

## Section Two: Rights and Obligations

### In the Name of Allah, the Beneficent the Merciful

Amirul-Mu'minin Ali Ibn Abi Talib (a) said:

“Right is the most comprehensive in description and the narrowest in equity; whenever it be for the good of somebody in a situation, it will surely be against him in another, and whenever it be against somebody in a definite situation, it will be for his good in another. If it incessantly flows in the good of somebody, that somebody must have been exclusively Allah, not any of His creatures, because Allah is All-powerful over His servants and just with all those upon whom His acts are imposed.

But He has made His right, which is imposed upon His creatures, is that they must obey Him, and made the requital of that obedience as duplicated rewards, out of His grace and large favor that He is worthy of. He, the Praised, then made some of His rights imposed on some people for others; hence, He made them equivalent in their aspects, and made them necessitate each other, and made the obligation of some depend totally upon others.”

## Preface

### In The Name Of Allah, The Compassionate, The Merciful

### Peace And Blessings Be Upon Muhammad And His Pure Immaculate Family

Man is naturally civilized and cannot dispense with, isolate himself from, or fall behind others. As soon as he secludes himself, he feels loneliness, alienation, and disability to face the vicissitudes of time. Man is one of the elements of social construction; therefore, he is attracted by various relations, such as belief, friendship, education, profession, and the like. Such social correlation necessitates a constitution that regulates the individuals' lives, strengthens the ties, and achieves justice through social and individual rights and obligations. By achieving so, a society becomes prosperous. But if such constitution is neglected, it becomes miserable.

Through its various reformative miracles, the Islamic Sharia has provided a constructive moral constitution that regulates the lives of individuals and societies so completely. On that account, it is essential for every Muslim to derive from that constitution so as to realize his rights and obligations and work for applying it to his conducts. Thus, he becomes a good example of ideal behavior.

All these goals have prompted me to write this book and plan for its concepts in the light of the holy Quran and the ethics of the Ahlul-Bayt (a). I will refer to a group of the most significant rights that play big roles in the societies and individuals, beginning with the rights of the Lord, the Prophet (S), the Sinless Imams (a), the scholars, teachers, students, parents, sons, spouses, relatives, and the other social rights that the reader will notice in the book.

## The Divine Rights

Rights vary from one to another according to values of favors. A friend has his own familiar rights that are a degree lower than these of the affectionate brother who joins the tie of relation to the tie of kindness. The right of the brother, in a like fashion, comes after that of parents, because of their superior favors to sons.

Through such standard, we can realize the grand value of the divine rights that excel any other rights, because God is the grandest Benefactor Who created man and has conferred upon him with innumerable varieties of graces:

***“Have you not seen that Allah has made all that is in the heavens and the earth, subservient to you (human beings), and has extended and perfected for you His apparent and unseen bounties? (31:20).”***

***“Had you wanted to count the bounties of Allah, you would not have been able to do it. (14:34)”***

Anyhow, we now have to refer to some of these infinite rights that come after the belief in God, His Oneness, His having the attributes of perfection, and His being too far above everything that does not benefit Him.

### 1. Worship

Imam as-Sajjad (a) said:

“The greatest of Allah’s right against you is that you should worship Him and should avoid associating anything with Him. If you have applied this sincerely, Allah will grant you the characteristic that He will save your needs of this worldly life and your life to come and will keep for you that whichever you desire

from the both [1](#).”

Semantically, worship is the utmost servility and submission. On that account, except the Grandest Benefactor God, no one deserves to be worshipped. Terminologically, worship is to carry out the orders diligently.

As a proof on the greatness of worship that leave prominent effects on man's life is that God has made it the grand purpose beyond the creation:

***“We have created jinn and human beings only that they might worship Me. I do not expect to receive any sustenance from them or that they should feed Me. It is Allah Who is the Sustainer and the Lord of invincible strength (51:56-8).”***

Undoubtedly, God is completely Self-Sufficient as He dispenses with the worship of His creatures neither the obedience of the pious serves Him nor does the disobedience of the defiant harm Him. He has imposed worship upon the creatures for their own interests so that they will benefit by the traits and advantages of worship, which is one of the strongest incentives that concentrate the beliefs and build up faith in the spirits since it reminds of God and His rewards and warns against His punishment and reminds of the Prophet (S).

The concepts of faith fade away in the mentality of the servant who neglects, and, subsequently, forgets worship of His Lord. Belief is the large tree whose blooming shadows cover all Muslims. Worship is the factor that protects and supplies that tree with elements of growth. It is the strongest factor that achieves balance between the spiritual and material powers that pull man back and forth.

Man, however, cannot attain pleasure unless these two elements are equal. To prove this, we say that the prevalence of the material elements on man causes him to be slaved by false authorities of materiality and to be inclined towards selfishness, egotism all for achieving his material desires. Such being the case, it is necessary to rein the defiance of materiality by strengthening the spiritual aspects and supplying man with mental energies guarding against evils and guiding to righteousness. Through its spiritual rays and incessant reminding of God, worship can achieve the previously mentioned necessities.

Worship, after all, is a test examining the dimensions of faith, which is a hidden secret that nothing can divulge except rites of worship.

Because worship requires suffering of efforts, the fulfillment of its rites has become a sign of firmness of faith. To neglect such rites, on the other hand, has become a sign of frailty of faith. Prayer, for example, is indeed a difficult task, but not for the submissive to God. Fasting requires self-control against desires of food and sex. The hajj requires expenditure and suffering of efforts. The Zakat is to give from the wealth that you love and maintain. Jihad is to sacrifice oneself for the sake of the duty. All these are difficult missions.

## 2. Obedience

Obedience stands for submitting to God and carrying out all His instructions. It is an honorable trait that brings about pleasure:

***“One who obeys Allah and His Messenger will certainly achieve a great success. (33:71)”***

***“Whoever obeys Allah and His Messenger will be admitted to the gardens wherein streams flow. Allah will make whoever turns away suffer a painful torment (48:17).”***

Imam al-Hasan (a) said: “If you seek power without the need for a clan and dignity without the need of authority, you should leave the humility of the disobedience to Allah to the honor of the obedience to Him.”

## 3. Thankfulness

Thankfulness is to appreciate the graces and use them in fields satisfying the benefactor. It is an ideal trait that is blessed by reason and law and necessitated by conscience. For the All-benefactor Whose graces are innumerable and favors are infinite, gratitude should be expressed more meaningfully:

***“Remember when your Lord said to you, ‘If you give thanks, I shall give you greater (favors), but if you deny the Truth, know that My retribution is severe’ (14:7).”***

The Prophet (S) said: “Verily, he who serves food and thanks Allah for so will be rewarded as same as those who fast just for gaining the rewards of Allah, and he who is cured and thanks Allah for curing him will be rewarded as same as the diseased who is steadfast against that disease for the sake of Allah, and he who gives alms and thanks Allah for so will be rewarded as same as him who is deprived of sustenance, but he shows patience for the sake of Allah<sup>2</sup>.”

## 4. Trust in God

Trust in God is to rely upon Him and commend all affairs to Him by diverting from anyone or anything else:

***“If Allah is your helper, no one can defeat you. However, if He abandons you, who would help you? The true believers trust in Allah. (3: 160)”***

***“Allah is Sufficient for the needs of whoever trusts in Him. (65:3)”***

<sup>1</sup>. Quoted from Imam Ali ibn al-Hussein’s Treatise of Rights.

<sup>2</sup>. Quoted from al-Wafi; part 3 page 67 (as quoted from al- Kafi).

# Rights of the Prophet

Our great Prophet Muhammad (S) was the ideal in all aspects of perfection. God selected him among the creatures and conferred upon him with the loftiest traits that He gave to the prophets. All glories and dignities are gathered in the personality of Prophet Muhammad (S); therefore, he became the head and the seal of the prophets.

In less than twenty-five years, he, out of his giant efforts and eternal principles, could achieve splendid spiritual victories and religious attainments that cannot be achieved by others even if they take the period of many centuries. He came with the most perfect divine code that is best befitting the stages of life and achieving the worldly and religious spiritual and material pleasures to humankind.

Hence, he could take people out of the murk of disbelief to the light of Islam. Besides, he made his nation the most perfect in religion, the most knowledgeable, the highest in fields of ethics, and the most elevated in fields of civilization. In the cause of achieving all these, the Prophet (S) suffered such unprecedented forms of terrors and ordeals. On that account, any author is too short to calculate the favors and rights of the Prophet (S) that are done and imposed upon Muslims, whatever he writes. Nevertheless, we can, in such a brief essay, refer to some of these rights.

First of all, the rights of the Prophet Muhammad (S) are to believe in his prophecy and all that which he conveyed on behalf of God, and to believe that he is the chief of the messengers of God and the seal of the prophets. Then come the following rights:

## 1. Obedience to the Prophet

Like the obedience to God, the obedience to Prophet Muhammad (S) is an obligation since he is the representative of God. The meaning of this obedience is to follow his code and apply his eternal principles that achieved happiness and success for Muslims so long as they adhered to them. Thus, Muslims became the target of humility when they rejected these principles.

Enjoining to the compliance with the Prophet Muhammad (S) and warning against the disobedience and defiance to him, God says:

***“Take only what the Messenger gives to you and desist from what he forbids you. Have fear of Allah; Allah is severe in His retribution (59:7).”***

***“The believing men and women must not feel free to do something in their affairs other than that which has been already decided for them by Allah and His Messenger. One who disobeys Allah and His Messenger is in plain error. (33:36)”***

***“Whoever obeys Allah and His Messenger will be admitted to the gardens wherein streams flow and wherein they will live forever. This is the greatest triumph. Whoever disobeys Allah and His Messenger and breaks His rules will be admitted to the fire wherein they will live forever, suffering a humiliating torment. (4: 13-4)”***

***“Disgrace will strike those who oppose Allah and His Messenger. Allah has decreed, “I and My Messenger shall certainly triumph.” Allah is All- powerful and Majestic (58:20- 1).”***

## **2. Love for the Prophet**

Reasons of love and admiration vary according to the tendencies of lovers. Some people love beauty, others love heroism, others love liberality, and so on. In the personality of Prophet Muhammad (S), one can find all factors of love and admiration. He was an unparalleled model and a unique example. God gathered all signs of beauty and perfection and all secrets of attraction in his personality. In front of Prophet Muhammad (S), man can do nothing but expressing his love and respect to him.

Describing the features of the Prophet Muhammad (S), Amirul-Mu'minin (a) said:

“The Prophet of Allah was white-reddish, black-eyed, lank-haired, bushy-bearded, hairy, and his neck was as same as a silver pitcher in whose clavicles gold is flowing. Like a bar of thread, his hair extends from the upper part of his chest to his navel. Other than this, he has no hair on his belly or breast. He is big- handed and big footed. His walking is as same as pulling the feet from rocks. His coming is as same as descending a slope. When he turns his face, his whole body turns. He is neither short nor tall. His sweat on the face glitters like pearls and smells sweeter than musk<sup>1</sup>.”

“He was the most openhanded, the most broad- minded, the most truthful, the most faithful, the most tractable, and the most sociable. He who sees him from far away stands in awe of him, and who associates with him from near loves him. I have never seen, and I will not see, his like<sup>2</sup>.”

Because of the aforesaid features and moralities, all people, despite their variant trends of love, have loved him for his unmatched heroism, heroes have loved him. For his being the ideal example of generosity, the generous have loved him. For his unique worship, worshippers have loved him. For his supreme ideality in nature and ethics, his sincere companions loved him.

Amirul-Mu'minin (a) narrated that, once, one of Ansar<sup>3</sup>, said to the Prophet (S): “God’s Messenger, I cannot depart you! As soon as I enter my house, you jump in my mind. I therefore leave my home and come to see you, out of my love for you. A question has occurred to me. How can I see you when you will be elevated to the highest point of Paradise?”

Hence, God revealed His saying:

***“One who obeys Allah and the Messenger is the friend of the Prophets, saints, martyrs, and the***

***righteous ones to whom Allah has granted His favors. They are the best friends that one can have (4:69)”***

The Prophet (S) summoned that man and recited this Verse before him, as good tidings<sup>4</sup>.”

ĪAnas narrated: A Beduin came to the Prophet (S) we were happy whenever a Beduin asks the Prophet to ask him when would the Hour of Resurrection fall. Before answering the man, the time of a prayer fell; therefore, the Prophet (S) came to offer it. After the prayer, the Prophet (S) asked about the man who had asked about the falling of the Hour of Resurrection. When the man came before him, the Prophet (S) asked: “What have you prepared for encountering that Hour?” The man answered: “I, in fact, have not prepared many prayers and days of fasting. I, however, love God and His Messenger.” The Prophet (S) commented: “Man will be attached to the one he loves.” This prophetic statement was the second-most gladdening thing after Islam<sup>5</sup>.

Imam as-Sadiq (a) narrated: An oilman loved the Prophet (S) very much to the degree that he used to come to look at him before he would do any job. As he realized this thing from that oilman, the Prophet used to raise himself when he was sitting so that the man would see him.

One day, the man, as usual, took a look at the Prophet (S) before he would go to his job. He, very soon, came back. When the Prophet (S) noticed that, he waved to him to sit down. The man sat before the Prophet (S), who asked him about his unusual coming back. The man said: “God’s Messenger, by Him Who has sent you with the right I swear, your picture covered my heart totally that I could not go for my job; therefore, I came back to you.” The Prophet (S) addressed nice words to that man and supplicated to God for his good.”

For several days, the Prophet (S) could not see that man. When he missed him, the Prophet (S) asked the others about him, and they answered that they, too, could not see him several days ago. The Prophet (S), accompanied by his companions, came to the market to ask about him. He found his shop locked, and the others informed him that the man had died. They also told that he was trustworthy and truthful, but he had one bad manner he used to look covertly at women.

The Prophet (S) commented: “He loved me very much. Allah will surely forgive him even if he was fraudulent in weighing and measuring<sup>6</sup>.”

### **3. Blessing the Prophet**

God says:

***“Allah showers His blessings upon the Prophet and the angels, too, do. Believers, pray for the Prophet and greet him thoroughly. (33:56)”***

People used to show different styles of reverence towards the great personalities for their efforts for the

sake of their nations. Such being the case, it is not strange to show respect whenever the holy name of the Prophet (S), who is the most reverent and venerable of all, is said or heard.

The holy Verse expresses the utmost honoring of God and the angels to the Prophet (S) God showers His blessings upon the Prophet and the angels, too, do , and then it addresses to the believers to reverence him by seeking God to bless and greet him believers, pray for the Prophet and greet him thoroughly .

Using such a thrilling, attractive style, the words of the Ahlul-Bayt (a) go on explaining the merits of seeking God's blessings for the Prophet (S).

His son narrated that Abu Hamza said: I, once, asked Imam as-Sadiq (a) about the exegesis of God's saying:

***“Allah showers His blessings upon the Prophet and the angels, too, do. Believers, pray for the Prophet and greet him thoroughly. (33:56)”***

He answered: “The blessing of Allah is mercy to the Prophet (S), and the blessing of the angels is purification to him, and the blessing of people is supplication for him. To ‘great him thoroughly,’ means to submit to that whichever is authentically- related to him.”

I asked: “How should we bless Muhammad and his family?” The Imam (a) replied: “You should say:

صَلَّواتُ اللهِ وَصَلَّواتُ مَلَأَكَّتِهِ وَأَنْبِیاءِهِ وَرُسُلِهِ وَجَمِیعِ خَلْقِهِ عَلَی مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَالسَّلَامُ عَلَیْهِ وَعَلَیْهِمْ وَرَحْمَةُ  
اللهِ وَبَرَکاتُهُ

‘The blessings of Allah and the blessings of His angels, prophets, messengers, and all creatures be upon Muhammad and the family of Muhammad. And peace and Allah’s mercy and blessings be upon him and them.’”

I asked: “What is the reward that one will win if he utters such blessings for the Prophet and his family?”

The Imam (a) answered: “The reward is that he will be acquitted from all of his sins, as if he has just left his mother’s womb<sup>7</sup>.”

“For him who utters the blessings for Muhammad and his family ten times, Allah and His angels will bless him one hundred times, and if he utters the blessings one hundred times, Allah and His angels will bless him one thousand times. This is the significance of Allah’s saying:

***“It is He who forgives you and His angels pray for you so that He will take you out of darkness into light. Allah is All-merciful to the believers. (33:43)<sup>8</sup>”***

“Before blessing the Prophet and his family, every supplication is prevented to reach the heavens<sup>9</sup>.”

“The heaviest thing in the balance of a servant’s deeds will be the blessings for the Prophet and his family. As a man’s evildoings are heavier than his good deeds, the Prophet (S) comes to add the blessings for him and his family to the scale in which his good deeds are put. Thus, his good deeds become heavier than the evildoings<sup>10</sup>.”

Imam ar-Ridha (a) said: “He who fails to expiate his sins should give much of the blessings for Muhammad and his family, for they destroy the sins.”

The Prophet (S) said: “Do not utter the imperfect blessings for me.”

They asked: “What is the imperfect blessings?”

He answered: “The imperfect blessings is to say ‘Lord, bless Muhammad,’ and keep silent. You must say, ‘Lord, bless Muhammad and the family of Muhammad.’<sup>11</sup>”

## 4. The Love for the Ahlul-Bayt

In His Book, God makes obligatory on everybody to love the Prophet’s household as the wage for his conveying the divine mission, and makes it one of his rights:

***“(Muhammad), say, ‘I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives.’ Whoever achieves virtue will have its merit increased. Allah is all-forgiving and appreciating. (42:23)”***

The Ahlul-Bayt (a) are characterized by all qualities of admiration and incentives of love and loyalty. They are the choice people, the arguments against the creatures, the ships of salvation, and preceded by their father the Prophet (S) the best of everyone who ever lived on this earth in lineage, value, merits, and glories.

It is impossible for the sound conscience to accept to love the Prophet (S) apart from his immaculate family who are worthy of the best concepts of love. To love the Prophet (S), but not his immaculate family, is falsity originated from hypocrisy and meanness.

Abdullah Ibn Mas’oud narrated:

One day, we were accompanying the Prophet (S) in one of his journeys when a Beduin with an orotund voice shouted at us, “Muhammad!” “What do you want?” answered the Prophet (S). “What is it if an individual loves a people but he does not imitate them in deeds?” asked the Beduin. “One will be attached to the one he loves,” replied the Prophet (S). “Muhammad,” shouted the Beduin, “Call me to Islam.” The Prophet (S) said: “You should declare that there is no god but Allah and that I am the Messenger of Allah, offer the prayer, defray the zakat, fast during the month of Ramadan, and perform

the hajj to the Holy House.”

“Muhammad,” asked the Beduin, “Do you ask for wage for so?” “No,” replied the Prophet (S), “I do not take any wage except that you must regard the relatives.” “Whose relatives? Mine or yours?” asked the Beduin. “It is my relatives,” answered the Prophet (S). The Beduin said: “Give me your hand so that I will declare allegiance to you. No good is expected from him who loves you, but not your relatives<sup>12</sup>.”

The Imamite<sup>13</sup> Shia have agreed unanimously on the fact that the Immaculate Imams of the Ahlul-Bayt (a) are the intendeds in the Verse:

***“(Muhammad), say, 'I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives.' Whoever achieves virtue will have its merit increased. Allah is All-forgiving and appreciating. (42:23)”***

A good number of great exegesists and traditionists of the other sects of Islam, such as Ahmed Ibn Hanbal, at-Tabarani, and al-Hakim<sup>14</sup> (as quoting the opinion of Ibn Abbas<sup>15</sup>) agreed with the Shia on this fact.

Ibn Hagar, in Chapter One of Section Eleven of as-Sawaaiq ul-Muhriqa, narrates the following:

When the Verse (intended) was revealed, they asked: “God’s Messenger, who are your relatives whom we must love and regard?” The Prophet (S) answered: “They are Ali, Fatima, and their two sons<sup>16</sup>.”

Consider how the Prophet (S) urged people to regard his family through the aforementioned narration. However, many texts concerning the Prophet’s assertion on the obligatory love and regard for his relatives are related by the two major schools of Islam i.e. Shia and Sunna-.

Regarding the Shia, let us cite the following narrations: On the authority of his fathers, Imam as-Sadiq narrated that the Prophet (S) said: “He who loves us the Ahlul-Bayt should thank Allah for the foremost grace. It is the legal birth. Only will the legal sons love us<sup>17</sup>.”

Imam al-Baqir narrated on the authority of his father and grandfather that the Prophet (S) said: “The love for my household and me will help in seven situations whose horrors are enormous: at death, in the grave, in the Resurrection, in the Recorded Account, in the Judgment, in the Balance, and on the Path<sup>18</sup>.”

“Any servant who worships Allah for one thousand years and then is slaughtered (wrongfully) like a sheep, but he attends before Allah bearing malice against us the Ahlul-Bayt, Allah will certainly reject all his acts of worship<sup>19</sup>.”

“On the Day of Resurrection, a servant’s feet will not move before he is asked about four matters: He will be asked how he had spent the age of his youth, how he had finished his age, what earnings he had got and where from he had got them and how he had spent them, and he will be also asked about his

affection to us the Ahlul-Bayt<sup>20</sup>.”

Al-Hakam Ibn Utaiba related the following:

I was with Imam al-Baqir (a) in his house, which was suffocated by his people when an old man came leaning on a stick. As he stopped at the door of the house, he said: “Peace and Allah’s mercy and blessings be upon you, son of God’s Messenger.” Abu Ja’far (a) replied: “Peace and Allah’s mercy and blessings be upon you, too.” The old man turned his face to the others and said: “Peace be upon you,” and each one answered him. He then turned his face towards Imam al-Baqir (a) and said:

“Son of God’s Messenger, let me approach you, God may make me your sacrifice. By God I swear, I do love you and love everyone who loves you. By God I swear, my love for you and my love for him who loves you is not purposed for a worldly desire. I also hate and disavow your enemy. By God I swear, my hatred and disavowal of your enemy is not for a previous personal enmity between him and me. By God I swear, I deem lawful all that which you decide as lawful, deem unlawful all that which you decide as unlawful, and expect your Affair. Do you may God make me your sacrifice– accept me, then?”

Having heard these words, Imam al-Baqir (a) said to him: “Come to me, come to me.”

When the man sat next to him, the Imam (a) said: “Old man, my father Ali Ibn al-Hussein (a), once, was visited by a man who asked him the same question that you have just put. My father’s answer was, ‘If you die bearing these beliefs, you will be received by the Messenger of Allah, Ali, al-Hasan, al-Hussein, and Ali Ibn al-Hussein (a), and you will be pleased, delighted, and cheerful. And when your soul reaches your mouth i.e. about to depart your body–, you will be greeted with rest and happiness by the Honorable Recording Angels. And if you live, Allah will show you delighted things, and you will be with us on the Highest Peak etc<sup>21</sup>.

Regarding narrations that are recorded in the reference books of our Sunni brothers, we cite the following as examples:

Ibn Hanbal and at-Tirmithi, as recorded in as-Sawaaqi ul-Muhriqa; page 91, narrated the following:

The Prophet (S), once, took al-Hasan and al-Hussein from the hands and said: “He who loves me, these two, their father, and their mother will stand in a rank as same as mine on the Day of Resurrection<sup>22</sup>.”

Ibn Abbas narrated that the Prophet (S), once, looked in the face of Ali (a) and said: “You are sayyid in this world as well as the world to come. Your disciple is my disciple, and my disciple is Allah’s disciple. And your enemy is my enemy, and my enemy is Allah’s enemy. Woe unto him who will hate you after my departure<sup>23</sup>.”

In his book titled Kitab ul-Wilaya, At-Tabari records the following:

Ali (a) said: “Three persons will never love me: the bastards, the hypocrites, and those whom were composed during their mothers’ periods of menstruation.”

At-Tabarani, in his book titled al-Mu’jam ul-Awsat, as- Suyouti, in his book titled Ihyaa ul-Meyt, and Ibn Hagar, in his as-Sawaaq ul-Muhriqa; Chapter: Urging on the love for the Ahlul-Bayt, recorded the following hadith:

The Prophet (S) said: “Cling to the love for us the Ahlul-Bayt, for anyone who meets Allah bearing love for us will be in Paradise due to our Right of Intercession. I swear by Him Who prevails on my soul, unless our right is recognized, none’s deed will be useful (for him)<sup>24</sup>.”

The term of the Ahlul-Bayt includes the twelve sinless Imams (a), because such lofty characteristics are deserved by no one at all except them, since they are the representatives of God and the auspicious successors of the Prophet (S).

