APPLICATION AND RELEVANCE OF THE SUNNAH IN ISLAMIC
SOCIAL ASPECT

Each and every man depends on the other in his day to day life. It is this relationship between man and man that forms the basis of society. This relationship according to the Qur'an and the Ahadith takes place in different ways. Before we attempt to study the relationship between man and society in brief, let us clarify first the meaning of society.

Society

A man is born in a family and when different families interact with each other a community is formed and society emerges out of the relationship and interactions that take place in different communities. It is said that society is a web of social relationships. Society is born out of man's need for other man; therefore, society is a creation of man.

Islamic society is a system of Divine rules and regulations. It has in it procedures for mutual aid and controls over human behaviour. Society by its very nature is a web of social relationships. The relationships are complex in nature. On the one hand, under the Divine commands it promotes peace and harmony but when people do not follow these commands chaos and conflicts are also possible in the society.

The Qur'an points out that, every thing created in the universe is so interlinked with every other that, the universe with all that is therein constitutes but a single entity and functions as such. That is the way of life ordained by its creator.

فَهَلَّ يُنْظُرُونَ إِلَّا سُنَّتُ الْأُولِياءِ فَلَنْ نَتَّجِدَ لِسُنَّتِ الْلَّهِ ﺑَيْدِيَّ وَلَنْ نَتَّجِدَ

لِسُنَّتِ الْلَّهِ ﺑَيْدِيَّ

265
An thou wilt not find in the dispensation of Allah a change nor will thou find in the dispensation of Allah a turning off. (Fatir 35:43) and man is but to conform to it and fit himself by his activity into the Divine scheme of things.

He Who created the seven heavens one above another: no want of proportion wilt thou see in the Creation of [Allah] Most Gracious. So turn thy vision again: seest thou any flaw? Again turn thy vision a second time: [thy] vision will come back to thee dull and discomfited, in a state worn out. (al Mulk 67:3-4)

The sun and the moon follow courses [exactly] computed; and the herbs and the trees both [alike] bow in adoration. And the Firmament has He raised high, and He has set up the Balance [of Justice], in order that ye may not transgress [due] balance. So establish weight with justice and fall not short in the balance. (al Rahman 55:5-9)

The Qur’an invites man to ponder over the working of the universe or mans external world of relations and also ponder over the universe that is with in himself.

Do they not consider the Qur’an [with care]? Had it been from other than Allah, they would surely have found therein much discrepancy. (al Nisa 4:82)
Who remember Allah standing and sitting and lying on their side and reflect on the creation of the heavens and the earth, over Rabb! Thou created not all this in vain. Hallowed be thou! Save us thou from the torment of the fire. (al 'Imran 3:191)

Do they not ponder in their minds. Allah has not created the heavens and the earth and what is in between except with a purpose and for an appointed term? And verily many men are unbelievers in the meeting of their Rabb (al Rum 30:8)

And suggests that therein both in his internal world and in his external world is at work the eternal principle of balance and harmony to urge on him the need for devoted imitations in his own sphere of activity. That in a 'mal-i-salih or righteous deeds expected of man under the Quranic injunction, 'Believe and work righteously' which sums up the entire social and cultural process of Islam.

The Qur'an and the Hadith place little value on any attempt at individual perfection which at the same time does not promote the perfection in other human beings and mutual relations. Allah says:

By the time Verily man is in loss but not those who believe and work righteous deeds, and enjoin upon each other the truth and enjoin upon each other steadfastness. (al 'Asr)
It emphasizes over and over again that mere belief in Allah without work appropriate to that belief is no belief at all. Mere theoretical perception of the essence of Divinity or contemplation is barren, if it does not generate volition or give movement to human life in consonance with the qualities or attributes of that essence. Likewise, more spiritual exercises of the kind which certain religious orders practice or psychic achievements, however interesting, will not rise above their character as but the exercises of the mind, if they do not sub serve a dynamic moral existence for man. This dynamic morality again is not possible for one who seeks his individual spiritual salvation through the life of the cloister or the cave, or for one who through the abnegation of his body fancies his duty to lie in merely ‘nursing his soul’ the vicegerency of Allah on earth, the role assigned to man by the Qur’ān,

وَإِذْ قَالَ رَبِّ لاَ تَطَبِّعْ لِلنَّاسِ مَا لَمْ يَكُونُواْ جَاعِلِينَ فِی الْأَرْضِ خَلْقًا

And recall when the Rabb said to the angels: surely I am going to place a vicegerent on the earth (al Baqarah 2:30)

Is not possible to fulfill for such types. On the other hand, the possibility is for him who imbues himself with Divine attributes to the best of his ability - a process of equipment so earnestly recommended to man by the Nabiyy of Islam and manifests them harmoniously in devoted service to himself and his fellow beings. All creatures of Allah say the Nabiyy, ‘Form the family of Allah and dearest of the creations of Allah is who the best to creatures is’ and exclaims:

عَبْرَ عَبْدِ اللَّهِ وَأَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الخَلْقَ

‘Abd Allah and Anas reported that Rasul-Allah said: The creation is the family of Allah so the dearest of the creations of Allah is he who is the best to his family.

Islam, states the Nabiyy, ‘Demands a united life for man; and adds; unity is bless; disunity is misery’ He therefore recommends: In loving devotion to Allah, live a united life as brethren unto each other.

In this advice, the twin principles of life to be kept in view by man are referred to together, the movement forward to be attained by conforming to the laws of life or the ways of Allah; and the promotion of unity to be secured through mutual affection between man and man and tenderness towards every living
object, or by attending devotedly to what is called (حتوق الله ﷺ), on the one hand or the rights of Allah or obligations to Allah by practicing purity in personal life, and (حتوق العباد) on the other, or the rights of mankind or obligations to other by practicing purity in human relations both were assigned by Allah. Islam points out that it is along this road or by observing purity within and purity in external relations, both at the individual and the community level that the happiness of the human race is to be achieved. Imam Ibn Taimiyah said:

Indeed, the rights [duties] are of two types, duties to Allah and duties to His slaves. Thus, the duty to Allah is that we worship Him only and do not ascribe any partner to Him as has been narrated in one of the Hadith it is the meaning of ikhlas, to worship Him sincerely as has been narrated in another Hadith. Duties to mankind are of two kinds, general and specific so far as the specific duties a re concerned, it comprises that, and one should behave gently with one’s parents, his wife and neighbours. Thus these duties are among the supplementary [deeds] of Islam, because the man is free whether he performs these duties are not. As for the general duties are concerned, men are of two kinds Rulers and their subjects thus the duties of rulers are to be sincere in intentions and duties to subjects they remain united as their common welfare of world and Hereafter is attached with unity and they can not unite on error they should strictly follow religion (habl Allah) these are the fundamentals of religion.

The Qur’an therefore points out that man has to move on in life with steady eye on the need of advance for every other living object. That is the way to fulfill one’s role as the vicegerent of Allah on earth and help mankind to grow, as is Rasul-Allah’s evident wish ‘into a fold every member of which shall be a shepherd or keeper unto every other and be accountable for the welfare of the entire fold’ that is the order of life towards which mankind will have to move, if an order of civilization worthy for human life is to be established on earth to fulfill the purposes implicit in the creation of man.
The Sunnat al Allah, or the way of Allah, it may be pointed out, is not to express any Divine attribute singly. Even when it gives us such an impression, it is always blended with every other, the expression bearing in every case, the over-all impress of His all pervading attribute of mercy.

My mercy encompassed every thing (al A'raf 7:156) and man has to give this touch of mercy to every aspect of his relation with his fellow creations. The qualities imbibed of Allah should therefore be expressed in harmonious relations to each other, although in so doing a particular quality may, in a particular situation or a particulate role, become more manifest than every other, it is why, those who undertake this great journey of life in the light of the Quranic directions are not all grouped together under a single category. The Qur'an speaks of several types of travelers traversing the path of Allah, according to the manner in which they display Divine attributes in their onward march. These types are severally addressed as salhin, muttaqin, mustalmin, muqasatin, sabrin, shakirin, muhsinin, sidiqin, sadiqin, awliya, muqarbin, and so on. But this is to be observed that one common purpose binds them all together, the essential purpose of displaying in their lives the ‘balance and harmony’ dwelling in the Divine scheme of things.

As against this order favoured by the Qur'an there stands the opposite order of those upon whom the Qur'an looks with distinct disfavour. They are those who disturb the ‘balance and harmony’ that should subsist in life, and create mischief in the earth. They too are classified, by the particular quality of the evil they display in their activity, into several categories kafirin, mushrikin, zalimin, mufsikin, ghafilin, munafiqin and so forth.

