

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Allaah [The Most High] said:

يٰۤاَيُّهَا اٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُؤَارِي سُوۡءَ اَتِكُمْ وَّرِيۡشًا وَّلِبَاسٌ اَلنَّقَوٰى ذٰلِكَ خَيْرٌ

O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth). [Surah Al-A'raaf. Verse 26]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "Allaah informed us that the Libaas At-Taqwah [raiment of piety] is far superior to wealth, leadership and outward beautification. Allaah created His slaves and beautified their outward appearance in the best form, and He beautified their hearts and souls by guiding them to the right path. So, Allaah granted mankind two types of beautification – beautification of the body by way of clothing and beautification of the heart by way of Taqwah; outward beautification and inner beautification; outward perfection and inner perfection". (1)

Abdullah Ibn Mas'ood [may Allah be pleased with him] reported that the Prophet [peace and blessings of Allaah be upon him] said:

[اللهم كما حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي] - O Allah! Just as You made my external form beautiful, make my character beautiful as well].

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] said, "The made up of two images: the visible image and that is the body, and the unseen image and that is the manners. The first image is called Al-Khalq and the second is called Al-Khuluq with the vowel Dammah on the letter khaa and laam. The human being is made up of these two images. There are amongst the people those whose visible image and manners are beautiful, such as Allaah's Messenger [peace and blessings of Allaah be upon him] and those amongst the Muslims whom Allaah has blessed with it. There are

amongst the those whose visible image is evil and his manners are evil, and this one is the most repugnant of people. There are amongst the people one whose visible image is unsightly and the people do not consider him to be anything (i.e. give him no importance), but his unseen image is good. This person is also good and his unsightly appearance does not harm him if what is conceal in him is good. There are amongst the people those who are the opposite and that is one whose visible image is good looking and his unseen image is ugly. This person resembles a hypocrite, and Allaah refuge is sought. This person is repugnant.

The Prophet [peace and blessings of Allaah be upon him] supplicated for the two things: the beautiful visible image and beautiful unseen image, so he said, [اللهم كما حسَّنتَ خَلْقِي فَحَسِّنْ خُلُقِي - O Allah! Just as You made my external form beautiful, make my character beautiful as well]. He was the most perfect person in his visible image and manners. Therefore, in this regard one has to follow the example of the Messenger and that a Muslim supplicates to Allaah with this supplication. He does consider himself perfect and says, 'I don't have shortcomings', but rather he turns to Allaah by asking for the beautification of his visible image and unseen image. And Allaahu knows best". (2)

### An Amazing Response

Imaam Dhahabee [may Allaah have mercy upon him] stated in the biography of Abdul Azeez Bin Yahyaa Al-Kinaanee Al-Faqee [may Allaah have mercy upon him] that he had an unsightly appearance. Abee Aynaa said, "Abdul Azeez came tpo Al-Mamoon (i.e. the Khaleefah) and his appearance was very unsightly, so Abu Ishaq Al-Mutasim laughed". He (Abdul Azeez) said, "O leader of the believers! Why is this person laughing? Indeed Allaah did not chose Yusuf [peace be upon him] due to his handsomeness; rather He chose him for His religion and clarification (of the truth)". Al-Mamoon laughed and was amazed by him. (3)

The Messenger [peace and blessings of Allaah be upon him] said, "Indeed Allaah is beautiful and He loves beauty". [Saheeh Muslim 131]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "Allaah [Glorified be He and free is He from all imperfections] loves to see the manifestation of the blessings bestowed on His slave, for indeed it is one of those affairs of beauty beloved to Him – by thanking Him and this [manifests one's] inner beauty [i.e. thankfulness in one's heart] and outer beauty through what He has bestowed [on His slave]. The intent behind this noble Hadeeth is that it combines two great principles: Firstly, 'Knowledge and Awareness' and secondly '(Good) Behaviour'. To know and acknowledge that Allaah is beautiful without comparison (or similarity) to anything else, and worship Allaah (alone) in a beautiful manner through statements, deeds and manners [i.e. those legislated by Allaah and His Messenger]. Allaah loves that the slave beautifies his tongue with truthfulness, his heart with sincerity, love (of Allaah), turning in repentance to Allaah, reliance on (Allaah) and obedience to Allaah by way of one's limbs. And (manifestation of beauty from the slave's) body (i.e. physical appearance) by manifesting the blessings of Allaah in his clothing and purifying them from impurities". (4)

Al-Allaamah Rabee Bin Haadi [may Allaah preserve him] said:

(Good) manners have far-reaching [good] outcomes and this why Allaah and His Messenger commanded us [to have good manners]. The Messenger [peace and blessings of Allaah be upon him] used to apply these good manners when dealing with people – when dealing with his family in his house, his companions and adversaries. And even when a Jew greeted Allaah's Messenger of Allaah and said, "As-Saamu Alaykum – death be upon you", the Messenger replied, "Alaykum- And upon you". Then Aa'isha said to (the Jew), "Wa Alaykumus Saam Wal la'nah – Death be upon you and the curse of Allaah". So, the Messenger said, "O Aa'isha! Indeed, Allaah is kind and gentle and He loves kindness and gentleness".

