

The
Great
Slander

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Achieve Noble Character

The Great Slander

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The Great Slander

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses the Great Slander against the wife of the Holy Prophet Muhammad, peace and blessings be upon him, and the mother of the believers, Aisha, may Allah be pleased with her. This discussion is based on Chapter 24 An Nur, Verses 11-17 of the Holy Quran:

“Indeed, those who came with falsehood are a group among you. Do not think it is bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment. Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood?" Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars. And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment. When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander?" Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.”

Implementing the lessons discussed will aid a Muslim to Achieve Noble Character. According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

“And indeed, you are of a great moral character.”

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

The Great Slander

Chapter 24 – An Nur, Verses 11-17

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ
أَمْرٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ
مُّبِينٌ ﴿١٢﴾

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ
الْكَاذِبُونَ ﴿١٣﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ ﴿١٤﴾

إِذْ تَلَقَّوْنَهُ بِالسِّنِّتِمْ وَتَقُولُونَ بَأْفَوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا
وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ

عَظِيمٌ ﴿١٦﴾

يَعِظُكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

“Indeed, those who came with falsehood are a group among you. Do not think it is bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.

Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood?"

Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.

And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment.

When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.

And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander?"

Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.”

“Indeed, those who came with falsehood are a group among you...For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.”

In the sixth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, went on an expedition against the Banu Al Mustaliq. His wife Aisha, may Allah be pleased with her, accompanied him as well. During journeys women would sit inside a small compartment which would be placed and tied on a camel. When the army set up camp Aisha, may Allah be pleased with her, left to relief herself and returned to the camp. On her return she noticed her necklace had gone missing. She then retraced her steps until she found it. When she once again returned to the camp she found they had departed without her. This occurred as the men in charge of placing and tying her compartment on a camel assumed she was already inside. She remained at the abandoned campsite until a Companion, Safwan Bin Al Mu'attal, may Allah be pleased him, passed by and saw her. He was tasked to lag behind the army and pick up any luggage which had unknowingly fallen from the travelling army. He recognized Aisha, may Allah be pleased with her, as he had seen her before the veiling of women became a duty in Islam. He respectfully offered her his camel to ride on as he walked ahead swiftly. When they reached the army people witnessed Aisha, may Allah be pleased with her, entering the campsite. The hypocrites took this opportunity to spread an evil slander about her and the people became greatly perturbed. When the effects of the slander intensified in Medina the Holy Prophet Muhammad, peace and blessings be upon him, came to Aisha, may Allah be pleased with her, and kindly reminded her that Allah, the Exalted, forgives whoever sincerely repents to Him. As soon as Aisha, may Allah be pleased with her, heard these words she immediately stopped crying. She waited for her parents to defend her

in the presence of the Holy Prophet Muhammad, peace and blessings be upon him, but out of love and respect for him they remained silent. She then directly responded to the Holy Prophet Muhammad, peace and blessings be upon him, by declaring that she would never admit doing something she did not do and her only option was to remain patient just like the Holy Prophet Yaqoob, peace be upon him, remained patient when he experienced the loss of his son the Holy Prophet Yusuf, peace be upon him. Before the Holy Prophet Muhammad, peace and blessings be upon him, even had a chance to get up from his seat Allah, the Exalted, revealed the verses which exonerated and greatly honored Aisha, may Allah be pleased with her, and harshly criticized those who began and took part in the slander against her. Chapter 24 An Nur, verses 11-26:

“Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you...Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 220.

In a Hadith found in Sahih Muslim, number 6593, the Holy Prophet Muhammad, peace and blessings be upon him, explained the meaning of backbiting and slander.

Backbiting is when one criticizes someone behind their back in a way which would be displeasing to them even though it is the truth. Whereas, slander is similar to backbiting except that the statement is not true. These sins mainly involve speech but can include other things, such as using hand signals. These are major sins and backbiting has been compared to eating the flesh of a dead corpse in the Holy Quran. Chapter 49 Al Hujurat, verse 12:

“...And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it...”

It is important to understand that these sins are worse than most of the sins which are between a person and Allah, the Exalted. This is because the sins between a person and Allah, the Exalted, will be forgiven by Him if the sinner sincerely repents. But Allah, the Exalted, will not forgive a backbiter or a slanderer until their victim forgives them first. If they do not then on Judgment day the good deeds of the backbiter/slanderer will be given to their victim as compensation and if needed the sins of the victim will be given to their backbiter/slanderer until justice is established. This may well cause the backbiter/slanderer to be hurled into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

The only times backbiting is lawful is if one is warning and protecting another person of harm or if a person is resolving a complaint against another with a third party, such as a legal case.

