house.

The Prophet, sallallaahu 'alayhi wa sallam, said: **'O Aba-Hirr!'** I said: "Labbaik, O Allaah's Messenger!" He, sallallaahu 'alayhi wa sallam, said: **'Take it and give it to them.'** So I took the bowl (of



milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet, sallallaahu 'alayhi wa sallam, who took the bowl and put it on his hand, looked at me and smiled and said: **'O Aba Hirr!'** I replied: "Labbaik, O Allaah's Messenger!" He, sallallaahu 'alayhi wa sallam, said: **'There remain you and I.'** I said: 'You have said the truth, O Allaah's Messenger!' He Apostle said: **'Sit down and drink.'** I sat down and drank. He, sallallaahu 'alayhi wa sallam, said: **'Drink,'** and I drank. He, sallallaahu 'alayhi wa sallam, kept on telling me repeatedly to drink, till I said: 'No. by Allaah Who sent you with the Truth, I have no space for it (in my stomach).' He, sallallaahu 'alayhi wa sallam, said: **'Hand it over to me.'** When I gave him the bowl, he praised Allaah and pronounced Allaah's Name on it and drank the remaining milk."¹

Ibn Hajar, may Allaah have mercy on him, said: "At-Tirmithi reported: 'When I asked Ja'far ibn Abu Taalib he would not reply until he had taken me to his house.'"²

Ibn Hajar, may Allaah have mercy on him, said: "The term, 'who took the bowl and put it on his hand, looked at me and smiled' it is as if the Prophet, sallallaahu 'alayhi wa sallam, predicted what Abu Hurayrah, may Allaah be pleased with him, had imagined of there being no milk left and this is why he smiled indicating that there was still milk left for him.

¹ Reported by Al-Bukhaari (6452).

² Reported by Ibn Hajar in his book Fat-h Al-Baari (11/289).



There are many benefits concluded from this Hadeeth: We can join this narration with the narrations that discommend overeating and filling one's belly, to prove that it rebukes those who have the habit of eating until full as it leads to laziness in worship. However we understand from it that it is permissible to eat until full when it is done rarely especially after extreme hunger and the probability of it not happening soon after again. We also understand that hiding one's need and hinting to it is better than showing it and expressing it.

This Hadeeth also displays the Prophet's generosity and his selflessness by putting others before himself, his family and his servant. It also shows the Companions' difficult conditions in the Prophet's time. It also displays Abu Hurayrah's virtue and chastity by him avoiding asking others (to fulfill his need), and instead indicating toward it and also how he prioritized obeying the Prophet, sallallaahu 'alayhi wa sallam, above his own desire despite his severe need. It also displays the act of Faraasah (insight)."

2. **Being considerate of the feelings of needy people if they beg and protecting them from begging:** 'Amr ibn 'Awf Al-Ansaari, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, sent Abu 'Ubaydah ibn Al-Jarraah (the trustworthy one of this *'Ummah*) to Bahrain to bring back its *Jizyah* . The Prophet, sallallaahu 'alayhi wa sallam, had made a treaty with the people of Bahrain and had appointed

¹Reported by Ibn Hajar in his book Fat-h Al-Baari (11/294).



over them Al-'Alaa' ibn Hadrami. Abu 'Ubaydah returned with the money. The *Ansaar* came to hear of his arrival and went to pray *Al-Fajr* (dawn prayer) with the Prophet, *sallallaahu 'alayhi wa sallam*. When the Prophet, *sallallaahu 'alayhi wa sallam*, had finished the prayer he got up and left, so the *Ansaar* approached him. He, *sallallaahu 'alayhi wa sallam*, smiled and remarked: **"I think you have all heard that Abu 'Ubaydah has returned with something."** They replied: "Indeed O Messenger of Allaah." He, *sallallaahu 'alayhi wa sallam*, said: **"Then be happy and hope for that which pleases you."**¹

Fifth: Being considerate of the feelings of the ones who want to do good acts:

1. Being considerate of the feelings of the people who want to do good but cannot because of their disability or something preventing them: Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Allaah gives a guarantee to the one who goes out in the way of Allaah: 'I will repay anyone who goes out for no other reason than Jihaad in My way and belief in Me and affirmation of My Messengers either by admitting him into the Garden or returning him to his home from which he left with the reward he has obtained or booty.' if it were not that it would be a source of difficulty for the Muslims, I would never stay behind from any expedition in the way of Allaah."** And through another narration: **"By the One in Whose Hand is the soul of Muhammad! If it were not that it would be a source of difficulty for the Muslims, I would never stay behind from**

¹ Reported by Al-Bukhaari (3185), (4015), (6425) and Muslim (2961).



any expedition in the way of Allaah. But I have not got the means to provide the people with mounts and they do not have the means either and it would be hard for them to stay behind if I went. By the One in Whose Hand is the soul of Muhammad, I would love to raid in the way of Allaah and be killed, and then raid and be killed again, and then raid and be killed again.”¹

Jaabir, may Allaah be pleased with him, reported: "We accompanied the Prophet, sallallaahu 'alayhi wa sallam, in an expedition when he said: **'There are some men in Madeenah who are with you wherever you march and whichever valley you cross. They have not joined you in person because of their illness.'**"²

*Ibn 'Umar, may Allaah be pleased with him, reported that 'Uthmaan, may Allaah be pleased with him, was absent from the battle of Badr, because he was married to the daughter of Allaah's Messenger, sallallaahu 'alayhi wa sallam, and she was ill, so the Prophet, sallallaahu 'alayhi wa sallam, said to him: **"You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty."***³

2. **Being considerate of the one who made the effort to do a good act which is then carried out by someone else or not reaching perfection in that act:** 'Abdur-Rahmaan ibn 'Awf, may Allaah be pleased with him, reported: "While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansaari boys, and I wished I had been stronger than they. One of them

¹ Reported by Al-Bukhaari (36), (2797), (7226) and (7227).

² Reported by Al-Bukhaari (4423) and Muslim (1911).

³ Reported by Al-Bukhaari (3130).



called my attention saying: 'O Uncle! Do you know Abu Jahl?' I said: 'Yes, What do you want from him, O my nephew?' He said: 'I have been informed that he abuses Allaah's Messenger, sallallaahu 'alayhi wa sallam. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate.' I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys): 'Look! This is the man you asked me about.' So, both of them attacked him with their swords and struck him to death and returned to Allaah's Messenger, sallallaahu 'alayhi wa sallam, to inform him of that. Allaah's Messenger, sallallaahu 'alayhi wa sallam, asked: **'Which of you has killed him?'** Each of them said: 'I Have killed him.' Allaah's Messenger, sallallaahu 'alayhi wa sallam, asked: **'Have you cleaned your swords?'** They said: 'No.' He, sallallaahu 'alayhi wa sallam, then looked at their swords and said: **'No doubt, you both have killed him and the spoils of the deceased will be given to Mu'aath ibn 'Amr ibn Al-Jamooth.'** The two boys were Mu'aath ibn 'Amr ibn Al-Jamooth and Mu'aath ibn 'Afraa`'.¹

'Abdullaah ibn 'Umar, may Allaah be pleased with him, reported: "I was on a raid of the Prophet's, sallallaahu 'alayhi wa sallam, and the people fled and I was among those who fled. We said: 'What should we do now that we have run away and we deserve Allaah's anger upon us?' We said: 'We will go to Madeenah and see what people are talking of us then go and no one will see us.' We entered (Madeenah) and then said: 'Perhaps we should go to the

¹ Reported by Al-Bukhaari (3141) and Muslim (1752).



