

## Rights to Life

Among all the creation of Allah swt, human beings are the most superlative creation of Allah swt. So in order to protect this creation Allah has made some rules and regulations which all Muslims ought to obey and if disobeyed then there will be serious punishments and consequences. As Quran explicitly made it haram, as mentioned:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

“Who ever kills a person (unless it is for murder or corruption on earth) it is as if he killed the whole of mankind and whoever saves it, it is as if he saved the whole of mankind.” (Al-maidah, 32)

Among the non-Muslims, those who do not believe on divined religions also made some regulation and organizations in order to survive in this world without getting into disputes and killing. But all of them had changes in them with the passage of time according to the situation and time. But Islam what introduced the building of rights and laws of regulations are the best among all of them and for all humans till the Day of Judgment. That is why these rules are being accepted universally. Now we see some of the rules regarding Human Life.

Every right in Islam is fulfilled or protected in two ways:

1. **Positive way**
2. **Defensive way**

### Positive way

There are several rights of body that Allah has imposed on us to protect it.

1. **Right to feed:** Islam imposes this right in order to survive in this world. So it's our responsibility to provide it with proper food and drink as our body is fidelity to us by Allah swt. Allah says in the Quran:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O people! Eat of what is lawful and good on earth and do not follow the footsteps of satan.” (Al-Bakarah, 168)

2. **Right to protect it from environmental effects:** this means to provide proper clothing and sheltering to our body to protect it from getting harmful effects of nature, e.g. wearing warm clothes in winter season and casual clothes in summer. As what mentioned in Quran:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

- “O children of Adam! Dress properly at every place of worship and eat and drink but do not be excessive. Allah swt does not love the excessive. (AL-A’raf, 31)
3. **Right to clean:** It is our duty to make it clean at least once a week, as Prophet Pbh said that: it’s a right of body upon us to clean it once in seven days.” (Bukhari)
  4. **Right to medicate:** If we got ill, then it is among the Sunnah of Prophet Pbh to cure the illness. Narrated Abu Huraira: The Prophet said, "There is no disease that Allah has created, except that He also has created its treatment." (Bukhari)
  5. **Right to exercise:** Prophet Pbh said that: “Any action without the remembrance of God is either a diversion or heedlessness except of four acts: Walking from target to target [during archery practice], horse riding, swimming, getting amused with one’s wife. (Al-Tabarani)
  6. **Right to continue the generation:** For this Islam established the system of nikah in order to protect the continuity of generation and rebuke the one who deviates from its path. As Prophet Pbh said that: “Nikah is my Sunnah, and whoever deviates from my Sunnah will not be from among us.” (Bukhari) And Prophet PBUH said that: “abundance in offspring’s so that I will get nobility over other nations.”
  7. **Right to protect the embryo:** Islam not only says about the protection of the living human beings, its protection also leads to the protection of those who does not born yet, like the baby in the womb of a mother. Islam also gave the rights to that and made it haram to have abortion of baby.
    - If a person divorces his wife in the state of pregnancy, Islam imposes the obligation on man to provide with his wife the expenses of daily life until the baby born.
    - If a person hit a pregnant woman by which embryo got damaged in that case a person has to give ransom of freeing a slave or to give equal amount of money which is 50 dinar (i.e. 218.25 gram of gold). (Bukhari)

## **Defensive way**

- ❑ **System of Qisas:** In the defensive way, Islam made the system of “Qisas” in order to protect the human kind from being abandoned or killed.
  - **Killing a person has three cases:**
    1. Intentionally killed
    2. Suspected intentionally killed
    3. Unintentionally killed

## 1. Killing intentionally

Killing a person is haram in Islam, as mentioned in Quran:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

“And do not kill the soul which God made sacred, except in the course of justice.”  
(Al-Isra, 33)

And the Prophet Pbuh said that: “A Muslim who declare oneness of Allah and the prophet hood of the Prophet Pbuh, it is not permissible to kill him unless with three conditions: a person who commits adultery for the second time, a person who killed someone intentionally, or if a person leaves Islam after embracing it.”  
(Sahih Bukhari)

In this situation if a person kills someone with the intention of murdering and uses different means by which a person would die like by hitting like with iron rod or heavy rock or stabbing him with knife or poison him or by shooting or by car hitting or pushing him from a high roof or in water or by strangling him with rope or by hands or putting him in front of wild animals, etc.

