

## Introduction

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

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

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

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

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

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

*“Your smile to your brother is charity, and to remove something harmful from the road is a charity for you.”<sup>[1](#)</sup>*

*“Charity erases sins just as water extinguishes fire.”<sup>[2](#)</sup>*

*“He is not a perfect believer, who goes to bed full while his neighbor is hungry.”<sup>[3](#)</sup>*

*“Show mercy to people on the earth so that Who He is in the heaven will show mercy to you.”<sup>[4](#)</sup>*

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

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

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

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

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

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

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

1. . Nahj Al-Fasaha, p. 378.

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

2. . Awali Al-leali, vol. 1, p. 104.

«الْصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ».

3. . Al-Kafi, vol. 2, p. 668.

«مَا آمَنَ بِي مَنْ بَاتَ شَبَعَانَ وَجَارُهُ جَائِعٌ».

4. . Al-Faqih, vol. 4, p. 379.

«ارْحَمَ مَنْ فِي الْأَرْضِ يَرْحَمُكَ مَنْ فِي السَّمَاءِ».

5. . Bihar Al-Anwar, vol. 67, p. 372.

«بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ».

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