



اَقْضِ عَنَا الدِّينَ (Fulfill our Debts)

Introduction

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَلَيْلَ الْحَبَّ وَالنُّوَيْ، وَمُنْزَلُ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ أَخْدُ بِنَاصِيَّتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اَقْضِ عَنَا الدِّينَ، وَأَعْنَا مِنَ الْفَقْرِ

Allaahumma rabbas-samaawaati, wa rabb-al-'arshil-'azeemi, rabbanaa wa rabba kulli shay'in, faaliq-al-habbi wan-nawaa, wa munazzilat-tawraati wal-injeeli wal-furqaani, a'oodhu bika min sharri kulli shay'in anta aakhidhun bi naasiyatih. Allaahumma antal-awwalu fa laysa qablaka shay'un, wa antal-aakhiru fa laysa ba'daka shay'un, wa antaz-zaahiru fa laysa fawqaka shay'un, wa antal-baatinu fa laysa doonaka shay'un, iqdi 'annid-dayna wa aghni mi-nal-faqr

O Allah, Lord of the heavens, Lord of the earth and Lord of the exalted throne, our Lord and the Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Injeel and the Furqan, I seek refuge with You from the evil of all things You seize by the forelock (i.e. You have total mastery over). O Allah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are The Most Apparent so there is nothing above You and You are The Most Hidden so there is nothing closer than You, settle my debt for me and spare me from poverty.

(At Tirmidhi 3481)

- We want Allah (ﷺ) to fulfill our debts – debts which are chaining us and keeping us hanged. If there's debt against a person and he passes away then his soul will be hanging until his debt is fulfilled. Fulfilling our debt is a serious matter. Even the martyr is hanging until it's fulfilled, subhan Allah. **Hadith:** أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنُ" – (The Prophet (ﷺ) said: The martyr will be forgiven all sins except for debt) – **Sahih Muslim 1886**
- Debt is something that keeps us stuck and doesn't make us go forward in the grave. If a person is righteous but has debts then he will still be hanging.
- When people are told about debt, they only think it's monetary debt. This is the easier part of it. The debt which we need to fulfill and which is harder are the rights of others. There are rights we owe to Allah (ﷻ) and there are rights to the people from the Messenger (ﷺ) to the non-Muslim.
- Everyone has rights but out of our ignorance we are not fulfilling them. We might know our rights but not the rights of others.
- What is the connection between this above dua and Surah Al Hadid? The supplication above is read before going to sleep. When we sleep, it's a minor death, and we don't know if we will die in our sleep and our debts are still not fulfilled, so we're asking Allah (ﷻ) to fulfill our debts even while we're asleep.
- We are invoking Allah (ﷻ) by four of His Names because by these names it would surround this matter. What are these names?
 - Allah is Al Awwal, He's The First and nothing is before Him. He's bringing forward the means in order our debts are fulfilled.
 - Allah is Al Akhar, He's The Last and nothing is before Him. He will show us the result of fulfilling the debt so everything is closed and settled.
 - Allah is Adh Dahir, He's The Most Apparent and above everything. He's making all the matters clear and apparent.
 - Allah is Al Batin, He's The Most Hidden. Matters which are hidden will be brought forward
- How do we expect to be developed if we're not fulfilling the rights of others.
- The only surah in the Quran which mentions these four names is Surah Al Hadid. Who will fulfill our debt? The One Who is able to do everything, the One Who knows everything, the One Whom the entire dominion and treasures belongs to Him.
- We can't just sit there and not do anything, we need to spend. Spending is not limited to giving money but also giving from what you have. When you fulfill the people's rights then Allah (ﷻ) will fulfill your rights.

Debt and poverty

- Debt is the rights of people which we're not fulfilling so it'll be around our neck. Poverty is something which we're in need of. The one who has debt and is poor is miserable because he doesn't have to give. And this can affect a person's deen and duniya. He will be humiliated and have to ask the people which can make a person lie and make his life is upside down. Debt and poverty makes a person heavy in doing good deeds as well. A person can't go forward and he becomes heavy on the worships. May Allah (ﷻ) fulfill our debts. Ameen.
- People always say 'know your rights', but here we're saying we need to know the rights of others because Allah (ﷻ) will ask us about them. If you fulfill the rights of others then Allah (ﷻ) will fulfill your rights in the most beautiful way with no screaming or shouting. This is what Islam is teaching us – give others and don't only think of yourself. Then you will be free and truly be developed.
- If people are not giving others their rights then they're held accountable.

(1) Rights of Allah (الله)

The rights of Allah (الله) are above anyone else so if anyone says to disobey Allah (الله), then a person doesn't obey him.