Then in that case the court will subjugate the murderer to the victim’s family to choose any of the three options, as mentioned by the Prophet Pbuh: If a person killed an innocent Muslim he would be given under the custody of victim’s family, if they want to kill him it’s up to them, if they want to take blood money then it will be of 100 camels i.e. 30 (3 year old she camel), 30 (4 year old she camel), 40 (5 year old she camel), what is good for them is for them and all that is to make tricky for the murderer. (Tirmizi)

So the options as mentioned in Hadith,

- 1) To kill him in return as revenge i.e. Qisas will be implemented.
- 2) To take the diat i.e. blood money instead of killing, that would be of 100 camels.
- 3) To pardon him.

### Conditions of Qisas:

Qisas means a person would be killed in the punishment of killing someone. But it contains some conditions when to put this obligation.

1. The killer should be an adult and sane, as there is no qisas on a child. Prophet Pbuh said that: “there is no accountability on the actions of three people, a child unless he becomes of age of adult, sleeping person until he woke up, an insane unless became sane.” (Abu Daud)
2. A person killed an innocent person. If he killed Harbi (i.e. a person destroys the peace of a society by any mean), Murtad (who leaves Islam after accepting it), Fornication for the second time, then there will be no qisas or diat but that person would confront the punishment of Ta’zeer (court decided punishment).

3. He would be killed the same way as he killed the person. But if he brutally killed then he will not be killed in this way in respect of humanity.

**Main objectives qisas:** It's a blessing for the humanity in order to protect their lives and to protect their generation and to make people fear of killing someone and to protect themselves from enmity and to feel the killer the somewhat what a murdered person felt.

## 2. Suspected intentionally killed

In this situation a person's intention is to take the revenge not to kill but he used some means which leads a person to die like to hold up a person in to a prison without feeding him or tie him down near the bank of a river where the water rises etc.

In this case a person wouldn't be killed like in Qisas but has to pay blood money to the victim's and to fulfill the atonement i.e. freeing a slave or have fasting of two consecutive months. As mentioned in Quran:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسْلِمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ  
كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسْلِمَةٌ إِلَىٰ أَهْلِهِ  
وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

“Never should a believer kill another believer unless by error, Anyone who kills a believer by error must set a free believing slave and pay compensation to the victim's family unless they remit it as charity”..... Moreover, if he can't free a slave then have fasting of two consecutive months in regards of seeking forgiveness from Allah swt. (Nisa – 92)

Moreover, Prophet PbuH said: “Suspected intentionally killing is like intentionally killing but in that a person would not be killed as in qisas. (Sunan Abu Daud)

**Diat:** The diat should be, as mentioned by Abdullah bin Mas'ood r.a: 40 (four year old pregnant she camels), 30 (three old she camels), 30 (two year old she camels). (Sunan Abu Dawood)

- This blood money would be fulfilled in the time period of three years.

**Atonement:** Freeing a slave, if not then a person will fast for two consecutive months.

## 3. Killing Unintentionally

In this situation if a person killed someone unintentionally as if a person fell upon other person or throw an arrow or stone towards an animal which accidentally hits a human or dug a well and someone fall into it or doing some construction and the building fell down, so in that case no qisas would come on him but he has to pay diat and compensation instead.

**Diat:** In this case the diat would be of giving ransom to the victim's family i.e. 30 (three year old she camels), 30 (two year old she camels), 20 (two year old male camels), 20 (one year old she camels). (Abu Dawood)

- This blood money would be fulfilled in the time period of three years.

**Compensation:** Freeing a slave, if not then a person will fast for two consecutive months.

- But if someone kills someone in defending himself then there would be no blame on him. As what mentioned in the Hadith of Abu Huraira r.a, as he said that a man came to the Prophet Pbuh and asked him that: if anyone trying to snatch my wealth from me, what would I do then? He Pbuh said: Do not let him to do so. He asked again if he fight with me then. He Pbuh replied: then fight with him. He asked if he kills me then. He Pbuh said that then you would be considered as martyred. He asked that if I kill him in defending. He Pbuh said: No blame would come to you and he would be in hell fire. (Muslim)
- ❑ **Abstain from sins:** Islam made compulsory for every Muslim from committing sins because all the sins are injurious for us. Like drinking alcohol or stealing or gambling etc.
- ❑ **Restriction of migration in spread of contagious disease:** It's another important factor that if in an area any infectious viral disease got spread out which affects others by physical contact of the contaminated person like plague, then Islam force him to stay at his place until the threat overcomes.
- "Abdullah bin 'Amir bin Rabi'a said: 'Umar bin Al-Khattab left for Sham, and when he reached a placed called Sargh, he came to know that there was an outbreak of an epidemic (of plague) in Sham. Then 'Abdul Rahman bin 'Auf told him that Allah's Apostle said, "If you hear the news of an outbreak of an epidemic (plague) in a certain place, do not enter that place and if the epidemic falls in a place while you are present in it, do not leave that place to escape from the epidemic." So 'Umar r.a returned from Sargh."