One should avoid backbiting and slandering by firstly gaining knowledge on the evil consequences of these major sins. Secondly, a person should only utter words which they would happily say in front of the person full well knowing they would not take it in an offensive way. Thirdly, a Muslim should only utter words about another if they would not mind someone else saying those or similar words about them. Meaning, they should talk about others how they want people to talk about them. Finally, a Muslim should concentrate on fixing their own faults and when done sincerely it will prevent them from backbiting and slandering others.

“Indeed, those who came with falsehood are a group among you...For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.”

One of the people who took part in spreading this slander was Hamna, the sister of the wife of the Holy Prophet Muhammad, peace and blessings be upon him, Zaynab Bin Jahsh, may Allah be pleased with her. Hamna took part as she believed that this slander would cause the Holy Prophet Muhammad, peace and blessings be upon him, to love her sister more than Aisha, may Allah be pleased with her. She did this even though her sister, Zaynab Bin Jahsh, may Allah be pleased with her, always said nothing except good things about Aisha, may Allah be pleased her. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 219.

First of all it is important to note that a Muslim should understand that they can never truly help another person through the disobedience of Allah, the Exalted. Whatever worldly benefit one achieves for themselves and others will eventually become a curse for them in both worlds. A Muslim should only aid people in things which are pleasing to Allah, the Exalted.

In addition, a Muslim should understand the importance of minding their business. Firstly, a person who fails to adopt this attitude will be deprived of their precious time. Everything can be bought except more time. Wasting time will be a great regret for a person in the hereafter when they observe the reward of those who utilized their time correctly. Even though, some

things uttered by a person who does not mind their business is not sinful it is obvious they have lost out on using their time in a more productive way. This is the reason why the Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Sunan Ibn Majah, number 3976, that a person cannot perfect their Islam until they stay away from things which do not concern them.

The definition of speaking about something that does not concern a person is if a person chose to remain silent from this type of speech they will not be sinful nor cause any harm by their silence.

In reality, a person should not even speak about things which concern them unless it is at an appropriate time and place. Ignoring this advice only leads to trouble for the speaker and others.

Asking questions about things which do not concern one is a common problem found in society today. People often enquire about these sort of things and force others who desire to keep things private to either lie, avoid answering directly through trickery or they ignore them which comes across rude. A Muslim should be more considerate and only enquire about general things which do concern them.

Those who dedicate their speech to things which do not concern them will be deprived of speaking about things which do concern them. And those

who truly direct their efforts on things which concern them will not find time to speak about things which do not concern them. The latter are the successful who utilized their tongue in the correct way.

If one truly reflected on all the arguments they have had they will realise the majority of them was caused by someone speaking about something which did not concern them. Imagine how many arguments could be avoided just by avoiding this attitude?

“Indeed, those who came with falsehood are a group among you. Do not think it is bad for you; rather, it is good for you...”

A Hadith found in Musnad Ahmad, number 2803, advises that being patient over the things one dislikes leads to a great reward. Chapter 39 Az Zumar, verse 10:

“...Indeed, the patient will be given their reward without account [i.e., limit].”

Patience is a key element required in order to fulfil the three aspects of faith: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny. But a higher and more rewarding level than patience is contentment. This is when a Muslim deeply believes that Allah, the Exalted, only chooses the best for His servants and they therefore prefer His choice over their own. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

A patient Muslim understands that anything which effected them, such as a difficulty, could not have been avoided even if the entire creation aided them. Similarly, whatever missed them could not have affected them. The

one who truly accepts this fact will not exult and grow proud over anything they obtain knowing Allah, the Exalted, allocated that thing to them. Nor will they grieve over anything which they fail to obtain knowing Allah, the Exalted, did not allocate that thing to them and nothing in existence can alter this fact. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 79, that when something occurs a Muslim should firmly believe it was decreed and nothing could have changed the outcome. And a Muslim should not have regrets believing they could have prevented the outcome if they somehow behaved differently as this attitude only causes the Devil to encourage them towards impatience and complaining about destiny. A patient Muslim truly understands that whatever Allah, the Exalted, has chosen is best for them even if they do not observe the wisdom behind it. The one who is patient does desire a change in their situation and even supplicates for it but they do not complain about what has occurred. Being persistently patient can lead a Muslim to a greater level namely, contentment.

The one who is content does not desire things to change as they know the choice of Allah, the Exalted, is better than their choice. This Muslim firmly believes and acts on the Hadith found in Sahih Muslim, number 7500. It

advises that every situation is best for the believer. If they encounter a problem they should show patience which leads to blessings. And if they experience times of ease they should show gratitude which also leads to blessings.

