

التواصل الاجتماعي

أَمَا بَعْدُ: أَيُّهَا الْمُؤْمِنُونَ: خَلَقَ اللَّهُ تَعَالَى الْإِنْسَانَ اجْتِمَاعِيًّا بَطْبَعِهِ، يَعِيشُ بَيْنَ النَّاسِ، وَيَلْتَقِي بِهِمْ، وَيَتَوَاصَلُ مَعَهُمْ، وَيَأْنَسُ بِهِمْ، وَيَتَعَلَّمُ مِنْهُمْ، وَيَكْتَسِبُ مِنْ خَبَرَاتِهِمْ وَتَجَارِبِهِمْ، قَالَ اللَّهُ عَزَّ وَجَلَّ: (يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا) وَإِنَّ مَظَاهِرَ التَّوَاصُلِ الْاجْتِمَاعِيِّ كَثِيرَةٌ، وَمِنْ أَعْظَمِهَا صِلَةُ الْأَرْحَامِ، فَهِيَ تُطِيلُ فِي الْعَمْرِ، وَتَزِيدُ فِي الرِّزْقِ، وَتَوَكَّدُ أَوْاصِرَ الْمَحَبَّةِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَعْجَلَ الطَّاعَةِ تَوَابًا صِلَةُ الرَّحِمِ، حَتَّى إِنْ أَهْلَ النَّيْتِ لِيَكُونُوا فَجْرَةً، فَتَنَّمُوا أَمْوَالَهُمْ، وَيَكْتُرُّ عَدَدُهُمْ إِذَا تَوَاصَلُوا، وَمَا مِنْ أَهْلٍ بَنِيَتْ يَتَوَاصَلُونَ فَيَحْتَاجُونَ» وَكَذَلِكَ فَإِنَّ فِي صَلَاةِ الْجُمُعَةِ وَصَلَاةِ الْجَمَاعَةِ تَوَاصُلًا اجْتِمَاعِيًّا إِيْمَانِيًّا، حَيْثُ نَلْتَقِي النُّفُوسَ عَلَى طَاعَةِ اللَّهِ تَعَالَى، وَفِي رَحَابِ بَيْوتِهِ الْعَامِرَةِ، فَتَسْتَمِعُ لِلذِّكْرِ، وَتَرْتَقُ الْمَشَاعِرَ، وَتَطْمِئِنُّ الْقُلُوبُ بِعِبَادَةِ اللَّهِ تَعَالَى، فَيَتَعَارَفُ النَّاسُ وَيَزِيدُ تَوَاصُلُهُمْ، وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَفَقَّدُ أَصْحَابَهُ، فَإِذَا فَقَدَ الرَّجُلَ ثَلَاثَةَ أَيَّامٍ سَأَلَ عَنْهُ، فَإِنْ كَانَ غَائِبًا دَعَا لَهُ، وَإِنْ كَانَ شَاهِدًا زَارَهُ، وَإِنْ كَانَ مَرِيضًا عَادَهُ. أَيُّهَا الْمَسْلُومُونَ: الْمَجَالِسُ الْعَامِرَةُ بَابٌ عَظِيمٌ لِلتَّوَاصُلِ، حَيْثُ يَجْتَمِعُ فِيهَا الْأَهْلُ وَالْخَلَانُ وَالْأَحْبَابُ وَالْجِيرَانُ، فَيَسْتَرْتَبِدُ الصَّغِيرُ بِرَأْيِ الْكَبِيرِ، وَيَتَعَلَّمُ الْأَبْنَاءُ وَالْأَحْفَادُ مِنْ خَبَرَاتِ الْأَبَاءِ وَالْأَجْدَادِ، فَالْمَجَالِسُ مَدَارِسُ، فَلنَحْرِصُ عَلَى هَذِهِ الْعَادَةِ الْحَمِيدَةِ الَّتِي تَحَقِّقُ الْمَعْنَى النَّبِيلَ لِلتَّوَاصُلِ، وَالْغَايَةَ الْمَرْجُوعَةَ مِنَ التَّزَاوُرِ، فَالزِّيَارَةُ فِي اللَّهِ تَعَالَى مِنْ أَعْظَمِ أَعْمَالِ الْبِرِّ، الَّتِي تَجْلِبُ مَحَبَّةَ اللَّهِ تَعَالَى لِلْعَبْدِ، فَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنْ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ. قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ: بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ». وَقَدْ لَا يَتِمَكَّنُ الْإِنْسَانُ مِنْ زِيَارَةِ أَحْبَابِهِ لِكثْرَةِ مَشَاغِلِهِ وَارْتِبَاطَاتِهِ فَلَا يَعْدَمُ أَنْ يَتَوَاصَلَ مَعَ أَرْحَامِهِ وَجِيرَانِهِ وَزَمَلَانِهِ لِلسُّوَالِ عَنْهُمْ وَالِاطْمِنَانِ عَلَيْهِمْ عَبْرَ وَسَائِلِ الْإِتِّصَالِ الْحَدِيثَةِ. عِبَادَ اللَّهِ: لَقَدْ فَتَحَ الْإِسْلَامُ الْبَابَ لِتَيْلِ الْأَجْرِ وَالثَّوَابِ بِحُسْنِ التَّوَاصُلِ مَعَ الْجِيرَانِ، لِتَقْوِيَةِ أَوْاصِرِ الْمَحَبَّةِ وَالِإِيْمَانِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ». وَقَدْ وَرَدَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا ذُبِحَتْ لَهُ شَاةٌ فِي أَهْلِهِ، فَلَمَّا جَاءَ قَالَ: أَهْدَيْتُمْ لِجَارِنَا الْيَهُودِيَّ؟ أَهْدَيْتُمْ لِجَارِنَا الْيَهُودِيَّ؟ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا زَالَ جَبْرِيْلُ يُوَصِّينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِثُهُ». كَمَا أَنَّ عِيَادَةَ الْمَرِيضِ فِيهَا إِبْرَازٌ لِمَعْنَى التَّوَاصُلِ بِمَوَاسَاتِهِ، وَتَخْفِيفِ الْآلِمِ، وَإِدْخَالِ السُّرُورِ عَلَى قَلْبِهِ وَقُلُوبِ أَهْلِهِ، وَزِيَادَةِ الْمَحَبَّةِ بَيْنَهُ وَبَيْنَ مَنْ يَعُودُهُ، وَثَوَابِ ذَلِكَ دَخُولُهُ جَنَّةَ رَبِّهِ، فَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا مِنْ رَجُلٍ يَعُودُ مَرِيضًا مُمَسِيًّا إِلَّا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَمَنْ أَتَاهُ مُصْبِحًا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُمَسِيَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ. أَيُّهَا الْمُؤْمِنُونَ: لَقَدْ دَعَانَا دِينُنَا الْحَنِيفُ إِلَى حُسْنِ التَّوَاصُلِ مَعَ غَيْرِ الْمُسْلِمِينَ، فَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَتْ: قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: إِنَّ أُمَّي قَدِمَتْ وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمَّي قَالَ: «نَعَمْ صِلِي أُمَّكَ». وَيَتَأَكَّدُ التَّوَاصُلُ بِبَدَلِ الْمَعْرُوفِ، وَتَقْدِيمِ الْهَدِيَّةِ وَالْكَلِمَةِ الطَّيِّبَةِ وَبِشَاشَةِ الْوَجْهِ، وَالسَّعْيِ فِي قَضَاءِ الْحَاجَاتِ، وَهَذَا مِنْ شَأْنِهِ تَحْقِيقُ التَّرَابُطِ بَيْنَ أَبْنَاءِ الْمَجْتَمَعِ وَتَمَاسُكِ أَبْنَائِهِ، وَالِإِسْهَامِ فِي أَمْنِهِ وَاسْتِقْرَارِهِ، فَلنَحْرِصُ عَلَى أَنْ نَتَوَاصَلَ فِيمَا بَيْنَنَا حَتَّى