## Rights to property

Islam does not differentiate between man and woman regarding possession of wealth. Both of them have equal rights of making assets of wealth as much as they want. As mention in the Quran:

لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ

“For the men is a share of what they have earned and for the women is a share of what they have earned. (Sura Nisa: 32)

According to this verse, no one has any kind of authority over the other’s asset even of the slightest thing. Moreover, no husband has any right over his wife’s assets and no wife has any right of involvement in her husband’s assets. And no son has any right to utilize his father’s wealth until he got died and his child will get the money according to the system of “miras (inheritance)”. Moreover:

- There is no limitation of making assets and Property in Islam therefore no government can interfere in any person’s personal property.
- But Islam does not like the possession of extra ordinary assets. As mentioned in Quran:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

“Your possessions and your children are a test” (Al-Taghabun, 15).

Moreover it is said:

وَلَا تَبْذُرْ تَبْدِيرًا إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

“Do not squander money wastefully. The extravagant are the brothers of devils. And Shaitan is ever ungrateful to his Lord” (Al-Isra, 26)

**Definition of Property:** Every asset or wealth that can come into possession called as property like currency, a piece of land, animals, trading goods, etc., so wisdom, knowledge, health cannot come under the category of property. Second condition is that, it should not be impossible to have it like sun, moon, etc.

- In the Quran there are 86 verses which discuss about the matters of wealth. As mentioned in Quran:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

“And do not come near to the property of the orphan except with the best intentions until he reaches the age of maturity. And give full weight and full measure equitably. (Al-’Anaam, 152)

- Prophet PbuH said that: “A person cannot move on the day of judgment unless he has to answer about four questions:

- 1) About his age in which thing it utilized
- 2) About his knowledge how much he acted upon it
- 3) About his wealth from where it earned and where it spent
- 4) About his body in what pleasures it spent.” (Tirmizi)

### Types of wealth:

- Transferable and non-transferable
- Match able and non-match able
- Decay able and non-decay able

- **Transferable and non-transferable**

**Transferable:** In this case the property can be transferable from one place to another like fruits, vegetable, electronic accessories, vehicles, currency, etc.

**Non-Transferable:** This contains those things which cannot be movable like houses, land, trees, etc.

- **Decay able stuff and non-decay able**

1. Decay able stuffs: i.e. those things which are utilized in normal life and their benefit are for a very short period of time, like all eatable stuffs.
2. Non-decay able stuffs: i.e. those things which resist their nature even for a long time and can be benefit at any time, like books, clothes, machinery, furniture, etc.

- **Match able and Non-Match able**

**Match able stuff:** Those things which have its alternative i.e. same product or copy available in market, e.g. watches or cars as if someone accidently destroys it, than he may provide the alternative of the same product. It contains four types of stuffs:

- Things which are measured in volume: i.e. milk, petrol, kerosene oil, etc.
- Things which are weighted in kg: i.e., wheat, rice, pearls, etc.
- Things which are counted: i.e. eggs, banana, oranges, etc.
- Things which are measured in units: i.e. cloth, mirror, wires, etc.

**Non-Match able stuff:** This includes those materials which do not have any alternatives or copy of it and if a person accidently destroy it then he have to fulfill the penalty by paying the price of the product, e.g. animals, houses, land, etc.

### **Benefit of distributing the wealth into different types**

The core benefit in distributing the wealth into different types is due to easiness when putting order on them and to decide the penalty on it. E.g. by putting the wealth into the category of halal and haram would help us in a way if a Muslim deal in alcoholic beverages, then it would be easy to say that selling of product is haram because it comes under the category of haram stuff.

- The goods which come under the category of transferable goods, these goods cannot be buyable unless it comes in front of buyer. So dealing it on phones without seeing it, the sale would become illegal. For that cash on delivery products are allowed as you are paying them after seeing it and you can also reject it if the product is not of the level of satisfaction.
- The goods which have its alternative like wheat, electronic stuffs, machinery or currency, then it should be dealt equally on both sides i.e. if a person takes a loan or destroy the product that has its alternatives then he should provide the equal amount of stuff otherwise if exceeds will come under the category of interest.
- In the category of valuable stuff which they do not have alternative like animals, houses so in that case we pay penalty by currency and can make differences which does not come in interest.