- <sup>1</sup>. Quoted from Bihar ul-Anwar; 6 (Chapter: Moralities and Physical features of the Prophet).
- <sup>2</sup>. Quoted from Safinat ul-Bihar; vol. 2 page 414.
- <sup>3</sup>. Ansar (the supporters) are the people of Medina who received, welcomed, and protected the Prophet (S) and the Muhajirs.
- <sup>4</sup>. Quoted from Bihar ul-Anwar; vol. 6 (Chapter: The Obligation of the love for and the obedience to the Prophet).
- <sup>5</sup>. Quoted from Bihar ul-Anwar; vol. 6 (Chapter: The Obligation of the love for and the obedience to the Prophet) as quoted from Ilal ush-Sharaayi).
- <sup>6</sup>. Quoted from al-Wafi; part 3 pages 143–4.
- <sup>7</sup>. Quoted from Bihar ul-Anwar; 19/78 (as quoted from Meaani al-Akhbar).
- <sup>8</sup>. Quoted from al-Wafi; part 5 pages 228 (as quoted from al- Kafi).
- <sup>9</sup>. Quoted from al-Wafi; part 5 pages 227 (as quoted from al- Kafi).
- <sup>10</sup>. Quoted from al-Wafi; part 5 pages 228 (as quoted from al- Kafi).
- <sup>11</sup>. Quoted from Fadhaail ul-Khamsa min as-Sihah is-Sitta. (This narration is recorded in as-Sawaaq ul-Muhriqa; page 87).
- <sup>12</sup>. Quoted from Bihar ul-Anwar; 7/389 (as quoted from Sheikh al-Mufid’s al-Majalis).
- <sup>13</sup>. Imamite Shia are those who believe in the divine leadership of the twelve Imams (a).
- <sup>14</sup>. Ahmed ibn Hanbal was the founder of the school of Hanbalism; one of the four major schools of Islamic jurisprudence. Besides, he was one of the most master traditionists. At-Tabarani was also one of the most master traditionists whose books are considered as references of narrations and traditions. Al-Hakim (of Nisapur city Northern Persia) was also a famous traditionist whose books are considered as references of narrations and traditions.
- <sup>15</sup>. Abdullah ibn Abbas (the Prophet’s cousin) is renowned for his knowledge of both sacred and profane tradition and for his critical interpretations of the Quran. From his youth, he gathered information concerning the words and deeds of the Prophet (S) from other companions and gave classes on interpretation of the Quran.
- <sup>16</sup>. For more, refer to Sharafuddin’s al-Kalimat ul-Gharraa fi Tafdheel iz-Zahraa, 18.
- <sup>17</sup>. Quoted from Bihar ul-Anwar; vol. 7 page 389 (as quoted from Ilal ush-Sharayi, Meaani al-Akhbar, and al-Amali).
- <sup>18</sup>. Quoted from Bihar ul-Anwar; vol. 7 page 391 (as quoted from al-Khissal).
- <sup>19</sup>. Quoted from Bihar ul-Anwar; 7/397 (as quoted from al- Barqi’s al-Mahassin).
- <sup>20</sup>. Quoted from Bihar ul-Anwar; 7/389 (as quoted from Sheikh al-Mufid’s al-Majalis).
- <sup>21</sup>. Quoted from al-Wafi; part 3 page 139 (as quoted from al- Kafi).
- <sup>22</sup>. Quoted from Imam Sharafuddin’s al-Fussoul ul-Muhimma; page 41.
- <sup>23</sup>. Quoted from Fadhaail ul-Khamsa min as-Sihah is-Sitta; part 1 page 200. (In the book titled al-Mustadrak ala as-sahihayn; part 3 page 127, this narration is recorded).

# Rights of the Imams

The Immaculate Imams of the Ahlul-Bayt (a) preceded everyone else in the fields of virtue and perfection and won the loftiest honor of lineage and ranks. They were brought up in the houses of the Prophet's successor, grew up under the shadow of the divine mission, and received the facts and principles of Islam from their great grandfather, and, hence, became the heirs of his knowledge, keepers of his wisdom, protectors of his code, and his auspicious representatives.

For sake of supporting the religion and guarding Muslims, they presented unparalleled examples of jihad they sacrificed themselves for sake of God until they won martyrdom in the cause of the belief and principles. They had no fear of anyone's accusations and they were not deceived by the false vanities of this worldly life. Their rights against Muslims are too numerous to be counted. I, however, may refer to some of them in the following points:

## 1. Recognition of the Imams

The two major sects of Islam relate uninterruptedly the following hadith:

“He who dies before he recognizes the Imam of his age is reckoned with those who died before Islam.”

Since the Imam is the Prophet's representative who conveys the laws of Sharia, it is obligatory upon every Muslim to recognize him so that the belief and Sharia will be deliberately understood and the true guidance will be pursued.

In case a Muslim neglects the recognition of the Imam, he will surely go astray from the course of Islam and, thus, will die as disbeliever and hypocrite.

Returning to the aforementioned hadith, it refers to the necessity of the existence, as well as recognition, of the Imam all over lifetime, because attaching the Imam to the age requires continuity of Imamate and its renewal all over times and ages. In the same manner, many hadiths that are related by both sects of Muslims confirm the necessity of recognizing the Immaculate Imams and taking them as guides. For instance, the Prophet (S) is related to have said:

“With every generation, there must be decent individuals from my household whose mission will be to save this religion from the distortion of the deviants, the alteration of the wrong, and the misrepresentation of the ignorant. Your Imams are your representatives before Allah. You therefore should select proper representatives<sup>[1](#)</sup>.”

“This religion will continue to exist up to the coming of the Hour of Resurrection, and there will exist twelve successors, as leaders all will be from the tribe of Koreish<sup>2</sup>.”

This hadith is clear-cut evidence on the unquestionable existence of the twelve Imams of the Ahlul-Bayt (a) exclusively. Because they were more than this fixed number, neither the Umayyad nor are the Abbasid caliphs included.

## 2. Loyalty to the Imams

Recognition of the Imams is meaningless unless loyalty to them is added. In other words, if recognition of the Imams is bare of loyalty to them, it will be worthless. This is because the Imam, whose mission is to confirm the realities of Sharia, elucidate its rulings, guard it against trickeries and false interpolations of the atheists, and exert all efforts for protecting, supporting, and pleasing Muslims spiritually and materially in this world as well as the life to come, is the Prophet's representative and the pioneer towards the Islamic idealities. Such being the case, any negligence of the loyalty to the Imam will lead to deviation.

This fact was frequently confirmed by the Prophet (S) who, in more than one occasion, declared that the right guidance and triumph will completely accompany the loyalty to the Immaculate Imams, while deviation will be the share of him who leaves and dissents from them:

“The like of my the Ahlul-Bayt is Noah's ark he that embarks on it will be saved, while he that falls behind will be sunk<sup>3</sup>.”

“I will leave with you things that will save you from deviation so long as you adhere to: the Book of Allah, which is a cord extended from the heavens to the earth, and my family the Ahlul-Bayt. These two will never depart each other until they join me on the Divine Pool. Consider how you will regard me through them<sup>4</sup>.”

On the authority of his fathers, Imam as-Sadiq narrated that Amirul-Mu'minin (a), once, was asked about the meaning of ‘my family’ in the Prophet's saying, ‘I will leave with you the two weighty things: the Book of Allah and my family’?

He answered: “This refers to me, al-Hassan, al-Hussein, and the nine Imams from the descendants of al-Hussein. The ninth will be al-Mahdi al-Qa'im. They will not contradict the Book of Allah, and the Book of Allah will not contradict them until they will join the Prophet (S) on His Pool<sup>5</sup>.”

This hadith substantiates the fact that the Ahlul-Bayt and the holy Quran are full twins that never depart each other. Like the Quran's being the constitution and the argument against Muslims, an imam from the Ahlul-Bayt (a) must exist in every age to hold the position of Muslims' leadership and guide them to prosperity. The Prophet (S) said:

“He who desires to live like me, die like me, and be taken to the paradise of eternity of which my Lord has promised me, must be loyal to Ali and his descendants, for they will never take you out of the door of right guidance and will never take you to a door of deviation<sup>6</sup>.”

### 3. Obedience to the Imams

God says:

***“Believers, obey Allah, His Messenger, and your (qualified) leaders. If you have faith in Allah and the Day of Judgment, refer to Allah and His Messenger concerning matters in which you differ. This would be a more virtuous and a better way of settling differences. (4:59)”***

In this holy Verse, God imposes as duty on Muslims to obey the Imams in their capacity as the Prophet’s successors, Muslims’ leaders, and pioneers of the Islamic ideology. Like imposing as duty the obedience to His Messenger and Him, God imposes the obedience to the Imams. This fact makes clear that they are the true successors of the Prophet (S) and are protected against sins, because no one deserves the absolute obligatory obedience except the sinless leader.

Thus, it is a big mistake to state that ‘the qualified leaders’ to whom the previous Verse refers includes the other individuals who led the Islamic states, because most of such ones contradicted the instructions of God and the practices of the Prophet (S) and, moreover, went astray from the line of Islam.

Zurara; one of the most celebrated traditionists, relates the following narration that indicates the merit and necessity of loyalty and obedience to the Imams of the Ahlul-Bayt (a):

Imam al-Baqir (a) said: “The supports of Islam are five: the prayer, zakat, fasting, hajj, and Wilaya<sup>7</sup>.”

I asked: “Which one of these is the most favorable?”

The Imam (a) answered: “It is the Wilaya, because it is the key to the other four supports. The Imam is the guide to these supports After the recognition of the Imams, the obedience to him is the summit, climax, key, and door to the things. It achieves satisfaction of the All-beneficent Allah, Who says: ‘One who obeys the Messenger has certainly obeyed Allah. You have not been sent to watch over those who turn away from you (4:80).’

Verily, if a man spends nights with rites of worship, observes fasting during days, gives his whole wealth as alms, and performs the hajj permanently, but he does not know what is the Wilaya and, hence, does not declare loyalty to Allah’s Disciples so that all his deeds must be originated from that Wilaya, Allah will not reward him for anything and he will not be attached to people of faith<sup>8</sup>.”

Imam as-Sadiq (a) said: “Allah has attached the obedience to the Leaders to the obedience to His Messenger, and attached the obedience to His Messenger to the obedience to Him. Hence, he who

neglects the obedience to the Leaders is neglecting the obedience to Allah and the obedience to His Messenger<sup>9</sup>.”

## **4. Fulfillment of the Khums**

God says:

***“Know that whatever property you may gain, one fifth belongs to Allah, the Messenger, the kindred, orphans, the needy and those who need money while on a journey. (8:41)”***

The right of Khums is obligatory upon Muslims, because God has passed it as law for the Ahlul-Bayt and everyone who has family relation with them. It is, moreover, a natural right accepted by reason, conscience, and Islamic Sharia. All governments used to award their officials by giving them pensions that they receive when they become old and their sons inherit, as an expression of appreciating their efforts in fields of serving their nations. Similarly, God imposes on Muslims to pay one-fifth of the profits of their properties under definite rules– to the descendants of the Prophet (S) as an appreciation of his giant jihad and precious sacrifices for sake of his nation. Besides, the right of Khums is imposed so as to save the descendants of the Prophet (S) from taking alms and money of the zakat.

Explaining the concept of ‘the kindred’, Amirul- Mu'minin (a) said:

“By Allah I swear, it is we whom Allah intended in His saying ‘the kindred,’ and attached to His Messenger and Himself in his saying:

***‘Whatever Allah grants to His Messenger (out of the property) of the people of the towns, belongs to Allah, the Messenger, the kindred (59:7)’”***

This is exclusively for us, because Allah did not dedicate a share of alms to us, out of honoring His Messenger and saving us from being fed from dirt of people<sup>10</sup>.”

Abu Bassir narrated:

I, once, asked Imam al-Baqir (a) about the least thing due to which one may be in Hell. He answered: “It is to consume the properties of the orphan wrongfully. It is we whom are intended by ‘the orphan’.”

Many disputations, however, occurred between Imamites and the other Islamic sects regarding the question whether ‘spoils’ refers to the booty of wars particularly or includes the other profits in every respect. To discuss this matter will lead us to go far away from our main topic; namely, ethics. Anyhow, one may refer to the reference books of jurisprudence for more information in this regard.

## **5. Kind Treatment to the Prophet's Descendants**

To attend to, treat kindly, and do good to the descendants of the Immaculate Imams prove one's love for and loyalty to the Imams (a). The Prophet (S), in many occasions, expressed his pleasure and love for anyone who would respect his descendants and, in the same manner, expressed his denial and malice against one who would injure and mistreat them.

The Prophet said: "On the Day of Resurrection, I will intercede for four persons: one who respects my descendants, one who settles their needs, one who helps them meet their needs in exigencies, and one who loves them heartily and verbally<sup>[11](#)</sup>."

"When I stand on the Praiseworthy Standing (on the Day of Resurrection), I will intercede for the individuals of my umma who committed grand sins, and Allah will pass my intercession. By Allah I swear, I will not intercede for those who injure my descendants<sup>[12](#)</sup>."

## **6. Praising and Publicizing the Imams' Merits**

The high-minded people used to appreciate the great personalities, for their merits, by several means among which is to use words of praise that express their virtues. Since the Immaculate Imams were the most highborn, the most virtuous, and the foremost in fields of merits and glories, they have been worthy of expressions of love and loyalty and words of admiration. Besides, the Imams were the relief and shelter of Muslims in ordeals, as they spared no efforts in saving them from despots and wrongdoers.

Opposite to the Ahlul-Bayt (a), people are of two groups: a group shows malice towards them, denies their merits, and pretends not to see their lofty idealities, despite their brightness and beauty.

This group can be described by saying:

He whose mouth is ill and bitter will find bitter even the fresh pure water.

The other group is spellbound by the love and loyalty to them, infatuated with their merits, longs for listening to their virtues, and mentions continually their worth even if this costs to encounter horrible disasters.

To this variance, Amirul-Mu'minin (a) refers by saying:

"If I strike the nasal of the believer with my sword so as to make him hate me, he will not do. And if I pour all the pleasures of this world on the hypocrite so as to make him love me, he will not do. This is because it is a finalized matter that is uttered by the Umami<sup>[13](#)</sup>

Prophet (S), who said: 'Ali, a believer will never hate you, and a hypocrite will never love you.'"

Thus, those who have full awareness of the Imams' virtues and have adhered to the loyalty to them

competed with each other in praising and publicizing their traits as expressions of their true love, without anticipating the Imams' worldly awards. In return, the Imams (a) used to receive the eulogists so warmly, appreciating for them their profuse emotions and nice eulogies, and used to award them by means of charity and prayers.

Saa'id; the servant of al-Kumayt the famous poet, narrated the following:

Accompanying my master; al-Kumayt, we, once, visited Ali Ibn al-Hussein (a). Before him, al-Kumayt said: "I have eulogized you hoping that it will be a means that takes me near to the Messenger of God (S)."

Al-Kumayt, then, recited his poem. When he finished, the Imam (a) said to him: "I cannot reward you properly, but God will surely reward you properly."

The Imam then supplicated to God to forgive al-Kumayt and could gather for him four hundred thousand dirhams.

Al-Kumayt said: "If you have given me a single daniq [14](#), it will be great honor for me. I, however, wish you would give me pieces of your clothes through which I will seek blessings."

Thus, the Imam (a) gave him his clothes and supplicated: "O Allah my Lord, al-Kumayt has done well for the sake of Your Messenger's family when others have fallen behind, and declared the right that others have concealed. Hence, I implore to You to give him nice life, make him die as shahid, show him Your rewarding very soon, and grant him the great rewards thereupon. I am too short to reward him properly."

All his lifetime, al-Kumayt felting the blessings of the Imam's supplication [15](#).

Diibil al-Khuzaai; the famous poet, narrated the following:

One day, in Khurasan, I visited Ali Ibn Musa ar-Ridha (a) who asked me to recite some of my new poem. Hence, I went on reciting my poem, which contained the following Verse:

If they the Ahlul-Bayt- are oppressed, they extend towards their oppressors hands that are too lofty to oppress others.

When he heard this verse, Imam ar-Ridha (a) wept so heavily that he fainted. A servant who was standing behind the Imam asked me to stop, and I did.

After a while, the Imam (a) asked me to repeat the poem. When I recited the very verse, the Imam (a) wept so heavily that he fainted, and the servant asked me to stop, and I did.

After a while, the Imam (a) asked me to repeat my poem. When I finished, he expressed his admiration by saying, three times, 'Well done.'

The Imam then ordered to give me ten thousand dirhams on which his name was pressed. I was the first one who would receive such dirhams. Besides, his family members gave me many jewels.

When I arrived in Iraq, I sold these dirhams, each with ten ordinary dirhams, to the Shia. Hence, I could gain one hundred thousand dirhams, which was the first sum I had ever gained<sup>16</sup>.

## 7. Pilgrimage to the Imams' Shrine

To visit the holy shrines of the Imams and to greet them are within the rights against their adherents, as an expression of loyalty to them. The Imams are the same whether they are alive or dead. Referring to this aspect, Sheikh al-Mufid said:

((After their death, the Prophet and the Imams of the Ahlul-Bayt have full acquaintance with their adherents' manners in this life that they acquire by God. Moreover, they can hear the words of him who speaks to them in their holy shrines. This is also an honor that God confers upon them so as to distinguish them from others. Many narratives have proven that they can also hear the words that are addressed to them wherever they come from. All the Imamite jurists believe in so. As a proof, yet general, on the authenticity of this belief, we cite God's saying:

***"Do not think of those slain for the cause of Allah as dead. They are alive with their Lord and receive sustenance from Him. They are pleased with the favor from their Lord and have received the glad news that those who follow them will have no fear nor will they be grieved that they will be rewarded with bounties and favors from their Lord and that Allah will not neglect the reward of the true believers. (3: 169-71)"***

Telling the story of the believer of the Pharaoh's family, God says:

***"(Having been murdered by the disbelievers) he was told to enter paradise (wherein he said),  
"Would that people knew how my Lord has granted me forgiveness and honor" (36:26-7)."***

The Prophet (S), too, said:

"I will certainly hear him who greets me near my tomb, and I will surely respond the salaams of him who greets me from any place."

Finally, many texts said by the Imams of the Ahlul-Bayt (a) deal with this topic in details.))

Uninterruptedly, there are tens of narrations related to the Ahlul-Bayt (a) with regard to the great rewarding and grand credit obtained due to the pilgrimage to the Imams' shrines.

Amirul-Mu'minin (a) narrated: We served the Prophet (S), who was visiting us, some of the milk, butter, and dates that Ummu Ayman had given to us. After he had had some, he moved to a corner to offer a

prayer. During the last prostration of that prayer, he wept very heavily. As we used to respect and honor him greatly, none of us could ask him. Al- Hussein then approached him and said: “Father, the greatest pleasure that we had ever felt was at these moments when you visit us. But we also felt great sorrow when we noticed you weeping. What for are you weeping?”

“Son,” answered the Prophet (S), “The angel Gabriel has just come to me to foretell that you all will be killed in different areas of this earth.” “Father,” asked al-Hussein, “What will be the reward of him who visits us in such different areas?” The Prophet (S) answered: “There will be groups of my umma visiting your tombs for seeking blessings. I engage myself with the pledge that I, on the Day of Resurrection, will come to save them from the horrors of the Hour of Resurrection that they will suffer because of their sins. Allah will surely make Paradise their abode<sup>17</sup>.”

Imam as-Sadiq (a) said: “He who visits one of us is as same as him who visits the Messenger of Allah (S)<sup>18</sup>.”

Imam al-Kadhim (a) said: “On the day of Resurrection, there will stand on the Divine Throne four individuals from the past generations and four from the later generations. Noah, Abraham, Moses, and Jesus are the four individuals from the past generations. Muhammad, Ali, al-Hasan, and al- Hussein are the four individuals from the later generations. Then, food will be served. Those who visited the shrines of the Imams will be invited to that food. The visitors of my son’s shrine will be the foremost and the most favorable<sup>19</sup>.”

Imam ar-Ridha (a) said: “The followers and Shia of each Imam are involved in a pledge that they should fulfill for him. The pilgrimage to the Imam’s shrine is a sign of the perfection of fulfilling that pledge. Hence, the Imam, on the Day of Resurrection, will intercede to him who visits his shrine out of desire and credence to the Imam<sup>20</sup>.”

<sup>1</sup>. Quoted from Sharafuddin’s al-Muraja’at

<sup>2</sup>. Muslim, in his book titled as-Sahih, records this saying of the Prophet (S).

<sup>3</sup>. Quoted from Sharafuddin’s al-Muraja’at; page 17.

<sup>4</sup>. Quoted from Sharafuddin’s al-Muraja’at; page 14

<sup>5</sup>. Quoted from Safinat ul-Bihar; (as quoted from Meaani al- Akhbar and Uyounu Akhbar ir-Ridha).

<sup>6</sup>. Quoted from Sharafuddin’s al-Muraja’at; page 156.

<sup>7</sup>. Wilaya stands for the loyalty to the Imams of the Ahl ul-Bayt (a), as considered as an obligation.

<sup>8</sup>. Quoted from Safinat ul-Bihar; part 2 page 691.

<sup>9</sup>. Quoted from Safinat ul-Bihar; part 2 page 691.

<sup>10</sup>. Quoted from al-Wafi; part 6 page 38 (as quoted from al- Kafi).

<sup>11</sup>. Quoted from Bihar ul-Anwar; 20/57 (as quoted from Uyounu Akhbar ir-Ridha).

<sup>12</sup>. Quoted from Bihar ul-Anwar; vol. 20 page 57 (as quoted from as-Saduq’s al-Amali).

<sup>13</sup>. Ummi: The inhabitant of Umm ul-Qura: Mecca.

<sup>14</sup>. Daniq is a part of dirham.

<sup>15</sup>. Quoted from al-Ghadir; 2/189. (The narration is recorded in Khuzanat ul-Adab).

<sup>16</sup>. Quoted from al-Ghadir; part 2 page 350–1.

<sup>17</sup>. Quoted from Bihar ul-Anwar; 22/ 7 (as quoted from Kamil uz-Ziyara and al-Amali).

[18](#). Quoted from Bihar ul-Anwar; vol. 22 page 6 (as quoted from uyounu Akhbar ir-Ridha, Ilal ush-Sharaayi, and Ibn Qawlawayh's Kamil uz-Ziyara).

[19](#). Quoted from Bihar ul-Anwar; vol. 22 page 6 (as quoted from al-Kafi).

[20](#). Quoted from Bihar ul-Anwar; vol. 22 page 6 (as quoted from uyounu Akhbar ir-Ridha, Ilal ush-Sharaayi, and Ibn Qawlawayh's Kamil uz-Ziyara).

# Rights of Scholars

## Merits of Knowledge and Scholars

Knowledge is the dearest thing for man, since it is the base of civilization and the honor of this world as well as the life to come. Scholars are the prophets' heirs and supporters of the religion as they guide people to the recognition and obedience to God and lead them to honesty:

***"Say, 'Are those who know equal to those who do not know? Only the people of reason take heed' (39:9)."***

***"Allah will raise the position of the believers and of those who have received knowledge. Allah is Well-Aware of what you do (58:11)."***

***"Only Allah's knowledgeable servants fear Him. Allah is Majestic and All-pardoning. (35:28)"***

***"These are parables, which We tell to human being, but only the learned ones understand them. (29:43)"***

The Prophet (S) said: "As for him who takes a way for seeking knowledge, Allah will lead him to the way that takes to Paradise. As a sign of their pleasure with the seekers of knowledge, the angels lower down their wings for them. Every creature that is in the heavens or on the earth, including the whales, seeks Allah's forgiveness to the seekers of knowledge. The scholar is preferred to the worshipper in the same way as the full moon is preferred to the other stars. The scholars are the heirs of the prophets, who definitely did not bequeath dinars or dirhams. They only bequeathed knowledge. Thus, he who takes from that knowledge has surely taken a great thing<sup>[1](#)</sup>."

"On the Day of Resurrection, some individuals will have rewards as huge as clouds or as great as unshakable mountains. When they will wonder how they have obtained such rewards that they did not do things deserving them, they will be answered: "As you instructed people to do good deeds, we recorded for you the reward of every deed that those people carried out<sup>[2](#)</sup>."

Amirul-Mu'minin (a) said: "Kumayl, those who amass wealth are dead even though they may be living while those endowed with knowledge will remain as long as the world lives. Their bodies are not

available but their figures exist in the hearts<sup>3</sup>.”

Imam al-Baqir (a) said: “A scholar whose knowledge is useful for others is preferred to seventy thousand worshippers<sup>4</sup>.”

Imam as-Sadiq (a): “On the Day of Resurrection, all people will be gathered on one highland and the scales will be maintained. The blood of the shahids will be put in a scale and the ink of the scholars in the other. The ink of the scholars will outweigh the blood of the shahids<sup>5</sup>.”

“On the Day of Resurrection, the worshippers and the scholars will be interrogated together. The worshippers will be permitted to be in Paradise, and the scholars will be asked to intercede for others whom they taught the high moral standards<sup>6</sup>.”

The faithful scholars owe Muslims great rights that should be fulfilled. They are as follows:

## Regard of Scholars

To show regard toward scholars is their leading right because of their being characterized by knowledge and virtue.

The Prophet (S) said: “To look at the face of a scholar, out of love for him, is a sort of worship<sup>7</sup>.”

“You should be either scholar or seeker of knowledge or loving the scholar, and do not be of any other class. To hate the scholars leads to perdition.”

Husham Ibn al-Hakam, the teenage, visited Imam as-Sadiq (a), who was encompassed by the celebrities of the Shia such as Hamran Ibn A'yun, Qays al-Massir, Yunus Ibn Ya'qoub, Abu Ja'far al-Ahwal, and others, in Mina. As soon as his eyes fell on Husham, Imam as-Sadiq (a) preceded him to all the others who were all older than him i.e. Husham-. When he felt that the attendants were displeased by this act, Imam as-Sadiq (a) said: “This man has been supporting us with his heart, tongue, and hand<sup>8</sup>.”

Ahmed al-Bezanti, the scholar, narrated:

I responded to the invitation of ar-Ridha (a) and spent that night with him. After I had been served dinner, the Imam (a) ordered the servants to prepare my bed. The most excellent kinds of pillow, bedspread, and blanket were brought. When I finished my dinner, he (a) asked me whether I wanted to sleep. “Yes, I want,” answered I. The Imam covered me with that blanket and supplicated God for me, ‘God may make you pass this night with good health.’ When the Imam left me, I said to myself, ‘Verily, I have awarded with such unprecedented great honor by this man<sup>9</sup>.’

## Charity to Scholars

The main concern of scholars is to serve the religion, publicize the Islamic enlightenment, and guide Muslims towards high moral standards. Such endeavors require time and giant efforts that divert from seeking earnings. It is then necessary for the believers who observe the religious affairs to save the means of good livelihood for the scholars, through supplying them with the Shariite rights of which God orders as well as the other charities. Scholars in fact are the worthiest of enjoying such rights that enable them to go on achieving their aims and carrying out their religious tasks without being distracted by any other factor.

Muslims, in the past, used to volunteer openhandedly to dedicate some money as waqfs<sup>10</sup> for saving the livelihoods of the scholars.

