

عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

أَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِاتِّبَاعِ الْجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَإِجَابَةِ الدَّاعِي، وَنَصْرِ الْمَظْلُومِ، وَإِزْزَارِ الْقَسَمِ، وَرَدِّ السَّلَامِ، وَتَشْمِيطِ الْعَاطِسِ. وَنَهَانَا عَنْ أُنْيَةِ الْفِصَّةِ، وَخَاتَمِ الذَّهَبِ، وَالْحَرِيرِ، وَالدِّيْبَاجِ، وَالْقَسِيِّ، وَالْإِسْتَبْرَقِ.

Al-Barā ibn 'Āzib (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) ordered us to do seven things and forbade us from doing seven things. He ordered us to visit the sick, to follow the funeral procession, to invoke Allah's mercy upon someone who sneezes, to help others fulfill their oaths, to help the oppressed, to accept the invitation of others, and to spread the greeting of peace. He forbade us to wear gold rings; to drink in silver utensils; to use Mayāthir (cushions of silk stuffed with cotton and placed under the rider on the saddle) and the Qasiyy (linen clothes containing silk brought from an Egyptian town); and to wear .silk, brocade and Dībāj (another fine kind of silk)

The Prophet (may Allah's peace and blessings be upon him) was sent in order to perfect good manners. Therefore, he encouraged the Muslims to observe all noble manners and deeds and forbade them to do ugly things. Among the things which he commanded the Muslims to observe is visiting the sick people. It is a duty on the Muslims to visit sick fellow Muslims, to fulfill the right of a Muslim brother, soothe him, and supplicate Allah for him. Also, Muslims should follow the funerals of the dead among them, since this act involves reward for the follower, supplication for the one being followed, greeting the grave dwellers, as well as deriving lessons and admonition. Also, when someone sneezes and praises Allah, one should respond with: "May Allah have mercy upon you." If someone swears that another does something, one should comply and respond to his request so as to save him the expiation of his oath. One is required, as well, to support the oppressed, for doing this features an aspect of averting injustice, repelling the transgressor, preventing his evil, and forbidding what is wrong. Likewise, one should answer the invitation, so as to foster closeness between the hearts and remove negative feelings, for declining the invitation brings about alienation and aversion. If one is called to attend a wedding party, it is obligatory to respond. One should also spread the greeting of peace, for this is a prophetic practice which involves supplication for the .Muslims and a cause of amiability

On the other hand, there are also things that are forbidden to do, such as wearing gold rings by men, which is a sign of effeminacy and softness and contradicts manliness. Also, it is forbidden to drink in silver utensils, for it involves extravagance and arrogance. Since drinking in silver utensils is forbidden although it might be needed, other uses are forbidden with greater reason. The Prophet (may Allah's peace and blessings be upon him) mentioned types of silk (Mayāthir, Qasiyy, Dībāj, Istabraq) as forbidden for men, for such clothes lead to comfort and luxury, which are reasons for idleness and laziness. Men should be active, strong, and youthful in order for them to be ready to do .their duty of defending their religion, honor, and countries

«صحيح البخاري»

أَنَا أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيطُ الْعَاطِسِ)»

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "A Muslim owes another Muslim five rights: responding to the greetings, visiting the sick, following the funerals, accepting the invitation, and responding to the .sneezing person"

The Hadīth sheds light on some of the rights that a Muslim has upon his Muslim brothers. The rights that a Muslim has over his brothers are many, but sometimes the Prophet (may Allah's peace and blessings be upon him) mentions particular things, from amongst many other things, out of his care and concern for them. Some of these things include what Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The rights of a Muslim upon another Muslim are five things: returning the greeting," i.e. if someone greets you with Salām, then respond to him. Another Hadīth says: "The right of the Muslim over another Muslim are six: if you meet him then greet him with Salām." Anyone fulfills these rights properly, then he will be more likely to fulfill the other rights as well. He will fulfill these obligations and rights that involve much goodness and enormous reward from Allah provided that they are done for the sake of Allah. The first of these rights is to give Salām to the Muslim when you meet him, or to return it, as stated in another Hadīth. The second right is to visit the sick, particularly when sickness compels him to stay at home. In this case, it is his right on the Muslim fellows to visit him. The third right is following the funeral processions and escorting the dead. The deceased Muslim has a right upon his brother to accompany his funeral from his house until the place of prayer, whether it's in the mosque or in another place, then to the graveyard. The fourth right is to answer the invitation. It is the right of the Muslim over his brother to accept his invitation. The fifth right is to respond to the sneezing Muslim. This is because sneezing is a blessing from Allah who lets the air constrained in the different parts of the body go out from the nasal passage so that the sneezing person can relax. Therefore, Allah instructs the sneezer to praise Him for this blessings, and instructs his brother to say to him "yarhamukallāh (may Allah have mercy upon you)", and ordered the sneezing person to respond: "yahdikumullāh wa yuslih bālakum (May Allah guide you and make better your affairs)". So, the sneezer who doesn't praise Allah doesn't deserve these prayers, and he shouldn't blame anyone except himself.