### **Positive way**

1. **By giving rights of others in wealth by paying zakat of wealth:** Islam introduced the system of zakat in order to give rights of others in wealth in a manner that circulation of wealth should not restrict to one hand. Otherwise the level of poverty increases due to shortage of wealth in the society which leads to the distortion of a society by increasing in the crime rates. Same way sharia also introduced the system of sadaqat.
2. **Halal earning:** Halal earning means that it should be without any corruption, without effecting the rights of others like in gambling, earning through interest or from deceiving by showing good quality product and giving low quality product or increasing the price of the product rashly, etc.
  - Once the Prophet PbuH was passing by a person in the market who was selling wheat, He PbuH entered his hand into the sack of wheat which he found wet. He PbuH asked about the reason. He replied it got wet in rain. He PbuH said that why didn't you put it openly so that people could see it, whoever deceive people will not be from among us. (Muslim)
3. **Paying the debts:** Islam encourages Muslims to help their brothers in their time of need, it also encourages providing them financial help by lending them some money. As Allah swt loves those who help their brothers. As mentioned in the Quran: **“And be charitable, Allah loves the charitable.”** (Al-Baqarah, 195)



- Once a person came to the Prophet Pbuh and asked him, which people Allah loves most and what action Allah loves most? The Prophet Pbuh said: The dearest person to Allah swt is the one who helps the people most and the best action which is dearest to Allah swt is to make a Muslim brother happy or fulfill his desire or to lend him money or to overcome his hunger.... (Al-Tabarani)
- But Islam also enforces a Muslim who took the loan, should return it as soon as possible in his life, because it cannot be forgiven unless you paid back, as mentioned in the Hadith of Prophet Pbuh: “every sin of a martyr has been forgiven by Allah swt except the debt.” (Muslim)
- 4. **Lost thing:** If someone found lost thing on the ground or somewhere, then Islam teaches us to search for its owner, If you know the owner then it is farz to return it to him otherwise we have to continue searching him for a year. As mentioned in Hadith, that the Prophet Pbuh asked about a piece of gold or silver if someone found it? He Pbuh replied that: find its owner for a year if not found then you can utilize it but if ever its owner came for it then you have to return it. (Bukhari)

It has three categories:

- ❑ If the thing is priceless or very ordinary like pen or pencil or small amount of currency not more than 5 or 10 rs, then we can utilize it, if we don't know the owner. If we know the owner then we should give it back even if it is one rupee.
- ❑ If the lost thing is animal especially camel, then Prophet Pbuh said: Do not take it, it will drink and eat by itself.
- ❑ If the thing you found is very precious and costly then we have to wait for the year in searching for the owner of the product.

### **Defensive way**

1. **Interest (usury):** It's a blessing of Allah swt on the humanity that He made the interest haram for all of us. As mentioned in Quran: **وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا**

“Allah has permitted the trading and forbidden the usury.” (Al-Baqarah, 275)

And Allah swt declare this interest as a war against Allah and His Prophet. Allah says in Quran:

**يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ**

(سورة البقرة، 276)

“O you who believe! Be afraid of Allah and give up what remains from Riba, if you are believers. And if you do not do it, then take a notice of war from Allah and His Messenger.”

2. **Stealing:** Another important factor in protecting the right of wealth of people that Islam obligates the “had of stealing”, i.e. hand cutting. As mention in the Quran:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ

“As for the thief, whether male or female, cut their hands as a penalty for what they have reaped, a deterrent from God.” (Al-Maidah, 38)

3. **Bribery:** This thing is like termite that destroys the society from within its roots. Because of it, untalented and non-relevant people would be hired on the posts which lead the system to destroy. Islam made it haram because it also forfeits the right of rightful person. And the wages that illegible person is taking was the right of someone else and due to this the righteous and talented people starve to death due to lack of occupations. And Prophet PbuH declared not only the bribe giver but also the taker that both of them will be in hell fire. (Bukhari)
4. **Orphan’s wealth:** Islam not only looks after the right of those who are adults or old aged people but also the rights of those who are immature. Islam warns those people who takes care the responsibility of the orphan children to manage their affairs gently and if they got something in inheritance, it would not be allowed for the care taker to utilize that wealth for their personal means. As mentioned in Quran:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ

