

Islam And Interactions In Social Life

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This text is a collection of traditions and verses of the Holy Qur'an that teach to live up to high standards in conduct with other human beings, regardless of their religion, ethnicity, race, language or culture, to repel evil with goodness, control their anger and be forgiving, and have relationship with their relatives and how to behave in the highest moral and ethical standards.

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Dedication

*This Book is dedicated to my wife,
who inspires me and fills my life with love and light,
and to my children,
Mahdiyar and Zoha,
Who continue to amaze me and fill my life with joy.
I am grateful to Allah
for bringing us together as a family
and for showing me that I am blessed.*

About the Author

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

- Graduate of Ilmiyah 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 are:

“To remove something harmful from the road is charity.”

“Charity erases sins just as water extinguishes fire.”

“He is not a perfect believer, who goes to bed full and knows that his neighbor is hungry.”

“Show mercy to people on earth so that Allah will have mercy on you in heaven.”

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 principle 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 said: “I was sent to complete (fulfill) the noble ethics.” 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 of the interesting rules of Islam (from the Qur'an and some of the traditions of Prophet Muhammad and his pure progeny ('a)) about the Interaction in social life. In this book, you will read about "rights in Islam", "recommended behavior" and "prohibited behavior" in Islam. Because of the importance of "family" in Islam, the last part of the book is intended to gather some of the interesting verses of Holy Qur'an and some of the traditions of prophet Muhammad and his pure progeny ('a) about the marriage and family. 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 social life.

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 ar-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, 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 Ar-Ridha' ('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 ar-rahm" – thus one who did not 'join his relationship' did not fear Allah."

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. Imam al-Husayn ('a) said:

"One, who desires that his life be elongated and his sustenance be increased, should join his relationship."

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 relationship and thirty-three years have still remained from his life, and Allah shortens that life to only three years.”

3. Imam Ja’far Al-Sadiq (‘a) said that The Messenger of Allah (S) said:

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

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 ar-rahm their wealth is increased and their lives elongated. How much reward would have been theirs if they had been good people?”

5. It is because of this, that Commander of the Faithful, Ali (‘a) said:

“Man is not given reward of any good work sooner than that of Silat ar-rahm.”

6. So far as its reward in the life 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. Prophet Musa (‘a) asked Allah what was the reward of Silat ar-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. The Messenger of Allah Muhammad (S) said:

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

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.”

The hadiths mentioned above tell us of some rewards of Silat ar-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 ar-rahm, even if he is an unbeliever. However, the rewards of the Hereafter depend upon Islam and true faith. Silat ar-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.”

2. Imam Muhammad 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””.

(These three places, perhaps, 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.””

4. Salimah (the slave-girl of Imam Ja’far Al-Sadiq [peace be upon him]) 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”.

5. The Messenger of Allah Muhammad (S) said:

“Do not sever the ties with your relations even if they have severed them with you.”

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 ar-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 ar-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 ar-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’ ar-rahem” (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 Of Islamic Jurists

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)

The Imam says, *“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.” Imam Al-Sadiq (a) said: *“Anyone who looks towards his*

parents with hatred, even if they had been unjust to him, Allah shall not accept his salat.”

Being kind to one's parents indeed is the best means of attaining the pleasure of Almighty Allah. As holy 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]”.*

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.'”*

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.”*

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 (al-amr bil-ma’ruf wal-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.”* He also said: *“One way of exalting Allah, the Almighty, is to honor the believer*

with a white beard.”

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. And 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].”*

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.”

He (S) 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.*”

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.*”

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 them are those who treat their women the best.*”

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.*”

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."*

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."*

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."*

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.”

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. The Prophet (S) 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.”*

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.”*

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.”*

Fatwa Of Islamic Jurists

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."

The Prophet said: "*The best neighborly act is to be trustworthy for those who are your neighbors.*"

In the advice Imam 'Ali gave to Imams Hasan and Husayn 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.*"

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.*"

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, they 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 and 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. And 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 (S) said: *“Whatever you like for yourself, like for him as well.”*

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.”

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. The tradition of the Prophet (S) reads, *“The greatest sins are to associate something with Allah and to kill human beings.”*

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 relationship 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.”* 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 also 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.” 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.

The Prophet (S) in one of his sayings has exemplified this. He said: *“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. You are all the children of Adam, and Adam was created from clay.”*

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 him¹.

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 Tawhid Journal, vol. IV, No. 3.

Recommended Behaviours

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.”* Once the Prophet was asked, *“Who is the best in faith among the believers?”* He replied, *“The best among them 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, ‘You have visited Me, therefore your reward is upon Me, and I will not be satisfied with a reward for you less than Paradise.’”*

The Imam (‘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.”*

Kindness To 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].”* 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.”*

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 ('a) 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."* That man accepted Islam because of this noble gesture.

In another tradition, we read about the kindness and justice of Imam 'Ali 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 Amir ul- mu'minin?"* '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 Amir ul-mu'minin 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 Amir ul-mu'minin. 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.

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."* 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."*

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, Hassan and 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.'"

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, *"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."*

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)

The Holy 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 peace be upon him (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.

Al-Amr Bil-Ma'ruf Wal-Nahi 'Anil-Munkar

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 enjoin 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 enjoin 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.”*

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?”*

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. So, 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 may 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.”*

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.’”*

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.”* He 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.”*

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.”*

He (S) also said: *“Whosoever gets up without being concerned with the affairs of Muslims is not one of them.”*

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 said: *“One who believes in Allah and the Last Day should fulfill whatever he promises.”*

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” (Qur'an; 9:34).

“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; 9:35).