Hadith: قال كُنْتُ رَدْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ، فَقَالَ "يَا مَعَادُ، هُنَّ تَنْرِيَ حَقَّ اللَّهِ عَلَى عِبَادِهِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ". قَلَّتِ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ "فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئاً". فَقَالَتْ يَارَسُولُ اللَّهِ، أَفَلَا أَبْشِرُ بِهِ النَّاسَ قَالَ "لَا تُبْشِرُهُمْ فَيَتَكَلَّوْا". (I was a companion rider of the Prophet (ﷺ) on a donkey called 'Ufair. The Prophet (ﷺ) asked, "O Mu`adh! Do you know what Allah's right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allah and His Apostle know better." He said, "Allah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him. And slave's right on Allah is that He should not punish him who worships none besides Him." I said, "O Allah's Messenger (ﷺ)! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (absolutely).) – Sahih Al Bukhari 2856 – if you don't associate with Allah (الله) and not commit shirk then it's your right to not be punished.

1. To believe in Him (الإيمان به)

- Believe in His existence: those who don't believe in Allah's existence are not fulfilling His right
- Believe in His Lordship: He's the Owner, He's the Creator, He's disposing affairs, He causes life and death, He gives and withholds, He honors and humiliates. Surah Al 'Araf 54: (إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ) (ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ يُعْشِي الْأَيَّلَ النَّهَارَ يَطْلَبُهُ حَتَّىٰ وَالشَّمْسَ وَالْقَمَرَ وَالنَّجْوَمُ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ) (Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)! / Surah Yunus 3: (إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ يَدْبِرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مَنْ بَعْدَ إِذْنِهِ ذَالِكُمُ اللَّهُ رَبُّكُمْ فَمَا عَنْهُ دُرُّدُونَ) (Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?)
- Believe in His divinity and perfection and no one is worthy of worship except Him. You need to believe He is the only One worthy to be worshipped and devoted to. Surah Al Baqarah 255: (اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذْهُ سِنَةً) (وَلَا نُوْمَ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ ذَا الَّذِي يَشْفَعُ عِنْهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمٍ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَوْدُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ) (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.)
- Believe in His names and attributes without imitating it, disabling it or changing the meaning of it. Allah (الله) loves, He laughs, He rose over the Throne.

2. To believe in all that Allah (الله) has told us: أركان الإيمان

- We believe in all Allah (الله) has told us about Himself, the Day of Judgement, to establish the prayer, etc.

3. To be honest and pure for Allah (النَّصِيحَةُ لِلَّهِ)

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ". قَالُوا لِمَنْ يَا (It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Religion is sincerity, religion is sincerity (Al-Nasihah), religion is sincerity." They said; "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the imams of the Muslims and to their common folk.") - Sunan an-Nasa'i 4199

- Fulfill the obligations and leave the haram: if we believe then we need to be honest by acting on it, establishing the prayer, giving the zakat. We also know the rules of the markaz is to not take photography, not gather charity, nor talk politics so a person needs to follow.
- Make an effort to draw closer to Allah (ﷺ) by the volunteers and leave what's disliked. Pray an extra two units, do ihsan. If you use a blanket then return it, throw away your bottles, etc.
- Bring forward the love of Allah (ﷺ) before the love of others by heart and limbs. It's not being pure when you're working like a machine for Allah (ﷺ) but we love others more than Him.
- Worship sincerely for Allah (ﷺ)

4. Hasten to the repentance (التعجُّلُ بِالتَّوْبَةِ)

- It's Allah's right that we repent constantly. Don't be 'stained and dirty'. Don't leave yourself with big stains, وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُدنَ مِنْ أَبْصَارِهِنَّ وَيَخْفَظْنَ فُرُوجَهُنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهُا: astaghfar Allah. Surah An Noor 31: وَلَيَصْرِفَنَّ بَخْرَهُنَّ عَلَى جِيُوبِهِنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا لِبُعْوَلَتِهِنَّ أَوْ عَابِرَاتِهِنَّ أَوْ أَبْتَاهِنَّ أَوْ بَعْوَلَتِهِنَّ أَوْ أَبْتَاهِنَّ أَوْ إِخْرَاهِنَّ أَوْ بَتَّاهِنَّ أَوْ أَخْوَاهِنَّ أَوْ نِسَاهِنَّ أَوْ مَا مَلَكُتْ أَيْمَانُهُنَّ أَوْ مَا لَمْ يَظْهِرُوا عَلَى عَوْرَاتِ النِّسَاءِ (وَلَا يَصْرِفَنَّ بِأَرْجُلِهِنَّ لِيَغْلُمَ مَا يَخْفِينَ مِنْ زِينَتِهِنَّ وَتُؤْبِقُوا إِلَى اللَّهِ جَمِيعًا أَيْمَانُ الْمُؤْمِنَاتِ لَعَلَّهُنَّ تُفَكِّنُونَ) (And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms,) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful) – a woman needs to be reserved and guard her chastity because when she unveils herself in front of others then it's a fitna for others and it's sin after sin.