It is important to know that Allah, the Exalted, tests those He loves. If they show patience they will be rewarded but if they are angered it only proves their lack of love for Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2396.

A Muslim should be patient or content with the choice and decree of Allah, the Exalted, in both times of ease and hardship. This will reduce one's distress and provide them with much blessings in both worlds. Whereas, impatience will only destroy the reward they could have received. Either way a Muslim will go through the situation decreed by Allah, the Exalted, but it is their choice whether they desire reward or not.

A Muslim will never reach full contentment until their behaviour is equal in times of difficulty and ease. How can a true servant go to the Master namely, Allah, the Exalted, for a judgment and then become unhappy if the choice does not match their desire. There is a real possibility that if a person gets what they desire it will destroy them. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

A Muslim should not worship Allah, the Exalted, on the edge. Meaning, when the divine decree matches their wishes they praise Allah, the Exalted. And when it does not they become annoyed acting as if they know better than Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

A Muslim should behave with the choice of Allah, the Exalted, as if they would behave with a skilled trustworthy doctor. The same way a Muslim would not complain taking bitter medicine prescribed by the doctor knowing it is best for them they should accept the difficulties they face in the world knowing it is best for them. In fact, a sensible person would thank the doctor for the bitter medicine and similarly an intelligent Muslim would thank Allah, the Exalted, for any situation they encounter.

In addition, a Muslim should review the many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the reward given to the patient and content Muslim.

Deep reflection on this will inspire a Muslim to remain steadfast when facing difficulties. For example, Chapter 39 Az Zumar, verse 10:

“...Indeed, the patient will be given their reward without account [i.e., limit].”

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 2402. It advises that when those who patiently faced trials and difficulties in the world receive their reward on Judgment Day those who did not face such trials will wish they patiently faced difficulties such as their skin being cut off with scissors.

In order to gain patience and even contentment with what Allah, the Exalted, chooses for a person they should seek and act on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they reach the high level of excellence of faith. This has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence in faith is when a Muslim performs deeds, such as the prayer, as if they can witness Allah, the Exalted. The one who reaches this level will not feel the pain of difficulties and trials as they will completely be immersed in the awareness and love of Allah, the Exalted. This is similar to the state of the women who did not feel pain when cutting their own hands when they observed the beauty of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 31:

“...and gave each one of them a knife and said [to Joseph], “Come out before them.” And when they saw him, they greatly admired him and cut their hands and said, “Perfect is Allah! This is not a man; this is none but a noble angel.””

If a Muslim cannot reach this high level of faith they should at least try to reach the lower level mentioned in the Hadith quoted earlier. This is the level where one is constantly aware they are being observed by Allah, the Exalted. The same way a person would not complain in front of an authoritative figure they feared, such as an employer, a Muslim who is constantly aware of the presence of Allah, the Exalted, will not complain about the choices He makes.

“Indeed, those who came with falsehood are a group among you. Do not think it is bad for you; rather, it is good for you...”

In life a Muslim will always face either times of ease or times of difficulty. No one only experiences times of ease without experiencing some difficulties. But the thing to note is that even though difficulties by definition are hard to deal with they are in fact a means to obtain and demonstrate one's true greatness and servanthood to Allah, the Exalted. In addition, in the majority of cases people learn more important life lessons when they face difficulties than when they face times of ease. And people often change for the better after experiencing times of difficulty than times of ease. One only needs to reflect on this in order to understand this truth. In fact, if one studies the Holy Quran they will realise the majority of the events discussed involve difficulties. This indicates that true greatness does not lie in always experiencing times of ease. It in fact, lies in experiencing difficulties while remaining obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is proven by the fact that each of the great difficulties discussed in Islamic teachings end with ultimate success for those who obeyed Allah, the Exalted. So a Muslim should not be bothered about facing difficulties as these are just moments for them to shine while acknowledging their true servanthood to Allah, the Exalted, through sincere obedience. This is the key to ultimate success in both worlds.

“Indeed, those who came with falsehood...Why, when you heard it, did not the believing men and believing women think good of themselves [one another]...”

Even though this verse refers to thinking good of others it has been worded as thinking good about oneself. This indicates that to Allah, the Exalted, there is no difference between the two.

In a Hadith found in Sahih Muslim, number 6586, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the Muslim nation is like one body. If any part of the body suffers pain the rest of the body shares in its pain.

This Hadith, like many others, indicates the importance of not becoming so self-absorbed into one's own life thereby behaving as if the universe revolves around them and their problems. The Devil inspires a Muslim to focus so much on their own life and their problems that they lose focus on the bigger picture which leads to impatience and causes them to become heedless of others thereby failing their duty in supporting others according to their means. A Muslim should always bear this in mind and strive to aid others as much as they can. This extends to beyond financial help and includes all verbal and physical help such as good and sincere advice.