Imam 'Ali ('a) describes himself [in 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?”*

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.”

The benefits gained by the person who gives in charity:

- **Sustenance**

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

- **Curing disease**

The Prophet (S) said: *“Cure your sick ones through charity.”*

- **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.”*

- **Fulfillment of debts and [increase in] blessings**

Imam Al-Sadiq (‘a) said: *“Charity fulfills the payment of debts and yields.”*

- **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].”*

Fatwa Of Islamic Jurists

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 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.”

Prohibited Behaviours

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 (peace be upon them).

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 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”*.

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.”*

“An-namimah” has been forbidden by Islam 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: *“Shall I not inform you of the worst person among you?”* People said: “Yes, O Messenger of Allah!” He said: *“Those who spread slanderous rumors; those who divide friends.”*

Imam al-Baqir (‘a) said: *“Paradise is forbidden upon the backbiters and those who spread slanderous rumors.”*

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.”*

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”.

Extravagance & 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? 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, a man is rewarded according to what he has done, and he shall meet what he has sent forth.”*

Verses & Traditions About Family

Introduction

The family is the primary unit of the community, the initial cell at the institutional level, and the essential bridge upon which the former generations of the native land cross to give birth to future generations.

In truth, the family is the fundamental social unit through which the new born child is first introduced to the world outside its mother's womb. Because of this protected environment, the child learns the fundamentals of his language, values, norms of behavior, habits, psychological and social leniencies, as well as many factors of his character.

In short, the basic family unit is an environment of cooperation between a man and a woman and the domain of the child's earliest upbringing.

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 family comes into existence as a consequence of a legal marriage, which is one of Allah's sanctioned traditions in creation and formation. It is a common and regular practice to all human creatures.

Marriage and the family in Islam should be studied and understood in the context of the scheme of life Islam wants to establish. They cannot be understood in isolation. The concept of man and the family, which Islam gives, is in conflict with the concept of man and the family that is prevalent in the West today. We think the disintegration of the family in the West is, in parts, a result of confusion about the place and the role of the family in society and about the purpose of life itself. If the objectives and values of life are not set right, further disintegration of this and other institutions cannot be prevented.

Marriage in Islam is not just the ceremony or the white piece of paper. A marriage is when two people give their hearts to each other and vow to be committed to each other, to give the promise that their lips will be the only ones each other ever touch, to vow that their hearts, bodies, and souls will always be as one.

To share, communicate and truly love each other and be there for each other until one or both pass away. Marriage is the hardest job besides raising kids that anyone will ever have.

Marriage is not a game or even a way of life, it is two hearts, two souls, two people that have left their old body's soul and mind behind them and made one body, one soul, and one heart.

Islam splendidly urges the building of families and marriage. Prophet Muhammad (S) says, *"Marry and take wives for this increase your means of living."*

This part of the book is intended to gather some of the interesting verses of holy Qur'an and some of the traditions of prophet Muhammad (S) and his pure progeny ('a) about the marriage and family. I hope this traditions be useful for you, so that you become more familiar with the preferred view of Islam and the value it puts on family.

Traditions are arranged in four sections:

1. Marriage
2. The husband's treatment of his wife
3. The wife's treatment of her husband
4. The treatment of parents of their children

Marriage

1. Help For Marriage, A General Duty

Almighty Allah says,

"Marry off those who are single among you ... If they are poor, Allah will enrich them out of His

grace, and Allah is all-bounteous, all-knowing.” (Qur’an; 24:32)

2. Rewards For Helping For Marriage

The Messenger of Allah (S) said:

“He who arranges for his brother in faith to get married with a woman whom he takes comfort in; Allah will marry him with a Houri (beautiful young virgin lady who takes care of men in paradise).” (Bihar al-Anwar, v. 11, p. 192, no. 77)

3. Allah’s Gift For Peace (Philosophy Of Marriage)

Almighty Allah says,

“And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you.” (Qur’an; 30:21)

4. Prophets Had Family

Almighty Allah says,

“Certainly, We have sent apostles before you, and We appointed for them wives and descendants.” (Qur’an; 13:38)

5. Purity, The Result Of Marriage

The Messenger of Allah (S) said:

“Whoever wants to meet Allah pure and immaculate should meet Him accompanied by a spouse.” (Bihar al-Anwar, v. 103, p. 220, no. 18)

6. The Beloved Institution

The Messenger of Allah (S) said:

“There is no institution in Islam more beloved and dearer to Allah than marriage.” (Bihar al-Anwar, v. 103, p. 222, no. 40)

7. Marriage For The Sake Of Allah

The Messenger of Allah (S) said:

“Whoever marries for Allah and for Allah took a person into marriage, deserves guardianship and love of Allah.” (Mahajjah al-Bayda’, v. 3, p. 54)

8. Marriage & Satan

The Messenger of Allah (S) said:

“When any young person gets married at the prime of his youth, his inner Satan cries out in rage, Woe unto him! He has secured his faith against me.” (Kanz al-’Ummal, no. 44441)

9. Marriage & Prayer

The Messenger of Allah (S) said:

“A married person sleeping is better in the sight of Allah than an unmarried person spending his day in the state of fasting and his night in prayer.” (Bihar al- Anwar, v. 103, p.221, no. 25)

10. Marriage & Increasing In Sustenance

The Messenger of Allah (S) said:

“Take up a wife for verily that will bring about an increase in your sustenance.” (Bihar al-Anwar, v. 103, p.217, no. 1)

11. Marriage & Moral

The Messenger of Allah (S) said:

“Marry those who are single among you for verily Allah will develop their moral traits [through marriage], He will increase their sustenance for them, and will enhance their integrity and gallantry”. (Bihar al-Anwar, v. 103, p. 222, no. 38)

12. Marriage & Help Of Allah

The Messenger of Allah (S) said:

“Allah had made it obligatory to himself to help those who are married to preserve their chastity.” (Kanz al-’Ummal, 44443)

13. Marriage & Death

The Messenger of Allah (S) said:

“The worst ones from among your dead are the unmarried.” (Bihar al-Anwar, v. 103, p. 221, no. 34)

14. Intercession In Marriage

Imam Ali (‘a) said:

“The best intercession is to make intercession for two people to get married.” (Bihar al-Anwar, v. 103, p. 222, no. 41)

15. Urgency In Marriage

Imam Al-Ar-Ridha’ (‘a) said:

“The archangel Gabriel descended to the Messenger of Allah (S) and told him, O Muhammad, verily your lord extends salutations on you and says, Verily the virgins from among your women are as fruits on a tree, which when they ripen must be plucked otherwise the sun rots them and wind alters them. So when young women reach marriageable age they have no other recourse apart from husbands, otherwise they will not be safe from corruption.” (Bihar al-Anwar, v. 16, p. 223, no. 22)

16. The Importance Of Faith When Selecting A Spouse

The Messenger of Allah (S) said:

“Do not marry women for their beauty because it may corrupt them and do not marry them for their wealth, because it may cause rebellion, so look to marry women for their faith.” (Sunan Ibn Maja’, v. 1, p. 597, no. 1859)

17. The Genes Have Effect

The Prophet (S) said:

“Marry into a good tribe for verily what is bred –in–the–bone will come out in the flesh.” (Kanz al-Ummal, no. 44559)

18. Don't Be Afraid Of Poverty!

Imam Ar-Ridha’ (‘a) said:

“When someone comes to you with a proposal of marriage and you are well pleased with his faith and his ethic, then accept his proposal. Moreover, do not be concerned if he is poor for Allah says:

“Allah will suffice each of them out of His bounty” (Qur’an; 4: 130).

And He says,

“If they are poor, Allah will enrich them out of His grace.” (Qur’an; 24:32). – (Bihar al-Anwar, v. 103,

19. Choose For Your Seed

The Prophet (S) said:

“Carefully choose for your seed, for verily women give birth to children who resemble their own brothers and sisters.” (Kanz al-’Ummal, no. 44557)

20. Do Not Lead To Adultery

Imam Ar-Ridha’ (‘a) said:

“Beware of the marriage with an alcoholic; if you do not do so, it likes you lead to adultery.” (Bihar al-Anwar, v. 79, p. 142, no. 55)

21. The Verdure Growing In Manure

The Messenger of Allah (S) said:

“Beware of the verdure growing in manure. When asked what verdure growing in manure was, he replied, it is the beautiful woman that comes from an evil environment.” (Bihar al-Anwar, v. 103, p. 232, no. 10)

22. Do Not Marry A Stupid Girl

The Messenger of Allah (S) said:

“Beware of marrying a stupid girl for her company is a waste and her offspring are [like] hyenas.” (Bihar al-Anwar, v. 103, p. 237, no. 35)

23. Accepting Wedding Invitations

The Messenger of Allah (S) said:

“When you are invited to a wedding banquet, do accept.” (Kanz al-’Ummal, no. 44617)

24. The Worst Food

The Messenger of Allah (S) said:

“The worst kind of food is the wedding feast to which the rich are invited and the poor are ignored.” (Nahj al-Fasaha, p. 372)

25. Announcing One's Marriage

The Messenger of Allah (S) said:

“Publicize the marriage, but conceal the proposal of the engagement.” (Kanz al-’Ummal, no. 44532)

26. Wedding In Mosque

The Messenger of Allah (S) said:

“Announce this marriage and let it take place in the mosque.” (Kanz al-’Ummal, no. 44536)

27. Trying For Marriage

The Prophet (S) said:

“Anybody who tries to marry off two believers to each other, Allah will marry him a lot of Houris in paradise and the reward for each step of him in this way is like the reward of fasting and praying in one year.” (Thawab al-Amal, p.340, no. 1)

28. We Do Not Get Married

The Messenger of Allah (S) said:

“Allah damns those who say, we do not get married.” (al-Ferdos, v. 3, p.446, no. 5446)

29. A King

The Messenger of Allah (S) said:

“Anybody who marries off a daughter Allah will make him a king in the Day of Resurrection.” (Kanz al-’Ummal, no. 45383)

30. Dead Singles

The Messenger of Allah (S) said:

“If the dead singles came back to this world they would marry.” (Awali al-Laali, v. 3, p. 283, no. 15)

31. Should Marry

The Messenger of Allah (S) said:

“O, young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances) and preserves one from immorality; but those who cannot should devote themselves to

fasting for it is a means of controlling sexual desire.” (Sahih al-Bukhari, v. 5, p. 1950, no. 4779)

32. Evil Thoughts

The Messenger of Allah (S) said:

“Anybody who refuses marriage out of fear of poverty, he entertained evil thought about almighty Allah. Allah says, "If they are poor, Allah will enrich them out of His grace.” (Al-Kafi, v. 5, p. 331, no. 5)

33. Seek Aliment

The Messenger of Allah (S) said:

“Seek aliment through marriage.” (Makarim al-Akhlaq, v. 1, no. 43, p. 1459)

34. The Greatest Blessing Of Marriage

The Messenger of Allah (S) said:

“The greatest blessing of marriage is that it is less expensive.” (Musnad ibn Hanbal, v. 9, p. 365, no. 24583)