يَتَحَقَّقُ النِّفْعُ لَنَا وَلِمَجْتَمَعِنَا، وَنَفُوزَ بَرَضْوَانِ رَبِّنَا، نَسَأُلُ اللّٰهَ سُبْحَانَهُ أَنْ يُؤَفِّقَنَا جَمِيعًا لَطَاعَتِهِ بَارَكَ اللّٰهُ لِي
وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللّٰهَ لِي
وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

Social Cohesion

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Societies are made up of different individuals who vary in race, ethnicity and religion. Today, there is much talk about pluralistic societies and how can societal cohesion be promoted in such societies. The approach to Islam in this question is unique. In the process, it creates the strongest bond possible.

Before getting to a description of the strongest bond, it is important to note that Islam strikes at the very root of societal disunity: racism and prejudice. One can pass as many laws as one wills but as long as this disease is rooted in the heart, there can never be true social cohesion. Nothing highlights this fact more than the debates going on in Europe and the U.S. over immigration. Hatred for "foreigners" even those who are full members and citizens of society, will always prevent true social cohesion.

Islam has wiped that disease away with one verse that indicates wherein one's true worth lies. Allah has said: **"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has piety and Allah-consciousness. Verily, Allah is All-Knowing, All-Aware."** (Quran 49:13)

Hence, race and ethnicity should have no effect whatsoever with respect to societal cohesion in the eyes of a Muslim. There is, though, a difference that Islam does take into consideration: the difference of faith and religion. Hence, this discussion of societal cohesion will be focused on societal cohesion in the context of a pluralistic society with respect to religion.

The Quran and the Sunnah show that the bond of faith is the strongest of all bonds. It represents humans from all over the world coming together for one purpose only: to establish the worship Allah alone. To achieve that goal, Muslims work together and help one another in compassion mercy and love. Allah says: **"The believers, men and women, are auliya (helpers, supporters, friends, protectors) of one another, they enjoining what is good and eradicate what is evil. They offer the prayers and pay the zakat and obey Allah and His Messenger. Surely, Allah will have His Mercy on them. Surely, Allah is All-Mighty, All-Wise."** (Quran 9:71)

The Prophet, may the mercy and blessings of Allah be upon him, said: **"The believer with respect to another believer is like a building, one portion strengthening the other."** (Saheeh al-Bukhari and Saheeh Muslim)

Another hadith states: **"The parable of the believers with respect to their love, mercy and compassion for one another is like that of the body: if one of its limbs is hurting, the remainder of the body is afflicted by sleeplessness and fever."** (Saheeh Muslim)

But this great brotherhood of Islam is not something simply theoretical. It is, in fact, well defined and supported by practical guidance.[2] It has certain basic components to it and specific rights

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and obligations that are spelled out in the Quran and Sunnah. These rights and obligations are due to every Muslim, of every time and place.

One of the necessary aspects of this brotherhood is love. That is, it is an obligation upon all Muslims to love their brother Muslims. In fact, they should love them in a manner similar to the way they care for themselves. As the Prophet, may the mercy and blessings of Allah be upon him, said: **"None of you truly believes until he loves for his brother what he loves for himself."** (Saheeh Al-Bukhari, Saheeh Muslim)

A second necessary aspect of this brotherhood is mutual support, aid and assistance. When his brother is being oppressed or wronged, he comes to his aid and assistance with his wealth and soul, if possible. This is described, for example, in the following verses: **"And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women and children, whose cry is, 'Our Lord! Rescue us from this town whose people are oppressors, and raise for us from You one who will protect, and raise for us from You one who will help.'"** (Quran 4:75)

A third essential aspect of this Islamic brotherhood is mercy and tenderness between the believers. This goes beyond a simple love for one another but it means that each brother feels in his heart for what his brother is going through. The Prophet described the Muslims in the following fashion: **"The similitude of believers in regard to mutual love, affection, fellow-feeling is that of a body; when any limb of it aches, the whole body aches due to fever and sleeplessness."** (Saheeh Muslim)

A final necessary component of our brotherhood is common acts of courtesy. True brotherhood has to be put into practice; it cannot simply be a statement of the tongue. One amazing and beautiful aspect of Islam is that it does not leave matters at a hypothetical level with each individual attempting to figure out how goals can possibly be achieved. Thus, for example, the Prophet has detailed specific acts that one has the right to expect from one's brother and which one should also perform towards one's brother. Thus, among those common obligatory acts of courtesy are the six mentioned by the Prophet: **"Six are the rights of a Muslim over another Muslim.... When you meet him, offer him greetings; when he invites you to a feast, accept it; when he seeks your sincere counsel, give it to him; when he sneezes and says, 'al-hamdulillah,' say, 'May Allah show mercy to you'; when he falls ill, visit him; and when he dies, follow his funeral bier."** (Saheeh Muslim)

The Prophet also said: **"By the One in whose hand is my soul, you will not enter Paradise until you believe. And you do not believe until you love one another. Certainly, let me inform you of that which will establish such for you: spreading peace among yourselves."** (Saheeh Muslim) This hadith could mean the spreading of the greetings of peace or doing actual deeds that bring about peace and togetherness. The Prophet also noted the importance of giving gifts to one another. He said: **"Exchange gifts and you will love one another."** (As-Suyooti) The Prophet also encouraged Muslims to visit one another. He stated: **"Visit one another occasionally and love [between you] will increase."** (al-Tabaraani)

In addition to all of these positive acts, when one avoids the forbidden acts, the results will also be positive for interpersonal relationships. In other words, when one avoids backbiting, slandering, lying, cheating, spying and so forth, nothing but good will result from the avoidance of these evil practices that Islam has clearly forbidden.

