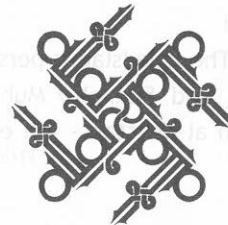


IN THE NAME OF
ALLAH

THE ALL-COMPASSIONATE, ALL-MERCIFUL



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The Ideal Muslim

The True Islamic Personality of the Muslim
as Defined in the Qur'an and Sunnah

شخصية المسلم

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Translated by
Nasiruddin al-Khattab

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Contents

Publisher's Note	13
Translator's Foreword	15
Introduction	17
CHAPTER ONE	
THE MUSLIM AND HIS LORD	23
The believer is alert	23
Obedient to the commands of his Lord	24
He has a sense of responsibility for those under his authority	24
He accepts the will and decree of Allah	25
The one who turns to Allah in repentance	26
His main concern is the pleasure of his Lord	26
He regularly performs the duties and good deeds required by Islam	27
He prays in congregation	30
Hajj/Pilgrimage to the House of Allah	41
He performs 'Umrah	42
He is a true servant of Allah	42
He reads the Qur'an often	44
CHAPTER TWO	
THE MUSLIM AND HIS OWN SELF	47
Moderation in food and drink	48
He exercises regularly	49

CHAPTER SIX	127
THE MUSLIM AND HIS RELATIVES	127
Islamic view of kinship ties	127
The Muslim upholds the ties of kinship according to the teachings of Islam	134
He maintains the ties of kinship even if his relatives are not Muslims	136
He fully understands the meaning of upholding the ties of kinship	138
He maintains the ties of kinship even if his relatives fail to do so	138
CHAPTER SEVEN	141
THE MUSLIM AND HIS NEIGHBOURS	141
He is the best of people in his dealings with his neighbours	141
He is aware of the Islamic teachings concerning good treatment of neighbours	141
The true Muslim is tolerant towards his neighbour	143
He likes for his neighbour what he likes for himself	143
The misery that befalls humanity because of the lack of true Islamic morals and manners	145
The Muslim treats his neighbour in the best way he can	146
His generosity is directed towards both Muslim and non-Muslim neighbours	148
He starts with the neighbour whose home is closest to his own	148

The true Muslim is the best neighbour	150
Bad neighbours	151
The bad neighbour is a person who is deprived of the blessing of faith	151
The bad neighbour is a person whose good deeds are not accepted	152
The true Muslim is careful to avoid falling into sin where his neighbour is concerned	153
His good treatment of his neighbour is not lacking	154
He puts up with his neighbour's mistakes and bad treatment	156
He does not give tit-for-tat	157
He knows his neighbour's rights over him	157
CHAPTER EIGHT	159
THE MUSLIM AND HIS FRIENDS AND BROTHERS IN ISLAM	159
He loves them for the sake of Allah	159
The status of two who love one another for the sake of Allah	160
The effect of love for the sake of Allah on the life of Muslims	163
He does not forsake or abandon his brother	165
He is tolerant and forgiving towards them	169
He meets them with a smiling face	170
He is sincere towards them	171
He has a natural inclination towards kindness and faithfulness	174
He is kind to his brothers	177

He does not oppress or mistreat others	305
He loves noble things and always aims high	306
His speech is not exaggerated or affected	307
He does not rejoice in the misfortunes of others	307
He is generous	308
He does not remind the beneficiaries of his charity	323
He is hospitable	324
He prefers others to himself	328
He helps to alleviate the burden of the debtor	329
He is proud (dignity conscious) and does not beg	332
He is friendly and likeable	332
He checks his customs and habits against Islamic standards	335
He follows Islamic manners in the way he eats and drinks	340
Spreading the greeting of salaam	348
He does not enter a house other than his own without permission	353
He sits wherever he finds room in a gathering	357
He avoids yawning in a gathering as much as he can	359
He follows the Islamic etiquette when he sneezes	360
He does not look into other people's houses	362
He does not imitate women	363
Conclusion	365
Directory of Symbols	372
Glossary	373
Transliteration Chart	385

Publisher's Note

All praise and thanks are due to Allah (ﷻ) the Exalted, alone, the Lord of the universe. May the choicest blessings and peace be upon the last of the messengers and prophets, Muhammad, his family, Companions and all those who follow his footsteps till the end of this universe.

"Man is the vicegerent of Allah on earth." (Qur'an 2: 30). He is the role model for his progeny and the society that evolves on the basis of the Divine guidelines which are summed up in the last Divine message, Islam. Being a complete code of life, it encompasses all aspects of human life and guides mankind to the path of success here and in the Hereafter.

IIPH was eager to produce a book dealing with the characteristics which a Muslim man is required to adopt and follow in order to become a true role model and example to be followed in both Muslim and non-Muslim societies.