The types of people favoured by the Qur'an are by no means exclusive types. They are classified differently simply on the basis of the Divine attribute, one displays in one's activity more noticeably than any other. Indeed the larger the number of attributes one displays more or less in equal measure, one blending into every other, the greater one's capacity to discharge one's responsibilities as the vicegerent of Allah on earth, and consequently the higher one's station in life.2

According to the Qur'an and the Hadith self-perfection is unattainable unless it is sought with an eye on the happiness and perfection of society at large. In the field of human activity, every move made by man in his personal interests should operate for the good of others as well. These disciplines are regarded as Akran-i-Islam ‘pillars of the faith’, and they are:
1. The oneness of Allah

2. *Salah* at stated hours.

3. *Sawm* for a month every year.

4. the payment of the prescribed *zakah* as it is called.

5. Presence at least once in one's lifetime at Makkah for *hajj*.

Except *zakah* and *hajj* about whom we all know is not merely an individual affair, writer will draw particular attention regarding the first two (akran) pillars, the two disciplines may seem to be personal affairs of the individual. But so is not the view which the Qur'an takes of them. Allah does not need any encomiums from man, a mere thing of His creation. He does not need to be praised. He is above all praise. So states the Qur'an, *salah* is intended to purify the individual himself and stimulate in him the sense of service to others or to enable him, in the words of Rasul-Allah, to show affection to the family of Allah. In fact, according to the Qur'an, *salah* offered as a matter of mere formality is no *salah* at all. Asks the Qur'an:

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أَرَىَتُ الْلَّهُ مَن يَكْذِبُ بَيْنَ الْأَوْلَادِينَ \[1\] فَذَلِكَ الْلَّهُ يَضْعُفُ الْوَتْبَةَ وَلَا
يَبْخَشُ عَلَى طَعَامِ الْمَسْكِينِ \[2\] فَنُولِدُ لِلْمُضْلِئِينَ \[3\] الْأَوْلَادِينَ هَمْ عَن
ضَلَّاهُمْ تَأْهُونَ \[4\] الْأَوْلَادِينَ هُمْ ذَرَاؤُونَ \[5\] وَيَنْمُونَ أَلْمَاعُونَ

Hast thou marked him who beneath faith? He it is who thrusteth away the orphan. And urges not others to feed the poor. Fie on those who engage themselves in *salah*, but are needless of what they pray; who make a show of devotion, yet refuse help to the needy. (al Ma’un 107:1-7)

The Qur’an makes it clear that *salah* by itself is not a pious action, if it does not generate in the person offering *salah* the sense of service to other. Observes the Qur’an:
There is no piety in turning your faces towards the east or the west. But he is pious who believeth in Allah, and the day of recompense and in the *Malayyak* (angels) and the scriptures, and the *Anbiya’*, who for the love of Allah disburseth his wealth to his kindred, and to the orphans, and the needy, and the way farer and whose who ask and for redeeming the slave, who observeth *salah*, and payeth the *zakah*, and who is of those who are faithful to their engagements when they have engaged in them and endure in patience, poverty, sickness and perils these are they who are staunch in their faith, and these are they who truly fear the Rabb (al Baqarah 2:177)

It will thus be seen that Islam does not treat religion as an excessively individual and private affair. Religion has to develop the human mind to spiritualize not only his activity as an individual but as an important component of the society as whole.

**Social System in Islam**

When it is claimed that every thing is provided and explained by Islam, it is a comprehensive system, does it mean that all geographical biological chemical and physical facts has been discussed therein? No certainly not, every subject has to fix and define its basic unit which is considered to have an independent existence in the system of that subject. Thus, there must be a primary unit of social system. Only it is possible to discuss the socio-cultural phenomena including that of change. When we use the word ‘thing’ in the context of a social system, we always mean the primary unit of social system.
Meaningful social interaction is the unit of a social system. The most
generic model of any socio-cultural phenomenon is the meaning or symbolic
interaction of two or more individuals. By ‘interaction’ is meant any event by
which one party tangibly influences the overt actions or the state of mind of the
other. Meanings and values are superimposed upon the bio-physical properties of
interacting persons. In the domain of the rights of man (حقوق الإنسان) both the
interacting parties are human beings; but in case of rights of Allah (حقوق الله) one
other party is Allah. There may be meaningless interaction. Talcott Parsons says:

The interaction of ego (active person) and alter (passive person)
makes a social system. In interaction we find the basic process
which provides the seed of what we call on human level
personality and social system. Interaction of elementary
orientation of action on the human level involves the
symbolization. A symbolic system of meanings is an element of
order imposed as it were on a realistic situation.4

Imam Ibn Taimiyyah has written a complete book on the exhaustive and
thorough nature of Islamic social system. The title of the book is Ma‘arj al Asul.
He has devoted a separate chapter to prove that the principles and details regarding
every walk of human life have been given by Rasul-Allah ﷺ.

في أن رسول الله ﷺ بين جميع الذين اصوله وفرعوه باطنه وظاهره
علمهم وعملهم فأن هذا الأصل هواصل أصول العلم واصول الأمان و بكل من كان
اعظم اعتصاماً بينا الأصل كان أوله لحق علماء وعمالاً

Chapter to discuss that Rasul-Allah ﷺ described all the principles and
details of religion, its latent and its manifest, its knowledge and its practice, for
this is the basic tenet of knowledge and faith, and whoever has the greatest
attachment with these basis is nearest to the truth.5

He says:

وأكثر المتأخرين الذين لم يعرفوا ذالك فطلبو الحكم لما اعتقدو معاً من اجتماع أو قياس و من
المتأخرين أن لا إجماع مسند معلم السبوع فقد أخبر عن حاله فأنه نتص معرفته
بالكتاب والسنة احتاج إلى ذالك و هذا كولهم أن أكثر الحوارث يحتاج فيها إلى
teens لدعم دلائل النصوص عليه فأنه هذا قول من لا يعرفه بل الكتاب والسنة
وذلك كما على الاكادم والقول السنه احمد أنه ما من سنة إلا وقد كتب فيها الصناعية أو في
نطويها فانه لما فتتحت البلاد انتمت الإسلام حديثت جميع اجتداد الأعمال فكتكلمو فيها بل الكتاب والسنة.

273
And many of those who care afterwards and could not understand it properly seek legal basis from *ijma* and *qiyas*. Whoever believes that *ijma* has got an independent position in the *Shari‘ah* his understanding of the Qur’an and the Sunnah is faulty, it is like saying that in most of the sentences in which *qiyas* is resorted to, the texts of *Shari‘ah* (nasus *Shari‘ah*) do not provide any guidance. This can be said by a person who does not know anything about the Book, the Sunnah and the matter for which they provide guidance. Imam Ahmad Ibn Hanbal has said that there is no problematic situation which itself directly or its similitude, has not been discussed by the Companion of Rasul-Allah. When the new territories were liberated and Islam spread over there, every kind of situation arose and was met by the Companions in the light of the arguments from the Qur’an and the Sunnah.

Imam Ibn Taimiyyah’s Social ideology

The Muslim community (*millat islamiyah*) is defined in terms of an all-inclusive commonwealth, so to speak which is held together by its faith in Allah and conformity to the words and example of His Rasul, Muhammad. Though, ideally, this community is one, in actually it became subject to division due to regionalism and to the non-Arabic factions of Islam as represented by the *Shu‘ubbiyah* movement as early as the third century after the *hijrah*. By the time of Imam Ibn Taimiyyah, not only was the Muslim commonwealth divided into a multitude of independent Muslim states, but also internal religious and racial conflict was Abundantly evident in the Syro-Egyptian state, except insofar as the advent of the crusades and the invasions of the Tartar had necessitated a unity of forces against common dangers. This need for such union, discipline and mutual understanding served to accentuate the originality of the Imam Ibn Taimiyyah’s concept of the Muslim community.