Thus, one can conclude that social cohesion among Muslims is definitely one of the most sought after goals in Islam. In addition, practical steps are laid down to ensure that this goal will be met.

Obviously, society will not consist of Muslims alone. Furthermore, Muslims and non-Muslims are following very different paths. A Muslim's life revolves entirely around the proper belief in Allah. A Muslim's attitude toward others is likewise determined by the other's attitude toward Allah. One of the basic principles of behavior toward non-belligerent, non-Muslims is found in the following verse of the Quran: "**Allah forbids you not to deal justly and kindly with those who fought not against you on account of religion and drove you not out from your homes. Verily, Allah loves those who deal with equity**" (Quran 60:8)

Allah says: "**The good deed and the evil deed cannot be equal. Repel [the evil] with [a deed] that is better. [If you do that] then verily he, between whom and you there was enmity, (will become) as though he was a close friend**" (Quran 41:34)

When a Muslim accepts to live in a certain society, he is, in essence, making a pact that with that country that he will abide by the laws of that state. He does not have the right to violate the laws of that state simply because he is a Muslim and the state is not an Islamic state. In most countries today, many things may be legal that are forbidden to a Muslim. These legal things a Muslim simply avoids. He should also demand his legal rights to ensure that he is not forced to do anything forbidden in Islam. Overall though, he should be from among the law-abiding citizens.

In addition to that, a Muslim should be a plus for any society he is living in. He should be a model citizen in many ways. As described earlier, he should be a good neighbour. He has the obligation to encourage what is good and prevent evil wherever he may be living. In addition, he must avoid and oppose what most societies see as the greatest crimes, such as murder, robbery, extortion and so forth. Furthermore, he must steer clear of alcohol or drug use, thus not burdening society as a whole with his personal weaknesses and addictions. Finally, he must be just and fair in all of his dealings with the other members of society.

Even in pluralistic societies, Islamic teachings contribute to societal cohesion. First, the major stumbling block to such cohesion, racism and prejudice, is removed. Second, a strong love and bond is created between those of the Islamic faith. Third, clear and decisive instructions of just and proper behavior are given for treatment with those outside of the bond of faith. Fourth, the Muslim understands his responsibility towards those around him and therefore contributes to the good of all, further enhancing good feelings and cohesion within society.

We ask Allah (swt) to make us all upright citizens and positive members of our community and society at large, and we ask Allah (swt) to guide us all to His Straight Path, to forgive our sins and to reward us all with Paradise on the Day of Judgement, Ameen.

Social Cohesion

Societies are made up of different individuals who vary in race, ethnicity and religion. Today, there is much talk about pluralistic societies and how can societal cohesion be promoted in such societies. The approach to Islam in this question is unique. In the process, it creates the strongest bond possible. Before getting to a description of the strongest bond, it is important to note that Islam strikes at the very root of societal disunity: racism and prejudice. One can pass as many laws as one wills but as long as this disease is rooted in the heart, there can never be true social cohesion. Nothing highlights this fact more than the debates going on in Europe and the U.S. over immigration. Hatred for “foreigners” even those who are full members and citizens of society, will always prevent true social cohesion.

Islam has wiped that disease away with one verse that indicates wherein one’s true worth lies. Allah has said: **“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has piety and Allah-consciousness. Verily, Allah is All-Knowing, All-Aware.”** (Quran 49:13)

Hence, race and ethnicity should have no effect whatsoever with respect to societal cohesion in the eyes of a Muslim. There is, though, a difference that Islam does take into consideration: the difference of faith and religion. Hence, this discussion of societal cohesion will be focused on societal cohesion in the context of a pluralistic society with respect to religion.

The Quran and the Sunnah show that the bond of faith is the strongest of all bonds. It represents humans from all over the world coming together for one purpose only: to establish the worship Allah alone. To achieve that goal, Muslims work together and help one another in compassion mercy and love. Allah says: **“The believers, men and women, are auliya (helpers, supporters, friends, protectors) of one another, they enjoining what is good and eradicating what is evil. They offer the prayers and pay the zakat and obey Allah and His Messenger. Surely, Allah will have His Mercy on them. Surely, Allah is All-Mighty, All-Wise.”** (Quran 9:71)

The Prophet, may the mercy and blessings of Allah be upon him, said: **“The believer with respect to another believer is like a building, one portion strengthening the other.”** (Saheeh al-Bukhari and Saheeh Muslim) Another hadith states: **“The parable of the believers with respect to their love, mercy and compassion for one another is like that of the body: if one of its limbs is hurting, the remainder of the body is afflicted by sleeplessness and fever.”** (Saheeh Muslim) But this great brotherhood of Islam is not something simply theoretical. It is, in fact, well defined and supported by practical guidance.[2] It has certain basic components to it and specific rights and obligations that are spelled out in the Quran and Sunnah. These rights and obligations are due to every Muslim, of every time and place.