Muslims should regularly observe the news and those who are in difficult situations all over the world. This will inspire them to avoid becoming self-centered and instead aid others. In reality, the one who only cares about themselves is lower in rank than an animal as even they care about their offspring. In fact, a Muslim should be better than animals by practically caring for others beyond their own family.

Even though a Muslim cannot remove all the problems of the world but they can play their part and help others according to their means as this is what Allah, the Exalted, commands and expects.

“Indeed, those who came with falsehood...Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood?"”

In a Hadith found in Sunan Abu Dawud, number 4993, the Holy Prophet Muhammad, peace and blessings be upon him, advised that thinking well about people is an aspect of worshipping Allah, the Exalted, correctly. Meaning, it is an aspect of obeying Allah, the Exalted.

Interpreting things in a negative way often leads to sins such as backbiting and slander. In all cases a Muslim should interpret things where possible in a positive way in order to give the benefit of the doubt to others. Unfortunately, adopting a negative mind-set affects people from a family unit to a national level. For example, how many times has a nation gone to war over an assumption and suspicion? The vast majority of scandals which are found in the media are based on assumptions. Even laws have been created which support the use of assumptions and suspicion. This often leads to fractured and broken relationships as people with this mind-set always believe others are taking a dig at them through their words or actions. This prevents one from taking advice from others as they believe they are only being mocked by the one giving advice and it prevents one from giving advice as they believe the other person will not pay any attention to what they say. And a person will refrain from advising the one who possesses this negative mind-set as they believe it will only lead to an argument. This leads to other negative traits such as bitterness.

It is important for Muslims to understand that even if they assume someone is taking a dig at them they should still accept their advice if it is based on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They should strive to interpret things where possible in a positive way which leads to a positive mentality. And a positive mindset leads to healthy relationships and feelings. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin...”

“Indeed, those who came with falsehood...Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood?"”

In a Hadith found in Jami At Tirmidhi, number 1931, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever protects the honor of another will be protected from Hellfire by Allah, the Exalted.

Just like a Muslim would desire others to protect their honor in their presence or absence they should protect the honor of others in their presence or absence also. In fact, loving for others what one desires for themselves is the characteristic of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515. A Muslim should protect the honor of others when anyone else speaks ill about them, such as backbiting or slander, irrespective of if what they are saying is true or not. This is an aspect of concealing the faults of others which leads to Allah, the Exalted, concealing their faults in both worlds. This is advised in a Hadith found in Sunan Ibn Majah, number 225. Behaving in such a manner is a clear proof of one's love for others for the sake of Allah, the Exalted, which is a characteristic which leads to Paradise according to a Hadith found in Jami At Tirmidhi, number 2688.

The main Hadith under discussion clearly shows that a Muslim benefits from supporting others so even if they are too preoccupied from caring about others they should at least act in this manner for their own sake.

But the one who fails to defend the honor of others when they have the opportunity and strength to do so without fear of harm should fear that Allah, the Exalted, will not protect their honor in a time and place where it is being violated by others and especially, on the Day of Resurrection.

Finally, as the main Hadith under discussion advises protecting the honor of others it indirectly indicates the importance of not violating the honor of others. This is in fact the very sign of a true Muslim and believer according to a Hadith found in Sunan An Nasai, number 4998. Specifically, it advises that a true Muslim and believer keeps their verbal and physical harm away from the self and possessions of others.

“Indeed, those who came with falsehood...Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allāh, who are the liars.”

These verses are connected to chapter 4 An Nisa, verse 15:

“Those who commit immorality [i.e., unlawful sexual intercourse] of your women - bring against them four [witnesses] from among you.

In addition, whoever accuses someone of fornication without fulfilling this criteria will be legally punished. This acts as a deterrent against those who desire to wrongfully accuse someone of fornication. Chapter 24 An Nur, verse 4:

“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after...”

Unfortunately, lying is a far too common sin found within society today even though the Holy Prophet Muhammad, peace and blessings be upon him, specifically labelled this sin an aspect of hypocrisy. This has been

confirmed in a Hadith found in Sahih Bukhari, number 2459. Lying is unacceptable whether it is a small lie or when one lies as a joke. In fact, the one who lies to make people laugh meaning, their aim is not to deceive someone, has been cursed three times in one Hadith found in Jami At Tirmidhi, number 2315. If lying while joking is cursed then can one imagine the seriousness of lying while attempting to deceive others?