Most important element in understanding Imam Ibn Taimiyyah’s conception of the community is the meaning of solidarity (*ta‘wun*) of the Muslims. He exposed a prevalent form of ‘solidarity’ that is inconsistent with Islamic idea: namely a partisan kind of ‘solidarity’ of nation which, in the name of promoting a united front, served to underscore multiplicity over against unity, and to advance the part over the whole. Imam Ibn Taimiyyah’s chief criticism of that sort of solidarity which was advanced either for ethnic or ritual reasons, was precisely that it tended to militate against the greater unity of Islam, indeed it impeded the exercise of good social and political life.
Imam Ibn Taimiyyah explained (ta'wun) in terms of the solidarity that binds together all Muslims, believers from Muhammad Rasul-Allah ﷺ to the final judgement in a spirit of unity and brotherhood, in the same ideals and for the same ends. It is by this solidarity that the community formed a grand entity, where each part is strengthened by the whole, where each generation, in the continuous tradition of strict narrow morality, owes a debt of regard to that which preceded it, and has an obligation of trust to transmit to that which follows and where each group, ethnic or racial, is legitimately tolerated for what it contributes to the total unity.10

Thus the concept of solidarity appears to have two distinct forms in Imam Ibn Taimiyyah’s thought, although he himself does not designate them by two special terms, and is to be understood by analogy. It is constituted by the one Allah, the same Rasul-Allah ﷺ, and an adherence to a common body of doctrine. Such solidarity he calls solidarity of good action and of piety (al birr and al taqwa) (al Ma’idah 5:2). For Imam Ibn Taimiyyah, one of the worthy principles of the (early) Muslim community (ahl al Sunnat wal jam’at) lies in the unity of the doctrine, which principles he puts forward in his refutation of the contradictions of the philosophers, logicians and scientific positivists. Even the problematic of the existence of four major schools of fiqh interpretation is explained as possessing a basic, underlying unity as did the interpretations of the Companions who were themselves divided on certain points of doctrine. The actual divergences of the madhahib, to which Imam Ibn Taimiyyah devoted an entire treatise under the title ikhtilaf al ummah fi al ibadat, is explained by the ‘ulama fragmentary knowledge of the texts, by their tendency to attach excessive importance to certain elements (ghuluw), and in a more general way by their errors in ijtihad, which in themselves are not reprehensible except as they become, and they do become, imposed upon the community as truths. Moreover, these errors are less weighty at least theoretically, if one is to succeed in rediscovering for one self a relevant Quranic verse or a Hadith which would correct the error. Imam Ibn Taimiyyah further contends that such errors are not, at length, of great significance since the interpretations never concern themselves with the requirements and prohibitions (wajibat al makruhat) of religion, nor are they uniquely such prescriptions that
may be recommended alone. And it is for these very reasons that Imam Ibn Taimiyyah urges mutual sympathy and reciprocal tolerance among the followers of the madahib for the sake of the greater unity which ought not to be compromised.

Ethnic aspect

The problem of Arabhood (‘urubah) of Muslim community can be surmounted, it is true that Imam Ibn Taimiyyah not only defended the position that Arab identity of race and of language is virtually synonymous with that of the Islamic community, but vigorously demanded it. His argument insisted that a true knowledge of Islam depends on the Arabic language, and that a full compliance with the religion requires a thorough mastery of the language. The language itself is part of the religious framework of Islam, since the knowledge of the Qur’an and Sunnah, the understanding of which is required of every Muslim pr-requires precise knowledge of Arabic. Furthermore, since Islam is the religion of not only a corpus of doctrine but also of practical daily living, the language of the Qur’an and the Sunnah must also be the language of the mosque, the home, the street, the house of the legislature, the place of government and the market place. He agrees that since the use of a language has psychological and moral influences upon those who use it, great care must be taken to avoid the use of the languages of non-Arabs, and, rather to preserve the purity of Arabic both in the homiletic address and in conversation. One of the significant benefits for Muslims of the use of Arabic exclusively is that it will aid them in following the early Muslims, and in so doing, they gain a greater capacity for growth in wisdom, morality and faith. He says:

واعلم بأن اختيار اللغة يؤثر في العتق والخلق والذين تاثير قوياً، ويثر أيضاً في شابيه صدر هذه الإمام والتابعين، وشبيههم تزيد العتق والخلق والذين

Imam Ibn Taimiyyah further prohibits the reading of the Qur’an by any man, in a language other than Arabic. ‘whether he is capable of it or not’ likewise, he prohibits the translation of the Qur’an, or any portion of it even if it is only one verse, into another language, because the translation of any text has the effect of weakening it, and for the Qur’an particularly, it would disclaim its miraculous inimitability (i’jaz).

Ethnically, too apart from the fact that Raul Allah was one of them, the Arabs, according to Imam Ibn Taimiyyah are superior race. Superiority, for them, is marked by either the possession of useful knowledge (al’ilm al naf’i) or (the example of) doing good (al ‘amal al salih) knowledge, on the one hand, utilizes
the mind which is the centre of learning and understanding, and is capable of perfection which is the achievement of sound reasoning, which in turn is best served by the power of expression. The Arabs, he asserts have proven their superior keenness of mind and power of expression. On the other hand, action is the extension of morality, which is the achievement of sound reasoning, which in turn is best served by the power of expression, which is the sum of the (conditioned) instinct of man. Imam Ibn Taimiyyah contends that the Arabs instinctive tendency towards the good, their generosity of hand and spirit, their bravery, and their faithful loyalty have been shown through the ages to be greater than those of other races. This was true even with pre-Muhammad Arabs who were, like unplough earth, ‘already capable of good work but latent in producing it’ when Muhammad Rasul-Allah was sent by Allah to proclaim Islam, he planted in that soil the best seeds which possessed the potential for the best fruit. He tilled it, and gathered in Abundant and indescribable harvests, thus achieving the perfect combination of root and fruit.

Language and ethnic origin are elements of ultimate significance in the process of human thought and action, which for Imam Ibn Taimiyyah is part of the Shari‘ah which incorporates the thought modalities of the preceding generations of Muslim, and their manner. He observes that one Muslim community holds this role unanimously, ‘He who would achieve excellence, seeks the excellent way of the Arabs who went before’.

Imam Ibn Taimiyyah construct of the Arab synonymy with the Islamic ummah, is based on Quranic internal witness in such verses as:

> فَأَسْتَمِسْكَ بِالَّذِينَ أُحِيْثْ إِلَيْهِ إِنَّهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ وَإِنَّهُ لَذُي كُرَّ لَكَ وَلَفَوْمَانَ وَسُوُّفْتُنَّ

So hold thou fast to the Revelation sent down to thee: verily thou art on Straight Way. The [Qur’an] is indeed the Message, for thee and for thy people; and soon shall ye [all] be brought to account. (al Zukhruf 43:43-44).

> بَعْدَ إِيَمْنِيَّكُمْ كَفُرُّينَ

O ye who believe! If ye listen to a faction among the People of the Book, they would [indeed] render you apostates after ye have believed! (al ‘Imran 3:100)
When there comes to them a Sign [from Allah], they say: We shall not believe until we receive one [exactly] like those received by Allah's Rusul. Allah knoweth best where [and how] to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots. (al An'am 6:124)

Further evidence is traced in the Hadith, for example, al Tirmidhi, The Rasul-Allah ﷺ is quoted as saying; (Allah) created me, He made me the (best) choice (khayr) of his creatures; when He formed the tribes, He made me(a member) of the best of tribes; when He created the souls, He made me one of the best of their souls; then when he created the clans (buyut) He made me of their best. I am, therefore, the choice of clans and of souls.

In the body of the law (fiqhf), Imam Ibn Taimiyah finds ample evidence for the leadership of the Arabs in the political and religious affairs of nations, and suggests further that their Arabization is a religious imperative. This is because religion stands upon word and work. Arabic fiqhf is the way that leads to the understanding of the word and the fiqhf of the example (Sunnah) leads to the knowledge of its required action. He quotes al Shafi'i’s statement in al Risalah [Allah] decreed that (His people) preach particularly unto them (the people of the Rasul-Allah ﷺ) in their Arabic tongue, which is also their tongue. It is the duty of every Muslim to learn the Arabic language. Imam Ibn Taimiyah points out that this was the ruling of other legists, including Ahmad Ibn Hanbal, Ishaq Ibn Ibrahim, ‘Abd Allah Ibn al Zubayr, Sa’id Ibn Mansur, and others whom we have known or consulted.
Important component of the discussion of the Arabhood of the Muslim community, however, is, according to the argument of Imam Ibn Taimiyyah that it is less essential for a Muslim to be of Arab descent that it is for him to know the Arabic language. This is based on the saying of Rasul-Allah, that O! Mankind ‘the Rabb is one; the father (Adam) is one: religion is one. Arabhood (al Arabiyah) is neither father nor mother (not genealogically inherited); rather it is a tongue. He who speaks it is an Arab’

أبا الطيب الناس أن الرَّب واحد والد (أَبٌ واحد والدِّين واحدان العرب يليست لاحكم بأب وامة انماع لسان فصل تتكلم العربية فيه عربي.