## Compliance with Scholars

Rational individuals refer to the specialists in the various fields of life so as to benefit by their experts. In the same manner, Muslims should refer to scholars in fields of religious teachings and rulings. It is required to imitate and yield the fruits of the scholars' studies who devoted themselves to servicing the Islamic Sharia, propagandizing its rulings, and guiding people to uprightness. Following so, people will have full awareness of their doctrine and will be able to resist the rumors of enemies. But if they neglect reference to scholars, people will ignore the reality of their religion, principles, and rulings and, subsequently, will be the subject of deviation.

The Prophet (S) said: "To sit with the religious people is the honor of this life as well as the life to come<sup>11</sup>."

"To sit with scholars is a sort of worship<sup>12</sup>."

"Knowledge is stored in safes whose key is question. Hence, you Allah may have mercy upon you must put questions, for your questions will bring rewards for four persons: the asker, the instructor, the listener (to the question and answer), and the one who loves those three<sup>13</sup>."

Imam as-Sadiq (a) said: "People perish so long as they do not put questions<sup>14</sup>."

Luqman the wise instructed his son: "Son, sit with the scholars and stick your knees to them, for Allah enlivens the hearts i.e. intellects- with the illumination of wisdom in the same way as He enlivens the barren lands with heavy rain<sup>15</sup>."

<sup>1</sup>. Quoted from al-Wafi; part 3 page 40 (as quoted from al- Kafi).

<sup>2</sup>. Quoted from Bihar ul-Anwar; vol. 1 page 75 (as quoted from Bassaair ud-Darajat).

<sup>3</sup>. Quoted from Nahj ul-Balagha

<sup>4</sup>. Quoted from al-Wafi; part 3 page 40 (as quoted from al- Kafi).

<sup>5</sup>. Quoted from al-Wafi; part 3 page 40 (as quoted from al- Faqih).

- [6.](#) Quoted from Bihar ul-Anwar; vol. 1 page 74 (as quoted from Ilal ush-Sharayi and Muhammad ibn al-Hasan as-Saffar's Bassaair ud-Darajat).
- [7.](#) Quoted from Bihar ul-Anwar; 1/64 (as quoted from ar- Rawandi's an-Nawadir).
- [8.](#) Quoted from Bihar ul-Anwar; 1/59 (as quoted from Sheikh as-Saduq's al-Khissal).
- [9.](#) Quoted from Safinat ul-Bihar; vol. 1 page 81.
- [10.](#) Waqf is the endowment or settlement of property under which the proceeds are to be devoted to a religious or charitable purpose.
- [11.](#) Quoted from Bihar ul-Anwar; 1/62 (as quoted from Thawab ul-A'mal and al-Amali).
- [12.](#) Quoted from Bihar ul-Anwar; vol. 1 page 62 (as quoted from keshf ul-Ghumma).
- [13.](#) Quoted from Bihar ul-Anwar; vol. 1 page 62 (as quoted from Sahifat ur-Ridha and Uyounu Akhbar ir-Ridha).
- [14.](#) Quoted from al-Wafi; part 1 page 46 (as quoted from al- Kafi).
- [15.](#) Quoted from Bihar ul-Anwar; vol. 1 page 62 (as quoted from Rawdhat ul-Waizhin).

# Rights of Teachers and Students

## Rights of teacher

Faithful teachers who enjoy good traits occupy a high position in the society because of the appreciative efforts they exert for educating and supplying individuals with knowledge and moralities. Besides, they are the pioneers of culture and guides of the coming generation. On account of that, they must enjoy definite rights against their students. First of all, students must respect their teachers in the same way as they respect their fathers so as to express their appreciation to them.

Alexander, once, was asked why he used to respect his teacher in a way better than his respecting his father. He answered: "My father is the founder of my transient life while my teacher is the founder of my changeless life."

Imam al-Baqir (a) said: "He who teaches an item of knowledge that leads to the right guidance will be having the same rewards of them who apply that item to themselves, without any decrease in their rewards. And he who teaches an item of deviation will be having to burden the same punishment that is decided for those who practice such an item without any decrease in their punishment<sup>[1](#)</sup>."

Students must appreciate their teachers' efforts and reward them by means of showing gratitude and respect and following their recommendations. They also must pardon and neglect any situation of strictness or discipline that are intended for their good educationally and morally. The best comprehensive word that gathered the rights of teachers is the following saying of Imam as- Sajjad (a):

"The right of the one who trains you through knowledge is magnifying him, respecting his sessions, listening well to him, attending to him with devotion, avoiding raising your voice against him, avoiding answering any question before he answers, avoiding talking to anyone during his instructions, avoiding

backbiting anyone before him, doing your best to defend him when he is backbitten and cover his flaws and publicize his good traits. Do not sit with his enemy and do not antagonize his friend. If you do so, the angels will testify for you that you have attended to him and received his knowledge for the sake of Allah, not people<sup>2</sup>.”

## **Rights of Students**

Seekers of studies enjoy particular standings of virtue and honor because they exert diligent efforts for seeking, retaining, and conveying knowledge to the coming generations.

The Prophet (S) said: “The like of students among the ignorant is the alive among the dead<sup>3</sup>.”

“Seeking knowledge is a duty that is imposed upon every male and female Muslim. It is most surely that Allah loves seekers of knowledge<sup>4</sup>.”

“The scholar and the seeker of knowledge are partners in the same rewarding: two for the scholar and one for the seeker of knowledge. Any other class is worthless<sup>5</sup>.”

Such merits traits are dedicated to the sincere students who aim at achieving self-discipline and moral conduct. The students who are empty of such intentions are deprived of such memorable traits and will have nothing more than transitory goals. Let us now refer briefly to some of the students’ rights:

First of all, fathers should choose well qualified, faithful, and well-mannered teachers for their sons, so that they will be good imitable examples.

Students are generally characterized by fondness of following the examples of their instructors whose qualities affect the students’ personalities very soon.

Second, students must be treated with kindness and compassion. Teachers are required to treat their students as if they are their sons and avoid humiliating and persecuting them, because such behaviors may make them disregard studying. To instruct and encourage students on studying, it is wise to reward the good-doers by words of praise and reproach the negligent by means of reprimand taking in consideration the condition that such matters must not injure their emotions or abuse their dignities.

Addressing to seekers of knowledge, Imam as-Sajjad (a) said in his Treatise of Rights:

“The right of your subjects through knowledge is that you should know that Allah made you a caretaker over them only through the knowledge He has given you and His storehouses, which He has opened up to you. If you do well the missions that Allah has chosen you for, treat them as same as the treatment of the merciful caretaker who respects his master in the affairs of the slaves and the clement steadfast one who always offers money for the needy ones, then Allah will increase His graces to you and you will be on the right way faithfully, otherwise you will be regarded as betrayal, unjust to the creatures, and

expose yourself to encounter Allah's seizing His graces and power from you.”

Third, it is necessary for teachers to take in consideration the intellectual levels of the students and their readiness to receive knowledge. This consideration will help teachers choose the appropriate levels of study that befit each student and avoid providing information that are too high for them to understand. Furthermore, it is important for teachers to realize each student's main concern so as to guide him to the fields that best suit his interest, since it is improper to coerce a student on definite fields of study, which he does not like.

Fourth, to secure an ideal rise for students, it is important to keep on guiding them incessantly in the scientific and moral fields. This is the only way to guarantee their being examples of decency.

Student must understand that the main purpose beyond studying is to achieve self-control and good sense so as to attain the honor of the obedience to God and, subsequently, the eternal pleasures will be won.

Neglecting such noble goals, a student fails to exploit science, loses all aspects of spirituality, and becomes the subject of the barren worldly whims.

The best example of such shortcomings is the current civilized nations whose individuals, though preceded others in fields of science and inventions, live humble lives suffocated by disintegrated morals, loose spiritual values, and prevalent evils all because they pursue wholly material trends and free themselves completely from the religious and moral values. Owing to so, they have competed with each other using the most fatal weapons for terminating each other and, hence, they have turned this world into a volcano threatening ruination and perdition to humankind.

[1.](#) Quoted from al-Wafi; part 1 page 42 (as quoted from al- Kafi).

[2.](#) Quoted from The Treatise of Rights; Imam as-Sajjad (a).

[3.](#) Quoted from Bihar ul-Anwar; 1/58 (as quoted from at-Tusi's al-Amali).

[4.](#) Quoted from al-Wafi; part 1 page 36 (as quoted from al- Kafi).

[5.](#) Quoted from Bihar ul-Anwar; 1/56 (as quoted from Bassaair ud-Darajat).

## Rights of Parents and Sons

### Rights of Parents

It is absolutely impossible for any writer to depict the parents' grandeur and favors on their sons, since they are the supports of merits and success. Parents have done their best and suffered a variety of difficulties for sake of supervising their sons. Mothers, for instance, have suffered the burdens of

pregnancy, giving birth, suckling, and the troubles of education. Fathers, on the other hand, have stood the hurdles of seeking earnings for sake of saving the means of good livelihood for their sons.

They have also engaged themselves in the troubles of educating and bringing up sons and preparing comfortable lives. Suffering all these difficulties, parents have been feeling happy, without expecting praise or reward from their sons. Out of their abundant love for their sons, parents have worked diligently for making them precede others in fields of virtue so that they will be the objects of admiration. This nature is in violation of man's tempers. From this cause, parents' favors are regarded as the greatest after God's, and their rights against their sons are very considerable.

### **Filial Piety**

It is binding on noble sons to appreciate their parents' favors by rewarding them with the most deserved form of loyalty, reverence, respect, piety, good turn, nice treatment, and suitable honoring:

***“(Concerning his parents), We advised the man, whose mother bears him with great pain and breast-feeds him for two years, to give thanks to Me first and then to them, to Me all things proceed. If they try to force you to consider things equal to Me, which you cannot justify, equal to Me, do not obey them. Maintain lawful relations with them in this world and follow the path of those who turn in repentance to Me. To Me you will all return and I shall tell you all that you have done. (31: 14-5)”***

***“Your Lord has ordained that you must not worship anything other than Him and that you must be kind to your parents. If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment. Never yell at them but always speak to them with kindness. Be humble and merciful towards them and say, “Lord, have mercy upon them as they cherished me in my childhood.” (17:23-4)”***

The two aforementioned Quranic texts have expressed the parents' favoring and lofty standing and the necessity of rewarding them by means of many thanks and treating them with suitable piety and kindness. In the first Verse, God, after thanking Him, orders to show gratitude to them, and in the second Verse, He attaches kindness to them to worshipping Him. This is in fact the highest degree of endearment and honoring.

The Prophet (S) said to the man who asked him for advice: “Do not associate anything with Allah (in worship) even if you are burnt with fire and tortured unless your heart is full of faith. You should, too, obey your parents whether they are alive or dead, even if they order you to leave your family and your property. This is surely a part of faith<sup>[1](#)</sup>.”

“If you are pious (to parents), Paradise will be your share. If you are impious (to them), Hell will be your share<sup>[2](#)</sup>.”

“Sons’ looking at their parents, out of love for them, is a sort of worship<sup>3</sup>.”

Imam al-Baqir (a) said: “Allah does not give permission in three things: keeping the trust of both the pious and the sinful, fulfilling the pledge that is given to both the pious and the sinful, and treating parents kindly whether they are pious or sinful<sup>4</sup>.”

Imam as-Sadiq (a) said: “He who desires that Allah will save him from agonies of death must regard his relatives and treat his parents obediently. Allah will surely save him who carries such traits from suffering the agonies of death and will also save him from harshness of poverty as long as he is alive<sup>5</sup>.”

Imam as-Sadiq (a) narrated that one of the Prophet’s foster sisters visited him. He received her so warmly, laid his personal quilt, asked her to sit on it, and went on facing her and smiling in her face. When she left, her brother came. The Prophet (S) did not treat him as same as his sister. When the man left, the attendants asked him why he had treated the woman so warmly, but had not done the same with her brother. He answered: “She was more obedient to her parents than he was<sup>6</sup>.”

Since mothers exert giant efforts and suffer insensitive ordeals for sake of their sons, the Islamic Sharia has conferred upon them with greater deal of obligatory care and piety:

Imam as-Sadiq (a) narrated that, once, a man asked the Prophet (S), ‘whom must I treat piously first, God’s Messenger?’ The Prophet (S) answered, ‘you must first treat your mother piously.’ ‘Then?’ asked the man. ‘Your mother,’ answered the Prophet (S). ‘Then?’ asked the man. ‘Your mother,’ answered the Prophet (S). ‘Then?’ asked the man. ‘Your mother,’ answered the Prophet (S). ‘Then?’ asked the man. ‘Your mother,’ answered the Prophet (S). ‘Then?’ asked the man. ‘Then comes your father,’ answered the Prophet (S).

Ibrahim bin Muhazzim narrated:

After I had left Imam as-Sadiq, one night, I came to my house in Medina and quarreled with my mother who was living with me. The next morning, I visited him after I had offered the Fajr Prayer. He addressed to me, before I said anything, “Abu Muhazzim, what was your matter with Khalida? Last night, you addressed bad words to her. You should have known that her womb was the abode in which you resided, her lap was the cradle in which you slept, and her breast was the bowl from which you drank.”

“Yes,” I answered, “I have known all these.”

“Then,” said the Imam (a), “You should not be coarse with her any more.”

Imam as-Sajjad (a) said in his Treatise of Rights:

“The right of your mother is that you know that she carried you where no one carries anyone, she gave to you the fruit of her heart that which no one gives to anyone, and she protected you with her hearing, sight, hand, leg, hair, and skin as well as all her organs. She was highly delighted, happy, eager, and enduring the harm, pains, heaviness, and grief until the hand of power saved her from you and took you

out to this earth. She did not care if she went hungry as long as you ate, if she was naked as long as you were clothed, if she was thirsty as long as you drank, if she was in the sun as long as you were in the shade, if she was miserable as long as you were happy, and if she was deprived of sleeping as long as you were resting. Her abdomen was your container, her lap your seat, her breast your container of drink, and her soul was your fort. She protected you from heat and cold. You should thank her for all that. You will not be able to show her gratitude unless through Allah's help and giving success."

Filial piety becomes nicer and more influential when it is done to the aged parents who are in exigent need for affection:

***"If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment such as 'ugh'-. Never yell at them but always speak to them with kindness. Be humble and merciful towards them and say, 'Lord, have mercy upon them as they cherished me in my childhood.' (17:24)"***

It is related that a man asked the Prophet (S), "God's Messenger, I am treating my aged parents as same as their treatment to me when I was child. Have I now performed their rights that are imposed upon me?" The Prophet (S) answered: "No, you have not, because, when they treated you kindly during your childhood, they wanted you to live. But, now, while you are treating them kindly, you wish they would die<sup>7</sup>."

Ibrahim Ibn Shuaib narrated: I told Imam as-Sadiq (a) that I used to carry my aged and weak father when he wanted to relieve nature. The Imam commented: "If you can do more than this, you must do it. You should feed him bit by bit, because he will guard you (from Hell) in the morrow<sup>8</sup>."

Filial piety is not restricted to the living parents. It becomes more necessary for the dead parents, because they are in need for piety more than the alive do.

The Prophet (S) said: "On the Day of Resurrection, a man who treats his parents piously after their departure of life will be regarded as the chief of the pious<sup>9</sup>."

Imam al-Baqir (a) said: "A servant who is pious to his parents during their lifetimes may be, later on, decided as impious. This may occur when such a servant neglects settling the debts of their dead parents and neglects seeking Allah's forgiveness for them. Likewise, a servant who is impious to his parents during their lifetimes may be decided as pious. This occurs when such a servant settles the debts of their parents, after their death, and seeks Allah's forgiveness for them<sup>10</sup>."

Imam as-Sadiq said: "Nothing of the rewarding follows the dead except three: a continuous alms that was dedicated during lifetime, an instruction of right guidance that is followed by others, and a righteous son who supplicates to Allah for him<sup>11</sup>."

## **Filial Impiety**

Ingratitude and bad turn are ill manners denied by reason and law and disapproved by sound conscience. Through this criterion, we can feel the hideousness and horribleness of filial impiety, which is a crime taking to Hell. In addition to its being in violation of human principles, reason, and law, filial impiety is an indication to emotionlessness, faithlessness, and fading of human values. Parents exert giant efforts for educating and securing every means that achieves material and mental prosperity for sons who, whatever they do, cannot appreciate their endeavors. How is it then possible for sons to neglect such emotions and repay with mistreatment and impiety?

The Prophet (S) said: “The punishment for three sins are immediate and not postponed to the Hereafter: filial impiety, oppression against people, and ingratitude<sup>12</sup>.”

Imam al-Baqir (a) said: “My father, once, saw a man leaning to his father’s arm while they were walking. Out of his detestation of this scene, my father did not speak to him forever<sup>13</sup>.”

Imam as-Sadiq (a) said: “If Allah had known something more trivial than ‘ugh<sup>14</sup>’, He would have used it in warning against filial impiety. To look at parents sharply is a sort of impiety to them.”

## **Disadvantages of Filial Impiety**

Serious disadvantages are expected from filial impiety. One of these is that the impious son will unavoidably be the subject of his sons’ impiety.

Al-Asmaee conveyed the following story from a Beduin: I, once, decided to wander in the quarters searching for the most pious of people and the most impious (to his parents).

One day, I passed by an old man in whose neck there was a rope, and he was trying to pull a bucket from a well, while it was so hot that even camels were trying to find shadows to sit in. Furthermore, a young man with a rope as thick as a strap in the hand was beating that old man on the back so cruelly. Astonished by such a scene, I shouted at the young, “Do you not fear God when you treat this weak old man so cruelly? The rope that is in his neck is a sufficient suffering for him, why do you then add to it the suffering of your beating?”

The young man answered: “What is more is that this man is my father!”

I replied: “God may show you no goodness for this!”

He said: “Keep silent! He used to do the same thing that you see to his father. Likewise, his father used to do the same thing to his father, and so on.”

I said to myself: “This is unquestionably the most impious to his parents,” and went on wandering.

One day, I saw a young man hanging a frail to his neck, and saw in that frail an old man who was as small as a young bird. That young man used to take down that old man from time to time and feed him like birds. I asked the young man: “What is this?”

He answered: “He is my father. As he became senile, I am taking care of him.”

Hence, I said to myself, “This is surely the most pious to his parents.”

One of the disadvantages of filial impiety is that the impious individuals live in incessant unhappiness and discomfort because their parents curse them.

The Prophet (S) said: “Beware of fathers’ imprecations, for they are sharper than swords.”

The impious, also, will certainly suffer horrible agonies of death.

Imam as-Sadiq (a) narrated: One day, the Prophet (S) attended before a young man who was suffering death struggles. He tried severally to instruct him to say ‘la ilaha illa (a)llah there is no god but Allah’, but the man became tongue-tied.

The Prophet (S) asked the lady who was standing nearer to him: “Is this man’s mother present?”

She answered: “Yes, it is I.”

The Prophet (S) asked: “Are you dissatisfied with him?”

She answered: “Yes, I am. I have not talked to him for six years.”

The Prophet (S) then asked her to be pleased with him.

She answered: “As long as the Messenger of God is pleased with him, I am pleased, too.”

Then, the Prophet (S) instructed the dying man to say ‘la ilaha illa (a)llah’, and, finally, he could speak it.

The Prophet (S) asked him: “What is before you, now?”

The dying man said: “I now can see an ugly black man with dirty clothes and bad smell. He is prevailing over me.”

The Prophet (S) instructed: “Say: O You Who accepts the few and pardons the much, accept my few (deed) and pardon my very much (evildoing). You are surely the All-forgiving the All-merciful<sup>15</sup>.”

The young man said it.

Then the Prophet (S) asked: “Now, what do you see?”

The man said: “I now can see a white, pretty, sweet-smelling man come to me, while the black one

left.”

The Prophet (S) ordered him to repeat reciting the previous supplication, and the man did.

The Prophet (S) then asked him what he could see. The man answered: “I can see only the white man coming to me.”

Few moments later, the man departed life [16](#).”

Filial impiety is a grand sin for which God threatens hell.

It is worth mentioning that fathers are required to train and educate their sons by means of wisdom so as to save them from impiety to them.

The Prophet (S) said: “Like their sons, parents are required to avoid treating their righteous sons impiously [17](#).”

“Allah may curse the parents who cause their sons to treat them impiously. Allah may have mercy upon the parents who cause their sons to treat them piously [18](#).”

## **Rights of Sons**

The righteous sons are the adornment of this life and the dearest and most precious hopes. Thus, the Ahlul- Bayt (a), as well as people of wisdom and letters, praised them.

The Prophet (S) said: “The righteous son is one of the roses of Paradise [19](#).”

“To have a righteous son is a sign of happiness [20](#).”

Referring to a dead, a wise man said: “If this dead has a son, he is alive then, lest he is surely dead.”

Not only do parents benefit by their righteous sons during their lifetimes, but also they are advantageous for them after their death.

(Imam as-Sadiq (a) related: ) The Prophet (S) said: Jesus (a), once, passed by a grave whose occupant was tortured. A year later, he passed by the same grave, but found that torture was ceased. He asked the Lord about this, and he was answered that the son of the occupant of this grave paved a public way and had the custody of an orphan; therefore, Allah forgave the father for the son’s good deeds.

(The Prophet commented) The heritage that Allah gains from the believer is a son who worships Him after the father’s death.

(Imam as-Sadiq (a) then recited the Quranic Verse that tells the words of Zechariah the prophet)

***“I am afraid of what my kinsmen will do after (my death) and my wife is barren. Lord, grant me a***

***son who will be my heir and the heir of the family of Jacob. Lord, make him a person who will please you" (19:5-6)[21](#).***

Righteousness of sons requires excessive attention in fields of education. On that account, it is obligatory upon fathers to train their sons on bases of virtue so that they, later on, will harvest pleasure through their commitment to good behavior. In this regard, Imam as-Sajjad (a) said:

“The right of your child is that you should know that he is from you and will be ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct, pointing him in the direction of his Lord, and helping him to obey Him. So, act toward him with the action of one who knows that he will be rewarded for good doing toward him and punished for evil doing. In his affairs, act like the actions of those who adorn their children with their good deeds and those who are justified before their Lord as long as they did well in the discipline and the custody of their sons[22](#).”

Fathers are responsible for disciplining their sons righteously, otherwise they expose them to various dangers of social and religious corruption. Fathers are recommended to begin with guiding their sons to uprightness from tender age, because they, in such ages, are more responsive than being older. Moreover, fathers must begin educating their sons before their eyes are opened on ill habits and immoralities, lest the mission becomes very complicated.

## **Wisdom of Discipline**

Fathers are required to be moderate with their sons. They should neither subject them by means of excessive rudeness since this may cause them to suffer mental complexities, nor should they neglect punishing them when they show shortcomings, since this may lead them to disobey. It is said that ‘he who feels safety from punishment will behave improperly.’

The best method of education then is to rectify sons step by step, by way of encouraging them doing charity through words of praise and rewarding, and advising them not to misbehave. If this is useless, fathers should move to the stage of reproach. If this is also useless, then comes the role of punishment and harsh reproach.

## **The Child's First School**

The child's first school is home, where he grows up, his personality rises to perfection, and traits mature. The parents' behavior and morals have the greatest role in the child's perfection and maturity of personality. As a result, they must behave as ideal examples of their children so that their traits will reflect on the children's mentalities.

## Course of Education

The first step in educating children is to lead them to the etiquettes of sitting to the dining-tables, such as washing the hands before and after each meal, eating with the right hand, chewing the food properly, avoiding looking in the faces of the other eaters, satisfying themselves with the available sustenance, and the like morals. Then, children should be trained on the rules of speech and should be trained to avoid obscenity, backbiting, gossip, and the like indecencies. They should also be trained on good attention and not to interrupt speakers.

The most important point in educating children, however, is to plant the religious concepts in their mentalities and bring them up on belief through teaching them the principles and branches of the religion in such a style befitting their intellectual levels, so that they will have acquaintance of their creed and doctrine and they will be immunized against the deviant suspects arisen by the enemies of Islam:

***“Believers, save yourselves and your families from the fire which is fueled by people and stones and is guarded by stern angels who do not disobey Allah's commands and do whatever they are ordered to do (66:6).”***

Fathers must also train their children on practicing the high moral standards, such as truthfulness, faithfulness, patience, and self-reliance, and to observe manners of intimate association with people, such as regarding the old, compassioning the young, thanking the favorer, overlooking the wrongdoer, and treating kindly the poor. Besides, children must be prevented from associating with the evils and the deviant and encouraged associating with the polite. Children in fact imitate their friends' moralities and natures shortly.

The Prophet (S) said: “Man imitates his friend. You therefore must consider the one you befriend.”

People have witnessed and suffered many tragedies that occurred to the young who went astray and fell in depths of vices and corruption just because they befriended impolite and evil individuals.

Consequently, fathers must search for the talents and qualifications of their sons and, then, guide them in the fields of life that best befit their physical and mental abilities and skills. This will certainly contribute in helping them face burdens of life and save comfortable livings.

- [1.](#) Quoted from al-Wafi; part 3 page 91-2 (as quoted from al- Kafi).
- [2.](#) Quoted from al-Wafi; part 3 page 155 (as quoted from al- Kafi).
- [3.](#) Quoted from Bihar ul-Anwar; 16/4/24 (as quoted from Keshf ul-Ghumma).
- [4.](#) Quoted from al-Wafi; part 3 page 93 (as quoted from al- Kafi).
- [5.](#) Quoted from Bihar ul-Anwar; 16/4/24 (as quoted from al- Amali).
- [6.](#) Quoted from al-Wafi; part 3 page 92 (as quoted from al- Kafi).
- [7.](#) Quoted from Sharh us-Sahifat us-Sajjadiyya.
- [8.](#) Quoted from al-Wafi; part 3 page 92 (as quoted from al- Kafi).
- [9.](#) Quoted from Bihar ul-Anwar; 16/4/26 (as quoted from al- Imama wat Tabssira).
- [10.](#) Quoted from al-Wafi; part 3 page 93 (as quoted from al- Kafi).

