



SILEH RAHMI

THE REGARD FOR KINSHIP



Arranged & Compiled by
Syed Muhammad Ali Shah Husaini



Translated by
Raza Husain R. Moledina



Published by
Muhammad Amin Merchant
(Vakil Ayat Ullah-Al-Uzama
Syed Ali Al-Hussaini Seestani)



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THE REGARD FOR KINSHIP

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PUBLISHER'S NOTE

Regard for Kinship means good behaviour and maintenance of cordial relationship with those who are related to us via family ties. Though it has many facets, Moulana Muhammed Ali Baltistani has elucidated the subject matter vividly in the light of Quranic verses, Prophetic Traditions as well as sayings of our Holy Imams.

In our society much importance is given to observation of rituals such as daily five time prayers, Fasting during Ramzan, Pilgrimages to Mecca - Hajj and shrines at other holy places. These are noble acts nevertheless, but it is regrettable that the remaining facets of Usool-e-Deen (The basics of Religion) and Furoo-e-Deen (The Branches of Religion) are not given due attention. Advise virtue (Amr Bil Maroof) and forbid vice (Nahy Anil Munkar) are not given the consideration they deserve. Not only minor mistakes but even major sins are being over looked. Disregard for kinship is a common example.

There are various causes behind this disregard. In poor families daughters in law prefer to live separate from their in laws or even break off relationship totally. This is because they can't manage to make the two ends meet with meagre income of their husbands and in laws appear to them as burdens. There is hard struggle for subsistence.

The daughters of wealthy families have their own notions for life. They dislike old family traditions and want to live independently. Thus they separate from their in laws. Sometimes the cause is

lack of enough space. Sometimes there are quarrels over properties. There are slanderers and backbiters who try to cause separations. The family members then avoid each other for years. If by chance they see one another at some gathering they don't talk to each other. Sons of the same father also do so.

دور رہ کر ہی نہیں صرف پچھڑتے بھائی

ایک ہی شہر میں رہ کر نہیں ملتے بھائی!

(علی آذر)

Economic disparity is also a cause of disregard. A wealthy brother has no regard for his poor brothers and sisters. He expects subservience and flattery from them. Sometimes there is a family member behind this abomination. Those who become wealthy by wind fall are more prone to this kind of behaviour. The situations becomes severe if the wealthy person happens to be eldest brother or sister. They expect the youngsters to roam around them like knight errants. This is just a matter of false pride.

Those who become wealthy try to establish friendships with other rich people. They are attracted towards splendour and affluence. With such a mentality how can they respect their old parents and poor relatives. In case the parents are dead they tend to exhibit pomp in the commemoration of their anniversaries, because they like shows. But if the parents are alive, they pay no respect to them.

When someone's parents die, they mourn their death in every way. It may be genuine in some cases, but it looks like a pretence in most. When their

parents are alive, they do not care about them and are only concerned with their own happiness.

جو مر گیا ہے اسکو سدا یاد کرتے ہو
جو مر رہا ہے اسکی تمہیں کچھ خبر نہیں

(علی آذر)

In this book, due emphasis is paid to regard for kinship. I narrate a parable in this context, which I had heard in a religious discourse.

وہ مہرباں ہر ایک پہ آذر سدا رہا
میں اسکے در پہ آنکھیں جھکائے کھڑا رہا

(علی آذر)

Suppose you become seriously ill. You go to a competent physician. In case that fellow is rude, you act for bearance. You even pay a sizable amount as consultation fee. All this, because you want to better your worldly life. In case, any of your relative is a rustic type of fellow, you break off with him. You don't even care for his grief. We pay much attention to this world and become heedless to the hereafter, though regard for kinship is a matter of great importance.

In our day to day life, we prefer what suits us even in the matters of religion. If the religious injunction does not suit our wishes we don't follow it and try to find out alibis.

برائی کرنے سے پہلے جواز ہوتا ہے

برائی کر کے تجھے خود پہ ناز ہوتا ہے
(علی آذر)

Come on, let us wipe out our previous grievances and patch up relationships. In this way we follow the paths shown by Quran and the Sayings of our Holy Imams. Insha Allah we shall be Happy.