“And do not come near to the property of the orphan except with the best intentions until he reaches the age of maturity. (Al-’Anaam, 152)

5. **Inheritance:** Islam also talks about the future preservation of the rights of wealth, in a way that Islam forbids a person to give its whole wealth into charity. As mentioned in the Hadith that: “When Sa’ad bin abi waqas r.a got very ill, he said to the Prophet PbuH that I want to give my whole wealth into charity. Prophet PbuH said: No, He said: half? He PbuH said: no, he said: third part? Prophet PbuH said: ok but third part is still very much, as it is better to leave your family wealthy condition than in misery begging to the people for food.” (Sunan Nasai)
6. **Hoarding of selling goods:** This implies on the eatable stuffs that a person buys things in the time of availability and hoards it up until the supply became short so that it would be sold in higher prices. Islam forbids this and made it haram.
  - Prophet PbuH said: whoever hoarded up the products or stored it from the Muslims, Allah will punish him by leprosy and bankruptcy. (Musnad Ahmed)

- He PbuH said: “he who hoards up food for more than forty days (in entertainment of higher prices) Allah has no need of him and he has no need of Allah”. (Musnad Ahmed)
- 7. **Public property:** Public property is the type of property which allows the users to enjoy with it but not to utilize for personal matters that leads in destruction of it. This property mainly includes gardens, parks, roads, streets, etc, is not the property of anyone. So it is the duty of everyone that while utilizing it, we have to keep it as fidelity.

Mega Lecture

## Right to Protect One's Honor

Islam is a religion of peace, love and compassion. Lies, injustice, suspicion, backbiting, slander and gossips are totally alien to Islam. In fact they are considered amongst the most destructive of major sins. This is so because these sins sow enmity and discord among the Muslim community (Ummah) and lead to its destruction. They cause hostilities between people of the same household, and between neighbors, friends and relatives. Islam states that our relationship with mankind should be of sincerity and responsibility. It should be one where we have respect for the honor, reputation and privacy of others.

This beautiful religion teaches us that we are not only held accountable for our own attitudes and actions but also for others which we deal and talk with them like friends, relatives, etc. Also Islam not only rely on physically things like not to steal, or not to kill but also protects the non-physical thing like emotions of people i.e. do not abuse, do not lie, do not backbite or not to degrade the honor of people.

Those who worship Allah should care for each other in every way. The Muslim community should sustain best moral values of the faith like mercy, compassion, fear of Allah, piety, and justice. Allah ordered Muslims to defend, help and stand by each other, as mentioned in Quran: "strong against unbelievers but compassionate amongst each other" [Al-Fath, 29].

### Positive way

1. **Equality:** Islam does not discriminate between people on the bases of cast, color and race. Islam equally distribute the rights, respect and honor among the people. As mentioned in Quran: "O people! We created you from male and a female, and made among you races and tribes that you may know one another. The best among you in sight of Allah is the most righteous." (Al-Hujurat, 13)
  - And Prophet Pbuh said that: if a person having slightest particle of arrogance and proudness in his heart, will not enter into the Heaven." (Muslim)
2. **Covering of body:** Islam also teaches us the self-respect that is why it is made an obligation for every Muslim to cover his or her body as required. And in covering of body there is a self-respect of a person, which leads a person to respect other's honor.
  - "A person asked the Prophet Pbuh about the satar (covering of body), He Pbuh said: that it should be covered so that no one could see. He again asked: if a person is alone, is it allow to be naked in privacy without any reason. Prophet Pbuh said: no, it is not allowed because Allah has more right to be ashamed with him than the people." (Tirmazi)
3. **Covering the mistakes of others:** Prophet Pbuh said that: "every Muslim is a brother to another in a way he does not treat him with cruelty nor leave him in

calamity, whoever overcome the difficulty of his brother Allah will overcome his difficulties on the Day of Judgment, whoever keep secrets of the mistakes of his brother, Allah will keep secrets of his sins on the Day of Judgment”. (Bukhari)