Prophet, sallallahu 'alayhi wa sallam, and if repentance is open to us we will stay and if not we shall leave.' We waited for the Prophet, sallallahu 'alayhi wa sallam, before Fajr and when he came out we stood up to him and said: 'We fled.' He, sallallahu 'alayhi wa sallam, said: **'You are those rejoining the fight.'** We came nearer and kissed his hand. He, sallallahu 'alayhi wa sallam, said: **'I am your group.'**¹

Al-Mubaarakfoori, may Allaah have mercy on him, said: "His saying, **"You are those rejoining the fight."** Means the ones returning to fight, and on his saying, **"I am from your group."** Al-Khattaabi, may Allaah have mercy on him, said: 'He made an excuse for their apology and it is the explanation of the verse, Allaah:

أَوْ مُتَّحِرًا إِلَىٰ فِتْنَةٍ

{for joining [another] company} [QUR'AAN: 8: 16]²

'Abdullaah ibn 'Umar, may Allaah be pleased with him, reported that the Prophet, sallallahu 'alayhi wa sallam, said: **"Any battle or raid that is victorious and is safe from the enemy, the people shall be advanced with two-thirds of their reward. And any battle or raid that is defeated and is not safe from the enemy, will have the complete reward."**³

¹ Reported by Abu Daawood (2647) and At-Tirmithi (1716) and Ahmad (5384), and Ahmad Shaakir ruled it as authentic, but Al-Albaani ruled it as inauthentic.

² Reported by Al-Mubaarakfoori in his book 'Awn Al-Ma'bood (7/221).

³ Reported by Muslim (1906).



'Amr ibn 'Absah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **“Any Muslim that throws an arrow for the sake of Allaah that either reaches the goal or does not, has the reward of freeing a slave from Ismaa’eel’s [Ishmael] children.”**¹

3. **Being considerate of the ones who failed at doing a good act:** Salamah, may Allaah be pleased with him, reported: We went out with the Prophet, sallallaahu 'alayhi wa sallam, to Khaybar. A man (from the Companions) said: "O 'Aamir! Let us hear some of your Huda (camel-driving songs.)" So he sang some of them (i.e. a lyric in harmony with the camel's walk). The Prophet, sallallaahu 'alayhi wa sallam, said: **“Who is the driver [of these camels]?”** They said: "Aamir." The Prophet, sallallaahu 'alayhi wa sallam, said: **“May Allaah bestow His Mercy on him!”** The people said: "O Allaah's Messenger! Would that you let us enjoy his company longer!" Then 'Aamir was killed the following morning. The people said: "The good deeds of 'Aamir are lost as he has killed himself."

I returned at the time while they were talking about that. I went to the Prophet, sallallaahu 'alayhi wa sallam, and said: "O Allaah's Prophet! Let my father be sacrificed for you! The people claim that 'Aamir's good deeds are lost." The Prophet, sallallaahu 'alayhi wa sallam, said: **“Whoever says so is a liar, for 'Aamir will have a double reward as he exerted himself to obey Allaah and fought in Allaah's Cause. No other way of killing would have granted him greater reward.”**²

¹ Reported by Ahmad (17023) and Al-Albaani ruled it as authentic.

² Reported by Al-Bukhaari (6891) and Muslim (1802).



Sixth: Being considerate of the feelings of the ill.

1. **Being considerate of the feelings of people with physical disfigurements:** One of the Islaamic etiquettes when seeing someone ill or with a physical disfigurement, is to praise Allaah the Exalted for the health and well-being He has bestowed upon you. Also, one must not harm a sick Muslim by constantly staring at them as this can make them feel deficient and sorrowful and the sick person may think that people are looking down upon them and that people are superior to them. Most probably the person is afflicted with a condition that he hates people to stare at.

Ibn 'Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **“Do not stare at a leper.”**¹

Ibn Mas'ood, may Allaah be pleased with him, reported: "He was cutting Siwaak from a tree and he had skinny legs that would be pushed in the wind. The people laughed at him and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'What are you laughing at?'** They said: 'We are laughing at his skinny legs.' The Prophet, sallallaahu 'alayhi wa sallam, said: **'By the one in Whose Hand is my soul, they will be heavier on the scale than Mount Uhud.'**"²

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **“Whoever**

¹ Reported by Ibn Maajah (3543) and Al-Albaani ruled it as authentic.

² Reported by Ahmad (3991), (920) and Abu Yu'laa (539), (595), (5365), (5310), Ahmad Shaakir: Saheeh.



unexpectedly comes across a person suffering a calamity, and says, Al-hamdu Lillaahi al-lathi 'Aafaani mimma ibtalaaka bihi, wa faddalani 'ala katheerin mimman khalaqa tafdheela,' [Praise is to Allaah Who has kept me safe from that which He has afflicted you with and preferred me over many of those whom He has created] will be kept safe from that calamity, no matter what it is."¹

As-Sindi, may Allaah have mercy on him, said: **"from that which He has afflicted you with'** When saying this, the person must say it quietly to himself, so as not to sadden the distressed person."²

An-Nawawi, may Allaah have mercy on him, said: "Scholars have said: one must say this supplication privately so only they can hear it and not the distressed person so as not upset them. Except if the calamity is a wrongdoing, then it is fine for the other person to hear it if there it does not have a negative effect. Allaah knows best."³

2. **Being considerate of the feelings of someone who is ill:** 'Abdullaah ibn Mi'qal, may Allaah have mercy on him, reported, I sat with Ka'b bin 'Ujra, may Allaah be pleased with him, in this mosque, i.e. Koofa Mosque, and asked him about the meaning of (Pay a ransom (i.e. Fidyah) of fasting) He said: "I was taken to the Prophet, sallallaahu 'alayhi wa sallam, while lice were falling on my face." The Prophet, sallallaahu 'alayhi wa sallam, said: **"I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep [as a ransom for**

¹ Reported by At-Tirmithi (3431), Al-Albaani: Hasan.

² Reported by As-Sindi in his book Sharh Ibn Maajah.

