

## Silat Al-Rahim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
(وَأْتِ دَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا)  
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ وَمَنْ قَطَعَنِي  
قَطَعَهُ اللَّهُ»

### Dear Brothers and Sisters!

Another responsibility that is compulsory in our religion is maintaining family ties or Silat Al-Rahim. Silat meaning to meet, or reach. Rahim, on the other hand, comes from the root of mercy and means to feel compassion. In our religion, visiting relatives, meeting or communicating with them means to continue the relationship. Silat Al-Rahim has been mentioned in many verses. In one of them Allah (swt) says: **“And give the relative his right, and [also] the poor and the traveller, and do not spend wastefully.”**<sup>1</sup> Our Prophet (saw) also said about the protection of Silat Al-Rahim: *“The bond of relationship is suspending from the Throne, and says: ‘He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him’”*<sup>2</sup> We understand from all these that keeping good ties is a duty and a worship that must be protected. As Muslims, who have many relatives and friends in their country of origin, it is a religious obligation on us, a religious duty we must fulfill, to make contact with our distant relatives.

### Dear Brothers and Sisters!

A Companion came to the Prophet (saw) and said, "O Messenger of Allah; Can you tell me an act of worship that will take me to heaven?" The Messenger of Allah (saw) replied: "You worship Allah and do not associate anything with Him; You pray, give zakat, and keep good relations with your family."<sup>3</sup> The following hadith are also important regarding the protection of keeping good relations with your family. *“Whoever believes in Allah and the Last Day should see and watch over his relatives.”*<sup>4</sup>,

*“Anyone who cuts off the ties of kinship cannot enter Paradise.”*<sup>5</sup>

*“Charity for the poor is a single charity. If this charity is made to relatives, it means two sadaqahs. One is sadaqah, the other is a family of mercy, which is also considered sadaqah.”*<sup>6</sup> *“Learn from your elders how to keep family ties and how to do it. Because keeping family ties is an increase in love between relatives, abundance in sustenance and abundance in life.”*<sup>7</sup>

### Dear Brothers and Sisters!

We have seen how important the subject of family and family relation is and how important our religion approaches the subject. As Muslims, we must start from somewhere and strengthen our relationships. The recipe for this is revealed in the verses and hadith we have just mentioned in our khutba. Keeping family ties does not only mean that a person should treat their relatives well, starting from their parents, and share their pain and happiness. At the same time, the person should also share their wealth with their relatives in case of need, within their means.

### Dear Jama'ah!

There are several degrees of fulfilling this obligation. The lowest degree is to talk in a good manner and smiling towards our relatives; not neglecting to greet and ask about their situation when we meet; always thinking good things about them and wishing good. It is another degree to go to visit and help them in various matters, especially to call the elderly from time to time, and to follow them if they have work to be done. Let's end our khutba with a hadith. The Prophet (saw) said: *“Every Friday night, the deeds of human beings are presented to Allah. Only the deeds of those who do not keep good relations with relatives will not be accepted.”*<sup>8</sup>

<sup>1</sup> Surah Al-Isra, 17:26

<sup>2</sup> Buhârî, Edeb 13; Müslim, Birr 17, H. No: 2555

<sup>3</sup> Buhârî, Zekât, 1

<sup>4</sup> Buhârî, İlim, 37; Müslim, İmam, 74-77

<sup>5</sup> Buhârî, Sahih, Edeb, 11

<sup>6</sup> Tirmizî, Sünen, Zekât

<sup>7</sup> Tâc, 5/10

<sup>8</sup> Ahmed b. Hanbel, Müsned, c. 2, shf. 484