

Muwas'at: A Forgotten Talim of the Qur'an

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Abstract: In Islam, Talim of Muwas'at (mutual support and sympathetic solidarity) is emphasized as a principled means of strengthening individuals and societies. A welfare-oriented community cannot attain enduring success by remaining indifferent to the needs of others; rather, collective progress is secured when people cooperate in righteousness-supporting the downtrodden, establishing schools and dispensaries, and relieving hardship through material and moral assistance. Muwas'at also connotes sympathy: a conscious shift from self-centered perception toward understanding another's distress and responding with responsible care. Within the Islamic worldview, this concern is not merely sentimental; it is a practical ethic that nurtures brotherhood, social cohesion, and the circulation of Barakah. The Islamic tradition presents Muwas'at as a decisive marker of faith and character. Talim attributed to Rasulullah (S) and the Imams of Ahl al-Bayt (as) highlight Adl, Dhikar of Allah, and material assistance to fellow believers as core moral obligations. Narratives-such as the reciprocal generosity described by al-Waqidi, the selfless conduct of wounded soldiers at Uhud, and the celebrated account linked to Surah al-Dahr (76) concerning the Ahl al-Bayt's sacrificial charity-depict Muwas'at as a living standard rather than an abstract virtue. These accounts portray a society animated by sincere giving, where personal comfort is willingly deferred to preserve another's dignity and survival. Contemporary realities, however, demonstrate a troubling drift toward individualism, per formative charity, and neglect of communal responsibility. The revival of Muwas'at requires deliberate moral education, especially among youth, and institutional support for credible welfare initiatives. Islam does not demand extraordinary self-denial from every believer, yet it does obligate meaningful participation in alleviating hardship-through financial assistance, service, advocacy, and respectful support to the poor and financially strained middle class. Ultimately, Muwas'at is presented as a pathway to spiritual proximity - Qurbah, a means of expanding sustenance - Rizq, and a foundation for a compassionate, resilient, and prosperous Muslim society.

Keywords: Muwas'at; Talim; Islamic welfare; charity; sympathy; brotherhood; social solidarity; Barakah; Rizq; Ahl al-Bayt; communal responsibility; ethical giving.

In Islam, the Talim of Muwas'at is emphasized which is one of the best ways to help others. A welfare society can never acquire success and happiness by remaining aloof from others. As a matter of fact, Muwas'at with one another in good deeds ensures the progress of society - in accomplishing good tasks, like helping the downtrodden, building schools and dispensaries etc. Muslims are encouraged to get acquainted with the needs and difficulties of one another, and help alleviate the difficulties of fellow Muslims through spending their wealth. Another meaning of Muwas'at is sympathy which is the perception, understanding, and reaction to the distress or need of another life form. According to the meanings, this sympathetic concern is driven by a switch in viewpoint from a personal perspective to the perspective of another group or individual who is in need.

Muwas'at alludes to sharing and extending material support to the underprivileged Muslims [1], as non-Muslims can be entertained under the terms of Sadaqah. Muwas'at has great value in Islam as it plays a vital role in the betterment of the disadvantaged Muslims. Moreover, it has the power to instill a sense of brotherhood and love amongst the community at large. It is also considered as an investment of Barak'ah. Moula Abi Abdillah Al Imam Jafar al-Sadiq (as) explained: [2]

"Seek Qurbat to Allah by helping your (Muslim) brothers."

Rasulullah (S) explained this point to Amir al-Mumineen, Ali Ibn Abi Talib (as): [3]

The most commendable are three deeds:

- i). First is being just to the people even if they are against you.*
- ii). Second, Muwas'at and material help to (Muslim) brothers.*
- iii). Third, Dhikar of Allah in all circumstances.*

Amir al-Mumineen Ali (as) provided a key to open another door of Rizq and explained: [4]

"Muwas'at is the gateway to an increment in Rizq"

Al Waqidi, the famous historian narrates: [5]