³ Reported by An-Nawawi in his book Al-Athkaar (258).



shaving your head?]" I said: 'No.' He, sallallaahu 'alayhi wa sallam, said: **"Then fast for three days, or feed six poor persons by giving half a Sa' of food for each and shave your head."** So the above verse was revealed specifically for me and generally for all of you.¹

'Aa'ishah, may Allaah be pleased with her, reported: "We set out with the Prophet, sallallaahu 'alayhi wa sallam, for Hajj and when we reached Sarif I got my menses. When the Prophet, sallallaahu 'alayhi wa sallam, came to me, I was weeping. He, sallallaahu 'alayhi wa sallam, asked: **'Why are you weeping?'** I said: 'I wish I had not performed Hajj this year.' He, sallallaahu 'alayhi wa sallam, asked: **'May it be that you got your menses?'** I replied: "Yes." He, sallallaahu 'alayhi wa sallam, then said: **'This is the thing which Allaah has ordained for all the daughters of Aadam. So do what all the pilgrims do except that you do not perform the Tawaaf round the Ka'bah till you are clean.'**"²

3. **Being considerate of the feelings of one who has fallen or is in pain:** An-Nu'maan ibn Basheer, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"The example of the Believers, in their mutual love and mercy is like the example of a body, if one part feels pain, then all of the body suffers in sleeplessness and fever."**³ So they are one body where even the most distant are affected by another part. So if a Muslim is afflicted with trouble, the brotherhood entails help and support and to feel anguish for

¹ Reported by Al-Bukhaari (4517) and Muslim (1201).

² Reported by Al-Bukhaari (305).

³ Reported by Al-Bukhaari (6011).



their brother's condition instead of mocking them as this is a shameful breach of etiquette.

Al-Aswad, may Allaah have mercy on him, reported that some young men from Quraysh visited 'Aa'ishah as she was in Mina and they (audience) were laughing. She said: "What makes you laugh?" They said: "Such and such person stumbled against the rope of the tent and he was about to break his neck or lose his eyes." She said: "Don't laugh for I heard Allaah's Messenger, sallallaahu 'alayhi wa sallam, saying: **'If a Muslim runs a thorn or [gets into trouble] more severe than this, there is assured for him [a higher] rank and his sins are obliterated.'**"¹

4. **Being considerate of the feelings of someone who has something embarrassing happen to them:** Islaam is a religion of good manners and sublime morals and it puts a Muslim at ease in all situations. A Muslim may get into an awkward or embarrassing situation whether an Imaam or person praying behind them, such as invalidating ablution during prayer for instance. Islaam considers the psychological sensitivity and has guided the Muslim how to act in such situations, so as not to continue in prayer without ablution as Satan whispers to the person.

The way out of this situation is not a lie instead it is a type of equivocation. The Prophet, sallallaahu 'alayhi wa sallam, said: **"If one of you passes wind during prayer, he should hold his nose and leave."**² This Hadeeth guides us to cover up the

¹ Reported by Muslim (2572).

² Reported by Abu Daawood (1114) and Al-Albaani ruled it as authentic.



embarrassing situation and to use Tawriyah (equivocation) at that time and this is not considered showing off. Also Islaam has commanded us to be considerate of the feelings of someone who is in an embarrassing situation that he has no control over with people.

'Abdullaah ibn Zam'ah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, advised against laughing at someone who passes wind. He, sallallaahu 'alayhi wa sallam, said: **“Why would one of you laugh at something he does himself?”**¹

Seventh: Being considerate of the feelings of children and servants

1. **Being considerate of the feelings of the young wife who wants to play:** Islaam encourages good treatment and gentleness between married couples, and the Prophet, sallallaahu 'alayhi wa sallam, is the greatest example to us. A husband must deal with his wife according to her age and interests, providing for her what she likes in accordance with the Islaamic guidelines.

'Aa'ishah, may Allaah be pleased with her, reported that she used to play with dolls when she married the Prophet sallallaahu 'alayhi wa sallam. She said: "I used to play with the dolls in the presence of the Prophet, sallallaahu 'alayhi wa sallam, and my friends also used to play with me. When Allaah's Messenger,

¹ Reported by Al-Bukhaari (4942) and Muslim (2855).



sallallaahu 'alayhi wa sallam, used to enter (my dwelling place) they used to hide themselves, but the Prophet, sallallaahu 'alayhi wa sallam, would call them to join and play with me."¹

She, may Allaah be pleased with her, also reported: "The Prophet, sallallaahu 'alayhi wa sallam, covered me with his garment while watching the Habashah playing in the mosque, until I got bored. So be considerate of the young girl who likes amusement."²

Ibn Hajar, may Allaah have mercy on him, said: "This Hadeeth displays the Prophet's good manners with his family and the virtue of 'Ad'ishah, may Allaah be pleased with her, and her great status with him, sallallaahu 'alayhi wa sallam."³

2. **Being considerate of the feelings of servants and young children that like to play:** Anas, may Allaah be pleased with him, reported: "The Prophet, sallallaahu 'alayhi wa sallam, was the best behaved and most well mannered of all. One day he sent me somewhere with some business. I said: 'I won't go' but did intend to go there. I came to the market (on my way) and passed through some playing children. Suddenly, the Prophet, sallallaahu 'alayhi wa sallam, appeared from behind me and held me by the neck. I looked behind and he was smiling. He, sallallaahu 'alayhi wa sallam, said: **'You are going where I told you to go.'** I said: 'Yes O Messenger of Allaah! I'm going.'" Anas, may Allaah be pleased with him, also said: "I served the

¹ Reported by Muslim (2440).

² Reported by Al-Bukhaari (5236).

³ Reported by Ibn Hajar in his book Fat-h Al-Baari (1/549).



Prophet, sallallaahu 'alayhi wa sallam, and his family) for nine years. (During these nine years) he (was never cross and) never said even uff! He never asked as to why I did this or didn't do that."¹

This proves that Islaam is concerned with a servant's rights and it warns against humiliating them or overburdening them. The human self is inclined to having fun and amusement especially during childhood and Islaam has not neglected this aspect. Just take a look at how the Prophet, sallallaahu 'alayhi wa sallam, was with young children.

'Abdullaah ibn Shaddaad, may Allaah be pleased with him, reported: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, came out to lead us in either *Maghrib* or *Ishad* one night, and he was carrying Hasan or Husayn. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, came forward and put (the child) down, then he uttered *Takbeer* and started to pray. During the prayer, he, sallallaahu 'alayhi wa sallam, prostrated and lengthened his prostration. My father said: 'I raised my head and I saw the child on the back of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, whilst he was prostrating, so I returned to my prostration.' When the Messenger of Allaah, sallallaahu 'alayhi wa sallam, finished praying, the people said: "'O Messenger of Allaah, during your prayer you prostrated for so long that we thought something had happened or that you were receiving revelation.' He, sallallaahu 'alayhi wa sallam, said:

¹ Reported by Muslim (2310).



'Nothing at all happened, but my son was riding on my back and I did not want to disturb him until he had had enough.'¹

3. Being considerate of the feelings of the servant and

cook: This is one of the manners that Islaam is concerned with, but you still find people who go against it and treat a free servant poorly, harshly disrespecting them and treating them with pride and arrogance, even though these servants carry out huge responsibilities in their homes. These people have forgotten what Allaah has blessed them with by granting them people to serve them and if He willed they could have been servants themselves serving others.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"If your servant brings you your food you should give him from it, if you will not allow him to share it with you, a morsel or two morsels of it because it was he who prepared it and served it."**²

This Hadeeth refers to the enslaved servant so it is a priority with the free servant or laborer. Abu Mas'ood Al-Ansaari, may Allaah be pleased with him, reported: "When I was beating my servant, I heard a voice behind me (saying): **'Abu Mas'ood, bear in mind Allaah has more dominance over you than you have upon him.'** I turned and (found him) to be Allaah's Messenger, sallallaahu 'alayhi wa sallam, I said: "O Allaah's Messenger! I set him free for the sake of Allaah." Thereupon he, sallallaahu 'alayhi wa sallam, said: **'Had you not done that, [the gates of] Hell**

¹ Reported by An-Nisaa'i (1141) and Al-Albaani ruled it as authentic.