Another popular type of lie people often speak believing it is not a sin is when they lie to children. This is undoubtedly a sin according to Hadiths such as the one found in Sunan Abu Dawud, number 4991. It is plain foolishness to lie to children as they will only adopt this sinful habit from the elder who lies to them. Behaving in this manner shows children that lying is acceptable when it is not according to the teachings of Islam.

All Muslims desire the company of the Angels yet when a person lies they are deprived of their company. In fact, the stench that is omitted from the mouth of the liar causes the Angels to move a mile away from them. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1972. Only in very rare and extreme cases is lying acceptable for example, lying in order to protect the life of an innocent person. Therefore, Muslims must avoid all forms of lying irrespective of who they are conversing with.

“Indeed, those who came with falsehood...When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allāh, tremendous.”

These verses harshly criticise those who discuss negative things about others even if they themselves do not accuse them of anything negative.

In a Hadith found in Sunan Abu Dawud, number 4992, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that speaking about everything one hears to others is enough to make them sinful.

It is important to note, one should firstly ensure they only listen to lawful speech as actively participating in a conversation which involves sinful speech will negatively affect them in both worlds. A Muslim should try to avoid conversations involving vain and useless speech as this often leads to sinful speech and is a waste of one's precious time which will be a great regret for them on Judgment Day.

Secondly, they should ensure that they do not relate everything they hear to others as this can easily lead to backbiting and slandering which are major sins. It also often leads to fractured and broken relationships especially, amongst relatives. A Muslim should only relate things they hear if they can avoid sins and if the information is beneficial to others. In

addition, the information they pass on must be verified and authentic as conveying things which are not verified contradicts the command of the Holy Quran. A Muslim who intends to benefit people may well harm them by acting in this manner. Chapter 49 Al Hujurat, verse 6:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

Just like a Muslim would not like most of the things they discuss to be spread to others they should not treat what others say in this manner either.

“Indeed, those who came with falsehood...When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allāh, tremendous.”

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.

“...and thought it was insignificant while it was, in the sight of Allāh, tremendous.”

Generally speaking, one must strive to avoid all types of sins and not belittle any of them.

Sins have been classified as minor and major. Over time many definitions have been given regarding what exactly a major sin is. One simple classification is that any sin which Islam has commanded the Islamic government to punish is classed as a major sin. Another classification is that if any sin is mentioned with Hellfire, the anger of Allah, the Exalted, or the curse of Allah, the Exalted, then it is a major sin. For example, backbiting is a major sin as it is cursed in the Holy Quran. Chapter 104 Al Humazah, verse 1:

“Woe to every backbiter, slanderer.”

Some Muslims believe there are only seven major sins which have been mentioned in a Hadith found in Sahih Bukhari, number 2766. But they fail to realize that even though these seven are major sins it does not mean that they are only seven. In fact, there are other Hadiths which mention other major sins such as, disobeying parents. This Hadith is found in Sahih Bukhari, number 6273. The seven major sins declared in the Hadith quoted earlier are: polytheism, magic, killing an innocent, dealing with financial

interest, usurping the wealth of orphans, fleeing a battlefield and accusing an innocent woman of fornication.

It is important to note, that when one persists on minor sins they become major in the sight of Islam.

Major sins are only forgiven with sincere repentance whereas minor sins can be erased by avoiding the major sins and performing righteous deeds. Chapter 4 An Nisa, verse 31:

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins...”

Sincere repentance includes regret, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, making a firm promise not to commit the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should ensure they avoid all types of sins irrespective of size as one of the traps of the Devil is that he inspires Muslims to disregard small sins. One should always remember that mountains are made up of small stones.

“Indeed, those who came with falsehood...And why, when you heard it, did you not say, "It is not for us to speak of this..."”

In a Hadith found in Jami At Tirmidhi, number 2317, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a Muslim cannot make their Islam excellent until they avoid the things which do not concern them.

This Hadith contains an all-encompassing advice which should be applied to every aspect of one's life. It includes a person's speech as well as their other physical actions. It means that a Muslim who desires to perfect their faith must avoid those things, through speech and actions, which do not concern them. And instead they must occupy themselves with those things that do. One should take the things that concern them very seriously and strive to fulfil the responsibilities which accompany them according to the teachings of Islam solely for the pleasure of Allah, the Exalted. It is important to note, that one would not be perfecting their faith if they avoided things according to their own thinking or desires. But the one who perfects their faith avoids the things which Islam has advised to avoid. Meaning, one should strive to fulfil all their duties, avoid all sins and the things which are disliked in Islam and even avoid the excess use of unnecessary lawful things. Achieving this excellence is a characteristic of the excellence of faith mentioned in a Hadith found in Sahih Muslim, number 99. This is when one acts and worships Allah, the Exalted, as if they can observe Him or they at least become fully aware of Allah, the Exalted, observing their every thought and action. Being aware of this divine surveillance will encourage a Muslim to always abstain from sins and hasten towards righteous deeds. The one who does not avoid the things which do not concern them will not reach this level of excellence.

