

Rights in Islam

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

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

Relatives

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

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

In another verse says,

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

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

In another verse, the Qur'an says,

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

Imam ‘Ali ibn Musa Al-Rida (‘a) has commented on this verse in these words: *“Verily, Allah ordered three things joined with three things ... and ordered to fear Him joined by “Silat Al-Rahm” – thus one who did not ‘join his relationship’ did not fear Allah.”*¹

Helping relatives comes under both “Justice” and “Doing good”. Qur’an says,

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

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

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

1. The Prophet (S) said,

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

2. The Messenger of Allah (S) said,

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

3. The Prophet of Allah (S) said,

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

4. The Messenger of Allah (S) said,

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

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

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

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

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

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

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

8. Imam Al-Sadiq (‘a) said,

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

9. Imam Al-Sadiq (‘a) said,

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

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

This world’s rewards are as follows:

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

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

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

The Evils Of Severing Relationship

Here are three verses:

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

“And those who break the covenant of Allah after having plighted their word thereto, and cut

asunder those things which Allah has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the terrible home.” (Qur’an; 13:25)

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

Now some traditions:

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

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

2. Imam Al-Baqir (‘a) said,

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

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

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

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

*“I was near Imam Ja’far Al-Sadiq (‘a) at the time of his death; presently he became unconscious; when he came to, he said ‘ Give Hasan (Aftas) ibn ‘Ali ibn ‘Ali ibn Husayn ibn ‘Ali ibn Abi Talib seventy dinars, and give this one so much and that one so much.’ “I said, ‘You are bequeathing to a man (Aftas) who had attacked you with a knife and wanted to kill you?’ The Imam said, ‘Do you not want me to be among those whom Allah has praised for “joining the relationship” and has said for them: **“Those who join together what Allah has commanded to be joined, and fear their Lord and are afraid of the terrible reckoning”**. (Qur’an; 13:21) “Then he said, ‘O’ Salimah, verily Allah created Paradise and made its scent pleasant and its scent reaches up to the distance of two thousand years; but the person who disobeys the parent or the one who severs relationship will not smell its scent”.* [14](#)

5. The Messenger of Allah (S) said,

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

We may summarize this part in the following sentences:

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

Fatwa [16](#) of Islamic jurists:

A. It is forbidden to cut the ties with one’s relation even if that person had severed his ties [with you]. It is forbidden to do so, even if he or she is negligent of Daily Prayers, a drunkard, and takes some religious injunctions lightly (for example by not observing the hijab, etc.) to the extent that there is no use in

advising, counseling or warning him or her. This prohibition is only lifted when maintaining the ties encourages that relation to continue in his or her immoral ways.

The Parents

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

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

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

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

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

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

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

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

We may summarize the rights of parents as follows:

- You should not cause them any harm even if they commit any excesses.
- Respect and honor them in your speech and dealings with them.
- Obey them in permissible acts.
- If they are in need of money, assist them even if they are not Muslims.

- Continue making prayer of forgiveness and mercy for them after their death. Continue sending rewards to them in the form of optional acts of worship and charity on their behalf.
- Meet their friends and relatives in a friendly way and also assist them wherever possible.
- If you have the finances, fulfill their unpaid debts and the permissible bequests that they have made.

According to the Islamic rules, the rights of the paternal and maternal grandparents are similar to those of the parents and they should be regarded as such.

Fatwa of Islamic jurists:

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

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

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

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

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

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

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

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

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

Answer: A child is allowed to discuss with the parents in matters that he or she thinks are not right; but the child must observe politeness and respect in the discussion; he or she should not angrily look at

them, nor raise his voice over theirs, let alone use harsh words and expressions.

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

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

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

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

The Eldest Brother

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

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

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

Fatwa of Islamic jurists:

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

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

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

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

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

The Elderly

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

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

Husband And Wife

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

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

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

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

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

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

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

The Wife's Rights

1. Maintenance And Residence

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

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

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

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

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

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

2. Living With Them In Kindness

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

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

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

3. Patience And Tolerance

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

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

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

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

4. Spending The Night With The Wife

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

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

5. Defending Her, Representing His Honor

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

6. Not Revealing Bedroom Secrets

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

7. Not Engaging In Aggressive Or Hostile Actions Against Her

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

- Problems may be solved through constructive dialogue and wisdom in order to correct mistakes.
- In cases of rebellion, disloyalty, and ill conduct, the husband may stop talking to her, but without

exceeding three days; if this course of action does not seem to work, then he may temporarily abandon her in bed or abstain from the usual sexual intimacy, but without leaving the house.

