

The Principles Of Mutual Sympathy And Love

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Abolfazl Sabouri

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Author(s):

[Abolfazl Sabouri](#) [1]

This text is a collection of verses from the Holy Qur'an and traditions of Prophet Muhammad (S) and his Ahl Al-Bayt ('a) that illustrate rights, Islamic rules, as well as recommended and prohibited behaviors that encourage love and sympathy among people and create harmony in society

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Dedication

This book is dedicated to

all of my teachers,

who helped me get to where I am today.

Those who instructed me to be

truthful, trustworthy, humble, kind, generous, and forgiving.

Those who taught me to be just to all human beings and to repel evil with goodness.

About the Author

A Brief Biography of Sheikh. Abolfazl Sabouri (Born in 1980 in Iran):

- Graduate of Elmiyeh seminary in Qom with more than 15 years of study and research. (He Actively participated in courses offered by Grand Ayatollah Jawadi Amoli, Grand Ayatollah Sobhani, Grand Ayatollah Zanjani, Grand Ayatollah Bahjat, and Grand Ayatollah seyyed Kamal Haydari).
- Professor of Tafsir, Theology, and Jurisprudence in Elmiyeh Seminary of Qom and in Payame Noor and Kurdistan Universities

- There are hundreds of students who participated in courses offered by him in different universities
- M.A in Jurisprudence and Islamic Studies
- Propagating Experiences:
 - Participation and giving lectures in number of religious meetings in different masjids and universities in Iran, religious meetings in Poland (Warsaw) and in New Zealand (Auckland)
 - Administer of Research Group in Al-Murtaza Institute Researcher in Religious Issues and in Commentary of Quran
- Author of Some Published and Non-Published Books and Articles (in Persian and in English)

Introduction

While Islam presents itself as the best way of life for people to achieve salvation in the after-life, it also teaches its followers to live up to high standards in conduct with other human beings, regardless of their religion, ethnicity, race, language, or culture. The Holy Qur'an is highly critical of Christian beliefs in Trinity and regarding Jesus (peace be on him) as a deity. The Holy Book is also very critical of the Jews for not accepting Jesus and Muhammad (peace be on them) as messengers of Allah. At the same time, however, it asks Muslims to establish a social association to Christians and Jews. Examples of such association are permission of marrying chaste women among them and giving explicit permission to eat their food.

The verses in the Holy Qur'an forbid Muslims to insult anything that is viewed as a deity by any religion, regardless of whether it is a person, a stone, a stick, or a tree. The verse 2:256 of Qur'an says:

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all things.”(2:256)

Islam wants its adherents to be just to every human being. Qur'an says,

“Do not let your hatred of a people incite you to aggression. ... And do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just; that is nearest to heedfulness.” (Qur'an; 5:2-8)

Muslims are asked to be truthful, trustworthy, humble, kind, and generous. They are asked to repel evil with goodness, control their anger, and be forgiving. Some of the sayings of the Prophet (S) are:

“Your smile to your brother is charity, and to remove something harmful from the road is a charity for you.”¹

“Charity erases sins just as water extinguishes fire.”²

“He is not a perfect believer, who goes to bed full while his neighbor is hungry.”³

“Show mercy to people on the earth so that Who He is in the heaven will show mercy to you.”⁴

Islam also wants its adherents to have relationship with their relatives. Qur’an says,

“And fear Allah, through whom you demand your mutual (rights), and (reverence) the (relations of) wombs (that bore you); for surely Allah ever watches over you.” (Qur’an; 4: 1)

It is here that Islamic ethics and the principles of mutual sympathy and love bring out the beauty of Islam. It proves that love and sympathy have found their true meaning only in the Islamic sharia. Without Islam, these words were bodies without soul. No other system can show such open-heartedness, nor can any "ism" bring forward such all-encompassing well-defined family-code.

The Messenger of Allah (S) said, *“I was sent to complete (fulfill) the noble ethics.”⁵*

He fulfilled his task; his holy hands completed the boundaries of Islamic ethics. It is one more proof that he was the Last Prophet and his religion is the Last Religion.

The book you are holding is intended to gather some rights, recommended behaviors and interesting Islamic rules (from the Qur’an and some of the traditions of Prophet Muhammad and his pure progeny (‘a)) that extend love and sympathy in the society. In this book, you will read about “rights”, “recommended behaviors” and “prohibited behaviors” in Islam.

I hope this book be useful for you, so that you become more familiar with the preferred view of Islam and the value it puts on mutual sympathy and love in social life.

¹. Nahj Al-Fasaha, p. 378.

«تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوكَ وَالْعَظِيمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ».

². Awali Al-leali, vol. 1, p. 104.

«الْصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ».

³. Al-Kafi, vol. 2, p. 668.

«مَا آمَنَ بِي مَنْ بَاتَ شَبَعَانَ وَجَارَهُ جَائِعًا».

⁴. Al-Faqih, vol. 4, p. 379.

«ارْحَمْ مَنْ فِي الْأَرْضِ يَرْحَمَكَ مَنْ فِي السَّمَاءِ».

⁵. Bihar Al-Anwar, vol. 67, p. 372.

«بُعِنْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ».

Rights in Islam

When we speak of rights in Islam we really mean that these rights have been granted by Allah; they have not been granted by any king or by any legislative assembly. Since in Islam rights have been conferred by Allah, no legislative assembly in the world, or any government on earth has the right or authority to make any amendment or *change in the rights conferred by Allah*. *No one has the right to abrogate them or withdraw them.*

Islam has been from its inception very concerned about the importance of rights. Usually we speak in terms of human rights, women's rights, or even animal rights. However, Islam goes into far more detail and in categorical order as to what rights are really all about. Being all-inclusive and for all times, all places, all of creation, Islam provides the correct understanding of "rights & limitations" for all of the creation of the Creator of the entire universe.

Relatives

The right of those relatives who are not among the "dependents" is called "*Silat Al-Rahm*" in Islamic language. Literally, it means, "to join the womb". As the relatives are joined together through birth, this term practically means, "to do good to relatives". Qur'an says,

"(O' Prophet), tell them that whatever (wealth) you spend, it is (primarily) for the parents and relatives" (Qur'an; 2:215)

In another verse says,

"And remember We took a covenant from the Children of Israel that worship none but Allah, and do good to your parents and relatives" (Qur'an; 2:83)

These two verses show that doing good to the relatives is next in importance to the obedience of parents.

In another verse, the Qur'an says,

"... And fear Allah, through whom you demand your mutual (rights), and (reverence) the (relations of) wombs (that bore you); for surely Allah ever watches over you." (Qur'an; 4: 1)

Imam 'Ali ibn Musa Al-Rida ('a) has commented on this verse in these words: "*Verily, Allah ordered three things joined with three things ... and ordered to fear Him joined by "Silat Al-Rahm" – thus one who did not 'join his relationship' did not fear Allah.*"^{[1](#)}

Helping relatives comes under both "Justice" and "Doing good". Qur'an says,

“Verily, Allah commands justice, the doing of good and giving to kith and kin.” (Qur’an; 16:90)

As Allah mentioned it separately, it shows how important this item is in the view point of Allah.

If anyone wants to find out, in the light of the sayings of the true leaders of Islam, the material benefits of ‘joining the relationship’, the following hadiths will guide him.

1. The Prophet (S) said,

“One, who desires that his life be elongated and his sustenance be increased, should join his relatives.”²

2. The Messenger of Allah (S) said,

“Verily (it happens that) a man joins his relationship while only three years have remained from his life, so Allah increases his life to thirty-three years; and verily (it happens) that a man severs his relatives and thirty-three years have still remained from his life, and Allah shortens that life to only three years.”³

3. The Prophet of Allah (S) said,

“Joining relatives builds homes, increases lives and increases prosperity, even if they be infidels.”⁴

4. The Messenger of Allah (S) said,

“Some people go on an evil path and commit sins, but they behave gently with their relatives and because of this Silat Al-Rahm their wealth is increased and their lives elongated. How much reward would have been theirs if they had been good people?”⁵

5. It is because of this, that he said,

“Man is not given reward of any good work sooner than that of Silat Al-Rahm.”⁶

6. So far as its reward in the Hereafter is concerned, The Messenger of Allah (S) has said,

“The reward of charity is ten times; and the reward of lending is eighteen times; and the reward of doing good to a believer is twenty times; and the reward of doing good to a relative is twenty-four times.”⁷

7. Prophet Musa (‘a) asked Allah what was the reward of Silat Al-Rahm. Almighty Allah told him,

“O’ Moses! I postpone his death (increase his life); and make easy for him the death pangs, and the keepers of Paradise will call him to enter it from whichever gate he wants.”⁸

8. Imam Al-Sadiq (‘a) said,

“The best of virtues is to forgive one who has done wrong to you, to maintain the ties with one who has severed it; and to give in charity to one who has deprived you [of help].”⁹

9. Imam Al-Sadiq ('a) said,

“Maintaining the ties and charity make the reckoning [of the Day of Judgment] simple, and protects from the sins. Therefore, maintain the ties with your relations and be charitable towards your brethren even by greeting kindly and replying to the greetings.” [10](#)

The hadiths mentioned above tell us of some rewards of *Silat Al-Rahm* which are given in this life and other which will be given in the Hereafter. As far as this world's rewards are concerned, they are given to anyone who practices *Silat Al-Rahm*, even if he is an unbeliever. However, the rewards of the Hereafter depend upon Islam and true faith. *Silat Al-Rahm* is complementary to the fear of Allah and piety. Piety without it is incomplete.

This world's rewards are as follows:

- a) His life is elongated;
- b) His sustenance is increased;
- c) His home and family prosper;
- d) His death pangs are eased.

On the other hand "severing relationship" keeps a man away from all these benefits. It is not possible to give here all the hadiths in praise of "joining relationship", nor the ones condemning severing relationship. However, a few verses and hadiths concerning severing relationship are given below to complete the subject.

As a summary, we can say that if any of your relatives is in need and is unable to earn, help him out with his expenses according to your financial position. Go and meet them occasionally. Do not cut-off relations with them. In fact, even if they cause you harm, it will be best for you to exercise patience.

The Evils Of Severing Relationship

Here are three verses:

“Those who break Allah’s covenant after it is ratified, and who cut asunder what Allah has ordered to be joined, and do mischief on earth; these cause loss to themselves.” (Qur’an; 2:27)

“And those who break the covenant of Allah after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the terrible home.” (Qur’an; 13:25)

“May it not be that if you were to wield authority you would cause corruption in the land and ill-treat your blood relations? They are the ones whom Allah has cursed, so He made them deaf, and blinded their sight.” (Qur’an; 47: 22-23)

Now some traditions:

1. The commander of faithful, Ali ('a) said in one of his sermons,

"I seek protection of Allah from the sins which hasten death." 'Abdullah ibn Kawwa said, "O' Amir al-mu'minin, is there any sin which hastens death?" Amir al-mu'minin said, "Yes; and it is severance of relationships. Verily, members of a family remain united and help each other, so Allah gives them sustenance, though they be drinkers of liquor; and, verily, members of a family separate from each other and one of them severs relationship from another, so Allah deprives them (of their sustenance) though they be pious." [11](#)

2. Imam Al-Baqir ('a) said,

"My father told me in his wasiyyah (will): 'O' my son, do not sit with five persons, do not talk with them, nor accompany them in a path,' "I said, 'May I be your ransom, O' father! Who are those five?' "My father said,. 'Do not keep the company of one who transgresses Allah's commands, because he will sell you for a morsel or even less than that.' "I said, 'O' father, and what is less than that?' He said. 'In expectation of a morsel which he will not get.' "I said, 'And who is the second?' "He said, 'Do not keep the company of a miser, because he will cut you off from his wealth when you will need it most.' "I said, 'And who is the third?' "He said, 'Do not keep the company of a liar, because he is like a mirage, shows you the near thing as distant, and the distant thing as near one.' "I said, 'And who is the fourth?' "He said, 'Do not keep the company of a fool, because he will want to benefit you but will only harm you.' "I said, 'O' father, and who is the fifth?' "He said, 'Do not keep the company of one who severs relationships, because I have found him cursed in three places in the Book of Allah.' " [12](#) (These three places, are the same three verses mentioned in the beginning of this section).