A major aspect of avoiding the things which do not concern a person is linked to speech. The majority of sins occur when a person utters words which do not concern them, such as backbiting and slander. The definition of vain talk is when a person utters words which may not be sinful but are useless and therefore not their concern. As confirmed in a Hadith found in Sahih Bukhari, number 2408, vain speech is hated by Allah, the Exalted. Countless arguments, fights and even physical harm have occurred simply because someone spoke about something which did not concern them. Many families have become divided; many marriages have ended because someone did not mind their business. It is why Allah, the Exalted, has advised in the Holy Quran the different types of useful speech which people should concern themselves with. Chapter 4 An Nisa, verse 114:

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

In fact, uttering words which are not a person's concern will be the main reason people enter Hell. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2616. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2412, that all speech will be counted against a person unless it is connected to advising good, forbidding evil or the remembrance of Allah, the Exalted. This means that all other forms of speech are not a person's concern as they will not benefit them. It is important to note, that advising

good encompasses anything which is beneficial in one's worldly and religious life, such as their occupation.

Therefore, Muslims should strive to avoid the things which do not concern them through words and actions so that they can perfect their faith. Put simply, the one who dedicates time to the things which do not concern them will fail in the things which do concern them. And the one who occupies themselves with the things which do concern them will not find time to spend on the things which do not concern them. Meaning, they will achieve success through the mercy of Allah, the Exalted, in both worlds.

“Indeed, those who came with falsehood...And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You...””

In all situations and in particular these type of situations it is vital for a Muslim to remember Allah, the Exalted, so that they remain sincerely obedient to Him.

In a Hadith found in Sahih Bukhari, number 6407, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the difference between the person who remembers Allah, the Exalted, and the one who does not is like a living person compared to a dead person.

It is important for Muslims who desire to create a strong connection with Allah, the Exalted, so that they can overcome all difficulties in this world and in the hereafter successfully to remember Allah, the Exalted, as much as possible. Put simply, the more they remember Him the more they will achieve this vital goal.

This is achieved by practically acting on the three levels of the remembrance of Allah, the Exalted. The first level is to remember Allah, the Exalted, internally and silently. This includes correcting one's intention so that they only act in order to please Allah, the Exalted. The second is by remembering Allah, the Exalted, through one's tongue. But the highest and

most effective way of strengthening one's bond with Allah, the Exalted, is practically remembering Him with one's limbs. This is achieved by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This requires one to gain and act on Islamic knowledge which in turn is the root of all good and success in both worlds.

Those who remain on the first two levels will receive reward depending on their intention but they are unlikely to increase the strength of their faith and piety unless they move to the third and highest level of the remembrance of Allah, the Exalted.

“Indeed, those who came with falsehood...And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You; this is a great slander?””

Just like one would like others to defend their honour, a Muslim should always defend the honour of others.

The Holy Prophet Muhammad, peace and blessings be upon him, once advised in a Hadith found in Sahih Bukhari, number 13, that a person cannot become a true believer until they love for others what they love for themselves.

This does not mean a Muslim will lose their faith if they fail to adopt this characteristic. It means that a Muslim's faith will not be complete until they act on this advice. This Hadith also indicates that a Muslim will not perfect their faith until they also dislike for others what they dislike for themselves. This is supported by another Hadith found in Sahih Muslim, number 6586. It advises that the Muslim nation is like one body. If one part of the body is in pain the rest of the body shares the pain. This mutual feeling includes loving and hating for others what one loves and hates for themselves.

A Muslim can only achieve this status when their heart is free from evil traits, such as envy. These evil traits will always cause one to desire better for themselves. So in reality, this Hadith is an indication that one should purify

their heart by adopting good characteristics, such as being forgiving, and eliminate evil traits, such as envy. This is only possible through learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for Muslims to understand that desiring good for others will cause them to lose out on good things. The treasury of Allah, the Exalted, has no limits so there is no need to adopt a selfish and greedy mentality.

Desiring good for others includes striving to aid others in anyway one can, such as financial or emotional support, in the same way a person would desire others to aid them in their moment of need. Therefore, this love must be shown through actions not just words. Even when a Muslim forbids evil and offers advice which contradicts the desire of others they should do so gently just like they would want others to advise them kindly.