[11.](#) Quoted from al-Wafi; 3/92 (as quoted from al-Kafi and at-Tahtheeb).

[12.](#) Quoted from Bihar ul-Anwar; 16/4/23 (as quoted from Sheikh at-Tusi's al-Amali).

[13.](#) Quoted from al-Wafi; part 3 page 155 (as quoted from al-Kafi).

This is an indication to God's saying: "If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment such as 'ugh'-. Never yell at them but always speak to them with kindness. Be humble and merciful towards them and say, "Lord, have mercy upon them as they cherished me in my childhood." (17:24)"

[14.](#) This is an indication to God's saying: "If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment such as 'ugh'-. Never yell at them but always speak to them with kindness. Be humble and merciful towards them and say, "Lord, have mercy upon them as they cherished me in my childhood." (17:24)"

[15.](#) This is a famous supplication whose original text is as follows:

يا من يقبل اليسير ويعفو عن الكثير إقبل مني اليسير وأعف عني الكثير إنك أنت الغفور الرحيم

[16.](#) Quoted from Bihar ul-Anwar; 16/4/23 (as quoted from al-Amali).

[17.](#) Quoted from Bihar ul-Anwar; 16/4/22 (as quoted from al-Khissal).

[18.](#) Quoted from al-Wafi; part 14 page 50 (as quoted from al-Faqih).

[19.](#) Quoted from al-Wafi; part 12 page 196 (as quoted from al-Kafi).

[20.](#) Quoted from al-Wafi; part 12 page 196 (as quoted from al-Faqih).

[21.](#) Quoted from al-Wafi; part 12 page 197 (as quoted from al-Kafi).

[22.](#) Quoted from Imam Ali ibn al-Hussein's Treatise of Rights.

## Matrimonial Rights

### Merits of Marriage

Marriage is the holy legal tie between man and woman through which they share the same life and reciprocate definite rights and obligations. God has passed the law of matrimony so as to keep humankind on this earth and keep the earth constructed and prosperous.

***"Marry the single people among you and the righteous slaves and slave-girls. If you are poor, Allah will make you rich through His favor; He is Bountiful and All-knowing (24:32)."***

***"His creating spouses for you out of yourselves so that you might take comfort in them and His creating love and mercy among you are evidences (of the truth) for the people who (carefully) think (30:21)."***

The Prophet (S) said: "The most favorable thing to Allah that is ever constructed in Islam is marriage<sup>[1](#)</sup>."

"He who gets married wins the half of his religion. Hence, he should fear Allah in questions regarding the other half<sup>[2](#)</sup>."

"Marriage is my custom; therefore, he who rejects my custom is not belonged to me<sup>[3](#)</sup>."

“Get married, for I will take pride in your great numbers on the Day of Resurrection. The immature fetus, even, will stop on the door of Paradise saying angrily, ‘unless my parents will be with me, I refuse to be in Paradise<sup>4</sup>.”

“The two–rakaa prayer offered by the marrieds is preferred to the night worship and the fasting of the bachelors<sup>5</sup>.”

“The vilest dead are the bachelors<sup>6</sup>.”

Imam as–Sadiq (a) said: “A two–rakaa<sup>7</sup> prayer offered by the marrieds is preferred to a seventy– rakaa prayer offered by bachelors<sup>8</sup>.”

## 1. Advantages of Marriage

Because of the great variety of merits of marriage, many texts confirm persistently on it by way of awakening the desires and warning against its negligence. Marriage is the only means by which righteous progeny is gained. Through sons, fathers feel dignity, power, and extent of existence, good reputation, and great rewarding of God.

## 2. Benefits of Marriage

Marriage achieves chastity and immunity against corruption. From this cause, the punishment of the marrieds who commit fornication is stoning to death, because they are immunized by marriage and they despise the holiness of the honors and dignities.

## 3. Results of Marriage

Marriage secures easeful subsistence, tranquility, and freedom from worry. Naturally, man alone spends his day encountering the crises of life and striving for seeking earnings. He can find relief nowhere except in the shadows of his darling, sincere wife who, trying to ease his troubles, encompasses him with kind treatment and affectionate conduct. Referring to this fact, God says:

***“His creating spouses for you out of yourselves so that you might take comfort in them and His creating love and mercy among you re evidences (of the truth) for the people who (carefully) think (30:21).”***

The Prophet (S) said: “Subsequent to the embracement of Islam, the best thing that a Muslim can profit is a Muslim wife who pleases him when he looks at her and has loyalty to him in honor and property<sup>9</sup>.”

## Marital Happiness

Marital happiness is achieved when it is known how to choose the suitable partner. There are certain standards in the light of which spouses must be chosen. Such standards strengthen the marital ties and

make peace of mind cover all the corners of the spouses' lives. Bad choice, on the other hand, exposes marriage to failure and disappointment.

Treating this important aspect that plays a great role in people's life, the Ahlul-Bayt (a) referred to the advantages and disadvantages of both men and women so that each will know how to choose a spouse.

## **The Ideal Husband**

The ideal husband is the qualified man who achieves happiness to his wife and ensures tranquil marital life. Unlike the false idea of most of people, the qualifications of a spouse have nothing to do with material vanities, such as handsome house, comely means of transportation, or big fortune. The true qualifications are high certificate, respectful office, high morality, and the like matters. Material vanities may be found with many spouses; still, they are unable to achieve marital happiness or achieve their wives' pleasure and expectations.

Listen to the following words uttered by the wife of Muawiya the Umayyad caliph who could no longer stand the life of luxury, lavish expenditure, and wealth in the laps of her husband, and longed for her love's young dream, though he cannot secure luxury, lavish expenditure, and wealth:

A house in which souls are roaming is favorable, in my sight, to a handsome palace. To have a single cloak with delight is favorable, in my sight, to wearing diaphanous clothes. A clumsy, but highborn, cousin of mine is favorable, in my sight, to a stern unbeliever.

Hence, the true qualification is the mixture of three things: true embracement of the religion, well mannerism, and capacity to maintain and guard the wife materially and morally. Having these three qualities, a man becomes, in the sight of Islam, an ideal competent husband.

The Prophet (S) said: "If a man whose morals and religiosity are accepted in your sight proposes to your daughter, you must agree; otherwise, there will come into being widespread idolatry and great evil<sup>10</sup>."

Imam as-Sadiq (a) said: "The well-qualified husband is the chaste who can save good living<sup>11</sup>."

Thus, it is discommended, as an Islamic ruling, to give one's daughter in marriage to the sinful, alcoholic, effeminate, ill-tempered, and the like individuals whose religiosity and morality are not guaranteed.

## **The Ideal Wife**

The ideal wife is the faithful, chaste, highborn, well-mannered, good-looking woman who is well-behaved with her husband.

The Prophet (S) said: "The best of your ladies are the fertile, the amiable, the chaste, the proud with her family, the humble with her husband, who adorns herself for her husband, behaves decently with others,

listens and carries out her husbands' instructions, provides herself for him when they are alone, and avoids violating good manners, like men.

The worst of your ladies are the humble with her family and proud against her husband, the barren, the spiteful, who does not care if she does something hideous, adorns herself when her husband is absent, behaves chastely with him when he is present, does not listen and does not carry out his instructions, abstains from providing herself to him when they are alone just like a riding animal that prevents the rider from riding it, does not accept his apologies, and does not forgive his flaws<sup>12</sup>.”

“The best women of my umma are the most bright– faced and the askers for the less dowry<sup>13</sup>.”

“He who chooses a wife for her beauty only will not have his aim achieved. As for him who chooses a wife for her wealth only, Allah will leave him with that wealth. Hence, you should choose the religious women for marriage<sup>14</sup>.”

“Beware of the green–looking women It is the beautiful women of evil source<sup>15</sup>.”

This prophetic tradition warns against marrying the beautiful women whose families are disreputable.

## **Observance of Rights**

Spouses cannot obtain marital happiness before they apply the law of give and take to themselves through observing each other's rights. Considering it as the first cell of society, the Islamic Sharia has paid a great deal of attention to the marital life through regulations and common rights of spouses and special rights of each. The common rights that each spouse should perform towards the other are honesty, confidence, trust, sympathy, and cooperation. These are the genuine supports of successful marital life.

## **Rights of Husbands**

By virtue of their obligatory and guardianship on their wives, husbands enjoy definite rights:

### **1. Obedience to Husbands**

A wife is fully responsible for responding to the husband's acceptable desires, and avoiding any matter that harms him, such as leaving the house before obtaining his permission, spending his wealth wastefully, neglecting the domestic duties, and the like matters.

Imam al-Baqir narrated that the Prophet (S) answered the woman who asked him about the husbands' rights against their wives by saying:

“Women should obey and avoid defying their husbands. They should not give alms out of the husbands'

wealth before obtaining their permission, avoid observing recommendable fasting before they obtain their permission, respond to their sexual call every time and in every manner, even if they were on the backs of camels, and not leave their houses before obtaining their permission. If they do, they are cursed by the angels of the heavens, angels of the earth, angels of wrath, and angels of mercy until they come back to their houses.”

The woman then asked: “God’s Messenger, who is the owner of the greatest right against man?” The Prophet (S) answered: “His father is.”

She asked: “Who is the owner of the greatest right against woman?” The Prophet (S) answered: “Her husband is [16](#).”

Imam as-Sadiq (a) narrated that a woman, whose husband had ordered her not to leave her house until he would be back from his journey, sent a messenger to the Prophet (S) to ask him a permission to visit her diseased father.

“No,” answered the Prophet (S), “She should sit in her house and obey her husband.”

As her father became intensely ill, she sent a messenger to the Prophet (S) asking for permission to visit him.

“No,” answered the Prophet (S), “She should sit in her house and obey her husband.”

As her father was dead, she sent a messenger to the Prophet (S) asking for permission to attend his funeral ceremony.

“No,” answered the Prophet (S), “She should sit in her house and obey her husband.”

When her father was buried, the Prophet (S) sent a messenger to tell her that Allah forgave her father and her because of her observance of the obedience to her husband [17](#).

Imam as-Sadiq (a) said: “As for any wife who passes a night while her husband is angry with her for a question in which he is right, her prayers will not be admissible unless her husband is pleased with her [18](#).”

## **2. Compliance with Husbands**

Wives are recommended to encompass their husbands with nice sociability, pleasant attention, and kind compliance by means of observing their affairs, securing means of their physical and mental tranquility, doing well the housekeeping, and caring for the family members. Carrying out so, wives will certainly be dear and lovable by husbands. Moreover, wives, by following such instructions, become good examples for their sons and become the sources of high moral standards. The most significant form of the wives’ compliance with their husbands is to avoid exhausting them by expensive charges that injure their

economical capacities. This causes confusion to husbands who, subsequently, begin to have an aversion to their wives.

Imam al-Kadhim (a) said: “Jihad of women is their compliance with their husbands.”

The wives’ good behavior and compliance with their husbands raise their spirits and supply them with huge physical and mental energies helping in going on exerting all efforts for seeking earnings and encouraging on standing ordeals and crises of life. The wives’ quarrelsomeness and disobedience, on the other hand, enfeeble the husbands’ entities and bring to them senility earlier.

The following story is a good example:

A group of people went to ask the three brothers of Banu Ghannam for a solution for their complicated question. As they met the first one, who was old man, and asked him for a solution, he referred them to his brother saying, ‘You may find a solution with him because he is older than I am.’ When they went to meet his brother, they found a middle-aged man having sought a solution from him, he said, ‘You may see my third brother and, because he is older than I am, you can find a solution with him.’ Hence, they went to the third brother to meet a young man. As they could no longer conceal their astonishment, they asked him about his two brothers and his manner.

He answered: ‘My brother whom you first met is the youngest among us. Unfortunately, he had to suffer the misbehaviors of his ill-tempered wife because he anticipated an intolerable matter if he would divorce her. His wife therefore has been the main reason beyond his growing old at an earlier time. The second one you met is the middle among us. His wife has gathered both good and bad mannerism. She sometimes pleased him, but she also displeased him. Hence, you can see him as middle-aged man. I have a well-mannered wife who never shows misbehavior with me. Hence, I could keep my youth with her<sup>19</sup>.’

Let us now listen to the following words of a wise Beduin mother who provides some instructions to her daughter on her wedding night:

“Daughter, you will very soon leave the house in which you came to this world and the nest in which you grew up to join a nest that you have not known yet, and a companion with whom you have not familiarized yourself yet. Thus, you should behave as his bondmaid so that he will behave as your slave. Observe for him the following ten points:

The first and second are that you should live with him with satisfaction and associate with him with obedience.

The third and fourth are that you should observe the places where his eye and nose notice. Hence, he should not see anything ugly and should not smell anything bad from you.

The fifth and sixth are that you should observe the times of his sleep and food. Continuous feelings of

hunger arouse fiery and continuous disturbance of sleep arouses rage.

The seventh and eighth are that you should observe his wealth and respect his family. To observe his wealth is to opt for moderation, and to respect his family can be achieved through good management.

The ninth and tenth are that you should avoid disobeying his orders and divulging his secrets. You will certainly arouse his malice against you if you disobey him, and you will certainly expose yourself to his unexpected punishment if you divulge his secrets.

Beware of showing happiness before him when he is sad or showing depression when he is happy, because the earlier is a sign of negligence and the latter is a sign of annoyance.

Glorify him more than anyone else does, so that he will honor you more than anyone else. You must know that you cannot obtain that which you like before you prefer his satisfaction to yours and prefer his desires to yours in any matter. Finally, God may choose for you the good<sup>20</sup>.”

### **3. Observance of Husbands' honor**

The most important obligation that is imposed upon a wife is to protect her husband's honor and reputation and exert all efforts for avoiding any matter that deforms them, such as profligacy, garishness, or divulgement of secrets, especially matters that husbands try to conceal. Any negligence of this right will waste away confidence and threaten with disagreement.

## **Rights of Wives**

The Islamic Sharia has paid the greatest attention to wives and granted them, opposite to the rights of husbands, all their material and ethical rights that are based on wisdom, justice, and the good and interests of both spouses:

### **1. Disbursement**

It is obligatory upon husbands to save their wives' essentials material requirements, such as clothing, food, and residence as well as other requisites that meet their ranks and way of living. From the viewpoint of the Islamic Sharia, disbursement is a familiar right that husbands must carry out for their wives, no matter how wealthy they are. This right, however, does not cease to be valid unless the wife is decided as recalcitrant. Furthermore, husbands are not allowed to coerce their wives to do the household managements or nurse the babies unless they themselves do such matters voluntarily.

### **2. Good Companionship**

Wife is the husband's intimate companion and partner of his life. She shares him in good days and bad days, consoles him in sorrow and in joy, and does alone exhausting efforts, such as the household

managements, care for the family affairs, and maternal functions. Hence, it is necessary for husbands to associate with their wives nicely and treat them with leniency. Out of their boasting and arrogance, some husbands misunderstood that manhood cannot be achieved unless they control, mistreat, insult, and disgrace their wives.

As a matter of fact, such qualities are detestable since they indicate the complexity and feebleness of personality. They also create disorder of marital life and eradicate family pleasure. In view of her emotions and functions, woman is sensitive and quick-tempered; therefore, she may, sometimes, utter an unbecoming word or stinging reproach originated from a mental excitement or emotional agitation. In such cases, husbands are required to control themselves and turn in kind forgiveness so that the family march will go on peacefully.

The Prophet (S) said: “The like of woman is a crooked rib. If you leave it crooked, you will benefit by it. But if you try to fix it, you will break it.”

This means that man, when his wife exceeds the limits of disobedience to him, must treat her, first, by means of advice. If such means prove futility, he must follow the method of ignoring her and avoiding sleeping with her. If this is also useless, he may then beat her, but not severely:

***“Admonish women who disobey, do not sleep with them and beat them. If they obey, do not try to find fault in them. Allah is High and Supreme. (4:34)”***

### **3. Protection**

Because wives are under the guardianship of them, husbands are responsible for defending them against any matter that may cause them moral or material injury or may defame or soil their dignities, such as dissoluteness and suspicious association with the other sex or immoral women. How ugly those men who shove their wives in mixed clubs and dissolute parties and allow them to dance with whomsoever they want are! They try to close their eyes before the serious religious, moral, and social dangers of such mixing that threatens the family entities with disorder and disintegration.

Man, too, must be jealous and protect his wife and family against the trickeries and misleading rumors of the invasions that could deceive many male and female Muslims who, lacking enough knowledge of the principles and concepts of their religion, repeated these rumors just like parrots. It is important for such individuals to learn enough about their religion, each according to his intellectual and cultural level, so that they will be saved from the evils and trickeries of such invasions.

***“Believers, save yourselves and your families from the fire which is fueled by people and stones and is guarded by stern angels who do not disobey Allah's commands and do whatever they are ordered to do (66:6).”***

## **False Rights**

Intending to extinguish the luminous light of Islam, the anti-Muslims have dedicated all efforts to invading the Islamic world by weapons of delusions and false principles. Unfortunately, the inexperienced and the dull responded to such strange concepts, and went on imitating and calling for them as if they are within their untouchable values.

Because of that, curtains covered the Islamic portrait that has been shining with beauty, illumination, and ideality and a new deformed, hideous portrait came out. Islam, thus, began to feel strange and alienated among its people, while the non-Islamic concepts occupied large positions in the intellects and feelings of Muslims to clear them out of values and idealities.

Moreover, many calls and hireling writers raced in demanding with more non-Islamic traditions so as to spread them in the Islamic environment through false claims of defending, releasing, and equalizing women with men, in addition to similar fake statements. Let us now refer to some of these deceptive rumors:

## **Removal of the Veil**

As they could not stand seeing Muslim women guard themselves from dissoluteness and lechery through veiling themselves with hijab<sup>21</sup>, the propagandists of liberalism tried to seduce them by means of removing the veil and grooming themselves so as to take them away from the highness of their dignities and boudoirs.

Having been deceived by such false calls, some women, unfortunately, responded and began to remove their veils and show their beauty and charms so as to prepossess eyes and hearts shamelessly. All over their extensive history, Muslim women, who ignored the dangers and slips that were plotted against them, have never been seduced in such a mean and illusory way.

Unlike the idea of the dissolute, hijab is not an aspect of retardation or reactionism, it is in fact an aspect of modesty and chastity since it guards women against indecorum and deterioration, protects them from the snooping of the aberrant, and keep them away from the slips of vices and seductions.

Finally, Muslims must learn lessons from the Western nations that have suffered many misfortunes of immorality as well as ethical, physical, and social tragedies all because they allowed removal of veiling, primping up, and mix of the sexes to prevail on their societies.

## **Moral Defects**

Primping up and mixing of the sexes have created moral complications in the Western milieus. Thus, they have no longer denied the sexual vices or felt ashamed of their sins. Accordingly, they have

become the subjects of moral diseases that massacred them so heavily that the honorable personalities have had to declare their denial and complaint and warned against the horrible dangers of such dissolution.

Depicting the collapse of morality in his country, Paul Beaudre the French author said that it had no longer been odd to hear about the existence of sexual relations between the relatives, such as fathers and daughters and brothers with their sisters in some French provinces as well as the crowded quarters of cities.

The Fourteen Committee, whose task is to inspect the ambushes of lechery reported that most of the nightclubs, dance halls, manicure places, stores of cosmetics, massage rooms, and coiffures have become brothels or, perhaps, something too horrible to be mentioned.

Ben B. Lindsey the judge of Los Angeles in 1934– predicted that forty–five per cent of girls of schools profane their honors before they leave schools. In the higher stages of study as the judge added– this rate raises vastly.

In his book titled ‘History of Lechery’, George Scat, referring to the common state in his country, said that numbers of the non–professional prostitutes have come to an unprecedented rate. Among almost all the social classes, you can find such prostitutes. In the sight of girls nowadays, sexual intercourse, lechery, and even abnormality have become within the modern styles of living. Such moral corruption can be found even with the children of both sexes because they have been affected by the crooked environment and the sexual incentives.

In his book titled ‘Sexual Regulations,’ Dr. Rodet Hugo said that it had not been odd or abnormal to see the seven or eight–year–old girls play sexually with boys or, even, practice sexual intercourse with them.

A physician from the city of Baltimore reported that in a period of one year, more than one thousand suits of committing fornication with less than twelve–year–old girls were brought before the courts in that city alone. Moral corruption has not stopped at such lowly levels, but it has exceeded all limits of normal sexual relations to reach a stage of perversion and sexual deviation. It has become familiar, under the encouragement of the law, to see a boy get married to a boy of his same sex and to see some people congratulate for such marriage!

Dr. Hooker says that it has been common, in the faculties, nursery schools, and even religious schools, to hear about the commitment of sodomy among the students most of whom have completely lost any desire for the other sex.

Let us now ask the parrot–like propagandists of liberalism whether this is the very goal that they want for the Islamic nation and themselves, or whether they do not understand the results of their liberalism!

Beyond dispute, every individual who calls for liberalism and primping up is no more than an axe

deconstructing the entity of the Islamic society, and a pioneer of evil and dissolution in his nation and country.

***“Those who like to publicize indecency among the believers will face painful torment in this world and in the life to come. Allah knows what you do not know. (24: 19)”***

## **Physical Defects**

Any nation that lacks religious and moral values and is predominated by deviation must encounter the results of its individuals' aberrance and corruption. Like the collapse of moralities, individuals of such a nation must suffer physical collapse.

This is what has exactly occurred in the Western milieus that have become the target of venereal diseases, which caused great losses, socially and economically. Hence, physicians, through numerous reports, have gone on declaring the dimensions and dangerous tragedies of such diseases.

A French physician declared that, because of syphilis and venereal diseases, more than thirty thousand persons die annually. After hectic fever, syphilis occupies the second position in the list of the deadliest diseases in France.

In Britannica Encyclopedia, it is recorded that, as an annual rate, 200,000 persons affected by syphilis and 160,000 persons affected by gonorrhea are treated in the official hospitals of the U.S.A. 650 hospitals have been specialized in treating these diseases. In addition, 61% of the diseased with syphilis and 89% of the diseased with gonorrhea see official physicians.

In the book titled 'Sexual Regulations', it is recorded that 30,000–40,000 babies die in the U.S. annually because of hereditary syphilis, and that the number of mortalities because of the other diseases except tuberculosis– is as same as the number of mortalities of syphilis.

Thus, the Western nations, because of their dissoluteness, have paid all these losses as taxes collected from the health and life of their individuals.

## **Social Defects**

In addition to the material and physical losses, the dissolute nations have suffered serious social defects. Because they neglected principles of chastity and sincerity and closed the eyes to the conditions of true matrimony, these nations have terminated their family and social lives. Thus, you find the spouses each wandering in the glooms of deviation. The wife, being dissolute and adorning herself with maximum appearance of beauty and seduction, breaks froth in a direction, and the husband wanders in the hotbeds of vice and depravity. As soon as one of them finds a personality that is more attractive or seductive than his/her other half, he/she slips in the depths of vice with him/her. As this circle goes on, the family entity will unquestionably destroy and the matrimonial relation will split for the most tasteless reason.

Reports of experts in this field have confirmed this fact.

About the divorcement in the town of Donor in 1922, Ben B. Lindsey says that separation was the result of every marriage and the courts received a file of divorcement of every two states of marriage. The judge also confirmed that this was not in the town of Donor only, but also all towns all over the U.S., almost, witnessed such cases. Such states of divorcement or separation, the judge added, are still increasing

The other nations that authorized illegitimate sexual relations were not better than the U.S. in encountering bad results of abnormality and mixing of the sexes. Most of the individuals of such societies rejected marriage and preferred bachelorhood so as to satiate their sexual mania and to free themselves from the bounds and costs of marriage.

An essay issued in a newspaper in Detroit said that the common states of the decrease in the rates of marriage, the increase in the rates of divorce, and the illegitimate relations between men and women all these indicate that 'our' society is retarding to the depths of bestiality. The natural desire of sexual reproduction has faded away, the newborns are left without judgment, the feeling of the importance of family structure has been relying upon the persistence of civilization, and self-judgment has been null. The negligence of the results of civilization and free government has been prevalent on the society.

A deep look at the tragedies that invaded the Western world proves that they have been the results of primping up, dissoluteness, mixing of the sexes, and commonness of the sexual incentives, such as the sexy movies, stories, and songs, that deformed the moral values and rumored corruption in the Western societies.

In his report advanced before the General Committee of the Association of ban of adulteries, Emil Porissi said that the sexy photographs have affected people's feelings with the highest degrees of excitement and disorder and urged the miserable customers to commit unimaginable crimes. Besides, they have affected boys and girls so tremendously. Because of the existence of such seductive photographs, the moral and physical states of many schools and colleges have been null. Finally, it is incredible to find anything more destructive to girls than these photographs<sup>22</sup>.

From the previous presentation, we conclude that the Islamic Sharia has ordered Muslim women of hijab and warned them against primping up and suspicious mixing with the other sex so as to guard their dignities and chastity from the incentives of offense and seduction, and protect the Islamic society from the tragedies and misfortunes that affected the Western societies, deformed their morals and consciences, and caused them misery and perdition:

***“Prophet, tell your wives, daughters, and the wives of the believers to cover their bosoms and breasts. This will make them distinguishable from others and protect them from being annoyed. Allah is All-forgiving and All-merciful. (33:59)”***

This is one of the holy Quranic texts that enjoin hijab and urge Muslim women to adhere to it in such a frank, serious style.

First, God orders the Prophet (S) to convey the divine command to his wives, daughters, and wives of the believers that they must cover their bosoms and breasts. He then shows the importance of hijab by expressing that it will save them from harm and annoyance. This is because hijab covers the charms of women and encompasses them with rings of immunity and protection against the spying and criminal intrusions of the dissolute individuals who try to play with the chastity and dignity of women.