Wassalaam

Muhammad Amin Merchant

INTRODUCTION

**In the name of Allah the Merciful the
Compassionate.**

All praise due to the Lord of the Universe, and Salutations and peace be upon the best of the Apostles and Prophet Mohammed and upon His Holy and Revered Progenies.

Our Hazrat Ali (A.S) has said: "Good behaviour is the splendour of the mind, while physical beauty is the splendour of the Body".

Man is made up of mind and body. If both these components function properly and maintain their balance, life may go on smoothly. Three facts come before us if we observe every facet of the functions of these two components.

1. **Beliefs**:. These are unseen realities which are felt by insight and meditation. They are called Usool-e-Deen (Roots of Religion)
2. **Deeds** :. Such actions which are expressions of beliefs. They are called Furu-e-Deen (Branches of Religion).
3. **Character** :. Human behaviour as manifested in daily life. Character encompasses every facet of a persons life. If a person's behaviour conforms to shariat and social norms, it is called good character, And if it conforms to base instincts and selfish motives, it is called bad character.

Hujjatul Islam Aqa Syed Mohammed Ali Shah Hosaini has presented the topic of regard for kinship in a very lucid manner. Indeed he has taken

great pains to compile the subject matter. In this era of utter selfishness this book will prove to be a valuable contribution to ethics. I hope that people shall reap benefits from it, and it may prove to be a shower of blessings for them. May Allah provide more incentives to the compiler so that he may render more human services.

Wassalaam - Allah is the One who paves the path to guidance, and He is the Helper.

Muhammad Jawwad Hafezi
C/o. Qasr-e-Batool, Alamdar Chowk
Skardu.

PREFACE

Praise be to the Lord of the world and peace and salutations be upon the best of the apostles and prophets - Mohammed as well as His Holy Progenies.

The verse No. 21 of chapter AHZAAB of the Holy Quran states: In the Holy Prophet (S.A) you will find a best example of the nobility of character.

The lives of the Prophets and their teachings are the best sources through which a person may find guidance to make his life purposeful. Good virtue or ethics is necessary in individual life as well as in social life. Those who bear the responsibility to lead the society, for them good character is even more essential. The performers must themselves be the epitome of good character, so that they may clean up the mirror of human mind from evils.

Allah chose such noble persons as his messengers whose souls were high, courage indomitable, fortitude and forbearance formidable. They themselves were the epitome of noble character. Throughout their lives they struggled so that base humanity may rise. The final and foremost among them was Mohammed Mustafa (S.A). Keeping in view the nobility of his character, I thought of writing a book upon the subject matter of ethics. By the grace of Allah my Urdu Book "Adaab-e-Mayyet" has come out. It got praise from the readers. The representative of Ayatullah Syed Ali Husaini Seistani extended every kind of help to me. He also advised me to continue my writings upon the

topics of ethics. This is the second book of my endeavour. In the production of "Sileh Rehmi" Mr. Amin Merchant extended every kind of help, hence I give up every right of this book to him.

In conclusion, I pray to Almighty Allah to grant us guidance so that we may follow the teachings of holy Quran and Hadees. (Amen)

Syed Muhammad Ali Shah Husaini
Imam-e-Jamaat Masjid-e-Abu Talib
Mahalla Abu Talib, Hargisa Shak Thang
Skardu - Baltistan

THE REGARD FOR KINSHIP

Our good and sympathetic behaviour to our relatives is termed as regard for kinship. It is immaterial whether the relationship is through the father or through mother or be it indirect or distant relationship. All shall be considered our relatives. The progenies of sons and daughters deserve the same respect.

It is generally observed that rich people get more attention and respect from their relatives while poor people are avoided. According to Shariat there is no distinction between rich and poor relatives. The responsibility of maintaining cordiality becomes greater according to the proximity of relationship. It is important to pay more attention to them.

The topmost regard for kinship may be expressed only when a person considers his relatives at par with his own self. He chooses for them what he chooses for himself, and always tries to alleviate their troubles. He remains ever ready to extend a helping hand whenever needed. He should not mind if he lacks the ability. The regard for kinship is so important that even if a person can not extend practical help he may behave nicely to his needy relatives.

In "Kafi" Imam Jafar Sadiq (A.S) is reported to have said: Regard for kinship and good behaviour toward others will deserve ease on the day of reckoning. It saves a person from sins. Therefore practice regard for kinship and behave nicely to others even by courteous salaam on a cordial

response to the same.