As mentioned earlier, the main Hadith under discussion indicates the importance of eliminating all bad characteristics which contradict mutual love and care, such as envy. Envy is when a person desires to possess a specific blessing which is only obtainable when it is taken away from someone else. This attitude is a direct challenge to the distribution of blessings chosen by Allah, the Exalted. This is why it is a major sin and leads to the destruction of the envier's good deeds. This has been warned in a Hadith found in Sunan Abu Dawud, number 4903. If a Muslim must desire the lawful things others possess they should wish and supplicate to Allah, the Exalted, to grant them the same or similar thing without the other person losing the blessing. This type of jealousy is lawful and is

praiseworthy in aspects of religion. This has been advised in a Hadith found in Sahih Muslim, number 1896. The Holy Prophet Muhammad, peace and blessings be upon him, advised that Muslims should only be jealous of a wealthy person who uses their wealth correctly. And be jealous of a knowledgeable person who uses their knowledge to benefit themselves and others.

A Muslim should not only love for others to obtain lawful worldly blessings but also for them to gain religious blessings in both worlds. In fact, when one wishes this for others it encourages them to strive harder in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This type of healthy competition is welcomed in Islam. Chapter 83 Al Mutaffifin, verse 26:

“...So for this let the competitors compete.”

This encouragement will also inspire a Muslim to assess themselves in order to find and eliminate any faults in their character. When these two elements combine meaning, striving in sincere obedience to Allah, the Exalted, and purifying one's character, it leads to success in both worlds.

A Muslim must therefore not only claim to love for others what they desire for themselves verbally but show it through their actions. It is hoped that the one who is concerned for others in this way will receive the concern of

Allah, the Exalted, in both worlds. This has been indicated in a Hadith found in Jami At Tirmidhi, number 1930.

“Indeed, those who came with falsehood...And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You; this is a great slander?””

Just like one would like others to defend their honour, a Muslim should always defend the honour of others.

In a Hadith found in Sahih Bukhari, number 67, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the blood, property and honor of a Muslim are sacred in Islam.

This Hadith, like many others, teaches Muslims that success can only be obtained when one fulfills the rights of Allah, the Exalted, such as the obligatory prayers, and the rights of people. One without the other is not good enough.

A true believer and Muslim is the one who keeps their verbal and physical harm away from the self and possessions of others. This is confirmed in a Hadith found in Sunan An Nasai, number 4998. Therefore, it is vital for Muslims not to harm others through their actions or words.

A Muslim must respect the possessions of others and not try to wrongfully acquire them for example, in a legal case. A Hadith found in Sahih Muslim, number 353, warns that someone who does this will go to Hell even if the thing they acquired was as insignificant as a twig of a tree. Muslims should only use the possessions of others according to their wishes and return them in a way pleasing to its owner.

The honor of a Muslim should not be violated through actions or speech, such as backbiting or slander. A Muslim should instead defend the honor of others whether in their presence or absence as this will lead to their protection from the fire of Hell. This has been advised in a Hadith found in Jami At Tirmidhi, number 1931.

To conclude, one should avoid wronging the self, possessions or honor of others by treating others exactly how they desire others to treat them. Just like one loves this for themselves they should love it for others and prove this through their actions and speech. This is the sign of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515.

“Indeed, those who came with falsehood...And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You; this is a great slander?””

In a Hadith found in Sahih Muslim, number 290, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who spreads malicious gossip will not enter Paradise.

This is the one who spreads gossip whether it is true or not and it leads to problems between people, fractured and broken relationships. This is an evil characteristic and those who behave in such a manner are in fact human devils as this mentality belongs to none other than the Devil as he always strives to cause separation between people. Allah, the Exalted has cursed this type of person in the Holy Quran. Chapter 104 Al Humazah, verse 1:

“Woe to every scorner and mocker.”

How can one expect Allah, the Exalted, to fix their problems and bestow them with blessings if this curse has surrounded them? The only time tale bearing is acceptable is when one is warning others of a danger.

It is a duty on a Muslim not to pay any attention to a tale bearer as they are wicked people who should not be trusted or believed. Chapter 49 Al Hujurat, verse 6:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance...”

A Muslim should forbid the tale bearer from continuing with this evil characteristic and urge them to sincerely repent. As commanded in the Holy Quran a Muslim should not harbour any ill will against the person that supposedly said something bad about them. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin...”

This same verse teaches Muslims not to try to prove or disprove the tale bearer by spying on others. Chapter 49 Al Hujurat, verse 12:

“...And do not spy...”

Instead the tale bearer should be ignored. A Muslim should not mention the information given to them by the tale bearer to another person or mention the tale bearer as this would make them a tale bearer as well.

Muslims should avoid tale bearing and the company of tale bearers as they can never be worthy of trust or companionship until they sincerely repent.