"I had two very close friends, one of whom was from Bani Hashim. Truly speaking, we were like one spirit in three bodies. Once, on the occasion of Eid, I was in a dire financial crisis. My wife consoled me saying 'we would boldly face all the hardships together,' but I could see the pain in her eyes for she could do nothing for her children who longed for new clothes after seeing their friends in brand new outfits. She asked me if I could arrange some money for our children's dresses. I pondered but could not find any source of obtaining money. Finally, I wrote a letter to my friend who belonged to Bani Hashim for help. My friend sent me a sealed packet containing one thousand Dirhams. Before I could open the packet, a message came from my second friend with a request of help; I sent him the same packet intact and went to the Masjid with a broken heart. I passed the night in the Masjid as I was not in a position to face my wife. When I went home the next morning, to my great surprise my wife welcomed me with a smiling face and expressed her pleasure for the help I had rendered to my friend. Then my friend who was from the Bani Hashim came to me and asked what I had done with the money that he had sent the day before. I narrated to him the matter. He bent his head for a moment, then told me that on receipt of my message, he had sent me whatever he had, but then to meet his own requirements he wrote to the third friend for help. The third friend sent

him the same sealed packet. My first friend was extremely puzzled by this mystery, till it became clear to all of us.”

Al Waqidi further adds:

“Then we divided that amount equally amongst us, each getting three hundred Dirhams, and the remaining one hundred Dirhams was the share of my wife.”

This generous attitude describes the feelings of a few Muslims who had learnt the Talim of Muwas’at from the Qur’an and Saheb al-Qur’an. This is a glowing example of the spirit of Muwas’at and fraternal love which had enlivened the lives of Muslims in the past as a result of practicing the Talim of Islam. The early history of Islam is full of such inspiring events which demonstrated the spirit of Muwas’at that governed the lives of Muslims. In the Ghazw’ah Uhud, one of the most difficult and dangerous battles of Islam, the Muslims set high examples of self-sacrifice and many of them were killed while fighting bravely. Amongst them, seven stalwarts were fatally injured and every breath of theirs seemed to be their last. All of them felt pangs of thirst. Someone came to them with a small quantity of water, hardly sufficient for a single person. The water-bearer offered the glass of water to one of them, but he directed him towards the person lying by his side. The second soldier sent him to the third one who directed him to the fourth and so on; this went on till he reached the seventh soldier. When he approached the seventh soldier, he told him that since the first soldier was very thirsty, he should be given water first. The water-bearer then returned to the first soldier and found that he had passed away. He in fact found that all of them had expired. All of them died thirsty, setting an excellent practical example of Muwas’at.

This is a Talim from the school of Rasulullah (S) which was followed by his true followers in every walk of life, even under the most difficult of conditions. It is an irony of fate that we have abandoned examples and golden principles but are drifting towards selfishness which is undoubtedly the gift of the Shait’an. Note the warning of Rasulullah (S): [6]

“The one, who starts his day without caring about the affairs of the Muslims, is not a Muslim.”

Moula Abi Abdillah Al Imam Jafar al-Sadiq (as) explained: [7]

“The best amongst you are those who are generous and the worst are the misers.”

The event behind Surah al-Dahr-76 [8] is narrated by Ali bin Ahmad al-Wahidi in his commentary of the Qur’an titled “Al Basit” [9], as well as others like Zamakhshari [10], Razi [11], Nisaburi [12]. Sayyiduna Abdullah Ibn Abbas (ra) narrates: [13]

“Amir al-Mumineen, Ali ibn Abi Talib (as), on the guidance of Rasulullah (S) took a Mannat [vow] to observe Siy’am [fast] for three days with Moulatina Fatimah (as) and Fizzah (ra) her devoted servant, for the recovery of his two beloved sons, Al Imam al-Hasan (as) and Al Imam al-Husain(as). After the recovery of the children, they along with Al Imam al-Hasan (as) and al Imam al-Husain (as) observed Sawm. However, there was nothing to eat in the house of Ahl al-Bayt (as) for ift’ar [breaking fast]. Amir al-Mumineen Ali (as) borrowed three Saa (weighing about 9 kilos) barley from a Jew named Shamoon. Moulatina Fatimah (as) grounded three kilos of barley into flour for making the bread for ift’ar on the first day. However at the time of ift’ar, a beggar appeared and said:

“Salaam upon you, O Ahl al-Bayt of Mohammad! I am a poor Muslim in need of some food; Allah will reward you with Maidah of the Jannah.”

