Would you not be content if I maintain ties with whoever maintains you, and sever ties with whoever severs you?

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Allah created the creation, and when He finished it, the kinship stood and caught hold of the "Haqw" of the Most Merciful (Haqw is the place where the lower garment is tied upon the body or the lower garment itself). Allah said: 'What is it?’ It said: ‘This is the station of the one seeking refuge with You from severance (of kinship ties).’ He said: 'Would you not be content if I maintain ties with whoever maintains you, and sever ties with whoever severs you?' It said: ‘I would, my Lord.’ He said: ‘That will be so.’” The Messenger of Allah (may Allah's peace and blessings be upon him) said: “Read, if you wish {Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?}” A narration of Al-Bukhāri reads: "Whoever maintains you, I shall maintain ties with him, and whoever severs you, I shall sever ties with him.”

[Authentic hadith] [Narrated by Bukhari & Muslim]

“Allah created the creation, and when He finished it”, i.e. when He finished creating all the creatures, which indicates that it happened at a specific time. Although there is no limit to the ability of Allah, the Exalted, and no affair keeps Him busy from another, yet His wisdom necessitated setting a specific time for this action of His, and this is one of the things proving that His actions are attached to His will, whenever He wills something He does it. “When He finished it” does not mean that He, Exalted, finished the creation of everything. Rather, His creatures continue to come into existence one after another. However, its coming to existence is preceded by His knowledge, His planning, His writing and His will. So nothing comes to exist except what He has prior knowledge of, plans, writes, then wills. “The kinship stood and caught hold of the "Haqw" of the Most Merciful. Allah said: 'What is it?’” What is apparent from the Hadīth concerning these actions attributed to kinship – standing and speaking – is that they are real, even though "kinship" is an abstract meaning related to people. However, the ability of Allah, Exalted, is not measured by what the human mind knows. Generally speaking, this Hadīth is from the Hadīths of the divine attributes, which should be taken as they are as stated by scholars, who refuted the claim of those who deny its implications. The apparent meaning of this Hadīth does not suggest that Allah has a lower garment and a robe from the same type of clothing that people wear, such as those made of leather, linen, cotton, etc. Allah, the Exalted, says: {There is nothing like unto Him, and He is the All-Hearer, the All-Seer.} [Sūrat Ash-Shūra: 11] “It said: ‘This is the station of the one seeking refuge with You from severance (of kinship ties)'”, i.e. this is the greatest station, and the one who sought refuge with Him has sought refuge with the greatest refuge at all. This indicates the exaltation of maintaining the ties of kinship, and the gravity of its

severance. Severance means: lack of connection, and connection means kindness towards kinfolk, showing love to them, drawing close to them, aiding them, removing harm away from them and keenness to bring about what benefits them in this world and the Hereafter. “He said: 'Would you not be content if I maintain ties with whoever maintains you, and sever ties with whoever severs you?' It said: ‘I would, my Lord.’ He said: ‘That will be so.’” So whoever maintains a connection with his kinfolk, Allah maintains a connection with him; and whomever Allah maintains a connection with remains connected to all good and happiness in this life and the Hereafter, and his final end will surely be in the vicinity of his Lord in “Al-Firdaus,” because the connection does not end except there, where he will look at the Face of his generous Lord. Likewise, whoever severs the relations with his kinfolk, Allah severs the relation with him; and whomever Allah severs relation with is cut off along with the enemy of Allah, the expelled and accursed devil.

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