

# الكافي

## AL-KAFI

ج 2

Volume 2

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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Of the majestic narrator and the scholar, the jurist, the Sheykh  
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الْعِشْرَةِ

**THE BOOK OF SOCIAL RELATIONSHIPS**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

## بَابُ مَا يَجِبُ مِنَ الْمَعَاشِرَةِ

### Chapter 1 – What is Obligated from the Social Relations

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَلَيْكُمْ بِالصَّلَاةِ فِي الْمَسَاجِدِ وَحُسْنِ الْجَوَارِ لِلنَّاسِ وَ إِقَامَةِ الشَّهَادَةِ وَ حُضُورِ الْجَنَائِزِ إِنَّهُ لَا بُدَّ لَكُمْ مِنَ النَّاسِ إِنْ أَحَدًا لَا يَسْتَعْنِي عَنِ النَّاسِ حَيَاتَهُ وَ النَّاسُ لَا بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim who said,

‘Abu Abdullah<sup>asws</sup> said: ‘(It is) upon you with the (praying of) *Salāt* in the Masjids, and goodly neighbourliness to the people, and establishing ‘الشَّهَادَةُ’ the testimonies (three or more), and attending the funerals. It is essential for you (having interactions) with the people. Not one of you is needless from the people during his lifetime, and the people need each other’.<sup>1</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) كَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَ بَيْنَ قَوْمِنَا وَ فِيمَا بَيْنَنَا وَ بَيْنَ خَطَائِنَا مِنَ النَّاسِ قَالَ فَقَالَ تُوَدُّونَ الْأَمَانَةَ إِلَيْهِمْ وَ تُقِيمُونَ الشَّهَادَةَ لَهُمْ وَ عَلَيْهِمْ وَ تَعُودُونَ مَرْضَاهُمْ وَ تَشْهَدُونَ جَنَائِزَهُمْ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Muawiya Bin Wahab who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘How is it befitting for us that we behave regarding what is between us and our people, and regarding what is between us and those from the people who intermingle with us?’ So he<sup>asws</sup> said: ‘You should pay back the entrustments to them, and you should be establishing the ‘الشَّهَادَةُ’ testimonies for them and against them, and you should be consoling their sick ones, and attending their funerals’.<sup>2</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعًا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَبِيبِ الْخَنْعَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ عَلَيْكُمْ بِالْوَرَعِ وَ الْإِجْتِهَادِ وَ أَشْهَدُوا الْجَنَائِزَ وَ عُدُّوا الْمَرْضَى وَ احْضَرُوا مَعَ قَوْمِكُمْ مَسَاجِدَكُمْ وَ أَحْبَبُوا لِلنَّاسِ مَا تُحِبُّونَ لَأَنْفُسِكُمْ أَمَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ يَعْرِفَ جَارَهُ حَقَّهُ وَ لَا يَعْرِفَ حَقَّ جَارِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and Muhammad Bin Khalid, altogether from Al Qasim Bin Muhammad, from Habeeb Al Khash’amy who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘(It is) upon you with the piety, and the striving, and attending the funerals, and consoling the sick, and to be present along with your people in the Masjids, and loving for the people what you are loving for yourselves.

<sup>1</sup> Al Kafi V 2 – The Book Of Social Relationships CH 1 H 1

<sup>2</sup> Al Kafi V 2 – The Book Of Social Relationships CH 1 H 2

Would not the man from you be embarrassed if his neighbour were to recognise his right while he does not recognise the right of his neighbour?'<sup>3</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لَهُ كَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَبَيْنَ قَوْمِنَا وَبَيْنَ خُلَطَائِنَا مِنَ النَّاسِ مِمَّنْ لَيْسُوا عَلَيَّ أَمْرِنَا قَالَ تَنْظُرُونَ إِلَى أَيْمَتِكُمْ الَّذِينَ تَقْتَدُونَ بِهِمْ فَتَصْنَعُونَ مَا يَصْنَعُونَ قَوْلَ اللَّهِ إِنَّهُمْ لَيَعُودُونَ مَرْضَاهُمْ وَيَشْهَدُونَ جَنَائِزَهُمْ وَيَقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ وَيُؤَدُّونَ الْأَمَانَةَ إِلَيْهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I said to him<sup>asws</sup>, 'How is it befitting for us that we behave regarding what is between us and our people, and between those who intermingle with us from the people, from the ones who are not upon our matter (Al-Wilayah)?' He<sup>asws</sup> said: 'You should be looking at your Imams<sup>asws</sup>, those whom you are being Guided with, so you should be doing what they<sup>asws</sup> are doing. By Allah<sup>azwj</sup>! They<sup>asws</sup> are consoling their sick ones, and they<sup>asws</sup> are attending their funerals, and they<sup>asws</sup> are establishing the testimonies for them and against them, and they<sup>asws</sup> are paying back the entrustments to them'.<sup>4</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَفْرَأَ عَلَيَّ مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَ يَأْخُذُ بِقَوْلِي السَّلَامَ وَ أَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ الْوَرَعِ فِي دِينِكُمْ وَ الْإِحْتِهَادِ لِلَّهِ وَ صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ وَ طَوْلِ السُّجُودِ وَ حُسْنِ الْجَوَارِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Safwan Bin Yahya, from Abu Asama Zayd Al Shahaam who said,

'Abu Abdullah<sup>asws</sup> said to me: 'Convey the greeting upon the ones from them whom you view that they would obey me<sup>asws</sup> and take to my<sup>asws</sup> words, and I<sup>asws</sup> advise you all with the fear of Allah<sup>azwj</sup> Mighty and Majestic, and the devoutness in your Religion, and the striving for Allah<sup>azwj</sup>, and truthfulness of narrations, and paying back the entrustment, and the prolonging of the Sajdah, and goodly neighbourliness.

فَبِهَذَا جَاءَ مُحَمَّدٌ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَدُّوا الْأَمَانَةَ إِلَى مَنْ أَنْتُمْ عَلَيْهَا بَرًّا أَوْ فَاجِرًا فَإِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانَ يَأْمُرُ بِآدَاءِ الْخَيْطِ وَ الْمَخِيطِ صَلُّوا عَشَائِرَكُمْ وَ أَشْهَدُوا جَنَائِزَهُمْ وَ عُودُوا مَرْضَاهُمْ وَ أَدُّوا حُقُوقَهُمْ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرَعَ فِي دِينِهِ وَ صَدَقَ الْحَدِيثَ وَ آدَى الْأَمَانَةَ وَ حَسَنَ خُلُقَهُ مَعَ النَّاسِ قِيلَ هَذَا جَعْفَرِيٌّ فَيَسْرُنِي ذَلِكَ وَ يَدْخُلُ عَلَيَّ مِنْهُ السُّرُورُ وَ قِيلَ هَذَا أَدَبٌ جَعْفَرِيٌّ

It is by this that Muhammad<sup>saww</sup> came with – paying the entrustments to the ones who entrusted him<sup>saww</sup> upon it, be he righteous or immoral. It was so that Rasool-Allah<sup>saww</sup> used to order with (even) the giving back of the thread and the needle. Help your relatives and attend their funerals, and console their sick ones, and fulfil their rights, for the man from you, when he is devout in his Religion, and truthful in the narrations, and pays back the entrustments, and is of goodly mannerisms along with the people, it would be said, 'This is a Ja'fary', so that would cheer me<sup>asws</sup> up, and the happiness from it would enter upon me<sup>asws</sup>, and it would be said, 'This is the education of Ja'far<sup>asws</sup>'.

<sup>3</sup> Al Kafi V 2 – The Book Of Social Relationships CH 1 H 3

<sup>4</sup> Al Kafi V 2 – The Book Of Social Relationships CH 1 H 4

وَ إِذَا كَانَ عَلَى غَيْرِ ذَلِكَ دَخَلَ عَلَيَّ بِلَاؤُهُ وَ عَارُهُ وَ قِيلَ هَذَا أَدَبُ جَعْفَرٍ فَوَ اللَّهُ لَحَدَّثَنِي أَبِي ( عَلَيْهِ السَّلَام ) أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شَيْعَةِ عَلِيٍّ ( عَلَيْهِ السَّلَام ) فَيَكُونُ زَيْنَهَا آدَاهُمْ لِلْأَمَانَةِ وَ أَقْضَاهُمْ لِلْحُقُوقِ وَ أَصْدَقُهُمْ لِلْحَدِيثِ إِلَيْهِ وَ وَصَايَاهُمْ وَ وَدَائِعُهُمْ نُسَأَلُ الْعَشِيرَةَ عَنْهُ فَتَقُولُ مَنْ مِثْلُ فُلَانٍ إِنَّهُ لَأَدَانَا لِلْأَمَانَةِ وَ أَصْدَقُنَا لِلْحَدِيثِ .

And when he was upon other than that, its agony and its reproach would enter upon me<sup>asws</sup>, and it would be said, 'This is the education of Ja'far<sup>asws</sup>'. By Allah<sup>azwj!</sup> My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> that there happened to be a man in the tribe from the Shias of Ali<sup>asws</sup>, so his quality was that he was the best of them in paying back entrustments, and the most fulfilling them of the rights, and the most truthful of them of the narrations. It is to him that they (people) used to keep their bequests and their deposits. The clan was asked about him, so they said, 'Who can be like so and so? He is the best of us in paying back the entrustment and the most truthful of us for the narrations'<sup>5</sup>.

### بَابُ حُسْنِ الْمَعَاشِرَةِ

## Chapter 2 – Excellent social relations

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) مَنْ خَالَطَتْ فَاِنَّ اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِمْ فَافْعَلْ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Mhammad Bin Muslim who said,

'Abu Ja'far<sup>asws</sup> said: 'The one who inter-mingles (with the people), so if you can maintain an upper hand (more giving than receiving), then do so'.<sup>6</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ الْبَيْتُ غَاصٌّ بِأَهْلِهِ فِيهِ الْخُرَّاسَانِيُّ وَ الشَّامِيُّ وَ مِنْ أَهْلِ الْأَفَاقِ فَلَمْ أَجِدْ مَوْضِعاً أَقْعُدُ فِيهِ فَجَلَسَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ كَانَ مُتَّكِئاً

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Muhammad Bin Jafs, from Abu Al Rabi'e Al Shamy who said,

'I went over to Abu Abdullah<sup>asws</sup> and the room was crowded with his<sup>asws</sup> family members. Among them were (people from) Khurasan, and (people from) Syria, and from the people of the outskirts (of the city). So I could not find a place to sit in, and Abu Abdullah<sup>asws</sup> was seated, and reclining.

ثُمَّ قَالَ يَا شَيْعَةَ آلِ مُحَمَّدٍ اعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يَمْلِكْ نَفْسَهُ عِنْدَ غَضَبِهِ وَ مَنْ لَمْ يُحْسِنْ صُحْبَةً مَنْ صَحِبَهُ وَ مُخَالَقَةً مَنْ خَالَقَهُ وَ مُرَافَقَةً مَنْ رَافَقَهُ وَ مُجَاوَرَةً مَنْ جَاوَرَهُ وَ مَمَالِحَةً مَنْ مَالِحَهُ يَا شَيْعَةَ آلِ مُحَمَّدٍ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ .

Then he<sup>asws</sup> said: 'O Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww!</sup> Know, that he is not from us<sup>asws</sup>, the one who does not control his own self during his anger, and the one who is not a good companion with his companions, and (of good) manners with the ones who display good mannerisms with him, and (of good) friendship with the one who is a friend of his, and (of goodly) neighbourliness with his neighbour, and (of good) table manners with the ones who eat with him. O Shias of the Progeny<sup>asws</sup> of

<sup>5</sup> Al Kafi V 2 – The Book Of Social Relationships CH 1 H 5

<sup>6</sup> Al Kafi V 2 – The Book Of Social Relationships CH 2 H 1

Muhammad<sup>asaww</sup>! Fear Allah<sup>azwj</sup> whatever your capacity is, and there is neither Might nor Strength except with Allah<sup>azwj</sup>.<sup>7</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ قَالَ كَانَ يُوسَعُ الْمَجْلِسَ وَيَسْتَقْرِضُ لِلْمُحْتَاجِ وَيُعِينُ الضَّعِيفَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [12:36] **we see you to be of the doers of good**. He<sup>asws</sup> said: 'He<sup>as</sup> (Prophet Yusuf<sup>as</sup>), used to make space (for others) in the gatherings, and lend to the needy, and assist the weak ones'.<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَلَاءِ بْنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ عَظَّمُوا أَصْحَابَكُمْ وَاقْرَؤْهُمْ وَ لَا يَتَهَجَّمْ بَعْضُكُمْ عَلَى بَعْضٍ وَ لَا تَضَارُوا وَ لَا تَحَاسَدُوا وَ إِيَّاكُمْ وَ الْبُخْلَ كُونُوا عِبَادَ اللَّهِ الْمُخْلِصِينَ الصَّالِحِينَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ala'a Bin Al Fuzayl,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Abu Ja'far<sup>asws</sup> was saying: 'Venerate your companions and dignify them, and you should neither attack each other, nor harm, nor envy (each other); and beware of the stinginess. Become the servants of Allah<sup>azwj</sup>, the sincere, the righteous'.<sup>9</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَجَّالِ عَنِ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ ثَعْلَبَةَ وَ عَلِيَّ بْنَ عُقْبَةَ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ الْإِنْتِبَاضُ مِنَ النَّاسِ مَكْسَبَةٌ لِلْعَدَاوَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Abu Yazeed and Sa'alba, and Ali Bin Uqba, from someone of reported it,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'The seizing (faulting everything someone says) from the people, earns the animosity'.<sup>10</sup>

بَابُ مَنْ يَجِبُ مُصَادَقَتُهُ وَ مُصَاحَبَتُهُ

### Chapter 3 – The one whose friendship and companionship is Obligated

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) لَا عَلَيْكَ أَنْ تَصْحَبَ ذَا الْعَقْلِ وَ إِنْ لَمْ تَحْمَدْ كَرَمَهُ وَ لَكِنْ أَنْتَفِعَ بِعَقْلِهِ وَ احْتَرَسَ مِنْ سَيِّئِ أَخْلَاقِهِ وَ لَا تَدْعَنَّ صُحْبَةَ الْكَرِيمِ وَ إِنْ لَمْ تَنْتَفِعْ بِعَقْلِهِ وَ لَكِنْ أَنْتَفِعَ بِكَرَمِهِ بِعَقْلِكَ وَ أفرِرْ كُلَّ الْفِرَارِ مِنَ اللَّئِيمِ الْأَحْمَقِ .

A number of our companions, from Ahmad Bin Muhammad, from Husayn Bin Al Hassan, from Muhammad Bin Sinan, from Ammar Bin Musa,

<sup>7</sup> Al Kafi V 2 – The Book Of Social Relationships CH 2 H 2

<sup>8</sup> Al Kafi V 2 – The Book Of Social Relationships CH 2 H 3

<sup>9</sup> Al Kafi V 2 – The Book Of Social Relationships CH 2 H 4

<sup>10</sup> Al Kafi V 2 – The Book Of Social Relationships CH 2 H 5

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘It is upon you that you accompany the one with the intellect and even though you may not consider his benevolences as praiseworthy, but you can benefit by his intellect, and watch out from his evil mannerisms; and do not leave the company of the benevolent and even though you may not benefit by his intellect, but you would benefit from his benevolence by your own intellect; but flee very far away from a lowly and an idiot’.<sup>11</sup>

عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ أَبِيَانَ عَنْ أَبِي الْعَدَيْسِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَا صَالِحُ اتَّبِعْ مَنْ يُبْكِيكَ وَهُوَ لَكَ نَاصِحٌ وَلَا تَتَّبِعْ مَنْ يُضْحِكُكَ وَهُوَ لَكَ غَاشٌّ وَ سَتَرْدُونَ عَلَى اللَّهِ جَمِيعًا فَتَعْلَمُونَ .

From him, from Abdul Rahman Bin Abu Najran, from Muhammad Bin Al Salt, from Aban, from Abu Al Udays who said,

‘Abu Ja’far<sup>asws</sup> said: ‘O Salih! Follow the one makes you cry and he is an adviser to you, and do not follow the one who makes you laugh and he is a swindler to you, and all of you would be returning to Allah<sup>azwj</sup> and will find out’.<sup>12</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُوسَى بْنِ يَسَارِ الْقَطَّانِ عَنِ الْمُسْعُودِيِّ عَنْ أَبِي دَاوُدَ عَنْ ثَابِتِ بْنِ أَبِي صَخْرَةَ عَنْ أَبِي الزَّعَلِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) انظُرُوا مَنْ تُحَادِثُونَ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ يَنْزِلُ بِهِ الْمَوْتُ إِلَّا مِثْلَ لَهُ أَصْحَابُهُ إِلَى اللَّهِ إِنْ كَانُوا خَيْرًا فَخَيْرًا وَإِنْ كَانُوا شَرًّا فَشَرًّا وَ لَيْسَ أَحَدٌ يَمُوتُ إِلَّا نَمَتَتْ لَهُ عِنْدَ مَوْتِهِ .

From him, from Muhammad Bin Ali, from Musa Bin Yasaar Al qataan, from Al Masoudy, from Abu Dawood, from Sabit Bin Abu Sakhra, from Abu Al Za’ly who said,

‘Amir Al-Momineen<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘Consider the ones you are talking to (associating with), for there is no one who dies except an image of his (associate) is presented to him by Allah<sup>azwj</sup> – if he was good, so good, and if he was evil, so evil; and there is no one who is dying except I<sup>asws</sup> come to him (in person) during his death’.<sup>13</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ الْحَبِيبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَبَلِ لَمْ يُسَمِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَلَيْكَ بِالنَّادِ وَإِيَّاكَ وَ كُلِّ مُحَدَّثٍ لَا عَهْدَ لَهُ وَ لَا أَمَانَ وَ لَا ذِمَّةَ وَ لَا مِيثَاقَ وَ كُنْ عَلَى حَذَرٍ مِنْ أَوْثَقِ النَّاسِ عِنْدَكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of the (people of) Al Halab, from Abdullah Bin Muskan, from a man from the people of the mountains, not being named, who said,

‘Abu Abdullah<sup>asws</sup> said: ‘(It is) upon you (to maintain) good relations with your old associates and friends, be cautious about a new one who does not have any commitment, responsibility or protection and always avoid (observe caution) from the most reliable of the people in your presence’.<sup>14</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عُيُوبِي .

A number of our companions, from Ahmad Bin Muhammad,

<sup>11</sup> Al Kafi V 2 – The Book Of Social Relationships CH 3 H 1

<sup>12</sup> Al Kafi V 2 – The Book Of Social Relationships CH 3 H 2

<sup>13</sup> Al Kafi V 2 – The Book Of Social Relationships CH 3 H 3

<sup>14</sup> Al Kafi V 2 – The Book Of Social Relationships CH 3 H 4



(It has been narrated) raising it to Abu Abdullah<sup>asws</sup> having said: 'The most beloved of my brethren to me is the one who points out to me my faults'.<sup>15</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عُبَيْدِ اللَّهِ الدَّهْقَانِيِّ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ عُبَيْدِ اللَّهِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تُكُونُ الصَّدَاقَةُ إِلَّا بِحُدُودِهَا فَمَنْ كَانَتْ فِيهِ هَذِهِ الْحُدُودُ أَوْ شَيْءٌ مِنْهَا فَانْسِبُهُ إِلَى الصَّدَاقَةِ وَمَنْ لَمْ يَكُنْ فِيهِ شَيْءٌ مِنْهَا فَلَا تَنْسِبُهُ إِلَيْ شَيْءٍ مِنَ الصَّدَاقَةِ

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ubeydullah Al Dihqan, from Ahmad Bin A'iz, from Ubeydullah Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The friendship cannot happen to be except by its limits. So the one in whom there were these limits, or something from these, so join his friendship; and the one who does not happen to have anything from these, so do not establish any (form of) friendship with him.