² Reported by Al-Bukhaari (2557).



would have opened for you, or the Fire would have burnt you."¹

Ibn 'Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"Whoever beats his slave for something which he did not do, its expiation is to free him."**²

Eighth: Being considerate of feelings in the case of someone who has erred.

1. **Being considerate of the one who has erred by not identifying him/her:** In many events the Prophet, sallallaahu 'alayhi wa sallam, would make a remark about an error without mentioning the person who made the error, as the intention is to realize the error and warn against it.

'Aa'ishah, may Allaah be pleased with her, reported: "The Prophet, sallallaahu 'alayhi wa sallam, did something and allowed his people to do it, but some people refrained from doing it. When the Prophet, sallallaahu 'alayhi wa sallam, learned of that, he delivered a sermon, and after having sent praises to Allaah, he, sallallaahu 'alayhi wa sallam, said: **"What is wrong with such people as refrain from doing a thing that I do? By Allaah, I know Allaah better than they, and I am more afraid of Him than they."**³

Also in the Hadeeth of Bareerah, may Allaah be pleased with her, the Prophet, sallallaahu 'alayhi wa sallam, said: **"What**

¹ Reported by Muslim (1659).

² Reported by Abu Yu'la (5782).

³ Reported by Al-Bukhaari (6101).



about some people who impose conditions which are not present in Allaah's Book [Laws]? Whoever imposes conditions which are not in Allaah's Book [Laws], his conditions will be invalid even if he imposed them a hundred times.”¹

2. Being considerate of the feelings of a person who made an error but regrets it and is awaiting punishment:

Al-Miqdaad, may Allaah be pleased with him, reported: "I and two of my companions were afflicted by hunger so much that we lost our power of seeing and hearing. We presented ourselves (as guests) to the Companions of the Prophet, sallallaahu 'alayhi wa sallam, but none amongst them would entertain us. So we came to Allaah's Messenger, sallallaahu 'alayhi wa sallam, and he took us to his residence and there were three goats. Allaah's Messenger, sallallaahu 'alayhi wa sallam, said: **'Milk these for us.'** So we milked them and every person amongst us drank his share and we set aside the share of Allaah's Messenger, sallallaahu 'alayhi wa sallam.

(It was his habit) to come during the night and greet (the people present there) in a manner that would not wake up one in sleep but make one who was awake hear it. He would then go to the mosque and pray, then go to the milk and drink it."

Al- Miqdaad, may Allaah be pleased with him, added: "One night Satan came to me when I had taken my share, and he said: Muhammad, sallallaahu 'alayhi wa sallam, has gone to the Ansaar, who would offer him hospitality and he would get what is with

¹ Reported by Al-Bukhaari (456).



them, and he has no need for this draught (of milk). So I took (that milk) and drank it, and when it had penetrated deeply in my stomach and I was certain that there was no way out (but to digest it), Satan aroused (my sense of) remorse and said: 'Woe be to you! What have you done? You have taken the drink reserved for Muhammad, sallallaahu 'alayhi wa sallam! When he comes and does not find it, he would curse you, and you would be ruined, and thus there would go (waste) this world and the Hereafter (for) you.'

There was a sheet over me such that if I placed (pulled) it upon my feet, my head was uncovered and as I placed it upon my head, my feet were uncovered, and I could not sleep, but my two companions had gone to sleep for they had not done what I had done. There came Allaah's Messenger, sallallaahu 'alayhi wa sallam, and he greeted as he used to greet (by saying As-Salaamu 'Alaykum). He then came to the mosque and observed prayer and then came to his drink (milk) and uncovered it, but did not find anything in it. He, sallallaahu 'alayhi wa sallam, raised his head towards the sky, and I said (to myself) that he (the Prophet sallallaahu 'alayhi wa sallam) was going to invoke curse upon me and I would be thus ruined; but he, sallallaahu 'alayhi wa sallam, said: **"Allaah, feed him who fed me and give drink to him who provided me drink."**¹

3. Being considerate of the one who has been punished:

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"If the slave-girl**

¹ Reported by Muslim (2055).



commits fornication and it is confirmed, then flog her but do not blame her.”¹

Do not blame means not to reproach or rebuke, as Yoosuf (Joseph) may Allaah exalt his mention said to his brothers, Allaah Says:

قَالَ لَا تَنْرِيبَ عَلَيْكُمُ الْيَوْمَ

{No blame will there be upon you today} [QUR'AAN: 12: 92].

So there is no blaming or reproaching as the penalty is an expiation and purification for the person.

'Ubaadah ibn As-Saamit, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to us while in a gathering: **"Give me the oath [pledge of allegiance] for: (1) Not to join anything in worship along with Allaah, (2) Not to steal, (3) Not to commit illegal sexual intercourse, and he recited the whole verse.² Whoever amongst you fulfills his pledge, his reward will be with Allaah,**

¹ Reported by Al-Bukhaari (2152) and Muslim (1703).

² Ibn Hajar, may Allaah have mercy on him reported in his book Fat-h Al-Baari (12/84) that the verse was: Allaah Says:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

{O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allaah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right — then accept their pledge and ask forgiveness for them of Allaah. Indeed, Allaah is Forgiving and Merciful.} [Qur'aan: 60: 12].



and whoever commits any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin, and whoever commits any of those sins and Allaah does not expose him, then it is up to Allaah if He wishes He will forgive him or if He wishes, He will punish him.”¹

The one who is penalized should not be punished in any other way as it is a means of purification for them.

Also, if the person sincerely repents and regrets he may be better off after the penalty, as 'Aa'ishah, may Allaah be pleased with her, reported: "The Prophet, sallallaahu 'alayhi wa sallam, cut off the hand of a woman and that woman used to come to me, and I used to convey her message to the Prophet, sallallaahu 'alayhi wa sallam, and she repented, and her repentance was sincere."²

Ibn Hajar, may Allaah have mercy on him, said explaining this Hadeeth: "'Aa'ishah, may Allaah be pleased with her, reported: 'And that woman married a man from Bani Sulyam and she repented sincerely. She used to come to me and I used to convey her message.' It was reported by 'Abdullaah ibn Abu Bakr, may Allaah be pleased with him, that the Prophet, sallallaahu 'alayhi wa sallam, afterward was merciful to her and would visit her. 'Abdullaah ibn 'Amr, may Allaah be pleased with him, reported that she said: 'Is repentance open to me O Messenger of Allaah?' He,

¹ Reported by Al-Bukhaari (6784) and Muslim (1709).