It is at this very point, namely that Arabhood (u’rubah, arabiyyah) is not racially defined, that Imam Ibn Taimiyyah offers a convincing argument that serves to demonstrate that the Muslim community is far greater than being merely Arab in ethnicity.14

He begins his own counter argument, so to speak, by demonstrating that being an Arab does not always guarantee one’s eligibility for the faith and life of Islam. Arabs, he acknowledges, are divided; and some of them are of no avail [to Islam] (ahl jufa) he cites the Qur’an also:

العُرَاب أُفِدُ كَتْبًا وَبَيَافًا وَأَجْهَرْ، أَلَّا يَعَلَّمُوا حُذُورًا مَّا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حكيمٌ وَمِنَ الأُعْرَابِ تَسْلِمُوْتُمْ مَعْرَماً وَتَسْتَرِضُ يَكْتُمُونَ الْدوَارُ يَأْتِيهمُ وَمِنَ الدُّنْيَا عَسَى مَنْ تَكَلِّمَ عَلَيْهِمْ دَآرَةً

The Arabs of the desert are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Rasul but Allah is All-Knowing, All-Wise. Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them is the disaster of Evil: for Allah is He that heareth and knoweth [all things]. (al Taubah 9:97-98) it is as though the superiority of the Arabs race, Imam Ibn Taimiyyah implies, reveals itself in a negative way, i.e. if anyone is more capable of disbelief and hypocrisy, it is also the Arabs. On the day of judgement they will use the exercise of their superiority in economic competence and their ethnic loyalty as their excuse for not believing Rasul-Allah and his message. They will plead with him, the Qur’an warns:
The desert Arabs who lagged behind will say to thee: We were engaged in [looking after] our flocks and herds, and our families: do thou then ask Forgiveness for us, they say with their tongues what is not in their hearts. Say: Who then has any power at all [to intervene] on your behalf with Allah, if His Will is to give you some loss or to give you some profit? But Allah is well acquainted with all that ye do. Nay, ye thought that the Rasul and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost [in wickedness]. (al Fath 48:11-12) Imam Ibn Taimiyyah’s intellectual honesty drives him to point further to the unprejudiced witness of the Qur’an:

العَرَابُ، فَمَنْ يُنْفِقُ مَعْرَمًا وَيَتَرْبُّضُ

وَمِنْ الأَعْرَابِ مَنْ يُنْفِقُ مَعْرَمًا وَيَتَرْبُّضُ

بِكُلِّمِ الْوَالِدِينَ عَلَيْهِمْ ذَآِرَةً أَلْسُوُءٍ وَاللَّهُ سَمِيعٌ عَلَيْهِمْ

وَمِنْ

العَرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَآيَاتِ اللَّهِ الْأَخْرَ مُتِبِعٌ مَا يُنْفِقُ فِرْدَأً

عَنْدَ اللَّهِ وَصَلَوْتُ أَلْسُوُءٍ إِنَّهَا فَرْزَةٌ لَّهُمْ سَيَدَّجُهُمْ اللَّهُ فِي

رَحْمَتِهِ مِنَ الْلَّهِ عَفُوُّ رَجِيمٌ

وَالسَّبِيعُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأُمَسَارِ وَالَّذِينَ أَنْطَفَعُوهُمْ بإِحْسَانِ

رَضِيَ اللَّهُ عَنْهُمْ وَرَضَوْا عَنْهُ حَتَّى تُنْجِي ثَلَاثَةٌ تَجْرَى ثُمَّ يَنْتَهُنَّ
Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them is the disaster of Evil: for Allah is He that heareth and knoweth [all things]. But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the bounties of the Rasul. Aye, indeed they bring them nearer [to Him]: soon will Allah admit them to His Mercy: for Allah is Oft-Forgiving, Most Merciful. The vanguard [of Islam], the first of those who forsook [their homes] and of those who gave them aid, and [also] those who follow them in [all] good deeds, well-pleased is Allah with them, as are they with Him: for them hath He prepared Gardens under which rivers flow, to dwell therein forever: that is the supreme Felicity. Certain of the desert Arabs round about you are Hypocrites, as well as [desert Arabs] among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous Penalty. (al Taubah 9:98-101)

Likewise, conversely, non-Arabs (al ‘Ajam) i.e. Persians, Romans, Turks, Berbers, Abyssinians, etc may be divided into believers and unbelievers, righteous and unrighteous, the Qur’an once more is cited in favour of non-Arab believers:

It is He Who has sent amongst the Unlettered a Rasul from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, although they had been, before, in manifest error; As well as [to confer all these benefits upon] others of them, who have not already joined them: and He is Exalted in Might, Wise. (al Jumu’ah 62:2-3) Imam Ibn
Taimiyyah’s use of the Quranic verse capitalizes on the universality of the message of Rasul-Allah the recipients of this message of necessity, includes those who are ‘illiterate’ which according to Imam Ibn Taimiyyah’s reading of the content, and refers to non-Arabs. The Rasul-Allah’s point of identification with those is that he himself was unschooled more importantly, Allah’s purpose in the racial diversity within the order of his creation is clearly given:

\[ \text{Let those who invoke Allah's aid by seeking help,
      be well advised, that whosoever comes to Allah cheaply,
      will have to pay dearly.} \]

O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that ye may know each other [not that ye may despise each other]. Verily the most honoured of you in the sight of Allah is [he who is] the most righteous of you. And Allah has full Knowledge and is well-acquainted [with all things], (al Hujurat 49:13) for one race to know another-transcends all distinctions, and offers an opportunity for righteousness to flourish.

The Hadith is also called upon to vindicate the worth of non-Arabs. Rasul-Allah is authoritatively reported to have said in a sermon O! People, behold, your Rabb is one: behold, your father is one; behold, there is no more merit in a black man than in a red man except insofar as piety is concerned. Have you not made (this) known? They said ‘yes’ He said: ‘Let him who is present tell it to him who is absent’.15

In another Hadith after ‘Amr, indicates at once the Rasul-Allah’s consciousness of the source of his message and his conviction of the imperative bond between all believers. He said, the sons of a certain man are not [necessarily] my relatives. Allah is my patron, and [so are] the righteous believers.16

My supporters and helpers are Allah and righteous believers.17

Faith and righteousness are available to any man: as the Rasul-Allah said, ‘if religion is in Pleiades, it may be reached even by one of the sons of
Persia'. The reference is explicitly to non-Arabs, and may be based on the Quranic verse.

If ye turn back [from the Path], He will substitute in your stead another people; then they would not be like you! (Muhammad 47:38)

As interpreted by Muhammad Rasul-Allah himself to indicate Persian Muslims. In this regard, Imam Ibn Taimiyyah conclusion is the same: the very existence of the Islamic community depends on a kind of solidarity that is larger than the solidarity of its segments against one another. He reminds all Muslims of the Quranic exhortation.

And hold fast, all together, by the Rope which Allah [stretches out for you], and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the Pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: that ye may be guided. (al 'Imran 3:103)

And places before them the Rasul-Allah's model for the unity of the ummah: 'The believers’ mutual friendship, kindness, and caring is like unto that of the members of one body, wherein if one complained, the others suffer with fever, and rush in with attentive watching.'
The Rasul-Allah’s commandment is therewith reiterated, ‘Do not separate yourselves [from one another]: do not conspire [against one another]; do not harbour mutual hatred; do not nurture mutual envy [or jealousy]; [but] be Allah’s servants and [one another’s] brothers, as Allah has commanded you.’

Imam Ibn Taimiyyah has resolved with both scholarly integrity and personal fairness the superficial conflict between the Muslim community and Arab racial identity, what of the problematic of language? He has shown great enough tolerance, without compromising the Islamic principle.

While he insists that Arabic is Indispensable for the knowledge of Islam, as it is the language of the Qur’an and the Sunnah, and as it is the emblem (ši’ar) of the ʿummah, and that curious investigation of other languages could have its undesirable influence upon the mind of the investigator as well as upon the unity of the culture itself. Imam Ibn Taimiyyah’s argument of the interrelationship between the intention (niyyah) and the formulae (lafz) in matters of religious ritual and law may be deduced to contribute toward an understanding of how the conflicts of language and faith may be addressed. The intention fulfilled according to Imam Ibn Taimiyyah is far more effectual than the verbal expression of it. Likewise, the intention to believe and to carry out the implications of the Islamic faith in the context of the Muslim community is of more serious consequence than the verbal mastery of it.

Imam Ibn Taimiyyah’s notion of ‘solidarity’ however, goes beyond a geographic, ethnic, doctrinal or linguistic solidarity for him, it is an organic unity that supposes a common goal (maqṣūd), and the participation of every member of the community in the realization and fulfillment of that goal, within his limitations and without the distinction of the external responsibility. It is that goal of this community which will distinguish it as the greatest of all communities and nations; for it is a community of justice which commands the good and denounces evil (al amr bil maruf wal nahi ‘an al munkar).