One of the necessary aspects of this brotherhood is love. That is, it is an obligation upon all Muslims to love their brother Muslims. In fact, they should love them in a manner similar to the way they care for themselves. As the Prophet, may the mercy and blessings of Allah be upon him, said: **“None of you truly believes until he loves for his brother what he loves for himself.”** (Saheeh Al-Bukhari, Saheeh Muslim)

A second necessary aspect of this brotherhood is mutual support, aid and assistance. When his brother is being oppressed or wronged, he comes to his aid and assistance with his wealth and soul, if possible. This is described, for example, in the following verses: **“And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women and children, whose cry is, ‘Our Lord! Rescue us from this town whose people are oppressors, and raise for us from You one who will protect, and raise for us from You one who will help.’”** (Quran 4:75)

A third essential aspect of this Islamic brotherhood is mercy and tenderness between the believers. This goes beyond a simple love for one another but it means that each brother feels in his heart for what his brother is going through. The Prophet described the Muslims in the following fashion: **“The similitude of believers in regard to mutual love, affection, fellow-feeling is that of a body; when any limb of it aches, the whole body aches due to fever and sleeplessness.”** (Saheeh Muslim)

A final necessary component of our brotherhood is common acts of courtesy. True brotherhood has to be put into practice; it cannot simply be a statement of the tongue. One amazing and beautiful aspect of Islam is that it does not leave matters at a hypothetical level with each individual attempting to figure out how goals can possibly be achieved. Thus, for example, the Prophet has detailed specific acts that one has the right to expect from one’s brother and which one should also perform towards one’s brother. Thus, among those common obligatory acts of courtesy are the six mentioned by the Prophet: **“Six are the rights of a Muslim over another Muslim... When you meet him, offer him greetings; when he invites you to a feast, accept it; when he seeks your sincere counsel, give it to him; when he sneezes and says, ‘al-hamdulillah,’ say, ‘May Allah show mercy to you’; when he falls ill, visit him; and when he dies, follow his funeral bier.”** (Saheeh Muslim)

The Prophet also said: **“By the One in whose hand is my soul, you will not enter Paradise until you believe. And you do not believe until you love one another. Certainly, let me inform you of that which will establish such for you: spreading peace among yourselves.”** (Saheeh Muslim) This hadith could mean the spreading of the greetings of peace or doing actual deeds that bring about peace and togetherness. The Prophet also noted the importance of giving gifts to one another. He said: **“Exchange gifts and you will love one another.”** (As-Suyooti) The Prophet also encouraged Muslims to visit one another. He stated: **“Visit one another occasionally and love [between you] will increase.”** (al-Tabaraani)

Thus, one can conclude that social cohesion among Muslims is definitely one of the most sought after goals in Islam. In addition, practical steps are laid down to ensure that this goal will be met.

Obviously, society will not consist of Muslims alone. Furthermore, Muslims and non-Muslims are following very different paths. A Muslim’s life revolves entirely around the proper belief in Allah. A Muslim’s attitude toward others is likewise determined by the other’s attitude toward Allah. One of the basic principles of behavior toward non-belligerent, non-Muslims is found in the following verse of the Quran: **“Allah forbids you not to deal justly and kindly with those who fought not against you on account of religion and drove you not out from your homes. Verily, Allah loves those who deal with equity”** (Quran 60:8)

Allah says: **“The good deed and the evil deed cannot be equal. Repel [the evil] with [a deed] that is better. [If you do that] then verily he, between whom and you there was enmity, (will become) as though he was a close friend”** (Quran 41:34)

When a Muslim accepts to live in a certain society, he is, in essence, making a pact that with that country that he will abide by the laws of that state. He does not have the right to violate the laws of that state simply because he is a Muslim and the state is not an Islamic state. In most countries today, many things may be legal that are forbidden to a Muslim. These legal things a Muslim simply avoids. He should also demand his legal rights to ensure that he is not forced to do anything forbidden in Islam. Overall though, he should be from among the law-abiding citizens.

We ask Allah (swt) to make us all upright citizens and positive members of our community and society at large, and we ask Allah (swt) to guide us all to His Straight Path, to forgive our sins and to reward us all with Paradise on the Day of Judgement, Ameen.