***“Wives of the Prophet, you are not like other women when you have fear of Allah; hence, do not be tender in your speech lest people whose hearts are sick may lust after you. Speak a good word. Stay in your houses and do not display yourselves after the manner of the (pre-Islamic) age of darkness. Be steadfast in the prayer, pay the zakat the religious tax, and obey Allah and His Messenger. (33:32-3)”***

God addresses to the wives of the Prophet (S), because they are not like ordinary women in fields of honor and ranking, for their belonging to the pioneer personality of Muslims the Prophet (S). He orders them to fear Him and avoid the disobedience to His Messenger and Him. This very statement proves that the honor of their belonging to the Prophet (S) relies upon the stipulation that they must fear God and obey His Messenger and Him.

He then warns them against speaking with people in tender style so as not to arouse the lusts of the ill-hearted ones. He then orders them to speak in a style indicating modesty, chastity, dignity, and gravity. He then orders them to stay in their houses and avoid displaying themselves before the non-relatives, as women in the period before Islam used to do. These matters, if applied, secure women's chastity and dignity and protect them from the slips of sins and obsessions of suspect.

Through its high idealities and ethics, the holy Quran goes on planting virtue and chastity in the mentalities of Muslim women:

***“(Muhammad), tell the believing men to cast down their eyes and guard their carnal desires; this will make them more pure. Allah is certainly aware of what they do. Tell the believing woman to cast down their eyes, guard their chastity, and not to show off their beauty except what is permitted by the law. Let them cover their breasts with their veils. They must not show off their beauty to anyone other than their husbands, father, father-in-laws, sons, step-sons, brothers, sons of brothers and sisters, women of their kind, their slaves, immature male servants, or immature boys. They must not stamp their feet to show off their hidden ornaments. All of you, believers, turn to Allah in repentance so that perhaps you will have everlasting happiness. (24:30-1)”***

In the previous holy Verse, God orders the Prophet (S) to convey the moralities of the Quran the divine revelation, to the believers who, through so, can be guided constructively. He orders the Prophet (S) to

convey the instruction that the believing men must cast down their eyes before women so as to save themselves from serious dangers. It frequently has happened that a single aspirant look at beauty resulted in long regret, and a single look has frequently captured with the traps of love. A sinful view may also shove in the depths of vice. The Lord, then, orders the believing men to guard their carnal desires against sexual sins or guarding them against being seen by others .

By issuing the two instructions of casting down the sights and guarding the carnal desires, God has closed the most dangerous doors to moral evils. He then guards the believing men with chastity and honesty as He tells that such practices secure purity of souls and moralities and benefit for the religion and the worldly life. He then refers to His absolute prevalence, supervision, and awareness of the believers' sights and carnal desires as well as everything else, so that this will lead to the enlightenment of the senses and the raising of the ethical values.

He then refers to the believing women by ordering them, like men, of casting the sights before the non-relatives and controlling the carnal desires, since both the sexes have equal instincts and tendencies that attract each other.

He then dedicates definite instructions to the believing women so as to regulate their behaviors and kindle in their mentalities feelings of modesty, chastity, and dignity. He orders them not to display their aspects of beauty before anyone except the relatives except the external appearances and those which are allowed by the Islamic Sharia namely, the clothes, face, and palms of the hands. He also orders them to lower their veils on their necks and breasts so as to keep them unseen. He then permits women to show off their aspects of beauty before their relatives as well as the individuals who are not expected to be charmed or seduced by such aspects of beauty.

Hence, the Verse nominates their fathers, fathers-in-law, sons, stepsons, brothers, nephews, bondmaids, men who are not expected to have any desire for women, such as the insane and the righteous old men, and the boys who are immature or too innocent to realize women's private parts. He then warns women against stamping their feet to show off or to make others hear the sounds of their anklets. Finally, God instructs all believers to repent to Him so that they will see success in this world and the life to come.

The Prophet (S) said: "Every eye will be weeping on the Day of Resurrection except three: an eye that wept out of fear of Allah, an eye that was cast down against scenes that are forbidden by Allah, and an eye that passed night sleepless for sake of Allah<sup>[23](#)</sup>."

Imam as-Sadiq (a) said: "The (forbidden) look is one of the poisonous arrows of Eblis. It has frequently happened that a single look caused a long-termed regret<sup>[24](#)</sup>."

"The first look is yours, the second is against you, and the third causes you perdition<sup>[25](#)</sup>."

"The Prophet (S) warned men against seeing women before they obtain their guardians' permission<sup>[26](#)</sup>."

“Every individual may commit a deal of fornication. The forbidden– look is the fornication of the eye, backbiting is the fornication of the mouth, and touching is the fornication of the hands, whether it affects sexually or not<sup>27</sup>.”

“Anyone who casts his sight upward to the heavens so as to avoid looking at a woman will be given one of the Paradisiacal women in marriage by Allah before he is back to his normal sighting<sup>28</sup>.”

## **Woman in Islam**

While discussing the marital rights, I feel it is important to refer to women’s ranks in Islam and to tell how this religion cares for and treat women with utter kindness. This is the reason beyond women’s being happy and respectful under the shades of Islam. To prove so, it is essential to compare between women of the first age of Islam and women of other ages in the light of the divine principles and genuine standards, away from capricious and ignorant tendencies and control of the customs and traditions that are unsuitable to be considered as true criteria in examining, evaluating, and distinguishing the genuine facts from the false, since some facts may take the color of their surroundings or circumstances. As a matter of fact, custom, sometimes, regards evil manners as good and good traits as evil. It can be trusted and accepted as arbiter only when it agrees with the wise guidance of God. Only then, custom will not misjudge and will not go astray from justice.

## **Woman in the Ancient Ages**

The social standard of women’s evaluation in the different ancient ages varied to great extent and swing between negligence and excessiveness, deprived of any state of moderation. Woman, first, was regarded as lowly, imperfect creature. Then, she was regarded as a devil that inspires with sinning and evil. Then, she was regarded as the mistress of the society who has absolute control over everything. Then, she was regarded as a worker that must be exerting all efforts for saving her livelihood.

During most of these ages, woman used to suffer misery and humiliation, since her rights were usurped and her soul was enslaved by man who had the right to use her for any purpose.

During the Roman civilization, woman’s values were unstable. First, she was decided as a slave and servant of man, who had all the freedom to domineer her. Then, she was overestimated when she was freed from the fist of fathers and husbands and granted all rights of possession, heritage, divorce, indecorum, and indecency to the degree that a Roman woman used to marry a number of men shamelessly.

A Roman writer mentioned the story of a woman who moved in the laps of eight men in less than five years. Another saint referred to the story of that woman whose last marriage was the twenty–third to the man who married twenty times before her<sup>29</sup>.

Furthermore, the Roman woman was allowed to practice sexual deviation freely, and that was the main reason beyond the corruption that affected the Roman society.

In the custom of the Greek civilization, woman was added to the rubbish. She was sold, purchased, and regarded as devilish infection.

The ancient codes of India decided that epidemic, death, hell, poison, snakes etc. are better than woman. Hence, the Indian women's rights to live were ceased with the death of their husbands who were their absolute masters and lords. Hence, they had to throw themselves in the fire in which the bodies of their husbands were thrown; lest, the eternal curse would befall them.

From the viewpoint of the Torah, the rank of woman can be noticed through the following words that are recorded in the Exodus, Chapter 14, and paragraph 17:

“My heart and I wandered so as to know, search, and seek wisdom and reason, and to know that evil is ignorance and idiocy is insanity. I found that woman who is snare and whose heart is trap and hands are fetters, is bitterer than death<sup>30</sup>.”

Christianity, in the middle Ages, considered woman as a devilish, profane creature that should be kept away.

In his book titled ‘History of Ethics of Europe’, Liki says that people used to escape women's shadows and deem sinful to approach or meet them. They also believed that to meet by chance in the way or talk to any woman, including mothers, wives, or sisters, abort righteous deeds and spiritual efforts.

Thus, the Western society used to underestimate women. In 586 A.D., a conference was held in France to decide whether woman is human being or not! After discussions, they decided that woman is human being that is created for serving man!

In England, Henry VIII deemed unlawful for women to recite the Holy Scriptures. Until 1850 A.D., women were not regarded as citizens, and until 1882, they had no personal rights and had no right to possess anything. Hence, women were dissolved in the personalities of their fathers or husbands<sup>31</sup>.

## **Woman in the Pre-Islamic Arab Society**

Mr. An-Nadawi could summarize the life of women in the pre-Islamic Arab society by the following words:

“Women were the subjects of wronging and oppression. Their rights were violated and properties were extorted. They were deprived of their heritage, prevented after being divorced or widow- from choosing husbands, and inherited just like properties or riding animals.

They were also given deficient measures. Man could enjoy all of his rights, while woman enjoyed

nothing. Even in food, there were definite meals allowable for men, but forbidden for women. Man also had the right to marry any number of women. They also hated the newborn girls to the degree that they used to bury them alive. They also used to kill girls so savagely. It happened that a newborn girl was kept alive until her father would come back from a journey that took, sometimes, months or even more. When that father came back, he would kill that girl who began to grow up mentally and physically! Some, furthermore, used to throw girls from tremendous heights.”

## **Woman in the Modern Western Civilization**

After long strife and big sacrifices, woman could win her freedom and rights when the modern Western civilization came to its climax. Woman, hence, have been able to feel her being equal to man and share him in offices, shops, industries, and various social activities. The Western woman has been glad at these gains that she could obtain after centuries of shedding tears and suffering misfortunes.

Unfortunately, she has ignored the reality of the wrong and loss that she has to encounter in this field. If woman used the criterion of logic for comparing the gains that she has achieved with the losses that have befallen her, she would feel grief, disappointment, and damage. The propagandists of liberalism in this material civilization have certainly deceived, beguiled, and exploited women’s innocence so meanly and cunningly.

First, they exploited her to compete with man who demanded with raising the wages and decreasing the working hours, and she was deceived when she accepted to do men’s jobs with fewer wage. Because she has the ability to attract customers, they exploited her femininity in commercial fields so as to double their material profits, deriving benefit from the sexual potentials. After that, she has to do her feminine tasks, such as pregnancy, giving birth, education, and household management in addition to her strife for seeking earnings so as to get rid of ghosts of hunger, because man, in most cases, had deserted his mission of securing her living.

In spite of the achievements of the European woman, she is, still, decided as loser according to the logical standards. This is because, as she sought freedom, lost her religion, morality, and dignity, and became in such a disgusting state of dissoluteness and degradation. We have previously shown that the Western scholars themselves have testified to this fact. Let us focus more light on this fact through the following discussions:

## **Woman’s Liberation in Islam**

With the rising of the dawn of Islam, the inconsiderate traditions and the ragged customs were thrown away. Instead, an everlasting constitution befitting the intellects and sound nature and escorts humankind all over ages was issued. One of the reformations of that constitution was rectifying and rehabilitating the values of women, by granting them all their material and moral rights in such a wise, moderate style away from negligence and exaggeration. During the luminous age of Islam, woman

occupied a high rank that has never been achieved by women of any other nation.

Islam has shed lights on women's reality and equality to man in the human concepts, principles, sanctity of soul, honor, and property, and gain of the afterlife rewarding. Thus, Islam has canceled all the pre-Islamic allegations of woman's coming after man in these fields:

***“People, We have created you all male and female and have made you nations and tribes so that you would recognize each other. The most honorable among you in the sight of Allah is the most pious of you. Allah is All-knowing and All-aware (49: 13).”***

***“All righteously believing male or female will be granted a blessed happy life and will receive their due reward and more. (16:97)”***

As some of the Arabs used to bury their newborn girls alive and kill them wrongfully, Islam, granting girls dignity and right to live, reproached the committers of such a crime and threatened them with painful punishment:

***“And when the female infant buried alive is asked for what sin she was killed? (81:8-9)”***

***“Do not kill your children for fear of poverty. We will give sustenance to all of you. To kill them is certainly a great sin. (17:31)”***

The pre-Islamic customs decided to control woman so wrongfully by coercing her to marry the one she does not like, preventing her from marriage, or inheriting her just like properties and giving the right to the heir to do anything with her such as giving her in marriage and seizing her dowry or preventing her from marriage until she redeemed herself or died so that he would inherit her. Islam freed woman from all these forms of slavery and granted her the right to choose for her marriage the one she sees well-qualified. As an Islamic law, it is inadmissible to give a woman in marriage before obtaining her satisfaction. Islam, also, deemed forbidden to inherit a woman coercively:

***“Believers, it is not lawful for you to inherit women against their will as part of the legacy. Do not create difficulties for your wives in order to force them to give-up part of what you had given to them to set themselves free from the bond of marriage, unless they have clearly committed adultery. Always treat them reasonably. If you dislike them, you could be disliking that which Allah has filled with abundant good. (4: 19)”***

One of the customs of the Arabs before Islam, and even some of the Western societies in recent times, was depriving women of ownership. Claiming that inheritance is a right dedicated to men of the tribe who defend it with their swords, the Arabs before Islam deprived woman of right of inheritance.

When Islam prevailed, these false traditions were cancelled and women were granted all their rights of possession and inheritance. Islam, also, decided their shares of inheritance, as mothers, wives, sisters, daughters, or other titles:

***“Men and women will both be rewarded according to their deeds, rather pray to Allah for His favors. Allah knows all things. (4:32)”***

***“Male and female are entitled to their legal share in the legacy of their parents and relatives, whether it be small or large. (4:7)”***

Islam has also imposed upon husbands to cover the needs of their wives even if they are rich and wealthy.

Thanks to the principles and ethics of Islam, Muslim woman could be the ideal examples of rationality, faith, and high nobility. Islam has also raised women's social ranks to the degree that they could dispute with even the caliphs the highest authority in the Islamic state:

Omar Ibn al-Khattab, once, was addressing to people not to exaggerate in dowries, but an ordinary woman opposed him saying: “You have no right to say so.”

He asked: “Why?”

She answered: “This is because God says:

***‘Do not take back the dowry which you had paid even if what you paid was a large amount of gold. To do this is a slanderous act and a manifest sin (4:20).’***”

Hence, Omar unsaid declaring: “Omar was wrong, and a woman was right.”

History has recorded bright pages about the glories and heroic situations of Muslim women, and narrators could not hide their admiration of such situations; therefore, they related them with fascinating styles showing their esteem and wonder:

Naseeba al-Maziniyya used to participate in the campaigns of the Prophet (S) with her son. In one of the battles, her son wanted to flee, but she attacked him saying: “Son, do you want to leave God and His Messenger?” Hence, her son was back to the battle, but a man attacked and killed him. As she saw this situation, she took the sword from her son's hand and attacked that killer and could kill him. Referring to her situation, the Prophet (S) addressed to her: “God bless you, Naseeba.”

This lady used to stop in front of the Prophet (S) so as to protect him. Because of that, she was injured heavily<sup>[32](#)</sup>.

The following is another story showing heroic situations of a lady:

During his reign, Muawiya the Umayyad caliph– performed the hajj and, during his stay in Mecca, he asked about a black, fat lady from the tribe of Banu Kinana. She was residing in al-Hujoun and was named ‘Daramiyya al-Hujoun.’ When he was informed that she was still alive, he summoned her, and she was brought before him.

He said: "How are you, daughter of Ham<sup>33</sup>?"

She answered: "You should not have dishonored me for my belonging to Ham. I am a woman from the tribe of Banu Kinana, and from the tribe of your father."

He said: "You have said the truth. Do you know why I summoned you?"

She answered: "None but God knows the unseen?"

He said: "I summoned you to ask you why you have loved and supported Ali and hated and antagonized me."

She requested: "Will you allow me not to answer you?"

He said: "No, I will not."

She said: "Well, you have insisted. I have loved Ali for his justice among the subjects and for his equitable distribution. And I have hated you for you fought those whom are more deserving than you are of this position and for you asked for that which it is not rightful for you to ask. I have supported Ali for the obligation of the loyalty to him that was declared by the Prophet (S), and for he loved the poor and revered the religious. And I have antagonized you for you shed the respectful blood, sowed discord among Muslims, ruled unfairly, and issued judges according to your own caprices."

Muawiya said: "Therefore, your belly is puffed up, is it not?"

She said: "Listen you, it is Hind whom is cited as example of puffed bellies, not me<sup>34</sup>."

Muawiya said: "Listen you, stop it. I have not meant something disgraceful. I have only intended goodness."

Hence, she stopped.

Muawiya then asked her: "Did you see Ali?"

She answered: "Yes, by God, I did."

He asked: "How was he?"

She answered: "He was not seduced by the authority that seduced you and was not engaged by the grace that engaged you."

He asked: "Did you ever hear his words?"

She answered: "Yes, by God, I did. His words polished hearts from blindness in the same way as oiling polishes rust."

He commented: "You have said the truth. Do you have any need that I can settle for you?"

She wondered: "Will you really settle my need if I say it to you?"

He answered: "Of course I will."

She said: "Then, I want one hundred red she-camels with their male and cameleer."

He asked: "What do you intend to do with these?"

She answered: "I will feed the babies with their milk and feed the adults with their meat, win noble deeds through them, and use them for reconciling the disagreeing tribes."

Muawiya said: "Well, if I give you these camels, will I occupy the same position that Ali occupied in your heart?"

She answered: "This will never happen. A great difference lies between Ali and you."

He said: "By God I swear, Had Ali been alive, he would not have given you a single camel."

She answered: "Of course he would have never done it. Furthermore, he would not have given a single hair of a camel so long as they are within the public treasury<sup>35</sup>."

Let us now mention another story in this regard:

Az-Zarqaa bint Edi was a strong lady from Kufa who stopped, during the battle of Siffeen, among the rows of Imam Ali's army calling loudly at them with statements of the highest degree of encouragement on fighting. Her words were so affective that they urged even the coward to fight, the absconder to attack, the peaceable to go into battle, the fugitive to assail, and the unstable to resist.

A long time after the battle, Muawiya summoned her. When she attended, he asked her: "Do you know why I summoned you?"

She answered: "Except God, nobody knows the unseen."

He asked: "It was you who rode the red camel during the battle of Siffeen and stopped between the rows of the soldiers kindling the fire of war and urging on fighting, were you not?"

She answered: "Yes, it was I."

He asked: "What for did you do so?"

She answered: "Chief of the believers, the head died, the tail was amputated, that which departed will never come back, time is changeable, he who thinks will realize the truth, and matters will surely be followed by others."

He said: “You have said the truth. Now, do you still remember your words in that situation?”

She answered: “No, by God, I do not. I have forgotten.”

He said: “How excellent you are! I do remember you when you said: ‘O people! Pay attention and think well. You have been engaged in a seditious affair. You have been covered by the gowns of gloom that took you away from the very course. It is surely a blind, deaf, and mute ordeal that does not respond to the whooping and does not become mild to its leader. A lantern cannot shine in sunlight, stars cannot shine in moonlight, and mules cannot win over mares. Likewise, nothing can cut the iron except the iron. We will surely lead him who seeks guidance and we will surely answer him who has questions.

O people! The right has certainly gained its long-sought goal. O Muhajirs and Ansar! Be steadfast against difficulties, for the reunification shall very soon be achieved, the word of justice shall very soon prevail, and the right shall very soon overcome the wrong. For sure, the right and the wrong are not the same. (Is he then who is a believer like him who is a transgressor? They are not equal.) Go on fighting and be steadfast. It is certainly that women’s dye is henna, while men’s is blood. Patience surely achieves the best result. Wage war without regression, for this day will be followed by other alike days.’

These were your words of urging on fighting, were they not?”

She answered: “Yes, they were.”

Muawiya said: “You are the partner of Ali in every single drop of blood that he shed during that war.”

She answered: “Chief of the believers, God may reward you excellently and keep you in safety for such great tidings that you have born to me. You are, now, surely worthy of telling good news and pleasing the sitters.”

He wondered in astonishment: “Has my accusation been great tidings in your sight?”

She answered: “Yes, by God, it has. Had I been actually participating him!”

Muawiya laughed and said: “Verily, your loyalty to Ali after his death is more astonishing than your love for him during his lifetime<sup>[36](#)</sup>.”

Let us now cite a third story in this field:

On the day of Ashura, the mother of Wahab Ibn Abdullah Ibn Khabbab al-Kelbi said to her son: “Son, stand up to support the son of the Prophet’s daughter.”

He responded: “Of course, mother, I will do without showing any neglect.”

Hence, the son proceeded for fighting, reciting his famous *rajaz*<sup>[37](#)</sup>. When he attacked, he could kill a number of the enemies. He then returned to his mother and wife, saying proudly: “Mother, are you

satisfied?”

She answered: “I will not be satisfied before you fight until you will be killed before al-Hussein (a).”

When his wife shouted at him, ‘By God, do not distress me,’ his mother said: “Son, do not listen to her words. Go to fight in front of the son of the Prophet’s daughter so that he will intercede for you before God on the Day of Resurrection.”

He listened to his mother’s words and went on fighting. He could kill nineteen horsemen and twelve soldiers before his hands were cut. Seeing this, his mother took a post and came towards him shouting: “I may sacrifice my father and mother for you, fight for protecting the Immaculate the harem of the Prophet (S).” When the son tried to convince her to go back with the other women, she hanged to his clothes saying: “No, I will not go back before I will be killed with you.”

Imam al-Hussein (a) intruded in the situation to say: “God may reward you and your family excellently. Join the other women.”

Only then, she went back, and her son went on fighting until he was martyred<sup>38</sup>.

How great the difference between such honorable, virtuous women and the modern Muslim ones, most of whom call to primping up, casting away the Islamic traditions, and imitating the Western women in their showing off and dissoluteness, is!

## Equality of the sexes

Among the various heresies that invaded the East was the idea of the complete equality of man and woman in political, economic, and social fields. The naïve Muslims, having been deceived by this fallacy, went on calling to it, ignoring its being in violation of the principles of nature and conscience, because of the great differences between the two sexes and the dissimilarity of their qualifications in this life. By proving the great differences between man and woman, it becomes easy to realize the falsity of this idea that is full of negligence and waste of the characteristics of both sexes.

Generally, man is huger, stronger, and more steadfast against ordeals than woman is. He is also more broad- minded, sagacious, and experienced.

Woman, on the other hand, is, generally, more handsome, less physically powerful, more sensitive, and more delicate than man is, since she is prepared for her maternal tasks.

Symptoms of menstruation, pregnancy, and suckling that occur to women and influence effectively their lives and physical states are factors that increase the difference between the two sexes. During their monthlies, women suffer symptoms that cause them to be unfamiliar.

Dr. Jebb Hard says that it is infrequent to find a woman who does not suffer a disorder during her

menstrual period. Most women, however, suffer headache, exhaustion, pain under navels, and anorexia. They also become aggressive and sleepers. Because of these symptoms, it is possible to say that women become ill during their monthlies and that they have to suffer such illness once a month. Hence, such physical changes naturally affect women's intellectual faculties and bodily processes.

Thus, many researchers have proved the impossibility of the equality of the sexes.

In his book that proved the inequality of the sexes through natural experiments and observations, Antoine Namilav; the Russian physician, records that 'we must not deceive ourselves by claiming that it is easy to equalize between man and woman in the practical life. In fact, none in this world exerted the efforts that we, the Soviet, had exerted for making the equality of the sexes practical, and none enacted such innocent, but fanatical, laws that we have enacted in this field. Nevertheless, woman's familial position has hardly ever changed. Moreover, woman's social position has also hardly ever changed. The conception of the impossibility of the equality of the sexes is still deep-rooted in the minds of all the classes of the Soviet society<sup>39</sup>.'

Dr. Alexis Carrel, who received the 1912 Nobel Prize for Physiology, says that it is essential for educationists to pay a great deal of attention to the mental and organic characteristics as well as natural functions of both male and female since there are innumerable differences between the sexes. Hence, it is necessary, for constructing a civilized world, to take in consideration these differences.

As a matter of fact, we cannot consider man's surpassing woman in the scientific and theoretical fields as a standard that is applied to all men. It happens that woman surpasses man in such fields. This, however, cannot deny the fact that woman, in most cases, falls behind man. Some people claim that woman's falling behind man has been the reason of social traditions and educational systems that prevailed on her life. This is not accurate because most of such traditions and systems have ceased to exist in most of the dissolute nations where the difference between the sexes faded away and woman have enjoyed all opportunities that are gained by men. Yet, woman, in these societies, has still occupied the second position after man. This is another evidence on the impossibility of the equality of the sexes, which is, such being the case, considered as a sort of idiocy and silliness.

As the propagandists of equality of the sexes are completely incapable of developing man's qualifications so as to make him fit to do the female tasks, they cannot make women assume masculine manners and do the jobs that are purely men's.

The Divine Wisdom has prepared each sex for definite function and tasks in this life. Hence, it is unavoidable to distribute jobs among them according to each one's qualifications and abilities. It is said that 'everything is prepared for doing its job.'

Man's task is to practice the arduous works and the out- of-house affairs, work hard for securing means of livelihood for the family members, and guarantee material and moral protection and pleasure for them. Women, however, are unqualified enough to do such tasks so expertly.

Woman's task, on the other hand, is to be good housewife and bring up well-qualified men. None but woman can change her house and society into a paradise where man can find release of the life difficulties and children can feel the warm affection and factors of growth and prosperity. To insert women in men's fields and encourage her competing with him in his own tasks is regarded as forfeiture of their qualifications. It also plays the role of immobilizing men's right to practice their vital activities that, nobody except him, can do, as well as his right to create a family.

The results of modern women's competition with men in the fields of their specialization have been dangerous moral, social, and mental evils whose disadvantages have surpassed greatly their advantages.

Because women have failed to do their genuine tasks and joined the mixed society, the family structure has become the victim of loss, immorality, and misery, and has suffered the commonness of moral deviation and collapse.