Look (at how) the Jew was dealt with - kindly and gently. If he sees this kindness and gentleness, it may pull him towards Islaam, or at least these lofty manners will repel a lot of the evil of this Jew and thus this

would make you upright as well as your call to the Religion of Allaah [The Blessed and Exalted]. (5)

Umar [may Allaah be pleased with him] said, "Allaah's Messenger [peace and blessings of Allaah be upon him] distributed [wealth], so I said, 'O Messenger of Allaah! Other people are more entitled to it than these'. He said, 'They gave me no option; either they would have asked me in a very harsh manner or they would have considered me miserly, and I am not miserly'".

Al-Allaamah Zayd Bin Haadi Al-Madkhali [may Allaah have mercy upon him] him said: In this hadeeth, there is proof to show that the Prophet [sallal laahu alayhi wasallam] was gentle towards his companions, for he did not scold Umar Ibnul Khattaab [radiyallaahu anhu] when he made this suggestion that the ones who did not receive wealth were more worthy of receiving it than those who received it, but the Prophet [sallal laahu alayhi wasallam] did not scold him; rather he informed him of the reason behind what he did. This is proof to show that indeed the Prophet [sallal laahu alayhi wasallam] had the highest level of gentleness, good manners, good dealing and beautiful patience. How can this not be when it is the case that he is the Messenger of Allaah [sallal laahu alayhi wasallam] and the most virtuous human, [as well as the fact that he] is to be taken as an example in his good manners, gentleness, good dealings with the young, the old, male and female. This is first affair.

Secondly, the insignificance of the worldly things in the sight of the Prophet [sallal laahu alayhi wasallam], for he was not asked anything of worldly wealth, except that he gave it. He never refused to give the one who asked because Allaah commanded him, saying: **وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ** – And repulse not the beggar (Surah Ad-Duhaa. Aayah 10)]; especially the one who behaved harshly towards him when asking, for indeed he gave such a person from the worldly things because the worldly things were insignificant to him. He [sallal laahu alayhi wasallam] said, "If the world was worth the wing of a fly in the sight of Allah, an unbeliever [i.e. one who

disbelieves in Allaah] would not have been given a sip of water from it".  
(5.1)

Abu Dardaa [may Allaah be pleased with him] reported that the Prophet [peace and blessings of Allaah be upon him] said, "The heaviest [deed] on the scale [i.e. the scale of good deeds on yawmul qiyaamah] is good manners [or good character]".

Al-Allaamah Zayd Bin Haadi [may Allaah have mercy upon him] said:

This hadeeth contains proof regarding the virtue of good manners and that it is obligated [on a person] to be good mannered. The knowledge of the Sharee'ah is the basis [or foundation] of [good] manners and it is the means to [acquiring it]. If Allaah favours a person with knowledge of the Sharee'ah, then indeed it will lead him to good manners, and thus a Muslim slave of Allaah becomes well-mannered towards people through good dealings – helpful to the weak, honours guests, greets people with the Salaam, teach [others], command good and forbid evil. All these deeds are fruitful outcomes of good manners.

A person cannot be well-mannered until he is from those who are obedient to Allaah [The Blessed and Exalted] and distances himself from acts of disobedience to Allaah- meaning that his manners should be in conformity with what the Sharee'ah has obligated. He fulfils Allaah's commands and feels shy – in the presence of Allaah – to fall short in that which Allaah has commanded him. He abandons acts of disobedience, forbidden deeds and evil doing out of shyness in the presence of Allaah, and out of being merciful to himself because these acts are a cause of punishment in this life and the next. Also, this is what he does in relation to everything that Allaah has obligated on him [i.e. obedience to Allaah] and he distances himself from what Allaah forbids and hates. And Allaah knows best.

Being well mannered includes: Being well-mannered In The Presence of Allaah by fulfilling the rights of Allaah in the most perfect manner –

neither being negligent nor going beyond the legislated boundaries of the sharee'ah.