1. **It demonstrates the rights of Muslims upon one another, some of which are obligatory and some recommended. This differs according to the difference of circumstances and persons.**
2. **Returning the greeting of peace is an individual duty if it is addressed to one person, and a collective duty, if addressed to a group.**
3. **Visiting the sick is a collective duty.**
4. **Following the funeral procession is a collective duty, which extends from the starting point or the place of prayer to the place of burial.**
5. **Accepting the invitation to a wedding banquet is obligatory, with the conditions prescribed in the books of fiqh. It is, however, a confirmed Sunnah in other banquets.**

6. With regard to responding to the sneezing person (with the reported supplication), some scholars said it is an individual duty if only one person is present and a collective duty if there is a group of people. Other scholars said it is recommended.
7. It shows the greatness of this religion and how it strengthens the bonds of love and brotherhood among Muslims.
8. It is impermissible to respond to the sneezing person or return a greeting while the imām is giving the sermon, because both are speech, and speaking is prohibited during the sermon.

عن أبي هريرة رضي الله عنه مرفوعاً: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ: إِذَا لَوَيْتَهُ فَسَلَّمَ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجَبَهُ، وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَسَمَّيْتَهُ، وَإِذَا مَرَضَ فَعُذُّهُ، وَإِذَا مَاتَ فَاتَّبَعْتَهُ» رواه مسلم.

ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا: ”ایک مسلمان کے دوسرے مسلمان پر چھ حقوق ہیں: جب تو اس سے ملے، تو تو اسے سلام کرے، جب وہ تجھے دعوت دے، تو تو اس کی دعوت قبول کرے، جب وہ تجھ سے مشورہ مانگے تو تو اسے اچھا مشورہ دے، جب وہ چھینکے اور ’الْحَمْدُ لِلَّهِ‘ کہے تو تو اس کا جواب دے (یعنی ’يُرْحَمُكَ اللَّهُ‘ کہے)، جب وہ بیمار ہو تو تو اس کی عیادت کرے اور جب وہ مر جائے تو تو اس کے جنازے کے ساتھ جائے۔“

اسلام محبت و مودت اور بھائی چارے کا دین ہے۔ اسلام ان باتوں پر ابھارتا اور ان کی ترغیب دیتا ہے۔ اسی لیے اسے اسباب مشروع کیے گئے ہیں، جو ان عظیم الشان مقاصد کے حصول کا ذریعہ بنتے ہیں۔ ان مقاصد میں سے اہم ترین مقاصد افراد امت کے درمیان باہمی معاشرتی ذمہ داریوں کی انجام دہی ہے۔ جیسے سلام عام کرنا، دعوت قبول کرنا، مشورہ دیتے وقت اچھا مشورہ دینا، چھینکنے والے کے جواب میں ”یرحمک اللہ“ کہنا، مریض کی عیادت کرنا اور جنازوں کے ساتھ جانا۔

شروط الزكاة (معلومة)

تعد الزكاة من الركائز الأساسية في الإسلام، وهي أحد أركان الإيمان الخمسة التي يجب على كل مسلم أداؤها. وتعني الزكاة باللغة العربية النظافة والتطهير، وهي تعني في الإسلام تطهير النفس من البخل والشح وتطهير المال من الحرام والمعاصي، وتوزيعه على المحتاجين والفقراء والمساكين.

تشتترط الزكاة في الإسلام عددًا من الشروط التي يجب على المسلم معرفتها وتطبيقها، وهي:

- 1- حول المال: يجب أن يكون المال الذي يدفع عنه الزكاة مملوكًا للمسلم، وأن يكون مألًا ناشئًا عن العمل والاستثمار، وأن يصل إلى النصاب الشرعي الذي يتمثل في ملكية ما يعادل ٨٥ جرامًا من الذهب أو ما يعادلها بالعملة الورقية.
 - 2- مرور الحول: يجب على المسلم دفع الزكاة بعد مرور حول كامل في الحول، وهو الفترة الزمنية التي تمر على المال بعد حوله الأول، وتعادل في الشريعة الإسلامية مدة سنة هجرية كاملة.
 - 3- النية: يجب على المسلم أن يتعمد دفع الزكاة بنية القربة إلى الله والرغبة في تطهير نفسه وماله، ومساعدة المحتاجين والفقراء.
 - 4- الأصالة: يجب على المال الذي يدفع عنه الزكاة أن يكون أصليًا ونقيًا، ولا يكون مشروعًا أو مباحًا أو حرامًا، ويجب تجنب الأموال الغير شرعية أو الغير مشروعة.
 - 5- القدرة: يجب على المسلم أن يكون قادرًا على دفع الزكاة، وأن لا يكون مدينًا أو عليه ديون، وإذا كان عليه ديون فيجب أن يخصم من دينه قيمة الدين الذي عليه.
 - 6- المصارف: يجب على المسلم أن يدفع الزكاة إلى الجهات المختصة، ولا يجوز له دفع الزكاة إلى الأشخاص الذين لا يحق لهم الحصول عليها.
 - 7- النوعية: يجب على المسلم أن يحدد نوعية المال الذي يدفع عنه الزكاة، فلا يجوز دفع الزكاة عن المال الذي لا يصل إلى النصاب الشرعي، ولا يجوز دفع الزكاة عن العقارات أو الأسهم أو السيارات.
- وتعتبر الزكاة من أهم المداخل التي تؤمن بها الدولة الإسلامية، وتستخدم في تقديم الخدمات العامة والمساهمة في تنمية البلدان الإسلامية. ويجب على المسلمين تطبيق شروط الزكاة بدقة وعناية كبيرة، والتأكد من أن المال الذي يدفعون عنه الزكاة يتوافق مع هذه الشروط، وهذا ما يضمن تحقيق الغرض الرئيسي من الزكاة، وهو تطهير النفس والمال والمساهمة في رفعة المجتمع وتحقيق العدالة الاجتماعية.