35. Announce Your Marriage

The Messenger of Allah (S) said:

“Announce your marriage and celebrate it and play music in it.” (Amali al-Tousi, p. 518, no. 1138)

36. Marry At Night

Imam Ar-Ridha' (‘a) said:

“Marry at night because Allah has made the night for rest and the real rest is to be found in your wives.” (Al-Kafi, v. 5, p. 366, no. 1)

37. Closest People To The Messenger Of Allah (S)

The Messenger of Allah (S) said:

“The closest of you to me is the one who is best in character and is excellent to his family.” (Bihar al-Anwar, v. 71, p. 387, no. 34)

Husband's Treatment Of His Wife

38. Divorce For Committing Adultery

The Messenger of Allah (S) said:

“The archangel Gabriel brought down so much advice with regard to the [treatment of the] woman that I thought divorcing her must never be an option unless she has committed adultery.” (Bihar al-Anwar, v. 103, p. 253, no. 58)

39. I Love You!

The Prophet (S) said:

“A man's telling his wife "I love you" never leaves her heart.” (al-Kafi, v. 5, p. 569, no. 59)

40. The Rights Of The Wife

Imam Sajjad (‘a) said:

“The right of your wife (zawja) is that you know that Allah has made her repose and a comfort for you; so know that she is Allah's favor toward you, so you should honor her and treat her gently. You must treat her with compassion, feed her, and clothe her and whenever her ignorance troubles you, you should pardon her.” (Man La Yahduruhu al-Faqih, v. 2, p. 621, no. 3214)

41. Serving One's Wife & Longevity

Imam As-Sadiq (‘a) said:

“Anyone who is kind to his wife, Allah will provide him with a long life.” (al-Khisal, p. 21, no. 88)

42. The Best To His Wife

The Messenger of Allah (S) said:

“Be careful of two weak groups, orphan and woman; so that the best of you is the one who is best with his wife.” (Bihar al-Anwar, v. 79, p. 268, no. 5)

43. Being With Family, Better Than Worshipping

The Messenger of Allah (S) said:

“A man's sitting beside his family is more beloved in the sight of Allah than his spending the night in worship in this mosque of mine.” (Tanbih al-Khawater, v. 2, p. 122)

44. A Morsel Of Food To Wife's Mouth

The Messenger of Allah (S) said:

“Verily the man who lifts a morsel of food to his wife’s mouth is well rewarded.” (al-Mahajjat al-Baydha, v. 3, p. 70)

45. Mistreating One's Spouse And Deserving Of The Beating

The Messenger of Allah (S) said:

“I am truly astonished at the man who beats his wife when he is more deserving of the beating than her.” (Jamia al-Akhbar, p. 447, no. 1259)

46. Obeying One's Wife

The Messenger of Allah (S) said:

“One who obeys his wife in acts of disobedience to Allah; He will cast him into Fire.” (Bihar al-Anwar, v. 103, p. 228, no. 27)

47. Spending On One's Family & Pleasing Allah

Imam Sajjad (‘a) said:

“Verily the one whom Allah is most pleased with from among you is the one who is the most generous towards his dependents.” (Bihar al-Anwar, v. 78, p. 136, no. 13)

48. Buying A Gift For The Family

The Messenger of Allah (S) said:

“He who goes to the market and buys a gift to take back to his family is as one who is taking charity to a group of needy people. He should begin [giving gifts] to the female members of his family before the males.” (Bihar al-Anwar, v. 104, p. 69, no. 2)

49. A Garment

Almighty Allah says,

“They (wives) are a garment for you, and you (husbands) are a garment for them.” (Qur’an; 2: 187)

50. Loving Wife & Faith

The Messenger of Allah (S) said:

“The servant of Allah, who increases in belief, will increase in love for his spouse.” (Al-Jafariyat, p. 90)

51. The Ethics Of The Prophets

Imam Ar-Ridha' (‘a) said:

“Cleanliness, using perfume, shaving the hair and mating frequently are the ethics of the prophets.” (Al-Kafi, v. 5, p. 567, no. 50)

52. Honourable Manner

Almighty Allah says,

“Consort with them (your wives) in an honorable manner.” (Qur’an; 4: 19)

53. Morality Of The Prophet (S) With His Wives

The wife of holy Prophet (S) said when speaking about the morality of the Prophet:

“He was the best of people in character, He did not revile, shout loudly, nor did he answer evil with evil but He forgave and overlooked.” (Musnad ibn Hanbal, v. 10, p. 75, no. 26049)

54. Nice Association

Imam As-Sadiq (‘a) said:

“Man needs three characters in order to live peacefully in his house with his dependents. He should carry them out even if they are not in his nature: nice association, moderate affluence, and reasonable jealousy.” (Tuhaf al-’Uqul, p. 322)

55. Do Not Approach

Imam Ar-Ridha' (‘a) said:

“Do not approach (your wife) when you are tired.” (Makarim al-Akhlaq, v. 1, p. 393, no. 1328)

56. Does Not Insult Save Depraved

The Messenger of Allah (S) said:

“The best of you is the best to his family, and I’m the best to my family. The one who honors women is

an honorable man, and the one who insults them, is a wretched.” (Nahj al-Fasaha, p. 472)

57. Fragrant Flower

Imam Ali (‘a) said:

“A Female is a pleasant-smelling flower, not a servant, so in every situation tolerate her, and be a good companion to her for then your life will be pleasing.” (Man La Yahdhur al-Faqih, v. 3, p. 556, no. 4911)

58. The Best Men

The Messenger of Allah (S) said:

“The best of men among you is the one who is righteous, pure, and generous, has cheerful attitude towards his parents and does not make his dependents needy to others.” (Al-Kafi, v. 2, p. 57, no. 7)

59. Mad Of Anger!

The Messenger of Allah (S) said:

“Seeing a man enraged in anger, beating his poor wife, detests me.” (Kanz al-’Ummal, V. 16, P. 377, H. 44981)

60. Respecting One’s Wife

The Messenger of Allah (S) said:

“My brother Gabriel, (‘a) used to advise me about women to such an extent, that I thought the husband does not have even the right to say "Fie" to his wife. He told me: "O Mohammad, be wary of Allah about women for they are trusts from Allah unto you. Be kind with them and satisfy their heart to stay with you. It is not lawful for you to take back anything you have given your wives unless with their content and permission.” (Mustadrak al-Wasa’il, v. 14, p. 252, no. 16627)

61. With Prophets

The Messenger of Allah (S) said:

“Everyone who is trying to earn a living for his dependents, whether in poverty or wealth, will be with the prophets on the Day of Judgment. And by this I mean he will be in their rank.” (Kanz al-’Ummal, v. 16, p. 282, no. 44479)

62. Do Not Encroach Upon Your Family

The Prophet (S) said:

“The best men of my Ummah are those who do not encroach upon their families, are kind to them, and do not oppress them.” (Makarim al-Akhlaq, V.1, P. 468, H. 1597)

63. Seven Hundred Times

The Messenger of Allah (S) said:

“If a man earn some money and spend it for his dependents, for every Dollar he spends on his family Allah will reward him seven hundred times.” (Makarim al-Akhlaq, p. 216)

64. To Adorn

The Prophet (S) said:

“A Man’s duty to his wife is as the woman’s duty to her husband. He should adorn himself for his wife as she should adorn herself for him as long as they do not commit any sins.” (Al-Ferdos, v. 5, p. 521, 8953)

65. Their Wives Came To Adultery

The Messenger of Allah (S) said:

“Wash your clothes, shave your hair, brush your teeth, adorn yourself, for the children of Israel did not perform these rituals and caused their wives to commit adultery.” (Kanz al- Ommal, v. 6, p. 640, no. 17175)

66. Send A Message!

The Messenger of Allah (S) said:

“It is ill-mannered that man has intercourse with his wife while she is not ready. He should play with her and kiss her first. Do not approach your wife like animals.” (Kanz al-’Ummal, v. 9, p. 36, no. 24813)

67. Do Not Hurry

The Messenger of Allah (S) said:

“Whenever one of you has intercourse with his wife he should arouse her completely. If you have climaxed before her, do not leave until she has also climaxed.” (Kanz al-’Ummal, v. 16, p. 344, no. 44837)

68. Medical Care

The Messenger of Allah (S) said:

“When you need the toilet, do not have sex with your wife, for it may cause hemorrhoids. When you have to urinate do not have sex with your wife for it may cause fistula.” (Kanz al-’Ummal, v. 16, p. 355, no. 44902)

69. The Most Wicked

The Prophet (S) said:

“The wicked among the people in the eye of Allah on the Day of Judgment is the man who goes into his wife and she comes unto him, yet he divulges her secret (he exposes his personal relationship with her).” (Sahih al-Muslim, v. 2, p. 1060, no. 123)

70. Do Not Approach

Almighty Allah says,

“They ask you concerning [intercourse during] menses. Say, “It is hurtful.” So, keep away from wives during the menses, and do not approach them until they are clean. When they become clean, go into them as Allah has commanded you. Indeed, Allah loves the penitent and He loves those who keep clean.” (Qur’an; 2:222).

71. Allah’s Wrath

The Messenger of Allah (S) said:

“If a man bothers his wife to give up her dowry, Allah will not assign to him a punishment except the fire of hell, for Allah is angered at the oppressing of woman, in the same way He is angered by the oppression against an orphan.” (Thawab al-Amal, p.361, no.1)

72. Punishment For Beating One’s Wife

The Messenger of Allah (S) said:

“If a man slaps his wife, Allah will order an angel to slap him 70 times in hell.” (Mustadrak al-Wasa’il, V.14, P. 250, H. 16619)

73. Do Not Beat Your Wife

The Messenger of Allah (S) said:

“If anyone beats his wife oppressively, I will be his enemy in the hereafter. Do not beat your wife, because if anyone beats his wife verily, he has disobeyed Allah and His messenger.” (Irshad al-Qulub, P. 175)

74. Has He No Shame?

The Messenger of Allah (S) said:

“Be ashamed of beating your wife as a slave; for you beat her in the morning and then embrace (sleep with) her at night! Are you not ashamed?!” (Bukhari, V. 4, P. 1888, H. 4658)

75. The Most Evil People

The Messenger of Allah (S) said:

“The most evil of you is the one who is the most bad–tempered, the most reckless, and his family is heavily overburdened with his ill temper.” (Al–Ferdos, V. 2, P. 370, H. 3655)

76. Slandering

The Messenger of Allah (S) said:

“If a man slanders his wife for adultery, he will be devoid of his good deeds in the way a snake sheds its skin. And for every single hair on his body, a thousand sins will be written in his book of deeds.” (Jami’a al–Akhbar, P. 445, H. 1254)

77. To Be Whimsical

The Messenger of Allah (S) said:

“Do not divorce your wives except for a valid reason (adultery), for Allah does not like the men and women who are impulsive.” (Kanz al–’Ummal, V. 9, P. 662, H. 27875)

The Wife’s Treatment Of Her Husband

78. To Be Zealot In A Wrong Situation

Imam Ali (‘a) in his letter to Imam Hasan (‘a) said:

“Be careful about zealotry in a situation in which zealotry is not needed, for it may lead a good woman on the road to evil, so care for them nicely.” (Al–Kafi, V. 5, P. 537, H. 9)

79. Divine Intention

The Messenger of Allah (S) said:

“If a man marries a woman because of her beauty or property he will receive no help from Allah, but if he marries a woman because of her faith Allah will provide him beauty and property.” (Al–Kafi, V. 5, P.