Being Well-mannered Towards Family; first and foremost – towards one's wife, son, daughter and others in the family, so that harmony, mutual co-operation and a good feeling towards one another exists between everyone, and there exist neither splitting nor separation. Being Well-mannered Towards Parents; to be dutiful to them and refrain from being undutiful; merciful towards them and supplicate for them; treat them kindly – whether they are alive or have passed away- by supplicating for them, giving charity on their behalf and mentioning them in a good manner. Being Well-mannered Towards Extended Blood Relatives – those who are related to you from your father's side and mother's side.

Being Well-mannered Towards Neighbours: Even if the neighbour is a disbeliever, he has rights. And if he is a Muslim, he has the rights of a Muslim and a neighbour. And if he is a relative, he has three rights – the rights of a Muslim, the rights of a neighbour and the rights of a relative.

Being Well-mannered Towards One's Companions by speaking to them in a pleasant manner and fulfilling the rights of companionship. Being Well-mannered Towards One's Shuyookh – those Shuyookh of Ahlus Sunnah from whom you seek knowledge – by honouring them, dealing with them in a good manner and always supplicating for them, because a teacher provides tremendous good to his students. As for ahlul bidah wad-dalaal [the people of bidah and misguidance], even if some of them study from others, there is no benefit in their instructions and learning. Good Manners Between Fellow Students, whether they are together in the schools, specific gatherings, a specific lesson in the Masjid or a specific place designated for that purpose. A person should be well-mannered, and this should be manifested in good speech, good deeds, good dealings and being truthful in one's promises; loving one another based on that love legislated in the Sharee'ah and loving one another for the sake of Allaah. This is why the virtue of this lofty deed [i.e. good manners (or good character)] has been

mentioned, just as it has been stated in the hadeeth: “The heaviest thing on the scales [i.e. on yawmul qiyaamah] is good manners” – meaning the heaviest deed on the scale of good deeds is good manners, because it leads to every virtuous deed and opposes all different types of evil. And Allaah knows best. (6)

Allaah [The Most High] said: [ *حُذِيَ الْعَفْوَ وَأُمِرَ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ* – Show forgiveness, enjoin what is good, and turn away from the foolish]. [Surah Al-A'raaf. Verse 199]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "There is no doubt that the one who is obeyed by the people [finds himself in] three situations: Firstly, he commands them [to do good] and forbids them [from evil] for their own welfare. Secondly, he obligates on them that which they must do to obey him [in good]. Thirdly, the people with him are divided into two categories: The loyal ones- those who agree with him, and the obstinate ones- those who oppose him. Both groups have rights he must fulfil. His duty with regards to commanding them to do good and restraining them [from evil], is that he commands them to bring about rectification for them in their personal affairs and forbids them from what is in opposition that.

His Obligations towards the Obedient Ones: He enjoins on them that which is easy [i.e. within the boundaries of halaal and haraam]. He should be generous to those who are submissive and are not hesitant to obey him [in good], and he should not burden them with hardship and difficulties, and thus corrupts their affair.

His Obligations towards the Foolish Ones: His obligation towards the foolish ones – those who act foolishness towards him- is that he turns away from them, neither responding to them in like manner nor taking revenge against them for himself. Indeed, Allaah [The Most High] said to His Prophet: [ *حُذِيَ الْعَفْوَ وَأُمِرَ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ* – Show forgiveness, enjoin what is good, and turn away from the foolish]. And what is intended [in this ayah] is not that [you] turn away from the one who has no knowledge and refrain

from teaching and guiding him; rather what is intended is that [you] turn away from the foolishness of the one who behaves foolishly and not to respond to him in like manner.

This Aayah embodies the affair of excellent social relations with the people – fulfilling their rights and safeguarding oneself from their evil. And had all the people adhered to this ayah, it would have sufficed them and brought them close to one another, for indeed being forgiving [in reality] is to overlook the [bad] manners of the people and being tolerant towards their characters. (7)

Question to Al-Allaamah Saaleh Al-Fawzaan: What do you say regarding the one who when it is said to him, “Fear Allaah regarding sins, such as shaving the beard, smoking and Isbaal [i.e. wearing one’s garments below the ankles]”, he says, “Eemaan is in the heart and it is not about growing the beard, abandoning smoking and Isbaal”; and he says, “Indeed, Allaah does not look at your bodies, rather He looks at your hearts”; and he intends by this the growing of the beard, abandoning smoking and Isbaal [i.e. that Eemaan is not about these affairs, rather it is what is settles in the heart]?