Dr. Muhammad 'Ali al-Hashimi has produced books dealing with the Islamic characteristics of an Ideal Muslim as expounded in the Qur'an and Sunnah. These books, in our opinion, are superb and authentic and fulfill all the requirements we were seeking.

In these days of Islamic renaissance, this book — *The Ideal Muslim* — will play an important role in directing the Muslim community towards the path of guidance and leadership, thus becoming a beacon for all of mankind.

With this idea in mind, IIPH selected this book by Dr. Hashimi to be rendered into a number of languages. Dr. Hashimi is very keen to quote extensively from the original sources — the noble Qur'an, the Sunnah of the Prophet (ﷺ) (Blessings and Peace be upon him) and the classical authentic scholars. Quotations from western sources

CHAPTER ONE

The Muslim and His Lord

The believer is alert

Islam requires of the Muslim, first and foremost, that he be a true and sincere believer in Allah, closely connected to Him, constantly remembering Him and putting his trust in Him, while making the effort to help himself. The Muslim should feel in the depths of his soul that he is in constant need of the help and support of Allah, no matter how much he may think he can do for himself.

The true and sincere Muslim is alert and open-minded to the magnificence of Allah's creation. He knows that it is Almighty Allah Who is in control of the affairs of the universe and of mankind. He recognizes the signs of His unlimited power in every aspect of creation, and so his faith in Allah increases, he remembers Him constantly and puts his trust in Him:

"Behold! In the creation of the heavens and the earth, and the alternation of Night and Day — there are indeed Signs for men of understanding — men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the [wonders of] creation in the heavens and the earth, [with the thought]: 'Our Lord! Not for naught have You created [all] this! Glory to You! Give us salvation from the Penalty of the Fire.'" (Qur'an 3: 190-191)

Obedient to the commands of his Lord

It comes as no surprise, then, that the sincere Muslim is humbly obedient to Allah in all matters. He never transgresses the limits, and he follows Allah's commands and guidance even when they are contrary to his own desires. The test of the Muslim's faith lies in the following of the commands of Allah and His Messenger (ﷺ) in all matters, great and small, with no hesitation or reservation:

"None of you (truly) believes until his inclination is in accordance with what I have brought."¹

"But no, by the Lord, they can have no [real] Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction."

(Qur'an 4: 65)

It is the matter of absolute submission and complete obedience to Allah and His Messenger. Without both of these, there is no faith and no Islam. Therefore the sincere Muslim does not deviate from the guidance of Allah or ignore the commands of His Messenger, whether these concern him as an individual or those over whom he has authority and for whom he is responsible (i.e., the members of his family).

He has a sense of responsibility for those under his authority

If any member of the Muslim's family is neglectful or failing in his or her duties towards Allah and His Messenger (ﷺ), then he is responsible:

¹ An-Nawawi's *Forty Hadith*, hadith no. 41, p. 124.

"Each of you is a shepherd, and each of you is responsible for his flock (i.e., those over whom you have authority)." (Bukhari and Muslim)

The sense of responsibility that the sincere Muslim feels when a member of his family is failing in some important regard disturbs him greatly. He cannot bear it, so he will hasten to deal with its causes despite the consequences. The only one who can ignore such a responsibility and keep quiet about it is the man whose faith is weak and whose manhood is lacking.

He accepts the will and decree of Allah

The sincere Muslim is always content to accept the will and decree of Allah, remembering the hadith:

"How amazing is the affair of the Muslim! His affairs are all good. If he experiences ease, he is grateful, and that is good for him. If he experiences hardship, he faces it with patience and perseverance, and that is also good for him." (Bukhari)

The sincere Muslim is convinced that belief in the will and decree of Allah is one of the pillars of faith. Whatever befalls him in life cannot have been avoided, because Allah has decreed it. His acceptance of the divine will and decree will earn him a great reward from Allah, Who will count him as one of the successful, obedient believers.

This is why the hadith says that the Muslim's affairs are all good. If he goes through a time of ease, he will give much thanks to his generous Lord for His bounty, and if he goes through a time of hardship he will bear it with patience and fortitude, following the commands of his Lord and accepting His will and decree. Whatever the case, it is truly good for him.

The one who turns to Allah in repentance

The Muslim may find himself becoming neglectful and slipping from the Straight Path, so that he may commit a sin which does not befit him as a humble and vigilant believer, but he will soon remember his Lord, turn away from his error and seek forgiveness for his failings:

“Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance when lo! They see [aright]!” (Qur'an 7: 201)

The heart filled with love and fear of Allah will not be overcome by negligence. It is those who ignore Allah's commands and guidance who will be led astray. The heart of the sincere Muslim is ever eager to repent and seek forgiveness, and rejoices in obedience, guidance and the pleasure of Allah.