Imam Mohammed Baqar (A.S) quotes the Holy Prophet (S.A) as having said: It is my advice to all my followers, whether present or absent and to those who are in the loins of men and the wombs of women, that they must have regard for kinship, even if their stay is as far away as to be covered up in a year, because regard for kinship is a matter which Allah has ordained to be a part of religion.

Regard for Kinship in Holy Quran

“And those who join what Allah has ordered to be joined, and fear their lord, and dread the evil Reckoning. (Surah Raad Verse 21)

This verse emphasises maintenance of good relationship with our kith and kin.

“Surely Allah bids to justice and good doing and giving to Kinsmen”. (Surah Nehal Verse 90)

In the first verse the mention of evil reckoning indicates that respecting the rights of kinsfolk will palliate that evil.

In Behaar-ul-Anwaar Imam Jafar Sadiq (A.S) is reported to have said: Regard for kinship shall alleviate reckoning on the day of Judgement.

Once Orwa Ibn Yazid asked Imam Jafar Sadiq (A.S) about the significance of the above mentioned second verse. Imam (A.S) replied: It implies your relatives, whether the relationship is far or near, direct or indirect even through a distance of many generations. (Kafi)

“Mankind, fear your Lord, who created you of

a single soul and from it created its mate, and from the pair of them scattered abroad many men and women, and fear God, by whom you demand one of another and the wombs, surely God ever watches over you". (Al-Nisa Verse 1)

Relationship through wombs carry much weight according to religious injunctions.

Serve God and associate naught with Him. Be kind to parents, and the near kinsmen and to orphans, and to the needy and to the neighbour who is of kin and to the neighbour who is a stranger, and to the companion at your side, and to the traveller, and to that your right hands own. Surely God loves not, the proud and boastful. (Al-Nisa 36)

Regard for Parents

"Thy Lord has decreed, you shall not serve any but Him, and to be good to parents, whether one or both of them attains old age with thee, say not to them fie neither chide them, but speak unto them words respectful and lower to them the wings of humbleness out of mercy and say My Lord have mercy upon them as they raised me up when I was little". (Surah Bani Israil Verses 23, 24)

In these verses the word "UF" fie is used which is a word of least importance in arabic language. In this context Imam Jafar Sadiq (A.S) said: Has there been another derogatory word of least importance Allah would have forbidden that also. Therefore do not stare at them with anger and keep your voice low before them. Do not advance

whenever you walk together. Do not sit down before they take their seat and never raise your arms above their arms.

The Holy Prophet (S.A) is reported to have said: Serve your parents and enter Paradise. And in case you are rejected by your parents, then Hell is your place.

Imam Mohammed Baqar (A.S) is reported to have said: Secret charity cools down the wrath of Allah, while good behaviour to parents and regard for kinship is conducive to longevity.

(Beharul Anwaar)

He also said: Any body who assures me of good behaviour to parents and kinsfolk, I assure him of wealth, longevity and popularity. (Mustadrak)

The Cow & The Pious Boy of Bani Israil

During the time of great Israili Prophet Moosa (A.S) a man was murdered by unknown killer. As there was no clue there arose dispute among the tribes and they resorted to accusations and counter accusations. At last the matter was brought to the highest authority Prophet Moosa (A.S) so that he may solve the riddle via divine guidance. The story of cow as revealed in Quran is as follows : And Moosa said to His people, God commands you to sacrifice a Cow, they said Do you take us in Mockery? He said, I take refuge with God, lest I should be one of the ignorant. They said Pray to thy Lord for that He may make clear to us what she may be. He said, He says she is a cow neither old nor

virgin, middling between the two. So do that you are bidden, They said, Pray to thy Lord for us, that He make clear to us what her colour may be, He said he says she shall be a golden cow, bright her colour, gladdening the beholders. They said Pray to thy Lord for us that He make clear to us what she may be, cows are much alike to us, and if God will we shall be guided, He said, He says she shall be a cow, not broken to plough the earth or to water the tillage, one kept secure with no blemish on her, they said now that you have brought the truth, and therefore they sacrificed her a thing they had scarcely done. (Surah Baqra Verses 67 to 71)