² Reported by Al-Bukhaari (6800) and Muslim (1688).



sallallaahu 'alayhi wa sallam, said: **“Today, in terms of your sin, you are like you were on the day your mother gave birth to you.”**¹

Ibn Kalbi, may Allaah have mercy on him, reported on the story of Umm 'Amr bint Sufyaan, may Allaah be pleased with her, that the wife of Usayd ibn Hudhayr took in that woman when her hand was cut and prepared food for her. Usayd, may Allaah be pleased with him, mentioned this to the Prophet, sallallaahu 'alayhi wa sallam, in disapproval of his wife. The Prophet, sallallaahu 'alayhi wa sallam, said: **'She had mercy on her, may Allaah have mercy on her.'**²

4. **Being considerate of the person who turns out to be innocent (from an error):** One of the characteristics of a dignified person is that he does not accept accusations especially when it is not based on any evidence. The person will be overcome with anxiousness and anguish until he disproves the accusation if he is able to. Therefore, when the person is proved to be innocent from the accusation he needs help to reinforce confidence and regain his sense of self-worth.

Zayd ibn Arqam, may Allaah be pleased with him, reported: “We were participating in a battle along with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and there were some people from the Bedouins with us. So we all rushed toward some water and the Bedouins raced us to it. One of the Bedouins beat his companions to it and he (tried to obstruct) the pond, he placed

¹ Reported by Ahmad (6657).

² Reported by Ibn Hajar in his book Fat-h Al-Baari (12/95-96).



rocks around it and he put a leather sheet over it until his companions came.

A man among the Ansaar reached the Bedouin and he dropped the reins of his camel to drink, but the Bedouin would not allow him. So he started removing the barriers around the water, but the Bedouin raised a stick beating the Ansaari man on the head, and smashed it. He went to 'Abdullaah ibn Ubayy, the head of the hypocrites, to inform him - he was in fact one of his companions. So 'Abdullaah ibn Ubayy became enraged, then he said: 'Do not spend anything on whoever is with Muhammad until they depart.' Meaning the Bedouins.

They were preparing food for the Messenger of Allaah, sallallaahu 'alayhi wa sallam. So 'Abdullaah said: 'When they depart from Muhammad, then bring Muhammad some food, and let him and whoever is with him eat it.' Then he said to his companions: 'If we return to Madeenah, indeed the more honorable will expel therefrom the meaner.' Zayd, may Allaah be pleased with him, said: 'And I was riding behind the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and I had heard 'Abdullaah ibn Ubayy, so I informed my uncle who went to tell the Messenger of Allaah, sallallaahu 'alayhi wa sallam. He sent a message to him ('Abdullaah) but he took an oath and denied it.'

He said: 'So the Messenger of Allaah, sallallaahu 'alayhi wa sallam, accepted what he said and did not believe me. So my uncle came to me and said: 'You only wanted the Messenger of Allaah, sallallaahu 'alayhi wa sallam, to hate you, and the Muslims to say that you lied.' He said: 'I suffered such worry as has not



been suffered by anyone else.' (Later) while I was on the move with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, on a journey, my mind was relieved of worry, since the Messenger of Allaah, sallallaahu 'alayhi wa sallam, came to me and rubbed my ear and smiled in my face. I would never be happier than with that as long as the world remained. Then Abu Bakr, may Allaah be pleased with him, caught up with me, and said: 'What did the Messenger of Allaah, sallallaahu 'alayhi wa sallam, say to you?' I said: 'He did not say anything to me, he only rubbed my ear and smiled in my face.' He said: 'Receive the good news!' Then 'Umar, may Allaah be pleased with him, caught up with me and I said the same to him as I had said to Abu Bakr, may Allaah be pleased with him. In the morning, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, recited chapter Al-Munafiqeen."¹

Ninth: Being considerate of someone who feels sad, emotional or worried etc:

1. **Being considerate of someone who is sad by sympathizing with them:** It is the Muslim's duty toward his brothers in Islaam to sympathize with them at times of sadness and to share with them their happy and joyful times applying the concept of being the example of one body.

Ibn 'Abbaas, may Allaah be pleased with him, reported after mentioning the fighting at the battle of Badr that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to Abu

¹ Reported by At-Tirmithi (3313) and Al-Albaani ruled it as authentic. Also reported by Al-Bukhaari (4900) and Muslim (2772) in a summarized form.



Bakr and 'Umar may Allaah be pleased with them: **“What is your opinion about these captives?”** Abu Bakr, may Allaah be pleased with them said: "They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allaah may guide them to Islaam." Then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **“What is your opinion Ibn Al-Khattaab?”** 'Umar said: "O Messenger of Allaah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqeel to 'Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them."

'Umar said: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, approved the opinion of Abu Bakr, may Allaah be pleased with him, and did not approve what I said. The next day when I came to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, I found that both he and Abu Bakr, may Allaah be pleased with him, were sitting shedding tears. I said: 'Messenger of Allaah, why are you and your Companion shedding tears? Tell me the reason. For I will weep, if not, I will at least pretend to weep in sympathy with you.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'I weep for what has happened to your companions for taking ransom [from the prisoners]. I was shown the torture to which they were subjected. It was brought to me as close as this tree.'** (He, sallallaahu 'alayhi wa sallam,



pointed to a tree close to him.) Then Allaah revealed the verse:

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُبْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ * لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ *
فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

{It is not for a Prophet to have captives [of war] until he inflicts a massacre [upon Allaah's enemies] in the land. You [i.e. some Muslims] desire the commodities of this world, but Allaah desires [for you] the Hereafter. And Allaah is Exalted in Might and Wise. If not for a decree from Allaah that preceded, you would have been touched for what you took by a great punishment. So consume what you have taken of war booty [as being] lawful and good, and fear Allaah. Indeed, Allaah is Forgiving and Merciful.} [QUR'AAN: 8:67-69].

So Allaah made war booty lawful for them."¹

Also, one the Ansaari women wept with 'Aa'ishah, may Allaah be pleased with her, during her time of trial as 'Aa'ishah, may Allaah be pleased with her, mentioned in the Hadeeth of Ifk: "Whenever Allaah's Messenger, sallallaahu 'alayhi wa sallam, intended to go on a journey, he used to draw lots among his wives. She then mentioned the story of how she was accused and how it affected her, then she said: 'On that day I kept

¹ Reported by Muslim (1763).



on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansaari woman asked permission to see me. I admitted her and she sat and started weeping with me."¹

2. **Being considerate of a mother's emotions for her child:** Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"I stand up to lead Salaah with the intention of prolonging it. Then I hear the crying of an infant and I shorten the Salaah lest I should make it burdensome for his mother."**²

Anas, may Allaah be pleased with him, reported that Haarithah was killed at Badr while still a lad. His mother came to the Prophet, sallallaahu 'alayhi wa sallam, and said: "O Messenger of Allaah, you know how dear I hold Haarithah. If he is in the Garden, I will be patient and expect the reward. If the case is other than that, you will see what I will do." He, sallallaahu 'alayhi wa sallam, said: **"Woe to you! Have you taken leaves of your senses? Is there only one Garden? There are many gardens within the Garden, and your son has obtained the Highest Paradise."**³

¹ Reported by Al-Bukhaari (4750), (2661) and Muslim (2770).

² Reported by Al-Bukhaari (710).

³ Reported by Al-Bukhaari (6550) and (2809).