5. Guard the Pillars of Islam (الْمَحَافَظَةُ عَلَى أَرْكَانِ الْإِسْلَامِ)

- We need to pray five times a day, if a person forgets to pray then he needs to pray when he remembers. If a person didn't pray for ten years and then started to pray then he needs to repent, but that prayer is not made up. If it's the dhuhr adhan and you didn't pray and then at 12:30 you got your period, then that prayer is a debt upon you and you need to make it up when purified afterwards. If you miss the fajr then pray it when you wake up.
- Give zakat which is 2.5% of the wealth every lunar year. If a person is not fulfilling it then it's a debt upon him. If you didn't give zakat in the past years then calculate it and give.

- Fasting the month of Ramadan. If you missed days from Ramadan and you didn't fast it then it's debt on you. A person should immediately fulfill it after Ramadan. If a person dies without fasting those days then someone ends need to fast for him. If someone didn't fast his missed days in the past years then a person needs to repent and make up those missed days.
- Hajj is once in a lifetime for whomever has wealth, is physically able, and a woman has a mahram – male guardian. If a person has all these matters and is not performing hajj then it's debt upon him. A person might be going around the world but not going to hajj, subhan Allah. If a person dies without performing hajj then someone needs to perform on his behalf. If you have children who are at the age of puberty then it's better to take them to hajj before they get married. A person doesn't know after they get married if the husband will take the daughter especially.

6. Be patient with Allah (الصَّابِرُ)

Surah An Nahl 127: (وَاصْبِرْ وَمَا صَبَرْكَ إِلَّا بِاللَّهِ) (And endure you patiently (O Muhammad ﷺ), your patience is not but from Allâh.)

- Be patient on the commands, prohibitions and decrees of Allah (ﷻ).

7. Be truthful with Allah (الصَّدِيقُ)

- Don't be a hypocrite; make your inside the same as your outside. If you say you'll do something then do it.

8. Taqwa (التَّقْوَى)

Surah Al Imran 102: (يَأَيُّهَا الَّذِينَ ظَمِنُوا أَتَقْوُ اللَّهَ حَقَّ تَقْوَاتِهِ وَلَا تَمُوَنُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) (O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)])

- Sometimes we do taqwa for people though it's not their right, but Allah's right. For example, someone comes in and we don't do what we want because we're afraid what the other person will say.
- Are we following our desires or are we cautious and always asking if Allah (ﷻ) is pleased with what we're doing or not?
- When we do the rights of Allah (ﷻ) then He's help us to do the rights of others.

9. Rely on Him (الْتَّوْكِيلُ عَلَيْهِ)

Surah Hud 123: (وَإِلَهُكُمْ غَيْرُهُ أَسْمَاءُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَأَعْبُدُهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَنِ تَعْمَلَوْنَ) (And to Allâh belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad SAW) and put your trust in Him. And your Lord is not unaware of what you (people) do.)

- Trust Allah (ﷻ) and not the means. It's Allah's right that we rely on Him. May Allah (ﷻ) forgive us and fulfill our debts. Ameen.

10. Steadfastness on His deen (الْإِسْتِقْدَامُ عَلَى دِينِهِ)

Hadith: يا رسول الله قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك. قال: "قل آمنت بالله: ثم استقم" (Sufyan bin 'Abdullah (May Allah be pleased with him) reported: I said, "O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it." He (ﷺ) said, "Say, 'I believe in Allah' and then be steadfast".) – Riyadh As Saliheen, Muslim, Book 1, Hadith 85

- Don't enter Islam and then go right and left. We shouldn't be like a 'chameleon', sometimes we're Muslim and sometimes we're not. Or sometimes we're in the mood and sometimes we're not. May Allah (ﷻ) keep us firm. Ameen. We need to give Allah's rights before anyone else though we can never give Allah's the rights as He deserve so we ask Him to fulfill our debts.

(2) Rights of the Prophet (ﷺ)

- If we want to know the rights of the Prophet (ﷺ) then we should look at Surah Al Hujurat.
- The rights of Allah (ﷻ) are foremost and from all the people, the rights of the Prophet (ﷺ) are foremost. Sometimes we think of the rights of others, but did we fulfill the rights of the Prophet (ﷺ)?