And then there was a divine disclosure "And when you killed a living soul, and disputed thereon and God disclosed what you were hiding so we said smite him with part of it, even so God brings to life the dead and He shows you His signs, that haply you may have understanding". (Surah Baqra Verses 72, 73)

The Story of Cow shows that the Bani Israil were analytical by nature and they sacrificed the cow after much arguments. But, there is also a story in the back ground. Such a unique cow was only one in the locality and she was the property of a pious youth who was a devoted son of his father and that cow was gifted by father to the son. That young man had a habit of reciting Dorood - Salawat for the Holy Prophet (S.A) and his progenies. Once upon a time a big customer came to him. The deal was a profitable one. But, the key of the godown was under a pillow and the father of the your man was asleep with his head upon it. The young man did not like to disturb

his father and he avoided the transaction.

Some narrators state that the customer was ready to pay seventy thousand ready cash in case the young man get the key waking up his father.

When the old man woke up and knew about the incident, he was very happy and gifted a cow to his son.

When the Israili tribals came to buy the cow there was much bargaining due to her uniqueness. At last the deal was set at filling up one bull hide with dinar coins. The bull hide contained 5 million dinars. The young man got the money and gave up the cow.

(Tafsir-e-Namoona / Tafsir-e-Anwaar-un-Najaf)

The Light of Prophethood Lost

Imam Jafar Sadiq (A.S) is reported to have narrated that prophet Yaqoob came from Canaan to Egypt to see his son Yousuf who also was a Prophet. At that time Yousuf was among the topmost ruling elites of Egypt. In consideration of the royal protocol Yousuf did not dismount to welcome his father. At once the Angel Arch Gibrail came from the high Heavens and told Yousuf to open up his hand. Yousuf did as he was told and a light came out of his hand and went upwards to skies.

Yousuf (A.S) enquired about that phenomenon and Gibrail explained : you did not dismount to welcome your father, hence the divine light is gone. From now on none of your progenies will get apostleship.

The act of Yousuf (A.S) was not a sin. But

Allah does not like even petty mistakes of great people. Hence the retribution was great deprivation.

The Fate of Person Reject by Parents

Imam Jafar Sadiq (A.S) is reported to have said: The person who wishes that the process of death should be easy for him should have regard for kinship and to parents. The severity of death shall be alleviated for him and during his life, he shall remain safe from troubles and poverty.

It is recorded that during the time of holy Prophet (S.A) a young man was in the pangs of death. The Holy Prophet (S.A) visited him and sat besides his bed. He (S.A) then told the young man to recite Kalema-e-Shahadatain, but the young man could not do so. The holy prophet was annoyed and enquired for the mother of that young man. A woman sitting besides the bed said: Yes I am his mother. The Holy Prophet (S.A) asked: Are you unhappy with your son? The woman lamented: Yes, O Messenger of Allah we haven't spoken to each other for the last six years. The holy Prophet (S.A) requested the mother to forgive her son and she consented.

Thereafter the Holy Prophet asked the dying young man: What do you see? The young man replied : A very ugly and stinking black man does not leave me.

The Holy Prophet (S.A) advised: Recite "Ya man Yaqbalul Yaseer, Wa Ya'afoo Anil Kasir, Iqbal Minnil Yaseer Wa'afoo Annil Kasir".

Thereafter the Holy Prophet (S.A) enquired:

What do you see? The young man replied: A sweet smelling handsome young man is coming towards me.

The Holy Prophet (S.A) advised to repeat the prayer. The young man did so and said: O apostle of Allah, now both of them are invisible to me.

The Holy Prophet (S.A) exclaimed: May Allah forgive the misdoings of this man. Then the young man breathed his last.

It is also recorded that a man came before the Holy Prophet (S.A) and said: Sir, my mother's arms and legs are paralysed. She can't move by herself. I carry her on my back, feed her with my hands, clean her filth etc. Have I fulfilled her rights upon me?

The Holy Prophet (S.A) explained: No, because for a long time you stayed in her womb and got your nourishment from her body. In spite of the trouble of carrying your burden, she continued to pray for your long life, and now you wish that she may die and you become free.

Elaborating upon the merits of mother's rights He (S.A) once said: If you are offering a sunnat prayer and your father calls you, don't leave the prayer, but in case your mother calls you, you should leave the prayer and answer her.