4. **Lower the gazes:** Islam also teaches us to respect others by ordering men and women to lower their gazes because being having opposite natures both of them attract to each other. So in that way they look at each other in unethical way. So Islam stresses on this account to lower our gazes to give respect to one another.
  - And those who disobey this obligation will come under the curse of Allah swt. As mentioned in hadith, Prophet Pbuh said: Allah swt curses a person who sees and the one who has been seen. (Sunan Al-Baihaqi)
5. **Give respect to others even if he is of small status:** “Once there was a black lady used to sweep the Mosque of the Prophet Pbuh. After some time she stopped coming. Prophet Pbuh asked about her from his companions. They said: she got died. The Prophet Pbuh said to them why didn’t you tell me? They said: she is of small status, that’s why we didn’t tell you. Prophet Pbuh asked them to show him her grave. Then Prophet Pbuh made dua on her grave.” (Muslim)
6. **Respect to non-Muslim:** Islamic respect and honor not only stretched to the Muslims but it also stretches to the non-Muslims also. Allah mentioned in Quran: “As for those who have not fought against you for your religion, nor expelled you from your homes, Allah does not prohibit you from dealing with them kindly and equitably. Allah love the equitable.” (Al-Mumtahina, 8).
  - Abdul Rehman unrated that once a janaza of a non-Muslim passed around us so two companions of the Prophet Pbuh stood in his respect. They have been asked why you stood for him, it’s the janaza of a non-Muslim. They replied: “once we were with Prophet Pbuh and a janaza of one of the jew person passed, the Prophet Pbuh asked why you stood, he was a jew. He Pbuh replied: isn’t he was a human.” (Muslim)

### Defensive way

1. **False accusation:** Allah says in Quran:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ

Those who accuse chaste women, then cannot bring four witnesses, whip them eighty lashes and do not ever accept their testimony. For these are the rebellious. (Sura Noor-4)

- Prophet Pbuh counted the false accusation among immoral, except for those who repent afterwards as he said: there are seven major deadly sins, abstain yourself from those. Sahaba r.a asked, what are those? He Pbuh said: “making partners to

Allah swt, disobedience to parents, killing a person, giving false witness, taking interest, taking orphan's wealth, soccer. (Bukhari)

2. **Making fun of others:** Mocking other is a spiritual ill act condemned in Islam. Allah says in Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ

“O you who believe, do not let men make fun of other men, perhaps they may be better than they are. Also, do not let women make fun of other women, as it may be that they are better than they are.” (Al-Hujurat, 11)

3. **Nick naming others:** Allah ordered us to not make nick names of each other, as mentioned in Quran:

وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الْأسمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

“Nor shall you slander one another, nor shall you insult one another with names. (Al-Hujurat, 11)

- Once a woman visited Aisha (r.a) and when the woman got up to leave, Hazrat Aisha Siddiqa (r.a) made a sign with her hand indicating to the Prophet (Pbuh) that the woman was short of stature. The Prophet (Pbuh) immediately chastised her, saying, “You have backbitten!” (Tirmidhi)
- Imam Al- Nawawi, a great scholar, commented regarding the above Hadith saying, “This Hadith is paramount with regard to backbiting and I don't know anything more severe than this.”

4. **Najwa:** It means if a group of members sitting together e.g. group of three members, so no two members talk to each other secretly avoiding the third one. This is called najwa and it's in the disrespect and dishonor of the third person because he feels awful by thinking that they are talking about me. That is why Islam opposes that and stops its followers to do so by saying in Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجُوا بِالْبِرِّ وَالتَّقْوَىٰ ..... إِنَّمَا النجوى مِنَ الشَّيْطَانِ

“O you who believe! When you converse secretly, do not converse in sin and aggression and disobedience of the messenger, but converse in virtue and piety... Conspiracies are from satan.” (Al-Mujadila, 9-10)

5. **Backbiting and nameemah:** Allah says in Quran:

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

“Do not back bite one another, would any of you like to eat the flesh of his dead brother? You would detest that.” (Al-Hujurat, 12)

- Once the Prophet Pbuh and his companions was passing through somewhere, they found two graves which have been tortured by the punishment. Prophet Pbuh said: one of them used to deal people with nameemah and the other is punishing as he didn't preserve himself from urine sprinkles.”

5. **Seeking secrets of others:** Allah says in Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا

“O you who believe! Avoid being most suspicious, some suspicious is sinful and do not spy on one another.” (Al-Hujurat, 12)

6. **Not scaring people:** It was narrated that Abu Layla said: “The companions of Muhammad (peace and blessings of Allah be upon him) said that they were travelling with the Prophet (Pbuh), and a man among them fell asleep. Some of them got a rope and tied him up, and he got scared. The Messenger of Allah (Pbuh) said: ‘It is not permissible for a Muslim to frighten another Muslim.’” (Abu Dawood).
7. **Do not make fun of sins to a person who left it:** Prophet Pbuh said: “Do not do re’a to a person of the sins he left it, as Allah swt will not die him unless let him indulge in that sin.”

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