

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# SILAT AR-RAHM AND QAT AR-RAHM



‘*rahm*’ = one’s blood relatives.

*Silat ar-Rahm* = to maintain pleasant relations with one’s blood relatives

- it is a wājib duty on all Muslims
- even if their blood relatives do not keep relations with you in return

*Qat ar-Rahm* = to cut relations and ties with one’s blood relatives.

- This is one of the greatest sins in Islām.

# CURSED THRICE IN THE QUR'ĀN

‘Beware of cutting off relations (with your blood relatives) because I have found them cursed thrice in the Qur’ān.’ ~ Imām Ja’far as-Sādiq (‘a)

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي

الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

Al-Baqarah: 27. —those who break the covenant made with Allah after having pledged it solemnly, and sever what Allah has commanded to be joined, and cause corruption on the earth—it is they who are the losers.

# CURSED THRICE IN THE QUR'ĀN

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الأرضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

Al-Rad: 25. But as for those who break Allah’s covenant after having pledged it solemnly, and sever what Allah has commanded to be joined, and cause corruption in the earth —it is such on whom the curse will lie, and for them will be the ills of the [ultimate] abode.

# CURSED THRICE IN THE QUR'ĀN

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فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ

فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٣﴾

22. then, is it to be expected of you, if ye were put In authority, that you will do mischief In the land, and break your ties of kith and kin [family and relatives]? 23. such are the men whom Allah has cursed for He has made them deaf and blinded their sight.

# ONCE A PERSON CAME TO THE PROPHET (S) AND ASKED HIM:

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"O the Messenger of God! Please inform me about the best [teaching] of Islam."

The Prophet: "Believing in God."

"Then what?", he asked

The Prophet: "Maintaining [good] relations with the relatives."

"And then what?", he asked

The Prophet: "Bidding the good and forbidding the evil."

"And please also tell me what are the worst deeds in view of Allah?"

The Prophet: "Shirk: associating a person or a thing with Allah."

"Then what?", he asked

The Prophet: "Severing relations with the relatives."

"And then what?", he asked

The Prophet: "Promoting evil and forbidding the good."

# SILAT AR- RAHM WITH WHOM?

A man named Urwah asked Imām Ja'far as-Sādiq ('a) the meaning of this āyah of Qur'ān:

And those who join together (i.e. Silat ar-Rahm) what Allāh has commanded to be joined...

- Surah ar-Rā'd 13:21 Akhlāq 162

And the Imām ('a) replied,  
'You have been commanded to practice Silat ar-Rahm towards all your relatives. Whether they are mahram or non-mahram, whether they are distant relatives or closely related, whether they are immediate relatives or separated by several generations.'

# WHAT IS SILAT AR-RAHM

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Highest stage of silat ar-rahm is to consider our relatives as our own selves.

Simplest kind of silat ar-rahm maybe calling them to say salām or even conveying our salām to them through someone.

Least act of silat ar-rahm is to pray for our relatives.

“Imām Ja’far as-Sādiq (‘a) once said, ‘Show silat ar-rahm towards your relatives and the near ones even if it is just by offering a glass of water to them.’”



# BENEFITS OF SILAT AR-RAHM

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Imām Ja'far as-Sādiq ('a) has said that silat ar-rahm perfects our character. Through continuous kindness towards our relatives, our morals are refined and kindness and consideration for others become a part of our nature.

Imām Ja'far as-Sādiq ('a) once told a companion called Maysar, 'O' Maysar, the time of your death has arrived many times but Allāh has postponed (your death) due to your kindness to the relatives and good behaviour towards them.'

Rasulullāh (s) said to Imām Ali ('a),

“O 'Ali! Even if you have to travel for two years to do good to your parents, do it; even if you have to travel for one year to perform silat ar-rahm to your kinsfolk, do so. Even if you have to journey a mile to see a sick person, do it. Even if you have to walk two miles to attend a funeral, do it. Even if you have to travel four miles to meet a believing brother, do it.’

# SILAT AR-RAHM

## **Wājib even with Non-Muslim Relatives**

A man asked Imām Ja'far as-Sādiq ('a), 'my relatives are not Muslims. Do they have any rights upon me?'

'Why not?' replied Imām as-Sādiq ('a), 'the rights of relatives do not become invalid for any reason.

However if the relatives are Muslims then their rights are twice as much. One for their being relatives and second because of their being Muslim.'

It is wājib to maintain ties with them to the degree possible within the limits of shari'ah.

## **Silat ar-rahm is forbidden if:**

- × If it strengthens a non-Muslim relative's conviction towards his own religious views or
- × if it provides a sinful Muslim relative with opportunity and encouragement in his unlawful ways

## **Qat ar-rahm becomes wājib on us**

- × if it causes a disbeliever relative to reconsider his disbelief
- × if it discourages a Muslim relative from his or her sinful ways.
- × when the relative has clear hatred towards Islām.

# CONSEQUENCES OF QAT AR-RAHM

Rasulullāh (s), refereing to the night of Qadr: Allāh forgives all sins on this night for anyone who asks except for those who do not repent from drinking alcohol, disobeying parents, harbouring enmity towards believers and breaking ties with relatives.

Rasulullāh (s): “One who severs relationships will not enter Jannah.”

Imām Ali (‘a): “I seek refuge from the sin that cause the hastening of death.’ When he was asked what this sin was, he replied, ‘the breaking of ties with family (Qat ar-Rahm).”

Imām Muhammad al-Bāqir (‘a) related from Rasulullāh (s) who said that the Sirāt (the bridge passing over Hell that everyone has to cross on the Day of Judgement) would have on each side (of it) Silat ar-Rahm and ‘Amānah’ (keeping a trust). One who maintains ties with relatives and maintains trusts shall be able to cross the Sirāt easily to reach Paradise.

No good deed will benefit those who have broken ties with relatives or committed breach of trust. They will slip from the Sirāt and drop into Hellfire.