Ali (as) offered the beggar whatever he had, and set the lamp dim; he then invited him to have food in the darkness of the room and himself sat there pretending he was also eating, though, in fact, he did not take a single morsel. Ali (as), Fatimah (as) and their children broke their Sawm with water only and gifted their breads for the Qurbat of Allah and remained hungry themselves. On the second day they observed their Sawm again, and when the time of ift’ar approached after Salaat al-Maghrib, an orphan came and asked for food. Everybody in the house again handed over their share of the bread to the orphan and broke their Sawm with water only. Likewise, on the third day, at the time of breaking fast, a captive asked for food and they did the same.

On the fourth day Amir al-Mumineen Ali (as) took his sons to Rasulullah (S), who observed that the faces of his grandsons were pale with weakness. He inquired about the reason for this and proceeded to the house of Fatimah. There Rasulullah (S) saw his beloved daughter in the ‘ibad’ah of Allah and noticed that her eyes were sunken on account of weakness. When Rasulullah(S) noticed her condition, he became restless. Jibra’el al-Ameen (as) appeared with the following glad tidings:

“O Rasulullah(S)! Allah has congratulated you on the virtues of the Ahl al-Bayt (as)!”

Rasulullah (S) inquired towards the reason. Jibra’el (as) recited Surah al-Dahr [14] in response. According to Ibn Mahran's tradition, he recited it from Ayah 5 till the end. Ayah 8-9 of Surah al-Dahr-76 praises the Ahl al-Bayt’s Taqwa and spirit of generosity in these words: [15]

“And they give food out of love for Him to the poor and the orphan and the captive. They say: We only feed you for Allah’s sake; we desire from you neither reward nor thanks.”

This historical event which took place in Madinah has been quoted by many scholars. Al Sayed al-Amini [16] has provided references of twenty-four prominent Sunni scholars who confirm the validity of this event of the passing of Surah al-Dahr. This historical account and background of the Nuzul of the Surah is denied only by the militant branch of Salafi-Wahabis. Due to their hostility with the Ahl al-Bayt (as), these radicals have changed not only the occasion of the Nuzul of the Surah, but also distorted the name of the Surah from “al-Dahr” to al-‘ins’an.

Of course, such extra-ordinary self-denial is not possible for anyone; only a man like Amir al-Mumineen Ali al-Murtada (as) could perform such deeds. Islam, therefore, does not compel its followers to do similar deeds. Islam actually taught Muwas’at which means that a Muslim must help another Muslim if he is in need. A part of his resources should be reserved for the benefit of the needy Muslims. He must visit the sick and ailing Muslims and not only sympathize orally but find out if they need any assistance, financially or in any other form. Treating them kindly - as a guardian to an orphan - and participating with all possible means in general welfare, and being helpful to those in distress is advised. A Greek once remained with Ali (as) for a considerable period making inquiries about Islam. Once he was convinced of the truth of Islam, he embraced Islam at the hands of Amir al-Mumineen Ali (as). Then, Ali (as) informed him about his duties as a Muslim. During that discourse, he guided: [17]

"I direct you to help your brothers and sisters (in faith) who are the followers of Mohammad (S) and mine, assist them from the wealth which Allah has given you, fulfill their needs, redress their troubles and behave with them with friendship and love."

This Talim of Amir al-Mumineen Ali ibn Abi Talib (as) is not limited to the Greek devotee but is extended towards all devotees.

Safwan al-Jamal narrates: [18]

"While I was sitting with Moula Abi Abdillah Al Imam Jafar al-Sadiq (as), a native of Makkah arrived and told him that he had no money to return to his home. The Imam directed me to help that person. After some efforts, I arranged the fare for him and returned to the Imam."

The Imam asked:

"What did you do for your brother?"

I replied:

"By the Rahmah of Allah his need was fulfilled."

The Imam said:

"Know that helping a Muslim is preferred as opposed to performing Nafil Tawaf of the Baytullah seven times."

The Imam then added:

"A man approached al Imam al Hasan (as) with the request of help. The Imam at once put on his shoes and went with him. On the way they passed a place where Al Imam al-Husain (as) was engaged in Ibadah."

Then Al Imam al-Hasan (as) asked the person:

"Why did you not approach Al Husain (as) to ease your troubles?"