- ‘Aa’ishah (the wife of holy Prophet) narrated, “Allah’s Messenger (S) never hit anything with his hand ever, except when fighting in the path of Allah. Nor did he ever hit a servant or a woman.”[32](#)

8. Teaching And Advising Her

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

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

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

9. Honoring The Conditions Stipulated By The Wife

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

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

The Husband’s Rights

1. Obedience In Kindness

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

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

2. Attentiveness To His Sexual Needs

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

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

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

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

Fatwa of Islamic jurists:

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

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

The Neighbour

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

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

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

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

In the advice Imam 'Ali gave to Imams Hasan and Husain after the accursed Ibn Muljim had wounded him, he also talked about neighbors. He said, *"be mindful of your duty towards Allah regarding your neighbors because it was the advice of your Prophet who continuously talked good about them until we*

thought that he might give them a share in our estate.”³⁹

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

We may summarize the rights of the Neighbor as follows:

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

Fatwa of Islamic jurists:

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

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

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

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

Almighty Allah has said,

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

The Believer

The Qur’an teaches us,

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

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

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

- Listen to his advice.
- If you find a lost item of his, return it to him.
- Do not speak ill of him.

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

The Human Being

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

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

1. The Right To Life

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

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

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

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

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

2. The Right To The Safety Of Life

Immediately after the verse of the Holy Qur’an which has been mentioned in connection with the right to

life, almighty Allah has said,

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

There can be several forms of saving man from death. A man may be ill or wounded, irrespective of his nationality, race, or color. If you know that he is in need of your help, then it is your duty that you should arrange for his treatment for disease or wound. If he is dying of starvation, then it is your duty to feed him so that he can ward off death. If he is drowning or his life is at stake, then it is your duty to save him. You will be surprised to hear that the Talmud, the religious book of the Jews, contains a verse of similar nature, but records it in altogether different form.

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

3. Respect For The Chastity Of Women

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

A Muslim cannot outrage her under any circumstances. All promiscuous 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.”*⁴⁴

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

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

6. The Right To Justice

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

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

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

Stressing this point the Qur'an again says,

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

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

7. Equality Of Human Beings

Islam not only recognizes absolute equality between men irrespective of any distinction of color, race, or

nationality, but also makes it an important and significant principle, a reality. The Almighty Allah has laid down in the Holy Qur'an:

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

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

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

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

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

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

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

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

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

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

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

This means that the man who undertakes a noble and righteous work, irrespective of the fact whether he is living at the North Pole or the South Pole, has the right to expect support and active co-operation from the Muslims. On the contrary he who perpetrates deeds of vice and aggression, even if he is our closest relation or neighbor, does not have the right to win our support and help in the name of race, country,

language or nationality, nor should he have the expectation that Muslims will co-operate with him or support him. Nor is it permissible for Muslims to co-operate with him.⁴⁶

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

- Do not cause financial or physical harm to innocent people.
- Do not argue with anyone without any valid reason.
- If you find someone in problem, in poverty, or sick, help him, feed him, treat his sickness.
- When meting out punishment, do not transgress the limits in the different methods of punishment that have been laid down in the Sharia.
- Co-operate with the one who undertakes a noble and righteous work.

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

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

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

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

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

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

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

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

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

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

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

«إِنَّ أَعْجَلَ الْخَيْرِ ثَوَابًا صِلَةُ الرَّحِمِ»

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

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

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

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

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

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

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

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

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

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

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

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

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

ثَلَاثَةٌ لَا يَمُوتُ صَاحِبُهُنَّ أَبَدًا حَتَّى يَرَى وَبَالَهِنَّ الْبَغْيُ وَ قَطِيعَةُ الرَّحِمِ وَ الْيَمِينُ الْكَاذِبَةُ يُبَارِزُ اللَّهُ بِهَا وَ إِنْ أَعْجَلَ الطَّاعَةَ ثَوَابًا لَصِلَةُ الرَّحِمِ وَ إِنْ الْقَوْمُ»

«لِيَكُونُوا فُجَارًا فَيَتَوَاصَلُونَ فَتَنَّمِي أَمْوَالَهُمْ وَيُثْرُونَ وَإِنَّ الْيَمِينَ الْكَاذِبَةَ وَ قَطِيعَةَ الرَّجِمِ لَنَدْرَانِ الدِّيَارَ بَلَاغَ مِنْ أَهْلِهَا