فَأُولَئِكَ أَنْ تَكُونَ سَرِيرَتُهُ وَ عَلَانِيَتُهُ لَكَ وَاجِدَةً وَ الثَّانِي أَنْ يَرَى زَيْنَكَ وَ زِينَةَ وَ شَيْنَكَ وَ شَيْنَهُ وَ الثَّلَاثَةُ أَنْ لَا تُعْبِرَهُ عَلَيْكَ وَ لَآيَةً وَ لَآ مَالٍ وَ الرَّابِعَةُ أَنْ لَا يَمْنَعَكَ شَيْئًا تَنَالَهُ مَقْدَرَتُهُ وَ الْخَامِسَةُ وَ هِيَ تَجْمَعُ هَذِهِ الْخِصَالَ أَنْ لَا يُسْلِمَكَ عِنْدَ النِّكَبَاتِ .

So the first of these is that his private and his public (behaviour) to you should happen to be one (and the same); and the second is that he would see your goodness as being his goodness, and your fault (troubles) as being his fault (troubles); and the third is that he would neither be at variance with you, neither due to authority nor wealth; and the fourth is that he would not deprive you of anything - that would benefit you which is in his ability; and the fifth, and it is the summary of these qualities, is that he would not abandon you during the calamities'.<sup>16</sup>

بَابٌ مِنْ تَكْرَرِهِ مُجَالَسَتُهُ وَ مَرَافَقَتُهُ

## Chapter 4 – The one whose association and friendship is disliked

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمِ الْكِنْدِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِذَا صَعِدَ الْمُنْبَرِ قَالَ يَتَّبِعِي لِلْمُسْلِمِ أَنْ يَتَجَنَّبَ مَوَاحَاةَ ثَلَاثَةِ الْمَاجِنِ الْفَاجِرِ وَ الْأَحْمَقِ وَ الْكَذَّابِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Imran Bin Usman, from Muhammad Bin Salim Al Kindy, from the one who narrated it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was so that when Amir Al-Momineen<sup>asws</sup> ascended the Pulpit, said: 'It is befitting for the Muslim that he keeps aside from establishing brotherhood with three – the shameless immoral, and the idiot, and the liar.

فَأَمَّا الْمَاجِنُ الْفَاجِرُ فَيَزِيئُ لَكَ فَعَلُهُ وَ يُحِبُّ أَنَّكَ مِثْلُهُ وَ لَا يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَ مَعَادِكَ وَ مُفَارَبَتُهُ جَفَاءً وَ قَسْوَةً وَ مَدْخَلُهُ وَ مَخْرَجُهُ عَارٌ عَلَيْكَ

So, as for the shameless immoral one, so he would decorate his deed to you and he would love it if you were like him, and he would not assist you upon a matter of your

<sup>15</sup> Al Kafi V 2 – The Book Of Social Relationships CH 3 H 5

<sup>16</sup> Al Kafi V 2 – The Book Of Social Relationships CH 3 H 6

Religion and your Hereafter; and his closeness is aversion, and harshness, and his entry and his exit (from your presence) would be a discredit upon you.

وَأَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَلَا يُرْجَى لِصَرْفِ السُّوءِ عَنْكَ وَلَا أَجْهَدَ نَفْسَهُ وَرَبِّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَكَ  
فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَسُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ وَبُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ

And as for the idiot, so he would neither indicate upon you with goodness, nor would he hope for the repelling of the evil from you; and if he were to exert himself and sometimes intends to benefit you, so he would harm you (instead). Thus, his death would be better than his life, and his silence would be better than his speaking, and his remoteness would be better than his closeness.

وَأَمَّا الْكَذَّابُ فَإِنَّهُ لَا يَهْتَدِي مَعَهُ عَيْشٌ يَنْفُلُ حَدِيثَكَ وَ يَنْفُلُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَفْنَى أَحَدُوتهَ مَطَرَهَا بِأُخْرَى مِثْلَهَا حَتَّى إِنَّهُ  
يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ وَيَفْرُقُ بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ

And as for the liar, for the life would not be pleasant with him. He would transmit your narration (to others) and he would bring the narrations (of the others) to you. Every time his discussion runs out, he would mingle it with another one similar to it, to the extent that (when) he does narrate with the truthfulness, so he would not be believed, and he would (end up) effecting separation between the people with the enmity, as he would be sowing the hatred in the chests.

فَاتَّقُوا اللَّهَ عَزَّ وَجَلَّ وَانظُرُوا لِأَنْفُسِكُمْ .

Therefore, fear Allah<sup>azwj</sup> Mighty and Majestic, and watch out for yourselves'.<sup>17</sup>

وَفِي رَوَايَةٍ عَنِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) لَا يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ  
يُؤَاخِي الْفَاجِرَ فَإِنَّهُ يُرَبِّئُ لَهُ فِعْلَهُ وَ يُحِبُّ أَنْ يَكُونَ مِثْلَهُ وَ لَا يُعِينُهُ عَلَى أَمْرِ دُنْيَاةٍ وَ لَا أَمْرِ مَعَادِهِ وَ مَدْخَلُهُ إِلَيْهِ وَ مَخْرَجُهُ  
مِنْ عِنْدِهِ شَيْنٌ عَلَيْهِ .

And in a report of Abdul A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'It is not befitting for the Muslim man that he establishes brotherhood with the immoral one for he would decorate his own deed to him, and he would love it if he would happen to be like him, and he would not assist him upon the matter of his world, nor a matter of his Hereafter; and his entry and his exit from his presence would be a disgrace upon him'.<sup>18</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُيَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ  
يُؤَاخِي الْفَاجِرَ وَ لَا الْأَحْمَقَ وَ لَا الْكَذَّابَ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Muhammad Bin Yusuf, from Muyassar,

<sup>17</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 1

<sup>18</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 2

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is not befitting for the Muslim man that he establishes brotherhood with an immoral, nor an idiot, nor a liar'.<sup>19</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ عَيْسَى ابْنُ مَرْيَمَ ( عَلَيْهِ السَّلَام ) إِنَّ صَاحِبَ الشَّرِّ يُعَدِّي وَ قَرِيْنَ السَّوِّءِ يُرْدِي فَانظُرْ مَنْ تَقَارُنُ .

A number of his companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'Isa<sup>as</sup> Bin Maryam<sup>as</sup> said: 'The owner of the evil, infects, and an evil partner destroys, therefore consider (carefully) the one whom you associate with'.<sup>20</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَا عَمَّارُ إِنْ كُنْتَ تُحِبُّ أَنْ تَسْتَيْبَ لَكَ النُّعْمَةَ وَ تَكْمُلَ لَكَ الْمَرْوَةَ وَ تَصْلَحَ لَكَ الْمَعِيشَةُ فَلَا تُشَارِكِ الْعَبِيدَ وَ السَّفِيلَةَ فِي أَمْرِكَ فَإِنَّكَ إِنْ ائْتَمَنْتَهُمْ خَانُوكَ وَ إِنْ حَدَّثُوكَ كَذَبُوكَ وَ إِنْ نُكِبْتَ خَذَلُوكَ وَ إِنْ وَعَدُوكَ أَخْلَفُوكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Musa who said,

'Abu Abdullah<sup>asws</sup> said: 'O Ammar! If you love that the Bounties are delightful to you and the magnanimity be completed for you, and the life is corrected for you, so you should not associate with the slave and the lowly ones in your affairs, for if you were to entrust them, they would betray you, and if they narrate to you, they would lie to you, and if you are afflicted, they would abandon you, and if they promise you, they would break it'.<sup>21</sup>

قَالَ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ لِلْأَبْرَارِ تَوَابٌ لِلْأَبْرَارِ وَ حُبُّ الْفَجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ وَ بَعْضُ الْفَجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ وَ بَعْضُ الْأَبْرَارِ لِلْفَجَّارِ خِزْيٌ عَلَى الْفَجَّارِ .

He (the above narrator) said, 'And I heard Abu Abdullah<sup>asws</sup> saying: 'The love of the righteous for the righteous is a Reward for the righteous, and the love of the immoral for the righteous, is a merit for the righteous one, and hatred of the immoral for the righteous one is an adornment for the righteous one, and hatred of the righteous for the immoral is a disgrace upon the immoral one'.<sup>22</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ بَعْضِ أَصْحَابِهِمَا عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ( عَلَيْهِمَا السَّلَام ) قَالَ قَالَ لِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَا بَنِي أَنْظُرْ خَمْسَةَ فَلَا تُصَاحِبُهُمْ وَ لَا تُحَادِثُهُمْ وَ لَا تُرَافِقُهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتِ مَنْ هُمْ عَرَّفْنِيهِمْ

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Amro Bin Usman, from Muhammad Bin Uzafir, from one of their companions, from Muhammad Bin Muslim and Abu Hamza,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to me<sup>asws</sup>: 'O my<sup>asws</sup> son<sup>asws</sup>! Look at

<sup>19</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 3

<sup>20</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 4

<sup>21</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 5

<sup>22</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 6

five (kinds of people) and do not befriend them, nor discuss with them, nor have accompany with them on a road'. I<sup>asws</sup> said: 'O father<sup>asws</sup>! Who are they? Introduce them'.

قَالَ إِيَّاكَ وَ مُصَاحِبَةَ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرَّبُ لَكَ الْبَعِيدَ وَ يُبْعَدُ لَكَ الْقَرِيبَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْفَاسِقِ فَإِنَّهُ بَائِعُكَ بِأَكْلَةٍ أَوْ أَقَلِّ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْأَحْمَقِ فَإِنَّهُ يَرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ

He<sup>asws</sup> said: 'Beware of befriending the liar, for he is at the status of the mirage. He would draw closer for you the remote, and distance for you the close by. And beware of befriending the immoral, for he would sell you for a meal, or less than that. And beware of befriending the stingy one, for he would abandon you regarding his wealth – at a time when you need him the most. And beware of befriending the idiot, for he would intend to benefit you, but he would harm you (instead).

وَ إِيَّاكَ وَ مُصَاحِبَةَ الْقَاطِعِ لِرَجْمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطُّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ

And beware of befriending the severer of the relationships, for I<sup>asws</sup> have found him to be an accursed one in the Book of Allah<sup>azwj</sup> Mighty and Majestic, in three places. Allah<sup>azwj</sup> Says [47:22] **But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!** [47:23] **Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.**

وَ قَالَ عَزَّ وَ جَلَّ الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ

And the Mighty and Majestic Said [13:25] **And those who break the promise with Allah after its Covenant and are cutting asunder that which Allah has Commanded to be joined and making mischief in the land; they, for them is the Curse, and for them is the evil abode.**

وَ قَالَ فِي الْبَقَرَةِ الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ .

And He<sup>azwj</sup> Said in (Surah) Al-Baqarah [2:27] **Who break the Covenant of Allah after its confirmation and cut asunder what Allah has Commanded to be joined, and make mischief in the land; these it is that are the losers**.<sup>23</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ سَمِعْتُ الْمُحَارِبِيَّ يَرْوِي عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ثَلَاثَةٌ مُجَالِسَتُهُمْ تُمِيتُ الْقَلْبَ الْجُلُوسُ مَعَ الْأَنْدَالِ وَ الْحَدِيثُ مَعَ النِّسَاءِ وَ الْجُلُوسُ مَعَ الْأَعْيَاءِ .

A number of our companions, from Ahmad Bin Muhammad, from Musa Bin Al Qasim who said,

'I heard Al-Muhariby report, from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There are three (types of people), sitting with them

<sup>23</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 7

deadens the heart – sitting with the scoundrel, and speaking with the women, and the sitting with the wealthy'.<sup>24</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَاءِ عَمَّنْ ذَكَرَهُ قَالَ قَالَ لُقْمَانُ ( عَلَيْهِ السَّلَام ) لِابْنِهِ يَا بُنَيَّ لَا تَقْتَرِبْ فَتَكُونَ أَبْعَدَ لَكَ وَ لَا تَتَّبِعْ فَتُهَانَ كُلُّ دَابَّةٍ تُحِبُّ مِثْلَهَا وَ إِنَّ ابْنَ آدَمَ يُحِبُّ مِثْلَهُ

Ali Bin Ibrahim, from his father, from one of his companions, from Ibrahim Bin Abu Al Balaad, from the one who mentioned it,

'He<sup>asws</sup> said: 'Luqman<sup>as</sup> said to his<sup>as</sup> son: 'O my<sup>as</sup> son! Do not go closer (to the people), for they would become distant to you, neither be (too) remote, for you would be humiliated. Every animal loves its kind, and the son of Adam<sup>as</sup> loves his like (fellow human being).

وَ لَا تَنْشُرْ بَرِّكَ إِلَّا عِنْدَ بَاغِيهِ كَمَا لَيْسَ بَيْنَ الذَّنْبِ وَ الْكَبْشِ خُلَّةٌ كَذَلِكَ لَيْسَ بَيْنَ الْبَارِ وَ الْفَاجِرِ خُلَّةٌ مَنْ يَقْتَرِبُ مِنَ الزُّفْتِ يَعْلُقُ بِهِ بَعْضُهُ كَذَلِكَ مَنْ يُشَارِكِ الْفَاجِرَ يَتَّعَلَمُ مِنْ طَرَفِهِ

And do not spread your righteousness except in the presence of its needy one. Just as there is no friendship between the wolf and the ram, similar to that, there is no friendship between the righteous one and the immoral one. The one who goes near the asphalt, parts of it would attach to him, similar to that, the one who associates with the immoral one would lean towards his ways.

مَنْ يُحِبُّ الْمِرَاءَ يُشْتَمُ وَ مَنْ يَدْخُلُ مَدَاحِلَ السُّوءِ يُنْهَمُ وَ مَنْ يُقَارِنُ قَرِيْبَ السُّوءِ لَا يَسْلَمُ وَ مَنْ لَا يَمْلِكُ لِسَانَهُ يَنْدَمُ .

The one who loves to dispute would be insulted; and the one who enters the places of evil would be accused; and the one who pairs with an evil pairing would not remain safe; and the one who does not control his tongue would regret'.<sup>25</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَ لَا تَجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not befriend the people of the innovation, nor sit with them (in a gathering), for you would become, in the presence of the people, like one of them'. Rasool-Allah<sup>saww</sup> said: 'The man is upon the Religion of his friend and his associates'.<sup>26</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنِ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنِ هَارُونَ بْنِ مُسْلِمٍ عَنْ عَبْدِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِيَّاكَ وَ مُصَادَقَةَ الْأَحْمَقِ فَإِنَّكَ أَسْرَّ مَا تَكُونُ مِنْ نَاحِيَّتِهِ أَقْرَبُ مَا يَكُونُ إِلَى مَسَاءَتِكَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajal, from Ali Bin Yaqoub Al Hashimy, from Haroun Bin Muslim, from Ubeyd Bin Zurara who said,

<sup>24</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 8

<sup>25</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 9

<sup>26</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 10

'Abu Abdullah<sup>asws</sup> said: 'Beware of befriending an idiot, the closer you get to him (for his pleasure) the closer you would be to your misfortune'.<sup>27</sup>

### بَابُ التَّحَبُّبِ إِلَى النَّاسِ وَ التَّوَدُّدِ إِلَيْهِمْ

## Chapter 5 – Endearment to the people and the cordiality towards them

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ أَعْرَابِيًّا مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) فَقَالَ لَهُ أَوْصِنِي فَكَانَ مِمَّا أَوْصَاهُ تَحَبَّبَ إِلَى النَّاسِ يُحِبُّوكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Baseer, from Abu Ja'far<sup>asws</sup> having said: 'A Bedouin from the Clan of Tameem came over to the Prophet<sup>saww</sup> and said to him<sup>saww</sup>: 'Advise me'. So, from what he<sup>saww</sup> advised him was: 'Love (and be kind) to the people, they will love you'.<sup>28</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مُجَامَلَةُ النَّاسِ ثُلُثُ الْعَقْلِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Being courteous to the people is a third of 'العقل' the intellect'.<sup>29</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) ثَلَاثٌ يُصَوِّفْنَ وَدَّ الْمَرْءُ لِأَخِيهِ الْمُسْلِمِ يَلْقَاهُ بِالْبُشْرِ إِذَا لَقِيَهُ وَ يُوسِّعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ وَ يَدْعُوهُ بِأَحَبِّ الْأَسْمَاءِ إِلَيْهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Three (things) would purify a Muslim's love for his brother (in Eman) – he meets him with a smile when he does meet him, and makes space for him in the gathering when he comes over to sit, and he calls him with the name most beloved to him'.<sup>30</sup>

وَ بِهِذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) التَّوَدُّدُ إِلَى النَّاسِ يَصْفُ الْعَقْلَ .

And by this chain,

<sup>27</sup> Al Kafi V 2 – The Book Of Social Relationships CH 4 H 11

<sup>28</sup> Al Kafi V 2 – The Book Of Social Relationships CH 5 H 1

<sup>29</sup> Al Kafi V 2 – The Book Of Social Relationships CH 5 H 2

<sup>30</sup> Al Kafi V 2 – The Book Of Social Relationships CH 5 H 3

'He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Being affectionate towards the people is half 'العقل' the intellect'.<sup>31</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al Hassan<sup>asws</sup> having said: 'Being affectionate towards the people is half the intellect'.<sup>32</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكْفُفُ عَنْهُمْ يَدًا وَاحِدَةً وَ يَكْفُونَ عَنْهُ أَيْدِيًا كَثِيرَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who restrains his hand from the people, so rather he has restrained one hand from them, and they would be restraining from him, a lot of hands'.<sup>33</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ عُقَيْبَةَ عَنْ سُلَيْمَانَ بْنِ زِيَادِ التَّمِيمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ( عَلَيْهِ السَّلَام ) الْقَرِيبُ مِنَ قَرَبْنَةِ الْمَوَدَّةِ وَإِنْ بَعُدَ نَسَبُهُ وَ التَّبَعِيدُ مِنَ بَعْدَتِهِ الْمَوَدَّةُ وَإِنْ قَرُبَ نَسَبُهُ لَا شَيْءَ أَقْرَبُ إِلَى شَيْءٍ مِنْ يَدٍ إِلَى جَسَدٍ وَإِنَّ الْيَدَ تَعْلُ قَتُّوعًا وَ تَقَطُّعُ قَتُّوعًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Salih Bin Uqba, from Suleyman Bin Ziyad Al Tameemy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'The closest is the one whom cordiality brought closer and even though his lineage may be remote; and the remotest one is the one whom cordiality distanced, and even though his lineage may be close. There is nothing closer to something than a hand is to the body; and if the hand is rebellious, (when) it is cut off, so the blood flow stops'.<sup>34</sup>

## بَابُ إِخْبَارِ الرَّجُلِ أَخَاهُ بِحُبِّهِ

### Chapter 6 – The man informing his brother of his love (for him)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبِيهِ عَنْ نَصْرِ بْنِ قَابُوسٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا أَحْبَبْتَ أَحَدًا مِنْ إِخْوَانِكَ فَأَعْلِمَهُ ذَلِكَ فَإِنَّ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) قَالَ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيُطْمِئِنَّ قَلْبِي .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Umar Bin Azina, from his father, from Nasr Bin Qabous who said,

<sup>31</sup> Al Kafi V 2 – The Book Of Social Relationships CH 5 H 4

<sup>32</sup> Al Kafi V 2 – The Book Of Social Relationships CH 5 H 5

<sup>33</sup> Al Kafi V 2 – The Book Of Social Relationships CH 5 H 6

<sup>34</sup> Al Kafi V 2 – The Book Of Social Relationships CH 5 H 7

'Abu Abdullah<sup>asws</sup> said to me: 'Whenever you love anyone from your brethren, so let him know of that, for Ibrahim<sup>as</sup> said: '[2:260] *And when Ibrahim said: Lord! Show me how You Revive the dead. He said: Or you do not believe? He said: Yes, but to reassure my heart.*'<sup>35</sup>

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ خَالِدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى جَمِيعاً عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا أَحْبَبْتَ رَجُلًا فَأَخْبِرْهُ بِذَلِكَ فَإِنَّهُ أَتَيْتُ لِلْمَوَدَّةِ بَيْنَكُمَا .