It is the duty of each member of the community as an expression of this solidarity, to uphold his fellow when he does well, and insofar as he has influence, to correct him when he violates the law of the community through verbal admonition and, in the event that he is not able, through the firm intentions of his heart. Each member of the community is held responsible, as he sees the need, to offer good counsel (nasiyah), fraternal corrective direction (waʾz) and an invitation to the right (daʾwah). This latter duty, namely the mission of every
Muslim in which seen by Imam Ibn Taimiyyah, the element of Nubuwah, is of utter necessity to the life of the community, if it is to achieve cohesion. This moral solidarity which is required of the faithful in the element capable of making this community Allah’s witnesses on earth (shuhada Allah fil ard). This for Imam Ibn Taimiyyah is the meaning of the Rasul-Allah’s analogy of the ‘one body’ where in each member shows care for the other. It is the same idea inherent also in the analogy of an edifice, wherein the elements reinforce one connected to and through the hand. Mutual expectations of Muslims are listed, not by way of enumeration but for the demonstration of inclusiveness, in the Rasul-Allah’s sayings: Six obligations are owed by the Muslims to his fellow Muslim: To greet him if he meets him, to visit him if he falls ill, to wish him joyous victory over his enemies if he sneezes, to answer him if he calls and to escort him (to his final resting place) when he dies, desires for him what he desires for himself.

Again and again, the Rasul-Allah is quoted to support the seriousness of this point: and he said: By Him in whose hands is my soul, no one [of you] is a believer until he desires for his fellow [believers] what he desires for himself.  

The Muslim is the brother of the Muslim: he shall neither abandon him nor oppress him. This bond commands mutual service and mutual support. The exhortation is repeated.
And hold fast, all together, by the Rope which Allah [stretches out for you], and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the Pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: that ye may be guided. (al 'Imran 3:103)

And Allah declared the Rasul-Allah's abandonment of those who are divisive in the community of faith, thus excluding themselves from it.

As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. (al An'am 6:159)

The entire doctrine of the ummah, therefore, is set within the context of moral solidarity which is founded on the unity of Allah's purpose to advance the good and eradicate evil. When some men depart from any portion of Allah's commandment, division and hostility sets in among them, Imam Ibn Taimiyyah says. And when men are divided, they become corrupt or perish: but if they are bound together for a common end, they are reconciled and prosper. In solidarity there is salvation (rahmah), in division destruction (adhab).25

To do good and to refrain from doing evil, is the task before which all members of the community of faith and justice stand equally responsible and are mutually accountable. Before this Divinely assigned task, all distinctions are rendered of little consequence.

Islam is primarily based on the Qur'an and the Hadith, which we have discussed in preceding chapter. To gain knowledge of Islam one cannot ignore anyone of these two primary sources. Rasul-Allah said:

انى تركت فيكم امرين لن تضلوا ما تمسكتم بهما كتاب الله ورسوله

I have left two things among you; you will not go astray till you hold them firm, the Book of Allah and Sunnah of His Rasul. 26
Hardly matters whether it is a matter of worship or worldly affair, The Qur’an and Hadith provided absolute guidance thus, one can not even think to separate these two sources from one another.

Society is based on family and good family establishes on the basis of cordial relation between man and woman. It is this single unit which ultimately flourishes in families and develops society. It is because of this, Islam wants to develop relation between man and woman on the basis of piousness, cooperation and justice. According to Islam marriage is worship.

Imam Ibn Taimiyyah said

Whosoever seeks help for true and just cause, his help seeking is good deed. Rasul-Allah ﷺ said:

‘There is a charity for you even in a physical relation with your wife, Companions asked O; Rasul-Allah ﷺ; one who sleeps with his wife to fulfill his physical desire does he gets reward for it? Rasul-Allah ﷺ replied: if he fulfills his desire by unlawful means does he not commit sin? Companions replied in positive definitely he commits sin, Rasul-Allah ﷺ said: obviously for unlawful act he will be punished and rewarded for lawful conduct’ thus, when intention of believer is good his all acts (if they are in accordance with Sunnah) are good deeds for which he will be rewarded.27

In man’s sexual intercourse [with his wife] there is a charity. They [the Companions] said: Rasul-Allah ﷺ, is there reward for that who satisfies his sexual passion among us? He said: Do you see if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to some thing lawful, he should have a reward for it.28

The Rasul-Allah ﷺ has made it clear that sex is not an evil in itself. That it has been implanted by Allah in man is a clear proof of the fact that its purpose must be good; for the procreation of human race, and for the expression of that kind of love between man and wife that makes for true oneness. Islam however, imposed limits upon its use, so that it may not become the misuse of something which is basically pure and purposeful.

Man has been given charge (qawamiyat) to run his family as its head and wife has been made bound to obey her husband, definitely this will discipline their
lives both are responsible to bring up their children according to the teachings of Islam. Children too were ordered to obey their parents with love and respect.

It is established truth that, first Muslim society came into existence in Madinah after the migration of Rasul-Allah and his pious Companions, it was in Madinah only where Muslims used to live without any fear and suppression according to their faith, while in Makkah there was no freedom of religion for them nor they were in a position to live as Muslim community then it was Madinah with the help of its natives who embraced Islam (ansar) Muslim migrants (muhajirun) as well as local natives (ansar) started living as a Muslim society, that is why we find social teachings of Islam only in those chapters which were recorded after migration to Madinah. Obviously Rasul-Allah himself was founder of this Muslim society in ten years pious life in Madinah provided the guidance for the said society. We will narrate here some Ahadith of Rasul-Allah regarding social teachings which were quoted by Imam Ibn Taimiyyah in his various books.

Marriage

Ansā reported that the Rasul-Allah said: when a man has married, he has fulfilled half of religion. Then let him fear Allah for the remaining half.²⁹

Ibn ‘Abbas reported that the Rasul-Allah said: for two mutual lovers, you will find nothing like marriage.³⁰

Marriage is the union of two souls for love and two bodies for procreation and legalizing of children. Marriage engenders love at first for wife, then for children, then for kith and kin, then for the society and ultimately for the human race as a whole. The real unit of human civilization is the family and there can be no family if there is no marriage. Marriage contributes to many varied progress of a man, physical, mental, social, moral and spiritual. In an unmarried stage, these things cannot be achieved in all perfections.

Social aspect of marriage

Marriage creates a family consisting of children and wife. Families create society and the progress of a family means the progress of the society. Marriage creates a new company of kith and kin, because sons and daughters go to create
new families. Hospitalities, fellow-feeling, kindness and mutual help become binding among these relations. Marriage therefore gives impetus to what is called ‘social virtues’ Marriage gives the rights of inheritance and ownership in property to the nearest relations.

**Consent in marriage**

Ibn ‘Abbas reported that the Rasul-Allah said: A woman without husband has got more right to her person than her guardian, and a virgin’s permission should be asked about herself and her permission is her silence, in a narration: He said: A previously married woman having consummation has got greater right to her person than her guardian, and a virgin shall be asked of her consent by her father; and her permission is her silence.

**Wali for marriage**

Abu Musa reported that the Nabiyy said: there is no marriage without guardian.

**Witnesses**

Ibn ‘Abbas reported that the Nabiyy said: The fornicator is those who marry by themselves without witnesses.

**Mahr**

‘Uqbah Ibn ‘Amir reported that the Rasul-Allah said: The most worthy condition you fulfill is one with which you have made private parts lawful.
Marriage feast

Anas reported that the Rasul-Allah did never hold a wedding feast for any of his wives as he did for Zainab, he gave feast (for her marriage) with a goat.\(^{35}\)

It is forbidden to combine woman and her father’s or mother’s sister in marriage

Abu Hurairah reported that Allah’s Rasul had said: One should not bring together a woman and her father’s or mother’s sister in marriage.\(^{36}\)

Prohibition of Shighar marriage

Ibn ‘Umar said that Allah’s Rasul prohibited shighar which means that a man gives his daughter in marriage on the condition that the other gives his daughter to him in marriage without any dower being paid by either.\(^{37}\)

Duties of Husband and Wife

Jabir Ibn ‘Abd Allah reported that the Rasul-Allah said: Fear Allah regarding woman. Verily you have married them with trust of Allah and made their private parts lawful with the word of Allah. You have got [rights] over them that they entertain nobody to your beds which you dislike. If they do this, give
them a beating without injury. They have got [rights] over you in respect of their food and clothing according to means.\textsuperscript{38}

Hakim Ibn Mu'awiyah from his father reported: I asked: O Rasul-Allah! what right has the wife of one among us got over him? He said: It is that you shall give her food when you have taken your food, that you shall cloth her when you have clothed yourself, that you shall not slap her on the face, nor revile [her], nor leave [her] alone except within the house.\textsuperscript{39}

Abu Hurairah reported that the Rasul-Allah \textsuperscript{\scriptsize{}} said: The most perfect of the believers in faith is he who is the best of them in conduct, and the best of you are those who are the best to their wives.\textsuperscript{40}

Abu Umamah reported: from the Rasul-Allah \textsuperscript{\scriptsize{}} who used to say: Next to fear of Allah, the believer finds nothing good for him than a virtuous wife, if he bids her she obeys him; if he look at her, she gives him pleasure, if he gives her a promise, she fulfils it, and if he is absent from her, she guards herself and his property.\textsuperscript{41}

Umm Salmah reported that the Rasul-Allah \textsuperscript{\scriptsize{}} said: whosoever female dies while her husband was pleased with her, will enter paradise.\textsuperscript{42}
Abu Huriarah reported that the Rasul-Allah said: If I were to order anybody to make prostration to anybody, I would have ordered a woman to prostrate before her husband.