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

سَالِمَةَ مَوْلَاةِ أَبِي عَبْدِ اللَّهِ ع قَالَتْ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع حِينَ حَضَرَتْهُ الْوَفَاةُ فَأُغْمِي عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ أَعْطُوا الْحَسَنَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ هُوَ الْأَفْطَسُ سَبْعِينَ دِينَارًا وَ أَعْطُوا فَلَانًا كَذَا وَ كَذَا وَ فَلَانًا كَذَا وَ كَذَا فَقُلْتُ أُعْطِي رَجُلًا حَمَلَ عَلَيْكَ بِالشَّفَرَةِ فَقَالَ وَيْحَكَ أَمَا تَفْرَيْنَ الْقُرْآنَ قُلْتُ بَلَى قَالَ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ. نَعَمْ يَا سَالِمَةَ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَ طَيَّبَهَا وَ «طَيَّبَ رِيحَهَا وَ إِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ وَ لَا يَجِدُ رِيحَهَا عَاقٌ وَ لَا قَاطِعٌ رَجِمَ

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

«صِلْ قَرَابَتَكَ وَ إِنَّ قَطْعُوكَ».

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

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

«أَدْنَى الْعُقُوقِ أَفٍ وَ لَوْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ شَيْئًا أَهْوَنَ مِنْهُ لَنَهَى عَنْهُ».

18. . Ibid, p.349.

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

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

«إِنْ اسْتَطَعْتَ أَنْ تَلِيَّ ذَلِكَ مِنْهُ فَأَفْعَلْ وَ لَقِمَهُ بِيَدِكَ فَإِنَّهُ جَنَّةٌ لَكَ عَدَاً».

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

«جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَبْرُّ قَالَ أَمْكُ قَالَ ثُمَّ مَنْ قَالَ أَمْكُ قَالَ ثُمَّ مَنْ قَالَ أَبَاكَ».

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

حَقُّ كَبِيرِ الْإِخْوَةِ عَلَى صَغِيرِهِمْ كَحَقِّ الْوَالِدِ عَلَى وَلَدِهِ».

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

«مَنْ عَرَفَ فَضْلَ شَيْخٍ كَبِيرٍ فَوَقَّرَهُ لِسِنِّهِ أَمَنَهُ اللَّهُ مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ».

23. . Ibid.

«مَنْ تَعْظِيمَ اللَّهِ عَزَّ وَ جَلَّ إِجْلَالَ ذِي الشَّيْبَةِ الْمُؤْمِنِ».

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

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

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

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

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

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

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

«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَعُولُهُ».

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

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

29. . Al-Muslim, no. 1469.

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

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

«مَنْ قُتِلَ دُونَ عِيَالِهِ فَهُوَ شَهِيدٌ».

31. . Al-Muslim, no. 1437.

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

32. . Al-Muslim, no. 2316.

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

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

«كُلُّكُمْ رَاعٍ وَ كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

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

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

35. . Al-Bokhari, no. 3065.

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

36. . Al-Bokhari, no. 4899.

«لَا يَجِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ ، وَلَا تَأْذَنُ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ».

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

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

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

«أَحْسِنُ مُجَاوَرَةً مَنْ جَاوَرَكَ تَكُنْ مُؤْمِنًا».

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

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

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

«مَلْعُونٌ مَلْعُونٌ مَنْ آذَى جَارَهُ».

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

«وَ ارْضَ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ».

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

«وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ وَ الْمَحَبَّةَ لَهُمْ وَ اللَّطْفَ بِهِمْ ... فَإِنَّهُمْ صِنْفَانِ إِمَّا أَحْكُ فِي الدِّينِ وَ إِمَّا تَطِيرُ لَكَ فِي الْخَلْقِ».

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

«الْكَبَائِرُ تَسَعُ أَعْظَمُهُنَّ الشَّرِكُ بِاللَّهِ وَ قَتْلُ النَّفْسِ بِغَيْرِ حَقٍّ».

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

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

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

«أَيُّهَا النَّاسُ إِنَّ رَبِّكُمْ وَاحِدٌ وَ إِنَّ آبَاءَكُمْ وَاحِدٌ لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجْمِي وَ لَا لِعَجْمِي عَلَى عَرَبِيٍّ وَ لَا لِأَحْمَرَ عَلَى أَسْوَدَ وَ لَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى».

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

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