3. It has been narrated from Imam Al-Baqir ('a) that,

"In the book of 'Ali [it says], "There are three traits whoever possesses them shall not die until he sees their evil consequences: adultery, severing the ties with one's relations, and a false oath in which Allah is invoked. Indeed the good deed that expedites reward is maintaining the ties with one's relations. There could be a people, who are sinners, yet they maintain ties with one another, and so their wealth increases and they have affluence. Verily a false oath and severing of ties will destroy populated centers." [13](#)

4. Salimah (the slave-girl of Imam Al-Sadiq ['a]) said,

*"I was near Imam Ja'far Al-Sadiq ('a) at the time of his death; presently he became unconscious; when he came to, he said ' Give Hasan (Aftas) ibn 'Ali ibn 'Ali ibn Husayn ibn 'Ali ibn Abi Talib seventy dinars, and give this one so much and that one so much.' "I said, 'You are bequeathing to a man (Aftas) who had attacked you with a knife and wanted to kill you?' The Imam said, 'Do you not want me to be among those whom Allah has praised for "joining the relationship" and has said for them: "**Those who join***

together what Allah has commanded to be joined, and fear their Lord and are afraid of the terrible reckoning. (Qur'an; 13:21) "Then he said, 'O' Salimah, verily Allah created Paradise and made its scent pleasant and its scent reaches up to the distance of two thousand years; but the person who disobeys the parent or the one who severs relationship will not smell its scent". [14](#)

5. The Messenger of Allah (S) said,

"Maintain the ties with your relations even if they have severed them with you." [15](#)

We may summarize this part in the following sentences:

1. Islam has made it compulsory to do good to relatives; and 'severing of relationship' is (like disobedience of parents) a capital sin whose culprit is not likely to be forgiven.
2. *Silat Al-Rahm* means that a person should not give any trouble to his relatives; should deal with them with love and Islamic ethics; should participate in their sorrow and joy; and if possible, should help them financially.
3. *Silat Al-Rahm* covers all relatives whose relationship is known; it makes no difference whether they are within or outside the prohibited degrees or within or outside the table of inheritance.
4. Probably the least of deeds that a Muslim can do (within the realm of possibility and ease) in order to maintain the ties with his relations is to visit them and meet them; or to inquire about their wellbeing by enquiring even from far [via telephone, etc.].
5. Apart from the spiritual benefits, "*Silat Al-Rahm*" maintains the unity of the family; the confidence that there are people who are always ready to extend their helping hands in time of need, creates peace of mind and contentment of heart. On the other hand, "*qat' Al-Rahm*" (severing the relationship) creates strife and conflict and the unity of the family is shattered. It is common knowledge that disunity in the family always brings in its wake disgrace and misfortune, and opens the door of need and poverty.

Fatwa [16](#) of Islamic jurists:

A. It is forbidden to cut the ties with one's relation even if that person had severed his ties [with you]. It is forbidden to do so, even if he or she is negligent of Daily Prayers, a drunkard, and takes some religious injunctions lightly (for example by not observing the hijab, etc.) to the extent that there is no use in advising, counseling or warning him or her. This prohibition is only lifted when maintaining the ties encourages that relation to continue in his or her immoral ways.

The Parents

The most serious type of severing the ties is causing distress ('uquq) to the parents whom Almighty Allah has enjoined kindness and compassion. Holy Qur'an says,

“And your Lord enjoins that you should not worship but Him and be kind to the parents. If either or both of them reach old age with you, say not to them (so much as) ‘ugh’ nor chide them, and speak to them a generous word.” (Qur’an; 17:23)

Imam Al-Sadiq (‘a) said, *“The lowest kind of ‘uquq is to say ‘ugh’. If Allah the Almighty had known anything lower than that, He would surely have forbidden it.”*¹⁷ He also said, *“Anyone who looks towards his parents with hatred, even if they had been unjust to him, Allah shall not accept his salat.”*¹⁸

Being kind to one’s parents indeed is the best means of attaining the pleasure of Almighty Allah. As the Qur’an says,

“...and lower for them the wings of humility out of mercy, and say, ‘My Lord! Have mercy on them as they had nourished me when I was an infant.’” (Qur’an; 17:24)

Ibrahim bin Shu’ayb narrated that he said to Imam Al-Sadiq (‘a), *“My father has become very old, and weak so much so that we carry him [to the toilet] when need be.”* He said, *“If you can help him in that, then do so, and [also] feed him with your hand because this [service] will be a shield [against the hell-fire] for you tomorrow [i.e., in the next world].”*¹⁹

Maintaining the ties with one’s mother before the father:

Imam Al-Sadiq (‘a) said, *“A person came to the Prophet Muhammad (S) and said, ‘O Messenger of Allah! To whom should I do a good deed?’ He replied, ‘To your mother.’ Then the person asked, ‘Then who?’ The Prophet replied, ‘Your mother.’ Then the person asked, ‘Then who?’ The Prophet replied, ‘Your mother.’ Then the person asked, ‘Then who?’ The Prophet answered, ‘Your father.’”*²⁰

We may summarize the rights of parents as follows:

- You should not cause them any harm even if they commit any excesses.
- Respect and honor them in your speech and dealings with them.
- Obey them in permissible acts.
- If they are in need of money, assist them even if they are not Muslims.
- Continue making prayer of forgiveness and mercy for them after their death. Continue sending rewards to them in the form of optional acts of worship and charity on their behalf.
- Meet their friends and relatives in a friendly way and also assist them wherever possible.
- If you have the finances, fulfill their unpaid debts and the permissible bequests that they have made.

According to the Islamic rules, the rights of the paternal and maternal grandparents are similar to those

of the parents and they should be regarded as such.

Fatwa of Islamic jurists:

A. What are the limits of obeying one's parents?

Answer: The duty of a child towards his parents is of two kinds:

The First: To be kind towards them by providing for them, if they are in need. To provide for their day-to-day needs. To respond to their requests that are related to their daily lives at a level that is normal and usual for a human being, in the sense that if he refuses to fulfill them, it would be regarded as "not being good to them" — and that would differ depending on whether they are healthy and strong or ill and weak.

The Second: To behave towards them kindly, by not offending them in word or action, even if they are unjust to him. In some religious text, it says, *"And if they hit you, do not shun them; instead say, 'May Allah forgive you.'"*

For those issues concerning the affairs of the child himself by which he could offend one of the parents, these are of two kinds:

The First: If the parent's distress results from his concern for the child, it is forbidden for the child to do something that would distress his parent, irrespective of whether or not the parent has prevented him from it.

The Second: If the parent's distress results from of his own evil characteristics (for example, dislike for the good of this world or the hereafter for his child), this kind of distress has no bearing on the child, thus, it is not obligatory on the child to submit to this kind of desires. Qur'an says,

"We have enjoined man to be good to his parents. But if they urge you to ascribe to Me as partner that of which you have no knowledge, then do not obey them." (Qur'an; 29:8)

B. A son argues with his father or a daughter with her mother, over a serious day-to-day issue, in a heated manner that causes distress to the parents. Is this permissible for the children, and what is the limit when a child is not allowed to argue with the parent?

Answer: A child is allowed to discuss with the parents in matters that he or she thinks are not right; but the child must observe politeness and respect in the discussion; he or she should not angrily look at them, nor raise his voice over theirs, let alone use harsh words and expressions.

C. If a mother advises her son to divorce his wife with whom she has differences, is it obligatory upon him to obey her in this matter? What if she says, "You are an 'aq child, if you do not divorce her"?

Answer: It is not obligatory on him to obey her in this matter, and her statement [about him becoming disobedient] has no effect whatsoever. Of course, it is necessary for him to hold back from any insulting statement or action towards her mother.

D. A father hits his child severely that it leaves blue or red marks on his skin—is it obligatory upon the father to pay indemnity for bodily injury. Is the rule different if the person who hit the child was not his father?

Answer: The indemnity is obligatory upon the one who hits [in the way described above], regardless of whether he is the father or someone else.

The Eldest Brother

The right of the eldest brother over the younger ones should be observed and implemented in order to strengthen the ties of brotherhood within the single family and to guarantee its survival as a strong and well-knit structure if and when it goes through a rough patch.

The Prophet Muhammad (S) said, “*The right of the eldest brother over the younger ones is like the right of the father over his child.*”²¹

In the light of the Hadith, the elder brother is similar to one’s father. From this, we can deduce that the younger brother is similar to one’s children. Based on this, they will have rights similar to those of parents and children. The elder sister and the younger sister should also be treated in the same manner.

Fatwa of Islamic jurists:

A. Besides the guardian of the child or someone authorized by him, no one is allowed to physically punish a child when he commits a forbidden act or causes harm to others.

B. The guardian and someone authorized by him are allowed to discipline a child. [However, there are limits that must be observed:] the act of, say, hitting should be light, not agonizing, and should not be such that it leaves bruises on the child’s skin; that it should not exceed three hits [in one instance]; and that also only when disciplining the child depends on corporal punishment.

C. The elder brother does not have the right to hit the younger brother unless he is the legal guardian of the child or authorized by the guardian.

D. It is not permissible at all to hit a school pupil without the permission of his guardians or someone authorized by the guardian.

E. It is not permissible to hit an adult (*baligh* child) in order to prevent him from an evil act, except in accordance with the conditions of enjoining the good and forbidding the evil (*alamr bil-ma’ruf wa ’n-nahi ’anil-munkar*) with the permission of the religious authority. Based on obligatory precaution, a *baligh* child should not be hit at all.

The Elderly

The noble Prophet Muhammad (S) has asked Muslims to respect the elderly and honor them. *“One who recognizes the virtue of an elder person and honors him for his age, Allah shall protect him from the fear of the Day of Judgment.”*²²

He also said, *“One way of exalting Allah, the Almighty, is to honor the believer with a white beard.”*²³

Husband And Wife

Marriage is one of the strongest relationships, which Islam stresses, encourages, and considers as one of the prophets’ practices. Indeed, Islam attaches much importance to marriage rulings, etiquette, and the spouses’ rights in such a way as to guarantee marital stability and permanence and create a successful family in which children are brought up enjoying psychological stability, observing devoutness and moral integrity, and displaying excellence in various aspects of life.

Allah has entitled husband and wife to certain rights, made it incumbent upon both of them to discharge their duties and encourages them to engage in anything that is bound to promote marital life and preserve it. Indeed, they are both responsible for the welfare of the family and neither of them should demand the other to do something beyond their capacity, as the Qur’an states,

“And women have rights similar to those of men over them in kindness.” (Qur’an; 2:228)

Therefore, tolerance and kindness are required to create a prosperous life and help build a strong family.

Among the qualities of a good wife is refraining from harassing, hurting, and irritating her husband. Moreover, among the qualities of a good husband is refraining from harassing, hurting, and irritating his wife.

The Prophet (S) said, *“If a man has a wife who harasses him, Allah will neither accept her ritual prayer (salat) nor any of her good deeds — until she has pleased him— even if she fasts and prays at all times, emancipates slaves, and gives away her wealth in charity for the sake of Allah. She will be the first to enter the Fire.”*

Then he said, *“And the husband has the same burden and chastisement, if he is a harasser and unjust [in his behavior towards his wife].”*²⁴

The Wife’s Rights

1. Maintenance And Residence

A Muslim man is duty-bound to support his wife and children in kindness.

- The wife's maintenance entails her incontestable right to food, drink, clothing, general care and a suitable home, even if she is wealthy.
- How is the amount of maintenance calculated? The husband ought to spend on his wife in accordance with his means without extravagance or miserliness, as the Qur'an states,

“Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him.” (Qur'an; 65:7)

- He must spend on her in kindness, without ever implying that he is doing her favors or humiliating her in any way whatsoever. Indeed, such maintenance is not a favor but a duty he ought to discharge towards his wife in kindness, as the Qur'an clearly exhorts him.
- When a Muslim man fulfills his duty of supporting his wife and children, Allah will reward him abundantly, as the Prophet (S) said, *“When a man spends on his family, anticipating Allah's reward in the hereafter, this act of his will be counted as an act of charity.”*²⁵

He also said, *“You will be rewarded for whatever you spend for Allah's sake even if it were a morsel of food which you put in your wife's mouth.”*²⁶

Those who refuse, or neglect their duty to spend on their families despite their ability to do so committing a terrible sin for their negligence, as the Prophet (S) said, *“A man who neglects those who are under his care would surely be committing a sin.”*²⁷

2. Living With Them In Kindness

This means showing good character, kindness, gentleness in word and deed and putting up with the occasional faults and negligence. As the Qur'an states,

“Live together with them courteously and in kindness. If you dislike them, it may well be that you dislike something in which Allah has placed a lot of good.” (Qur'an; 4: 19)

The Prophet (S) said, *“The believers who have perfect faith are those with the best character, and the best of you are those who treat your women the best.”*²⁸

3. Patience And Tolerance

A man must make allowances for women's nature, which is obviously different from that of men; he must also try to look at life from all sides, considering the advantages and disadvantages of his wife, for no one is free from faults. Both spouses must exercise patience and take into account the positive aspects of each other's personality, as the Qur'an states,

“Do not forget to show kindness to each other.” (Qur’an; 2:237)

The Prophet (S) also said in this respect, *“A believer must not harbor any rancor against a believing woman; if he dislikes one of her characteristics, he will certainly be pleased with another.”*²⁹

The Prophet (S) urges men to treat women with kindness, pointing their attention to the fact that women’s emotional and psychological nature is different from that of men, that such differences between men and women are in actual fact complementary and must in no way give rise to discord and eventual divorce.