Response: This statement is often uttered by some of the ignorant people or those who hold false and erroneous views. It [i.e. what is uttered by this person] is a statement of truth by way of which falsehood is intended, because he utters this statement to justify his sins – that even in the absence of deeds that are to be performed in obedience to Allaah as well as not abandoning forbidden deeds, Eemaan in the heart is sufficient. This false and erroneous view is clearly unveiled because Eemaan is not only something in the heart; rather Eemaan – as defined by Ahlus Sunnah Wal Jamaa’ah – is speech of the tongue [i.e. acts of worship carried out with the tongue], belief in the heart and deeds of the limbs. Imaam Al-Hasan Al-Basri [rahimahullaah] said, “Eemaan is not to merely say something nor mere hope, rather it is what settles in the heart and deeds testify to it”.

Deeds of disobedience and abandoning obedience is proof that

either there is no Eemaan in one's heart or it is deficient. Allaah [The Exalted] said: [يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا] – O you who believe! Eat not Riba (usury)]. [Surah Aal Imraan. Aayah 130]

Allaah said: [يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ] – O you who believe! Do your duty to Allah and fear Him]. [Surah al-Maa'idah. Verse 35]

Allaah said: [مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ وَعَمِلَ صَالِحًا] – whosoever believed in Allah and the Last Day and worked righteousness]. [Surah Al-Maa'idah. Verse 69]

Allaah said: [إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ] – Truly those who believe, and do deeds of righteousness]. [Surah Al-Baqarah. Verse 277]

Allaah said: [مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ وَعَمِلَ صَالِحًا] – whoever believes in Allah and the Last Day and do righteous good deeds]. [Surah Al-Baqarah. Verse 62]

Eemaan cannot be regarded complete except when accompanied by righteous deeds and abandoning disobedience. Allaah [The Exalted] said:

وَالْعَصْرِ

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

By Al-'Asr (the time). Verily! Man is in loss; except those who believe [in Islamic Monotheism] and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism etc) [Surah Al-Asr]

Allaah said: [يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ] – O you who believe! Obey Allah and obey the Messenger [Muhammad]. [Surah An-Nisaa. Aayah 59]

Allaah said: [يَأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ] – O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life [i.e. fill your hearts with Eemaan,

guidance and lead you righteous deeds]. [Surah Al-Anfaal. Verse 24]

Belief in the heart alone is not enough without uttering one's Eemaan with the tongue and performing deeds with the limbs, because this [i.e. belief in the heart without performing deeds] is the Madhab of those Murji'ah amongst the Jahmiyyah and other than them, and it is a false Madhab; rather one has to believe in the heart, utter his Eemaan [i.e. what he believes in] and perform deeds with the limbs. Committing acts of disobedience to Allaah is a proof of the weakness and deficiency of the Eemaan in one's heart, because one's Eemaan increases when Allaah is obeyed and decreases when Allaah is disobeyed. (8)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

Akhlaaq [i.e. moral character] have limits. Transgression occurs when one goes beyond its limits and deficiency and humiliation occurs when one falls short.

The limits of Anger are: Praiseworthy bravery and having a dislike for despicable and deficient [behaviour etc.]. This is its perfection; but when one goes beyond its limits, the person transgresses and oppresses; and if his anger is deficient, he'll behave in a cowardly manner and will not detest despicable [behaviour etc.].

The limits of Eagerness are: To obtain what suffices one's [needs] in the worldly affairs and employ the [means] to reach them. Humiliation and a waste of [valuable time or opportunity] occurs when a person lacks eagerness; but when he goes beyond its limits, it leads to vehement greed and unpraiseworthy desire.

The limits of Envy are: [Praiseworthy] competition in seeking after perfection and not wanting the other competitor to excel you; [but] if a person goes beyond its limits, it leads to jealous animosity and oppression by way of which a person wishes that the one he envies is deprived of blessings and is eager to harm him. And if a person lacks [what is required of it], it leads to disesteem and a weakness in one's ambition. The Prophet

[sallal-laahu-alayhi-wasallam] said: “There should be no envy except in two [people]: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom [i.e. religious knowledge] and he judges by way of it and teaches it to the others.” This type of envy [necessitates praiseworthy] competition between one another and the Haasid [i.e. the one who is envious of his or her competitor] seeks - by way of it- to be similar to the one he envies, whilst not [harbouring that] despised envy which [necessitates that he] wishes that the blessings bestowed upon the envied one should cease to exist.

The limits of Desires are: [Desires are a means] of relaxation for the heart and intellect after exerting oneself in acts of obedience and seeking to accomplish virtuous deeds. However, when a person goes beyond its limits, it leads to a strong and barely uncontrollable emotion and lewdness, and thus the person descends to the level of animals. However, when a person is lacking in desire and does not [utilised it as a means] of seeking after perfection and virtue, it leads to weakness, impotence and humiliation.