1. To believe in him (إِيمَانُ الصَّادِقِ بِهِ): to believe in all that he said is true. We don't reject him or disbelieve.
2. Obligatory to obey him and warning from disobeying him (وَجُوبُ طَاعَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالحُذْرُ مِنْ مُعَصِّيَتِهِ): Surah Al Hashr 7: (وَمَا عَلَّمْتُكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَاتَّهُو) (And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)). We need to take whatever the Prophet (ﷺ) told us and abstain from whatever he forbade us from. If we are truly disciplined in fulfilling the rights of Allah (ﷻ) and Prophet (ﷺ) then we'll be disciplined in fulfilling other people's rights. Why are the children not listening to the mother? Because the mother is not listening to Allah (ﷻ), subhan Allah. Why are people eating the rights of others? Because they're not fulfilling the rights of Allah (ﷻ) and His Messenger (ﷺ). The rights of Allah (ﷻ) and the Prophet (ﷺ) are anchors for us. When a person doesn't know their priorities then they're always be in fights, arguing and screaming and this is like the hellfire. But when a person knows his priorities, is doing good, giving way to others then it's like living in paradise.
3. Worship Allah (ﷻ) in the way the Prophet (ﷺ) legislated (أَنْ لَا نَعْبُدَ اللَّهَ إِلَّا بِمَا شَرَعَ): we can't worship Allah (ﷻ) more than the Prophet (ﷺ). We shouldn't innovate in the deen. We cannot worship Allah (ﷻ) except being behind the Prophet (ﷺ). The Prophet (ﷺ) didn't celebrate his birthday so why celebrate it? He didn't do any special worships in mid Sha'ban or Isra'a and Mi'raj.
4. Respect, esteem and give him victory (support) (احْتِرَامُهُ وَتَوْقِيرُهُ وَنَصْرَتُهُ): Surah Al Imran 31: (فَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ) (If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.") / Surah Al Fat'h 9: (لَتَؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُؤْفَرُوهُ وَتُغَفَّرُونَ وَتُشَبَّحُو) (In order that you (O mankind) may believe in Allâh and His Messenger (ﷺ) and that you assist and honour him (ﷺ), and (that you) glorify (Allâh's) praises morning and afternoon). Hadith: عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ (None of you is a believer (رسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ ").

till I am dearer to him than his child, his father and the whole of mankind.) – Sahih Muslim 44 – a person will not attain faith until he loves the Prophet (ﷺ) more than himself. If you truly love the Prophet (ﷺ) then you will love for the sake of Allah (ﷻ). Surah Al Hujurat 2: (لَيَأْتِيَنَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتُكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ) (O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not) – when a person raises their voice then it shows no respect.

5. Send blessings upon the Prophet (الصلوة علىه صلی الله علیہ وسلم): Surah Al Ahzab 56: (إِنَّ اللَّهَ وَمَلِكَتَهُ يُصَلِّوْنَ عَلَى) (Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ) and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).), sometimes we're only sending blessings upon him on Fridays and days go by without us saying it, astaghfar Allah. When we send blessings upon him once, Allah (ﷻ) will praise us ten times. When his name is mentioned, even in a lecture, we need to send blessings upon him. Fulfilling his right is not by celebrating his birthday or calling on him or doing tawwasul because this is shirk.
6. Take him as a judge (التحاكم اليه والرضا بما حكم): when there's confusion and we don't know what to do then we should go back and see what the Prophet (ﷺ) did. Surah An Nisa'a 65: (فَلَا وَرَبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ) (But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission)
7. Give him his due position – do not exaggerate or misbehave with him either (إنزله مكانته بلا غلو ولا تقصير): do not exaggerate by worshiping him, over praising him or saying he's noor and do not go the other extreme by showing no respect to him. His right is for us to be moderate with him, we don't over-praise him or underestimate him either. If this is with the Prophet (ﷺ) so what about with others? Why attach and overpraise others.
8. Spread his message (تشرِّف دعوته): tell others even if it's one verse. It's not about making dawah to a group, but at least one person or to message. Not sharing the knowledge is like having a treasure and you're not giving to others. Hadith: (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "بَلْغُوا عَنِي وَلُوْأِيَّةً") (The Prophet (ﷺ) said, "Convey (my teachings) to the people even if it were a single sentence) - Sahih al-Bukhari 3461
9. Don't say his name alone (الا ينادي باسمه): do not say 'Mohammed' like you call others. Would you call your father by his first name? No. There's needs to be respect so follow it with blessings upon him. Surah An Noor 63: (لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَذَّابَعَنِيهِ بَعْضُكُمْ بَعْضًا) (Make not the calling of the Messenger (Muhammad SAW) among you as your calling one of another).

(3) Rights of the parents = being dutiful to the parents (بر الوالدين)

Surah Al Isra'a 23-24:

وَقَضَى رَبُّكَ أَلَا تَعْبُدُنَا إِلَيْهِ وَبِالْأَوَّلِيَّنِ إِحْسَنَأْنَا إِمَّا يَتَّلَقَّعُ عِنْدَكُمْ أَكْبَرُ أَحْدُهُمَا أَوْ كِلَاهُمَا فَلَا تُقْلِلُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (٢٣)
وَأَخْفِضْ لَهُمَا جَنَاحَ الْذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمَهُمَا كَمَا رَبَّيَنِي صَفِيرًا (٢٤)

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. (23) And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." (24)