Ahmad Bin Muhammad Bin Khalid, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ali Bin Al Hakam, from Hisham Bin Sali,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whenever you love a man, so inform him of that, for it would be an affirmation for the cordiality between the two of you'.<sup>36</sup>

## بَابُ التَّسْلِيمِ

### Chapter 7 – The Greeting

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ( السَّلَامُ تَطَوُّعٌ وَ الرَّدُّ فَرِيضَةٌ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: '(Initiating) the greeting (السَّلَامُ) is voluntary, and the responding is an Obligation'.<sup>37</sup>

وَ بِهِذَا الْإِسْنَادِ قَالَ مَنْ بَدَأَ بِالْكَلامِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ

And by this chain, 'He<sup>asws</sup> said: 'The one who begins the speech before the greeting (السَّلَامُ), so do not answer him'.

وَ قَالَ ابْدَعُوا بِالسَّلَامِ قَبْلَ الْكَلَامِ فَمَنْ بَدَأَ بِالْكَلامِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ .

And he<sup>asws</sup> said: 'Initiate with the greeting (السَّلَامُ) before the speech. So the one who begins with the speech before the greeting (السَّلَامُ), so do not answer him'.<sup>38</sup>

وَ بِهِذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَوْلَى النَّاسِ بِاللَّهِ وَ بِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ .

And by this chain,

'He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The closest of the people with Allah<sup>azwj</sup> and with His<sup>azwj</sup> Rasool<sup>saww</sup> is the one who initiates the greeting (السَّلَامُ)'.<sup>39</sup>

<sup>35</sup> Al Kafi V 2 – The Book Of Social Relationships CH 6 H 1

<sup>36</sup> Al Kafi V 2 – The Book Of Social Relationships CH 6 H 2

<sup>37</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 1

<sup>38</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 2

<sup>39</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 3



عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ سَلْمَانُ رَحِمَهُ اللَّهُ يَقُولُ أَفْشُوا سَلَامَ اللَّهِ فَإِنَّ سَلَامَ اللَّهِ لَا يَنَالُ الظَّالِمِينَ .

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It was so that Salman<sup>as</sup> was saying: 'Offer the Greeting (السَّلَامُ) of Allah<sup>azwj</sup> openly, as for the Greeting (السَّلَامُ) of Allah<sup>azwj</sup> cannot be attained by the unjust'.<sup>40</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ تَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِفْشَاءَ السَّلَامِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Loves the greeting (السَّلَامُ)' offered openly (loudly).<sup>41</sup>

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ إِنَّ الْبَخِيلَ مَنْ يَبْخُلُ بِالسَّلَامِ .

From him, from Ibn Fazzal, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Said: "The stingy one, is the one who is stingy with the greeting (السَّلَامُ)".<sup>42</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَجْهَرْ بِسَلَامِهِ لَا يَقُولُ سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ وَ لَعَلَّهُ يَكُونُ قَدْ سَلَّمَ وَ لَمْ يَسْمَعَهُمْ فَإِذَا رَدَّ أَحَدُكُمْ فَلْيَجْهَرْ بِرَدِّهِ وَ لَا يَقُولُ الْمُسَلَّمُ سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whenever one of you greets (السَّلَامُ), so let him be loud with his greeting. He should not be saying, 'I greeted but he did not respond to me', and perhaps he may have greeted and he did not hear it. So whenever one of you responds, so let him be loud with his response, and the one greeting one should not be saying, 'I greeted, but he did not respond to me'.

ثُمَّ قَالَ كَانَ عَلِيٌّ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَا تَغْضَبُوا وَ لَا تُغْضِبُوا أَفْشُوا السَّلَامَ وَ أَطْبِقُوا الْكَلَامَ وَ صَلُّوا بِاللَّيْلِ وَ النَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

Then he<sup>asws</sup> said: 'It was so that Ali<sup>asws</sup> was saying: 'Neither get angry nor anger (others). Openly offer the greetings (loudly) and be nice with your speech, and pray *Salāt* at nights while the people are sleeping, you would be entering the Paradise in safety'.

<sup>40</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 4

<sup>41</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 5

<sup>42</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 6

ثُمَّ تَلَا ( عَلَيْهِ السَّلَام ) عَلَيْهِمْ قَوْلَ اللَّهِ عَزَّ وَجَلَّ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ .

Then he<sup>asws</sup> recited the Words of Allah<sup>azwj</sup> Mighty and Majestic [59:23] **the Giver of peace, the Granter of security, Guardian over all**.<sup>43</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ  
الْبَادِي بِالسَّلَامِ أَوْلَى بِاللَّهِ وَبِرَسُولِهِ .

Muhammad Bin Yahya, from Ahmad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The initiator with the greeting (السَّلَامُ) is the closest of the people with Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>'.<sup>44</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنِ الْحَسَنِ بْنِ الْمُنْذِرِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَنْ قَالَ السَّلَامَ عَلَيْكُمْ فَهِيَ عَشْرُ حَسَنَاتٍ وَمَنْ قَالَ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ فَهِيَ عَشْرُونَ حَسَنَةً وَمَنْ قَالَ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَهِيَ ثَلَاثُونَ حَسَنَةً .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban, from Al Hassan Bin Al Munzir who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who says 'The greetings be upon you' (السَّلَامُ عَلَيْكُمْ), so it would be ten good deeds, and the one who says, 'The greetings be upon you and the Mercy of Allah<sup>azwj</sup>' (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ), so it is twenty good deeds, and the one who says, 'The greetings be upon you, and the Mercy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Blessings' (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ), so it is thirty good deeds'.<sup>45</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بِشِيرٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ ثَلَاثَةٌ تُرَدُّ عَلَيْهِمْ رَدَّ الْجَمَاعَةِ وَإِنْ كَانَ وَاحِدًا عِنْدَ الْعُطَاسِ يُقَالُ بِرَحْمَتِكَ اللَّهُ وَإِنْ لَمْ يَكُنْ مَعَهُ غَيْرُهُ وَالرَّجُلُ يُسَلِّمُ عَلَى الرَّجُلِ فَيَقُولُ السَّلَامُ عَلَيْكُمْ وَالرَّجُلُ يَدْعُو لِلرَّجُلِ فَيَقُولُ عَافَاكُمْ اللَّهُ وَإِنْ كَانَ وَاحِدًا فَإِنَّ مَعَهُ غَيْرَهُ .

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Three would be responded upon by the plural response, and even though it may be one (person only) – during the sneeze it is said, 'May Allah<sup>azwj</sup> have Mercy on you all', and even if there does not happen to be someone else with him; and the man greets upon the man, so he is saying, 'The greetings be upon you all', and the man supplicating for the man, so he is saying, 'May Allah<sup>azwj</sup> Grant good health to you all', and even if he is alone; for there are others (Angels) with him'.<sup>46</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفَعَهُ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ ثَلَاثَةٌ لَا يُسَلِّمُونَ الْمَاشِي مَعَ الْجَنَازَةِ وَالْمَاشِي إِلَى الْجُمُعَةِ وَفِي بَيْتِ الْحَمَامِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, raising it, said,

<sup>43</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 7

<sup>44</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 8

<sup>45</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 9

<sup>46</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 10

'It was so that Abu Abdullah<sup>asws</sup> was saying: 'Three (persons) would not be greeting (السَّلَامُ) – the walker along with the funeral, and the walker to the Friday *Salāt*, and in the bath house'.<sup>47</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مِنْ التَّوَاضُّعِ أَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Haroun Bin Kharija,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: '(It is) from the reverence that you greet (السَّلَامُ) upon the one you meet'.<sup>48</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ جَمِيلٍ عَنِ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنِ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ( عليه السلام ) بِقَوْمٍ فَسَلَّمَ عَلَيْهِمْ فَقَالُوا عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَ مَغْفِرَتُهُ وَ رِضْوَانُهُ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) لَا تُجَاوِزُوا بِنَا مِثْلَ مَا قَالَتِ الْمَلَائِكَةُ لِأَبِينَا إِبْرَاهِيمَ ( عليه السلام ) إِنَّمَا قَالُوا رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ .

Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Amir Al-Momineen Ali<sup>asws</sup> passed by a group of people, so he<sup>asws</sup> greeted (السَّلَامُ) upon them. So they said, 'Upon you<sup>asws</sup> be the greetings, and Mercy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Blessings, and His<sup>azwj</sup> Pleasure'. So Amir Al-Momineen<sup>asws</sup> said to them: 'Do not say to us<sup>asws</sup> more than what the Angels said to our<sup>asws</sup> father<sup>as</sup> Ibrahim<sup>as</sup>. But rather, they said, 'Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings be upon you<sup>as</sup>, the People of the Household'.<sup>49</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِنَّ مِنْ تَمَامِ النَّحِيَّةِ لِلْمُعْتَمِرِ الْمُصَافِحَةَ وَ تَمَامِ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانَقَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Raib,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'From the complete welcome for the staying one (not travelling), is the handshake, and the complete greeting (السَّلَامُ) upon the traveller is the hugging'.<sup>50</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) ( يُكْرَهُ لِلرَّجُلِ أَنْ يَقُولَ حَيَّاكَ اللَّهُ ثُمَّ يَسْكُتَ حَتَّى يَتْبَعَهَا بِالسَّلَامِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> disliked it for the man that he should be saying, 'May Allah<sup>azwj</sup> Keep you alive', then he is silent, without offering the greetings of peace'.<sup>51</sup>

<sup>47</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 11

<sup>48</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 12

<sup>49</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 13

<sup>50</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 14

<sup>51</sup> Al Kafi V 2 – The Book Of Social Relationships CH 7 H 15

بَابٌ مَنْ يَجِبُ أَنْ يَبْدَأَ بِالسَّلَامِ**Chapter 8 – The one on whom it is Obligatory that he begins with the greeting (السَّلَامُ)**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The younger one should offer the greet (السَّلَامُ) upon the older, and the passer-by upon the seated one, and the few upon the more'.<sup>52</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُنْبَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ الْقَلِيلُ يَبْدَعُونَ الْكَثِيرَ بِالسَّلَامِ وَالرَّاكِبُ يَبْدَأُ الْمَاشِيَّ وَأَصْحَابُ الْبُعَالِ يَبْدَعُونَ أَصْحَابَ الْحَمِيرِ وَأَصْحَابُ الْخَيْلٍ يَبْدَعُونَ أَصْحَابَ الْبِغَالِ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Anbasa Bin Mus'ab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The few would be initiating the more with the greeting (السَّلَامُ), and the rider would initiate the walker, and the owner (rider) of the mules would initiate the owner (rider) of the donkeys, and the owner (rider) of the cavalry horse would be initiating the owner (rider) of the mules'.<sup>53</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ سَمِعْتُهُ يَقُولُ يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِيَّ وَالْمَاشِيَّ عَلَى الْقَاعِدِ وَإِذَا لَقِيَتْ جَمَاعَةٌ جَمَاعَةً سَلَّمَ الْأَقَلُّ عَلَى الْأَكْثَرِ وَإِذَا لَقِيَ وَاحِدٌ جَمَاعَةً سَلَّمَ الْوَاحِدُ عَلَى الْجَمَاعَةِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Bukeyr, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The rider should greet (السَّلَامُ) upon the walker, and the walker upon the seated one; and whenever a group meets a group, the few should greet upon the more; and when one (person) meets a group, the one should greet upon the group'.<sup>54</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِيَّ وَالْقَائِمُ عَلَى الْقَاعِدِ .

Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The rider should greet the walker, and the standing one upon the seated one'.<sup>55</sup>

<sup>52</sup> Al Kafi V 2 – The Book Of Social Relationships CH 8 H 1

<sup>53</sup> Al Kafi V 2 – The Book Of Social Relationships CH 8 H 2

<sup>54</sup> Al Kafi V 2 – The Book Of Social Relationships CH 8 H 3

<sup>55</sup> Al Kafi V 2 – The Book Of Social Relationships CH 8 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا كَانَ قَوْمٌ فِي مَجْلِسٍ ثُمَّ سَبَقَ قَوْمٌ فَدَخَلُوا فَعَلَى الدَّخْلِ أَخْبِرًا إِذَا دَخَلَ أَنْ يُسَلِّمَ عَلَيْهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When a group enters into a gathering, then (another) group proceeds and enters, so it is upon the ones entering later, when they do enter, that they should greet (السَّلَامُ) upon them (the first one)'.<sup>56</sup>

بَابُ إِذَا سَلَّمَ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَهُمْ وَإِذَا رَدَّ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ

## Chapter 9 – When one from a group greets, it would suffice for (all) of them, and if one of the group responds, it would suffice for (all) of them

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا مَرَّتِ الْجَمَاعَةُ بِقَوْمٍ أَجْزَأَهُمْ أَنْ يُسَلِّمَ وَاحِدٌ مِنْهُمْ وَإِذَا سَلَّمَ عَلَى الْقَوْمِ وَهُمْ جَمَاعَةٌ أَجْزَأَهُمْ أَنْ يَرُدَّ وَاحِدٌ مِنْهُمْ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Bukeyr, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whenever a group passes by a group of people, it would suffice for them if one of them was to greet (السَّلَامُ); and when a group is greeted upon, and they are a group, it would suffice them if one of them was to respond'.<sup>57</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ إِذَا سَلَّمَ الرَّجُلُ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

'He<sup>asws</sup> said: 'When the man from a group greets (السَّلَامُ), it would suffice (all of) them'.<sup>58</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا سَلَّمَ مِنَ الْقَوْمِ وَاحِدٌ أَجْزَأَ عَنْهُمْ وَإِذَا رَدَّ وَاحِدٌ أَجْزَأَ عَنْهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When one from a group greets (السَّلَامُ), it would suffice from (all of) them, and when one responds, it would suffice from (all of) them'.<sup>59</sup>

<sup>56</sup> Al Kafi V 2 – The Book Of Social Relationships CH 8 H 5

<sup>57</sup> Al Kafi V 2 – The Book Of Social Relationships CH 9 H 1

<sup>58</sup> Al Kafi V 2 – The Book Of Social Relationships CH 9 H 2

<sup>59</sup> Al Kafi V 2 – The Book Of Social Relationships CH 9 H 3

بَابُ التَّسْلِيمِ عَلَى النِّسَاءِ**Chapter 10 – The greeting upon the women**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يُسَلِّمُ عَلَى النِّسَاءِ وَيُرَدُّنَ عَلَيْهِ السَّلَامَ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) يُسَلِّمُ عَلَى النِّسَاءِ وَكَانَ يَكْرَهُ أَنْ يُسَلِّمَ عَلَى الشَّابَةِ مِنْهُنَّ وَيَقُولُ أَتَخَوَّفُ أَنْ يُعْجِبَنِي صَوْتُهَا فَيَدْخُلَ عَلَيَّ أَكْثَرَ مِمَّا أُطَلَّبُ مِنَ الْأَجْرِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabi'e Bin Abdullah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was so that Rasool-Allah<sup>saww</sup> would greet (السَّلَامُ) upon the women and they were returning the greeting upon him<sup>saww</sup>; and it was so that Amir Al Momineen<sup>asws</sup> would greet (السَّلَامُ) upon the women, and he<sup>asws</sup> used to dislike greeting (السَّلَامُ) upon the young ones from them, and he<sup>asws</sup> was saying (it is so that): 'One should be afraid that her voice might astound him, so what would enter upon him would be more than what he is seeking from the Recompense'.<sup>60</sup>

بَابُ التَّسْلِيمِ عَلَى أَهْلِ الْمِلَّةِ**Chapter 11 – The greeting (السَّلَامُ) upon the people of the (other) Religions**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ دَخَلَ يَهُودِيٌّ عَلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَعَائِشَةَ عِنْدَهُ فَقَالَ السَّامُ عَلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) عَلَيْكُمْ ثُمَّ دَخَلَ آخَرَ فَقَالَ مِثْلَ ذَلِكَ فَرَدَّ عَلَيْهِ كَمَا رَدَّ عَلَى صَاحِبِهِ ثُمَّ دَخَلَ آخَرَ فَقَالَ مِثْلَ ذَلِكَ فَرَدَّ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) كَمَا رَدَّ عَلَى صَاحِبِيهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from IbnAzina, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'A Jew came over to Rasool-Allah<sup>saww</sup>, and Ayesha was in his<sup>saww</sup> presence. So he said, 'Al-Saam Alaykum!' (The poison be upon you). So Rasool-Allah<sup>saww</sup> said: 'Upon you (as well)'. Then another (Jew) came over and said similar to that. So he<sup>saww</sup> replied to him just as he<sup>saww</sup> has replied upon his companion. Then another came over, and he said similar to that'. So Rasool-Allah<sup>saww</sup> replied just as he<sup>saww</sup> had replied upon his two companions.

فَعَضِبَتْ عَائِشَةُ فَقَالَتْ عَلَيْكُمْ السَّامُ وَالْعَضْبُ وَاللَّعْنَةُ يَا مَعْشَرَ الْيَهُودِ يَا إِخْوَةَ الْفِرْدَةِ وَالْخَنَازِيرِ فَقَالَ لَهَا رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يَا عَائِشَةُ إِنَّ الْفُحْشَ لَوْ كَانَ مُمْتَلًا لَكَانَ مِثَالِ سَوْءٍ إِنَّ الرِّفْقَ لَمْ يُوضَعْ عَلَى شَيْءٍ قَطُّ إِلَّا زَانَهُ وَ لَمْ يُرْفَعْ عَنْهُ قَطُّ إِلَّا شَانَهُ

So Ayesha got angered and she said, 'And upon you be the posion, and the Wrath, and the Curse, O community of the Jews, O brethren of the monkeys and the pigs!'. So Rasool-Allah<sup>saww</sup> said to her: 'O Ayesha! If there was a resemblance of the obscenity, it would have been an evil resemblance. The kindness is not placed upon anything at all except that it would adorn it, and it would not be raised from it at all except that it would dishonour it'.