The merits of mother are so high that the Holy Prophet (S.A) said: It is not necessary to search for paradise else where, because it is under the feet of your mother.

Rejected by Parents After Their Death

Reverence to parents is incumbent upon us whether they are dead or alive. If the children forget their deceased parents completely and do not remember them through good deeds in their names, they shall be considered as rejected by parents, even if they have done their duties properly during parent's life.

The book "Gunaahan-e-Kabira" records a quotation from Imam Muhammed Baqar (A.S): If a person fulfills his duties towards parents during their life, but forgets them after their death. He or she does not pray for their salvation nor tries to defray their financial or moral debts, Allah will register the name of such person as rejected. Also if a person is rejected by his parents during their life time, but improves himself after their death, defrays their debts and prays for their salvation, Allah shall register his name as a person behaving nicely to parents.

The Rights of Parents After Their Demise

1. Performance of obligatory religious rituals which the deceased could not do when alive such as daily five time prayers, fasts of Ramzan, Hajj etc. And also payment of debts left by them.
2. Execution of their will.
3. Doing various types of good actions for the redemption of their souls be it material or spiritual.

Regard for Distant Relatives Commanded

Shariat emphasises regard for kinship very much. It advises to travel even long distance for the maintenance of relationships. In this context, the Holy Prophet (S.A) once said to Ali (A.S) : O, Ali, for doing goodness to your parents go as far as even two years journey, and to maintain regard for kinship, go as far as one years journey. To visit a sick person go as far as one mile. To accompany a funeral procession go as far as two miles and to meet momin brethren go as far as four miles. (Behar-ul-Anwaar)

Compare the advise given 1400 years ago with modern facilities of travels. This is the era of around the world in 80 days. Compare a camel with a jet plane and estimate your reach. - (Editor's Note)

Kinsmen and Neighbourhood

It is recorded that during his caliphate the Ameer ul Momenen Hazrat Ali (A.S) wrote to his governors : Tell the people to meet their relatives occasionally, but they should avoid living in neighbourhood.

Living in neighbourhood may create discord and this may be a cause of disregard of kinship. Living at some distance creates longing and increase in amity. Thus they may regard each other more fervently. (Gunahaan-e-Kabira)

Worldly Benefits

There are a number of sayings in which worldly benefits of this virtue are given. They are longevity, safety in deadly situations, safety from trials and tribulations, material prosperity, freedom from wants and poverty and increase in numerical strength of progenies.

Imam Jafar Sadiq (A.S) quoted three saying of the holy Prophet (S.A) in the court of Abbasi ruler Mansoor Dawanki:

1. If a person's balance of life is only three years, Allah may make it thirty years as a reward of the virtue of regard for kinship. Similarly if a person's balance of life is thirty years, Allah may decrease it to three years as a retribution for disregard of kinship. The Holy Prophet (S.A) added: Allah destines what so ever he wishes and diminishes what so ever he wishes. (Behaar-ul-Anwaar)

It means that the duration of a person's life in this world may change according to divine will.

2. Respecting the rights of kinsmen brings prosperity to the household and it is also conducive to longevity, even though the person may be corrupt.
(Behaar-ul-Anwaar)

3. Regard for kinship is a palliative for the severity of the day of reckoning. It also saves a person from accidental death.

There was a man named Maysar during the era of Imam Jafar Sadiq (A.S) The divine leader once said to him: O Maysar, death approached you many a times but Allah averted it due to your good behaviour

to your kinsmen.

At some other occasion Imam (A.S) said to him: O Maysar, Allah has granted longevity to you. What good actions do you perform? Maysar replied: Sir, I was a laborer in my youth, and used to earn five dirhams per day. I used to give that amount to my uncle.

Regard for kinship develops in man spiritual as well as intellectual capabilities. Imam Jafar Sadiq (A.S) has said: The virtue of regard for kinship develops in man nobility of character and charitableness It makes a person's mind pure and holy.

Whenever a person practises regard for kinship he behaves courteously and tactfully. Continuity of this forms a habit and thus there is improvement of character. Good behaviour also develops the habit of charity.

(Safinat-ul-Bhaar: Vol: 1)

Imam Mohammed Baqar (A.S) has said: Regard for kinship purifies a person's action, it brings economic prosperity. It removes troubles and difficulties. It makes accountability easy in the life Hereafter. Also, it may ward off death.