He replied:

"O grandson of Rasulullah (S), I wanted to go to him but I was informed that he was in Eitek'af; therefore, I did not approach him."

The Imam replied:

"Had he got the opportunity to help you, it would have been far better for him than one month's Eitek'af."

Tidings from the Qur'an are enough to explain the great reward for any good deed: [19]

"The example of those who spend their wealth in the way of Allah is like that of a grain of corn that sprouts seven branches, and in every branch there are a hundred grains. Thus Allah multiplies the action of whomsoever He wills. Allah is Munificent, All-Knowing".

A native of Kufa (Iraq), Abul Ala, left for Madinah. One of the devotees of Al Imam Jafar al-Sadiq (as) handed him his letter to the Imam in which he had discussed his problems and requested him to bring the reply from the Imam. He was also asked to request the Imam to explain the rights which a Muslim has over another. Abul Ala says that when he reached in the presence of the Imam, he replied to all the questions but did not say anything about the rights of Muslims upon each other. He went to the Imam several times, but there was silence. At the end of his stay, he went to take permission for his departure from the Imam and requested an answer to that particular question which was still unanswered. The Imam replied:

"I deliberately avoided it."

Abul Ala asked the reason for this and the Imam informed:

"Because I am afraid that if I tell you the same and you do not follow it faithfully, you will go against the religion of Allah."

Then the Imam explained:

"Verily, the most difficult of the things which Allah has obliged his servants to do, are three things:

i). First, doing Adal (justice) between himself and others; this means that he should do to others as he wants for himself.

ii). Second, he should help fellow Muslims by Muwas'at with his wealth.

iii). Third, he should always remember Allah. And when I say remember Allah, I do not mean that he should always recite Subhan Allah and Al Hamdu Lil'lah. However, I mean that if he intends to do an unlawful deed, he must remember Allah and return from that sin."

This Talim had such an influence on the lives of the followers of Islam that their noble behavior could not be compared with any other nation. Centuries have passed since the dawn of Islam and the world has achieved what is called technical and scientific revolution but such high morals and human virtues are rarely found in today's world, which has forgotten the true sense of generosity. People often give to charity to seek publicity which defeats its very purpose and is counter to the philosophy of Islam.

It should be remembered that all Muslims are duty-bound to propagate the Talim of Islam in its pristine purity. Especially, they must acquaint their youths with this divine Talim so that the spirit of Muwas'at becomes stronger and stronger; in this way the institution of Muwas'at will help the Muslim community at large to build a prosperous society. We must work for a better society, and not remain in the sweet intoxication of our past glories or our misfortunes.

We have forgotten the principles of Islam with special reference to Muwas'at and charity for the under-privileged of the community in the last one hundred years. With the study of the Qur'an and the Sirah, you will get numerous exceptional examples which may instill in you a spirit of contribution for the welfare of Ummah. Until we do not teach our children the importance of Muwas'at, charity and welfare in life, a prosperous Muslim society will always remain a distant dream.

Studies and experience both have proven that charity and welfare makes a person happy and satisfied which cannot be achieved through any other activity. People who spread happiness suffer less from depression than those who don't. Generous people manage their own problems more easily than those who don't contribute to charity. Helping others will elevate your value and self-confidence without a doubt.

In the current era of recession, not only the poor but the middle class is also suffering from financial crisis. If you find them facing trouble, help them through Muwas'at in a respectable manner. Invest time in promoting Muwas'at activities as much as you can. Help Muslim charitable institutions and welfare organizations for a few hours or a day in the week. You will

surely meet many like-minded volunteers along the way. Following are a few examples of Muwas'at: [20]

1). Gift good items: It is not Muwas'at to gift valueless or old and obsolete items. The philosophy of Islam in this regard is clear: it guides us that if we gift anything it should be new or in a very good condition. Giving used items is not called Muwas'at, it is a miser's mentality. Whatever you like for yourself, gift it in the way of Allah.

2). Muwas'at for health: If you are capable of contributing towards somebody's medical expenses, it is a great form of Muwas'at.

3). Fundraising activity: Support programs within the boundary of religious ethics, the aim of which is raising funds for a designated charity. This can be a race, breakfast on holiday, children's festival, food fair amongst others for collecting Muwas'at fund.