<sup>60</sup> Al Kafi V 2 – The Book Of Social Relationships CH 10 H 1

قَالَتْ يَا رَسُولَ اللَّهِ أَمَا سَمِعْتَ إِلَى قَوْلِهِمْ السَّامُ عَلَيْكُمْ فَقَالَ بَلَى أَمَا سَمِعْتَ مَا رَدَدْتُ عَلَيْهِمْ قُلْتُ عَلَيْكُمْ فَإِذَا سَلَّمَ عَلَيْكُمْ مُسْلِمٌ فَقُولُوا سَلَامٌ عَلَيْكُمْ وَإِذَا سَلَّمَ عَلَيْكُمْ كَافِرٌ فَقُولُوا عَلَيْكُمْ .

She said, 'O Rasool-Allah<sup>saww</sup>! Did you<sup>saww</sup> not listen to their speech, 'The poison be upon you!?' So he<sup>saww</sup> said: 'Yes, I<sup>saww</sup> did. But, did you not listen to what I<sup>saww</sup> replied upon them?' I<sup>saww</sup> said: 'Upon you (as well)'. So, whenever a Muslim greets upon you, so be saying, 'Salaam Alaykum', and when a disbeliever greets upon you, so be saying, 'Alayka' (the same Upon you)'.<sup>61</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) لَا تَبْدَعُوا أَهْلَ الْكِتَابِ بِالتَّسْلِيمِ وَإِذَا سَلَّمُوا عَلَيْكُمْ فَقُولُوا وَعَلَيْكُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammd Bin Isa, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'Do not initiate the People of the Book (Jews and Christians) with the greeting (السَّلَامُ); and when they greet upon you, so (you should) be saying, 'Wa Alaykum' (And upon you)'.<sup>62</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالْمُشْرِكِ إِذَا سَلَّمُوا عَلَى الرَّجُلِ وَهُوَ جَالِسٌ كَيْفَ يَنْبَغِي أَنْ يَرُدَّ عَلَيْهِمْ فَقَالَ يَقُولُ عَلَيْكُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Sama'at who said,

'I asked Abu Abdullah<sup>asws</sup> about the Jews and the Christians, and the Polytheists, when they greet upon the man while he is seated, how it is befitting that he replies upon them?' So he<sup>asws</sup> said: 'He should be saying, 'Alaykum' (Upon you)'.<sup>63</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَائِدَةَ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا سَلَّمَ عَلَيْكَ الْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالْمُشْرِكُ فَقُلْ عَلَيْكَ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whenever the Jew and the Christian, and the Polytheist greets upon you, so say, 'Alayk' (Upon you)'.<sup>64</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ أَقْبَلَ أَبُو جَهْلٍ بْنُ هِشَامٍ وَمَعَهُ قَوْمٌ مِنْ قُرَيْشٍ فَدَخَلُوا عَلَى أَبِي طَالِبٍ فَقَالُوا إِنَّ ابْنَ أَخِيكَ قَدْ آذَانَا وَآذَى آلِهَتَنَا فَادْعُهُ وَمُرَّهُ فَلْيَكْفُفْ عَنِ آلِهَتِنَا وَنَكْفُفْ عَنِ إِلَهِهِ قَالَ فَبَعَثَ أَبُو طَالِبٍ إِلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَدَعَاهُ

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Muhammad Bin Abu Nasr, from Amro Bin Shimr, from Jabir,

<sup>61</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 1

<sup>62</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 2

<sup>63</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 3

<sup>64</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 4

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Abu Jahl Bin Hisham, and with him were a group from Qureysh, came over to Abu Talib<sup>as</sup>, and they said, 'The son<sup>saww</sup> of your<sup>as</sup> brother<sup>as</sup> has harmed us and harmed our gods, therefore instruct him<sup>as</sup> to restrain from our gods, and we would restrain from his<sup>saww</sup> God<sup>azwj</sup>'. So Abu Talib<sup>as</sup> sent a message to Rasool-Allah<sup>saww</sup>, to call him<sup>saww</sup> over.

فَلَمَّا دَخَلَ النَّبِيُّ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) لَمْ يَرَ فِي النَّبْتِ إِلَّا مُشْرِكًا فَقَالَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى ثُمَّ جَلَسَ فَخَبَّرَهُ أَبُو طَالِبٍ بِمَا جَاءُوا لَهُ فَقَالَ أَوْ هَلْ لَهُمْ فِي كَلِمَةٍ خَيْرٌ لَهُمْ مِنْ هَذَا يَسُودُونَ بِهَا الْعَرَبَ وَيَطُونُ أَعْنَاقَهُمْ

So when the Prophet<sup>saww</sup> came over, he<sup>saww</sup> did not see in the room except for the Polytheists. So he<sup>saww</sup> said: 'Greetings be upon the one who follows the Guidance!'. Then he<sup>saww</sup> was seated. So Abu Talib<sup>as</sup> informed him<sup>saww</sup> with what (proposal) they had come over with to him<sup>as</sup>. So he<sup>saww</sup> said: 'Or shall I<sup>saww</sup> give a solution for them in a statement (There is no god except Allah<sup>azwj</sup>), which is good for them, by which they would be prevailing upon the Arabs and treading on their necks?'

فَقَالَ أَبُو جَهْلٍ نَعَمْ وَمَا هَذِهِ الْكَلِمَةُ فَقَالَ تَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ

So Abu Jahl said, 'Yes, and what is this statement?' So he<sup>saww</sup> said: 'You should be saying, 'There is no god except Allah<sup>azwj</sup>'.

قَالَ فَوَضَعُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَخَرَجُوا هُرَابًا وَهُمْ يَقُولُونَ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْأَخْرَى إِنَّ هَذَا إِلَّا اخْتِلَاقٌ فَأَنْزَلَ اللَّهُ تَعَالَى فِي قَوْلِهِمْ ص وَالْقُرْآنِ ذِي الذِّكْرِ إِلَى قَوْلِهِ إِلَّا اخْتِلَاقٌ .

He<sup>asws</sup> said: 'So they placed their fingers in their ears and went out fleeing, and they were saying, 'We were not made to hear this in the former nations. This is nothing except for a fabrication'. So Allah<sup>azwj</sup> the Exalted Revealed regarding their words **[38:1] Saad. I Swear by the Quran, full of Remembrance – up to His<sup>azwj</sup> Words [38:7] this is nothing but a fabrication**.<sup>65</sup>

مُحَمَّدُ بْنُ بَحْبَيْ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بِنِ عُمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ تَقُولُ فِي الرَّدِّ عَلَى الْيَهُودِيِّ وَالنَّصْرَانِيِّ سَلَامٌ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin usman, from Zurara,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should be saying in reply upon the (greeting of the) Jew and the Christian, '(السَّلَامُ)'.<sup>66</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) أَرَأَيْتَ إِنْ أَحْتَجَبْتُ إِلَى مُتَطَبِّبٍ وَهُوَ نَصْرَانِيٌّ أَسَلَّمْتُ عَلَيْهِ وَادْعُو لَهُ قَالَ نَعَمْ إِنَّهُ لَا يَنْفَعُهُ دُعَاؤُكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajaj who said,

'I said to Abu Al-Hassan Musa<sup>asws</sup>, 'What is your<sup>asws</sup> view, if I was needy to a physician and he was a Christian, should I greet upon him and supplicate for him?' He<sup>asws</sup> said: 'Yes, (but) your supplication will not benefit him'.<sup>67</sup>

<sup>65</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 5

<sup>66</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 6



مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ( عليه السلام ) أَرَأَيْتَ إِنْ احْتَجْتُ إِلَى الطَّبِيبِ وَهُوَ نَصْرَانِيٌّ أَنْ أَسْلَمَ عَلَيْهِ وَادْعُو لَهُ قَالَ نَعَمْ إِنَّهُ لَا يَنْفَعُهُ دُعَاؤُكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Al-Hassan Musa<sup>asws</sup>, 'What is your<sup>asws</sup> view if I was needy to the physician and he was a Christian, should I greet (السَّلَامُ) upon him and supplicate for him?' He<sup>asws</sup> said: 'Yes, (but) your supplication will not benefit him'.<sup>68</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَرَفَةَ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عليه السلام ) قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ( عليه السلام ) كَيْفَ ادْعُو لِلْيَهُودِيِّ وَالنَّصْرَانِيِّ قَالَ تَقُولُ لَهُ بَارَكَ اللَّهُ لَكَ فِي الدُّنْيَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Arafa,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'It was said to Abu Abdullah<sup>asws</sup>, 'How should I supplicate for the Jew and the Christian?' He<sup>asws</sup> said: 'You should be saying to him, 'May Allah<sup>azwj</sup> Bless you in the world''.<sup>69</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ( عليهما السلام ) فِي مُصَافَحَةِ الْمُسْلِمِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ قَالَ مِنْ وَرَاءِ الثُّوبِ فَإِنْ صَافَحَكَ بِيَدِهِ فَاعْسِلْ يَدَكَ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup> regarding the handshake of the Muslim for the Jew and the Christian. He<sup>asws</sup> said: 'From behind a (piece of) cloth. So if he was to shake your hand, so wash your hand'.<sup>70</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْكُوفِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَعْمَرٍ عَنْ خَالِدِ الْقَلَانِسِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عليه السلام ) أَلْقَى الدَّمَ فَيُصَافِحُنِي قَالَ امْسَحْهَا بِالثَّرَابِ وَبِالْحَائِطِ قُلْتُ فَالْتَأَصِبْ قَالَ اغْسِلْهَا .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Abbas Bin Aamir, from Ali Bin Ma'mar, from Khalid Al Qalanasy who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I met the *Zimmy* (Christian or Jew under the responsibility of the Islamic government), so he shook my hand'. He<sup>asws</sup> said: 'Wipe it with the dust and with the wall'. I said, 'So (what about) the *Nasibi* (Hostile one)?' Wash it'.<sup>71</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) فِي رَجُلٍ صَافَحَ رَجُلًا مَجُوسِيًّا قَالَ يَغْسِلُ يَدَهُ وَ لَا يَتَوَضَّأُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

<sup>67</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 7

<sup>68</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 8

<sup>69</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 9

<sup>70</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 10

<sup>71</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 11

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding a man who shook the hand of a *Majusi* (Magian) man. He<sup>asws</sup> said: 'He should wash his hand and he does not have to perform ablution'.<sup>72</sup>

### بَابُ مَكَاتِبَةِ أَهْلِ الدِّمَةِ

## Chapter 12 – Contracts of the people under the responsibility (*Ah/Al-Zimma*)

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يَكُونُ لَهُ الْحَاجَةُ إِلَى الْمَجُوسِيِّ أَوْ إِلَى الْيَهُودِيِّ أَوْ إِلَى النَّصْرَانِيِّ أَوْ أَنْ يَكُونَ عَامِلًا أَوْ دِهْقَانًا مِنْ عُظَمَاءِ أَهْلِ أَرْضِهِ فَيَكْتُبُ إِلَيْهِ الرَّجُلُ فِي الْحَاجَةِ الْعَظِيمَةِ أَوْ يَبْدَأُ بِالْعُلُجِ وَ يُسَلِّمُ عَلَيْهِ فِي كِتَابِهِ وَ إِنَّمَا يَصْنَعُ ذَلِكَ لِكَيْ تُقْضَى حَاجَتُهُ

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan Bin Ali, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> was asked about the man who happened to have the need for him to the Magian, or to the Jew, or to the Christian, or if he happens to be an office bearer or a manager of the great people of his land. So the man has to write to him regarding the need. Should he begin by his request and greet upon him in his letter, and rather he is doing that, so that perhaps he would fulfil his need?'

قَالَ أَمَا أَنْ تَبْدَأَ بِهِ فَلَا وَ لَكِنْ تُسَلِّمُ عَلَيْهِ فِي كِتَابِكَ فَإِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَدْ كَانَ يَكْتُبُ إِلَيَّ كِسْرَى وَ قَيْصَرَ.

He<sup>asws</sup> said: 'As for beginning with it, so no, but you can greet upon him in your letter, for Rasool-Allah<sup>saww</sup> had written to Chosroe (of Persia) and Caesar (of Rome)'.<sup>73</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يَكْتُبُ إِلَى رَجُلٍ مِنْ عُظَمَاءِ عُمَّالِ الْمَجُوسِ فَيَبْدَأُ بِاسْمِهِ قَبْلَ اسْمِهِ فَقَالَ لَا بَأْسَ إِذَا فَعَلَ لِاخْتِيَارِ الْمُنْفَعَةِ .

Ali Bin Ibrahim, from his father, from Ismail Bin marrar, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> about the man who writes to a man from the greats ones he works for from the Magians. So he begins by his name before his own name. So he<sup>asws</sup> said, 'There is no problem when he does that to choose the benefit'.<sup>74</sup>

### بَابُ الْأَعْضَاءِ

## Chapter 13 – The overlooking (of faults)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ عِنْدَهُ قَوْمٌ يُحَدِّثُهُمْ إِذْ ذَكَرَ رَجُلٌ مِنْهُمْ رَجُلًا فَوَقَعَ فِيهِ وَ شَكَاهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ أَنْتَى لَكَ بِأَخِيكَ كُلِّهِ وَ أَيُّ الرَّجَالِ الْمُهَذَّبُ .

<sup>72</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 12

<sup>73</sup> Al Kafi V 2 – The Book Of Social Relationships CH 12 H 1

<sup>74</sup> Al Kafi V 2 – The Book Of Social Relationships CH 12 H 2

A number of our companions, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from Sa'alba Bin Maymoun, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'There was a group in his<sup>asws</sup> presence he<sup>asws</sup> was narrating them, when a man from them mentioned a man, and he criticized him and complained of him. So Abu Abdullah<sup>asws</sup> said to him: 'And what is the matter with you with your brother, (criticizing) all of him? And which of the men is all (completely) free from faults?'.<sup>75</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ سِنَانَ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَا تُفْتَشِ النَّاسَ فَنَبَقِيَ بِمَا صَدِيقِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam and Muhammad Bin Sinan, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> said: 'Do not investigate the people, for you would remain without a friend'.<sup>76</sup>

**بَابٌ نَادِرٌ**

## Chapter 14 - Miscellaneous

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ بْنِ الْعَلَاءِ بْنِ الْفَضِيلِ وَ حَمَادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ انظُرْ قَلْبَكَ فَإِذَا أَنْكَرَ صَاحِبَكَ فَإِنَّ أَعْدُوكَ قَدْ أَحَدَتْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al A'ala Bin Al Fuzayl and Hammad Bin Isman who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Look at your heart, so when it rejects your companions, so one of you has done something wrong'.<sup>77</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ الْحَسَنِ بْنِ يُوسُفَ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ الْحَكَمِ قَالَ سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَقَالَ الرَّجُلُ يَقُولُ أَوَدُّكَ فَكَيْفَ أَعْلَمُ أَنَّهُ يَوَدُّنِي فَقَالَ أَمْتَحِنُ قَلْبَكَ فَإِنْ كُنْتَ تَوَدُّهُ فَإِنَّهُ يَوَدُّكَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Al Hassan Bin Yusuf, from Zakariyya Bin Muhammad, from Salih Bin Al Hakam who said,

'I heard a man asking Abu Abdullah<sup>asws</sup> saying, 'The man is saying that he likes me, so how do I know that he does like me?' So he<sup>asws</sup> said: 'Test your heart. So if there is liking him, so he likes you'.<sup>78</sup>

أَبُو بَكْرٍ الْحَبَّالُ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْقَطَّانِ الْمَدَائِنِيِّ قَالَ سَمِعْتُ أَبِي يَقُولُ حَدَّثَنَا مَسْعَدَةُ بْنُ الْيَسَعِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ( عَلَيْهِ السَّلَام ) إِنِّي وَاللَّهِ لِأَجْبُكَ فَاطْرُقْ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ صَدَقْتَ يَا أَبَا بَشِيرٍ سَلْ قَلْبَكَ عَمَّا لَكَ فِي قَلْبِي مِنْ حُبِّكَ فَقَدْ أَعْلَمَنِي قَلْبِي عَمَّا لِي فِي قَلْبِكَ .

Abu Bakr Al Habbal, from Muhammad Bin Isa, Al Qattan Al Madainy who said,

<sup>75</sup> Al Kafi V 2 – The Book Of Social Relationships CH 13 H 1

<sup>76</sup> Al Kafi V 2 – The Book Of Social Relationships CH 13 H 2

<sup>77</sup> Al Kafi V 2 – The Book Of Social Relationships CH 14 H 1

<sup>78</sup> Al Kafi V 2 – The Book Of Social Relationships CH 14 H 2

'I heard my father saying, 'Mas'ada Bin Al Yas'a narrated to us saying, 'I said to Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, 'By Allah<sup>azwj</sup>, I love you<sup>asws</sup>!'. So he<sup>asws</sup> bowed, then raised his<sup>asws</sup> head, so he<sup>asws</sup> said: 'O Abu Bishr! Ask your own heart about what is for you in my<sup>asws</sup> heart from your love, so that my<sup>asws</sup> heart would know about what is for me<sup>asws</sup> in your heart'.<sup>79</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) لَا تَنْسَنِي مِنَ الدُّعَاءِ قَالَ أَوْ تَعْلَمُ أَنِّي أَنْسَاكَ قَالَ فَتَفَكَّرْتُ فِي نَفْسِي وَ قُلْتُ هُوَ يَدْعُو لِشِيعَتِهِ وَ أَنَا مِنْ شِيعَتِهِ قُلْتُ لَا لَا تَنْسَانِي

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Al Hassan Bin Al Jahm who said,

'I said to Abu Al-Hassan<sup>asws</sup>, 'Do not forget me from the supplication'. He<sup>asws</sup> said: 'And how do you know I<sup>asws</sup> might forget you?' He said, 'So I thought within myself, and I said, 'He<sup>asws</sup> must be supplicating for his<sup>asws</sup> Shias, and I am from his<sup>asws</sup> Shias'. I said, 'No, you<sup>asws</sup> will not forget me'.

قَالَ وَ كَيْفَ عَلِمْتَ ذَلِكَ قُلْتُ إِنِّي مِنْ شِيعَتِكَ وَ إِنَّكَ لَتَدْعُو لَهُمْ فَقَالَ هَلْ عَلِمْتَ بِشَيْءٍ غَيْرِ هَذَا قَالَ قُلْتُ لَا قَالَ إِذَا أَرَدْتَ أَنْ تَعْلَمَ مَا لَكَ عِنْدِي فَانظُرْ إِلَى مَا لِي عِنْدَكَ .

He<sup>asws</sup> said: 'And how do you know that?' I said, 'I am from your<sup>asws</sup> Shias, and you<sup>asws</sup> tend to supplicate for them'. So he<sup>asws</sup> said: 'Did you know with something other than this?' I said, 'no'. He<sup>asws</sup> said: 'Whenever you intend to know what is for you with me<sup>asws</sup>, so look at what is for me<sup>asws</sup> in your (hearth)'.<sup>80</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ انظُرْ قَلْبَكَ فَإِنْ أَنْكَرَ صَاحِبِكَ فَاعْلَمْ أَنَّ أَحَدَكُمَا قَدْ أَحْدَثَ .