4. Spending The Night With The Wife

The husband is recommended to spend the night with his wife and must do so at least once every four days.

He must also observe equal division of nights between co-wives in cases of polygamy.

5. Defending Her, Representing His Honor

When a man marries a woman, she becomes his ‘honor’ which he must stubbornly defend even if he gets killed in the process, as the Prophet (S) said, *“Whoever is killed defending his wife is a martyr.”*³⁰

6. Not Revealing Bedroom Secrets

The husband must not talk to others about his wife’s particularities and bedroom secrets to other people. The Prophet (S) said, *“The worst person in the eyes of Allah on the Day of Judgment is that couple who have an intimate relationship with each other and the man then reveals their bedroom secrets to others.”*³¹

7. Not Engaging In Aggressive Or Hostile Actions Against Her

To solve marital problems, Islam has laid down a number of rules, including the following:

- Problems may be solved through constructive dialogue and wisdom in order to correct mistakes.
- In cases of rebellion, disloyalty, and ill conduct, the husband may stop talking to her, but without exceeding three days; if this course of action does not seem to work, then he may temporarily abandon her in bed or abstain from the usual sexual intimacy, but without leaving the house.
- ‘Aa’ishah (the wife of holy Prophet) narrated, “Allah’s Messenger (S) never hit anything with his hand ever, except when fighting in the path of Allah. Nor did he ever hit a servant or a woman.”³²

8. Teaching And Advising Her

The husband must enjoin his family members to act rightly and forbid them to act inappropriately. He ought to strive hard to help them follow the path that leads to Paradise and avoid those paths that lead to Hellfire. Teaching them by precept and example, he can do so by acting on obeying Allah's commands and avoiding things, He has prohibited. The wife must also advise her husband, guide him to the right path, and discuss with him ways of giving the best possible upbringing to their children. As the Qur'an states,

“O you who believe, safeguard yourselves and your families from a Fire whose fuel is people and stones.” (Qur'an; 66:6)

The Prophet (S) also said in this regard, *“Every one of you is a guardian and is responsible for those in his custody.”*³³

9. Honoring The Conditions Stipulated By The Wife

The husband must honor the marriage contract and fulfill the conditions stipulated in it.

If the wife makes a stipulation at the time of concluding the marriage contract, such as having a particular kind of accommodation or expenses and the husband agrees to such a condition, he must fulfill such an obligation, for a marriage contract is one of the most solemn agreements and obligations. Imam Ali (‘a) said, *“Of all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled.”*³⁴

The Husband's Rights

1. Obedience In Kindness

Almighty Allah has placed men in charge of women, being responsible for their maintenance, guidance, and general care, due to the characteristics with which He has endowed them; in addition to the money, they spend to support them. As the Qur'an states,

“Men have charge of women because Allah has preferred the one above the other and because they spend their wealth on them.” (Qur'an; 4:34)

2. Attentiveness To His Sexual Needs

A Muslim woman must be attentive to her husband's sexual needs and is recommended to beautify herself for him. If she refuses to respond to his legitimate sexual advances, she would be committing a monstrous sin, unless there is a legitimate excuse, such as being on her menses, making up an obligatory fast she has previously missed or being sick.

The Prophet (S) said, *“If a man calls his wife to bed and she refuses, and then he spends the night angry with her, the angels will continue to curse her until the morning.”*³⁵

3. Not Allowing Anyone He Does Not Like In His House

This is his right, which she must respect. The Prophet (S) said, *“It is not lawful for a woman to observe a voluntary fast without the permission of her husband, nor is it lawful for her to allow anyone to enter his house without his permission.”*³⁶

Fatwa of Islamic jurists:

A. Is it part of righteousness for the wife to serve in-laws? Is it part of kindness for the husband to be considerate of his in-laws, especially in foreign countries?

Answer: There is no doubt it is part of righteousness and an example of kindness towards the husband or the wife; but it is not obligatory.

The Neighbour

In Islam the right of the neighbor is close [in importance] to the right of kin. A Muslim and a non-Muslim neighbor are equal in this right.

The Messenger of Allah (S) established the right of the non-Muslim neighbor when he said, *“There are three kinds of neighbors:*

- 1. Some of them have three rights [upon you]: the right of Islam, the right of neighborhood, and the right of relationship.*
- 2. Some have two rights: the right of Islam and the right of neighborhood.*
- 3. Some have just one right: the non-Muslim who has the right of neighborhood.”*³⁷

The Prophet said, *“Be good to those who are your neighbors, then you are a real believer.”*³⁸

In the advice Imam 'Ali gave to Imams Hasan and Husain after the accursed Ibn Muljim had wounded him, he also talked about neighbors. He said, *“be mindful of your duty towards Allah regarding your neighbors because it was the advice of your Prophet who continuously talked good about them until we thought that he might give them a share in our estate.”*³⁹

Imam Al-Sadiq ('a) said, *“Accursed, accursed is he who harasses his neighbor.”* He also said, *“One who does not maintain good neighborly relations with his neighbors is not one of us.”*⁴⁰

We may summarize the rights of the Neighbor as follows:

- Deal with him in a nice and friendly manner.

- Protect the honor of his wife and children.
- Occasionally send gifts to his house; especially if he is poor.
- Do not cause him any harm.
- Do not quarrel with him over trivial matters.

Fatwa of Islamic jurists:

A. Is it permissible to participate in the funeral ceremony of a non-Muslim, if he was, for example, a neighbor?

Answer: If the deceased and those organizing the funeral are not known to have hatred towards Islam and Muslims, there is no problem in participating in the funeral. However, it is better to walk behind the coffin and not in front of it.

B. Is it permissible to exchange greetings and gifts with a non-Muslim, if he is a neighbor or a co-worker, etc.?

Answer: If he does not express hatred towards Islam and Muslims in words or actions, there is no problem in doing what is required in friendship like being good and charitable towards him.

Almighty Allah has said,

“Allah does not forbid you in regard to those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.” (Qur’an; 60:8)

The Believer

The Qur’an teaches us,

“The faithful are indeed brothers. Therefore make peace between your brothers and be aware of Allah, so that you may receive (His) mercy.” (Qur’an; 49: 10)

Therefore, the believers have rights. We may list the rights of a believer as follows:

- Be kind and friendly to him and do not antagonize him. When he shows kindness to you, show more kindness to him in return.
- Fulfill his promises. When he takes an oath with regard to you, confident that you will fulfill it, then you must fulfill it.
- Help and assist him at the time of need and assist him in his work.

- When you converse with him, speak with humility and in a good manner.
- If anyone oppresses him, go to his assistance. If he oppresses someone, prevent him.
- Do not disgrace him. Overlook his faults and conceal his shortcomings.
- If a quarrel takes place between the two of you, do not cut-off speaking to him for more than three days.
- Do not have evil thoughts of him. Do not be jealous of him nor should you hate him.
- Direct him towards good deeds and stop him from evil deeds.
- Have mercy on the young and respect the elderly.
- If there is a conflict between two Muslims, try to reconcile them.
- Do not cause him any loss; neither in his wealth nor in his honor.
- Do not make him feel despondent over his ambitions.
- Accept his invitation and his gifts. Moreover, reply to his greeting.
- Accept his excuses.
- Accept his intercession.
- Remove his difficulties.
- Always be good to him.
- When he falls ill, visit him.
- When he passes away, pray for him.
- Be grateful for his favors upon you.
- Safeguard his family and children.
- Listen to his advice.
- If you find a lost item of his, return it to him.
- Do not speak ill of him.

In one sentence we can say, as the Messenger of Allah said, *“Whatever you like for yourself, like for him as well.”*⁴¹

The Human Being

The first thing that we find in Islam in this connection is that it lays down some rights for man as a human being. In other words it means that every man whether he belongs to this country or that, whether he is a believer or unbeliever, whether he lives in some forest or is found in some desert, whatever be the case, he has some basic human rights simply because he is a human being, which should be recognized by every Muslim. In fact, it will be his duty to fulfill these obligations.

As Imam Ali, (‘a) said, *“Let your mercy and compassion come to your people, all of them because there are two kinds of people: those who [have the same religion as you have; they] are brothers to you, and those who [have religions other than that of yours, but they] are human beings like you.”*⁴²

1. The Right To Life

The first and the foremost basic right is the right to live and respect human life. The Holy Qur’an lays down:

“Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind” (Qur’an; 5:32)

In any case, no human being has any right by himself to take human life in retaliation or for causing mischief on this earth. These instructions have been repeated in the Holy Qur’an in another place saying:

“Do not kill a soul which Allah has made sacred except through the due process of law ...” (Qur’an; 6:151)

The Prophet (may Allah’s blessings be on him), has declared homicide as the greatest sin only next to polytheism. There is in his tradition that, *“The greatest sins are to associate something with Allah and to kill a person unjustly.”*⁴³

2. The Right To The Safety Of Life

Immediately after the verse of the Holy Qur’an which has been mentioned in connection with the right to life, almighty Allah has said,

“And whoever saves a life it is as though he had saved the lives of all mankind.” (Qur’an; 5:32)

There can be several forms of saving man from death. A man may be ill or wounded, irrespective of his nationality, race, or color. If you know that he is in need of your help, then it is your duty that you should arrange for his treatment for disease or wound. If he is dying of starvation, then it is your duty to feed him so that he can ward off death. If he is drowning or his life is at stake, then it is your duty to save him.

You will be surprised to hear that the Talmud, the religious book of the Jews, contains a verse of similar nature, but records it in altogether different form.

It says, *“Whoever destroyed a life of the Israelite, in the eyes of the Scripture, it is as if he destroyed the whole world. And whoever protected and saved one life of the Israelite, in the light of the Scripture, it is as if he saved the whole world.”* Talmud also contains the view that if a non-Israelite is drowning and you tried to save him then you are a sinner. Can it be given a name other than racialism?

3. Respect For The Chastity Of Women

The third important thing that we find in the Charter of Human Rights granted by Islam is that a woman’s chastity has to be respected and protected under all circumstances, whether she belongs to our own nation or to the nation of an enemy, whether we find her in the wild forest or in a conquered city; whether she is our co-religionist or belongs to some other religion or has no religion at all.

A Muslim cannot outrage her under any circumstances. All promiscuous relation-ship has been forbidden to him, irrespective of the status or position of the woman, whether the woman is a willing or an unwilling partner to the act. The words of the Holy Qur’an in this respect are,

“Do not approach (the bounds of) adultery.” (Qur’an; 17:32)

4. The Right To A Basic Standard Of Life

Speaking about the economic rights the Holy Qur’an enjoins upon its followers:

“And in their wealth there is acknowledged right for the needy and destitute.” (Qur’an; 51:19)

The words of this injunction show that it is a categorical and un-qualified order. Furthermore, this injunction was given in Mecca where there was no Muslim society in existence and where generally the Muslims had to come in contact with the population of the disbelievers.

Therefore the clear meaning of this verse is that anyone who asks for help and anyone who is suffering from deprivation has a right in the property and wealth of the Muslims; irrespective of the fact whether he belongs to this nation or to that nation, to this country or to that country, to this race or to that race. If you are in a position to help and a needy person asks you for help or if you come to know that he is in need, then it is your duty to help him. Allah almighty has established his right over you, which you have to honor as a Muslim.

5. Individual’s Right to Freedom

Islam has clearly and categorically forbidden the primitive practice of capturing a free man, to make him a slave or to sell him into slavery. On this point, the clear and unequivocal words of the Prophet (S) are as follows: *“There are three categories of people against whom I shall myself be a plaintiff on the Day of*

Judgment. [Of these three,] one is he who enslaves a free man, then sells him and eats this money.”⁴⁴

The words of this tradition of the Prophet are also general, they have not been qualified or made applicable to a particular nation, race, country, or followers of a particular religion.