80. Serving One's Husband

Imam As-Sadiq (‘a) narrated that Umm Salama (the Prophet’s wife) asked the Prophet about the status of those women who are at service to their husbands, so he (S) replied,

“Any woman who so much as moves something from one place to another in her husband’s house with the intention of improving it, is regarded with mercy by Allah, and whoever Allah regards [with mercy] He does not punish.” (Bihar al- Anwar, v. 103, p. 251, no. 49)

81. Serving One's Wife & Longevity

Imam As-Sadiq (‘a) said:

“Anyone who is kind to his wife, Allah will provide him with a long life.” (al-Khisal, p. 21, no. 88)

82. A Glass Of Water, Better Than Praying

The Prophet (S) said:

“A woman’s quenching of her husband’s thirst with a glass of water is better for her than a whole year spent fasting during the day and praying at night.” (Irshad al-Qulub, p. 175)

83. Mistreating One's Spouse

Imam As-Sadiq (‘a) said:

“Cursed, Cursed, indeed is the woman who troubles and distresses her husband; and blessed is the woman who honors her husband, does not trouble him and obeys him in all matters.” (Bihar al-Anwar, v. 103, p. 253, no. 55)

84. Mistreating One's Spouse & Aversion Of Allah

The Prophet (S) said:

“Verily almighty Allah and his prophet hate the one who mistreats his wife until he changes his behavior.” (Thawab al-Amal, v. 1, p. 338)

85. Mistreating & Not Accepting The Prayer

The Prophet (S) said:

“If a man has a wife who mistreats him, Allah does not accept her daily prayer, nor any other good deed

she performs, even if she was to fast all her life, until she pleases him... and the husband will bear the same burden and punishment if he mistreats or oppresses his wife.” (Wasa’il al-Shi’ah, v. 14, p. 116, no. 1)

86. The Best Source Of Enjoyment

The Messenger of Allah (S) said:

“The best source of enjoyment in this world is a virtuous wife.” (Kanz al-’Ummal, no. 44451)

87. The Virtuous Wife

Imam Baqir (‘a) said:

“There is nothing more beneficial to a servant than a virtuous wife whom seeing her made her husband happy and when he is not with her, she saves herself and his property.” (Bihar al-Anwar, v. 103, p. 217, no. 2)

88. The Evil Life

Imam Baqir (‘a) said:

“One of the Prophet’s supplications was as follows: I seek refuge in You from a wife who causes me to age before my time.” (al-Kafi, v. 5, p. 326, no. 3)

89. The Worst Enemy

The Messenger of Allah (S) said:

“The believer’s worst enemy is an evil wife.” (Bihar al-Anwar, v. 103, p. 240, no. 53)

90. The Blessed Wife

The Messenger of Allah (S) said:

“The woman whose dowry is low and her delivery is comfortable, is blessed.” (Musnad Ibn Hanbal, v. 9, p. 355, no. 24532)

91. Happiest Life

The Messenger of Allah (S) said:

“The happiest life belongs to one who is content and has a decent wife.” (Ghurar al-Hikam, no. 3295)

92. The Agent Of Allah

A man came to The Messenger of Allah (S) and said: I have a wife who when I arrive home she greets me with kindness and when I leave she convoys me. When she knows that I am sad she says, “Why are you upset? If you are worried for provision, know that you are not the provider and if you worried for your hereafter, Allah may decrease your fear.”

The Messenger of Allah (S) answered, “Allah has some agents and she is one of them, she has half of the reward of a martyr.” (Man La Yahdhur al-Faqih, v. 3, p. 389, no. 4369)

93. Being Patient

The Prophet (S) said:

“There are three groups of women whom Allah will protect from the torment of the grave and will be gathered with Fatima, (the daughter of holy Prophet) in heaven; The woman who is patient through jealousy of her husband, the woman who is patient through petulancy of her husband and the woman who offers her dowry to her husband.” (Irshad al-Qulub, p. 175)

94. Wash Yourself

The Prophet (S) said:

“Do not approach your spouses unless you wash yourself (and are clean).” (Al-Marasil, p. 144, no. 2)

95. To Wake For Praying

The Messenger of Allah (S) said:

“Allah blesses the man who arises at midnight and prays, and then wakes his wife to pray. Similarly, Allah blesses the woman who arises at midnight and prays, then wakes her husband to pray.” (Kanz al-Ummal, v. 7, p. 793, no. 21438)

96. Be Pragmatic!

The Prophet (S) said:

“If a woman asks her husband to buy something of which he is incapable, Allah will not accept her atonement until she repents and requests something within his capabilities.” (Makarim al-Akhlaq, V.1, P. 441, H. 1515)

97. The Rights Of The Husband

The Messenger of Allah (S) said:

“The rights of the husband upon the wife are that she should stay inside the house, love him, be kind to him, not make him angry, obey him, fulfill her promises, not have sexual relationship with any other man, nor betray him or bother him.” (Mustadrak al-Wasa’il, v. 14, p. 244, no. 16604)

98. The Whimsical Divorcer

Imam Baqir (‘a) said:

“Verily the almighty Allah dislikes every whimsical divorcer.” (Al-Kafi, V.6, P. 55, H. 4)