Ali Bin Ibrahim, from his father, from Al Zanar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Look at your heart, for if it rejects your companion, then know that one of you has done something wrong'.<sup>81</sup>

### بَابُ الْعُطَاسِ وَ التَّسْمِيَةِ

## Chapter 15 – The sneezing and the Naming (of Allah<sup>azwj</sup>)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لِلْمُسْلِمِ عَلَى أَخِيهِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ وَ يَعُودَهُ إِذَا مَرَضَ وَ يَنْصَحَ لَهُ إِذَا غَابَ وَ يُسَمِّتُهُ إِذَا عَطَسَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ يَقُولُ لَهُ يَرْحَمُكَ اللَّهُ فَيَجِيبُهُ فَيَقُولُ لَهُ يَهْدِيكُمُ اللَّهُ وَ يُصَلِّحُ بِأَلْسِنَتِهِ إِذَا دَعَاهُ وَ يَتَّبَعُهُ إِذَا مَاتَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy who said,

<sup>79</sup> Al Kafi V 2 – The Book Of Social Relationships CH 14 H 3

<sup>80</sup> Al Kafi V 2 – The Book Of Social Relationships CH 14 H 4

<sup>81</sup> Al Kafi V 2 – The Book Of Social Relationships CH 14 H 5

'Abu Abdullah<sup>asws</sup> said: 'For the Muslim upon his brother, from the rights, is that he greets upon him when he meets him, and he consoles him when he is sick, and he advises for him when he is absent, and he should Name Allah<sup>azwj</sup> when he sneezes by saying, 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> or the worlds, there being no associate for Him<sup>azwj</sup>, and he should be saying to him, 'May Allah<sup>azwj</sup> be Merciful to You'. So he would answer him saying to him, 'May Allah Guide you and Correct your affairs', and he should answer him when he invites him, and should follow him (his funeral) when he dies'.<sup>82</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا عَطَسَ الرَّجُلُ فَسَمَّوْهُ وَ لَوْ كَانَ مِنْ وَرَاءِ جَزِيرَةٍ وَ فِي رِوَايَةٍ أُخْرَى وَ لَوْ مِنْ وَرَاءِ الْبَحْرِ .

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When the man sneezes, so Name (Allah<sup>azwj</sup> respond to his sneeze) for him, and even if he was behind an island'. And in another report, 'And even if he was behind the sea''<sup>83</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ مُنْتَهَى عَنِ إِسْحَاقَ بْنِ يَزِيدَ وَ مُعَمَّرَ بْنِ أَبِي زَيْدٍ وَ ابْنَ رَبَائِبٍ قَالُوا كُنَّا جُلُوسًا عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذْ عَطَسَ رَجُلٌ فَمَا رَدَّ عَلَيْهِ أَحَدٌ مِنَ الْقَوْمِ شَيْئًا حَتَّى ابْتَدَأَ هُوَ فَقَالَ سُبْحَانَ اللَّهِ أَلَا سَمَّئِمٌ إِنَّ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ يَعُودَهُ إِذَا اشْتَكَى وَ أَنْ يُجِيبَهُ إِذَا دَعَا وَ أَنْ يَشْهَدَهُ إِذَا مَاتَ وَ أَنْ يُسَمِّتَهُ إِذَا عَطَسَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Musna, from Is'haq Bin Yazeed, and Moammar Bin Abu Ziyad, and Ibn Raib who all said,

'We were seated in the presence of Abu Abdullah<sup>asws</sup> when a man sneezed. So, no one from the group responded upon it with anything, until he<sup>asws</sup> initiated, so he<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! Are you not Naming (Allah<sup>azwj</sup>)? From a right of the Muslim upon the Muslim is that he visits him when he complains (of an illness), and that he answers him when he invites him, and he attends (his funeral) when he dies, and that he Names (Allah<sup>azwj</sup>) when he sneezes'.<sup>84</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ كُنْتُ عِنْدَ الرَّضَا ( عَلَيْهِ السَّلَام ) فَعَطَسَ فَقُلْتُ لَهُ صَلَّى اللَّهُ عَلَيْكَ ثُمَّ عَطَسَ فَقُلْتُ صَلَّى اللَّهُ عَلَيْكَ وَ قُلْتُ لَهُ جُعِلَتْ فِدَاكَ إِذَا عَطَسَ مِنْكَ نَقُولُ لَهُ كَمَا يَقُولُ بَعْضُنَا لِبَعْضٍ يَرْحَمُكَ اللَّهُ أَوْ كَمَا نَقُولُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Safwan Bin Yahya who said,

'I was in the presence of Al-Reza<sup>asws</sup>, so he<sup>asws</sup> sneezed. So I said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> Send *Salawāt* upon you<sup>asws</sup>'. Then he<sup>asws</sup> sneezed, so I said, 'May Allah<sup>azwj</sup> Send *Salawāt* upon you<sup>asws</sup>'. Then he<sup>asws</sup> sneezed, so I said, 'May Allah<sup>azwj</sup> Send *Salawāt* upon you<sup>asws</sup>', and I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! When the likes of you<sup>asws</sup> sneezes, should we be saying just as we are saying for each other, 'May Allah<sup>azwj</sup> have Mercy on you', or just as we are saying?'

<sup>82</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 1

<sup>83</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 2

<sup>84</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 3

قَالَ نَعَمْ أَلَيْسَ تَقُولُ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ قُلْتُ بَلَى قَالَ أَرَحِمَ مُحَمَّدًا وَآلَ مُحَمَّدٍ قَالَ بَلَى وَ قَدْ صَلَّى اللَّهُ عَلَيَّ وَ رَحِمَهُ وَ إِنَّمَا صَلَوَاتُنَا عَلَيْهِ رَحْمَةٌ لَنَا وَ قُرْبَةٌ .

He<sup>asws</sup> said: 'Yes. Are you not saying, 'May Allah<sup>azwj</sup> Send *Salawāt* upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>?' I said, 'Yes'. He<sup>asws</sup> said: 'Mercy be upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. Yes, Allah<sup>azwj</sup> has Sent *Salawāt* upon him<sup>saww</sup> and been Merciful to him<sup>saww</sup>, and rather, our<sup>asws</sup> *Salawāt* upon him<sup>saww</sup> is a Mercy for us<sup>asws</sup>, and a (means) of nearness (to Him<sup>azwj</sup>)'.<sup>85</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ سَمِعْتُ الرَّضَا ( عَلَيْهِ السَّلَام ) يَقُولُ التَّنَائُبُ مِنَ الشَّيْطَانِ وَالْعَطْسَةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ .

From him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I heard Al-Reza<sup>asws</sup> saying: 'The yawning is from the Satan<sup>la</sup> and the sneeze is from Allah<sup>azwj</sup> Mighty and Majestic'.<sup>86</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ قَالَ سَأَلْتُ الْعَالِمَ ( عَلَيْهِ السَّلَام ) عَنِ الْعَطْسَةِ وَ مَا الْعِلَّةُ فِي الْحَمْدِ لِلَّهِ عَلَيْهَا فَقَالَ إِنَّ اللَّهَ يَغْمَأُ عَلَى عَبْدِهِ فِي صِحَّةِ بَدَنِهِ وَ سَلَامَةِ جَوَارِحِهِ وَ إِنَّ الْعَبْدَ يَنْسَى ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ عَلَى ذَلِكَ وَ إِذَا نَسِيَ أَمَرَ اللَّهُ الرِّيحَ فَتَجَاوَزَ فِي بَدَنِهِ ثُمَّ يُخْرِجُهَا مِنْ أَنْفِهِ فَيَحْمَدُ اللَّهَ عَلَى ذَلِكَ فَيَكُونُ حَمْدُهُ عِنْدَ ذَلِكَ شُكْرًا لِمَا نَسِيَ .

Ali bin Muhammad, from Salih Bin Abu Hammad who said,

'I asked the knowledgeable one<sup>asws</sup> about the sneezing and what is the reason in (saying), 'The Praise is for Allah<sup>azwj</sup>', upon it. So he<sup>asws</sup> said: 'For Allah<sup>azwj</sup> has Favoured upon His<sup>azwj</sup> servant regarding the health in his body and safety of his body parts, and the servant tends to forget the Mention of Allah<sup>azwj</sup> Mighty and Majestic upon that; and when he does forget, Allah<sup>azwj</sup> Commands the wind, so it goes through his body, then exits from his nose, so he Praises Allah<sup>azwj</sup> upon that, and that praise of his during that would happen to be a thankfulness to what he had forgotten'.<sup>87</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ جَعْفَرِ بْنِ بُرَيْسٍ عَنْ دَاوُدَ بْنِ الْحَصِينِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَأَخْصَيْتُ فِي النَّبْتِ أَرْبَعَةَ عَشَرَ رَجُلًا فَعَطَسَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَمَا تَكَلَّمَ أَحَدٌ مِنَ الْقَوْمِ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَلَا تَسْمَعُونَ أَلَا تَسْمَعُونَ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ إِذَا مَرِضَ إِذَا يَعُودُهُ وَ إِذَا مَاتَ أَنْ يَشْهَدَ جَنَازَتَهُ وَ إِذَا عَطَسَ أَنْ يُسَمِّتَهُ أَوْ قَالَ يُسَمِّتُهُ وَ إِذَا دَعَا أَنْ يُجِيبَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Ja'far Bin Yunus, from Dawood Bin Al Husayn who said,

'We were in the presence of Abu Abdullah<sup>asws</sup>, and I counted in the room, there were fourteen men. So Abu Abdullah<sup>asws</sup> sneezed, and no one from the group spoke (a word)'. So Abu Abdullah<sup>asws</sup> said: 'Are you not Naming (Allah<sup>azwj</sup>)? Are you not Naming (Allah<sup>azwj</sup>)? From the rights of the *Momin* upon the *Momin* is that when he is sick, that you should visit him, and when he dies, that you should attend his funeral,

<sup>85</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 4

<sup>86</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 5

<sup>87</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 6

and when he sneezes, that you should Name (Allah<sup>azwj</sup>). Or he<sup>asws</sup> said: 'Yushammituhu' (be glad for him)', 'And when he invites you, that you answer him'.<sup>88</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) نَعَمْ الشَّيْءُ الْعَطْسَةُ تَنْفَعُ فِي الْجَسَدِ وَ تُذَكِّرُ بِاللَّهِ عَزَّ وَ جَلَّ قُلْتُ إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ لَيْسَ لِرَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي الْعَطْسَةِ نَصِيبٌ فَقَالَ إِنْ كَانُوا كَاذِبِينَ فَلَا نَالَهُمْ شَفَاعَةُ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

Abu Ali Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who said,

'Abu Ja'far<sup>asws</sup> said: 'The sneezing is a good thing. It is beneficial for the body, and reminds you of Allah<sup>azwj</sup> Mighty and Majestic'. I said, 'In our presence there is a group of people who are saying, 'There is no share for Rasool-Allah<sup>saww</sup> in the sneezing'. So he<sup>asws</sup> said: 'If they were lying, so may they not attain the intercession of Muhammad<sup>saww</sup>'.<sup>89</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ عَطَسَ رَجُلٌ عِنْدَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فَقَالَ الْحَمْدُ لِلَّهِ فَلَمْ يُسَمِّنْهُ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ قَالَ نَقَصْنَا حَقَّنَا ثُمَّ قَالَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ قَالَ فَقَالَ الرَّجُلُ فَسَمِّنْهُ أَبُو جَعْفَرٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said,

'A man sneezed in the presence of Abu Ja'far<sup>asws</sup>, so he said, 'The Praise is for Allah<sup>azwj</sup>', so Abu Ja'far<sup>asws</sup> did not respond (Allah<sup>azwj</sup>) and said: 'You have been deficient of our<sup>asws</sup> rights'. Then he<sup>asws</sup> said: 'Whenever one of you sneezes, so let him say, 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, and may Allah<sup>azwj</sup> Send *Salawat* upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and the People<sup>asws</sup> of his<sup>saww</sup> Household'. So the man said it, and Abu Ja'far<sup>asws</sup> responded (by Naming Allah<sup>azwj</sup>).<sup>90</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنِ الْفَضْلِ بْنِ بَسَارٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ النَّاسَ يَكْرَهُونَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ فِي ثَلَاثَةِ مَوَاطِنَ عِنْدَ الْعَطْسَةِ وَ عِنْدَ الذَّبِيحَةِ وَ عِنْدَ الْجَمَاعِ فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) مَا لَهُمْ وَيْلَهُمْ نَافَقُوا لِعَنَهُمُ اللَّهُ .

Ali, from his father, from Ibn Abu Umeyr, from Ismail Al Basry, from Al Fuzayl Bin Yasaar who said,

'I said to Abu Ja'far<sup>asws</sup>, 'The people are disliking the (sending of) *Salawat* upon Muhammad<sup>saww</sup> and his<sup>azwj</sup> Progeny<sup>asws</sup> in three places – during the sneezing, and during the slaughtering, and during the copulation'. So Abu Ja'far<sup>asws</sup> said: 'What is matter with them? Woe be unto them! They have become hypocrites, may Allah<sup>azwj</sup> Curse them!'.<sup>91</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ قَالَ كَانَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِذَا عَطَسَ فَقِيلَ لَهُ يَرْحَمُكَ اللَّهُ قَالَ يَغْفِرُ اللَّهُ لَكُمْ وَ يَرْحَمُكُمْ وَ إِذَا عَطَسَ عِنْدَهُ إِنْسَانٌ قَالَ يَرْحَمُكَ اللَّهُ عَزَّ وَ جَلَّ .

From him, from his father, from Ibn Abu Umeyr, from Sa'ad Bin Abu Khalaf who said,

<sup>88</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 7

<sup>89</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 8

<sup>90</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 9

<sup>91</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 10

'It was so that whenever Abu Ja'far<sup>asws</sup> sneezed, so it was said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>'. He<sup>asws</sup> would say: 'May Allah<sup>azwj</sup> Forgive you and have Mercy on you'. And whenever a person sneezed in his<sup>asws</sup> presence, he<sup>asws</sup> would say: 'May Allah<sup>azwj</sup> Mighty and Majestic have Mercy on you'.<sup>92</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ أَوْ غَيْرِهِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ عَطَسَ غُلَامٌ لَمْ يَبْلُغِ الْخُلْمَ عِنْدَ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ اللَّهُمَّ بَارِكْ لَكَ اللَّهُ فِيكَ .

From him, from his father, from Al Nowfaly, or someone else, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A boy who had yet to reach puberty, sneezed in the presence of the Prophet<sup>saww</sup>, and he said, 'The Praise is for Allah<sup>azwj</sup>'. So the Prophet<sup>saww</sup> said to him: 'May Allah<sup>azwj</sup> Place Blessings in you'.<sup>93</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا عَطَسَ الرَّجُلُ فَلْيَقُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَإِذَا سَمَتَ الرَّجُلُ فَلْيَقُلْ بِرَحْمَتِكَ اللَّهُ وَإِذَا رَدَدْتَ فَلْيَقُلْ يَغْفِرُ اللَّهُ لَكَ وَ لَنَا فَإِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سُئِلَ عَنْ آيَةٍ أَوْ شَيْءٍ فِيهِ ذِكْرُ اللَّهِ فَقَالَ كُلَّمَا ذُكِرَ اللَّهُ فِيهِ فَهُوَ حَسَنٌ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Whenever a man sneezes, so let one say, 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, there being no associate for Him<sup>azwj</sup>, and when the man Names (Allah<sup>azwj</sup> in response to the sneeze), so let him say, 'May Allah<sup>azwj</sup> have Mercy on you'; and when he responds, so let him say, 'May Allah<sup>azwj</sup> Forgive you and us', for Rasool-Allah<sup>saww</sup> was asked about a Verse or something wherein was a Mention of Allah<sup>azwj</sup>. So he<sup>saww</sup> said: 'Everywhere Allah<sup>azwj</sup> is Mentioned therein, so it is excellent'.<sup>94</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ عَطَسَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثُمَّ جَعَلَ إِصْبَعَهُ عَلَى أَنْفِهِ فَقَالَ رَغِمَ أَنْفِي لِلَّهِ رَغْمًا دَاخِرًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Husayn Bin Nuaym, from Misma'a Bin Abdul Malik who said,

'Once Abu Abdullah<sup>asws</sup> sneezed, so he<sup>asws</sup> said: 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds', then made his<sup>asws</sup> fingers to be upon his nose, and he<sup>asws</sup> said: 'I<sup>asws</sup> rub my<sup>asws</sup> nose for Allah<sup>azwj</sup>, a humble rubbing'.<sup>95</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) مَنْ قَالَ إِذَا عَطَسَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ لَمْ يَجِدْ وَجَعَ الْأَذْنَيْنِ وَ الْأَضْرَاسِ .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Muhammad Bin Marwan, raising it, said,

<sup>92</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 11

<sup>93</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 12

<sup>94</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 13

<sup>95</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 14



'Amir Al-Momineen<sup>asws</sup> said: 'The one who says when he sneezes, 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, upon every state', would not find pain of the ears and the teeth, (ever)'.<sup>96</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنْ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فِي وَجَعِ الْأُضْرَاسِ وَ وَجَعِ الْأَذَانِ إِذَا سَمِعْتُمْ مَنْ يَعْطَسُ فَأَبْدُوهُ بِالْحَمْدِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, or someone else, from Ibn Fazzal, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding pain of the teeth and pain of the ears: 'Whenever he Names (Allah<sup>azwj</sup>), the one who sneezes, so he should begin with the Praise (Al-Hamd)'.<sup>97</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُثْمَانَ عَنْ أَبِي أُسَامَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَنْ سَمِعَ عَطَسَةَ فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ وَ صَلَّى عَلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ أَهْلَ بَيْتِهِ لَمْ يَشْتَكِ عَيْنَيْهِ وَ لَا ضِرْسَهُ

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Usman, from Abu Asama who said,

'Abu Abdullah<sup>asws</sup> said: 'The one who Names (Allah<sup>azwj</sup> in response) to a sneeze, so he should Praise Allah<sup>azwj</sup> Mighty and Majestic and send *Salawāt* upon the Prophet<sup>saww</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household, he would not be complaining of his eyes, nor his teeth (pain)'.<sup>98</sup>

ثُمَّ قَالَ إِنْ سَمِعْتَهَا فُقُلْهَا وَ إِنْ كَانَ بَيْنَكَ وَ بَيْنَهُ الْبَحْرُ .

Then he<sup>asws</sup> said: 'If you hear it (the sneeze), so say it (the Naming of Allah<sup>azwj</sup>), and even if there is the ocean in between you and him'.<sup>98</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ عَطَسَ رَجُلٌ نَصْرَانِيٌّ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَقَالَ لَهُ الْقَوْمُ هَذَاكَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَقُولُوا يَرْحَمُكَ اللَّهُ فَقَالُوا لَهُ إِنَّهُ نَصْرَانِيٌّ فَقَالَ لَا يَهْدِيهِ اللَّهُ حَتَّى يَرْحَمَهُ .