Abu Huriarah reported that Rasul-Allah said: when a woman offers five time salah, keeps sawm [in the month of Ramadan] guards her private parts, obeys her husband, she will enter paradise from any door she wishes.

The Islam created a thorough revolution in the status and position of woman; on the one part the Qur'an provides basic guidelines about the rights and duties of husband and wife. Ahadith of Rasul-Allah not only discussed this relation comprehensively but touches each and every aspect of husband wife relation; rights of both husband and woman were mentioned in Ahadith. The ideal of wifehood which we came to know through Ahadith is love and affection and not subordination and servitude. They became equal partners with their husbands; and equality becomes the regulating principle of the married parties.

Duties towards Children

Abu Musa reported: A son was born to me and I took him to the Nabiyy who named him Ibrahim. He did ‘tahnik’ for him with a date, invoked Allah to bless him and returned him to me. That was Abu Musa’s eldest son.

Amir al Dabbi reported that he heard the Rasul-Allah saying: with the ‘aqiqah shed blood away from him and protect him from harm. [in the Hadith
narrated by Imam Tirmidhi the Rasul-Allah ﷺ was asked about ‘aqiqa and he ordered 2 sheep for a boy and one sheep for a girl].

Ayub Ibn Musa reported from his father and he from his father that the Rasul-Allah ﷺ said: No father can give a better gift to his son than good manners.

Anas reported that the Rasul-Allah ﷺ said: whoever maintains two girls till they attain maturity, he and I will come on the resurrection day like this and he joined his fingers.

‘A’isha reported that a desert Arab came to the Nabiyy ﷺ and said: Do you kiss children? But we don’t kiss them. Then the Rasul-Allah ﷺ of Allah said: I can’t help you since Allah has taken kindness out of your heart.

Duty of Parents

Abu Umamah reported that a man asked: O! Rasul-Allah ﷺ: what are the rights of the parents over their children? He replied: They are your paradise and your Hell.

‘Abd Allah Ibn ‘Umar reported that pleasure of Rabb is in the pleasure of the father, and the displeasure of the Rabb is in the displeasure of the father.
Abd Allah Ibn 'Umar reported that the Rasul-Allah ﷺ said: of the greatest sins, there is a man's chiding his parents. They enquired: O! Rasul-Allah ﷺ; does any man rebuke his parents? Yes, said he chides the father of a man who chides his father [in return] and he chides the mother of a man who chides his mother [in return].

Abu Huriarah reported that the Rasul-Allah ﷺ said: May he be humbled! May he be humbled! May he be humbled! It was asked: who O! Rasul-Allah ﷺ? He said: The one who finds parents in their old age-one of them or both of them, and yet does not enter paradise.

Abu Huriarah reported that a man enquired: O! Rasul-Allah ﷺ! Who is the most proper person for my good association? 'Thy mother' replied he. Then he asked! Who is next? 'Thy mother', he replied. He enquired: who is next, 'thy mother' he replied. He asked who 'thy father' is next,, he said. In another narration: he replied 'thy mother, thy mother and then thy father and then thy nearest relations and then thy nearer relations.

Keeping good relations with one’s Relatives

Narrated Abu Huriarah: The Nabiyy ﷺ said: the word al Rahim derives its name from al Rahman [i.e. one of the names of Allah] and Allah said: I will keep good relations with the one who will keep good relations with you, and severe the relations with him who will severe the relations with you.
Narrated Abu Huriarah: I heard Allah’s Rasul saying: Whoever is pleased that he be granted more wealth and that his leave of life be prolonged, then he should keep good relations with his kith and kin.  

Narrated Jubair Ibn Mut’im that he heard the Nabiyy saying: The person who severed the bond of kinship will not enter paradise.

‘Abd Allah Ibn ‘Amar reported: The Nabiyy said: That who keeps good relations with his relatives is not the one who recompenses the good done to him by his relatives, but al wasil is the one who keeps good relations with those relatives who had severed the bond of kinship with him.

Suliaman Ibn ‘Amir reported that the Rasul-Allah said: sadqah to a poor man has one [merit] charity and to a kinsman two [merits] charity and connection.

Duty towards Neighbours

A’isha and Ibn ‘Umar reported from the Rasul-Allah who said: Jibril did not stop to advise me about neighbour till I thought that he would soon make him an heir.
Hasan Ibn Sufyan reported that the Rasul-Allah said: The neighbour who has got single right; a neighbour who has got double rights; and a neighbour who has got triple rights. The neighbour who has got triple rights is a Muslim neighbour: for him there is the right of neighbourhood, the right of Islam and the right of relationship. As for one who has got double rights, he is a Muslim neighbour: for him there is the right of neighbourhood and the right of Islam, and as far one who has got single right, he is a polytheist neighbour.

Anas reported that the Rasul-Allah said: One whose neighbours is not safe from his troubles shall not enter paradise.

Abu Shuriah reported: The Nabiyy said: By Allah he does not believe! By Allah he does not believe! By Allah he does not believe! It was said: who is that, O!Allah’s Rasul? He said that person whose neighbours do not feel safe from his evil.

‘A’isha reported: I said; O!Rasul-Allah, I have two neighbours. To whom shall I send my gift? He said; to the one whose gate is nearer to you.
Abi Dhar reported that the Rasul-Allah ﷺ said: when you cook broth increase its water and give it to your neighbour.65

‘Uqbah Ibn ‘Amir reported that the Rasul-Allah ﷺ said : The first two disputants on the Resurrection day will be two neighbours.66

**Duty towards Servants and Slaves**

Abu Huriarah narrated: the Nabiyy ﷺ said: that who frees a Muslim slave, Allah will save all parts of his body from the [Hell] fire he has freed the body parts of the slave.67

Abu Musa narrated: Allah’s Rasul ﷺ said: He who has a slave girl and educates and treats her nicely and then emancipates and marries her, will get a double reward.68

*Islam supports no slavery. It is a common sense in view that nobody should be deprived of his natural legitimate birth right as Allah created all men and women of the world from one couple (Adam and Hawa). Ancient historians tell us how ruthless, hard and cruel were the masters upon their slaves. With advent of Rasul-Allah ﷺ a marvelous change was made in the status and position of the slaves, and no distinction was held between a slave and a free man in all matters. He could not abolish it altogether in the circumstances of the society at that time but wonderful mitigated their suffering by a sort of prescribed manumission, forbidding enslavement of men and women, raising the slaves to higher positions and ranks, and by giving repeated advice in the treatment towards them, regarding food clothing and abode, and promising great rewards in manumission of slaves. It ultimately paved the way not only to the abolition of slavery but abolition of all distinctions of masters and slaves.*

297
Abu Hurairah reported: The Nabiyy said: when your servant brings your meals to you, then if he does not let him sit and share the meals, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it.69

Abi Dhar reported that the Rasul-Allah said: Your brethren [slaves-servants] Allah has places them under your hands; whosever’s brother Allah has placed under his hand; let him feed him, cloth him out of what he clothes himself with; and let him not be entrusted with a work which will overcome him. If he entrusts him with that will overcome, let him assist him therein.70

‘Abd Allah Ibn ‘Umar reported that a man came to the Rasul-Allah and said: O! Rasul-Allah! How many times shall we pardon a servant? He remained silent then he asked the questions to him again, but he remained silent. When it was asked for the third time, he replied: pardon him 70 times every day.71

‘Aliyy reported from the Rasul-Allah that, he was saying in his [last] illness; salah and what your right hand have possessed.72

Abu Bakr Sidiq reported from the Rasul-Allah who said: one who treats badly under his authority shall not enter paradise.73
Duty towards Orphans and Widows

Sahl Ibn Sā'id narrated: The Nabiyy said: I and the person who looks after an orphan and provides for him, will be in paradise like this, putting his index and middle fingers together.\(^74\)

Abu Huriarah reported that the Rasul-Allah said: The best home of Muslims is one wherein there is an orphan who is treated well; and the worst home of Muslim is one wherein there is an orphan who is treated badly.\(^75\)

Safwan Ibn Salim narrated: The Nabiyy said: The one, who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah’s cause or like a person who sawm during the day and prays all the night.\(^76\)

Respect to seniors and love to juniors

Ibn 'Abbas reported that the Rasul-Allah said: He is not of us who is not kind to our juniors, and shows no respect to our elders, nor bids what is good and forbids what is wrong.\(^77\)

Anas reported that the Rasul-Allah said: If a young man shows honour to an old man on account of his age, Allah will create for him at his old age someone who will show him honour.\(^78\)
Jabir reported that Rasul-Allah ﷺ said: when a respectable man of a tribe comes to you, show him honour.