His main concern is the pleasure of his Lord

The sincere Muslim seeks to earn the pleasure of Allah in everything that he does. He is not concerned with seeking the approval of others, and indeed he may incur the wrath and hatred of people in the course of his efforts to win divine favour, as the Prophet (ﷺ) said:

“Whoever seeks the pleasure of Allah at the risk of displeasing the people, Allah will take care of him and protect him from them. But whoever seeks the pleasure of the people at the risk of angering Allah, Allah will abandon him to the care of the people.”²

Consequently, he measures all his deeds against his desire to attain the pleasure of Allah, and will retain or discard any practice accordingly. Thus the Muslim will have appropriate standards, and

the Straight Path will be clearly signposted for him. He will avoid falling into ridiculous contradictions whereby he obeys Allah in one matter and disobeys Him in another, or he regards something as *halaal* (legal) one year and *haraam* (illegal) the next. There is no room for contradictions as long as the standards are correct and the principles are sound.

One often notices people who pray devotedly in the mosque, then when one sees them in the marketplace, they are dealing with *riba* (usury or interest), or if one sees them in the home, the street, the school or the neighbourhood, it is apparent that they are not applying the laws of Allah to their own selves, their wives, their children or any of those under their care. These people are afflicted by a severe misunderstanding of the reality of Islam, this holistic religion that in all affairs directs the Muslim towards a greater purpose, namely the pleasure of Allah, may He be glorified. This greater purpose leads the Muslim to measure all his deeds against the standards laid down by Allah. So these people would appear to be “semi-Muslims”: they are Muslims in name only. This split personality is one of the greatest dangers that Muslims are currently facing.

He regularly performs the duties and good deeds required by Islam

The sincere Muslim performs all obligatory deeds and adheres to the pillars of Islam, completely and devotedly. He does not slacken, nor does it halfheartedly or seeks excuses not to do it. So he establishes prayer, performing each of the five daily prayers on time, for prayer is the pillar of the faith — whoever establishes prayer establishes faith, and whoever neglects prayer destroys the faith.³

² Tirmidhi, Al-Qaḍāai and Ibn 'Asaakir. Its isnad is *ḥasan*.

³ See *Ihya' 'Uloom ad-Deen*, 1/147.

Prayer is the best of deeds, as is made clear in the hadith narrated by Ibn Mas'ood (رضي الله عنه) (may Allah be pleased with him) in which he said:

"I asked the Messenger of Allah: 'What deed is most loved by Allah?' He said, 'To offer each prayer as soon as it is due.' I asked him, 'Then what?' He said, 'Treating one's parents with honour and respect.' I asked him, 'Then what?' He said, 'Jihad for the sake of Allah.'"

(Bukhari and Muslim)

Prayer is so important because it is a direct link between the servant and his Lord, in which he distances himself from the concerns of daily life and focuses himself entirely on his Lord, asking Him for help, guidance and perseverance to continue along the Straight Path. So it is hardly surprising that prayer is considered to be the best of deeds, because it is the source from which the believer may replenish his *taqwa* (piety) and the spring in whose pure water he may cleanse himself of his sins.

Abu Hurayrah (رضي الله عنه) said: "I heard the Messenger of Allah (ﷺ) say:

'What would you think if there were a river running by the door of any of you, and he bathed in it five times every day, would any trace of dirt be left on him?' The people said, 'There would be no trace of dirt on him.' He said: 'This is like the five daily prayers, through which Allah erases sin.'" (Bukhari and Muslim)

Jaabir (رضي الله عنه) said: "The Messenger of Allah (ﷺ) said:

'The five daily prayers are like a deep river flowing by the door of any of you, in which he bathes five times each day.'" (Muslim)

Ibn Mas'ood (رضي الله عنه) said:

"A man kissed a woman, then he came to the Prophet

and told him what he had done. Then Allah revealed the *aayah* (verse):

'And establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil...'

(*Qur'an* 11: 114).

The man said, 'Does it apply to me?' The Prophet (ﷺ) said: 'It applies to all of my ummah.'" (Bukhari and Muslim)

Abu Hurayrah (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

"The five daily prayers, from Friday to Friday, are an expiation for the sins committed in the time between prayers, so long as no major sins (*kabaa'ir*) are committed." (Muslim)

'Uthmaan ibn 'Affaan (رضي الله عنه) said: "I heard the Messenger of Allah (ﷺ) saying:

'There is no Muslim man who, when the times for prayer comes, performs *wuḍoo'* (ablution) properly, concentrates on his prayer and bows correctly, but the prayer will be an expiation for the sins committed prior to it, so long as no major sin has been committed. This is the case until the end of time.'" (Muslim)

The *aḥaadeeth* and reports that extol the virtues of prayer and describe its importance and benefits are many. It is not possible to quote all of them here.