Abu Ali Al Ashary, from one of his companions, from Ibn Abu Najran, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A Christian man sneezed in the presence of Abu Abdullah<sup>asws</sup>. So the people said to him, 'May Allah<sup>azwj</sup> Guide you'. So Abu Abdullah<sup>asws</sup> said: 'You should be saying, 'May Allah<sup>azwj</sup> have Mercy on you'. So they said to him<sup>asws</sup>, 'He is a Christian'. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> will not Guide him until He<sup>azwj</sup> has Mercy on him'.<sup>99</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا عَطَسَ الْمَرْءُ الْمُسْلِمُ ثُمَّ سَكَتَ لِإِعْلَةٍ تَكُونُ بِهِ قَالَتِ الْمَلَائِكَةُ عَنْهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِنْ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَتِ الْمَلَائِكَةُ يَغْفِرُ اللَّهُ لَكَ

<sup>96</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 15

<sup>97</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 16

<sup>98</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 17

<sup>99</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 18

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadawa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When the Muslim man sneezes, then is silent due to an illness which happens to be with him, the Angels say on his behalf: 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds'. So if he does say, 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds', then Angels would say: 'May Allah<sup>azwj</sup> Forgive (your sins) for you''.

قَالَ وَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) الْعَطَّاسُ لِلْمَرِيضِ دَلِيلُ الْعَافِيَةِ وَ رَاحَةٌ لِلْبَدَنِ .

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'A sneeze of the sick one is evidence of the well-being and the rest for the body'.<sup>100</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ الْعَطَّاسُ يَنْفَعُ فِي الْبَدَنِ كُلَّهُ مَا لَمْ يَزِدْ عَلَى الثَّلَاثِ فَإِذَا زَادَ عَلَى الثَّلَاثِ فَهُوَ دَاءٌ وَ سُفْمٌ .

Muhammad Bin Yahya, from Muhammad Bin Musa, from Yaqoub Bi Yazeed, from Usman Bin Isa, from Abdul Samad Bin Bashir, from Huzeyfa Bin Mansour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A sneeze is beneficial in the body, all of it, for as long as it does not increase upon the three (sneezes). So when it does exceed upon the three, so it is an illness and a disease'.<sup>101</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ قَالَ الْعَطْسَةُ الْقَبِيحَةُ .

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Bakr Al Hazramy who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [31:19] **surely the most hateful of voices is the voice of the donkeys.** He<sup>asws</sup> said: 'The ugly sneezing'.<sup>102</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ عَطَسَ ثُمَّ وَضَعَ يَدَهُ عَلَى قَصَبَةِ أَنْفِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ كَثِيرًا كَمَا هُوَ أَهْلُهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ خَرَجَ مِنْ مَنْخَرِهِ الْأَيْسَرِ طَائِرٌ أَصْعَرُ مِنَ الْجَرَادِ وَ أَكْبَرُ مِنَ الذَّبَابِ حَتَّى يَسِيرَ تَحْتَ الْعَرْشِ يَسْتَعْفِرُ اللَّهُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who sneezes, then places his hand upon a nostril of his nose, then says, 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, abundant Praise just as He<sup>azwj</sup> is Rightful of it, and *Salawat* of Allah<sup>azwj</sup> be upon Muhammad<sup>saww</sup> the Prophet<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and greetings', there would come out from his left nostril, a bird smaller than the locust,

<sup>100</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 19

<sup>101</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 20

<sup>102</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 21

and larger than the fly, until it travels to be beneath the Throne, seeking Forgiveness of Allah<sup>azwj</sup> for him up to the Day of Judgment'.<sup>103</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَوَاهُ عَنْ رَجُلٍ مِنَ الْعَامَّةِ قَالَ كُنْتُ أُجَالِسُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَلَا وَ اللَّهِ مَا رَأَيْتُ مَجْلِسًا أَنْزَلَ مِنْ مَجَالِسِهِ قَالَ فَقَالَ لِي ذَاتَ يَوْمٍ مِنْ أَيِّنَ تَخْرُجُ الْعَطْسَةُ فَقُلْتُ مِنَ الْأَنْفِ فَقَالَ لِي أَصْنَبْتَ الْخَطَأَ فَقُلْتُ جُعَلْتُ فِدَاكَ مِنْ أَيِّنَ تَخْرُجُ فَقَالَ مِنْ جَمِيعِ الْبَدَنِ كَمَا أَنَّ النَّطْفَةَ تَخْرُجُ مِنْ جَمِيعِ الْبَدَنِ وَ مَخْرَجُهَا مِنَ الْإِخْلِيلِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, reporting it from a man from the general Muslims having said,

'I used to sit in a gathering of Abu Abdullah<sup>asws</sup>, so, by Allah<sup>azwj</sup>, I had not seen a gathering nobler than his<sup>asws</sup> gathering. He<sup>asws</sup> said to me one day, 'From where does the sneeze come out?' So I said, 'From the nose'. So he<sup>asws</sup> said to me: 'You are wrong'. So I said, 'May I be sacrificed for you<sup>asws</sup>! From where does it come out?' So he<sup>asws</sup> said: 'From the entire body, just as the sperm comes out from the entire body, and its exit is from the urethra'.

ثُمَّ قَالَ أَمَا رَأَيْتَ الْإِنْسَانَ إِذَا عَطَسَ نُفِضَ أَعْضَاؤُهُ وَ صَاحِبُ الْعَطْسَةِ يَأْمَنُ الْمَوْتَ سَبْعَةَ أَيَّامٍ .

Then he<sup>asws</sup> said: 'Have you not seen the person when he sneezes, his body parts shake? And the sneezer is safe from the death for seven days'.<sup>104</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعَطَاسِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'is sneezing is a sign of the truthfulness (of a speaker)'.<sup>105</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا كَانَ الرَّجُلُ يَتَحَدَّثُ بِحَدِيثٍ فَعَطَسَ عَاطِسٌ فَهُوَ شَاهِدٌ حَقٌّ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When the man was narrating with a Hadeeth, so a sneezer sneezes, so it is a testimony of truthfulness'.<sup>106</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعَطَاسِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah, from Ibn Abu Umeyr,

<sup>103</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 22

<sup>104</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 23

<sup>105</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 24

<sup>106</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 25

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The sneezing is the ratification of truthfulness of a person’s words’.<sup>107</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ أَبِي بَنٍ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا عَطَسَ الرَّجُلُ ثَلَاثًا فَسَمُّهُ ثُمَّ أَتْرَكُهُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhassin Bin Ahmad, from Aban Bin usman, from Zurara,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘When a man sneezes three (times), so Name (Allah<sup>azwj</sup> in response) and leave him (if he sneezes any more)’.<sup>108</sup>

### بَابُ وَجُوبِ إِجْلَالِ ذِي الشَّيْبَةِ الْمُسْلِمِ

## Chapter 16 – The Obligation of respecting the Muslim with old age

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّ مِنْ إِجْلَالِ اللَّهِ عَزَّ وَ جَلَّ إِجْلَالِ الشَّيْخِ الْكَبِيرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘Abu Abdullah<sup>asws</sup> said to me: ‘From the Respect of Allah<sup>azwj</sup> Mighty and Majestic is respecting an aged old man’.<sup>109</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ عَرَفَ فَضْلَ كَبِيرٍ لِسِنِّهِ فَوَقَرَهُ أَمَنَهُ اللَّهُ مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The one who recognises the merit of old age, so he dignifies him, Allah<sup>azwj</sup> would Secure him from the horrors of the Day of Judgment’.<sup>110</sup>

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ وَقَرَّ ذَا شَيْبَةٍ فِي الْإِسْلَامِ أَمَنَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ .

And by this chain,

he<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘The one who dignifies the one with old age in Al-Islam, Allah<sup>azwj</sup> Mighty and Majestic would Secure him from the horrors of the Day of Judgment’.<sup>111</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا الْخَطَّابِ يُحَدِّثُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ ثَلَاثَةٌ لَا يَجْهَلُ حَقَّهُمْ إِلَّا مُنَافِقٌ مَعْرُوفٌ بِالنَّفَاقِ ذُو الشَّيْبَةِ فِي الْإِسْلَامِ وَ حَامِلُ الْقُرْآنِ وَ الْإِمَامُ الْعَادِلُ .

<sup>107</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 26

<sup>108</sup> Al Kafi V 2 – The Book Of Social Relationships CH 15 H 27

<sup>109</sup> Al Kafi V 2 – The Book Of Social Relationships CH 16 H 1

<sup>110</sup> Al Kafi V 2 – The Book Of Social Relationships CH 16 H 2

<sup>111</sup> Al Kafi V 2 – The Book Of Social Relationships CH 16 H 3

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Is'haq Bin Ammar who said,

'I heard Abu Al-Khattab narrating from Abu Abdullah<sup>asws</sup> having said: 'Three (people), none would ignore their rights except for a hypocrite well-known with the hypocrisy – one with old age in Al-Islam, and a bearer (memoriser) of the Quran, and the just Imam<sup>asws</sup>, 112

عَنْهُ عَنْ أَبِيهِ عَنْ أَبِي نَهْشَلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مِنْ إِجْلَالِ اللَّهِ عَزَّ وَجَلَّ إِجْلَالُ الْمُؤْمِنِ ذِي الشَّيْبَةِ وَ مَنْ أَكْرَمَ مُؤْمِنًا فَبِكْرَامَةِ اللَّهِ بَدَأَ وَ مَنْ اسْتَخَفَّ بِمُؤْمِنٍ ذِي شَيْبَةٍ أَرْسَلَ اللَّهُ إِلَيْهِ مَنْ يَسْتَخِفُّ بِهِ قَبْلَ مَوْتِهِ .

From him, from his father, from Abu Nahshal, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>asws</sup> said to me: 'From the respect of Allah<sup>azwj</sup> Mighty and Majestic is respecting the *Momin* with old age; and the one who honours a *Momin*, so he has begun by honouring Allah<sup>azwj</sup>, and the one takes lightly with a *Momin* with old age, Allah<sup>azwj</sup> would Send him one who would take lightly with him before his death'.<sup>113</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ مِنْ إِجْلَالِ اللَّهِ عَزَّ وَجَلَّ إِجْلَالُ ذِي الشَّيْبَةِ الْمُسْلِمِ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'adan Bin Muslim, from Abu Baseer, and someone else,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'From the respect of Allah<sup>azwj</sup> Mighty and Majestic is the respect for the Muslim with an old age'.<sup>114</sup>

### بَابُ إِكْرَامِ الْكَرِيمِ

## Chapter 17 – Honouring the honourable

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ دَخَلَ رَجُلَانِ عَلَى أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فَالْقَى لِكُلِّ وَاحِدٍ مِنْهُمَا وَسَادَةً فَفَعَدَّ عَلَيْهِمَا أَحَدُهُمَا وَ أَبِي الْأَخْرُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) افْعُدْ عَلَيْهَا فَإِنَّهُ لَا يَأْبَى الْكَرَامَةَ إِلَّا جَمَارًا

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Two men came over to Amir Al-Momineen<sup>asws</sup>, he<sup>asws</sup> placed a pillow for each one of them, and one of them sat upon it and the other one refused. So Amir Al-Momineen<sup>asws</sup> said: 'Sit upon it, for no one refuses an honouring except for a donkey'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ .

<sup>112</sup> Al Kafi V 2 – The Book Of Social Relationships CH 16 H 4

<sup>113</sup> Al Kafi V 2 – The Book Of Social Relationships CH 16 H 5

<sup>114</sup> Al Kafi V 2 – The Book Of Social Relationships CH 16 H 6

Then he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'When an honourable one of a people comes over to you, so honour him'.<sup>115</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٍ فَأَكْرَمُوهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Whenever an honourable one of a people comes over to you, so honour him'.<sup>116</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) لَمَّا قَدِمَ عَدِيُّ بْنُ حَاتِمٍ إِلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنْدَخَلَهُ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بَيْتَهُ وَ لَمْ يَكُنْ فِي الْبَيْتِ غَيْرُ خَصْفَةٍ وَ وَسَادَةٍ مِنْ أَدَمٍ فَطَرَحَهَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِعَدِيِّ بْنِ حَاتِمٍ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Abdullah Al Alawy, from his father, from his grandfather who said,

'Amir Al-Momineen<sup>asws</sup> said: 'When Udayy Bin Hatim proceeded to the Prophet<sup>saww</sup>, the Prophet<sup>saww</sup> entered him into his<sup>saww</sup> house, and there did not happen to be in the house apart from a sack and a pillow of animal skin. So Rasool-Allah<sup>saww</sup> placed it for him'.<sup>117</sup>

### بَابُ حَقِّ الدَّاخِلِ

## Chapter 18 – The right of a comer

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا دَخَلَ مَنْ دَخَلَ وَ إِذَا خَرَجَ

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'From the rights of a comer upon the people of the house is that he should walk with him, welcoming him, and when he goes out'.

وَ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ الْمُسْلِمِ فِي بَيْتِهِ فَهُوَ أَمِيرٌ عَلَيْهِ حَتَّى يَخْرُجَ .

And he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Whenever one of you enters a Muslim brother into his house, so he is the commander upon him until he goes out'.<sup>118</sup>

<sup>115</sup> Al Kafi V 2 – The Book Of Social Relationships CH 17 H 1

<sup>116</sup> Al Kafi V 2 – The Book Of Social Relationships CH 17 H 2

<sup>117</sup> Al Kafi V 2 – The Book Of Social Relationships CH 17 H 3

<sup>118</sup> Al Kafi V 2 – The Book Of Social Relationships CH 18 H 1

**بَابُ الْمَجَالِسِ بِالْأَمَانَةِ****Chapter 19 – The gatherings are with the confidentiality**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ ابْنِ أَبِي عَوْفٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ سَمِعْتُهُ يَقُولُ الْمَجَالِسُ بِالْأَمَانَةِ .

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan, from Ibn Abu Awf,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The gatherings are with the confidentiality' (in the hands of the attendants).<sup>119</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) الْمَجَالِسُ بِالْأَمَانَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The gatherings are with the confidentiality' (in the hands of the attendants).<sup>120</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ الْمَجَالِسُ بِالْأَمَانَةِ وَ لَيْسَ لِأَحَدٍ أَنْ يُحَدِّثَ بِحَدِيثٍ يَكْتُمُهُ صَاحِبُهُ إِلَّا بِإِذْنِهِ إِلَّا أَنْ يَكُونَ تَقَةً أَوْ ذِكْرًا لَهُ بِخَيْرٍ .

A nuuumber of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The gatherings are with the confidentiality. No one must make public anything that one's companion does not want to be made public unless it with his permission, or he is trusted and does it only for his good'.<sup>121</sup>

**بَابُ فِي الْمُنَاجَاةِ****Chapter 20 – Regarding the whispering**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِذَا كَانَ الْقَوْمُ ثَلَاثَةً فَلَا يَتَنَاجَى مِنْهُمْ ائْتَانِ دُونَ صَاحِبَيْهِمَا فَإِنَّ فِي ذَلِكَ مَا يَحْزَنُهُ وَ يُؤْدِبُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When there was a group of three, so two of them should not be whispering (to each other) because it saddens and hurts the feelings of the third'.<sup>122</sup>

<sup>119</sup> Al Kafi V 2 – The Book Of Social Relationships CH 19 H 1

<sup>120</sup> Al Kafi V 2 – The Book Of Social Relationships CH 19 H 2

<sup>121</sup> Al Kafi V 2 – The Book Of Social Relationships CH 19 H 3

<sup>122</sup> Al Kafi V 2 – The Book Of Social Relationships CH 20 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ( عليه السلام ) قَالَ إِذَا كَانَ ثَلَاثَةٌ فِي بَيْتٍ فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبَيْهِمَا فَإِنَّ ذَلِكَ مِمَّا يَغْمُهُ .

A number of our companions, from Ahmad Bin Muhammad Abu Abdullah, from Muhammad Bin Ali, from Yunus Bin Yaquob,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> having said: 'When there were three in a room, so two of them should not whisper (to each other) because it would sadden him'.<sup>123</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَنْ عَرَضَ لِأَخِيهِ الْمُسْلِمِ الْمَتَكَلَّمَ فِي حَدِيثِهِ فَكَأَنَّمَا خَدَشَ وَجْهَهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who displays (himself as) the speaker to him Muslim brother (cutting off) his discussion, so it is as if he has scratched his face'.<sup>124</sup>

## بَابُ الْجُلُوسِ

### Chapter 21 – The Sitting (postures)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ النَّوْفَلِيِّ عَنِ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ رَفَعَهُ قَالَ كَانَ النَّبِيُّ ( صلى الله عليه وآله ) يَجْلِسُ ثَلَاثًا الْفَرْصَا وَهُوَ أَنْ يُقِيمَ سَاقَيْهِ وَيَسْتَقْبِلُهُمَا بِيَدَيْهِ وَيَشُدُّ يَدَهُ فِي ذِرَاعِهِ وَكَانَ يَجْتَوِ عَلَى رُكْبَتَيْهِ وَكَانَ يَنْتَبِي رَجُلًا وَاحِدَةً وَيَسُطُّ عَلَيْهَا الْأُخْرَى وَ لَمْ يَرِ ( صلى الله عليه وآله ) مُتْرَبَعًا قَطُّ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Nowfaly, from Abdul Azeem Bin Abdullah Bin Al Hassan Al Alawy, raising it,

'He<sup>asws</sup> said, 'It was so that the Prophet<sup>saww</sup> sat by three (postures) – the squatting, and it is that he<sup>saww</sup> raised both his<sup>saww</sup> legs (knees) and embraced them with his<sup>saww</sup> hand, and tightened his<sup>saww</sup> hands in his<sup>saww</sup> arms; and he<sup>saww</sup> used to bow upon his<sup>saww</sup> knees, and he<sup>saww</sup> would bend one leg and extend the other one upon it; and he<sup>saww</sup> was not seen cross-legged at all'.<sup>125</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ( عليه السلام ) قَاعِدًا وَأَضِعًا إِحْدَى رِجْلَيْهِ عَلَى فَخْذِهِ فَقُلْتُ إِنَّ النَّاسَ يَكْرَهُونَ هَذِهِ الْجَلْسَةَ وَ يَقُولُونَ إِنَّهَا جَلْسَةُ الرَّبِّ فَقَالَ إِنِّي إِنَّمَا جَلَسْتُ هَذِهِ الْجَلْسَةَ لِلْمَلَالَةِ وَالرَّبُّ لَا يَمَلُّ وَلَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it, from Abu Hamza Al Sumaly who said,

'I saw Ali Bin Al-Husayn<sup>asws</sup> seated placing one of his<sup>asws</sup> legs upon his<sup>asws</sup> thigh. The people used to dislike this sitting posture and they were saying, 'It is the sitting of the Lord<sup>azwj</sup>'. So he<sup>asws</sup> said: 'But rather, I<sup>asws</sup> am sitting with this posture for the

<sup>123</sup> Al Kafi V 2 – The Book Of Social Relationships CH 20 H 2

<sup>124</sup> Al Kafi V 2 – The Book Of Social Relationships CH 20 H 3

<sup>125</sup> Al Kafi V 2 – The Book Of Social Relationships CH 21 H 1



tiredness, and the Lord<sup>azwj</sup>, He<sup>azwj</sup> neither gets tired, nor does slumber seize Him<sup>azwj</sup>, nor sleep'.<sup>126</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ أَبِي سُلَيْمَانَ الزَّاهِدِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ رَضِيَ بِدُونِ التَّشْرِيفِ مِنَ الْمَجْلِسِ لَمْ يَزَلِ اللَّهُ عَزَّ وَجَلَّ وَ مَلَائِكَتُهُ يُصَلُّونَ عَلَيْهِ حَتَّى يَفُومَ .