In another narration: 'Haarithah ibn Ar-Rabee' came to Badr to spy on the enemy.¹

As-Saa'aati, may Allaah have mercy on him, said: "Meaning he came to watch and spy on the enemy. He did not go to fight due to his young age.² 'Haarithah was killed at Badr while still a lad.' Meaning while he was still a young boy. (Ibn Hajar said about what An-Nasaa'i, may Allaah have mercy on him, reported: 'He did not go out to fight.') She doubted whether her son would enter Paradise as a martyr as he did not go out to fight, but he was a spy for the army. She thought that the status of martyrdom was granted to the fighter only."³

3. **Being considerate of the feelings of a worried person by relieving him of his worry:** Jaabir ibn 'Abdullaah, may Allaah be pleased with him, reported that Abu Bakr, may Allaah be pleased with him, came and sought permission to see Allaah's Messenger, sallallaahu 'alayhi wa sallam. He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abu Bakr, may Allaah be pleased with him, and he went in. Then came 'Umar, may Allaah be pleased with him, and he sought permission and it was granted to him, and he found Allaah's Messenger, sallallaahu 'alayhi wa sallam, sitting sad and silent with his wives around him. He ('Umar, may Allaah be pleased with him) said: "I will say something which will make the Prophet, sallallaahu

¹ Reported by Ahmad (13871).

² Reported by Al-Bukhaari (3982).

³ Reported by As-Saa'aati in his book Sharh As-Saa'aati 'ala Al-Musnad (22/218).



'alayhi wa sallam, laugh", so he said: "O Messenger of Allaah, I wish you had seen (the treatment meted out to) the daughter of Khaarijah when she asked me for some money, and I got up and slapped her on her neck." The Messenger of Allaah, sallallaahu 'alayhi wa sallam, laughed and said: **"They are around me as you see, asking for extra money."**¹

Another example is the story of Jaabir, may Allaah be pleased with him, when his camel lagged behind the procession due to its weakness. This saddened him, and so the Prophet, sallallaahu 'alayhi wa sallam, humored him with this conversation:

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, reported: "I went out with Allaah's Messenger, sallallaahu 'alayhi wa sallam, on the expedition of Thaat Ar-Riqaa', riding a weak camel. When the Prophet, sallallaahu 'alayhi wa sallam, returned, my companions went on while I was lagging behind until Allaah's Messenger, sallallaahu 'alayhi wa sallam, came to me and said to me: **'What is the matter with you Jaabir?'** I said: 'My camel has delayed me.' He (the Prophet, sallallaahu 'alayhi wa sallam) said: **'Come to a halt.'** He, sallallaahu 'alayhi wa sallam, got down and said: **'Give me the stick in your hand.'** or: **'Cut me a stick from a tree.'** So I did. He, sallallaahu 'alayhi wa sallam, then goaded the camel with the stick and then said: **'Mount it.'** So I mounted and by the One who sent him with the truth it

¹ Reported by Muslim (1478).



started moving so quickly that it reached the Prophet's camel.

The Prophet, sallallaahu 'alayhi wa sallam, started talking to me and said: **'Will you sell this camel to me Jaabir?'** I said: 'O Messenger of Allaah! I will gift it to you.' He, sallallaahu 'alayhi wa sallam, said: **'No, sell it to me.'** I said: 'For how much?' He, sallallaahu 'alayhi wa sallam, said: **'I will take it for a Dirham.'** I said: 'No, it is not enough.' He, sallallaahu 'alayhi wa sallam, said: **'For two Dirhams.'** I said: 'No.' He, sallallaahu 'alayhi wa sallam, continued to raise the price until it reached the 'Uqiyah (of silver). I said: 'I consent to it.'

He, sallallaahu 'alayhi wa sallam, said: **'You consent?'** I said: 'Yes. It is yours.' He, sallallaahu 'alayhi wa sallam, said: **'I will take it.'** He, sallallaahu 'alayhi wa sallam, then said: **'O Jaabir have you married yet?'** I said: 'Yes O messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, (again) said: **'Is it with a previously married woman or a virgin?'** I said: 'With one previously married,' whereupon he, sallallaahu 'alayhi wa sallam, (again) said: **'Why not with a young girl with whom you could sport and she could have sported with you?'** I said: 'My father was killed at the battle of Uhud and has left seven daughters, so I preferred to marry a woman who could keep them together (as one family) who could comb them hair and look after them.' He, sallallaahu 'alayhi wa sallam, said: **'You chose correctly, by the will of Allaah.'** He, sallallaahu 'alayhi wa sallam, said: **'When we reach Siraar we will order a camel to be slaughtered and remain there that**



night and your wife will hear us and will shake her pillows.'

I said: 'By Allaah, we do not have any pillows.' He, sallallaahu 'alayhi wa sallam, said: **'You will have, and when you enter your house, you will have the enjoyment [of the wife's company].'**

When we reached Siraar, the Prophet, sallallaahu 'alayhi wa sallam, ordered for a camel to be slaughtered. We stayed there for the day. In the evening, the Prophet, sallallaahu 'alayhi wa sallam, entered his house and we entered our homes. I told my wife about what the Prophet, sallallaahu 'alayhi wa sallam, told me. She said: 'I am here to listen and obey.'

In the morning I took my camel and took it to the Prophet's door then I went and sat in the mosque nearby. The Prophet, sallallaahu 'alayhi wa sallam, came out and saw the camel. He, sallallaahu 'alayhi wa sallam, said: **'What is this?'** People said: 'O Messenger of Allaah this is a camel that Jaabir brought here.' He, sallallaahu 'alayhi wa sallam, said: **'Where is Jaabir?'** I was called to him and he, sallallaahu 'alayhi wa sallam, said: **'Come here nephew and take your camel as it is yours.'** He, sallallaahu 'alayhi wa sallam, then called Bilaal, may Allaah be pleased with him, and said: **'Take Jaabir with you and give him an 'Uqiyyah [of silver].'** So I went with him and he gave me the Uqiyyah and added on a small sum. By Allaah, it (the camel) continued you to prosper and it had a great status in our house until it was killed as people were killed on the day of Al-Hurrah.¹ **'You are about to go [to**

¹ Reported by Al-Bukhaari (2097) and Muslim (715) and Ahmad (15026).



your house], and there you have the enjoyment [of the wife's company]." He, sallallaahu 'alayhi wa sallam, again said: **'Do you want to sell your camel?'** I said: Yes. So he bought it from me for one U'qiyah (of silver), Then Allaah's Messenger, sallallaahu 'alayhi wa sallam, arrived (at Madeenah) and I arrived in the evening.

I went to the mosque and found him at the door of the mosque, and said: 'Is it now that you have arrived?' I said: 'Yes,' He said: 'Leave your camel, and enter (the mosque) and offer two Rak'ahs.' So I entered and offered two Rak'ahs of prayer, and then returned.

He (the Prophet, sallallaahu 'alayhi wa sallam) then commanded Bilaal to weigh out one 'Uqiyah (of silver) for me. Bilaal weighed that out for me (lowering the scale of) balance. So I proceeded and as I turned my back he said: 'Call Jaabir for me.' So I was called back, and I said (to myself): 'He would return me the camel, and nothing was more displeasing to me than this (that after having received the price I should also get the camel).' He said: 'Take your camel and keep its price with you, (also).'