Benefits In the life Hereafter

The Holy Prophet (S.A) said: Whenever a person goes to help his relative morally and materially, Allah grants him divine reward equal to that of one hundred martyrs. His forty thousand mistakes are over looked and his merit is augmented

by forty thousand degrees, and Allah considers him as having offered prayers for a hundred years.

He (S.A) once said: The divine reward for alms giving is ten degrees, for advancing a soft loan twelve degrees, for good behaviour to a co-religion person twenty degrees and for goodness to relatives twenty four degrees.

Imam Mohammed Baqar (A.S) once quoted Abuzar as saying : The holy Prophet (S.A) once said: On other side of Siraat (The eschatological bridge, every person will have to cross to reach paradise) there will be regard for kinship and trustworthiness. Those who practice these virtues may easily cross it and reach paradise. While those who are untrustworthy and those who disregard kinship will get no benefit of their other deeds. They shall slip from Siraat and fall into hell fire below. (Kafi)

Regard for Spiritual Relatives

It is incumbent to give proper consideration to spiritual relationships. Disregard for blood relationship is forbidden. Similarly disregard for spiritual relationship is also forbidden. They have much rights upon us. The first among the list of spiritual relatives is the Holy Prophet (S.A) and then Ali (A.S). They are our spiritual fathers.

Other spiritual relatives are of two types. One type is the physical progenies of our spiritual elders. They are Sadaats. The descendants of our holy Imams. While the second type is all the Momin followers of holy Imams. Thus, this forms a spiritual

brotherhood.

The Holy Quran states: The believers indeed are brothers, so set things right between your two brothers, and fear Allah, haply so you will find mercy. (Chapter 49 Verse 10)

Regard for Sadaat

Allama Hilli is considered a greatest Shia Erudite. His son was known as the pride of researchers. Allama Hilli had written a book "Qawaed-ul-Ahkaam" for that son. In the end of that book Allama Hilli advises: It is incumbent upon you to maintain proper regard for the holy progenies of Sadaat. Allah puts great emphasis upon this matter. He considers it as a compensation for the trouble taken by the Holy Prophet (S.A) in the propagation of religion. As the holy Quran says: Say, I don't ask of you a wage for this, except love for my kinsfolk.

(Surah Shoora Verse 23)

Once the holy Prophet (S.A) said: I shall intercede for four types of people, even if they come up with mistakes of the whole world.

1. For the one who has helped my progenies.
2. For the one who extended financial assistance to my progenies in time of their needs.
3. For the one who loved my progenies verbally and heartily.
4. For the one who looked after the needs of my progenies when they were homeless or in the clutches of enemies.

Imam Jafar Sadiq (A.S) has said: On the day

of judgement a proclaimer shall call: O people, be silent! Because Prophet Mohammed (S.A) is going to tell you something.

Thereafter the Holy Prophet (S.A) shall stand up and say: O people! If anyone of you have any right over me, or any one of you have done any goodness to me, he should stand up, I shall get him his due compensation.

The people will say: May our souls be ransom for you, we don't have any kind of right over you, but the Almighty Allah and His Prophet (S.A) have right over all the creation.

The Holy Prophet will say: Nay, But he has right over me who provided shelter to my progenies in the time of need, behaved goodness to my progenies, helped them in times of need, provided them with clothings, gave them food when they were hungry, Any of you who have done so should stand up. I shall get him his due reward.

Some persons will then stand up. A divine voice shall be heard: O Muhammed, O my Beloved, I have fixed their reward on your behalf. In Paradise I shall grant them a place chosen by you.

Thereafter those people shall be provided a place in the neighbourhood of the Holy Prophet (S.A) and there shall be no boundary between them.

(Gunahaan-e-Kabira)

The Rights of Other Momins

There are a number of sayings on this topic. A few are quoted here:

Mo'alla Ibn Khonais once asked Imam Jafar Sadiq (A.S) about the mutual rights of Momins. Imam (A.S) stated: Seven rights are incumbent. If anyone of these rights are not performed properly, the person is discarded by Allah as avoider of duty and he deserves no reward.

Mo'alla asked: What are these seven rights?