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Murazim, from Abu Suleyman Al Zahid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who is contend with a seat without (seeking) a prestige from the gathering, Allah<sup>azwj</sup> Mighty and Majestic, and His<sup>azwj</sup> Angels would not cease to send *Salawat* upon him until he arises'.<sup>127</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَكْثَرَ مَا يَجْلِسُ نُجَاهَ الْقِبْلَةِ .

Ali Bin Ibrahim, from his father, from one of his companions, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was so that Rasool-Allah<sup>saww</sup> used to mostly sit facing the Qiblah'.<sup>128</sup>

أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَسَّاءِ عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ جَلَسَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مُتَوَرِّكًا رِجْلُهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُسْرَى فَقَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ هَذِهِ جِلْسَةٌ مَكْرُوهَةٌ فَقَالَ لَا إِنَّمَا هُوَ شَيْءٌ قَالَتْهُ الْيَهُودُ لَمَّا أَنْ فَرَعَ اللَّهُ عَزَّ وَجَلَّ مِنَ خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اسْتَوَى عَلَى الْعَرْشِ جَلَسَ هَذِهِ الْجِلْسَةَ لِيَسْتَرِيحَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ وَ بَقِيَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مُتَوَرِّكًا كَمَا هُوَ .

Abu Abdullah Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman who said,

'Abu Abdullah<sup>asws</sup> sat 'Mutawarrika', his<sup>asws</sup> right leg being upon his<sup>asws</sup> left thigh. So a man said to him<sup>asws</sup>, 'This is an abhorrent sitting posture'. So he<sup>asws</sup> said: 'No. But rather, it is a thing which the Jews say that when Allah<sup>azwj</sup> Mighty and Majestic was free from Creating the skies and the earth and Established upon the Throne, Sat in this posture in order to rest. So Allah<sup>azwj</sup> Mighty and Majestic Revealed [2:255] **Allah is He besides Whom there is no god, the Everliving, the Eternal; slumber does not seize Him nor sleep**, and Abu Abdullah<sup>asws</sup> remained sitting 'Mutawarrika' posture just as he<sup>asws</sup> was'.<sup>129</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا دَخَلَ مَنْزِلًا قَعَدَ فِي أَدْنَى الْمَجْلِسِ إِلَيْهِ حِينَ يَدْخُلُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Mugheira, from the one who mentioned it,

<sup>126</sup> Al Kafi V 2 – The Book Of Social Relationships CH 21 H 2

<sup>127</sup> Al Kafi V 2 – The Book Of Social Relationships CH 21 H 3

<sup>128</sup> Al Kafi V 2 – The Book Of Social Relationships CH 21 H 4

<sup>129</sup> Al Kafi V 2 – The Book Of Social Relationships CH 21 H 5

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was so that whenever Rasool-Allah<sup>saww</sup> entered a house, he<sup>saww</sup> sat in the nearest place to him<sup>saww</sup> where he<sup>saww</sup> entered (from)'.<sup>130</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) ( عَلَيْهِ السَّلَام ) سَوَّقَ الْمُسْلِمِينَ كَمَسْجِدِهِمْ فَمَنْ سَبَقَ إِلَى مَكَانٍ فَهُوَ أَحَقُّ بِهِ إِلَى اللَّيْلِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The market of the Muslims is like their Masjid. So the one who preceded to a place, so he is more rightful with it up to the night'.

قَالَ وَ كَانَ لَا يَأْخُذُ عَلَى بُيُوتِ السُّوقِ كِرَاءً .

He<sup>asws</sup> said: 'And it was so that he<sup>asws</sup> did not used to take rent for the market rooms (stalls)'.<sup>131</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ( عَلَيْهِ السَّلَام ) فِي الصَّيْفِ أَنْ يَكُونَ بَيْنَ كُلِّ اثْنَيْنِ مَقْدَارُ عَظْمِ الذَّرَاعِ لِنَلَا يَشُقُّ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْحَرِّ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'It is befitting for the sitting ones during the summer that there happens to be between every two, a measurement of an arm bone (elbow's length), lest it be grievous from some of them upon the others in the heat'.<sup>132</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَجْلِسُ فِي بَيْتِهِ عِنْدَ بَابِ بَيْتِهِ قُبَالَةَ الْكَعْبَةِ .

Ali, from his father, from Ibn Abu Umeyr, from hammad Bin Usman who said,

'I saw Abu Abdullah<sup>asws</sup> sit in his<sup>asws</sup> house by the door of his house, facing the Qiblah'.<sup>133</sup>

## بَابُ الْإِتِّكَاءِ وَ الْإِحْتِبَاءِ

### Chapter 22 – The reclining and the folded (postures)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ( عَلَيْهِ السَّلَام ) فِي الْمَسْجِدِ رَهْبَانِيَّةُ الْعَرَبِ إِنَّ الْمُؤْمِنَ مَجْلِسُهُ مَسْجِدُهُ وَ صَوْمَعَتُهُ بَيْتُهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

<sup>130</sup> Al Kafi V 2 – The Book Of Social Relationships CH 21 H 6

<sup>131</sup> Al Kafi V 2 – The Book Of Social Relationships CH 21 H 7

<sup>132</sup> Al Kafi V 2 – The Book Of Social Relationships CH 21 H 8

<sup>133</sup> Al Kafi V 2 – The Book Of Social Relationships CH 21 H 9

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The reclining in the Masjid is the monasticism of the Arabs. A *Momin* is such that his sitting is his Masjid (place of worship), and his monastery is his house'.<sup>134</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ )  
الإحتباءُ فِي الْمَسْجِدِ حَيْطَانُ الْعَرَبِ .

From him, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Sitting cross-legged in the Masjid is the encirclement of the Arabs (sitting in a circle)'.<sup>135</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ  
عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الإحتباءُ حَيْطَانُ الْعَرَبِ .

Muhammad Bin Ismail, from Al Fazi Bin Shazan and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al Hassan<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The cross-legged (posture) is an encirclement of the Arabs (sitting in a circle)'.<sup>136</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ  
الرَّجُلِ يَحْتَبِي بِثَوْبٍ وَاحِدٍ فَقَالَ إِنْ كَانَ يُعْطِي عَوْرَتَهُ فَلَا بَأْسَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Sama'at who said,

'I asked Abu Abdullah<sup>asws</sup> about the man sat cross-legged being in one (piece of) cloth. So he<sup>asws</sup> said: 'If he had covered up his private part, so there is no problem'.<sup>137</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ سَبَاطٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا يَجُوزُ لِلرَّجُلِ أَنْ  
يَحْتَبِي مُقَابِلَ الْكَعْبَةِ .

From him, from Muhammad Bin Ali, from Ali Bin Asbaat, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is not allowed for the man that he sits cross-legged facing the Kabah'.<sup>138</sup>

بَابُ الدُّعَابَةِ وَ الصَّحِكَ

## Chapter 23 – The humour and the laughter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) فَقُلْتُ جُعِلْتُ فِدَاكَ  
الرَّجُلُ يَكُونُ مَعَ الْقَوْمِ فَيَجْرِي بَيْنَهُمْ كَلَامٌ يَمْرَحُونَ وَ يَصْحَكُونَ فَقَالَ لَا بَأْسَ مَا لَمْ يَكُنْ قُظِنْتُ أَنَّهُ عَنَى الْفُحْشَ

<sup>134</sup> Al Kafi V 2 – The Book Of Social Relationships CH 22 H 1

<sup>135</sup> Al Kafi V 2 – The Book Of Social Relationships CH 22 H 2

<sup>136</sup> Al Kafi V 2 – The Book Of Social Relationships CH 22 H 3

<sup>137</sup> Al Kafi V 2 – The Book Of Social Relationships CH 22 H 4

<sup>138</sup> Al Kafi V 2 – The Book Of Social Relationships CH 22 H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Moammad Bin Khallad who said,

'I asked Abu Al-Hassan<sup>asws</sup> saying, 'May I be sacrificed for you<sup>asws</sup>! The man happens to be with a group, and the speech flows between them, so they are joking and laughing'. So he<sup>asws</sup> said: 'There is no problem for as long as there does not happen to be . . .'. So I thought he<sup>asws</sup> meant the immoralities.

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَأْتِيهِ الْأَعْرَابِيُّ فَيَهْدِي لَهُ الْهَدْيَةَ ثُمَّ يَقُولُ مَكَانَهُ أُعْطِنَا مَنْ هَدَيْتَنَا فَيَضْحَكُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَكَانَ إِذَا اعْتَمَّ يَقُولُ مَا فَعَلَ الْأَعْرَابِيُّ لِيْتَهُ أَتَانَا .

Then he<sup>asws</sup> said: 'It was so that Bedouins would come to Rasool-Allah<sup>saww</sup> and bring gifts for him<sup>saww</sup>, and they was saying, 'Give us the price of our gifts'. So Rasool-Allah<sup>saww</sup> would laugh; and when he<sup>saww</sup> was sad he<sup>saww</sup> asked: 'What happened to the Bedouin? If only he would come to us<sup>saww</sup>, 139

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) ( قَالَ مَا مِنْ مُؤْمِنٍ إِلَّا وَفِيهِ دُعَابَةٌ قُلْتُ وَ مَا الدُّعَابَةُ قَالَ الْمَزَاحُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is none from a *Momin* except there is humour in him'. I said, 'And what is the humour?' He<sup>asws</sup> said: 'The (tales in) joyful (manners)'.<sup>140</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَحْيَى بْنِ سَلَامٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يُوسُفَ الشَّيْبَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ( كَيْفَ مَدَاعِبُهُ بَعْضِكُمْ بَعْضًا قُلْتُ قَلِيلٌ قَالَ فَلَا تَفْعَلُوا فَإِنَّ الْمَدَاعِبَةَ مِنْ حُسْنِ الْخُلُقِ وَ إِنَّكَ لَتَدْخُلُ بِهَا السُّرُورَ عَلَى أَخِيكَ وَ لَقَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يُدَاعِبُ الرَّجُلَ يُرِيدُ أَنْ يَسْرَهُ .

Fromhim, from Muhammad Bin Ali, from Yahya Bin Sllam, from Yusuf Bin Yaqoub, from Salih Bin Uqba, from Yunus Al Shaybani who said,

'Abu Abdullah<sup>asws</sup> said: 'How is the humouring of some of you unto the others?' I said, 'Little'. He<sup>asws</sup> said: 'Do not be doing so (being of little humour), for the humour is from the good morals, and you would be entering the cheerfulness by it upon your brother, and it was so that Rasool-Allah<sup>saww</sup> would humour the man intending to cheer him up'.<sup>141</sup>

صَالِحُ بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْمَدَاعِبَ فِي الْجَمَاعَةِ بِلَا رَفْتٍ .

Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Loves the humour (taking place) in the group without there being any obscenities'.<sup>142</sup>

<sup>139</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 1

<sup>140</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 2

<sup>141</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 3

<sup>142</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 4

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ كَلَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ ضَحْكُ الْمُؤْمِنِ تَبَسُّمٌ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Al Hassan Bin Kuleyb,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The laughter of the *Momin* is a smile'.<sup>143</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَثْرَةُ الضَّحِكِ تُمَيِّتُ الْقَلْبَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour, from Hareyz,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Abundant laughter deadens the heart'.

وَ قَالَ كَثْرَةُ الضَّحِكِ تَمَيِّتُ الدِّينَ كَمَا يَمِيْتُ الْمَاءُ الْمِلْحَ .

And he<sup>asws</sup> said: 'Abundant laughter dissolves the Religion just as the water dissolves the salt'.<sup>144</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ مِنَ الْجَهْلِ الضَّحِكَ مِنْ غَيْرِ عَجَبٍ

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'From the ignorance is the laughter from without any wonderment'.

قَالَ وَ كَانَ يَقُولُ لَا تُبْدِيَنَّ عَنْ وَاضِحَةٍ وَ قَدْ عَمَلْتَ الْأَعْمَالَ الْفَاضِحَةَ وَ لَا يَأْمَنُ النَّبِيَّاتُ مَنْ عَمِلَ السَّيِّئَاتِ .

He (the narrator) said, 'And he<sup>asws</sup> was saying: 'Do not manifest your teeth from a laughter and you have committed the disgraceful deeds, and there is no security overnight from the evil deeds'.<sup>145</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِيَّاكُمْ وَ الْمِرَاحَ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

'Abu Abdullah<sup>asws</sup> said: 'Beware of the joking, for it removes with the water (dignity) of the face'.<sup>146</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا أَحْبَبْتَ رَجُلًا فَلَا تُمَارِخْهُ وَ لَا تُمَارِهِ .

From him, from his father, from Ibn Abu Umeyr, from the one who narrated it,

<sup>143</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 5

<sup>144</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 6

<sup>145</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 7

<sup>146</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 8

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When you love a man, so neither joke with him nor argue bitterly with him'.<sup>147</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ الْقَهْفَةُ مِنَ الشَّيْطَانِ .

From him, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The guffaw (loud bursts of laughter) is from the Satan'<sup>a</sup>,<sup>148</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنِ عُنْبَسَةَ الْعَابِدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ كَثْرَةُ الضَّحِكِ تَذْهَبُ بِمَاءِ الْوَجْهِ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Anbasa Al Aabid who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Frequent laughter removes the water (dignity) of the face'.<sup>149</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) إِيَّاكُمْ وَالْمِرَاحَ فَإِنَّهُ يَجْرُ السَّخِيمَةَ وَ يُورِثُ الضَّغِينَةَ وَ هُوَ السَّبُّ الْأَصْعَرُ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'Beware of the joking for it would (cause) the grudges to flow, and would inherit the hatred, and it is the small insult'.<sup>150</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ خَالِدِ بْنِ طَهْمَانَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ إِذَا قَهَفْتُمْ فَقُلْ حِينَ تَفْرَعُ اللَّهُمَّ لَا تَمَقُّتْنِي .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al hakam, from Aban Bin Usman, from Khalid Bin Tahmaan,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When you guffaw (loud bursts of laughter), so say when you are free (from it), 'O Allah<sup>azwj</sup>! Do not Detest me".<sup>151</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَجَّالِ عَنِ دَاوُدَ بْنِ قَرْقِدٍ وَ عَلِيَّ بْنِ عُقْبَةَ وَ ثَعْلَبَةَ رَفَعُوهُ إِلَى أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ أَوْ أَحَدِهِمَا ( عليهما السلام ) قَالَ كَثْرَةُ الْمِرَاحِ تَذْهَبُ بِمَاءِ الْوَجْهِ وَ كَثْرَةُ الضَّحِكِ تَمْجُ الْإِيمَانَ مَجًّا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Farqad and Ali Bin Uqba and Sa'alba,

<sup>147</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 9

<sup>148</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 10

<sup>149</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 11

<sup>150</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 12

<sup>151</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 13

(It has been narrated) raising it to Abu Abdullah<sup>asws</sup> and Abu Ja'far<sup>asws</sup>, or one of the two<sup>asws</sup> having said: 'The joking removes the water (dignity) of the face, and frequent laughter hurls out the *Eman* with a hurling'.<sup>152</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ عَنبَسَةَ الْعَابِدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ الْمِرَاحُ السَّبَابُ الْأَصْعَرُ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad, from Ahmad Bin Al Hassan Al Maysami, from Anbasa Al Aabid who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The jokes are the smaller insults'.<sup>153</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِيَّاكُمْ وَالْمِرَاحَ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ وَ مَهَابَةِ الرَّجَالِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Beware of the joking, for it does away with the water (dignity) of the face, and the sublimity of the men'.<sup>154</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي الْعَبَّاسِ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَا تُمَارِ فَيَذْهَبَ بِهَاؤُكَ وَلَا تُمَارِحَ فَيَجْتَرَأَ عَلَيْكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Al Abbas, from Ammar Bin Marwan who said,

'Abu Abdullah<sup>asws</sup> said: 'Do not dispute bitterly for it would remove your glory, nor joke, for they (others) would take liberties upon you'.<sup>155</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا تُمَارِحَ فَيَجْتَرَأَ عَلَيْكَ .

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ammar Bin Marwan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not joke (with people) for they would take liberties upon you'.<sup>156</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ فِي وَصِيَّتِهِ لَهُ لِبَعْضِ وُلْدِهِ أَوْ قَالَ قَالَ أَبِي لِبَعْضِ وُلْدِهِ إِيَّاكَ وَالْمِرَاحَ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيْمَانِكَ وَ يَسْتَحْفُ بِمُرُوعَتِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Sa'ad Bin Abu Khalaf,

<sup>152</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 14

<sup>153</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 15

<sup>154</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 16

<sup>155</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 17

<sup>156</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 18

(It has been narrated) from Al Hassan<sup>asws</sup> having said in a bequest of his<sup>asws</sup> to one of his<sup>asws</sup> sons, or said: 'My<sup>asws</sup> father<sup>asws</sup> said to one of his<sup>asws</sup> sons: 'Beware of the joking, for it would remove the light of your *Eman*, and would lighten your manliness'.<sup>157</sup>

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ يَحْيَى بْنُ زَكَرِيَّا ( عَلَيْهِ السَّلَام ) يَبْكِي وَ لَا يَضْحَكُ وَ كَانَ عَيْسَى ابْنُ مَرْيَمَ ( عَلَيْهِ السَّلَام ) يَضْحَكُ وَ يَبْكِي وَ كَانَ الَّذِي يَصْنَعُ عَيْسَى ( عَلَيْهِ السَّلَام ) أَفْضَلَ مِنَ الَّذِي كَانَ يَصْنَعُ يَحْيَى ( عَلَيْهِ السَّلَام ) .

From him, from Ibn Fazzal, from Al Hassan Bin Al Jahm, from Ibrahim Bin Mihzam, from the one who mentioned it,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> having said: 'It was so that Yahya Bin Zakariyya<sup>as</sup> would cry and not laugh, and it was so that Isa<sup>as</sup> Bin Maryam<sup>as</sup> would laugh and cry, and that which Isa<sup>as</sup> did is superior than that which was done by Yahya<sup>as</sup>'.<sup>158</sup>

## بَابُ حَقِّ الْجَوَارِ

### Chapter 24 – Rights of the neighbours

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ فَضَّالَةَ بِنِ ابْنِ أَبِي يَتِيمٍ عَنْ مَعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عَمْرٍو بْنِ عَكْرَمَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَقُلْتُ لَهُ لِي جَارٌ يُؤْذِينِي فَقَالَ ارْحَمَهُ فَقُلْتُ لَا رَحْمَةَ اللَّهُ فَصَرَفَ وَجْهَهُ عَنِّي قَالَ فَكْرِهْتُ أَنْ أَدْعُهُ فَقُلْتُ يَفْعَلُ بِي كَذَا وَ يَفْعَلُ بِي وَ يُؤْذِينِي فَقَالَ أَرَأَيْتَ إِنْ كَاشَفْتَهُ أَنْتَصَفْتَ مِنْهُ فَقُلْتُ بَلَى أُرَبِّي عَلَيْهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umer and Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Ali Bin Fazzal, from Fazalat Bin Ayoub, altogether from Muawiya Bin Ammar, from Amro bin Ikrama who said:

'I went over to Abu Abdullah<sup>asws</sup>, and I said to him<sup>asws</sup>, 'There is a neighbour of mine who is bothering me'. So he<sup>asws</sup> said: 'Be merciful to him'. So I said, 'May Allah<sup>azwj</sup> not have Mercy on him'. So he<sup>asws</sup> turned his<sup>asws</sup> face away from me, so I disliked leaving him<sup>asws</sup> (like this), so I said, 'He has done such and such with me, and keeps on doing it and is bothering me'. So he<sup>asws</sup> said: 'What is your view, if I<sup>asws</sup> were to bring him into the open, would you turn out to be more just than him?' So I said, 'Yes, I would exceed (in fairness) upon him'.