Jaabir was saddened because of his fatigued camel and it made him want to leave it, but he did not have anything to irrigate his plantation with other than this camel. So the Prophet, sallallaahu 'alayhi wa sallam, cheered him up with this conversation and then treated him generously.'



Ibn Al-Jawzi, may Allaah have mercy on him, said: 'This is the best type of generosity as when somebody sells an item they are usually in need of the money. When receiving the money he may feel saddened for departing with the item he sold. But if the item he sold is returned to him with the money this will bring joy to the person and it is even more joyful when there is an increase in the money.'¹

Ibn Hajar, may Allaah have mercy on him, also said about what is learnt from the Hadeeth: "The Imaam and the one in charge should be concerned with their companions and inquire about their issues and help them with what they are able to according to their financial situation or they can make Du'aa (invocation) for them."²

4. **Being considerate of the feelings of someone who has been separated from a dear one by mediating for him etc.:** Ibn 'Abbaas, may Allaah be pleased with him, reported that Bareerah was married to a slave called Mugheeth. It is if I am looking at him while he was chasing her weeping with his tears falling down his beard. The Prophet, sallallaahu 'alayhi wa sallam, said: **"O Abbaas! Isn't it amazing how much Mugheeth loves Bareerah and how much Bareerah hates Mugheeth?"** He, sallallaahu 'alayhi wa sallam, said: **"Return to him."** She said: "Are you commanding me?" He, sallallaahu 'alayhi wa sallam, replied: **"I am interceding."** She said: "I don't want him."³

¹ Reported by Ibn Hajar in his book Fat-h Al-Baari (5/317).

² Reported by Ibn Hajar in his book Fat-h Al-Baari (5/321).

³ Reported by Al-Bukhaari (5283).



Tenth: Being considerate of others' feelings in various situations:

1. Being considerate of the feelings of someone who has been blessed with what makes him joyful by sharing the joy with him and congratulating him:

Ka'b, may Allaah be pleased with him, mentioned his story of staying behind the expedition of Tabook and the ordeal that he was afflicted with when he was isolated by all Muslims for fifty days. Then Allaah the Almighty revealed His Forgiveness for him and the companions were in extreme joy for this revelation. Ka'b, may Allaah be pleased with described the situation as follows: "When I saw that man whose voice I had heard giving me the news, I gave him my garment as a way to thank him, and I had only one garment. I hurried to the Prophet, sallallaahu 'alayhi wa sallam. People came in groups to welcome me and congratulate me until I entered the mosque and found the Prophet, sallallaahu 'alayhi wa sallam, sitting with a group of the companions. Talhah ibn 'Ubaydillaah stood up and came hurrying toward me. He embraced me and congratulated me. By Allaah no man from the Muhaajireen came to me except him. By Allaah I will always be thankful to him for it."¹

Ibn Hajar, may Allaah have mercy on him, said about what is learnt from the Hadeeth: "People should compete to give others glad tidings and congratulate the one who has been blessed. They should also stand for the person when they arrive."²

¹ Reported by Al-Bukhaari (4418) and Muslim (2769).

² Reported by Ibn Hajar in his book Fat-h Al-Baari (8/124).



2. **Being considerate of the feelings of someone by not harming a relative of his:** The bond between relatives is so strong that whatever afflicts them it is as if it has afflicted another one of them too. So anything that harms somebody also harms his relative, and Islaam has taken this feeling into consideration as long as the love of relatives does not clash with the commandments of Islaam. In this case the Muslim must strive to please his Lord even if it displeases people.

Al-Mugheerah ibn Shu'bah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"Do not insult the dead, thereby harming the living."**¹

Al-Mugheerah ibn Shu'bah, may Allaah be pleased with him, reported: "Ali, may Allaah be pleased with him, demanded the hand of the daughter of Abu Jahl. Faatimah, may Allaah be pleased with her, heard of this and went to Allaah's Messenger, sallallaahu 'alayhi wa sallam, saying, 'Your people think that you do not become angry for the sake of your daughters as `Ali now is going to marry the daughter of Abu Jahl.' On that, the Messenger, sallallaahu 'alayhi wa sallam, got up and after his recitation of Tashahhud (witnessing the Oneness of the Creator and the Prophethood of His Final Messenger) I heard him saying: **'I married one of my daughters [Zaynab] to Abu Al-`Aas ibn Ar-Rabi` before Islaam and he proved truthful in whatever he said to me. No doubt Faatimah is part of me; I hate to see her troubled. By Allaah, the daughter of Allaah's Messenger**

¹ Reported by At-Tirmithi (1982) and Al-Albaani ruled it as authentic.



and the daughter of Allaah's enemy cannot be the wives of one man.' 'Ali, may Allaah be pleased with him, revoked his decision.

And Miswar added: "I heard the Prophet, sallallaahu 'alayhi wa sallam, mention one of his sons-in-law who was from the tribe of Abu Shams, and he praised him as a good son-in-law, saying: **'Whatever he said was the truth, and he promised me and fulfilled his promise.'**"¹

Another narration goes as follows: **"I do not make Haraam that which is Halaal, nor do I make Halaal that which is Haraam, but by Allaah it is not feasible for the daughter of the enemy of Allaah to unite with the daughter of the Prophet of Allaah in one house."**²

From this we do not understand that polygyny is forbidden or that the Halaal is made Haraam. However, uniting the Prophet's daughter with the daughter of Allaah's enemy along with the jealousy that occurs between wives might lead to enmity between them and may even lead to insulting the fathers. One of the fathers is the head of faith and the other the head of blasphemy and the Prophet's biggest enemy.

So the daughter of Abu Jahl may be zealous for her father and this is what the Prophet, sallallaahu 'alayhi wa sallam, referred to in his saying: **"but by Allaah it is not feasible for**

¹ Reported by Al-Bukhaari (3729) and Muslim (2449).

² Reported by Al-Bukhaari (3110) and Muslim (2449).



the daughter of the enemy of Allaah to unite with the daughter of the Prophet of Allaah in one house.” Allaah Knows best.

It may also be said that the privilege of marrying a daughter of the Prophet's sallallaahu 'alayhi wa sallam is not granted to anyone and so the person who has been honored by marrying the Prophet's daughter must return the favor and grace by not harming the Prophet's daughter just as Abu Al-'Aas ibn Ar-Rabi' whom the Prophet, sallallaahu 'alayhi wa sallam, praised with his saying: **“I married one of my daughters [Zaynab] to Abu Al-`Aas ibn Ar-Rabi` before Islaam and he proved truthful in whatever he said to me.”**

An-Nawawi, may Allaah have mercy on him, said: “Scholars have said: From this Hadeeth we conclude that it is forbidden to harm the Prophet, sallallaahu 'alayhi wa sallam, in any way, even if this harm originates from something permissible, while he is alive, unlike other people. They have also said that the Prophet, sallallaahu 'alayhi wa sallam, informed that it was permissible to marry Abu Jahl's daughter by telling 'Ali, may Allaah be pleased with him: **'I do not make Haraam that which is Halaal'**

However he, sallallaahu 'alayhi wa sallam, forbade uniting them together with one man due to two reasons:

The first: Because it leads to harming Faatimah, may Allaah be pleased with her, thereby harming the Prophet, sallallaahu 'alayhi wa sallam, and the one who harms him is ruined. So he



forbade it due to his compassion for 'Ali and Faatimah, may Allaah be pleased with them.