4). Donate from your bonus: When you receive funds, donate a reasonable amount from it to the under privileged rather than completely spending it on yourself.

5). Support a cause you believe In: Different Muwas'at activities touch the heart of different people. If you love something or believe that a certain area is important, you should support that cause.

6). Sponsor a child's educational expenditure: In today's time, rising inflation has made it difficult for the poor to send their children to school; therefore, paying the annual fees of at least one child in the institution means making education accessible which is a great form of Muwas'at. Instead of spending thousands on recreational activities, your donation towards somebody's school/university fees has the potential to change their future.

7). Kinds of Muwas'at: Normally people consider Muwas'at only when it comes out of their own pocket but the types of Muwas'at are numerous and can be performed in different forms. Volunteering for an institution or supporting any individual or group for helping Muslims to raise funds can be just as valuable as giving money directly. I conclude this discussion on the words of Amir al-Mumineen Ali ibn Abi Talib (as): [21]

"Do good-deeds and do not belittle any part of it. Even a small act of good deed is truly great, and even a few acts are surely plentiful".

Muwas'at is not a peripheral virtue but an Islamic social imperative that transforms Aqidah into tangible welfare. By re-rooting personal conduct and communal institutions in sincere mutual support-prioritizing dignity, discretion, and need-based assistance-Muslims can restore social trust, reduce hardship, and cultivate a morally anchored welfare society. Reintroducing the Talim of Muwas'at to families, educational spaces, and charitable structures is therefore essential to reviving the Ummah's compassion and achieving sustainable collective prosperity.

Bibliography:

- 1). It is permissible to give Sadaqah (Khair'at (charity) - other than Zakaat and Muwas'at) to poor non-Muslims, on the condition that they do not belong to people who are in a state of war against Islam and have not committed acts of aggression that would harm Muslims.
- 2). Al-Khisal, by Al Shaykh as-Saduq, vol. I, p.8.
- 3). Al-Khisal, vol. I, p.125
- 4). Amir al-Mumineen Ali ibn Abi Talib (as)
- 5). "Muruj al-Dhahab", by Masudi, Beirut, 1966, vol.3, p.446
- 6). Al-Kafi, vol. 2, p.163
- 7). Al Imam Jafar al-Sadiq (as)
- 8). Surah al-Dahr-76
- 9). "Al Basit", Ali bin Ahmad al-Wahidi, commentary of the Qur'an
- 10). Zamakhshari
- 11). Razi
- 12). Nisaburi
- 13). Sayyiduna Abdullah Ibn Abbas (ra) served Amir al-Mumineen Ali (as) with extreme loyalty but his nasty and cunning descendants Abbasids showed complete hostility towards Ali(as) and Ahl al-Bayt (as), the Imams.
- 14). Surah al-Dahr-76
- 15). 1-Al Zamakhshari's al-Kashshaf, vol. 2; 2- al-Wahidi's Asbab al-Nuzul; 3-Al-Tabarasi's Majma al-Bay'an in the interpretation of the Surah al-Dahr; 4-Al Hafid Muhib bin Jarir al-Tabari's al-Kifayah;5- Ibn Abd Rabbah's Iqd al-Farid, vol. 3, p.42-47;6- Al Naishaburi's Manaqib Fatimah as stated in al-Kifayah;7- al Thalabi's Tafsir al-Kashf wal Bay'an; 8- Al Aalusi's Ruh al-Ma'ani;9- Al Tabari's Al-Riyad al-Nadira, vol. 2, p. 207, quoted from Al Amini's al-Ghadir, vol. 3, p. 107-111.
- 16). Al Ghadir, vol. III, p. 111; Tafsir al-Kashshaf, vol. III, p. 239, Egypt Publication; Tafsir al-Bayzawi.
- 17). Khutub'at, Amir al-Mumineen Ali ibn Abi Talib (as)
- 18). Safwan al-Jamal was one of the famous Ash'ab of Abi Abdillah Al Imam Jafar us-Sadiq (as)
- 19). Surah 2: Ayah 261
- 20). Muwas'at can be shared through various actions:
- 21). Kalim'at, Amir al-Mumineen Ali ibn Abi Talib (as)

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