Human relations and duties

Jarir Ibn ‘Abd Allah reported that the Rasul-Allah ﷺ said: Allah is not kind to one who is not kind to mankind.

‘Abd Allah Ibn ‘Amr reported that Rasul-Allah ﷺ said: [as for] the kind, the merciful is kind to them. Be kind to those who are in this world; then those who are in heaven will show kind-ness to you.

Jabir reported: A bier was passing, and Rasul-Allah ﷺ stands for it. We also got up with him and asked: O Rasul-Allah ﷺ! Verily he is a Jew. He said: Death is surely terrible. So when you see a bier, stand up.

Abu Hurairah reported: That it was questioned: O Rasul-Allah ﷺ! Supplicate against the polytheists. He replied; I have been sent not to curse, but I have been raised up as mercy.
Abu Darda reported that Rasul-Allah said: shall I not inform you about what is better than the rank of sawm, salah and sadqah? We replied: yes he said: To restore peace between the two, and the dispute the two is destroying.

'Abd Allah and Ans reported that the Rasul-Allah said: the creation is the family of Allah so the dearest of the creations of Allah is he who is the best to His family.

Abu Umamah reported that the Rasul-Allah said: No servant loves a servant of Allah except that the honours his Glorious and Almighty Rabb.

Sa'id Ibn Zaid narrated: Rasul-Allah said: that who usurps the land of some body unjustly, his neck will be encircled with it down the seven earths.

'A'isha narrated: the Rasul-Allah said: The most hated person in the sight of Allah is the most quarrelsome person.

Unity of the Muslims and their mutual duties

Nu'man Ibn Bashir reported that Rasul-Allah said: you will see the believers in their mutual kindness, love and sympathy just like one body when a limb complains, the whole body responds to it with wakefulness and fever.
Abu Musa reported from the Rasul-Allah who said: the believer is for another believer like a building some of which strengthens the others. Then he inter-placed his fingers. 

Umar Ibn al Khitab reported that Rasul-Allah said: Eat together and be not separate, because blessing is only with the united body.

‘Arfajah reported that Rasul-Allah said: whoso comes out to make division among my followers, smite his neck.

Ibn ‘Abbas reported that Rasul-Allah said Allah’s hand is with jama‘ah.

Anas reported that the Rasul-Allah said: Help your brother, whether he is an oppressor or oppressed. A man enquired: O Rasul-Allah! I may help him when he is oppressed, but how can I help him when he is an oppressor? He said: You can prevent him from wrong-doing that will be your help to him.

Abu Hurairah reported that the Rasul-Allah said: The rights of a Muslim upon Muslim are six. It was questioned: what are those, O! Rasul-Allah? He
replied: when you meet him, salute him; and when he calls you, respond to him; and when he seeks advice, give him advice, and when he sneezes and praises Allah, respond to him and when he falls ill, visit him and when he dies, follow him[take him to graveyard].

Same reported that Rasul-Allah said: you shall not enter paradise till you believe; and you will not believe till you love one another. Shall I not guide you to thing? When you will do it, you will love one another, spread peach al salam among you.

Abu Bakr Sidiq reported that Rasul-Allah said: Accused is he who injuries a believer and plays deceit with him.

‘Abd Allah Ibn ‘Umar narrated: Allah’s Rasul said: A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; that who brought his [Muslim] brother out of a discomfort, Allah will bring him out of the discomforts on the Day of Resurrection, and that who veiled a Muslim, Allah will screen him on the Day of Resurrection.

Abu Hurirah reported that Rasul-Allah said: Verily any one of you is a mirror to his brother, if he sees any dust therein, he must throw it off.
The Muakhah

The *muhajirun* who had come from Makkah to Madinah faced various economic, social and health problems. It is well known that the *muhajirun* had left their families and most of their wealth in Makkah. Their skill was in trade and business in which Quraish were proficient, not in agriculture and crafts, which formed the two important bases of economy of Madinah. After leaving everything in Makkah *muhajirun* felt loneliness at Madinah, climate of Madinah too affected their health, some of them suffered from fever. This situation needed urgent attention, and the temporary solution involved going beyond the normal customs of hospitality. The *ansar* did not hesitate in offering help they displayed examples of sacrifices and selflessness which deserved to be preserved eternally in the Qur'an.

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وصَلَّى اللَّهُ عَلَيْهِ وَلَمْ يَحْبَسْهُمْ مِنْ قَبْلِهِمْ يُحِبَّونَ مَنْ
خَافَرَ إِلَيْهِمْ وَلَا يَحْبَسْهُمْ فِي ضَرْدُورِهِمْ حَاجَةً
فَمَا أُولِئِوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ يَحْبَسُهُمْ
ذَٰلِكَ نَفْسَهُمْ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
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But those who, before them, had homes [in Medina] and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the [latter], but give them preference over themselves, even though poverty was their [own lot]. And those saved from the covetousness of their own souls; they are the ones that achieve prosperity.

(al Hashr 59:9)

Ibrahim reported from his father and he from his father: When the emigrants reached Madinah, Allah's Rasul established the bond of fraternity between 'Abd al Rahman and Sa'id Ibn al Rabi' Sa'id said to 'Abd al Rahman: I
am the richest of all the *ansar*, so I want to divide my property [between us] and I have two wives, so which of the two you like and tell me, so that I may divorce her, and she finishes her prescribed period [*'idah*] then marry her. ‘Abd al Rahman said: May Allah blesses your family and property to you; where is your market? So they showed him the Quinuqa market, [he went there and] returned with a profit in the form of dried yoghurt and butter. He continued going [to the market] till one day he came bearing the traces of yellow scent. Rasul-Allah ﷺ asked him: what is this [scent]? He replied: I got married. Rasul-Allah ﷺ asked: How much endowment did you give her? He replied: I gave her a date stone of gold or a gold piece equal to the weight of a date stone. [The narrator is in doubt as which is correct].

The generosity of the *ansar* was so great that they suggested to the Rasul-Allah ﷺ that they divide their palm orchards between themselves and the *muhajirun*, because the palm orchards were the source of income for many of them. Rasul-Allah ﷺ asked the *ansar* to manage the palm plantations and to keep them for themselves but to share the dates with the *muhajirun*.

Abu Hurirah narrated: The *ansar* said, please divide the date-palm trees between us and them. Rasul-Allah ﷺ said: No, the *ansar* said: let them [i.e. the emigrants] do the labour for us in the gardens and share the date fruits with us. The emigrants said: We accepted this.

The *ansar* offered all their extra land to Rasul-Allah ﷺ and said to him: If you want, take our houses ‘He thanked them and had houses built for his Companions on the land which the *ansar* had offered him and other land which was not owned by anybody.

This generous treatment deeply moved the *muhajirun* and they spoke openly about the generosity of the *ansar*. Anas narrated that the *muhajirun* said:‘O Rasul-Allah ﷺ, we have never come to a people like the (*ansar*)! If they have a little, they are the best people we have seen when it comes to giving support; and if they have much, they are the best in sacrificing it. They have given us every thing we need, allowing us a share in their happiness to such an extent that we were afraid that they would take all the reward from Allah. Rasul-Allah ﷺ said: No, as long as you commend them and pray for them.
The legislation of the system of *Muakhah*

Despite the sacrifices and generosity of the *ansar*, the need remained for setting up a system which would guarantee the *muhajirun* a decent living by law, especially since the pride and status of the *muhajirun* demanded that their situation be handled in such a way as not to make them feel that they were dependent upon the *ansar*. So the system of *muakhah* was legislated in the first year after the *hijrah*.