- (1) Choose for a momin what you choose for yourself and dislike for a momin what you dislike for yourself.
- (2) The second right is that, you don't make him angry. Try to reconcile with his wishes.
- (3) The third right is that you help him verbally, physically and financially.
- (4) The fourth right is that you give them proper guidance. Advise them towards their betterment.
- (5) The fifth right is that you don't drink to your full when a momin is thirsty and you don't wear a good dress when a momin is in rags.
- (6) The sixth right is that if you have a servant, you send that fellow to help a momin in his work.
- (7) The seventh right is that you accept his oath as valid. Accept his invitation. Visit him when he is sick. Accompany a momin's funerals and, if you find a momin in need try to fulfil his need even before he asks you.

Regard to Imams

1. Imam Ali Raza (A.S) has said: Those who are unable to visit our tombs should visit the tombs of our pious friends. Allah shall grant them divine

reward of visiting our tombs.

2. Those who want to show goodness to us, but can't do so, should show goodness to our followers. Allah shall reward them for goodness to us.

3. Behaving nicely to a momin is just like respecting the Imam, while insulting a momin is like insulting the Imam. (Gunahaan-e-Kabira)

Disregard for Kinship

In the previous pages we mentioned merits of regard for kinship, now let us see the demerits of disregard and the divine wrath and punishments in store for such people.

The Holy Quran describes such persons as deserving hell and terms them accursed by Allah.

1. Those who break the covenant of God after its solemn binding, and such as cut what God has commanded to be joined, and such as do corruption in the land they shall be the losers.

(Surah Baqra Verse 27)

2. And those who break the covenant of God, after his compact, and who snap what God has commanded to be joined, and who work corruption in the earth theirs shall be the curse, and theirs the evil abode. (Surah Raad Verse 25)

3. If you turned away, would you then haply work corruption in the land, and break your bonds of kin? Those are they whom God has cursed, and so made them deaf, and blinded their eyes.

(Surah Muhammed Verses 22, 23)

Parables About Disregard For Kinship

1. The Holy Prophet (S.A) said: Beware! Mutual enmity brings destruction. By this I don't mean destruction of hair on head, but destruction of religion. (Kafi)

2. Imam Jafar Sadiq (A.S) said: Save yourself from destruction: A man asked: Sir what is that? Imam (A.S) replied: It is disregard for kinship.

3. Once a man came to the Holy Prophet (S.A) and asked: Sir, what is the worst kind of action?

The Holy Prophet (S.A) replied: Ascribing partner to Allah.

The man again enquired: What is the next one?

The Holy Prophet (S.A) replied: It is disregard for kinship.

That man again put up a question: What is the worst kind of deed after that?

He (S.A) replied: Enjoining evil and preventing good deeds.

4. A man came before Imam Jafar Sadiq (A.S) and complained about his relatives. Imam (A.S) told him to be calm, and advised him good behaviour to relatives.

That man reported: My relatives are trouble makers, they have harassed me in every conceivable manner.

Imam (AS) explained: Do you want to do disregard of kinship like them, and refrain from good behaviour to them. This will make you similar to them and Allah won't see you through grace.

5. The Holy Prophet (S.A) had advised: Don't break off relationships with your kins even if they show disregard.

6. Imam Mohammed Baqar (A.S) has said: There are three evils. The doer won't die without seeing their effects. The first one is oppression, the second one is disregard for kinship and the third one is false oath.

Punishment For Disregard

Ameer-ul-Momeneen Hazrat Ali (A.S) once said: I seek refuge in Allah from such sins which bring death nearer.

Someone asked: What is that O Master! Is there any such sin which may make death proximate?

Ali (A.S) replied: Yes, it is disregard for kinship. For those people who live in harmony and cordial relationships. Allah increases their subsistence, while for those who live aloof and apart from each other, Allah withdraws his grace from their subsistence, makes their lives short even if they are apparently pious.

Disregard For Kinship Shortens Life

1. A companion came before Imam Jafar Sadiq (A.S) and complained that his cousins were harassing him. He said: They have confiscated my house and gave me only one room to live. If I complain with the government authorities, I might

get my property back.

Imam (A.S) advised him to be patient saying: All shall be well in due course.

Then an epidemic broke out in the locality and all the usurpers succumbed.

After some time that man came to Imam (A.S) who asked: What is the condition of your cousins nowadays?