Islam tried to solve the problem of the slaves that were in Arabia by encouraging the people in different ways to set their slaves free. Thus, the problem of the slaves of Arabia was solved in a short period of thirty or forty years.

6. The Right To Justice

This is a very important and valuable right, which Islam has given to man as a human being. The Holy Qur'an has laid down,

“Do not let your hatred of a people incite you to aggression.” (Qur'an; 5:2).

“And let not the hatred towards a people make you avoid being just. Be just, for it is closer to righteousness, and be aware of Allah. Allah is expert over what you do.” (Qur'an; 5:8).

Stressing this point the Qur'an again says,

“O you who believe, stand with justice as witnesses to Allah, even if against yourselves, or the parents or the relatives. Even if he be rich or poor, Allah is more worthy of them, so do not follow your desires from being just. And if you twist or turn away, then Allah is Expert over what you do.” (Qur'an; 4: 135).

This makes the point clear that Muslims have to be just not only with ordinary human beings but even with their enemies. In other words, the justice to which Islam invites her followers is not limited only to the citizens of their own country, or the people of their own tribe, nation or race, or the Muslim community as a whole, but it is meant for all the human beings of the world. Muslims therefore, cannot be unjust to anyone. Their permanent habit and character should be such that no man should ever fear injustice at their hands, and they should treat every human being everywhere with justice and fairness

7. Equality Of Human Beings

Islam not only recognizes absolute equality between men irrespective of any distinction of color, race, or nationality, but also makes it an important and significant principle, a reality. The Almighty Allah has laid down in the Holy Qur'an:

“O mankind, we have created you from a male and female.” (Qur'an; 49: 13)

In other words, all human beings are brothers to one another. They all are the descendants from one father and one mother.

“And we set you up as nations and tribes so that you may be able to recognize each other.”
(Qur’an; 49: 13)

This means that the division of human beings into nations, races, groups, and tribes is for the sake of distinction, so that people of one race or tribe may meet and be acquainted with the people belonging to another race or tribe and cooperate with one another. This division of the human race is neither meant for one nation to take pride in its superiority over others nor is it meant for one nation to treat another with contempt or disgrace, or regard them as a mean and degraded race and usurp their rights.

“Indeed, the noblest among you before Allah are the most heedful of you.” (Qur’an; 49: 13)

In other words the superiority of one man over another is only on the basis of God-consciousness, purity of character and high morals, and not on the basis of color, race, language or nationality, and even this superiority based on piety and pure conduct does not justify that such people should play lord or assume airs of superiority over other human beings.

This has been exemplified by the Prophet in one of his sayings thus: *“O, people, your God is the same and your father is the same. No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man or the black man any superiority over the white man. The superiority is just in piety.”*⁴⁵

In this manner, Islam established equality for the entire human race and struck at the very root of all distinctions based on color, race, language, or nationality.

8. The Right To Co-Operate And Not To Co-Operate

Islam has prescribed a general principle of paramount importance and universal application saying:

“Co-operate with one another for virtue and heedfulness and do not co-operate with one another for the purpose of vice and aggression.” (Qur’an; 5:2)

This means that the man who undertakes a noble and righteous work, irrespective of the fact whether he is living at the North Pole or the South Pole, has the right to expect support and active co-operation from the Muslims. On the contrary he who perpetrates deeds of vice and aggression, even if he is our closest relation or neighbor, does not have the right to win our support and help in the name of race, country, language or nationality, nor should he have the expectation that Muslims will co-operate with him or support him. Nor is it permissible for Muslims to co-operate with him.⁴⁶

We can summarize the duty of a Muslim among human beings as follows:

- Do not cause financial or physical harm to innocent people.
- Do not argue with anyone without any valid reason.

- If you find someone in problem, in poverty, or sick, help him, feed him, treat his sickness.
- When meting out punishment, do not transgress the limits in the different methods of punishment that have been laid down in the Sharia.
- Co-operate with the one who undertakes a noble and righteous work.

1. .Al-Khesal, vol. 1, p. 156.

إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ بِثَلَاثَةِ مَقْرُونٍ بِهَا أُخْرَى أَمَرَ بِالصَّلَاةِ وَ الزَّكَاةِ فَمَنْ صَلَّى وَ لَمْ يُزَكِّ لَمْ تُقْبَلْ مِنْهُ صَلَاتُهُ وَ أَمَرَ بِالشُّكْرِ لَهُ وَ لِلْوَالِدَيْنِ فَمَنْ لَمْ يَشْكُرْ وَ الْوَالِدَيْنِ لَمْ يَشْكُرِ اللَّهُ وَ أَمَرَ بِاتِّقَاءِ اللَّهِ وَ صِلَةِ الرَّحِمِ فَمَنْ لَمْ يَصِلْ رَحِمَهُ لَمْ يَتَّقِ اللَّهَ عَزَّ وَجَلَّ

2. . Bihar Al-Anwar, vol. 71, p. 102.

«مَنْ سَرَّهُ أَنْ يُنْسَأَ لَهُ فِي عُمُرِهِ وَ يُوسَعَ لَهُ فِي رِزْقِهِ فَلْيَتَّقِ اللَّهَ وَ لِيَصِلْ رَحِمَهُ»

3. .Al-Amali (Tousi), p. 480.

إِنَّ الرَّجُلَ لِيَصِلَ رَحِمَهُ وَ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثُ سِنِينَ، فَيَصِيرُهَا اللَّهُ (عَزَّ وَجَلَّ) ثَلَاثِينَ سَنَةً، وَ يَقْطَعُهَا وَ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثُونَ سَنَةً فَيَصِيرُهَا ثَلَاثَ سِنِينَ»

4. . Al-Amali (Tousi), p. 481.

«صِلَةَ الرَّحِمِ تَعْمُرُ الدِّيَارَ، وَ تَزِيدُ فِي الْأَعْمَارِ، وَ إِنْ كَانُوا كُفَّارًا»

5. . Al-Kafi, vol. 2, p. 155.

إِنَّ الْقَوْمَ لَيَكُونُونَ فَجْرَةً وَ لَا يَكُونُونَ بَرَّةً فَيَصِلُونَ أَرْحَامَهُمْ فَتَنَمَى أَمْوَالُهُمْ وَ تَطُولُ أَعْمَارُهُمْ فَكَيْفَ إِذَا كَانُوا أَبْرَارًا بَرَّةً؟!»

6. .Al-Kafi, vol. 2, p. 152.

«إِنَّ أَعْجَلَ الْخَيْرِ ثَوَابِ صِلَةِ الرَّحِمِ»

7. . Al-Kafi, vol. 4, p. 10.

«الْصَّدَقَةُ بِعَشْرَةٍ وَ الْقَرْضُ بِثَمَانِيَةِ عَشْرَةٍ وَ صِلَةُ الْإِخْوَانِ بِعِشْرِينَ وَ صِلَةُ الرَّحِمِ بِأَرْبَعَةٍ وَعِشْرِينَ»

8. . Al-Amali (Sadouq), p. 208.

«يَا مُوسَى أَنْسِي لَهُ أَجَلَهُ وَ أَهْوِنُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ يُنَادِيهِ خَزَنَةُ الْجَنَّةِ هَلُمَّ إِلَيْنَا فَادْخُلْ مِنْ أَيِّ أَبْوَابِهَا شِئْتَ»

9. .Al-Amali (Sadouq), p. 280

«فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي بِمَكَارِمِ الْأَخْلَاقِ فَقَالَ الْعَفْوُ عَمَّنْ ظَلَمَكَ وَ صِلَةُ مَنْ قَطَعَكَ وَ إِعْطَاءُ مَنْ حَرَمَكَ»

10. . Al-Kafi, vol. 2, p. 157.

«إِنَّ صِلَةَ الرَّحِمِ وَ الْبِرَّ لِيَهْوَتَانِ الْحِسَابِ وَ يَعْصِمَانِ مِنَ الذُّنُوبِ فَصِلُوا أَرْحَامَكُمْ وَ بَرُّوا بِإِخْوَانِكُمْ وَ لَوْ بِحُسْنِ السَّلَامِ وَ رَدِّ الْجَوَابِ»

11. .Al-Kafi, vol. 2, p. 348.

أَعُوذُ بِاللَّهِ مِنَ الذُّنُوبِ الَّتِي تُعْجَلُ الْفَنَاءَ فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ الْكُوَّاءِ الْبَشْكُرِيُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ تَكُونُ ذُنُوبٌ تُعْجَلُ الْفَنَاءَ فَقَالَ نَعَمْ وَ يَلِكُ قَطِيعَةً «الرَّحِمِ إِنْ أَهْلَ الْبَيْتِ لَيَجْتَمِعُونَ وَ يَتَوَاسُونَ وَ هُمْ فَجْرَةٌ فَيَرْزُقُهُمُ اللَّهُ وَ إِنْ أَهْلَ الْبَيْتِ لَيَتَفَرَّقُونَ وَ يَقْطَعُ بَعْضُهُمْ بَعْضًا فَيَحْرِمُهُمُ اللَّهُ وَ هُمْ أَتَقِيَاءُ»

12. . Al-Kafi, vol. 2, p. 376.

يَا بَنِيَّ أَنْظِرْ خَمْسَةَ فَلَا تُصَاحِبُهُمْ وَ لَا تُحَادِثُهُمْ وَ لَا تُرَافِقُهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتَ مَنْ هُمْ عَرَفْتَهُمْ قَالَ إِيَّاكَ وَ مُصَاحِبَةَ الْكُذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقْرَبُ لَكَ الْبَعِيدُ وَ يُبْعَدُ لَكَ الْقَرِيبُ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْفَاسِقِ فَإِنَّهُ بَاتِعُكَ بِأَكْلَةٍ أَوْ أَقْلٍ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْبَخِيلِ فَإِنَّهُ يَحْذُكُ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْقَاطِعِ لِرَحِمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فِي ثَلَاثَةِ مَوَاضِعَ»

13. . Wasael Al-Shia, vol. 21, p. 492.

ثَلَاثَةٌ لَا يَمُوتُ صَاحِبُهُنَّ أَبَدًا حَتَّى يَرَى وَبَالَهِنَّ الْبَغْيُ وَ قَطِيعَةُ الرَّحِمِ وَ الْيَمِينُ الْكَاذِبَةُ يُبَارِزُ اللَّهُ بِهَا وَ إِنْ أَعْجَلَ الطَّاعَةَ ثَوَابًا لَصِلَةَ الرَّحِمِ وَ إِنْ الْقَوْمُ «لَيَكُونُونَ فُجَارًا فَيَتَوَاصِلُونَ فَتَنَمَى أَمْوَالُهُمْ وَ يُتْرُونَ وَ إِنْ الْيَمِينُ الْكَاذِبَةُ وَ قَطِيعَةُ الرَّحِمِ لَتَذَرَانِ الدِّيَارَ بِلَاقِعٍ مِنْ أَهْلِهَا»

14. .Al-Kafi, vol. 7, p. 55.

سَالِمَةَ مَوْلَاةِ أَبِي عَبْدِ اللَّهِ عَ قَالَتْ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ حِينَ حَضَرَتْهُ الْوَفَاةُ فَأَغْمِيَ عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ أَعْطُوا الْحَسَنَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ هُوَ الْأَفْطُسُ سَبْعِينَ دِينَارًا وَ أَعْطُوا فَلَانًا كَذَا وَ كَذَا وَ فَلَانًا كَذَا وَ كَذَا فَقُلْتُ أَعْطِي رَجُلًا حَمَلَ عَلَيْكَ بِالشَّفَرَةِ فَقَالَ وَ يَحْكُ مَا تَقْرَأِينَ الْقُرْآنَ قُلْتُ بَلَى قَالَ أَمَا سَمِعْتِ قَوْلَ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ. نَعَمْ يَا سَالِمَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَ طَيَّبَهَا وَ «طَيَّبَ رِيحَهَا وَ إِنْ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ وَ لَا يَجِدُ رِيحَهَا عَاقٌ وَ لَا قَاطِعٌ رَحِمٍ»

15. . Al-Khisal, vol. 2, p. 526.

«صِلْ قَرَابَتَكَ وَ إِنْ قَطَعُوكَ»

16. . A fatwa is an authoritative legal opinion or learned interpretation that the qualified jurist, gives on issues pertaining to

the Islamic law.

17. . Al-Kafi, vol. 2, p. 348.