- First is the rights of the Allah (ﷻ), then the Prophet (ﷻ), then the parents. For the married woman, the right of the husband is before the parents. For the married man, it's the rights of Allah (ﷻ), His Messenger (ﷻ) and then the parents. The husband needs to take care of everyone, if he's neglecting the parents then who will take care of them. For the woman, the rights of the husband are before the children. For the married woman, it doesn't mean she neglects her parents just because she obeys her husband before them.
- The rights of the parents include the mother and father, and the grandparents. Notice how Islam ensures no one is neglected, especially the parents.
- If your parents are not alive then make dua for them and ask Allah (ﷻ) to fulfill their rights which you didn't fulfill while they were alive. May Allah (ﷻ) help us to fulfill all the rights. Ameen.
- We have to be dutiful to the parents more than anyone else. Maybe they didn't eat so we can eat, maybe they didn't sleep so we can sleep. They will cry when we cry and they will laugh when we laugh. A son is happy when something happens to him, but a father will be happy with when something good happens to his son. The parents' happiness is in their kids.

1. Be extra good to them in speech and actions (الاحسان اليهما قولاً وفعلاً بالمال والبدن): if you're chatting with your friends, you need to chat more with your parents, if you're giving gifts to your friends, you need to give more to your parents. If your mother likes to do something then do it with her. When you're visiting them then give them your full attention and don't be on your phone. They might have taken us out places which they didn't like or watched things with us which they didn't like, but still they did it for us. Yet we're ungrateful and always complaining, astaghfar Allah. We especially need to be extra good and kind to them when they're older and we have less interest in them. We might think they're boring but we were boring when we were young, yet they still listened to us. We need to help them, even financially. Our parents don't want anything from us, and we shouldn't ask 'do you want a gift or do you want me to take you out?' – just do it without asking because they'll say 'no it's ok'. If they're abroad, call them and make them laugh because they're waiting to hear your voice. One father told his wife when his children call him then he's so happy, subhan Allah. At the end of their life, they want someone to be good with them. Don't use your parents as babysitters. It's not the parent's duty to take care of your children, it's actually considered being undutiful to the parents when giving them to babysit the children. If the grandmother does it then it's goodness for her. Sacrifice yourself and time for them. Don't just talk to your father when you want money.
2. Obey them without disobeying Allah (امتثال أمرهم بدون معصية الله): if your parents say 'don't pray or don't wear hijab' then you don't listen to them. If they command something that harms you then you don't obey.
3. Speak gently with them (تلين لهم القول): when speaking to parents, it's important to speak with gentleness and softness. Even if the parents are non-Muslim, a person should speak gently to them.

4. Smile to the parents (تيسط لهم الوجه): when seeing them then smile at them. Sometimes a person is laughing with his friends on the phone and then when he sees his parents he's frowning.
5. Serve the parents (خدمتهما بالوجه اللائق): some parents need to be carried.
6. Don't show unease or give attitude when they're sick or old (لا تتضجر منهما عند المرض وال الكبر): don't even say 'uff' to them.

(4) Rights of the children

- Parents have to give rights to their children first before the children give rights to their parents because the parents were there before. If you want your children to give you your rights, then you need to give them their rights. The more you give, the more you'll get; it's not about asking.
- A husband should choose a good wife because she will be the mother to his children. It's the right of the child for the father to choose a good wife and choose a good name for him.

Children are a trust around the necks of the parents (الأولاد أمانة في عنق الآباء).

Surah Luqman 13-18:

وَإِذْ قَالَ لَهُمْ لَآتِنَاهُ وَهُوَ يَعْظُمُهُ يَبْيَنُ لَا شَرِكَ لِلَّهِ إِنَّ الْأَشْرَكَ لَظُلْمٌ عَظِيمٌ (١٢) وَوَصَّيْنَا الْأَنْسَلَ بِوَالِدَيْهِ حَتَّىٰ أُمُّهُ وَهُنَّ عَلَىٰ وَهُنْ وَصَلَةٌ فِي
عَامِينَ أَنَّ أَشْكُرُ لِي وَلِوَالِدِي إِلَىٰ الْمُصِيرِ (١٤) وَإِنْ جَهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لِكَ بِهِ عِلْمٌ فَلَا تُطْعِهِمَا وَصَاحِبَتَهُمَا فِي الدُّنْيَا مَغْرُوفًا وَاتَّبَعَ
سَبِيلَ مَنْ أَنَابَ إِلَىٰ نَمَاءٍ إِلَيَّ مَرْجِعُكُمْ فَإِنْبَثَرْتُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥) يَبْيَنُ إِنَّهَا إِنْ تَكُنْتُمْ فَكُنْتُمْ فِي صَحْرَةٍ أَوْ فِي أَسْمَلْوَاتٍ أَوْ فِي
الْأَرْضِ يَأْتُ يَوْمَ إِنَّ اللَّهَ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦) يَبْيَنُ أَقْمَ الْمُصَلَّوَةَ وَأَمْرَ بِالْمَعْرُوفِ وَنَهْيَ عَنِ الْمُنْكَرِ وَأَصِيرْ عَلَىٰ مَا أَصَابَكَ إِنْ ذَلِكَ مِنْ عَزْمِ الْأَمْنَوْرِ (١٧)
وَلَا تُصَرَّعْ حَذَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحَاً إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوزِ (١٨)