“Indeed, those who came with falsehood...And if it had not been for the favor of Allāh upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment.”

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A Muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”

A Muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”

“Indeed, those who came with falsehood...Allāh warns you against returning to the likes of this [conduct], ever, if you should be believers.”

In a Hadith found in Sunan Ibn Majah, number 4251, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people commit sins but the best person who commits sins is the one who sincerely repents.

As people are not Angels they are bound to commit sins. The thing that makes these people special is when they sincerely repent from their sins. Sincere repentance includes feeling remorse, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, making a firm promise not to commit the sin or a similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

It is important to note, minor sins can be erased through righteous deeds which has been advised in many Hadiths, such as the one found in Sahih Muslim, number 550. It advises that the five daily obligatory prayers and two consecutive Friday congregational prayers erase the minor sins committed in between them as long as major sins are avoided.

Major sins are only erased through sincere repentance. Therefore, a Muslim should strive to avoid all sins, minor and major, and if they happen to occur to immediately sincerely repent as the time of death is unknown. And they should continue obeying Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

“Indeed, those who came with falsehood...Allāh warns you against returning to the likes of this [conduct], ever, if you should be believers.”

True belief involves sincerity. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards Allah, the Exalted.

Sincerity towards Allah, the Exalted, includes fulfilling all the duties given by Him in the form of commands and prohibitions, solely for His pleasure. As confirmed in a Hadith found in Sahih Bukhari, number 1, all will be judged by their intention. So if one is not sincere towards Allah, the Exalted, when performing good deeds they will gain no reward in this world or in the next. In fact, according to a Hadith found in Jami At Tirmidhi, number 3154, those who performed insincere deeds will be told on Judgement Day to seek their reward from those who they acted for, which will not be possible. Chapter 98 Al Bayyinah, verse 5.

"And they were not commanded except to worship Allah, [being] sincere to Him in religion....."

If one is lax in fulfilling their duties towards Allah, the Exalted, it proves a lack of sincerity. Therefore, they should sincerely repent and struggle to fulfil them all. It is important to bear in mind Allah, the Exalted, never

burdens one with duties they cannot perform or handle. Chapter 2 Al Baqarah, verse 286.

"Allah does not charge a soul except [with that within] its capacity...."

Being sincere towards Allah, the Exalted, means that one should always choose His pleasure over the pleasure of themselves and others. A Muslim should always give priority to those actions which are for the sake of Allah, the Exalted, over all else. One should love others and dislike their sins for the sake of Allah, the Exalted, and not for the sake of their own desires. When they help others or refuse to take part in sins it should be for the sake of Allah, the Exalted. The one who adopts this mentality has perfected their faith. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4681.

“Indeed, those who came with falsehood...Allāh warns you against returning to the likes of this [conduct], ever, if you should be believers.”

In a Hadith found in Sunan An Nasai, number 4998, the Holy Prophet Muhammad, peace and blessings be upon him, advised the signs of a true Muslim and a true believer. A true Muslim is the one who keeps their verbal and physical harm away from others. This in fact, includes all people irrespective of their faith. It includes all types of verbal and physical sins which can cause harm or distress to another. This can include failing to give the best advice to others as this contradicts sincerity towards others which has been commanded in a Hadith found in Sunan An Nasai, number 4204. It includes advising others to disobey Allah, the Exalted, thereby, inviting them towards sins. A Muslim should avoid this behavior as they will be taken account for every person who acts on their bad advice. This has been warned in a Hadith found in Sahih Muslim, number 2351.

Physical harm includes causing problems for other people's livelihood, committing fraud, conning others and physical abuse. All of these characteristics contradict Islamic teachings and must be avoided.

A true believer, according to the main Hadith under discussion, is the one who keeps their harm away from the lives and property of others. Again, this applies to all people irrespective of their faith. This includes stealing, misusing or damaging the property and belongings of others. Whenever one is entrusted with someone else's property they must ensure they only use it with the owner's permission and in a way which is pleasing and agreeable to the owner. The Holy Prophet Muhammad,

peace and blessings be upon him, has warned in a Hadith found in Sunan An Nasai, number 5421, that whoever illegally takes someone else's property, through a false oath, even if it is as small as a twig of a tree will go to Hell.

To conclude a Muslim must support their verbal declaration of belief with actions as they are the physical proof of one's belief which will be needed in order to obtain success on the Day of Judgment. In addition, a Muslim should fulfill the characteristics of true belief in respect to Allah, the Exalted, and people. An excellent way of achieving this in respect to people is to simply treat others how they wish to be treated by people, which is with respect and peace.

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