The second: His fear of Fitnah (tribulation) for her because of jealousy.

It has also been said that the Hadeeth does not indicate that it is forbidden to unite between them in marriage, instead the Prophet, sallallaahu 'alayhi wa sallam, knew from Allaah's grace that Allaah had not decreed for it to happen. As Anas ibn An-Nadhir, may Allaah be pleased with him, said: 'By Allaah, the front teeth of Ar-Rubayyi' will not be broken.'

It is also possible to understand that the meaning of the Hadeeth is that it is forbidden to unite between them in marriage. The meaning of **"I do not make Haraam that which is Halaal"** is that I do not say anything that goes against Allaah's Law. If Allaah makes something Halaal, I do not make it Haraam and vice versa, and I will not remain silent. He makes something Haraam as my silence indicates that it is Halaal. So one of the forbidden acts in marriage is to unite the Prophet's daughter with the daughter of Allaah's enemy."¹

Ibn Al-Qayyim, may Allaah have mercy on him, said: "It shows that harming the Prophet, sallallaahu 'alayhi wa sallam, in any way is forbidden even if the act is permissible. If the

¹ Reported by An-Nawawi in his book Sharh An-Nawawi 'ala Muslim (16/3).



Prophet, sallallaahu 'alayhi wa sallam, is harmed by that act then it is not permissible to carry it out. Allaah Says (what means): *{And it is not [conceivable or lawful] for you to harm the Messenger of Allaah or to marry his wives after him, ever. Indeed, that would be in the sight of Allaah an enormity.}* [QUR'AAN: 33: 53]. It also proves that harming the Prophet's family or accusing them is harming to him."¹

Al-Mubaarakfoori, may Allaah have mercy on him, said: **"I do not make Haraam that which is Halaal, nor do I make Halaal that which is Haraam"** indicates that it is lawful for 'Ali, may Allaah be pleased with him, to marry Abu Jahl's daughter. However he forbade uniting her with his daughter Faatimah, may Allaah be pleased with her, as it is harmful to her and thereby harmful to her father, sallallaahu 'alayhi wa sallam. He also feared Fitnah because of her jealousy and therefore it is forbidden in marriage to unite the Prophet's daughter with the daughter of Allaah's enemy. (Reported by Al-Qastallaani, may Allaah have mercy on him.)"²

Ibn Daawood, may Allaah have mercy on him, commented on what At-Tabari mentioned saying: "Allaah the Almighty forbade 'Ali, may Allaah be pleased with him, to marry another woman during Faatimah's life as Allaah Says:

¹ Reported by Ibn Al-Qayyim in his book Haashiyat Ibn Al-Qayyim 'ala Sunan Abu Daawood (6/55-56).

² Reported by Al-Mubaarakfoori in his book 'Awn Al-Ma'bood (6/55).



وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
 {And whatever the Messenger has given you — take; and what he has forbidden you — refrain from. And fear Allaah; indeed, Allaah is severe in penalty.}
 [QUR'AAN: 59: 7].

(Reported by Al-Qastallaani, may Allaah have mercy on him.)¹

3. **Being considerate of the virgin girl's feelings at the time of marriage:** Shyness is part of a girl's nature and more so the virgin. Therefore, the Sharee'ah has taken this characteristic into consideration at marriage. Despite, the wife's consent of the husband being one of the conditions of the marriage contract and it cannot be concluded without it, Islaam has taken the virgin's feelings into consideration and shyness which may prevent her from uttering her consent. It therefore, suffices with her remaining silent as her consent and agreement.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: **"A previously married woman should not be married until she has been consulted. A virgin is not married until she is asked for her permission."** They said: "O Messenger of Allaah, how does she give permission?" He, sallallaahu 'alayhi wa sallam, replied: **"It is when she is silent."**²

¹ Reported by Al-Mubaarakfoori in his book 'Awn Al-Ma'bood (6/55).

² Reported by Al-Bukhaari (5136/6989/6970) and Muslim (1419).



4. **Being considerate of someone who was recently ignorant:** The sincere Daad'iyah (caller to Islaam) utilizes all the permissible and possible means to draw people to Allaah's religion, following the example of the Prophet, sallallaahu 'alayhi wa sallam, as he did with the ones preceding us who bore severe enmity to him and the Muslims and those who fought against spreading Islaam and strove to conquer it from the beginning.

The Prophet, sallallaahu 'alayhi wa sallam, was friendly towards them and gave them from the booty of Hunayn without fear of poverty for himself and his family and this made the Ansaar jealous. So the Prophet, sallallaahu 'alayhi wa sallam, addressed them by saying: **“Quraysh have newly deserted heathenism [and embraced Islaam] and I give to them so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet with you to your homes?”** They (i.e. the Ansaar) said: "O Allaah's Messenger! We are satisfied." The Prophet, sallallaahu 'alayhi wa sallam, said: **“If the people took their way through a valley or mountain pass, I would take my way through the Ansaar's valley or mountain pass.”**¹

5. **Islaam is considerate of the feelings of farmers who give a part of their Zakaah (alms) by themselves:** Sahl ibn Abu Hathamah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, commanded us : **“When you**

¹ Reported by Al-Bukhaari (4334) and Muslim (1059).



estimate take them leaving a third, and if you do not leave or find a third, leave a quarter.”¹

6. **Being considerate of the feelings of people who have departed from their country:** 'Aa'ishah, may Allaah be pleased with him, reported: "When Allaah's Messenger, sallallaahu 'alayhi wa sallam, emigrated to Madeenah, Abu Bakr and Bilaal, may Allaah be pleased with them got a fever.

I entered upon them and asked: 'O my father! How are you? O Bilaal! How are you?' Whenever fever attacked Abu Bakr, may Allaah be pleased with him, he would recite the following poetic verses: 'Everybody is staying alive among his people, yet death is nearer to him than his shoe laces.' Then I came and informed Allaah's Messenger, sallallaahu 'alayhi wa sallam, about that, whereupon he said: **“O Allaah! Make us love Madeenah as much or more than we love Makkah. O Allaah! Make it healthy and bless its Mudd and Sa' for us, and take away its fever and put it in Al-Juhfa.”²**

The Prophet's invocation was out of his consideration of the feelings of his Companions, may Allaah be pleased with them, and to ease their trouble.

¹ Reported by At-Tirmithi (643), Abu Daawood (1605) and Ahmad (15286) and Al-Albaani ruled it as inauthentic.

² Reported by Al-Bukhaari (3926) and Muslim (1376).



We ask Allaah to make us one of those who bring joy and happiness and may the prayers and blessings of Allaah be upon our Prophet Muhammad, sallallaahu 'alayhi wa sallam, and his family and Companions.