On another page of his aforementioned book, the Russian researcher records that 'symptoms of sexual disorder have disappeared on all the workers. This is in fact serious danger that threatens termination to socialism. Hence, we must fight with every weapon such symptoms. However, fighting at this front has many problems and difficulties. I can refer to thousands of events that demonstrate the fact that the infection of sexual libertinism spread into the educated individuals of the proletariat in addition to the ignorant ones<sup>40</sup>.'

It is however acceptable for women to practice certain jobs pertaining to and befitting their sex, such as teaching girls or treating women. In case a woman does not have a family provider or when the breadwinner is incapable of securing her essential requirements, it becomes acceptable for her to practice a job that saves her from the charms of the mixed association and saves others from her charms.

Islam, having protected her dignity, has saved the earnings of the needy women without letting them need for such suffering. If Muslims defray the zakat, poverty will find no place in the Islamic society. Thus, what do the propagandists of the equality of the sexes want? If they intend to dignify and free women from social wronging, Islam has certainly freed women, raised their ranks, and granted them their moral and material rights. They in fact intend to deceive and humiliate women so as to approximate them from the eyes and flirts of the wolves. What do the liberalist women want? Do they seek the absolute equality with man, or do they seek the freedom of dissoluteness and indecorum?

Because they all are immoral purposes, Islam has forbidden both man and woman to respond to such calls so as to save them from the slips of charms and the tragedies of the mixing of the sexes.

## Distinction between the Sexes

Islam has freed women from the offensive traditions and customs of the pre-Islamic era, honored them, raised their ranks, and decided their being equal to man in humanity, principles, sanctity of blood, honor, and property, and the deserving of the rewards and penalties of the life to come. On bases of fairness and wisdom, it has identified women's values and standings to men. In some situations, Islam, depending upon advisability and rightness, has deemed women as same as men, but it, because of the different qualifications and responsibilities in the various fields of life, has also made a distinction between them through nominating certain rights, duties, and rulings for each.

In all these affairs, Islam has aimed at achieving wisdom, uprightness, and fair evaluation of humankind's natures and traits. By preferring man in certain rulings, Islam has not aimed at humiliating or wronging woman. It's one and only purpose has been the achievement of justice through granting each sex the rights that befit the qualifications and responsibilities.

We, hereinafter, will refer to the most significant points of distinction between the two sexes so as to realize the reasons of the Islamic rulings in this regard:

### 1. Maintenance

Each society, no matter how small it is, is in need for a well-qualified guardian whose mission is to supervise its affairs and achieve prosperity and development. From this cause, each family is in an inevitable need for a guardian and supervisor who, though engaged in serious task requiring sagacity, practice, willpower, and enough experience in this life, must govern his family member with well management and secure means of acceptable livelihood.

Now, which one is the worthiest of supervising and maintaining the family? Is it man or woman?

Owing to his qualifications, man is more experienced in the life affairs, more competent of supervising the family morally and materially, and more capable of achieving means of good living than woman is. This matter has been decided by the eternal constitution of Islam:

***“Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property. (4:34)”***

Maintenance, however, does not mean absolute dominance and policies of severity and violence against the family members, since such practices are in violence of the ethics of Islam. The true maintenance relies upon mutual understanding, cooperation, and emotional and intellectual consent between the paterfamilias and his family members:

***“Women have benefits as well as responsibilities. Men have a status above women. (2:228)”***

In view of her femininity, woman is tenderhearted, sensitive, and touchy. Frequently, women's emotions prevail on their minds. All these matters qualify her to fulfill the mission of maternity whose functions require such feelings, and take her way from the leadership of family that requires sagacity, emotional balance, tolerance, and firmness. All these traits are found with man; therefore, he is more qualified than woman is in fields of maintaining the family.

Finally, positive woman usually disrespects the inactive, feeble husband and honors the husband of great and attractive personality.

## **2. Man's Preference to Woman in Inheritance**

The Islamic Sharia has decided that man should enjoy the double of woman's share of heritage. Some simple-minded people misunderstood that such a law is considered as mortification and wronging for woman. In fact, Islam has never degraded or wronged woman. Because of man's big responsibilities, Islam has decided for him double share of heritage so that fairness and equity can be achieved.

Unlike woman, man is responsible for securing his family members' food, clothing, house, education, and medical treatment. He is, unlike woman too, responsible for protecting Islam by all possible means. Finally, man is responsible for many social obligations that require spending. In the light of this comparison, it is fair to decide for man a double share of heritage. Woman, however, is luckier than man is, since she is not responsible for many family and social obligations. Hence, Islam has decided:

***“Let the male inherit twice as much as the female. (4:11)”***

Finally, woman's possessive and vested rights are completely saved for her alone, and man has no right to do anything to such properties before her satisfaction and permission are obtained. Woman, in this field, is equal to man.

## **3. Testimony**

The Islamic Sharia has considered two women's testimony as one man's so as to protect woman's testimony from falsity and to guard the litigants' rights from wronging and waste.

As she is prevailed by agitated emotions, sensitivity, and passivity towards a definite party, woman deviates from justice and neglects the right and the obligation of providing exact testimony. Evading so, Islam has decided the joining of two women in testimony so that one may remind the other and prevent her from false testifying:

***“Let two men or one man and two women whom you choose, bear witness so that if one of them makes a mistake the other can correct him. (2:282)”***

Modern medical experiments have proved that some women, during their monthlies, suffer symptoms causing their mental powers to be enfeebled. Hence, they become oblivious<sup>41</sup>. Such experiments

support the necessity of joining two women during bearing testimonies.

#### **4. Polygamy**

The enemies have waged wrong campaigns against Islam using various forms of bitter criticism and empty censure one of which is their vituperating Islam's permitting polygamy, which is, as they have claimed, considered as injury and confusion for the marital life.

First of all, Islam was not the originator of polygamy. Many centuries before Islam, polygamy was decided by the divine religions and positive laws.

"Polygamy was not forbidden in the most ancient code. Likewise, it was not forbidden in the Torah and the Gospel. Since the reign of Prophet Abraham up to the Nativity, none of the prophets forbade polygamy. In the Gospel, we cannot find a single text telling the illegality of a matter which was decided as legal in the Old Testament. Everything that is mentioned in the Gospel asserts the legality of polygamy in every situation except one: the bishop who shows failure in standing monasticism must satisfy himself with a single wife

Edward Westermarck, whose major interests were history of marriage, says that 'polygamy, as the Church confesses, perpetuated until the seventeenth century. Moreover, it occurred frequently beyond the sights of the Church and the ruling authorities.'

Hence, Islam, allowing polygamy, has not brought something heretic. However, the new thing that Islam has brought in this regard was reforming the disorder created by absolute polygamy and taking in consideration the necessities that God does not neglect. In some circumstances, or even general social circumstances, the allowance of polygamy is more beneficial than its forbiddingness<sup>42</sup>."

As a matter of fact, those who denied Islam's allowing polygamy have certainly practiced it by means of deviation and sinful relations. Had they thought about the matter perceptively and impartially, they would have found that polygamy is the one and only solution for the problems and crises that befall individuals and societies.

#### **Justifications of Polygamy**

In the light of the following justifications, we may refer to the purposes beyond Islam's allowing polygamy:

First, it happens that a wife may be affected by a physical or mental defect that impedes her from doing her duties, responding to her husband's desires, or paying attention to the family members. Such crises may create disorder; therefore, it is essential to find acceptable and firm solution. This solution must be that:

(a) Either the husband, suffering the deprivation of his marital rights, is neglected without treatment and

left slipping in the depths of vice, and the family members, as well, are left for disorder. This is in fact wrongness against the husband and the family members,

(b) Or the husband leaves the diseased wife, by means of divorcement, suffering the agonies of ailment in addition to the bitterness of rejection and loneliness. This is absolutely denied by sound sense, for it contradicts the principles of humanity,

(c) Or the husband, after obtaining the diseased wife's permission, marries another wife who can respond to his desires, reunite the scattered family, and encompass the diseased wife with kindness.

This is in fact the best and most acceptable solution.

Second, in some circumstances, it happens that a wife is incapable of giving birth. Husbands, in such cases, have to choose one of two either deprive themselves of sons or stand the burning feelings of being heirless. This is however nobility. Or marry another woman capable of giving birth. The second is in fact more logic since it is decided by nature and instincts. Very rare are those who deny this fact.

Third, women, as a rule, are more numerous than men because, practicing dangerous and deadly jobs in factories, mines, and the like, men encounter fatal dangers. Men, naturally, are less immunized and more subjected to the infections of diseases and epidemics than women are. Biologists, referring to this fact, say that women enjoy physical abilities that men lack and nearly all diseases affect men, not women. On this account, there are 7,700,000 widows living, currently, in the U.S.A. The office of American Census predicts that numbers of this class will raise in the rate of two million per one decade.

Dr. Marion Langer, the sociologist, says that there are two solutions only for covering the reduction in the numbers of men either polygamy or inventing a method that elongates men's ages!

War is another reason beyond women's being more than men in numbers. Wars in fact terminate great numbers of men and cause horrible decrease in their rates in proportion to women. In the First World War, the number of the casualties was 21,000,000. The Second World War consumed about 50,000,000 men. This huge number of casualties caused a big space in the numbers of men and created an international crisis that needed a decisive treatment.

The Western nations, because they prohibited polygamy, faced this problem with puzzlement; therefore, they had to treat it by means of moral corruption that rumored profanity, prostitution, and bastards as well as moral disorder.

Using such a unique, nonesuch method befitting the nature of humankind and requirements of circumstances, Islam has treated this problem with polygamy through which individuals and societies are saved from many tragedies:

***“Marry such women as seem good to you, two and three and four; but if you fear that you will not do justice between them, then marry only one. (4:4)***

Having allowed polygamy, Islam has not opened its door at random. Protecting women's rights and dignity, it has specified justice and equality between wives as stipulations for the validity of polygamy. Nevertheless, the stipulation of justice is dedicated to the material requisites of life. The other emotional aspects are not controlled by human beings. Hence, man is incapable of achieving fairness among wives in the emotional matters:

***“You will never be able to maintain justice among your wives, no matter how hard you try. (4: 129)”***

Some people may claim that the Western woman does not need marriage since she is able to practice jobs and seek earnings. This claim is untrue. The actuality of the human nature and the inner instincts prove the opposite. Woman's need for man is not restricted in material aspects only. It is in fact an urgent mental need without which woman cannot perfect her entity. The same thing can be said about man.

Fourth, some men are characterized by excessive sexual energy that requires extreme carnal need. This energy can be controlled by polygamy; otherwise, it may find a deviant course. This is the very thing that occurred in the societies that banned polygamy and, in return, were affected by poly-girlfriends or poly-paramours.

## **Divorce in Islam**

Islam has been also criticized nonsensically for allowing divorce, which, from the viewpoint of the critics, threatens woman's entity with ruination. Hence, for a single state of stupidity of the husband, the wife may change into homeless, heartbroken woman.

This is in fact one of the false accusations against Islam. Since the most ancient ages, divorce was enacted in such an improvised form that wasted the wife's rights and dignity. Unconditional divorce was common among the Greek. The Romans, though their first generations forbade it, allowed divorce in their religious and governmental laws. The Jewish code narrowed the zone of divorce and made it lawful in three cases only: fornication, barrenness, and moral or physical defect. Christianity forbade divorce except in two cases: fornication of one or both spouses and barrenness.

These were the reasons that urged the modern Western nations importunately to codify the civil divorce, even if this may contradict the religion.

When Islam emerged with its prosperous reign and inclusive legislation, it has enacted divorce and encompassed it with a number of precautionary measures that contribute in reducing its problems.

In sight of Islam, divorce is the most discommended legal matter to God. There are certain states in which the disagreement between spouses reaches climax to make any association and mutual understanding impossible. Treating such cases, Islam provides solutions step by step. It does not hurry

to untie the sacred matrimonial bond at first blush, but it tries the best to fasten it. First of all, Islam repeats the words of God:

***“Always treat them reasonably. If you dislike them, you could be disliking that which Allah has filled with abundant good. (4: 19)”***

This is an invitation to wait and be patient even in case of dislike.

If the matter surpasses the question of like or dislike to reach to alienation, divorce is still not the first solution that Islam advances. It should be preceded by efforts of other parties who intend righteousness:

***“And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware. (4:35)”***

***“And if a woman fears ill-usage or desertion on the part of her husband, there is no blame on them, if they effect reconciliation between them, and reconciliation is better. (4: 129)”***

If this mediation is of no use, too, then the matter has reached a considerable stage of seriousness, and there must have been impossibility to continue. Such being the case, it is futile to coerce the two spouses to stand such a situation, and it is wise to put an end for this manner of life so long as there is no other way.

Such separation may create in the mentalities of the two spouses the desire to begin anew. It frequently happens that we feel the advantages of a thing after we lose it. Hence, there is still an opportunity:

***“A marital relation can only be resumed after the first and second divorce, otherwise it must be continued with fairness or terminated with kindness. (2:229)”***

There is also the term of waiting for the consummated wives. During this term, it is obligatory upon the divorcing husbands to meet the material needs of their divorcees generously. During this term, also, it is permissible for the regretting husbands to reassume marriage and begin new marital life without being in need for any matrimonial procedures.

If the term of waiting passed without reconciliation between the spouses, they, also, can reassume their matrimonial life, but with a new matrimonial contract.

This is, so far, the first experiment for both the spouses to realize the reality of their feelings towards each other and the seriousness of the reasons that led to separation. If these reasons, or any others, rise again to cause the husband to declare a second divorcement, he then will lose the second opportunity, and will have to encounter a very difficult situation, because of his frivolity, if he repeats the divorce for a third time:

“After a divorce for the third time, it is not lawful for the husband to resume marital relations with her or remarry her until she has been married and divorced by another husband. 2:230”

Why then are the blabbers criticizing Islam for allowing divorce? Do they want to annul the law of divorce so that the tragedies that have been suffered by the Catholic nations whose laws of forbidding divorce and polygamy obliged people to take numbers of girlfriends and commit fornication do they want such tragedies to prevail on the Islamic society?

- [1.](#) Quoted from al-Wafi; part 12 page 11 (as quoted from al- Faqih).
- [2.](#) Quoted from al-Wafi; part 12 page 11 (as quoted from al- Kafi).
- [3.](#) Quoted from Bihar ul-Anwar; vol. 23 page 51 (as quoted from at-Tabirsi's Mekarim ul-Akhlaq).
- [4.](#) Quoted from al-Wafi; part 12 page 11 (as quoted from al- Faqih).
- [5.](#) Quoted from al-Wafi; part 12 page 11 (as quoted from al- Faqih).
- [6.](#) Quoted from al-Wafi; part 12 page 11 (as quoted from al- Faqih).
- [7.](#) Rakaa: The unit of a prayer.
- [8.](#) Quoted from al-Wafi; 12/11 (as quoted from al-Faqih and al- Kafi).
- [9.](#) Quoted from al-Wafi; 12/16 (as quoted from al-Faqih and al- Kafi).
- [10.](#) Quoted from al-Wafi; part 12 page 17 (as quoted from al- Kafi).
- [11.](#) Quoted from al-Wafi; 12/18 (as quoted from al-Kafi, al- Faqih, and at-Tahtheeb).
- [12.](#) Quoted from al-Wafi; 12/14 (as quoted from al-Kafi and at- Tahtheeb).
- [13.](#) Quoted from al-Wafi; 12/15 (as quoted from al-Faqih and al- Kafi).
- [14.](#) Quoted from al-Wafi; part 12 page 13 (as quoted from at- Tahtheeb).
- [15.](#) Quoted from al-Wafi; 12/12 (as quoted from al-Faqih and al- Kafi).
- [16.](#) Quoted from al-Wafi; 12/114 (as quoted from al-Faqih and al-Kafi).
- [17.](#) Quoted from al-Wafi; part 12 page 115 (as quoted from al- Kafi).
- [18.](#) Quoted from al-Wafi; 12/114 (as quoted from al-Faqih and al-Kafi).
- [19.](#) Quoted from Safinat ul-Bihar; part 1 page 133.
- [20.](#) Quoted from al-Manfaloutti's Mukhtarat, page 240.
- [21.](#) Hijab, generally, is the way of veiling that is ordained by the Islamic Sharia, and, particularly, the manner of dress for Muslim women, which involves wearing loose, modest clothing and covering the hair.
- [22.](#) All the previous indications are quoted from Mr. Al- Mawdoudi's book titled al-Hijab.
- [23.](#) Quoted from Bihar ul-Anwar; vol. 23 page 101 (as quoted from al-Khissal).
- [24.](#) Quoted from al-Wafi; part 12 page 127 (as quoted from al- Faqih).
- [25.](#) Quoted from al-Wafi; part 12 page 127 (as quoted from al- Faqih).
- [26.](#) Quoted from al-Wafi; part 12 page 127 (as quoted from al- Faqih).
- [27.](#) Quoted from al-Wafi; part 12 page 127 (as quoted from al- Faqih).
- [28.](#) Quoted from al-Wafi; part 12 page 127 (as quoted from al- Faqih).
- [29.](#) Quoted from Mr. Al-Mawdoudi's book titled al-Hijab; page 22.
- [30.](#) Quoted from Dr. Ahmed Chalabi's Comparison of Religions; 3/196.
- [31.](#) Quoted from Dr. Ahmed Chalabi's Comparison of Religions; 3/200.
- [32.](#) Quoted from Safinat ul-Bihar; vol. 2 page 585.
- [33.](#) Ham is one of the sons of Noah the prophet. He is regarded as the father of the black.
- [34.](#) Hind (daughter of Utba) was the mother of Muawiya. She was one of the well-known most notorious prostitutes in Mecca. In the battle of Uhud, she tried to swallow the liver of Hamza ibn Abd ul-Muttalib (a), out of her rage and malice, after she had given a great prize to a slave if he would kill him.
- [35.](#) Quoted from Qissas ul-Arab; part 2.
- [36.](#) Quoted from Qissas ul-Arab; part 2.

[37.](#) Rajaz is a sort of Arabic poetry used to be including an introduction of the fighters during battles.

[38.](#) Quoted from Sheikh Abbas al-Qummi's Nafas ul-Mahmoum.

[39.](#) Quoted from Mr. Al-Mawdoudi's book titled al-Hijab.

[40.](#) Quoted from Mr. Al-Mawdoudi's book titled al-Hijab; page 257.

[41.](#) We have referred to this topic in details during discussing the equality of the sexes.

[42.](#) Quoted from Abbas Mahmoud al-Aqqad's haqaaq ul-Islam.

# Rights of the Relatives

## Merits of the Relatives

Relatives are the family to whom one belongs. Man's relatives are the most similar, affectionate, and helpful. Describing the relatives, Amirul-Mu'minin (a) said:

“Man, though wealthy, cannot dispense with his clan. He is in need for their defending him with hands and tongues. They are one's greatest backers, best reunifiers, and most affectionate when a misfortune befalls<sup>[1.](#)</sup>”

The best relatives are those who love, sympathize, and cooperate with one another for achieving their goals and interests. For its elevated social rank and great influence on reforming the Islamic society, the Islamic Sharia has paid the greatest attention to the family affairs.

## Regard of Relatives

The leading moral principles on which the Islamic Sharia has imposed and confirmed is the regard of relatives by means of showing kindness, rendering material aid, protecting against misfortunes, and participating in sorrow and joy:

The Prophet (S) said: “I advise every present and absent individual of my umma, including those who are in their fathers' spines and mothers' wombs up to the Day of Resurrection I advise all these to regard their relatives, even if the way to them takes one hundred year walking. Regard of the relatives is part of the religion<sup>[2.](#)</sup>”

“He who is pleased if Allah adds to his age and increases his sustenance must regard his relatives.

On the Day of Resurrection, the family relation will say with glib accent: O Lord, regard him who regarded his relatives and disregard him who disregarded his relatives<sup>[3.](#)</sup>”

“Warrant for me one and I warrant for you four: warrant for me that you regard your relatives and I warrant for you that Allah will love you, increase your sustenance, add to your age, and take you to the

promised Paradise<sup>4</sup>.”

Imam al-Baqir (a) said: “Regard of the relatives purifies the deeds, increases the wealth, repels misfortunes, makes the Judgment easier, and postpones the deadline of life<sup>5</sup>.”

Imam as-Sadiq (a) said: “We do not know anything that adds to the age like regard of the relatives. It happens that a man whose age is decided to be three years may add to it thirty years if he regards his relatives. Hence, his age become thirty-three. A man whose age is decided to be thirty-three years may decrease to three years if he disregards his relatives<sup>6</sup>.”

“Regard your relatives even by serving them a drink of water. The best way of regarding the relatives is to save them from harm. Regard of relatives surely postpones the deadline of life and endears to the family members<sup>7</sup>.”

“Regard of the relatives and charity make the Judgment on the Day of Resurrection– easier and protect against committing sins. Hence, you are advised of regarding your relatives and doing charity even by saying nice salaams and responding others’ salutations<sup>8</sup>.”

Imam as-Sadiq (a) narrated that, once, a man said to the Prophet (S): “God’s Messenger, my relatives have rallied against me, disregarded me, and reviled at me. Should I disavow them?” The Prophet (S) answered: “If you do, Allah will disavow all of you.” He wondered: “How should I do, then?” The Prophet (S) instructed: “You should regard those who disregarded you, give those who deprived you (of their endowments), and pardon those who wronged you. If you do it, Allah will support you against them<sup>9</sup>.”

A family contains individuals of various standings. There is the rich and the poor, the strong and the weak, and the celebrity and the ignoble. Except by means of solidarity and mutual sympathy, a family cannot achieve might and luxury and cannot face the life problems with steadfastness.

In his last hours, Aktham Ibn Saifi; the famous wise man, summoned his sons, collected a group of sticks, and asked each of them to break it. None could break that group. He then gave a single stick to each of them to break. They could break easily. Commenting on this situation, he said to them: “Like these sticks, always be together so that you cannot be broken.”

## Disregard of the Relatives

Disregard of the relatives stands for any word or deed that oppresses the relatives, such as revilement, backbiting, alienation, and deprivation of feelings of sympathy. According to the Islamic Sharia, it is a grand sin threatened with punishment:

***“If you ignore the commands of Allah would you then also spread evil in the land and sever the ties of kinship? (47:22).”***

***“Those who break their established covenant with Him and the relations He has commanded to be kept and spread evil in the land are the ones who lose a great deal. (2:27)”***

The Prophet (S) said: “Four matters are the quickest in punishment: to recompense the favor with mistreatment, to trespass him who does not show hostility, to break the faith of the party who keeps up his faith, and to rupture the relations with the relatives who regard you properly<sup>10</sup>.”

Imam al-Baqir (a) said that the following statements are recorded in Ali’s book: “The bearers of three ill manners will not die before they suffer the consequence of them: oppression, disregard of the relatives, and perjury against Allah. The reward of regard of the relatives is the most hastened. Even the sinful people will be enriched and wealthy when they regard each other (by means of good mutual relations). Perjury and disregard of the relatives change countries into deserted wastelands and cut off the progeny<sup>11</sup>.”

One of the companions narrated that he, once, told Imam as-Sadiq (a) that his brothers and cousins had dismissed him from his house and that they would beat him if he disputed with them.

Imam as-Sadiq (a) said to him: “Be patient. Allah will surely relieve you.”

The man was sufficed with these words; hence, he left.

In the year 131, people were affected by plague, and the man’s brothers and cousins were within its victims. When the man visited Imam as-Sadiq (a), he asked him about their manners. He told of their death. The Imam (a) said: “That was certainly the punishment for what they had done to you when they disregarded their relative. Do you wish were they alive even if they would mistreat you?” The man answered: “Yes, I do<sup>12</sup>.”

Shuaib al-Aqarqoufi narrated that Ya’qoub al-Maghzili, once, visited Imam al-Kadhim (a) who said to him: “Ya’qoub, you and your friend were engaged in disagreement in a place yesterday, and you reviled at each other. My fathers’ and my religion does not accept such deeds. We, likewise, do not order any of such ethics. Hence, you should fear Allah alone. Death will separate you from your friend who will die during his journey before he arrives in his town. You will be sorry for your revilement at him. Because you have disregarded each other, Allah will cut off your ages.”

The man asked: “What about my time of death?”

The Imam answered: “Because you regarded your aunt, twenty years were added to your age.”

(Shuaib commented) After some time, the man told me that his friend had died during his journey<sup>13</sup>.

<sup>1</sup>. Quoted from Nahj ul-Balagha.

<sup>2</sup>. Quoted from al-Wafi; part 3 page 93 (as quoted from al- Kafi).

<sup>3</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara page 27 (as quoted from Uyounu Akhbar ir-Ridha and Sahifat ur-Ridha).

<sup>4</sup>. Quoted from al-Wafi; part 3 page 94 (as quoted from al- Kafi).

- [5.](#) Quoted from al-Wafi; part 3 page 94 (as quoted from al- Kafi).
- [6.](#) Quoted from al-Wafi; part 3 page 94 (as quoted from al- Kafi).
- [7.](#) Quoted from al-Wafi; part 3 page 94 (as quoted from al- Kafi).
- [8.](#) Quoted from al-Wafi; part 3 page 94 (as quoted from al- Kafi).
- [9.](#) Quoted from al-Wafi; part 3 page 94 (as quoted from al- Kafi).
- [10.](#) Quoted from al-Wafi; 3/63 (quoted from the Prophet's commandment for Imam Ali).
- [11.](#) Quoted from al-Wafi; part 3 page 156 (as quoted from al- Kafi).
- [12.](#) Quoted from Safinat ul-Bihar; vol. 2 page 414 (as quoted from al-Kafi).
- [13.](#) Quoted from Safinat ul-Bihar; vol. 1 page 5166 (as quoted from al-Kafi).

# Rights of Friends

## Merits of Friends

Man has longed for making friendships so that he can obtain individuals supporting him, alleviating his troubles, and sharing in his sorrow and joy.

Amirul-Mu'minin (a) said: "Try to have as many as possible true friends, for they are the supplies in joy and the shelters in misfortunes<sup>[1](#)</sup>."