The announcement of this legislation took place in the house of Anas Ibn Malik, as the reports mentioned. The *muakhah* took place between two sides: The *muhajirun* and the *ansar*, the Rasul-Allah established *muakhah* in pairs, one from each group.

The *muakhah* included 90 men, 45 from the *muhajirun* and 45 from the *ansar*. It was said that no *muhajir* was left without there being *muakhah* established between him and an *ansari*.

The sources agree that the *muakhah* which took place in Madinah was between the *muhajirun* and *ansar*.

There resulted from the legislation of the system of *muakhah* special rights between the two who had been made brothers, such as mutual support. This support was not limited to any specific matters, rather it was open-ended to cover every kind of help to face the problem of life, whether it be material help or care, advice, mutual visitation, and love. The *muakhah* also resulted in the two who had been made brothers being able to inherit from each other, with out any regard for their relatives. This brought the relationship between the two who had been made brother to a profound level which was higher than brotherhood based on kinship.

The *ansar* were happy at the prospect of making sacrifices to help their brothers, the *muhajirun*. Reports portray the depth of their commitment to the system of *muakhah* and their dedication in putting it into effect.

The annulment of inheritance among those who were made brothers

Doubtless, inheritance between the two brothers who had been made brothers-in-faith was a solution to the extraordinary circumstances in which the emerging state found itself. When the *muhajirun* had become accustomed to life in Madinah, learned how to earn a living there, and had received some of the booty from Badr which was sufficient for them, the system of inheritance returned to its natural position based on kinship ties, which was in keeping with human nature. Inheritance between the two who had been made brothers was cancelled, by the Qur'an but kindred by blood have prior rights against each other in the Book of Allah.
And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company, they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things. (al Anfal 8:75)

This verse abrogated inheritance based on the system of *muakhah*. Ibn ‘Abbas was of the opinion that verse: ‘to (benefit) every one, we have appointed shares and heirs (*mawali*) to those also, to whom your right hand was pledged (al Nisa 4:23) also abrogated inheritance based on *muakhah*. In his opinion, the *mawali* in the verse refers to those who inherited according to blood relationship, and those to whom your right hands were pledged’ are the *muhajirun* who inherited according to *muakhah*. Ibn ‘Abbas mentions that only inheritance was cancelled from the system of *muakhah*, and that assistance, support, and advice remained a moral responsibility. It was possible for the two linked by the bond of brotherhood to bequeath part of their inheritance to each other, but without this bequest they could not inherit. Imam al Nawawi meant the same when he said:’ as for inheritance, it is better for the two who have been made brothers not to inherit from each other. This is the opinion of the majority of Muslim scholars. As for *muakhah* in Islam, and making an alliance based on obeying Allah, helping each other in religious matters, cooperation in righteousness and piety and establishing the truth, this remains valid and is not abrogated.¹⁰⁵

The continuation of *Muakhah* without inheritance

It seems that the Rasul-Allah continued to establish *muakhah* among his Companions, involving supporting, cooperating and counseling the other, but not any rights of inheritance. Likewise, there are reports which tell us that the Rasul-Allah established *muakhah* between Abu Darda and Salman Farsi even though Salman became a Muslim between the battles of Uhud and al Khandaq.¹⁰⁶

In conclusion, the *muakhah* among believers which was legislated remains unabrogated, apart from the rights of inheritance, which have been abrogated. The believers in every age are permitted to establish *muakhah* among themselves, on a
basis of support, mutual care, and advice and from this muakhah these could result some rights which are more specific than the rights of general muakhah among believers.

The response of the Muslims to the commands of Allah becomes apparent when they shed their social, local and national relationships when this is necessary in the interests of the basic beliefs and principles of Islam.¹⁰⁷

Imam Ibn Taimiyyah’s views on Muakhah

According to Imam Ibn Taimiyyah muakhah took place between muhajirin and ansar in the house of Anas Ibn Malik, Sa‘id Ibn Rabi‘ and ‘Abd al Rahman of ansar by this muakhah. Imam Ibn Taimiyyah narrated Hadith of Sa‘id Ibn Rabi‘ which we have mentioned above. Imam Ibn Taimiyyah out rightly rejects Islamic scholars this claim that muakhah took place between ‘Aliyy and Abu Bakr, according to Imam Ibn Taimiyyah there was no muakhah between muhajir and muhajir or ansar and ansar, he further adds to his claim that muhaddithun have rejected this narrations about the muakhah between ‘Aliyy and Abu Bakr as false. It is muakhah on the basis of which muhajirun became heirs of ansars till Allah revealed.

And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company, they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.(al Anfal 8:75)

This verse which turned heir ship to relatives instead of those who became heirs due to this muakhah¹⁰⁸ there are differences among the Islamic scholars regarding this muakhah whether a person who has been made heir by muakhah can get any share in case dead person left no relatives? There are two opinions regarding this issue, according to Imam Abu Hanifah, person who has been made heir by muakhah will remain heir if dead person has left no relatives, one of the two

308
opinions of Imam Ahmad regarding this matter also supports this view, they narrate Quranic verse:

\[\text{وَلِكُلِّ َٰجَعِيْلِناَ مَوَالِيَُمَا تَرَكَ أَرْبَعَينَ وَلَٰدَانَ وَأَطْرَابُونَ وَالَّذِينَ عَقِدُتُ}\]

To [benefit] every one, We have appointed sharers and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things. (al Nisa 4:33).

Second opinion is that of Imam Malik and Imam Shafi‘i that, no heir ship by \textit{muakhah} and it will not benefit any person even if dead person has left no relatives, Imam Ahmad’s second opinion supports this view their main argument is that above cited verse (al Nisa 4:33) has been abrogated.\(^{109}\)

Imam Ibn Taimiyyah did not present his personal view about this controversy, because according to him this whole issue of \textit{muakhah} is no more relevant today there are some Ahadith which provided concrete basis for the mutual relationship of the Muslims. Imam Ibn Taimiyyah said this \textit{muakhah} has been abrogated he cited some Ahadith:

\[\text{كُلُّ قَاعِدَةُ أَشْهَدُوا بِنَعَمٍ ٨٥٤}\]

Jabir reported that Allah’s Rasul \(^{110}\) had said: there is no alliance (\textit{hilf}) in Islam but (the \textit{hilf}) established in the pre-Islamic days [for good]. Islam intensifies and strengthens it.

Imam Ibn Taimiyyah said after that believers were made brothers by the Qur’an.

\[\text{إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأُصِلْلَوْا بَيْنَ أَخَوِيْكُمْ وَأَنتُمْ أُمَّةٌ أُنْتُفِقُوا أَلَّهَةَ لَعْلَكُمْ نَزَحُونَ}\]
The Believers are but a single Brotherhood: so make peace and reconciliation between your two [contending] brothers; and fear Allah, that ye may receive Mercy. (al Hujurat 49:10)

Abd Allah Ibn 'Umar narrated that: Rasul-Allah said: A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother Allah will fulfill his needs; That who brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and that who veiled a Muslim, Allah will screen him on the Day of Resurrection.

Imam Ibn Taimiyyah said whoever embraces Islam enters into Muslim brotherhood all believers are brothers every Muslim is bound to honour rights of his brothers even if there is no special bond or agreement between them. Allah and His Rasul has made believers brothers as Allah has said: (al Hujurat 49:10) Rasul-Allah said:

I Love to see my brothers.

According to Imam Ibn Taimiyyah it is obligatory for every Muslim to keep his love, anger, friendship and hatred subservient to Allah and His Rasul. He should love those whom Allah and His Rasul love and hate those whom Allah and his Rasul hate. He should make friendship only with those about whom Allah and His Rasul has said to be made friends and treat all those as enemies whom Allah and His Rasul has called their enemies.

Imam Ibn Taimiyyah discussed primary objections of 
muhajirun, as we have mentioned earlier 
muhajirun at the time of migration had left their families and properties in Makkah, they while reaching to Madinah not only felt loneliness but also struggled hard for their livelihood thus 
muhajirun was actually immediate and concrete care for their miserable conditions.

According to Imam Ibn Taimiyyah for both 
muhajirun and 
ansar primary aim was to help one another in 

310
piety). This *muakhah* not only bring them close to each other emotionally, it further strengthens their ties, made them just as a single unit, worship to Allah and obedience to His Rasul united them as has been said:

言ったنا السنة وفرقنا البدع

Sunnah used to unite us innovation divide us.

Imam Ibn Taimiyyah said after the strong bond of faith, it is not required to make any further *muakhah* type agreement between the Muslims.

114