«أَدْنَى الْعُقُوقِ أَفٍ وَ لَوْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ شَيْئاً أَهْوَنَ مِنْهُ لَنَبَى عَنْهُ».

18. . Ibid, p.349.

«مَنْ نَظَرَ إِلَى أَبِيهِ نَظَرَ مَا قَتَلَ وَ هُمَا ظَالِمَانِ لَهُ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً».

19. . Al-Kafi, vol. 2, p. 162.

«إِنْ اسْتَطَعْتَ أَنْ تَلِيَ ذَلِكَ مِنْهُ فَافْعَلْ وَ لَقِمَهُ بِبِدِكَ فَإِنَّهُ جَنَّةٌ لَكَ عَدَاً».

20. . Al-Kafi, vol. 2, p. 159.

«جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ مَنْ أَبْرَأُ قَالَ أُمَّكَ قَالَ ثُمَّ مَنْ قَالَ أُمَّكَ قَالَ ثُمَّ مَنْ قَالَ أَبَاكَ».

21. . Nahj Al-Fasaha, p. 448.

«حَقٌّ كَبِيرٌ الْإِخْوَةَ عَلَى صَغِيرِهِمْ كَحَقِّ الْوَالِدِ عَلَى وَلَدِهِ».

22. . Wasael Al-Shia, vol. 12, p. 99.

«مَنْ عَرَفَ فَضْلَ شَيْخٍ كَبِيرٍ فَوَقَّرَهُ لِسِنِّهِ آمَنَهُ اللَّهُ مِنْ فِرَاقِ يَوْمِ الْقِيَامَةِ».

23. . Ibid.

«مَنْ تَعَزَّيَمَ اللَّهُ عَزَّ وَ جَلَّ إِجْلَالَ ذِي الشَّيْبَةِ الْمُؤْمِنِ».

24. . Wasael al-Shia, v. 14, p. 116.

«مَنْ كَانَ لَهُ امْرَأَةٌ تُؤَدِّبُهُ لَمْ يَقْبَلِ اللَّهُ صَلَاتَهَا وَ لَا حَسَنَةً مِنْ عَمَلِهَا حَتَّى تُعِينَهُ وَ تُرَضِّيَهُ وَ إِنْ صَامَتِ الدَّهْرَ ... وَ عَلَى الرَّجُلِ مِثْلُ ذَلِكَ الْوِزْرُ وَ الْعَذَابُ إِذَا»
«كَانَ لَهَا مُؤَدِّبًا ظَالِمًا».

25. . Al-Amali (Tousi), p. 383.

«إِذَا أَنْفَقَ الْمُسْلِمُ عَلَى أَهْلِهِ نَفَقَةً، وَ هُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً».

26. . Al-Mohajja, vol. 3, p. 70.

«إِنَّ الرَّجُلَ لَيُوجِرُ فِي رَفْعِ اللُّقْمَةِ إِلَى فِي امْرَأَتِهِ».

27. . Al-Kafi, vol. 4, p. 12.

«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَعُولُهُ».

28. . Al-Amali (Tousi), p. 392.

«إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَ خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ».

29. . Al-Muslim, no. 1469.

«لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ».

30. . Tahzib Al-Ahkam, vol. 6, p. 157.

«مَنْ قُتِلَ دُونَ عِيَالِهِ فَهُوَ شَهِيدٌ».

31. . Al-Muslim, no. 1437.

«إِنَّ مِنْ أَشْرَ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا».

32. . Al-Muslim, no. 2316.

«مَا ضَرَبَ رَسُولُ اللَّهِ شَيْئًا قَطُّ بِيَدِهِ، وَلَا امْرَأَةً، وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ».

33. . Bihar Al-Anwar, vol. 27. P. 38.

«كُلُّكُمْ رَاعٍ وَ كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

34. . Al-Faqih, vol. 3, p. 399.

«إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُوفَى بِهَا مَا اسْتَحَلَّتُمْ بِهِ الْفُرُوجَ».

35. . Al-Bokhari, no. 3065.

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضِبَانَ عَلَيْهَا، لَعْنَتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ».

36. . Al-Bokhari, no. 4899.

«لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْتِي فِي بَيْتِهِ إِلَّا بِإِذْنِهِ».

37. . Al-Wafi, vol. 5, p. 491.

«الْجِيرَانُ ثَلَاثَةٌ فَمِنْهُمْ مَنْ لَهُ ثَلَاثَةُ حُقُوقٍ حَقُّ الْإِسْلَامِ وَ حَقُّ الْجَوَارِ وَ حَقُّ الْقَرَابَةِ وَ مِنْهُمْ مَنْ لَهُ حَقَّانِ حَقُّ الْإِسْلَامِ وَ حَقُّ الْجَوَارِ وَ مِنْهُمْ مَنْ لَهُ حَقٌّ وَاحِدٌ»
«الْكَافِرُ لَهُ حَقُّ الْجَوَارِ».

38. . Al-Amali (Sadouq), p. 201.

«أَحْسِنْ مُجَاوَرَةً مَنْ جَاوَرَكَ تَكُنْ مُؤْمِنًا».

39. . Nahj Al-Balagha, letter 47, p. 422.

وَاللَّهُ اللَّهُ فِي جِبْرَانِكُمْ فَإِنَّهُمْ وَصِيَّةُ نَبِيِّكُمْ مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُورِثُهُمْ».

40. . Wasael Al-Shia, vol. 16, p. 280.

مَلْعُونٌ مَلْعُونٌ مَن آذَى جَارَهُ».

41. . Al-Amali (Tousi), p. 508.

وَأَرْضَ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ».

42. . Nahj Al-Belagha, letter 53, p. 427.

وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ وَالْمَحَبَّةَ لَهُمْ وَاللُّطْفَ بِهِمْ ... فَإِنَّهُمْ صِنْفَانِ إِمَّا أَحْ لَكَ فِي الدِّينِ وَإِمَّا تَطِيرُ لَكَ فِي الْخَلْقِ».

43. . Mustadrak Al-Wasael, vol. 11, p. 361.

الْكِبَائِرُ تَسَعُ أَعْظَمُهُنَّ الشِّرْكَ بِاللَّهِ وَ قَتْلُ النَّفْسِ بِغَيْرِ حَقٍّ».

44. .Awali Al-Liali, vol. 3, p. 253.

ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ».

45. .Maden Al-Jawaher, p. 21.

أَيُّهَا النَّاسُ إِنَّ رَبِّكُمْ وَاحِدٌ وَإِنَّ آبَاكُمْ وَاحِدٌ لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجْمِيٍّ وَلَا لِعَجْمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى».

46. . Al-Tawhid Journal, vol. 4, no. 3.

Recommended Behaviors

Among the qualities of the good believers is to emulate the noble character of Prophet Muhammad (S) whom the Almighty has described in His Book as follows: “

And you verily are on a high level of noble character.” (Qur’an; 68: 4–6)

The Messenger of Allah (S) said, “*Nothing will be placed on the scale of the Day of Judgment better than good character.*”¹

Moreover, the Prophet said, “*The best among you in faith is the best among you in character.*”

There are some characters and behaviors, which are recommended in Islam.

Visiting One Another

Many noble hadiths from the Prophet (S) and the Imams (‘a) have emphasized the idea of visiting one another, maintaining cordial relationship among the believers, making the believers happier, fulfilling their needs, visiting their sick, participating in their funerals, and helping them in good as well as restrained circumstances.

Imam Al-Sadiq (‘a) said, “*Anyone who visits his brother [in faith] for the sake of Allah, Almighty Allah will say, ﷻ You have visited Me, therefore your reward is upon Me, and I will not be satisfied with a reward for you less than Paradise.*”²

Imam Al-Baqir (‘a) said to Khaythamah (one of his companions), “*Convey our greetings to those who love us and advise them to be careful about Allah, and that the affluent and strong ones among them*

should visit the poor and weak ones; they should participate in their funerals and meet one another in their homes.”³

Kindness Towards People

Kindness towards people, all the people, is among the recommended rituals that have been emphasized by religion of Islam.

The Messenger of Allah (S) said, *“My Lord has commanded me to be kind towards the people just as He has commanded me to fulfill the obligatory [prayers].”⁴*

He also said, *“If a person does not have three things, his deeds are not complete: [spiritual] armor that prevents him from disobeying Allah; noble character by which he shows kindness towards the people; and forbearance by which he repels the foolishness of the ignorant person.”⁵*

We should know that kindness is not limited to the Muslims only. It has been narrated that Imam 'Ali ('a) became a travelling companion of a non-Muslim on the way to Kufa. When they reached to a crossroad, the Imam walked with him for a distance before saying farewell. The non-Muslim asked him why he walked that extra distance, the Imam replied, *“This is the right of companionship, i.e. see them through for a short distance when they separate. This is what our Prophet has ordered us to do.”⁶* That man accepted Islam because of this noble gesture.

In another tradition we read about the kindness and justice of Imam 'Ali ('a) with one of his non-Muslim subjects.

Sha'bi said, *“One day 'Ali bin Abi Talib went to the market and saw a Christian selling a coat of arms. 'Ali ('a) recognized that coat of arms and said to the seller, “This is my body armor; let us go to the judge of the Muslims.” The Muslim judge was Shurayh, and 'Ali himself had appointed him in that position. When they went to Shurayh, he said, “What is the matter, O Amiru 'l-mu'mineen?” 'Ali ('a) said, “This is my coat of arms which I have lost since a long time now.” Then Shurayh asked the seller, “O Christian, what do you have to say?” The Christian seller said, “I am not accusing Amiru 'l-mu'mineen of lying, but the coat of arms is my property.” So Shurayh turned to 'Ali ('a) and said, “I do not see [any ground on which] you can take it from his possession. Do you have a proof [supporting your claim]?” Since 'Ali ('a) had no proof, he said, “Shurayh is correct [in his judgment].”*

On hearing the judgment, the Christian seller said, “I bear witness that these are the laws of the prophets: the Leader of the Believers comes to a judge appointed by himself, and the judge passes a judgment against him! By Allah, O Amiru 'l-mu'mineen. I bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah.” 'Ali ('a) said, “Now that you have become a Muslim, it belongs to you.” Then he carried it on a horse.”⁷

A narrator said that one day an old blind person passed by him begging. Imam 'Ali ('a) said, *“What is*

this?” Those who were around him said, “He is a Christian!” Imam ‘Ali (‘a) answered, “You have used him until he became old and incapable, and now you are depriving him [of the benefits]! Provide for him from the public treasury.”⁸ This hadith shows the importance and precedence of Social Security.

Imam Al-Sadiq (‘a) said, “If a Jewish person comes to sit with you, make that a good meeting.”⁹

Making Peace Between People

There is a great reward in making peace between people, reconciling their differences, making them friends of one another, and lessening the gulf of disagreement between them.

Imam ‘Ali (‘a) had given certain advice to his sons, Al-Hasan and Al-Husayn, just before his death after the Kharijite Ibn Muljim al-Muradi had injured him. He said, “I advise you both, all my children and family members, and whosoever to whom this letter of mine reaches: to fear Allah, to organize your affairs, to establish peace because I have heard your grandfather (S) say, “Making peace is better than a whole year of praying and fasting.””¹⁰

Friendship With Non-Muslims

A Muslim is allowed to take non-Muslims for acquaintances and friends, to be sincere towards them and they be sincere towards him, to help one another in fulfilling the needs of this life.

Almighty Allah has said in His noble Book,

“Allah does not forbid you in regard to those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.” (Qur’an; 60:8)

When these kinds of friendship produce good results, it guarantees that the non-Muslim friend, neighbor, or colleague and business partner will know about the values of Islam.

The Prophet (S) said to Imam ‘Ali (‘a), “If Allah guides through you a single person from His servants that is better for you than any-thing upon which the Sun shines (from the East to the West).”¹¹

Just because a person might be a non-Muslim it does not automatically make him an enemy to the Muslims. Peace-loving and innocent non-Muslims are to be treated with justice and kindness, otherwise the Muslims would be committing a sin, and violating Allah Almighty’s Holy Commands,

“For Allah loves those who are just.” (Qur’an; 5:42)

Qur’an says,

“Today, the good things have been made lawful to you. And the food of those who have been given the Scripture is lawful for you, and your food is lawful for them; and the independent from

the believing women, and the independent from the people of the Scripture before you, if you have given them their dowries, protected, chaste, and not seeking to take lovers.” (Qur’an; 5:5)

Therefore, it is clear that Islam does not prohibit personal friendships with Jews and Christians or any other people. Islam however clearly prohibits forming alliance with the Jews, Christians and other non-Muslims. Qur’an says,

“O, you who believe do not take the Jews and the Nazarenes as protecting allies”. (Qur’an; 5:51)

According to the holy Qur’an; the only alliance a Muslim is allowed to form is with Allah Almighty, our Prophet ‘a (when he lived 1400 years ago), and the Muslim Believers:

“Your guardian is only Allah, His Apostle and those who believe ...” (Qur’an; 5:55)

Fatwa of Islamic jurists:

A. It is permissible to greet Ahlul Kitab (the Jews and the Christians, etc) and also the non–Ahlul Kitab on the occasions they celebrate like the New Year, Christmas, Easter, and the Passover.