And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great Zûlm (wrong) indeed. (13) And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents, unto Me is the final destination. (14) But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. (15) "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place). (16) "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Mâ'rûf (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). (17) "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster (18)

1. Teach them the religion and good manners (تربيتهم التربية الدينية والأخلاقية): this is not the job of the teachers, but the job of the parents to teach their children the deen and manners. How can you teach them manners? You show good manners to them. Speak gently with them, don't shout at them, be patient and tolerant with them. For sure children will not listen or misbehave because they're younger, but don't shout at them, embarrass

them and put them down. How do you expect them to be good if you're feeding them with negativity? The children are a mirror for you. Children need mercy, they don't need a 'police' with them. Teach them aqeedah, if they want anything, Allah (ﷻ) will bring it to them. To pray by the age of seven, but to be introduced to the prayer beforehand. Teach them to be patient. If they don't like their class, don't say 'I'll go speak to the teacher'. If they don't like the food then tell them that's what we have. Don't be like 'I'm at your service' with the children. Sometimes the parents are over-protective. When they're married, they won't come and complain but they'll be patient. Nurturing is not by spoiling them or depriving them either, there needs to be balance. With manners, don't tell them they're the best otherwise they'll be proud. Allah (ﷻ) doesn't like those who are proud and boasting. Tell them to be moderate in walking and not run, even to the masjid and to be moderate in speaking, don't shout. The worst of sounds is like the donkey.

2. Take care of their food, drinks and clothes (الا هنتم به بالماكل والمشرب والملبس): make an effort to make food they like, organize their bed and wardrobe, make sure their room smells and looks good.
3. Nourish their hearts with knowledge and faith (تغذية قلبه بالعلم والإيمان): don't make it like a lecture but teach them on the go, when a situation happens. Being at the center is for lectures, but don't give lectures at home because that's not the approach.
4. Spend on them in goodness (ينفق عليهم بالمعروف من غير اسراف ولا تقصير): don't be miserly with them and don't be extravagant either.
5. Don't favor one over the other (لا يفضل احدا على أحد في العطایا والهبات): don't compare them with each other and don't show you prefer one over the other. Don't say, 'your brother is like this', don't say 'your cousin is like this', this is even worse. Don't place jealousy between them. Don't sit and listen to one and not give attention to the others. Don't show different faces to each. *Surah An Nisa'a 11: (يُوصِّيُكُمُ اللَّهُ فِي أَوْلَادِكُمْ)* (Allâh commands you as regards your children). A righteous child will make dua for their parents but it depends on how you were with them. Those who grow up with problems is because how the parents deal with them. If the husband and wife have a problem, don't show it to the children. If the children know their parents are fighting then it creates imbalance in them because they feel insecure.

- We need to go to our children and ask them for forgiveness.

(5) Rights of the relatives

- This includes siblings and uncles and aunts from both sides, cousins are distant.
- Connect with them and don't cut the relation (صلة الرحم بالمعروف ببذل الجاه والمال والبدن): whether it's visiting or calling them. Don't break the ties and this happens because of issues. Sometimes a mother has an issue with her in-laws so she stops her children and husband from connecting to his side of the family. *Hadith: أَنَّ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَنْخُلُ الْجَنَّةَ قَاطِعُ رَحْمَهُ" (The severer of the tie of kinship would not enter Paradise.)* - Sahih Muslim 2556. Anyone who connects the relation then Allah (ﷻ) will connect with him and anyone who breaks the relation, then Allah (ﷻ) will break with them. If they're cutting the relation, then still connect with them.
- Don't be so extravagant with them that you end up neglecting your family's rights.

(6) Rights of the spouses

Surah Ar-Room 21: (وَمِنْ عَائِدَتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَنْفَكِرُونَ) (And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect)

- Allah (ﷻ) made the husband and wife to have tranquility with one another, not a tornado. Allah (ﷻ) put love and mercy in their hearts. Love is in good times and mercy in difficult times.
- The spouses need to be good with each other, even in times of divorce. This means they need to give each other's rights with ease.

Rights of the wife:

The husband needs to give the wife the following rights and if he doesn't then he's accountable. We're not learning this so we go tell others to give us our rights but so we fulfill the rights of others. Then Allah (ﷻ) will give us our rights.

The Prophet (ﷺ) said to be gentle with the woman and not straighten her otherwise he will break her. There's beauty in the woman's faults. There was a man whose wife was shouting at him and he went to complain to 'Umar bin Al Khattab (ra). When he reached his house, he could hear Umar's wife screaming at 'Umar (ra). So the man said, 'if 'Umar's wife is screaming at him, so what about me?'. He was about to leave then 'Umar (ra) saw him and asked him 'why are you here?'. He said, 'I wanted to complain to you about my wife who's screaming at me, but then I heard your wife screaming at you so I decided to leave'. 'Umar (ra) said, 'even if she screams at me, she married me, she's the mother to my children, and she cooks for me', subhan Allah.