Imam as-Sadiq (a) said: "A friend occupies a great position to the degree that even the inhabitants of Hell will seek his help before the relatives. In this regard, Allah, conveying the words of the inhabitants of Hell, says:

***'so, we have no intercessors, nor a true friend. (26: 100-1)'***

A wise man said: "The true friends are the most favorable gain in this world. They are adornment in luxury, support in misfortune, and aid for acquiring good living and good deeds."

As a wise man was asked whether he prefers his brother or friend, he answered: "I prefer my brother when he is a friend of mine."

## Reality of Friendship

Some people may think that the true friend is the one who treats them courteously and bright-facedly, but if such one is tested, his falsity is proved. Old and modern writers have gone on complaining about friends' alienations in spite of the love that is born for them. This is because of:

- The ignorance of the reality of friendship and the incapability of making distinction between the true and false friends, or

- Most of the friends are characterized by common social weak points, such as changeableness and disloyalty.

Amirul-Mu'minin (a) said: "There are two classes of friends: friends of confidence and friends of grimace. The friends of confidence represent the hand, the wing, the family, and the wealth. Regarding your relation with the friends of confidence, you should offer your wealth and body to them, act with sincerity towards him who acts with sincerity towards them, antagonize him who antagonizes them, conceal their secrets and flaws, and publicize their nice qualities

You should know that friends of confidence are as rare as red sulfur. Friends of grimace are those from whom you can gain pleasure; therefore, you should not prevent them from gaining pleasure through you. Do not expect anything more from them. As long as they show you good humor and good wording, you must show them the same<sup>2</sup>."

Imam as-Sadiq (a) said: "Friendship is nil unless its limits are kept. He who does not keep these limits should not be regarded as friend. The first limit is that the inner self and the appearance should be identical. The second limit is that the friend should regard your goodness as his goodness and your evil as his evil. The third limit of friendship is that a position or fortunes should not change the relation with the friends. The fourth limit is that the friend should not deprive his friend of anything that he is capable of doing. The fifth limit which is the most comprehensive-, is that the friend should never leave his friend alone in calamities<sup>3</sup>."

## Friends' Selection

The characteristics of friends move between them very quickly. The bad, however, move in greater speed. It frequently happens that well-behaved individuals have gone astray because of the influence of their bad friends. So, it is important for every man of reason to choose friends that are characterized by good mannerism and behavior.

## The Ideal Friend

The first characteristic of the ideal friend is intelligence. In fact, the companionship of the foolish is vicious and malicious because the foolish injures his friend when he intends to benefit him:

Amirul-Mu'minin (a) said: "The foolish does not advise you of good and is not expected to save you from any problem even if he does his best. Moreover, he may harm you as he intends to benefit you. His death is better than his life, his silence is better than his words, and his remoteness is better than his closeness<sup>4</sup>."

Friends must be characterized by faith, uprightness, and well mannerism. Friends who are empty of such traits are insignificant since they are anticipated to mislead their associates:

***“It will be a hard day for the unbelievers. It will be a day when the unjust will bite their fingers, (regretfully) saying, “Would that we had followed the path of the Messengers. Woe to us! Would that we had not been friends with so and so. He led me away from the true guidance after it had come to us. Satan is a traitor to people.” (25:27-9)”***

The Prophet (S) said: “Man imitates his friends. Hence, you must consider them whom you want to befriend<sup>5</sup>.”

Amirul-Mu'minin (a) said: “To sit with the evils causes mistrust in the good. To sit with the good attaches the evils to the good. The sinful ones’ sitting with the good ones attaches the sinful ones to the good ones. If you cannot discern the belief of somebody, you should investigate his associates. If they are following the right creed, he will inevitably be on the right creed. If they are not, he then has no share in the religion of Allah. The Prophet (S) used to say: He who believes in Allah and the Final Day should not fraternize with any disbeliever or associate with any sinful. He whoever fraternizes with a disbeliever or associates with a sinful one is certainly regarded as disbeliever and sinful<sup>6</sup>.”

Imam al-Baqir (a) said: My father Ali Ibn al- Hussein, once, advised me: ‘O son, do not associate, talk, or accompany five classes of people.’ ‘Who are they, father?’ asked I, and he (a) answered: ‘Beware of associating with the liar, for he is as same as mirage: he shows you the near as remote and shows you the remote as near. Beware of associating with the sinful, for he will disappoint you for a single bite or even something less valuable. Beware of associating with the stingy, for he will let you down when you are in urgent need of his property. Beware of associating the foolish, for he harms you when he intends to do you favor. Beware of associating with the disregardful of his relatives, for I found him cursed in the Book of Allah<sup>7</sup>.’

Friends should exchange expressive desires of affection and fraternity so that their handle of friendship will be firmer. But if such tendencies fade away, the relation will be enfeebled, and the alienated party will expose himself to criticism and revulsion.

Amirul-Mu'minin (a) said: “To alienate the one who desires for making friendship with you is diminution of reason, and to desire for him who does not want you is humility<sup>8</sup>.”

## **Standards of Love**

Aspects of love may be confused among people in general and friends in particular. Suspect may creep into the relations of friendship. Solving this problem, the Ahlul-Bayt (a) identified definite mental standards that reveal the actual feelings and hidden.

Imam as-Sadiq (a) answered the man who asked him how he would realize the real feelings of those who claim bearing love towards him: “You should test your heart. If you really love him, he will really love you<sup>9</sup>.”

Imam al-Baqir narrated that, while he was dying, Amirul-Mu'minin (a) gathered al-Hasan, al-Hussein, Muhammad Ibn al-Hanafiyya, and the other sons and commanded them: "Sons, you should associate with people in such a way that they will long for you when you are absent and will weep for you when you depart this life. Sons, hearts are well-mobilized troops; they recognize each other by means of amiability as well as hatred. Hence, you should expect good from the one whom you love without seeing any good from him. Likewise, you should beware of the one whom you dislike although you have not seen any ill behavior from him<sup>[10](#)</sup>."

## Friendship between Ebb and Flow

"Which is better: to have many friends or to be friendless?"

Answering this question, people of reason have had various opinions. Anticipating the pleasures of sociability and benefits of solidarity, some people have preferred having many friends to being friendless. Others, however, have opted for the opposite, claiming the many problems of friendship that originate hatred and enmity.

In fact, the question has nothing to do with the number of friends. It is related to the traits of nobility and sincerity that friends must bear. However, the noble, sincere friends are, unfortunately, very few. A single sincere friend is of course better than thousand insincere ones. In this regard, Alexander said: "He who has many friends arbitrarily is as same as him who has many stones, and he who has few, but selective, friends is as same as him who has selective pearls."

## Rights of Friends

### 1. Material Care

It is incumbent to help the friend who suffers an economic crisis. This is in fact one of the obligatory rights of friendship and one of the proofs of loyalty. God, in the holy Quran, praises some peoples who showed altruism:

***"They give preference to them over themselves – even concerning the things that they themselves urgently need. (59:9)."***

Imam al-Kadhim (a), once, asked one of his close companions: "How do you behave concerning your mutual association and relief?" The man answered: "We are in the best manner in this regard."

The Imam (a) asked: "Are you pleased when one of your needy associates come to your shop or house to take that which they need?" The man answered: "No, we are not."

The Imam (a) commented: "Now, you are not behaving as I want you to do in this regard<sup>[11](#)</sup>."

Abu Ismaeel narrated that he told Imam al-Baqir (a) that numbers of the Shia were great. The Imam (a) said: "Do the rich ones among them act with kindness toward the poor, the good-doers overlook the evildoers, and they help each other?" I answered: "No, they do not." The Imam (a) commented: "They are not Shia. The true Shia are only those who do these acts<sup>12</sup>."

Al-Waqidi related the following story:

The Eid day was about to come while I had no single dirham in possession. My wife, noticing this manner, asked me to do something since our children would be very depressed if they saw the other children with new clothes. Hence, I had to send a letter to my Hashemite friend asking him for help. He therefore sent me a bag of one thousand dirhams. As soon as I received them, another friend of mine sent me a letter complaining about neediness. I had to send him that very bag. Because I was embarrassed to see my wife, I spent that night in the mosque. The next morning, I went home and told her of the story. She did not blame me for so. In fact, she praised me for such a doing.

After a while, my Hashemite friend came to me bearing the very bag of one thousand dirhams. He asked me to tell him the truth; therefore, I told the whole story. He said: "When I received your letter, I had nothing at all but that bag. Nevertheless, I sent it to you. I, then, wrote a letter to our friend asking for help, and he sent me the very bag. Hence, we may distribute that sum among us."

This story was told before al-Ma'mun the Abbasid caliph- who summoned me and gave seven thousand dirhams. The share of each of us was two thousand, and my wife was given one thousand.

## **2. Moral Care**

Mental crises and misfortunes may befall some people who, in such cases, become in urgent need for aid and relief. The loyal friends are the first people who must hurry in providing such help by means of words and authorities. This is in fact the true standard of love and the distinctive mark between genuine and false friends.

Amirul-Mu'minin (a) said: "The true friend is only he who regards his friend in three situations: ordeal, absence, and death<sup>13</sup>."

## **3. Excusation**

Like all people, friends, even if they enjoy the highest ranks of mannerism, are subjects to erring. Therefore, one must overlook and excuse so long as one trust their love and loyalty. Such overlooking will perpetuate the relation of friendship since excessive criticism leads to reluctance.

Amirul-Mu'minin said: "Bear yourself towards your brother in such a way that if he disregards kinship, you keep to it; when he turns away, be kind to him and draw near to him; when he withholds spend for him; when he goes away approach him; when he is harsh be lenient; when he commits wrong think of

(his) excuse for it, so much as though you are a slave of him and he is the benevolent master over you.

But take care that this should not be done inappropriately, and that you should not behave so with an undeserving person. Do not take the enemy of your friend as a friend because you will thus antagonize your friend. Never use trickery. It is the manner of the evil ones. Give true advice to your brother, be it good or bitter. Help your brother in any case, and go with him wherever he goes, and never retaliate him even if he throws dust in your mouth. Prevail your enemy by doing favor to him.

This is more successful. You will save yourself from people by good manners and swallowing the anger. I did not find a sweeter thing than swallowing one's anger in the end, and nothing more pleasant in consequence. Never suspect in your brother and never leave him without blaming. Be lenient to him who is harsh to you for it is likely that he will shortly become lenient to you. Rupture of relations is very ugly. What an ugly thing is the alienation after brotherhood, enmity after affection, betraying those who trust you, disappointing those who expect your good, and cheating those who confide in you!

If you intend to cut yourself off from a friend, leave some scope for him from your side by which he may resume friendship if it so occurs to him some day. If anyone has a good idea about you prove it to be true. Do not disregard the interests of your brother depending upon your terms with him, for he is not your brother if you disregard his interests. Your family should not become the most miserable people because of you.

Do not lean towards him who turns away from you. Do not turn away from him who leans towards you when he deserves association. Your brother should not be firmer in his disregard of kinship than you in paying regard to it. You should exceed in doing good to him than is evil to you, giving to him than is withholding, and favoring him than is ceasing. Do not feel too much the oppression of a person who oppresses you, because he is only busy in harming himself and benefiting you. The reward of him who pleases you is not that you displease him. Livelihood is of two kinds –a livelihood that you seek and a livelihood that seeks you, which is such that if you do not reach it, it will come to you [14](#).”

Imam al-Hasan (a) said to one of his sons: “O son, do not befriend anyone before you know his means and sources. When you try him and please to associate with him, you should then befriend him on bases of pardoning his faults and consoling him in misfortunes [15](#).”

It is recommended to neglect the friend's offense so as to show trust in him. This will certainly cause the offensive friend to admire his friend and try to keep good relations with him.

It is also required to accept the friend's apologies without strictness or obstinacy so as to achieve the high moral standard.

Gentle reproof is recommended in this regard, because negligence of reproof may make the friend feel his friend's negligence or hidden rage. Unless it is characterized by gentleness and sensation, reproof is useless and unappealing. Excessive reproof may lead to the friend's alienation and dissatisfaction.

***“Only through the Divine Mercy have you (Muhammad) been able to deal with your followers so gently. If you had been stern and hardhearted, they would all have deserted you a long time ago. Forgive them and ask Allah to forgive (their sins) and consult with them in certain matters. But, when you reach a decision, trust Allah. Allah loves those who trust Him. (3: 159)”***

***“And not alike are the good and the evil. Repel (evil) with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune. (41:34-5)”***

The Prophet (S) said: “In the same way as He has ordered me of performing the religious duties, my Lord has ordered me to treat people courteously<sup>[16](#)</sup>.”

“The most intelligent are the most courteous with people<sup>[17](#)</sup>.”

It is worth mentioning that within the strong factors of prosperity of friendly relations is that each party should avoid giving credence to the backbiters and talebearers who, according to the description of the Prophet (S), are the vilest of people.

## **Moderation with Friends**

It is wise to choose moderation in dealing with friends. Excessive love and confidence in friends are unacceptable since it happens that a friend may change into an enemy and use the secrets that he had shown as weapons.

Imam Ali (a) said: “When you cherish someone you should cherish him moderately for he may be your enemy someday, and when you hate someone you should hate him moderately for he may be your friend someday<sup>[18](#)</sup>.”

Imam as-Sadiq (a): “The secrets that you must show before your friends are only those through which your enemies cannot harm you, for a friend may change into an enemy.”

<sup>1</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara; 51 (as quoted from al-Amali).

<sup>2</sup>. Quoted from al-Wafi; part 3 page 104 (as quoted from al-Kafi).

<sup>3</sup>. Quoted from al-Wafi; part 3 page 104 (as quoted from al-Kafi).

<sup>4</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara 56 (as quoted from al-Kafi).

<sup>5</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara; 52 (as quoted from al-Amali).

<sup>6</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara; 53 (as quoted from Sifat ush-Shia).

<sup>7</sup>. Quoted from al-Wafi; part 3 page 105 (as quoted from al-Kafi).

<sup>8</sup>. Quoted from Nahj ul-Balagha.

<sup>9</sup>. Quoted from al-Wafi; part 3 page 106 (as quoted from al-Kafi).

<sup>10</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara page 46 (as quoted from al-Amali).

<sup>11</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara; 46 (as quoted from Qadhaa ul-Huquuq).

<sup>12</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara 56 as quoted from al-Kafi.

[13.](#) Quoted from Nahj ul-Balagha.

[14.](#) Quoted from Nahj ul-Balagha: Imam Ali's commandment for Imam al-Hasan.

[15.](#) Quoted from Tuhaf ul-Uqoul.

[16.](#) Quoted from al-Wafi; part 3 page 86 (as quoted from al-Kafi).

[17.](#) Quoted from Sheikh as-Saduq's Meaani al-Akhbar.

[18.](#) Quoted from Nahj ul-Balagha.

# Rights of Neighborhood

## Cooperation and Mutual sympathy

Islam has used all means for enjoining Muslims to cooperate and sympathize with each other so that they will be an ideal nation able of achieving its aims and defending its individuals against dangers. Islam has also worked diligently for planting such noble concepts in Muslims' mentalities so as to be powerful bearing the feelings of love and fraternity:

***“Muhammad is the Messenger of Allah and those with him are stern to the disbelievers yet kind among themselves. (48:29).”***

***“Cooperate with each other in righteousness and piety, not in sin and hostility. (5:2)”***

Within the aspects of cooperation and mutual sympathy is good neighborhood on which Islam has stressed for sake of changing neighbors into a united group exchanging feelings of kindness and cooperating for gaining benefits and preventing dangers:

***“Worship Allah and consider no one equal to Him. Be kind to your parents, relatives, orphans, the destitute, your near and distant neighbors, your companions, your mates, wayfarers, and your slaves. (4:36)”***

The Prophet (S) said: “Forty houses from the front, the back, the right, and the left are neighbors<sup>[1](#)</sup>.”

“The Archangel Gabriel continued in instructing me to keep the neighbor so importunately that I thought the neighbor will be given a share of the heritage<sup>[2](#)</sup>.”

“Good neighborhood constructs the countries and postpones the deadline of ages<sup>[3](#)</sup>.”

“He that passes a single night with satiation while his neighbor is hungry has not believed in me. On the Day of Resurrection, Allah will not regard the inhabitants of a town one of whose individual passes a night with hunger<sup>[4](#)</sup>.”

Imam as-Sadiq (a) said: “He that violates neighborhood is not one of us<sup>[5](#)</sup>.”

Imam as-Sadiq (a) narrated: When he lost his second son, Benjamin, Prophet Jacob supplicated to the Lord: “O Lord, is it not time to have Your mercy upon me? You have taken my sight and taken my sons away from me.” Hence, Allah revealed to him: “Even if I cause them dead, I will certainly give them new life so as to gather you all in one situation. But, you should remember that ewe, which you slaughtered, fried, and ate, while you did not give anything of it to your neighbor who was observing fasting.”

After that, Prophet Jacob used to call his neighbors, including those who lived more than one mile away from him, to every meal he would make<sup>6</sup>.

## **Rights of Neighbors**

Neighbor must be treated with kindness and courtesy, such as greeting him, visiting him during ailment, congratulating him in joys, consoling him in sorrows, casting the eyes down against his harem, overlooking his flaws, abstaining from harming him, aiding him if he is needy, borrowing him the household tools, and advising him when he goes astray from the right path.

It is related that one of the neighbors of Abu Dalaf, in Baghdad, had to sell his house because of debts and crises that had befallen him. ‘I sell it with one thousand dinars,’ he said to the purchasers. ‘But the real value of your house is only five hundred dinars,’ they said. ‘This is true,’ he asserted, ‘but the neighborhood of Abu Dalaf is the other five hundred dirhams.’

When Abu Dalaf heard this story, he defrayed the debts of his neighbor and aided him so as to save him from selling his house.

<sup>1</sup>. Quoted from al-Wafi; part 3 page 97 (as quoted from al-Kafi).

<sup>2</sup>. Quoted from al-Wafi; part 3 page 96 (as quoted from al-Kafi).

<sup>3</sup>. Quoted from al-Wafi; part 3 page 96 (as quoted from al-Kafi).

<sup>4</sup>. Quoted from al-Wafi; part 3 page 96 (as quoted from al-Kafi).

<sup>5</sup>. Quoted from al-Wafi; part 3 page 96 (as quoted from al-Kafi).

<sup>6</sup>. Quoted from al-Wafi; part 3 page 96 (as quoted from al-Kafi).

# **Rights of the Islamic Society**

## **Merits of the Islamic Society**

Because of its remarkable qualities, the Islamic society, in the reign of its prosperity, was none such and ideal among the international civilized nations. Its individuals composed one compact family of virtues and dignities.

It has been a nonesuch example of belief that included secrets of monotheism, showed true traits of divinity, declared the reality of prophesy, and explained the dimensions of the Judgment. Hence, it has become the divinely selected religion:

***“No religion other than Islam (submission to the will of Allah) will be accepted from anyone. Whoever follows a religion other than Islam will be lost on the Day of Judgment. (3:85)”***

It has been a nonesuch example of the enactment of laws, because the Islamic Sharia has been the comprehensive among the other divine codes and has been the most ideal constitution to humankind.

It has been a nonesuch example of moralities. The ethical values have been perfect and prosperous only during the reign of the Islamic society that is described by the Prophet’s words:

“The true believer is only he whom Muslims can trust in regard with their estates and souls. The true Muslim is only he whom Muslims are saved from his hand physical harm– and tongue– verbal harm–. The true Muhajir<sup>1</sup> emigrant– is that who deserts the sins<sup>2</sup>.”

It has been a nonesuch example of social moralities. Amirul–Mu’minin said: “O my child, make yourself the measure (for dealings) between you and others.

Thus, you should desire for others what you desire for yourself and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good to others as you would like good to be done to you. Regard bad for yourself whatever you regard bad for others. Accept that (treatment) from others, which you would like others to accept from you. Do not talk about what you do not know even though what you know be very little. Do not say to others what you do not like to be said to you<sup>3</sup>.”

Islam has been a nonesuch example of fraternity. It has declared the principle of fraternity among its individuals in such an unprecedented way:

***“Believers are each other’s brothers. (49: 10)”***

Accordingly, the Islamic society has become one family applying fraternal terms with each other. That was surely the greatest reformative conquest of Islam.

Islam has been also a nonesuch example of liberality and solidarity. Muslim individual must take interests in the social affairs and benefits and must look kindly at the miserable.

The Prophet (S) said: “He that begins a day without taking an interest in the affairs of the Muslims is not one of them<sup>4</sup>.”

“The creatures are subjects of Allah; therefore, the most favorable in the sight of Allah are those who best benefit His subjects and please His household<sup>5</sup>.”

# Rights of the Islamic Society

Individuals are the bricks of society whose happiness is achieved when they are pleased and granted their social rights. In the same way, social depression occurs when they are depressed and deprived of their rights:

## 1. Right of Life

In the sight of Islam, right of life is natural and sacred and it is obligatory to be guarded. Violence of this right is a big crime the punishment of which is immortal abiding in Hell:

***“The punishment for one who purposely slays a believer will be to live in hell fire forever. (4:93)”***

Not only has Islam settled for the immortal abiding in Hell as punishment for murderers, but also has enacted the retaliation for murder and the undergoing of blood money for unintentional killing so as to guard Muslims’ souls and stop crimes of homicide:

***“People of understanding, the law of the death penalty as retaliation grants you life so that perhaps you will have fear of Allah. (2: 179)”***

Moreover, man is not permitted to put an end to his own life by committing suicide. He must protect and guard his soul against dangers and harms:

***“Do not push yourselves into perdition. (2: 195)”***

In the field of sacredness of souls, Islam has reached the climax when it forbade killing the fetuses by abortion and imposed on those who commit such crimes to undergo the identified blood money.

## 2. Right of Dignity

God has honored the faithful believer and covered him with colors of respect and support. He therefore has respected the believer’s dignity, guarded his honor, forbidden any sort of violence to his property or soul, guaranteed his right, conferred upon him with favors, and declared His divine care for him in this life as well as the life to come:

***“To those who have said, “Allah is our Lord,” and who have remained steadfast to their belief, the angels will descend saying, “Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you. We are your guardians in this world and in the life to come, where you will have whatever you call for, a hospitable welcome from the All-forgiving and All-merciful Allah” (41:30-2).***

***“Those who have faith and fear Allah will receive glad news both in this life and in the life hereafter. (10:64)”***

***“We shall help Our Messengers and the believers, in this life and on the day when witness will come forward. (40:51)”***

For cleaning the society from factors of divergence and dispersing the concepts of dignity among its individuals, Islam has forbidden any matter that may humiliate the believer, such as backbiting, spying, and sarcasm.

***“Believers, stay away from conjecture; acting upon some conjecture may lead to sin. Do not spy on one another or backbite. Would any of you like to eat the disgusting dead flesh of your brother? Have fear of Allah; Allah accepts repentance and is All-merciful. (49:12)”***

***“Believers, let not a group of you mock another. Perhaps they are better than you. Let not women mock each other; perhaps one is better than the other. Let not one of you find faults in another nor let anyone of you defame another. How terrible is the defamation after having true faith. Those who do not repent are certainly unjust. (49:11)”***

Moreover, Islam has guarded the believer's reputation in his life and after his death in the same standard. Hence, it is obligatory upon Muslims to hold the funeral rites of the dead Muslims and it is forbidden to do any matter that may dishonor even the dead body of Muslim. It has also enacted the law of the doctrinal provisions and blood money so as to guard the believers' souls, properties, and honors.

***“People of understanding, the law of the death penalty as retaliation grants you life so that perhaps you will have fear of Allah. (2:179)”***

***“The only proper recompense for those who fight against Allah and His Messenger and try to spread evil in the land is to be killed, crucified, or either to have one of their hands and feet cut from the opposite side or to be sent into exile. These are to disgrace them in this life and they will suffer a great torment in the life hereafter. (5:33)”***

Because fornicators despise the sacred honors of people and violate their dignities, Islam has enacted a severe punishment for them:

***“Flog the fornicatress and the fornicator with a hundred lashes each. Let there be no reluctance in enforcing the laws of Allah, if you have faith in Allah and the Day of Judgment. Let it take place in the presence of a group of believers (24:2).”***

To stop crimes of larceny that disturb peace, Islam has decided a strict provision for the thieves:

***“Cut off the hands of a male or female thief as a punishment for their deed and a lesson for them from Allah. Allah is Majestic and All-wise. (5:38)”***

In the same manner, the Ahlul-Bayt (a) declared the honor of the believer:

The Prophet (S) said: “To revile at the believers is defection, to fight them is atheism, to backbite them is act of disobedience to Allah, and their wealth is as sacred as their blood (soul)[6](#).”

“Allah said: He who dishonors one of My disciples is waging war against Me. The best thing through which My servant seeks nearness to Me is performing that which I have imposed on him. The servant may seek nearness to Me through performing a supererogatory prayer, and I will love him for so. If I love him, I will act as his hearing, sight, tongue, and hand. I will certainly respond to him when he calls upon Me, and I will certainly give him when he asks from Me. The most difficult thing for Me is grasping the soul of My believing servant who hates death and I hate injuring him[7](#).”

“Oh you who declared being Muslims by tongues but did not have sincere faith in hearts! Do not dispraise Muslims and do not inspect their flaws, for Allah will surely inspect the defects of those who inspect the flaws of Muslims, and will dishonor them even if they are in their own houses[8](#).”

“He who publicizes an ill matter is regarded as him who originated it, and whoever disregards a faithful believer for a matter will not die before that very matter sticks to him[9](#).”

### **3. Right of Freedom**

Freedom stands for man's manumission from slavery and enjoyment of his legal rights. It is the most sacred right of humankind; therefore, Islam has declared and decided protecting and spreading this right in the Islamic society.