B. In European schools, there are teachers who do not believe in any religion and reject the idea of God in front of their pupils. Is it permissible for Muslim pupils to remain in such schools, knowing that they can be greatly influenced by their teachers?

Answer: It is not permissible; and the guardian of the child is fully responsible for that.

C. Is it permissible for male and female pupils/students in elementary and secondary schools to mix when one knows that this mixing will surely lead one day to a forbidden act by the male or the female student?

Answer: It is not permissible under the circumstances described [in the question.]

D. Is it permissible for a Muslim man to go to a mixed swimming pool with the knowledge that the women there swimming suits form and would not listen to any admonishing?

Answer: Although looking without bad thoughts or lustful intentions at the women who are indecently dressed (and who would not listen to you if you wish to admonish them) is allowed, yet based on obligatory precaution, going to such places is absolutely forbidden.

E. Is it permissible to look at a passionate scene taking place on the street?

Answer: It is not permissible to look at it with lustful intentions or with ill thoughts; rather, based on obligatory precaution, one should refrain from watching it totally.

F. If I find an item in a European country without any distinctive sign on it [identifying the owner], is it

permissible for me to keep it?

Answer: If it has no distinctive sign by which one can contact the owner, it is permissible for you to keep it except in the case that keeping it is unlawful on that country.

G. Some people, be they Muslim or non-Muslim, in the West approach you with expensive items for sale at a price so cheap that the potential buyer is almost convinced that the item is stolen. Is it permissible to buy it, if one knows for sure, or feel a strong probability, that it has been stolen from a Muslim?

Answer: If one knows or gets a strong feeling that the item has been stolen from a person whose property is sacrosanct, it is not permissible to buy it or keep it.

Enjoining Good And Forbidding Evil

Enjoining good and forbidding evil, are obligatory rituals whenever the conditions exist, on all believe men and women. Almighty Allah has said in His noble Book,

“There should be a group among you who should be calling (people) to the good, enjoining the good, and forbidding the evil; they are the successful ones.” (Qur’an; 3: 104)

“The believing men and the believing women are helpers of one another; they enjoy the good and forbid the evil.” (Qur’an; 9:71)

The noble Prophet Muhammad (S) said, *“My community will continue to be blessed as long they enjoy the good and forbid the evil, and help one another in good deeds. When they do not do this, blessings will be withheld from them, and some [evil persons] among them will have hegemony over the others; and they shall have no helper neither on the earth nor in the heaven.”*¹²

Imam Ja’far Al-Sadiq (‘a) quoted the Messenger of Allah (S) as saying, *“How will it be with you when your women will become corrupt and, your youths sinful while you will not be enjoining the good nor forbidding the evil?”* The people said, *“Will this happen, O Messenger of Allah?”* He replied, *“Yes; and even worse than that. How will it be with you when you will be enjoining the evil and forbidding the good?”* The people said, *“O Messenger of Allah! Will this actually happen?”* He said, *“Yes, and even worse than that. How will it be with you when you will think of good as evil and of evil as good?”*¹³

These two obligations become more pressing when the person neglecting the good or committing the evil is one of one’s family members.

Fatwa of Islamic jurists:

A. If people are ignorant of the religious rules, it is the duty of other Muslims to teach them, if they have the intention of learning and acting accordingly.

B. Is it obligatory to enjoin the good (amr bil-ma'ruf) and forbid the evil (nahi 'anil-munkar) in regard to those who are not followers of Islam or are from the Ahlul Kitab, who are receptive, without any harm coming our way?

Answer: Yes, it is obligatory, provided that the other conditions also exist. One of those other conditions is that the person to be admonished should not have an excuse for doing the evil or neglecting the obligation.

Being ignorant out of negligence is not an acceptable excuse. Therefore, such a person should first be guided to the right conduct, and then if they do not act accordingly, they should be asked to do good or be forbidden from doing evil.

If the evil deed is of a category that one knows Allah does not like it to happen in any circumstances — like creating corruption in the earth, killing an innocent person, etc — it is necessary to prevent it, even if the doer is ignorant out of innocence.

Sincere Advice For Muslim Brethren

Sincere advice — that is, to wish that the blessings of Allah might continue on the believing brethren, to dislike that evil may afflict them, and to exert efforts in guiding them towards what is good for them — is among the deeds loved by the Almighty Allah. There are countless hadiths on the importance of sincere counsel.

The Prophet (S) said, *“The person with greatest status in the eyes of Allah on the Day of Judgment will be the person who worked most in His earth to give sincere counsel to His creatures.”*¹⁴

Imam Al-Baqir ('a) said, *“The Messenger of Allah (S) said, “A person from among you should give sincere advice to his brother in faith as if he is advising himself.”*¹⁵

Imam Al-Sadiq ('a) said, *“It is necessary for a believer to sincerely advise another believer in his presence as well as in his absence.”*¹⁶

He ('a) also said, *“You should be careful about advising Allah's creatures sincerely for His sake because you can never meet Allah with a deed better than that.”*¹⁷

Concern For The Muslim Ummah

One of the issues that the Islamic sharia has emphasized is being concerned for the affairs of Muslims. The Messenger of Allah (S) said, *“Whosoever get up in the morning and has no concern for the affairs of Muslims is not a Muslim.”*¹⁸

Truthfulness

Among the qualities of good believers is truthfulness in speech and action, and fulfilling the promise. Almighty Allah has praised Prophet Ishmael ('a) by saying:

“He indeed was true in [fulfillment of] promise and was a messenger, a prophet.” (Qur’an; 19:54)

The noble Prophet (S) said, *“One who believes in Allah and the Last Day should fulfill whatever he promises.”*¹⁹

The importance of truthfulness and fulfillment of promise is more emphasized when we realize that many non-Muslims judge Islam by the action of Muslims.

Charity

Holy Qur’an says about charity (for the sake of Allah):

“Those who recite the Book of Allah, establish the prayer, and give in charity secretly as well as openly out of what We have given them, they hope for a deal that will never go sour. Allah shall pay them their rewards in full and give them more out of His grace; indeed He is Forgiving, Multiplier of rewards.” (Qur’an; 35: 29–30)

In another verse says,

“Who is there that will offer to Allah a good loan so that He will double it for him, and he shall have an excellent reward. On that day you will see the believing men and the believing women while their light shall be running before them and on their right side — [they will be told:] ‘good news to you today: gardens beneath which rivers flow, to abide therein, that is the great achievement.’” (Qur’an; 57: 11–12)

Islam encourages us to hasten to giving charity before death strikes. Qur’an says,

“And gives in charity out of what We have given you before death comes to one of you, so that he should say, ‘My Lord! Why did Thou not respite me to a near term, so that I should have given Alms and been of the doers of good deeds?’ And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.” (Qur’an; 63: 10–11)

About the end of those who hoard wealth and do not spend in charity for His sake, Qur’an says,

“(As for) those who hoard up gold and silver and do not spend it in Allah’s way, announce to them a painful chastisement on the day when it shall be heated in the fire of hell. Then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.” (Qur’an; 9:34–35)

Imam 'Ali ('a) describes himself [in a letter to his governor in Basra] as follows: *“If I wished I could have taken the way leading towards (worldly pleasures like) pure honey, fine wheat and silk clothes, but it cannot be that my passions lead me and greed takes me to choosing good meals while there may be people in the Hijaz and in Yamamah who have no hope of getting bread or who do not have a full meal. Shall I lie with a full belly while around me there may be hungry bellies and thirsty livers? Or shall I be as the poet has said: it is enough for you to have a disease that you lie with your belly full while around you people may be badly yearning for dried meat?”*[20](#)

Imam Al-Baqir ('a) said, *“If I could take care of a Muslim family, feeding the hungry among them, clothing the naked among them, and protecting their honor in society [their having not to beg], this is preferable than going for hajj, then another hajj, then a third hajj until I go ten times or even until I go seventy times.”*[21](#)

The benefits gained by the person who gives in charity:

Sustenance

The Prophet (S) said, *“Let sustenance flow [from Allah] through charity.”*[22](#)

Curing disease

The Prophet (S) said, *“Cure your sick ones through charity.”*[23](#)

Prolonging life span and averting tragic death

Imam Al-Baqir ('a) said, *“Benevolence and charity eliminate poverty prolong life span, and spare the charitable person seventy kinds of tragic deaths.”*[24](#)

Fulfillment of debts and [increase in] blessings

Imam Al-Sadiq ('a) said, *“Charity fulfills the payment of debts and yields.”*[25](#)

Good provision for children

Imam Al-Sadiq ('a) said, *“No person has given good charity in this world but that Allah has made good provision for his children after his departure [from this world].”*[26](#)

Fatwa of Islamic jurists:

E. Is it permissible to give charity to the poor among non-Muslims? Would a person get reward [thawab from Allah] for this charity?

Answer: There is no problem in extending charity to [a non-Muslim] who does not show hatred against Islam and Muslims; and one who gives such a charity will be rewarded for this deed.

Gifts For Family Members

The family, according to the Islamic concepts, is not a mere means of satisfying animal instincts, nor is a

family's home merely an abode for sleep. In fact, it represents an educational environment both for spiritual sublimation and for intellectual development. It is a place where there is a mutual noble sentiment particularly between husband and wife and among the members of the family in general.

The family in Islam is built upon a holy bond and a mutual contract of tranquility, love, and kindness between two hearts. The Messenger of Allah (S) said, "Whosoever enters a market and buys a gift, and takes it to his family is like a person who do charity to those who are in need of it."²⁷

1. . Al-Kafi, vol. 2, p. 99.

«مَا يُوَضَّعُ فِي مِيزَانِ امْرِئٍ يَوْمَ الْقِيَامَةِ أَفْضَلُ مِنْ حُسْنِ الْخُلُقِ».

2. . Al-Kafi, vol. 2, p. 176.

«مَنْ زَارَ أَخَاهُ فِي اللَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنِّي زُرْتُ وَتَوَاتُبِكَ عَلَيَّ وَ لَسْتُ أَرْضَى لَكَ ثَوَابًا دُونَ الْجَنَّةِ».

3. . Ibid, p. 175.

يَا حَيْثُمَا أُبْلَغُ مَنْ تَرَى مِنْ مَوَالِينَا السَّلَامَ وَأَوْصِيهِمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَأَنْ يَعُودَ غَنِيَّهُمْ عَلَى فَقِيرِهِمْ وَ قَوِيَّهُمْ عَلَى ضَعِيفِهِمْ وَأَنْ يَشْهَدَ حَيْثُمُ جَنَازَةٌ مِمَّنْهُمْ
وَأَنْ يَتَلَقَّوْا فِي بُيُوتِهِمْ».

4. . Al-Kafi, vol. 2, p. 117.

«أَمَرَنِي رَبِّي بِمُدَارَاةِ النَّاسِ كَمَا أَمَرَنِي بِإِدَاءِ الْفَرَائِضِ».

5. . Ibid, p. 116.

«ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَتِمَّ لَهُ عَمَلٌ وَرَعٌ يَحْجُزُهُ عَنِ مَعَاصِي اللَّهِ وَ خُلُقٌ يُدَارِي بِهِ النَّاسَ وَ حِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ».

6. . Ibid, p. 670.

«هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشَبِّعَ الرَّجُلُ صَاحِبَهُ هُنَيْئَةً إِذَا فَارَقَهُ وَ كَذَلِكَ أَمْرًا نَبِيئًا».

7. . Bihar Al-Anwar, vol. 34, p. 316.

8. . Tahzib Al-Ahkam. Vol. 6, p. 293.

«اسْتَعْمَلْتُمُوهُ حَتَّى إِذَا كَبُرَ وَ عَجَزَ مَنَعْتُمُوهُ أَنْفَقُوا عَلَيْهِ مِنْ بَيْتِ الْمَالِ».