The limits of Relaxation are: It gives renewed strength to the self and strengthens one’s mental ability, in order to facilitate [him with the ability] to carry out acts of obedience and accomplish virtuous deeds, and so that one is not weakened by toil and tiredness. However, when a person goes beyond its limits, it leads to unenthusiasm, laziness, waste [of time and opportunity] and many beneficial affairs of a person are missed due to that. And when a person lacks sufficient relaxation, it harms his strength and may even become enfeebled [by way of it].

The limits of Generosity are between two extremes; when one goes beyond its limits, it leads to extravagance and squander. And when a person is lacking in generosity, it leads to miserliness and tight-fistedness.

The limits of Bravery: When a person goes beyond its limits, it leads to recklessness; and when a person lacks bravery, it leads to cowardice and weakness. Its limit is to take action during occasions in which such action is required and to refrain when not required.

The limits of Jealousy: When one goes beyond its limits, it leads to false accusation and [unjustified] evil suspicion against one who is free from blame. And when one lacks jealousy, it leads to heedlessness and a lack of giving importance to one's honour.

The limits of Humility: When one goes beyond its limits, it leads to indignity and humiliation. And when one lacks humility, it leads to pride and boasting.

Honour has limits. When a person goes beyond its limits, it leads to pride. And when a person lacks honour, it leads to humiliation and indignity.

What gives an upright balance to all these affairs? Justice provides a precise and upright balance for [all the above-mentioned qualities] and this necessitates that a person adheres to the balanced path ordained by the Islamic legislation-the path that is free from exaggeration and negligence. All beneficial affairs of the worldly life and the afterlife are based on this; rather physical well-being cannot be achieved except by way of it, because when some of the elements of the human body are distanced from its appropriate balance -either due to exceeding its limits or falls short – it loses its well-being and strength in accordance with the degree of [this imbalance]. Likewise, when those natural acts, such as sleep, staying up late at night, eating, drinking, sexual intercourse, movement, recreation, seclusion, keeping company with the people and other than that are performed with moderation – neither being excessive nor lacking in what is required – it is regarded to be [upright, appropriate, balanced]; but when a person deviates to one of the two extremes, it is regarded to be a deficiency and will have deficient end results.

And one of the most noble and beneficial sciences is the knowledge regarding the hudood [the appropriate limits], especially the divine limits-the commands and prohibitions [ordained by Allaah (The Most High) and His Messenger (sallal-laahu-alayhi-wasallam)]. The most knowledgeable people are those who have the most knowledge regarding those divine limits, hence they neither include- within those limits- that which is not

from them nor remove that which is included in them. Allaah [The Most High] said: [الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ] – The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allah’s Commandments and His Legal Laws, etc.) which Allah has revealed to His Messenger]. [Surah At-Tawbah. Verse 97]

Therefore, the most just, balanced and upright people are those who stay within the limits of the Akhlaaq, actions and the deeds legislated in the Islamic legislation- in knowledge and practice. (9)

Finally, we ask to beautify our visible and unseen images. We ask Allaah to include us amongst those who sincerely strive to follow the authentic Sunnah of the Prophet and the path of the pious predecessors Aameen.

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**[Ref 1: An Excerpt From ‘Badaa’i At-Tafseer Al-aami Limaa Fassarahu Al-Imaam Ibnul Qayyim. Slightly paraphrased. Vol 1. 383-384]**

[Ref 2: Tasheelul Imaam Bi-Fiqhil Ahaadeeth Min Bulooghil Maraam Vol 6/318-319]

[Ref 3: Tareekhul Islaam: 17/231]

[Ref 4: An excerpt from Al-Fawaa'id. page 186]

[Ref 5: An Excerpt from Marhaban Yaa Taalibal Ilm’ page 88. slightly paraphrased]

**[Ref 5.1: At-taleeqaatul Maleehah Alaa Silsilah Al-Ahaadeeth As-Saheehah vol 1. Page 152. Slightly paraphrased]**

**[Ref 6: An Excerpt from ‘At-ta’leeqaat Al-Maleehah Alaa Al-Ahaadeeth As-Saheehah. Pages 38-39. Slightly paraphrased]**

**[Ref 7: Excerpt from Badaa’i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim Al-Jawzee: Vol: 1: page: 434-436. Slightly paraphrased]**

**[Ref 8: Al-Muntaqaa Min Fataawaa Ma’aal Ash-Shauikh Al-Allaamah Ad-Doctoor Saaleh Al-Fawzaan. Vol 1. pages 19-20. Publisher Daar Al-Imaam Ahmad. 1st edition (2013). Slightly paraphrased]**

[Ref 9: An Excerpt from ‘Al-Fawaa'id page 207- 209]