1. Financial rights:

- Dowry (المهر): according to the husband's capability
- Allowance (النفقة)
- Place to live (السكنى): everyone should have their space. The Prophet (ﷺ) had nine wives and gave each her room. Whatever is given to one wife, needs to be given to the other.

2. Non-financial rights

- Being just with all the wives (العدل بين الزوجات): if one is taken out for dinner then the same for the other. If he gave one a car then he gives other a car. If he didn't do this then he will come on the Day of Judgement tilted.
- To deal with each other in goodness (المعشرة بالمعروف)
- Not to harm the woman (عدم الأضرار بالزوجة): whether physically or emotionally, and to not neglect the woman or harm her by not having a relation with her because this is her right.

Rights of the husband:

1. Obey him except in the disobedience of Allah (ﷻ): if he says to pluck your eyebrows or remove the hijab then don't obey. If he says 'we're not going there' then ok. Give him position and respect.
2. Right for relation (تمكين الاستمتاع): when a husband asks the wife for a relation then she should fulfill it and not give an excuse that she's tired, or with the kids, etc. The man's desire is greater and if this is not fulfilled then he go somewhere else to fulfill it then it becomes upon the woman. Even if the woman is cooking and he calls her then she should fulfill it, she shouldn't say 'after I'm done cooking'.

3. Don't bring in people to the home which he doesn't want (عدم الإذن لمن يكره الزوج دخوله): if he says he doesn't want so and so friend to come to the house then don't bring them in.
4. Don't leave the house without his permission (عدم الخروج من البيت بغير إذنه): seek permission before going to lectures otherwise the knowledge will not enter the heart. And when seeking permission, he might not say 'no don't go to class', but be sensitive of his feelings.
5. Reform the wife (التأديب عند التشوز): if the wife is not praying or misbehaving then it's his right to fix her without breaking her. Surah An Nisa'a 34: قَرِيبٌ لِّلْمُؤْمِنَاتِ حَفِظَنَ حَفِظَ اللَّهُ وَالَّتِي تَحْفَظُنَ نُشُورُهُنَّ فِي الْمَضَاجِعِ وَأَهْجُرُوْهُنَّ فَإِنْ أَطْعَكُمْ فَلَا تَبْغُوْهُنَّ عَلَيْنَ سَبِيلًا (Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great) If the husband is telling his wife she's doing something wrong then she should listen.
6. Serve the husband (خدمة الزوجة زوجها): when you know he's around then have food ready, tidy the room, make his favorite food, make it nice when serving him. Just as you serve the people, the husband is more worthy to be served.
7. Be good to him in general (المعاشرة بالمعروف)

(7) Rights of the ones in charge and the ones they're in charge of

- This includes anyone who has a position and those below him such as a ruler and his people, the boss and the employees, the principal and the teachers.

Rights of the people (حقوق الرعية):

1. Be sincere to Allah (الإخلاص لله): a person in charge has power so everything he does needs to be for Allah (هـ) and following His command; not following his desires. The one in charge is in the service of the people and not the other way around.
2. Don't be unjust with the people regarding their blood, wealth or chastity (عدم الظلم في دمائهم واموالهم واعراضهم): a person can't tell those working for him to not sleep or to not give them their salaries.
3. Don't use authority for personal desires (عدم استعمال السلطة لأهواهم): when 'Umar bin Al Khattab (ra) became a khalifah, he was not sleeping at night because he was checking to see if everything was ok. If the roads were

not paved or bumpy then he would make it straight so a camel wouldn't slip, subhan Allah. The higher a person is, the greater the responsibility and the more he needs to spend time in serving.

4. To be equal with everyone (**المساواة بين الرعية في اقامة الحق**): deal fairly with all, even with family members. The Prophet (ﷺ) said if Fatima (ra), his daughter would steal then he would cut her hand so the rules are applicable to all.

An example of a good leader is Dhul Qurnain in Surah Al Kahf and Suleiman (as).

حقوق الرعاعة (Rights of the ones in charge):

1. Be honest with them (**النصح لهم**)
2. If they forget then remind them (**تذكيرهم اذا عفت**): without embarrassing them and not in front of others
3. Make dua for them if they go astray (**الدعاء لهم اذا مالوا**): do not expose or backbite them, don't talk about the boss behind his back. The Prophet (ﷺ) never told the Companions to demonstrate or protest against the leaders because it's important to have stability. And history shows when anyone protests against the leader then a worse leader comes in his place and then they will wish to have the leader before, subhan Allah. When Musa (as) was with Banu Israel, Firaoun was the one in charge. Musa (as) never told them to demonstrate but to sit at home and pray.
4. Follow the rules but not in disobedience of Allah (**امتثال امرهم في غير معصية الله**) (**يَا أَيُّهَا الَّذِينَ يَأْتُوكُم مِّنْ أَنفُسِكُمْ وَأَنفُسَ الْأَئِمَّةِ مِنْ أَنفُسِهِمْ فَإِن تَنْزَعُمُ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكُمْ أَطِيعُونَا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكَ هُمُ الْمُسْتَقْبَلُونَ**) (Surah An Nisa'a 59): (O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination)
5. Help them (**اعانتهم في امورهم**): follow the rules
6. Don't expose their mistakes (**عدم نشر عيوبهم**): not by talking, writing, or in any form. We need to respect, follow, and be loyal to the leaders.