9. . Al-Amali (Mofid), p. 185.

«إِنْ جَالَسَكَ يَهُودِيٌّ فَأَحْسِنْ مُجَالَسَتَهُ».

10. . Nahj Al-Belagha, letter 47, p. 421.

أَوْصِيكُمْ وَ جَمِيعَ وَلَدِي وَ أَهْلِي وَ مَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللَّهِ وَ نَظْمِ أَمْرِكُمْ وَ صَلَاحِ ذَاتِ بَيْنِكُمْ فَإِنِّي سَمِعْتُ جَدَّكُمْ ص يَقُولُ صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ
مِنْ عَامَّةِ الصَّلَاةِ وَ الصِّيَامِ».

11. . Al-Kafi, vol. 5, p. 28.

«لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ».

12. . Wasael Al-Shia, vol. 16, p. 123.

لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ نَزَعَتْ مِنْهُمْ الْبَرَكَاتُ وَ سَطَطَ بَعْضُهُمْ عَلَى بَعْضٍ
«وَ لَمْ يَكُنْ لَهُمْ نَاصِرٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ».

13. . Al-Kafi, vol. 5, p. 59.

كَيْفَ بِكُمْ إِذَا فَسَدَتْ نَسَاؤُكُمْ وَ فَسَقَ شَبَابُكُمْ وَ لَمْ تَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ تَنْهَوْا عَنِ الْمُنْكَرِ فَقِيلَ لَهُ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ - فَقَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ
كَيْفَ بِكُمْ إِذَا أَمَرْتُمْ بِالْمُنْكَرِ وَ نَهَيْتُمْ عَنِ الْمَعْرُوفِ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا رَأَيْتُمُ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ
مَعْرُوفًا».

14. . Al-Kafi, vol. 2, p. 208.

«إِنَّ أَعْظَمَ النَّاسِ مَنَزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَشْهَامُهُ فِي أَرْضِهِ بِالنَّصِيحَةِ لِخَلْقِهِ».

15. . Ibid.

«لِيُنْصَحَ الرَّجُلُ مِنْكُمْ أَخَاهُ كَنَصِيحَتِهِ لِنَفْسِهِ».

16. . Ibid.

«يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَ الْمَغِيبِ».

17. . Ibid.

«عَلَيْكُمْ بِالنُّصْحِ لِلَّهِ فِي خَلْقِهِ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ».

18. . Ibid, p. 163.

«مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ».

19. . Ibid, p. 364.

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ إِذَا وَعَدَ».

20. . Nahj Al-Belagha, letter 45, p. 417.

وَلَوْ شِئْتُ لَاهْتَدَيْتُ الطَّرِيقَ إِلَى مُصَفَّى هَذَا الْعَسَلِ وَ لِبَابِ هَذَا الْقَمَحِ وَ نَسَائِحِ هَذَا الْقَرِّ وَ لَكُنْ هَيْبَاتَ أَنْ يَغْلِبَنِي هَوَايَ وَ يَهْوِدَنِي جَشْعِي إِلَى تَخِيرِ الْأَطْعَمَةِ وَ لَعَلَّ بِالْحِجَازِ أَوْ الْيَمَامَةِ مَنْ لَا طَمَعَ لَهُ فِي الْقُرْصِ وَ لَا عَهْدَ لَهُ بِالشَّبَعِ أَوْ أَبِيتَ مِبْطَانًا وَ حَوْلِي بَطُونٌ غَرَّتِي وَ أَكْبَادٌ حَرَى أَوْ أَكُونُ كَمَا قَالَ الْقَائِلُ: وَ «حَسْبُكَ [عَارًا] دَاءٌ أَنْ تَبَيَّتَ بَطْنَةً - وَ حَوْلَكَ أَكْبَادٌ تَحْنُ إِلَى الْقَدْرِ».

21. . Al-Kafi, vol. 2, p. 195.

لَأَنَّ أَعْوَالَ أَهْلِ بَيْتٍ مِنَ الْمُسْلِمِينَ أَسَدٌ جَوْعَتُهُمْ وَ أَكْسُو عَوْرَتُهُمْ فَأَكْفُفْ وُجُوهُهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْجَّ حَجَّةً وَ حَجَّةً وَ مِثْلَهَا وَ مِثْلَهَا «حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ».

22. . Al-Faqih, vol. 4, p. 381.

«اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ».

23. . Wasael Al-Shia, vol. 2, p. 433.

«دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ».

24. . Al-Kafi, vol. 4, p. 2.

«الْبِرُّ وَ الصَّدَقَةُ يَنْفِيَانِ الْفَقْرَ وَ يَزِيدَانِ فِي الْعُمْرِ وَ يَدْفَعَانِ سَبْعِينَ مِائَةَ السُّوءِ».

25. . Ibid, p. 9.

«إِنَّ الصَّدَقَةَ تَقْضِي الدَّيْنَ وَ تَخْلِفُ بِالْبِرِّكَ».

26. . Ibid, p. 10.

مَا أَحْسَنَ عَبْدُ الصَّدَقَةِ فِي الدُّنْيَا إِلَّا أَحْسَنَ اللَّهُ الْخِلَافَةَ عَلَى وُلْدِهِ مِنْ بَعْدِهِ».

27. . Amali (Sadouq), p. 577.

«مَنْ دَخَلَ السُّوقَ فَاشْتَرَى تُحْفَةً فَحَمَلَهَا إِلَى عِيَالِهِ كَانَ كَحَامِلِ صَدَقَةٍ إِلَى قَوْمٍ مَحَاوِجٍ».

Prohibited Behavior

There are some acts in Islam which have been forbidden by Allah in the Qur'an and by His Messenger (S) in the *Sunnah* (practice of the Prophet), and which have been made clear by the sayings and actions of the Imams ('a).

If we study the forbidden things in Islam deeply and in detail, we will find that proscribing them is a step taken by Islam to protect humanity from perverse conduct and keep it away from dangers and evils.

The following are some of the prohibited behaviors.

Spying

Spying that is, snooping in order to gain information and embarrass people is forbidden in Islamic laws.

Almighty Allah has said in His Book:

“O You who believe, refrain from most of suspicions because some suspicions are sins, and do not spy...” (Qur'an; 49: 12)

Ishaq bin 'Ammar, a companion of Imam Al-Sadiq ('a), said, I heard Imam Al-Sadiq ('a) saying, “*The*

*Messenger of Allah (S) said, "O you who have accepted Islam with your tongue [i.e., with your verbal declarations of faith] and faith is yet to enter your hearts! Do not disparage the Muslims nor disclose their frailties, because whosoever discloses their shortcomings, Allah shall disclose his; and he whose weaknesses are disclosed by Allah, will indeed be disgraced, even if he is inside his house."*¹

Backbiting (Namimah)

Backbiting means, "Speaking ill of a believer in their absence with the purpose of disparaging or not, and no matter whether the alleged shortcoming was related to his body, lineage, behavior, deeds, statements, religion, or life, and other defects which are [usually] concealed from the people. Similarly, it does not matter whether the description was done by words or by gesture."

Almighty Allah has described backbiting such that mind and body feel abhorrence towards it. He said,

"And some of you should not backbite the others: would anyone of you like to eat the flesh of his dead brother? No, you abhor it." (Qur'an; 49: 12)

The Prophet (S) said, "*Be careful of backbiting because backbiting is worse than adultery, in that a person who commits adultery can repent and ask forgiveness from Allah, and Allah can forgive him whereas Allah will not forgive the backbiter until the person who was at the receiving end forgives him.*"²

Islam has forbid "An-namimah" for the sake of holding the society together. It means sowing dissension by statements like "So and so was saying this and that about you" with the intention of damaging the relationship between the believers or increasing bitterness between them.

The Messenger of Allah (S) has said, "*The worst people among you are those who spread slanderous rumors; those who divide friends.*"³

Imam Al-Baqir ('a) said, "*Paradise is forbidden upon the backbiters (intriguants) and those who spread slanderous rumors.*"⁴

Imam Al-Sadiq ('a) said, "*The spiller of blood [i.e., murderer], the alcoholic, and the one who spreads slanderous rumors will not enter Paradise.*"⁵

Fatwa of Islamic jurists:

A. It is not appropriate for a believer to listen to backbiting against his believing brother. Indeed it is obligatory upon one who hears backbiting to support the person who is being disparaged; and that if he does not repel the backbiting [against his believing brother], Allah will abandon him in this world as well as in the hereafter, and he shall be held accountable just like the one who did the backbiting.

Suspicion

It is not permissible for a believer to entertain suspicious thoughts about his fellow Muslim and non-Muslim without any clear proof and evidence, because no one other than Allah knows the innermost thoughts of a person. Therefore, as long as it is possible to place the action of a believer in a proper context, we should do so until it is proven otherwise. Qur'an says,

“O you who believe! Refrain from most of the suspicions because some suspicions are a sin.”
(49: 12)

Imam 'Ali ('a) said, “Place the affair of your brother in the best possible [context] until you get a proof which convinces you [of the contrary]. And do not have suspicious thoughts about a word that comes out of your brother [in faith] while you have a positive context for it.”⁶

Extravagance And Waste

Extravagance and waste are two bad qualities condemned by Almighty Allah. He says,

“Eat and drink but do not waste because He does not like the squanderers.” (Qur'an; 7:31) **“Verily the wastrels are brethren of the Satan, and verily the Satan was ungrateful to his Lord.”** (Qur'an; 19:27)

Imam 'Ali ('a) wrote a letter to Ziyad: “Give up lavishness and be moderate. Every day remember the coming day. Hold back from the funds what you need and send forward the balance for the day of your need. Do you expect that Allah may give you the reward of the humble while you yourself are arrogant in His view? And do you covet that He may give you the reward of those doing charity while you enjoy comforts and deny them to the weak and the widows? Certainly, man is rewarded according to what he has done, and he shall meet what he has sent forth.”⁷

1. . Al-Kafi, vol. 2, p. 354.

«يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يَخْلُصِ الْإِيمَانَ إِلَى قَلْبِهِ لَا تَذْمُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَاتِهِمْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَمَنْ تَتَّبَعَ اللَّهُ تَعَالَى «عَوْرَتَهُ يَفْضَحْهُ وَ لَوْ فِي بَيْتِهِ»».

2. . Bihar Al-Anwar, vol. 72, p. 222.

«إِبَاكُمُ وَالْغَيْبَةَ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزَّوَانِ إِنَّ الرَّجُلَ قَدْ يَزْنِي وَيُتُوبُ فَيُتُوبُ اللَّهُ عَلَيْهِ وَإِنْ صَاحِبَ الْغَيْبَةِ لَا يُغْفَرُ لَهُ حَتَّى يَغْفَرَ لَهُ صَاحِبُهُ».

3. . Al-Kafi, vol. 2, p. 225.

«شِرَارُكُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمُفْرُقُونَ بَيْنَ الْأَحِبَّةِ».

4. . Tanbih Al-Khawater (Warram), vol. 2, p. 209.

«الْجَنَّةُ مُحَرَّمَةٌ عَلَى الْفَتَانِينَ الْمَشَاءِينَ بِالنَّمِيمَةِ».

5. . Al-Kafi, vol. 7, p. 273.

«لَا يَدْخُلُ الْجَنَّةَ سَافِكُ الدَّمِّ وَلَا شَارِبُ الْخَمْرِ وَلَا مَشَاءُ بَنِمِيمٍ».

6. . Al-Kafi, vol. 2, p. 362.

«ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأْتِيكَ مَا يَغْلِبُكَ مِنْهُ وَلَا تَطَنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمِلاً».

7. . Nahj Al-Belagha, letter 21, p. 376.

«فَدَعْ الْإِسْرَافَ مُقْتَصِداً وَ اذْكُرْ فِي الْيَوْمِ غَداً وَ أَمْسِكْ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ وَ قَدِّمِ الْفَضْلَ لِيَوْمِ حَاجَتِكَ أَوْ تَرْجُو أَنْ يُعْطِيكَ اللَّهُ أَجْرَ الْمُتَوَاضِعِينَ وَ أَنْتَ»

عِنْدَهُ مِنَ الْمُتَكَبِّرِينَ وَ تَطْمَعُ وَ أَنْتَ مُمَرِّعٌ فِي النَّعِيمِ [أَنْ تَمْنَعَهُ] تَمْنَعُهُ الضَّعِيفَ وَ الْأَرْمَلَةَ - [وَ] أَنْ يُوجِبَ لَكَ ثَوَابَ الْمُتَصَدِّقِينَ وَ إِنَّمَا الْمَرْءُ مَجْزِيٌّ بِمَا
«أَسْلَفَ وَ قَادِمٌ عَلَى مَا قَدَّمَ».