99. Hug Him!

The Messenger of Allah (S) said:

“It is not permitted for a woman to sleep, except that she presents herself to her husband before sleeping. Takes off her garments, lies in bed with him, and hugs him.” (Makarim al-Akhlaq, v. 1, p. 508, no. 1766)

100. Curse Of Angels

The Messenger of Allah (S) said:

“If a husband calls his wife to his bed (i.e. to have sexual relations) and she refuses and causes him to sleep in anger, the angels will curse her until the morning.” (Sahih al-Bukhari, v. 3, p. 1182, no. 3065)

101. Keep Your Deeds!

Imam As-Sadiq (‘a) said:

“If a wife expresses to her husband: “I have not received any goodness from you!” Verily she is void of her good deeds.” (Al-Faqih, V. 3, P. 440, H. 4524)

102. Bothering Husband

The Messenger of Allah (S) said:

“If a woman bothers her husband through her words, Allah will not accept any remedy or any of her good deeds until she satisfies her husband.” (Al-Faqih, V. 4, P. 14, H. 4968)

103. To Anger The Husband

The Messenger of Allah (S) said:

“Woe to the woman who angers her husband and blessings be upon the woman whose husband is

satisfied with her.” (‘Uyun Akhbar al-Ridha’, V. 2, P. 11, H. 24)

104. Allah Is Watching You!

The Messenger of Allah (S) said:

“Allah does not look at the woman who is unappreciative of her husband whilst being in need of him.” (Kanz al-‘Ummal, V. 16, P. 396, H. 45082)

105. To Aromatise

Imam Ali (‘a) said:

“A Muslim woman must perfume herself for her husband.” (Al-Khisal, p. 621, no. 10)

106. Be Patient And Confidant

The Messenger of Allah (S) said:

“It is not permissible for woman to put something which is beyond her husband’s power on his shoulders. She should not complain about him to anyone of Allah’s creatures, neither to her relatives nor to strangers.” (Mustadrak al-Wasa’il, V. 14, p. 242, H. 16604)

107. To Reproach The Husband

The Prophet (S) said:

“Any woman who reproaches her husband for her property and says, “You are my dependent!” Allah will not accept any charity from her until she pleases her husband.” (Makarim al-Akhlaq, V. 1, P. 441, H. 1517)

108. Ostentation For Strangers

Imam As-Sadiq (‘a) said:

“Any woman who uses perfume for the intention of adorning herself for anyone except her husband, her Salah (daily prayer) will not be accepted unless she washes her body of that perfume.” (Al-Kafi, V. 5, P. 507, H. 2)

109. Treason

The Prophet (S) said:

“O, Ali! Four things are backbreaker: ... and the wife who her husband is loyal to her, but she is

betraying him.” (Al-Faqih, V. 4, P. 365, H. 5762)

110. Adornment For The Strangers

The Prophet (S) said:

“It is allowed for woman to show her wrists and legs only to her husband and nobody else. And if she shows them to the strangers she will be upon the wrath and the curse of Allah forever and Allah shall be wrathful at her and the angles of Allah will curse her, and Allah will prepare a grievous punishment for her.” (Mustadrak al-Wasa'il, V. 14, p. 242, H. 16604)

Parents Treatment Of Their Children

111. Speeding One's Child Marriage

The Prophet (S) said:

“It is written in Torah: if one's daughter is ready for marriage but the father did not marry her, if she commits a sin, then her father is a partner in her sin.” (Kanz al-Ummal, no. 45412)

112. Do Not Hesitate

The Messenger of Allah (S) said:

“When the equivalent persons [the suitor] came unto you, marry off your daughters to them without hesitating and do not delay.” (Kanz al-Ummal, p. 317, no. 44693)

113. Do Not Marry To A Wicked

The Messenger of Allah (S) said:

“Anybody who marries his daughter to a wicked person there will be thousands of curses on him and do not ascend any of his works to the heaven and Allah does not respond to his prayers.” (Irshad al-Qulub, p. 174)

114. Affectionate Towards Each Other

The Prophet (S) said:

“Whenever Allah loves a family, He makes them affectionate towards each other.” (Kanz al-Ummal, v. 3, p. 52, no. 5449)

115. Gladdening The Family

The Messenger of Allah (S) said:

“When a person makes his family happy, Allah creates a being from that pleasure who asks forgiveness for him until the Day of Resurrection.” (Kanz al-’Ummal, v. 16, p. 379, no. 44995)

116. Bring A Gift

The Messenger of Allah (S) said:

“Whenever one of you returns from a trip, bring a gift for your family, even if it is a piece of stone.” (Sunan al-Darqotni, v. 2, p. 300, no. 290)

117. Start From Female

The Messenger of Allah (S) said:

“Everyone who buys fruit at the market, and brings it for his children, he is as one who has carried charity. He should begin with his daughter, because almighty Allah is sympathetic towards girls. Everyone who is sympathetic towards girls is like the one who cries for the fear of Allah. Moreover, everyone who cries for the fear of Allah will be forgiven, and the one who makes a female happy, Allah will make him happy on the Day of Sorrow.” (Tanbih al-Ghafilin, p. 352, no. 526)

118. Considering The Family’s Interest

Imam As-Sadiq (‘a) said:

“It is not good for a man to choose some food exclusively for himself and deprive his family.” (Bihar al-Anwar, v. 9, p. 221, no. 106)

119. Go Back To Your Family

The Messenger of Allah (S) said:

“Whenever one of you travels to the Shrine for Pilgrimage after performing his Hajj, he should go back to his family soon, for this increases his reward.” (Al-Mustadrak al-Sahihayn, v. 1, p. 650, no. 1753)