That man replied: By Allah, all of them are dead.

Imam (A.S) said: This is the result of their utter disregard for kinship.

2. A man named Abdullah Ibn Sinan once said to Imam Jafar Sadiq (A.S): Sir, I have a cousin, though I want to maintain cordial relationship with him, he doesn't behave well and wants to break off. Now, I am also fed up. Do you permit me to break off with him?

Imam (A.S) replied: If you continue to maintain cordiality in spite of his disregard, there is a possibility that he may improve and both of you shall deserve divine grace. But if you behave tit for tat, both of you will be deprived of divine grace.

Regard For Non-Muslim Relatives

The parables in respect of regard for kinship indicate that practice of this virtue is obligatory. It is immaterial that the relative is Shia or Sunni, Pious or Corrupt, Muslim or Non-Muslim. Kinship does not end even if a relative follows a different religion.

3. Ibn Hamid once asked Imam Jafar Sadiq

(A.S): Sir, my kinsfolk follow a different religion. Do they have any rights over me?

Imam (A.S) replied: Why not! The rights of relationship do not end. (Even if kinsfolk are non-muslims) Yes, if the kinsfolk are muslims, they have two rights over you. One, that of relationship and the other that of Muslim brotherhood.

The sayings of the Holy Prophet (S.A) enjoins cordiality even with non-muslim relatives. Nobody should understand that there is a command to nurse grudge for a non-muslim. How is it possible to behave regard for them?

Apparent good behaviour is a must, while dislike for their being non-muslim is a matter of mind not to be expressed in behaviour.

Sometimes disregard for kinship becomes necessary. Whenever it becomes evident that regard for kinship may increase that persons grudge for Islam or that it may strengthen that persons bad habits. Consideration should not be given for such a fellow.

The Holy Quran states: You shall not find any people who believe in God and The Last Day who are loving to anyone who opposes God and His Messenger, not though they were their fathers, or their sons, or their brothers, or their clan.

(Chapter The Disputer Verse 22)

There is a clear injunction that, when your relatives are enemies of Allah, His Prophet (S.A) and the religion Islam, enmity to them is obligatory.

God does not forbid you to regard those who have not fought you in religion's cause, nor expelled

you from your habitations, that you should be kindly to them, and act justly towards them, surely God loves the just. God only forbids you as to those who have fought you in religion's cause, and expelled you from your habitations, and have supported in your expulsion, that you should take them for your friends, and whosoever takes them for friends, those they are evil doers. (Surah Mumtahina Verses 8 and 9)

The above mentioned two verses enunciate that until and unless your non-muslim relatives are open enemies of Islam, regard for them is obligatory.
(Gunahaan-e-Kabira)

All our Guidance come only from Allah.

Humbly Yours

Syed Muhammad Ali Shah Husaini Baltistani

With compliments

from:

Muhammad Amin Merchant

The 'true spirit' of Islam!

By: Saba Fatima Ali

We think we are perfect Muslims,
 We claim that we love God,
 We regularly stand for prayers,
 Assuming it enough for the final abode.

But lets ask this question,
 To our sleeping, dead conscience,
 That do we never lie?
 Or perform acts of nonsense?

Are our hearts free from hatred?
 Are our souls not going astray?
 Isn't hypocrisy our motto?
 And bribery the norm of the day.

Do we never make someone cry?
 Do we never engage in a fight?
 Are we perfect human beings?
 Fulfilling our brethren's rights?

What kind of Muslims are we?
 If we abandon our parents,
 Who protect us all these years,
 And set examples of loving and caring.

These questions boggle my mind,
And make me think again,
How can a person lie?
And claim to be a Muslim vein!

How can man love God?
And pray to him everyday,
When he slaughters his creations,
Like animals looking for prey.

The answers are known to all,
But yet defied by some,
Our prayers have lost their charm,
And the love for brethren is numb.

We may regularly give our alms,
We may fast everyday,
But the true spirit of Islam,
Is lost and gone away.

All one can do is hope,
That life will take a turn,
And for the Muslims of the world,
Islam will be number one.



Due date

یہ کتاب آپ کے پاس امانت ہے۔ اسے پڑھیں، اس کی حفاظت کریں اور
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With compliments
from:

Muhammad Amin Merchant

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