List of Verses Cited

وَ اللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَ يُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

And Allah wants to pardon you, but those who follow their lusts want that you would be diverted into a great diversion. (Qur'an; 2:27)

وَ إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ ذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسَاكِينِ وَ قُولُوا
لِلنَّاسِ حُسْنًا وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ مُّعْرِضُونَ

And when We took a pledge from the Children of Israel: “Worship no one but Allah, do good to parents, relatives, orphans, and the needy, and speak kindly to people, and maintain the prayer, and give the zakat,” you turned away, except a few of you, and you were disregardful. (Qur'an; 2:83)

يُسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَ الْأَقْرَبِينَ وَ الْيَتَامَىٰ وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ وَ مَا تَفْعَلُوا مِنْ
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

They ask you as to what they should spend. Say, “Whatever wealth you spend, let it be for parents, relatives, orphans, the needy, and the traveller.” And whatever good that you may do, Allah indeed knows it. (Qur'an; 2:215)

وَ لَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَ لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَ اللَّهُ عَزِيزٌ حَكِيمٌ

And women have rights similar to those of men over them in kindness. And men have a degree above them, and Allah is all-mighty and all-wise. (Qur'an; 2:228)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَ لَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَ الْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَ إِن تَلَوُا أَوْ تُعْرَضُوا فَإِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

O you who have faith! Be maintainers of justice and witnesses for the sake of Allah, even if it should be against yourselves or [your] parents and near relatives, and whether it be [someone] rich or poor, for Allah has a greater right over them. So do not follow [your] desires, lest you should be unfair, and if you distort [the testimony] or disregard [it], Allah is indeed well aware of what you do. (Qur'an; 4: 135)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعْرَةَ اللّٰهِ وَ لَا الشَّهْرَ الْحَرَامَ وَ لَا الْهُدَىٰ وَ لَا الْقَلْدَ وَ لَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَ رِضْوَانًا وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ لَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَىٰ وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللّٰهَ إِنَّ اللّٰهَ شَدِيدُ الْعِقَابِ

O you who believe, do not disregard Allah's symbols, nor the restricted month, nor the guidance, nor what is tagged, nor the sanctity of the restricted Shrine for those seeking a bounty from their Lord and a blessing. And when they are permitted for you, then you may hunt. And let not the hatred of another people make you turn away from the restricted Temple that you aggress. And bond together in piety and righteousness, and do not bond together in sin and aggression. And be aware of Allah, for Allah's retribution is severe. (Qur'an; 5:2)

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَ طَعَامُكُمْ حِلٌّ لَهُمْ وَ الْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَ الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَ لَا مُتَّخِذِي أَخْدَانٍ وَ مَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Today, the good things have been made lawful to you, and the food of those who have been given the Scripture is lawful for you, and your food is lawful for them; and the independent from the believing women, and the independent from the people of the Scripture before you, if you have given them their dowries, protected, chaste, and not seeking to take lovers. And whoever rejects belief, then his work has fallen, and in the Hereafter he is of the losers. (Qur'an; 5:5)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَ لَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَ اتَّقُوا اللّٰهَ إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Be witnesses for justice, and let not the hatred towards a people make you avoid being just. Be just, for it is closer to righteousness, and be aware of Allah. Allah is expert over what you do. (Qur'an; 5:8)

أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

If anyone slays a human being – unless it be [in punishment] for murder or for spreading corruption on earth – it shall be as though he had slain all humanity and whoever saves a life is as though he had saved all mankind. (Qur'an; 5:32)

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِنْ جَاؤُكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَ إِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

They listen to lies, and consume money illicitly. If they come to you, then you may judge between them or turn away from them; and if you turn away from them then they cannot harm you in the least; and if you judge then judge, between them with justice. Allah loves those who are just. (Qur'an; 5:42)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

O you who believe, do not take the Jews and the Nazarenes as allies, for they are allies to one another; and whoever takes them as such from amongst you is one of them. Allah does not guide the wicked people. (Qur'an; 5:51)

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Verily, your guardian is (none else but) Allah and His Messenger (Muhammad) and those who believe, those who establish Prayers and pay the charity while they be (even) bowing down (in Prayers). (Qur'an; 5:55)

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ لَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَ لَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ لَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ.

Say: "Come let me recite to you what your Lord Has forbidden for you: that you should not set-up anything with Him; and be kind to your parents; and do not kill your unborn children for fear of poverty, We provide for you and for them; and do not come near lewdness, what is plain of it or subtle; and do not kill the soul which Allah Has forbidden, except by justice. That is what He enjoined you that you may comprehend." (Qur'an; 6: 151)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَ الرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبِطْلِ وَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَ الَّذِينَ يَكْنُزُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ.

O you who believe, many of the Priests and Monks consume people's money in falsehood, and they turn away from the path of Allah. And those who hoard gold and silver, and do not spend it in the cause of Allah, give them news of a painful retribution. (Qur'an; 7:34)

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنُزُونَ.

On the day when these shall be heated in hellfire and therewith branded on their foreheads, their sides, and their backs [and told]: "This is what you treasured up for yourselves! So taste what you have treasured!" (Qur'an; 9:35)

وَ قَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ.

Fight all the polytheists, just as they fight you all, and know that Allah is with the righteous. (Qur'an; 9:36)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“The believing men and the believing women are helpers of one another; they enjoin the right and forbid the evil and maintain the prayer. (Qur’an; 9:71)

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَ
رِضْوَانٍ مِنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allah has promised the faithful, men and women, gardens with streams running in them, to remain in them [forever], and good dwellings in the Gardens of Eden. Yet Allah’s pleasure is greater [than all these]; that is the great success. (Qur’an; 9:72)

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

And those who deliver what Allah Has ordered be delivered, and they revere their Lord and they fear the terrible reckoning. (Qur’an; 13:21)

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ
وَلَهُمْ سُوءُ الدَّارِ

As for those who break the pledge of Allah after making its covenant, and they sever what Allah ordered that it be delivered, and they corrupt in the earth; to those is a curse and they will have a miserable abode. (Qur’an; 13:25)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Allah orders justice, goodness, and that you shall help your relatives, and He deters from evil, vice, and transgression. He warns you that you may remember. (Qur’an; 16:90)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا
تَنْهَرُهُمَا ۚ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord decreed that you shall not serve except Him, and do good to your parents. When one of them or both of them reach old age, do not say to them a word of disrespect nor shout at them, but speak to them noble words and with utmost courtesy. (Qur'an; 17:23)

وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ۚ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Lower to your parents the wing of humility out of mercy and say: My Lord, have mercy upon them as they brought me up when I was small. (Qur'an; 17:24)

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Do not approach fornication. It is indeed an indecency and an evil way. (Qur'an; 17:32)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا

Do not kill a soul [whose life] Allah has made inviolable, except with due cause, and whoever is killed wrongfully, We have certainly given his heir an authority. (Qur'an; 17:33)

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

Do not approach the orphan's property except in the best manner until he comes of age. Fulfill the covenants; indeed all covenants are accountable. (Qur'an; 17:34)

وَأَوْفُوا الْكَيْلَ إِذَا كُلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

When you measure, observe fully the measure, and weigh with an even balance. That is better and fairer in outcome. (Qur'an; 17:35)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

Do not follow that of which you have no knowledge. Indeed the hearing, the eyesight, and the heart all of these are accountable. (Qur'an; 17:36)

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُولًا

Do not walk exultantly on the earth. Indeed, you will neither pierce the earth, nor reach the mountains in height. (Qur'an; 17:37)

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْفَلَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

These are among precepts that your Lord has revealed to you of wisdom. Do not set up another god besides Almighty Allah, lest you will be cast into hell, blameworthy, banished. (Qur'an; 17:39)

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا

And say to My servants to speak for that which is the best. The Satan plants animosity between them. The Satan (devil) was to mankind a clear enemy. (Qur'an; 17:53)

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ

And We have honored the Children of Adam and carried them in the land and the sea, and We

have provided for them of the good things. (Qur'an; 17:70)

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

We send down in the Qur'an that which is a cure and mercy for the faithful; and it increases the wrongdoers only in loss. (Qur'an; 17:82)

قُلْ لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَ الْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, "If all the humans and the Jinn were to gather to bring a Qur'an like this, they could not come with its like, even if they were helping one another." (Qur'an; 17:88)

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

Then she came to her people carrying him. They said, "O Mary, you have come with something totally unexpected!" (Qur'an; 19:27)

وَ اذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَّبِيًّا. وَ كَانَ يُأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَ الزَّكَاةِ وَ كَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And mention in the Book Ishmael. Indeed, he was true to his promise, an apostle, and a prophet. He used to bid his family to [maintain] the prayer and to [pay] the zakat (alms), and was pleasing to his Lord. (Qur'an; 19: 54&55)

وَ وَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا وَ إِن جَهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And We instructed the human to be good to his parents. However, if they strive to make you set

up partners with Me, then do not obey them. To Me are all your destinies, and I will inform you of what you used to do. (Qur'an; 29:8)

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ.

Surely, those who recite the Book of Allah, and hold the assembly, and spend secretly and openly from what We have provided them, they are seeking a trade that can never lose. (Qur'an; 35:29)

لِيُوفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ.

So that He may pay them their reward in full and enhance them out of His grace. Indeed, He is all-forgiving, all-appreciative. (Qur'an; 35:30)

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ.

May it not be that if you were to wield authority you would cause corruption in the land and ill-treat your blood relations? (Qur'an; 47:22)

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ.

They are the ones whom Allah has cursed, so He made them deaf, and blinded their sight. (Qur'an; 47:23)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ.

The believers are but brethren, therefore make peace between your brothers and be careful of (your duty to) Allah that mercy may be had on you. (Qur'an; 49: 10)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَ لَا تَجَسَّسُوا وَ لَا يَغْتَبِ بَّعْضُكُم بَعْضًا أَ يَحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O You who believe, refrain from most of suspicions because some suspicions are sins, and do not spy on or backbite one another. Would anyone of you like to eat the flesh of his dead brother? No, you abhor it. (Qur'an; 49: 12)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَ جَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of Allah is the most righteous (who fear Allah much, abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much. Verily! Allah is All-Knowing, All-Aware. (Qur'an; 49: 13)

وَفِي ءَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

And there was a share in their wealth for the beggar and the deprived. (Qur'an; 51: 19)

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

Who is it that will lend Allah a good loan, that He may multiply it for him and that there may be a noble reward for him? (Qur'an; 57: 11)

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَ بَأْيَمَانِهِمْ بِشَرِّكُمْ الْيَوْمَ جَنَاتٌ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

On that day you will see the believing men and the believing women while their light shall be running before them and on their right side—[they will be told:] “good news to you today: gardens beneath which rivers flow, to abide therein, that is the great achievement.” (Qur’an; 57: 12)

لَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَ لَمْ يَخْرُجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَ تُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ.

Allah does not forbid you from showing kindness and dealing justly with those who have not fought you about religion and have not driven you out of your homes. Allah loves just dealers. (Qur’an; 60:8)

وَ أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَ أَكُن مِّنَ
الصَّالِحِينَ. وَ لَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَ اللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ.

And gives in charity out of what We have given you before death comes to one of you, so that he should say, “My Lord! Why did you not respite me to a near term, so that I should have given Alms and been of the doers of good deeds?” And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do. (Qur’an; 63: 10&11)

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَ مَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا مَا ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ
عُسْرٍ يُسْرًا.

Let the man of means spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. (Qur’an; 65:7)

يَأْيُهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَ أَهْلِيكُمْ نَارًا وَ قُودُهَا النَّاسُ وَ الْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا
أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ.

O you who have faith! Save yourselves and your families from a Fire whose fuel is people and stones, over which are] assigned [angels, severe and mighty, who do not disobey whatever Allah has commanded them, and carry out what they are commanded. (Qur'an; 66:6)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ. فَسَتُبْصِرُ وَيُبْصِرُونَ. بِأَيِّكُمْ الْمَفْتُونُ.

[O, Muhammad!] Verily, you are a Man of high-level character. You will see and they will see, which one of you is crazy. (Qur'an; 68: 4-6)

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