Unlike the idea of the simple-minded, freedom does not mean release from all regulations that contribute in systematizing, reforming, and protecting the societies. This sort of freedom is the freedom of jungles. The true freedom is to enjoy all the legal rights that are not in violation of others' rights:

#### **A. Freedom of Religion**

It is rightful for a Muslim to have full freedom in matters relating to his beliefs, rituals, and rulings of Sharia. It is illicit to coerce him to desert or act violently towards the constitution of Islam since such coercion is regarded as flagrant violence to the most sacred freedoms. Muslims, however, are required to be steadfast in matters relating to the belief and against the misleading campaigns aimed at deceiving them.

#### **B. Civil Freedom**

It is rightful for a Muslim to enjoy latitude and practice all his civil affairs. Hence, it is rightful to reside in any country he chooses, do any job he prefers, study any field of science he likes, and make any contract he wants. Hence, he is free to do all these things in the light of the Islamic Sharia.

### C. Freedom of Propagation of Islam

This freedom is dedicated to the well-qualified Muslims who are able to publicize the Islamic edification. Such efforts contribute in developing the Islamic society doctrinally, culturally, and socially, and help in purifying it from vices.

***“Let there be a group among you who will invite others to do good deeds, command them to obey the Law, and prohibit them from committing sins. These people will have eternal happiness. (3: 104)”***

The Prophet (S) said: “People will live in perpetual goodness so long as they enjoin good, forbid evil, and cooperate on charity. If they stop acting these deeds, blessings will be taken away from them, some of them will rule the others tyrannically, and they will not find any supporter in the earth or in the heavens<sup>10</sup>.”

### 4. Right of Equality

Selfishness and class privileges prevailed on the life of the past nations. Class differentiation was the most distinctive feature in the lives of the Arabs in the pre- Islamic era. They used to persecute the weak and treat them as slaves and used not to criticize the celebrities for offenses so as to make distinction between ordinary people and them.

Omar Ibn Hind; the Arab king, for instance, used to talk to people from behind a screen and used to oblige mothers of the chiefs to act as servants in his house.

Annu'man Ibn al-Munthir was another example. He classified his days into days of pleasure and days of rage. He used to endow anyone who meets him on a day of pleasure liberally, and kill every one who visits him on the days of rage.

Until the French Revolution; 1789, which called to and aroused egalitarianism in the mentalities of the Western people, racial discrimination was a common feature in the Western nations. Casteism, however, have lived in the mentalities of most of them. The German Nazi movement, for instance, has preferred the Aryan to others. In the American society, struggles between the white and the black are still current because of the selfishness of the white who disdain associating with the black. Britain, likewise, sowed the seeds of casteism in South Africa where the white are masters and the black are acting as slaves. In the shadows of communism that claims eradication of casteism, the distinction between social classes is clearly noticed.

### Equality in Islam

Islam has enacted the principle of equality in a nonesuch method. All individuals of the society, whether male or female, white or black, Arabs or non-Arabs, celebrities or ordinary, or rich or poor are the same,

just like the teeth of a comb. The one and only measurement of preference is God-fearing and righteous deed:

***“O People, We have created you all male and female and have made you nations and tribes so that you would recognize each other. The most honorable among you in the sight of Allah is the most pious of you. Allah is All-knowing and All-aware. (49: 13)”***

All are subject to the Islamic laws and duties, without any distinction.

The Prophet (S) kept on confirming on the principle of equality so as to achieve the noble fraternity among Muslims:

***“Believers are each other's brothers. (49: 10)”***

As kings used to claim their being preferred to others, God, in the holy Quran, teaches the Prophet (S) to declare his reality among people:

***“Say: I am only a mortal like you but I have received revelation that there is only one Lord. (18: 110)”***

Hence, the Prophet and his immaculate progeny were the ideal examples of the application and the call to the principle of equality.

The Prophet (S) said: “by way of Islam, Allah took away the arrogance and taking pride in ancestors that were followed in the pre-Islamic era. All people are (the offspring) of Adam who was created from dust. The honorable among them in the sight of Allah is the most pious of them<sup>[11](#)</sup>.”

One day, Omar Ibn al-Khattab asked: “If the caliph notices a lady committing fornication, is his testimony regarded as sufficient for subjecting her to the doctrinal provision?”

Imam Ali (a) answered: “Just like other Muslims, his testimony will be refused and he will be subjected to the lashing that is decided as doctrinal provision of defamation if he does not bring four witnesses.”

Jebb; the Western author, was astonished by the Islamic principle of equality. He therefore expressed his admiration in his book titled ‘With Islam’, saying that there is no single association can achieve the success that Islam has achieved in field of combining the disagreeing races of humankind under the principle of egalitarianism. If disputations of the West and the East are decided to be studied, it will be obligatory to depend upon Islam for solving them.

Having decided equality, Islam has used such a logic style befitting reason and sound nature and corresponding to immortal principles of justice and giving equal opportunities to everybody. Hence, the standard of distinction has been a matter that is within everybody's capacity:

***“The most honorable among you in the sight of Allah is the most pious of you. (49: 13)”***

Meanwhile, Islam has decided distinction according to one's values and worthiness:

***“Say: Are those who know equal to those who do not know? (39:9)”***

On this standard, too, God made a distinction between the prophets, each according to his efforts:

***“We gave some of Our Messengers preference over others. To some of them Allah spoke and He raised the rank of some others. We gave authoritative proofs to Jesus, son of Mary, and supported him by the Holy Spirit. (2:253)”***

In the same manner, scholars were given preference to the ignorant and the believers to each other according to standings of knowledge, piety, and uprightness:

***“Allah raises the position of the believers and of those who have received knowledge. (58:11)”***

People, in fields of sustenance, are preferred to each other, according to abilities and qualifications, because it is not fair to put the intelligent and the idiot on the same level:

***“It is We who have distributed their sustenance in this world and raised the positions of some of them above the others so that they would mock each other. The mercy of your Lord is better than what they can amass. (43:32)”***

## **5. Right of Knowledge**

In his capacity as a member of the society, an individual has his own value and influence. According to the abilities and physical and mental qualifications of individuals, degrees of development and civilization of societies are estimated. From this cause, the civilized nations exerted remarkable efforts for educating their sons by various means, such as compulsory education and free education in the first stages of schools.

In their golden age, Muslims were the ideal examples of spreading knowledge and honoring the knowledgeable. Hence, they held the reins of knowledge, constructed the Islamic civilization, and led the other nations to progress and development.

In his book titled ‘History of the Arabs’, Sdew says that Muslims, in the Middle Ages, stood alone in the fields of knowledge, philosophy, and arts, and publicized them wherever they stepped. Therefore, these fields of knowledge reached Europe and caused its renaissance and development.

In the Islamic society, the right of education was available and secured for every individual, apart from race or social class. This was the main reason beyond the prosperity and extensive scope of the Islamic knowledge. The Islamic Sharia has ordained the scholars to publicize their knowledge among Muslims in the same way as it has ordained every male and female Muslim individual to seek knowledge.

## **6. Right of Ownership**

The most seditious ordeal all over history is the ordeal of property and ownership that has been originated in this age and caused the world to divide into two disagreeing parties: one allows the private capital unconditionally (namely, the capitalists), and the other forbids it totally (namely, the communists).

Islam has settled this problem and treated it so wisely. It neither forbids private capital nor allows it unconditionally. Because man is naturally disposed to love possession and self-benefit, though the imaginary theories that do not believe in man's natural instincts and tendencies ignore this, Islam does not prevent the private capital, which is a natural right achieving the individuals' dignities and existence and frees them from authorities that control people's sustenance. The private capital, too, causes talents of man to blow up and encourages him to increase his productive energies.

Meanwhile, Islam, unlike modern capitalism, has not permitted the private capital unconditionally. It has defined definite legal ways for gaining wealth so that it will not be collected by a small group of people, while the majority whose efforts are exploited by the capitalists, are deprived of it:

Islam has identified certain ways for gaining wealth and forbidden other ways, such as usury, bribe, monopoly, or usurpation.

Islam has enacted the law of inheritance so as to distribute the wealth on a number of heirs of every generation.

Islam has ordained the taxes, such as the zakat, khums, and expiations, which are collected for securing good livelihood for the needy.

Through such economic principles, Islam has been able to sow the spirits of mutual sympathy and achieve social justice among Muslims.

## **7. Right of Islamic Interests**

Mutual sympathy, fraternal ties, and harmony are the distinctive features of the Islamic society. According to Sharia, Muslims have no right to overlook the social affairs and to avoid participating in the social prosperity and development.

Showing their high ranks in the sight of Islam, the Ahlul-Bayt (a), through their numerous commandments that achieve social and economic perfection if they are applied, urged to respect and settle all the needs of the believing individuals:

### **A. Feeding and Watering the Believer**

The Prophet (S) said: "As for anyone who serves a believer with water, although he can obtain it, Allah will give him seventy thousand merits for each drink. As for anyone who serves water to a believer who

cannot obtain water, Allah will give him the reward of the one who manumitted ten individuals from the offspring of Ishmael the prophet<sup>12</sup>.”

Imam as-Sajjad (a) said: “As for him who feeds a hungry believer, Allah will feed him from the fruits of Paradise, and as for him who waters a thirsty believer, Allah will water him from the Sealed Pure Drink<sup>13</sup>.”

Imam as-Sadiq (a) said: “As for him who feeds a believer to satiation, Allah will reward him, in the Hereafter, in such a way that none of His creatures, including the angels and the prophets, can estimate it. To feed the hungry Muslim achieves the forgiveness of Allah. Listen to Allah’s saying: (It is the setting free of a slave or, in a day of famine, the feeding of an orphaned relative and downtrodden destitute person.)<sup>14</sup>”

### **B. Clothing the Believer**

Imam as-Sadiq (a) said: “As for anyone who provides the winter or summer clothing to his friend, Allah will, incumbently, clothe him with the dress of Paradise, alleviate his agonies of death, and enlarge his grave. Moreover, the angels will receive him, as soon as he is resurrected, with glad news. This is the meaning of Allah’s saying: (The angels will come to them with this glad news:

***“This is your day which was promised to you.” 21: 103)***<sup>15</sup>”

“As for anyone who provides clothing, or supports by any means, to a needy Muslim, Allah will appoint seven thousand angels for seeking forgiveness for him up to the day on which the Trumpet will be blown<sup>16</sup>.”

### **C. Settling the Believers Need**

Imam as-Sadiq (a) said “For anyone who settles the need of his believing brother, Allah, on the Day of Resurrection, will settle for him one hundred thousand needs the easiest of which is that he, as well as his believing family members, relatives, and friends, will be taken to Paradise.<sup>17</sup>”

“Any Muslim individual who settles a need for a Muslim will be called by Allah, ‘I am responsible for your reward, and I will not give you anything less than Paradise<sup>18</sup>.’”

“On the day of Resurrection, a man will be lead by an angel to Hell. In his way, he passes by a believing individual whom he knew in the worldly life and asks him for help since he used to do him favors and settle his needs in the worldly affairs. The believer then asks the angel to release that man. As Allah hears the believer’s order, He orders the angel to release that man<sup>19</sup>.”

### **D. Gladdening the Believer**

The Prophet (S) said: “The most favorable deed in the sight of Allah is gladdening the believers<sup>20</sup>.”

Imam as-Sadiq (a) said: “For anyone who gives pleasure to a believer, Allah will create a being from that pleasure to meet him at his death and bear to him the glad tidings of winning Allah’s honor and satisfaction. That being will accompany him in his grave and repeat the same glad tidings. When he will be resurrected, that being will accompany him and repeat the same glad tidings. With every horror that he has to encounter, that being will accompany him to repeat the same glad tidings. Hence, he will ask, ‘who are you?’ That being will answer, ‘I am the pleasure that you gave to so-and-so<sup>21</sup>.”

### E. Visiting the Believer

Imam as-Sadiq (a) said: “For anyone who visits his ill or healthy friend purely for the sake of Allah, without being cheating him, Allah will appoint seventy thousand angels calling him from behind, ‘Blessed be you. Enjoy Paradise. You are surely the visitor and the delegation of Allah the All- beneficent<sup>22</sup>.”

“Hajjis and performers of Umrah are the delegations to Allah until they are back home. The performers of prayers are in the guardianship of Allah until they finish. Those who visit their believing friends are visiting Allah. Hence, they enjoy the rewards and favors of Allah.”

- <sup>1</sup>. Muhajirs: The emigrants. The early Muslims of Mecca who had to flee their homeland to Medina.
- <sup>2</sup>. Quoted from al-Wafi; part 3 page 99 (as quoted from al-Kafi).
- <sup>3</sup>. Quoted from Nahj ul-Balagha: Imam Ali’s commandment for Imam al-Hasan.
- <sup>4</sup>. Quoted from al-Wafi; part 3 page 99 (as quoted from al-Kafi).
- <sup>5</sup>. Quoted from al-Wafi; part 3 page 99 (as quoted from al-Kafi).
- <sup>6</sup>. Quoted from al-Wafi; 3/160 (as quoted from al-Kafi and al- Faqih).
- <sup>7</sup>. Quoted from Safinat ul-Bihar; part 1 page 41 (as quoted from al-Kafi).
- <sup>8</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara 177 (as quoted from al-Kafi).
- <sup>9</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara, 177 (as quoted from Thawab ul-A’mal and al-Mahassin).
- <sup>10</sup>. Quoted from al-Wafi; 9/29 (as quoted from at-Tahtheeb).
- <sup>11</sup>. Quoted from al-Wafi; 14 (quoted from the Prophet’s commandment for Imam Ali).
- <sup>12</sup>. Quoted from al-Wafi; 3/121 (as quoted from al-Kafi).
- <sup>13</sup>. Quoted from al-Wafi; 3/120 (as quoted from al-Kafi).
- <sup>14</sup>. Quoted from al-Wafi; 3/120 (as quoted from al-Kafi).
- <sup>15</sup>. Quoted from al-Wafi; 3/121 (as quoted from al-Kafi).
- <sup>16</sup>. Quoted from al-Wafi; 3/121 (as quoted from al-Kafi).
- <sup>17</sup>. Quoted from al-Wafi; 3/117 (as quoted from al-Kafi).
- <sup>18</sup>. Quoted from al-Wafi; 3/117 (as quoted from al-Kafi).
- <sup>19</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara; 86 (as quoted from Thawab ul-A’mal).
- <sup>20</sup>. Quoted from al-Wafi; 3/117 (as quoted from al-Kafi).
- <sup>21</sup>. Quoted from al-Wafi; 3/117 (as quoted from al-Kafi).
- <sup>22</sup>. Quoted from al-Wafi; 3/117 (as quoted from al-Kafi).

# Obligations of the Rulers

All over history, rulers, according to their qualifications, have played influential roles in the development and retardation of nations. The ideal, sincere ruler is he who governs his subjects on bases of leniency, justice, and equality.

The absolute ruler, on the other hand, is he who enslaves, humiliates, and exploits the subjects for his own interests:

The Prophet (S) said: “On the Day of Resurrection, a caller will cry out: where are the unjust rulers and their supporters, including those who provided them an inkpot, those who untied one of their bags, and those who sharpened a pencil for them. Join all these individuals to those rulers<sup>1</sup>.”

The unjust rulers will sooner or later suffer punishments that befit their acts of oppression. History is full of stories showing the bad results of the absolute rulers.

Al-Hajjaj Ibn Yousuf ath-Thaqafi is the most hideous example of the unjust rulers. He ruled for twenty years during which he killed 120,000 individuals besides those whom were killed during his campaigns. In his cells, there were fifty thousand men and thirty thousand women etc. Finally, this dictator was affected by canker and severe frost until he perished.

## Rights of Subjects against Rulers

### (A) Justice

The absolute authority of the unjust rulers, in most cases, is the result of people’s rebellion against and disobedience to the Lord:

The Prophet (S) said: “Allah says: I am Allah. There is no god but I. I have created the kings whose hearts are in My hand. I will make the hearts of the kings full of mercy towards the people who obey Me, but I will make them full of rancor towards the people who disobey Me. Do not engage yourselves in reviling at the kings. You must repent to Me so that I will make their hearts full of compassion towards you.”

### (B) Righteousness

Because most people try to imitate them, it is obligatory upon rulers to be characterized by righteousness and well behavior so as to act as good examples for their subjects. Likewise, the rulers’ deviation and misconduct push most people towards deviation.

## (C) Lenience

Rulers are required to govern people with means of lenience and avoid persecution because despotism is the most disreputable manner of the rulers and the most injurious act towards the subjects.

The Prophet (S) said: “Lenience will beautify anything it accompanies and will disfigure anything it leaves<sup>2</sup>.”

Amirul-Mu'minin (a) said: “Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them, since they are of two kinds, either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly, willfully, or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allah to extend His forgiveness and pardon to you, because you are over them and your responsible Commander (Imam) is over you while Allah is over him who has appointed you through what He has given to you of the knowledge of His Book and the practices of His Prophet (S).”

Imam as-Sadiq (a) said: “The lenient can win anything he wants from people<sup>3</sup>.”

Lenience is of no value unless it is done to the virtuous people. The evildoers who disturb the social peace do not deserve any sort of lenient treatment.

## Aspects of Lenience

Aspects of lenience can be shown through the words and deeds of the rulers. Hence, the ruler must use good wording and avoid obscenity. He must treat the subjects with kindness through sympathizing with their pains and tragedies and hurrying for helping them in misfortunes and crises. Finally, the ruler must try his best to save the subjects from heavy taxes.

## Results of Lenience

Lenience creates the subjects' love for their rulers and save them from the need for flattering and hypocrisy.

God praised His Messenger Muhammad (S) for his lenience:

***“Only through the Divine Mercy have you (Muhammad) been able to deal with your followers so gently. If you had been stern and hardhearted, they would all have deserted you a long time ago. (3: 159)”***

## (D) Selection of the Retinue

A ruler, no matter how well-qualified he is, cannot dispense with supporters who help him do his duties

properly. Such supporters, in fact, have a great effect in guiding and conditioning the ruler's morals and opinions. From this cause, it is important for the ruler to select well-qualified and decent retinue so that they will positively help him and contribute in achieving the subjects' pleasure.

### **(E) Settlement with the Officials**

Because most of them take pride in their authorities, officials usually challenge and treat people arrogantly and neglect their duties. Such behaviors will surely dissatisfy people with the ruling authorities. From this cause, it is necessary for rulers to supervise and call the officials to accounts so as to reward the dutiful and punish the negligent. By doing so, each individual will perform his duty towards the society properly, tragedies and varieties of flattering to the official will be eradicated, and all the social affairs will be prevailed by justice.

### **(F) Achievement of Social Happiness**

The ruler is responsible for the moral and material development of the subjects. This happiness can be achieved when the ruler supervises the subjects, pays attention to their interests, secures their rights of security, justice, and luxury, raises their scientific, physical, social, moral, and structural levels, cares for the industrial, agricultural, and commercial development, and encourages the talents and abilities.

## **Rulers' Rights against Subjects**

The ruler, in his capacity as the pioneer of the national development and civilization, enjoys definite rights imposed upon the subjects.

In the following words, Amirul-Mu'minin (a) refers to the rights of the rulers:

“The ruled cannot prosper unless the rulers are sound, while the rulers cannot be sound unless the ruled are steadfast. If the ruled fulfill the rights of the ruler and the ruler fulfils their rights, then right attains the position of honor among them, the ways of religion become established, signs of justice become fixed and the Sunna gains currency. In this way time will improve, the continuance of government will be expected, and the aims of the enemies will be frustrated.

But if the ruled gain sway over the ruler, or the ruler oppresses the ruled, then difference crops up in every word, signs of oppression appear, mischief enters religion and the ways of the Sunna are forsaken. Then desires are acted upon, the commands (of religion) are discarded, diseases of the spirit become numerous and there is no hesitation in disregarding even great rights, nor in committing big wrongs. In such circumstances, the virtuous are humiliated while the vicious are honored, and there are serious chastisements from Allah onto the people<sup>4</sup>.”

## **(1) Obedience**

Rulers enjoy the right of obedience against their subjects in the fields that achieve satisfaction of God. Obedience encourages rulers to treat their subjects sincerely while rebellion and disappointment are detestable manners that excite the rulers' rage and punishment.

Imam al-Kadhim said: "O Shia, do not humiliate yourselves by acting disobediently to the rulers. You should pray to Allah to perpetuate the just rulers and rectify the unjust. Your rectification will be achieved when your rulers are rectified. The just ruler is as same as the compassionate father. Hence, you should love for him that which you love for yourselves and reject for him that which you reject for yourselves<sup>[5](#)</sup>."

## **(2) Support**

A ruler cannot dispense with the support of his subjects who help him do his duties properly by means of intellectual and mental efforts.

## **(3) Advice**

People of reason are encompassed by the duty of providing advices to the rulers when they tend to despotism enthralling the subjects. If such advices prove futility, then the intellectuals are not blamed.

The Prophet (S) said: "The ruler is Allah's shadow on this earth and the shelter of the wronged. If the ruler governs with justice, he will be rewarded and the subjects must thank. If the ruler governs unjustly, he will be punished and the subjects must show tolerance until they are relieved<sup>[6](#)</sup>."

Nowadays, the rulers have no longer accepted advices; therefore, the civilized governments have permitted criticizing the rulers by way of parliaments, press media, and memoranda.

<sup>1</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara; 218 (as quoted from Thawab ul-A'mal).

<sup>2</sup>. Quoted from al-Wafi; part 3 page 86 (as quoted from al-Kafi).

<sup>3</sup>. Quoted from al-Wafi; part 3 page 87 (as quoted from al-Kafi).

<sup>4</sup>. Quoted from Nahj ul-Balagha.

<sup>5</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara page 218 (as quoted from al-Amali).

<sup>6</sup>. Quoted from Bihar ul-Anwar; Kitab ul-Ashara page 214 (as quoted from al-Amali).

# **Physical and Mental Necessities**

Human being is the composition of two elements: body and spirit. These two elements are correlated and interacting. Man's happiness depends totally on the soundness of these two elements each of which has its own desires and necessities.

The physical necessities are the material factors that achieve growth, health, and vitality, such as food, drink, clothing, and other life necessities.

The mental necessities are the intellectual and spiritual desires, such as knowledge, freedom, justice, peace of mind, and the like.

For gaining sound body and soul, it is essential to respond to these necessities. For instance, weakness and ailment are the results of depriving the body of its necessities, while puzzlement, worry, and misery are the results of depriving the soul of its necessities.

## **Physical Rights**

Briefly, the physical right is to attend to the health regulations, such as moderation in food and drink, evasion of alcoholic drinks and drugs, abstinence from sinful carnal desires, habituating to cleanness, practicing physical activities, treating of the ailments, following the physicians' advices, and the like matters.

## **Mental Rights**

Many people ignore the mental health because they are far away from the spiritual values. Few groups of people, however, can realize the mental complications that appear in the form of recalcitrance, rebellion, inclinations to the commitment of sins, excessive fondness of materiality, and desertion of the mental values. In view of that, the treatment for the spiritual defects has been more difficult and more laborious.

In the same way, scholars and intellectuals have paid a greater attention to self-discipline and mental education; therefore, it is necessary for people of reason to care for such affairs.

### **(1) Self-education**

Self-education can be achieved by enlightening with the divine recognition and the true belief and supplying with the beneficial knowledge that lead to the right guidance. Naturally, human souls incline to the belief in God, tend to knowledge, and yearn for discovering mysteries of the cosmos and secrets of life.

### **(2) Well Intention**

Man enjoys two forms: one is external and represented by his body, and the other is internal and represented by his mental and moral traits. Man's external form is the target of praise and dispraise, according to its beauty or ugliness. In the same way, the internal form is the target of praise or criticism, according to its goodness or evil. Like beautifying the external forms, rational people are accustomed to beautify their internal forms by means of clinging to well intention and well behavior, and avoiding

showing off, hypocrisy, envy, and the like vicious manners.

Amirul-Mu'minin (a) said: "Scholars and wise people used to correspond to each other three statements only: As for those whose main concern is the (preparations for the) life to come, Allah will satisfy their worldly concerns. As for those who maintain their hidden intentions, Allah will maintain their public affairs. As for those who establish good relations between Allah and them, Allah will establish good relations between people and them<sup>1</sup>."

Imam as-Sadiq (a) said: "As for anyone who keeps secret a good deed, Allah will, sooner or later, reveal a good reputation for him. As for him who keeps secret an evil, Allah will, sooner or later, reveal an ill reputation for him<sup>2</sup>."

### **(3) Self-control**

Due to the charming instincts and desires, mentalities tend to deviation to take to the depths of corruption. Hence, it is essential to control and immunize oneself against sins:

***"And (I swear) by the soul and that (Power) which designed it and inspired it with knowledge of evil and piety, those who purify their souls will certainly have everlasting happiness and those who corrupt their souls will certainly be deprived of happiness. (91:7-10)"***

***"However, those who had feared their Lord and restrained their souls from acting according to their desires, Paradise will be their dwelling. (79:41)"***

The Prophet (S): "The faith of those who enjoy three traits is perfect: those whose rage does not take them out of the right, whose satisfaction does not take to the wrong, and who pardon when they are powerful<sup>3</sup>."

### **4. Self-Judgment**

Self-judgment is to call oneself to account every day regarding the good-deeds as well as the wrongdoings. If the scale of acts of obedience overweighs the scale of acts of disobedience, we must thank God for such success. But if the scale of acts of disobedience overweighs the scale of acts of obedience, we must discipline ourselves by reproach and criticism for the irregularity and going astray from the courses of the obedience to God.

<sup>1</sup>. Quoted from Bihar ul-Anwar; 1/62 (as quoted from al-Khissal, al-Amali, and Thawab ul A'mal).

<sup>2</sup>. Quoted from al-Wafi; 3/147 (as quoted from al-Kafi).

<sup>3</sup>. Quoted from Safinat ul-Bihar; vol. 2 page 550 (as quoted from al-Khissal).

<https://www.al-islam.org/ahlul-bayt-ethical-role-models-sayyid-mahdi-sadr/section-two-rights-and-obligations#comment-0>