(8) Rights of the teachers

- Rights of the teacher are found in Surah Al Kahf and between Jibreel (as) and the Prophet (ﷺ). When someone teaches you the deen then their rights are even greater.

1. Student should be obedient and take permission when doing things as respect
2. Ask with manners
3. If you didn't understand something then ask the teacher and not the student: it's not good behavior to be in the middle of the lecture and ask other students but ask the teacher afterwards. Imagine if you're a teacher and students are asking one another.

4. Do not interrupt the teacher in the middle of class: even saying 'as salam alaykum' in the middle of the lecture is considered interruption, so what about playing with the mobile? The moment a person interrupts then some barakah is taken away. When there are no interruptions then there are many openings in the lecture.
5. When the teacher talks to you then listen and give her your full attention: the Quran and Sunnah are being said so it's important to give attention.
6. Do not raise the voice in front of the teacher or laugh loudly
7. Do not forget your teachers: even if a person teaches you one letter then appreciate them and don't forget it.
8. Increase in making dua for them in this life and after death: ask Allah (ﷺ) to protect them from fitna
9. Speak about them in goodness: don't talk negatively about the teachers in front of others. Backbiting others is haram, but backbiting teachers is like eating 'poisoned flesh'. How does a person expect to learn from the teacher if they're backbiting them? Subhan Allah.
10. Defend the teacher if someone backbites them: if someone has an issue with a teacher and they're talking about them, then defend the teacher in her absence. No one is perfect and their mistake is a nurturing for you.
11. Respect the teacher
12. Thank the teacher and be patient on them: whoever doesn't thank the people, doesn't thank Allah (ﷺ).
13. Do not intend to embarrass them
14. Do not argue with the teacher: arguing is not good for anyone.
15. Do not tire them with too many questions: the teacher will not say 'do not ask' because it's your right to answer you, but don't tire them.
16. Don't call them by their name: you wouldn't call your parents by their first name, and similarly with teachers
17. Don't tell one teacher about another teacher's opinion

(9) Rights of the students

1. Teach them for the sake of Allah (ﷺ) and to spread the deen
2. Love for the students what the teacher loves for himself
3. The teacher needs to take care of the affairs of the student and deal with them the same as their most beloved children, subhan Allah: the student needs to be accommodated because they're acquiring knowledge.
4. Don't be miserly on them with any knowledge: if the teacher knows something then she should share it with the students.
5. The teacher shouldn't show preference to one student over others: no one is better
6. Show love to the students and remember them in goodness while absent:
7. Teacher should ask for the student's name and condition
8. Teacher needs to strive for the goodness of the students and gather their hearts together: a teacher should remind the students to be one and together and not be against each other.
9. Inquire if a student is absent for some time
10. Be humble: a teacher needs to be humble and soft with the students.

(10) Rights of the neighbors

Neighbors are anyone close to you, even while seated. Even your husband is your neighbor.

1. Be good to them
2. Give gifts for occasions: this doesn't mean to give gifts for non-Muslim occasions.
3. Do not harm the neighbors: neither physically or verbally. Don't block the neighbor's parking.

(11) Rights of Muslims

1. To say salam: if someone says salam to you then you need to return the salam. If one person says salam to a group, then it's sufficient if one responds.
2. Respond if invited to a waleema
3. If someone asks for advice, then give them correct advice
4. Answer the one who sneezes if you hear them say 'alhamdulilah': everyone needs to answer if they hear it.
5. Visit if the sick but if suitable: some people don't want others to visit them or to stay too long. It's not obligatory for all to visit, but it's sufficient for all if one visits.
6. If they pass away, then the man follows the funeral procession, not the woman
7. To not harm a Muslim: neither with tongue or hands, if the neighbors are Muslim, or the parents are Muslim, then the right is greater.
8. Do not hate each other
9. Do not give your back by ignoring them
10. Do not oppress them or be unjust: this includes slandering and backbiting
11. Do not disappoint them: for example you do something contrary to what you said to them
12. Do not humiliate them: no one wants to stand on the Qantara for these matters

(12) Rights of non-Muslims

1. Protect them
2. Do not harm them

Alhamdulilah Allah (ﷻ) has taught us these rights. May Allah (ﷻ) help us fulfill all our debts and enrich us.

Ameen.