120. Eating With Family

The Messenger of Allah (S) said:

“Allah loves the believer and his wife and children. And the most popular thing in the sight of Allah is to see the husband with his wife and his children eating together so when they gather Allah blesses them

and forgives them before they disperse.” (Tanbih al-Ghafelin, p. 343)

121. Pray With Family

Imam As-Sadiq (‘a) said:

“Any time my father had a problem he gathered his family and prayed, and they said amen.” (Al-Kafi, v. 2, p. 487)

122. Save Yourself And Your Families

The Prophet (S) recited this verse:

“O you who have faith! Save yourselves and your families from a Fire whose fuel is people and stones.” (Qur’an; 66:6)

His companions asked, “How could we protect them?” Prophet answered, “Bid them what Allah likes, and forbid them what He does not like.” (Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur, v. 8, p. 225)

123. Bid Your Family To Prayer

Almighty Allah says,

“And bid your family to prayer and be steadfast in its maintenance. We do not ask any provision of you. It is We who provide for you, And the good end is for the righteous.” (Qur’an; 20: 132)

124. Bid Your Family To Maintain The Prayer

Almighty Allah says,

“And mention Ishmael in the Book. Indeed, he was true to his promise, an apostle, and a prophet” (Qur’an; 19:54)

“He used to bid his family to [maintain] the prayer and to [pay] the zakat (alms), and was pleasing to his Lord.” (Qur’an; 19:55)

125. Neglecting Dependents

The Messenger of Allah (S) said:

“Cursed, are those who neglect their dependents.” (Al-Kafi, v. 4, p. 12, no. 9)

126. The Worst Men

The Prophet (S) said:

“The worst men among you are those who accuse people, eat lonely, beat their subordinates, neglect their dependents so they need others, are barefaced, foul mouthed and stingy.” (Al-Kafi, v. 2, p. 292, no. 13)

127. The Upper Hand

The Messenger of Allah (S) said:

“The upper hand is better than the lower hand, and start with your dependents.” (The giver is better than the receiver (or beggar)) (Sahih al-Bukhari, v. 2, p. 518, no. 1361)

128. Behaving Generously

The Prophet (S) said:

“There are a group of angels who almighty Allah commands them to call twice every day, before sunrise and sunset: beware! If anyone behaves with his family and neighbors generously, Allah will behave with him generously and give him more in this world. Beware! One who is tight (with his family and neighbors), Allah will make him feel the squeezing in the grave.” (Kanz al-'Ummal, v. 6, p. 442, no. 16453)

129. Do Not Marry Your Daughter By Force

The Prophet (S) said:

“Some of you marry off your daughters to unattractive men by force. (Do not do that,) for they want whom they love.” (Hilyat al-Muttaqin, v. 7, p. 140)

130. Learn From Crows

The Messenger of Allah (S) said:

“Learn three characters from crow; Secret copulation, its request for livelihood in early morning, and being cautious.” (Al-Khisal, p. 100, no. 51)

131. Child's Look

The Messenger of Allah (S) said:

“Man should not have intercourse with his wife while their children are present.” (Al-Jafariyat, p. 96)

132. Protect Your Offspring From Satan

The Prophet (S) said:

“If anyone of you is having sexual relations with his wife and before beginning says “In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan” and if it is destined that they should have a child then, Satan will never be able to harm that offspring.” (Sahih al- Bukhari, v. 1, p. 49, no. 143)

133. Do Not Think About Another Woman!

The Prophet (S) said:

“Do not approach your wife while you think about another woman, because I fear if Allah gives you a child, he may be epicene or effeminate and crazy.” (Man La Yahdhur al-Faqih, v. 3, p. 552, no. 4899)

134. The Best Thing For Lovers

A man asked the Prophet, “O, Messenger of Allah, there is an orphan with us who has two suitors, one is rich, and the other is poor. We like the rich but she likes the poor?

The Prophet (S) said: “For then there is nothing better than two lovers to marry.” (Kanz al-’Ummal, v. 16, p. 489, no. 45597)

135. Love & Marriage

Someone asked Imam As-Sadiq (‘a): I love a girl and want to marry her but my parents prefer somebody else (what should I do)?

Imam (‘a) said: “Marry the one who you love.” (Al-Kafi, v. 5, p. 401, no. 1)

136. Ask Her!

Imam Ali (‘a) said:

“Do not marry off your daughter unless you ask her, for she knows better about her wants, and if she did not agree do not marry her.” (Daaem al-Islam, v. 2, p. 218, no. 810)

137. Do Not Exceed The Dowry

Imam Ali (‘a) said:

“Do not exceed the women`s dowry, because it will lead to enmity.” (Makarim al-Akhlaq, v. 1, p. 506, no. 1753)

138. Bad Temper

Husayn Ibin Bashar Al-Yaseti says, I wrote to Imam ar-Ridha (‘a): One of my relatives had asked my daughter to marry him but he has a bad temper.

He (‘a) replied: “If he is moody do not marry your daughter to him.” (Al-Kafi, V. 5, P. 563, H. 30)

139. Be Affectionate To Your Children

The Messenger of Allah (S) said:

“Be affectionate to your children and have pity on them. Fulfill your promises to them for they see that only you provide for their maintenance.” (Mustadrak al-Wasa’il, V. 15, P. 170, No. 17896)

140. The Rights Of Children

The Messenger of Allah (S) said:

“O Ali, the right of children to his/her father is: Choosing him/her a good name, teaching him/her good manners and establish for him/her a proper position in life.” (Al-Faqih, V. 4, P. 372)

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