



**Union of Kinship** <sup>1</sup>  
*Imām al-Ḥabīb ‘Abdullāh al-Ḥaddād*  
*Translated by Sidi Zakariya Goga*  
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And as for the union of kinship, they (kinship) are blood ties.

For Allāh ﷻ said in the order of connecting bonds with them: “***Give the kinsman his due***” [17:26]. And in an elucidation of honour for the nation He chose and was delighted with, He ﷻ said: “***And those who join that which Allāh has commanded to be joined and fear their Lord, and dread the terrible reckoning***” [13:21], from what Allāh ordered as per “***to be joined***”: kinship bonds.

And Allāh ﷻ said in anticipation of breaking kinship bonds as well as (acting as) a warning from that: “***And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined and work mischief in the land, on them is the curse; and for them is the unhappy home.***” [13:25]. And He ﷻ said: “***Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight.***” [47:22-23]. Hence the severer of ties is damned as per the script of The Book (Qur’an).

‘Alī ibn Ḥusayn ؑ in giving good council to some of his children said: Beware of the companionship of the severer of ties, for certainly I have found him to be cursed on three occasions in the Book of Allāh ﷻ.

The Messenger of Allāh ﷺ said: “*Whomsoever believes in Allāh and the Last Day then join ties, and whomsoever believes in Allāh and the Last Day then honour your guests, and whomsoever believes in Allāh and the Last Day then speak good or remain silent.*” The Messenger of Allāh ﷺ said: “*He who desires that his life span is increased, his provisions multiplied and a horrific death driven away; then fear Allāh and join (blood) ties.*” The Messenger of Allāh ﷺ said: “*Allāh the Sublime said: I am Allāh and I am the Merciful, I created blood ties [rahim – womb] and derived for it a name from My Name, so who joins with it (blood ties) I join (with) him and who cuts from it I cut (from) him.*”

The Messenger of Allāh ﷺ said: “*The severer will not enter paradise,*” i.e. the severer of ties. The Messenger of Allāh ﷺ said: “*Indeed mercy does not descend on a community which has a severer of ties,*” so if mercy does not descend on a community as a result of a severer of ties

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<sup>1</sup> Translated from his ؑ book *Nasā’ih al-Dīniyya wal-Waṣāyā al-Īmāniyya*, chapter *al-Walayāt al-Ḥuqūq*.

within their midst, then what is the condition of the severer himself? How loathed is he with Allāh, and he is cut off from everything that is good?!

Upon you then is Allāh's mercy by joining kinship bonds. Beware of severing ties with them for this is an abhorrent crime, chastisement of which readily reaches one in this world along with dreadful anticipation for what Allāh ﷻ has prepared for the severer in the next world from among the gravest of sanctions and most painful of punishments. Equally, readily does the reward of benevolence and joining (ties) reach one in this world along with what awaits the one who joins (ties) from among the greatest of rewards and generous of gifts. The Messenger of Allāh ﷺ said: *“Hastening of good and reward lies in benevolence and joining kinship, hastening of evil and chastisement lies in malevolence and severing of ties.”* The Messenger of Allāh ﷺ said: *“There is no transgression more deserving in Allāh making for that companion (person) chastisement in this world along with what is left awaiting for him in the next world than malevolence and severing of ties.”*

I say: the reward of benevolence and joining ties is swift to be given (in this world) and deferred (for the next world), and chastisement for the severer and insolent likewise. We ask Allāh for protection.

Admirable it is for man to join kinship if they don't bond with him, to be courteous towards them if they are rude with him. The Messenger of Allāh ﷺ said: *“The one who joins kinship bonds is not the one who merely reciprocates, nay, the one who joins is he who keeps kinship ties when he is cut off (from them).”*

It is also from excellence to be patient with their harm if they hurt you, to not reciprocate their insult towards you with further rudeness. No, forgive and pardon, join (ties) and act beautifully towards them. Every time they harm or insult you with regards to your rights maintaining kinship bonds with them is now more stressed and charity towards them is more virtuous.

The Messenger of Allāh ﷺ said: *“The best of charity is charity upon the hostile relative,”* that one who you are kind towards yet still he displays enmity towards you. In the Ḥadīth of the man who said to the Messenger of Allāh, may Allāh bless him and grant him peace: I have a relative who I meet but he cuts me off! The Ḥadīth goes on until it was said to him at the end of the conversation: *“So long as you continue to do this Allāh's presence will not leave you.”* In other words: in showing benevolence and joining ties with them if they cut you off and insult you.