فَقَالَ إِنَّ ذَا مِمَّنْ يَحْسُدُ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَإِذَا رَأَى نِعْمَةً عَلَى أَحَدٍ فَكَانَ لَهُ أَهْلٌ جَعَلَ بِلَاءَهُ عَلَيْهِمْ وَ إِنْ لَمْ يَكُنْ لَهُ أَهْلٌ جَعَلَهُ عَلَى خَادِمِهِ فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ أَسْهَرَ لَيْلَهُ وَ أَغَاطَ نَهَارَهُ

So he<sup>asws</sup> said: That one is from the ones who envy the people upon what Allah<sup>azwj</sup> has Given them from His<sup>azwj</sup> Grace. So when he sees a Bounty upon anyone, and if there was a family for him, he would be like a curse upon them, and if there does not happen to be a family for him, he would make it to be upon his servant. So if there does not happen to be a servant for him, he would stay awake during his night and be wrathful by his day.

<sup>157</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 19

<sup>158</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 20



إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَتَاهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ إِنِّي اشْتَرَيْتُ دَارًا فِي بَنِي فَلَانٍ وَ إِنَّ أَقْرَبَ جِيرَانِي مِنِّي جَوَارًا مَنْ لَا أَرْجُو خَيْرَهُ وَ لَا أَمْنُ شَرَّهُ قَالَ فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلِيًّا (عليه السلام) وَ سَلْمَانَ وَ أَبَا ذَرٍّ وَ نَسِيتُ آخَرَ وَ أَظْنُهُ الْمِقْدَادَ أَنْ يُنَادُوا فِي الْمَسْجِدِ بِأَعْلَى أَسْوَاتِهِمْ بِأَنَّهُ لَا إِيمَانَ لِمَنْ لَمْ يَأْمَنْ جَارَهُ بِوَأَيْقَهُ فَنَادَوْا بِهَا ثَلَاثًا

A man from the Helpers came over to Rasool-Allah<sup>saww</sup> and he said, 'I bought a house among the Clan of so and so, and the closest neighbour of mine to me is a neighbour from whom I do not hope for any goodness nor do I feel safe from his evil'. So Rasool-Allah<sup>saww</sup> instructed Ali<sup>asws</sup>, and Salman<sup>as</sup>, and Abu Zarr<sup>as</sup>, and I forgot the other one, and I think he<sup>asws</sup> mentioned Al-Miqdad', 'that they call out in the Masjid by the highest of their voices that, 'There is no *Eman* for the one whose neighbour is not safe from him with his deeds'. So they<sup>as</sup> called out with it three (times).

ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى كُلِّ أَرْبَعِينَ دَارًا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ .

Then he<sup>asws</sup> gestured by his<sup>asws</sup> hand, 'Up to forty houses from in front of him, and from behind him, and from his right and from his left (are all regarded as neighbours)'.<sup>159</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عليهما السلام) قَالَ قَرَأْتُ فِي كِتَابِ عَلِيٍّ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَتَبَ بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ مَنْ لَحِقَ بِهِمْ مِنْ أَهْلِ يَثْرِبَ أَنَّ الْجَارَ كَالنَّفْسِ غَيْرُ مُضَارٍّ وَ لَا آئِمٍ وَ حُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّهِ الْحَدِيثُ مُخْتَصَرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'I<sup>asws</sup> read in the Book of Ali<sup>asws</sup> that Rasool-Allah<sup>saww</sup> wrote between the Emigrants and the Helpers and the ones attached with them from the people of Yasrib: 'The neighbour is like the soul, neither to be harmed nor sinned (against), and the sanctity of the neighbour upon the neighbour is like the sanctity of his mother'. The brief Hadeeth.<sup>160</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَجَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَسُنَ الْجَوَارِ يَزِيدُ فِي الرِّزْقِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Ibrahim Bin Abu Raja'a,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Good neighbourliness increases in the sustenance'.<sup>161</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ يَعْقُوبَ (عليه السلام) لَمَّا ذَهَبَ مِنْهُ بَنِيَامِينَ نَادَى يَا رَبُّ أَمَا تَرَحَّمَنِي أَذْهَبْتَ عَيْبِي وَ أَذْهَبْتَ ابْنِي فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى لَوْ أُمَّتُهُمَا لِأَحَبِّيْنَهُمَا لَكَ حَتَّى أَجْمَعَ بَيْنَكَ وَ بَيْنَهُمَا وَ لَكِنْ تَذَكَّرُ الشَّاةَ الَّتِي دَبَحْتَهَا وَ شَوَيْتَهَا وَ أَكَلْتَ وَ فَلَانٌ وَ فَلَانٌ إِلَى جَانِبِكَ صَائِمٌ لَمْ تُبَلِّهُ مِنْهَا شَيْئًا .

<sup>159</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 1

<sup>160</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 2

<sup>161</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 3

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Is'haq Bin Ammar, from Al Kahily who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Yaqoub<sup>asws</sup>, when Beyamin<sup>as</sup> went away from him<sup>as</sup>, called out: 'O Lord<sup>azwj</sup>! Will You<sup>azwj</sup> not have Mercy on me<sup>as</sup>? My<sup>as</sup> eyesight has gone, and my<sup>as</sup> two sons<sup>as</sup> have gone'. So Allah<sup>azwj</sup> Blessed and High Revealed unto him<sup>as</sup>: "Had they<sup>as</sup> both died, I<sup>azwj</sup> would have Revived them<sup>as</sup> both for you<sup>as</sup> until I<sup>azwj</sup> Gather between you<sup>as</sup> and them<sup>as</sup> both. But recall the sheep which you<sup>as</sup> slaughtered it and roasted it and ate, while so and so from your<sup>as</sup> side (neighbour) Fasted, not attaining anything from it"<sup>162</sup>.

وَ فِي رَوَايَةٍ أُخْرَى قَالَ فَكَانَ بَعْدَ ذَلِكَ يَعْقُوبُ ( عَلَيْهِ السَّلَام ) يُنَادِي مُنَادِيَهُ كُلَّ غَدَاةٍ مِنْ مَنْزِلِهِ عَلَى فَرْسَخٍ أَلَا مَنْ أَرَادَ الْعَدَاءَ فَلْيَأْتِ إِلَى يَعْقُوبَ وَ إِذَا أَمْسَى نَادَى أَلَا مَنْ أَرَادَ الْعِشَاءَ فَلْيَأْتِ إِلَى يَعْقُوبَ .

And in another report, he<sup>asws</sup> said: 'And it was so after that, Yaqoub<sup>as</sup> used to get his<sup>as</sup> caller to call out during every morning, from his house, upon a *Farsakh* (about four miles), 'Indeed! The one who wants the lunch, so let him come to Yaqoub<sup>as</sup>!'. And when it was evening, he called out, 'Indeed! The one who wants the dinner, so let him come to Yaqoub<sup>as</sup>!'<sup>163</sup>.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) حُسْنُ الْجَوَارِ زِيَادَةٌ فِي الْأَعْمَارِ وَ عِمَارَةٌ الدِّيَارِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Sa'dan, from Abu Masoud who said,

'Abu Abdullah<sup>asws</sup> said to me: 'The good neighbourliness increases in the life-span and the building of the households'<sup>164</sup>.

عَنْهُ عَنِ النَّهَيْكِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَكَمِ الْخَيْطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) حُسْنُ الْجَوَارِ يَعْمُرُ الدِّيَارَ وَ يَزِيدُ فِي الْأَعْمَارِ .

From him, from Al Naheyki, from Ibrahim Bin Abdul Hameed, from Al Hakam Al Khayyat who said,

'Abu Abdullah<sup>asws</sup> said: 'Good neighbourliness builds the household and increases in the life-span'<sup>165</sup>.

عَنْهُ عَنِ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمْرَةَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ صَالِحٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ لَيْسَ حُسْنُ الْجَوَارِ كَفَّ الْأَدَى وَ لَكِنَّ حُسْنَ الْجَوَارِ صَبْرُكَ عَلَى الْأَدَى .

From him, from one of his companions, from Salih Bin Hamza, from Al Hassan Bin Abdullah,

(It has been narrated) from Abd Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'Good neighbourliness is not restraint from harming (the neighbour), but good neighbourliness is your patience upon the harm (done to you by the neighbour)'<sup>166</sup>.

<sup>162</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 4

<sup>163</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 5

<sup>164</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 7

<sup>165</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 8

<sup>166</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 9

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ( حُسْنُ الْجَوَارِ يَعْمُرُ الدِّيَارَ وَ يُنْسِي فِي الْأَعْمَارِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Good neighbourliness builds the households, and cause (death to be) forgotten regarding the life-spans'.<sup>167</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ وَ الْبَيْتُ غَاصٌ بِأَهْلِهِ اعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يُحْسِنْ مُجَاوَرَةَ مَنْ جَاوَرَهُ .

A number of our companions, from Ahmad Bin Muhammad Abu Abdullah, from Ismail bin Mihran, from Muhamad Bin Hafs, from Abu Al Rabi'e Al Shamy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said, and the room was full with his<sup>asws</sup> family members: 'Know, that he is not from us<sup>asws</sup>, the one is not of good neighbourliness with the ones who are in his neighbourhood'.<sup>168</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ الْمُؤْمِنُ مَنْ آمَنَ جَارُهُ بَوَائِقَهُ قُلْتُ وَ مَا بَوَائِقُهُ قَالَ ظَلَمُهُ وَ عَشْمُهُ .

From him, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'A *Momin* is the one from whom his neighbour is safe of his deeds'. I said, 'And what are his deeds?' He<sup>asws</sup> said: 'His injustice and his harshness'.<sup>169</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَشَكَأَ إِلَيْهِ أَدَى مِنْ جَارِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اصْبِرْ ثُمَّ أَتَاهُ ثَانِيَةً فَقَالَ لَهُ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اصْبِرْ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Hanan Bin Sadeyr,

(It has been narrated) from his father, from Abu Ja'far<sup>asws</sup> having said: 'A man came over to Rasool-Allah<sup>saww</sup> and complained to him<sup>saww</sup> of the harm from his neighbour. So Rasool-Allah<sup>saww</sup> said to him: 'Be patient'. Then he came over to him<sup>saww</sup> for a second time, so the Prophet<sup>saww</sup> said to him: 'Be patient'.

ثُمَّ عَادَ إِلَيْهِ فَشَكَاهُ ثَالِثَةً فَقَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِلرَّجُلِ الَّذِي شَكَأَ إِذَا كَانَ عِنْدَ رَوَاحِ النَّاسِ إِلَى الْجُمُعَةِ فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيقِ حَتَّى يَرَاهُ مَنْ يَرُوحُ إِلَى الْجُمُعَةِ فَإِذَا سَأَلُوكَ فَأَخْبِرْهُمْ

Then he returned to him<sup>saww</sup>, and he complained to him<sup>saww</sup> for the third time. So the Prophet<sup>saww</sup> said to the man who complained: 'When you are in the presence of the commuting of the people to the Friday *Salat*, so take out your household belongings

<sup>167</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 10

<sup>168</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 11

<sup>169</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 12

to be on the road until the one who is going to the Friday *Salat* would see. So when they ask you, inform them (you are escaping from the harm of your neighbour)'.  
 قَالَ فَفَعَلَ فَأَتَاهُ جَارُهُ الْمُؤْذِي لَهُ فَقَالَ لَهُ رُدِّ مَتَاعَكَ فَلَكَ اللَّهُ عَلَيَّ أَنْ لَا أَعُودَ .

He<sup>asws</sup> said: 'He did so, and his harming neighbour came over to him and said to him, 'Return your belongings, as Allah<sup>azwj</sup> is for You<sup>azwj</sup>, (and would be) against me, if I will were to repeat (harming you)'.<sup>170</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ أَبِي الْحَسَنِ الْبَجَلِيِّ عَنْ عَبْدِ اللَّهِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا أَمَّنَ بِي مِنْ بَاتٍ شُبَّعَانَ وَ جَارُهُ جَائِعٌ

From him, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Abdullah Bin usman, from Abu Al Hassan Al Bajaly, from Ubeydullah Al Wassafy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'He has not believed in me<sup>saww</sup>, the one who spends the night satiated while his neighbour is hungry'.

قَالَ وَ مَا مِنْ أَهْلِ قَرْيَةٍ بَيْتٌ وَ فِيهِمْ جَائِعٌ يُنْظَرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ .

He<sup>asws</sup> said: 'And there is none from the people of a town who spend the night (satiated) and among them is a hungry one, to whom Allah<sup>azwj</sup> would Look (with Kindness) to them on the Day of Judgement'.<sup>171</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ مِنَ الْفَوَاصِمِ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظُّهْرَ جَارُ السُّوءِ إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَ إِنْ رَأَى سَيِّئَةً أَفْشَاهَا .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'From the hardest of the misfortunes which break the back, is (having) an evil neighbour (who), if he sees goodness (from you) conceals it, and if he sees evil (in you), spreads it'.<sup>172</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَعُوذُ بِاللَّهِ مِنْ جَارِ السُّوءِ فِي دَارِ إِقَامَةٍ تَرَكَ عَيْنَاهُ وَ يَرْعَاكَ قَلْبُهُ إِنْ رَأَى بِخَيْرٍ سَاءَهُ وَ إِنْ رَأَى بِشَرٍّ سَرَّهُ .

From him, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> seek Refuge with Allah<sup>azwj</sup> from the evil neighbour in a house of residence, his eyes can see you and his heart is against you. If he sees you in goodness, it stings him, and if he sees you with evil, it cheers him'.<sup>173</sup>

<sup>170</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 13

<sup>171</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 14

<sup>172</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 15

<sup>173</sup> Al Kafi V 2 – The Book Of Social Relationships CH 24 H 16

**بَابُ حَدِّ الْجَوَارِ****Chapter 25 – Limit of the neighbourhood**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عَمْرِو بْنِ عِكْرَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كُلُّ أَرْبَعِينَ دَارًا جِيرَانٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Amro bin Ikrama,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Every forty houses (its inhabitants) are neighbours, from in front of him, and from behind him, and from his right, and from his left’.<sup>174</sup>

وَ عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ حَدُّ الْجَوَارِ أَرْبَعُونَ دَارًا مِنْ كُلِّ جَانِبٍ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ .

And from him, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘The limit of the neighbourhood is forty houses from every side, from in front of him, and from behind him, and from his right, and from his left’.<sup>175</sup>

**بَابُ حُسْنِ الصَّحَابَةِ وَ حَقِّ الصَّاحِبِ فِي السَّفَرِ****Chapter 26 - Good companionship and the right of the companion during the journey**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ أَوْصَانِي أَبُو عَبْدِ اللَّهِ (عليه السلام) فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ آدَاءِ الْأَمَانَةِ وَ صِدْقِ الْحَدِيثِ وَ حُسْنِ الصَّحَابَةِ لِمَنْ صَحَبْتَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

‘Abu Abdullah<sup>asws</sup> advised me saying, ‘I<sup>asws</sup> advise you with (having) the fear of Allah<sup>azwj</sup>, and the re-payment of the entrustments, and truthful narrations, and the goodly companionship to the one who accompanies you, and there is no Strength except with Allah<sup>azwj</sup>’.<sup>176</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ حَرْبٍ عَنْ حَرِيْزِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ خَالَطَتْ فَاِنْ اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِ فَافْعَلْ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim,

<sup>174</sup> Al Kafi V 2 – The Book Of Social Relationships CH 25 H 1

<sup>175</sup> Al Kafi V 2 – The Book Of Social Relationships CH 25 H 2

<sup>176</sup> Al Kafi V 2 – The Book Of Social Relationships CH 26 H 1

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who inter-mingles (with others), so if he has the capacity that his hand can happen to be the higher (more giving than receiving), then he should do so'.<sup>177</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانَ أَحَدُهُمَا أَجْرًا وَ أَحَبُّهُمَا إِلَى اللَّهِ عَزَّ وَجَلَّ أَرْفَقَهُمَا بِصَاحِبِهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'No two would accompany each other except that the one with the greatest Recompense and the one most Beloved to Allah<sup>azwj</sup> Mighty and Majestic would be the one most kinder of the two with his companions'.<sup>178</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) حَقُّ الْمُسَافِرِ أَنْ يُقِيمَ عَلَيْهِ أَصْحَابُهُ إِذَا مَرَضَ ثَلَاثًا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaquob Bin Yazeed, from a number of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'A right of the traveller is that his companion stands over him (staying with him) when he is sick, for three (days)'.<sup>179</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَام ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) صَاحَبَ رَجُلًا ذِمِّيًّا فَقَالَ لَهُ الذَّمِّيُّ أَيْنَ تُرِيدُ يَا عَبْدَ اللَّهِ فَقَالَ أُرِيدُ الْكُوفَةَ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> that, Amir Al-Momineen<sup>asws</sup> accompanied a *Zimmy* man (one living under the responsibility of an Islamic government). So the *Zimmy* said to him<sup>asws</sup>, 'Where are you<sup>asws</sup> intending (to go to), O servant of Allah<sup>azwj</sup>?' So he<sup>asws</sup> said: 'I<sup>asws</sup> am intending (to go to) Al-Kufa'.

فَلَمَّا عَدَلَ الطَّرِيقُ بِالذَّمِّيِّ عَدَلَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فَقَالَ لَهُ الذَّمِّيُّ أَلَسْتَ زَعَمْتَ أَنَّكَ تُرِيدُ الْكُوفَةَ فَقَالَ لَهُ بَلَى فَقَالَ لَهُ الذَّمِّيُّ فَقَدْ تَرَكْتَ الطَّرِيقَ فَقَالَ لَهُ قَدْ عَلِمْتُ قَالَ فَلِمَ عَدَلْتَ مَعِي وَ قَدْ عَلِمْتَ ذَلِكَ

So when the road altered for Al-Medina, Amir Al-Momineen<sup>asws</sup> altered (his<sup>asws</sup> direction) along with him. So the *Zimmy* said to him<sup>asws</sup>, 'Did you<sup>asws</sup> not announce that you<sup>asws</sup> are intending Al-Kufa?' So he<sup>asws</sup> said to him: 'Yes'. So the *Zimmy* said to him<sup>asws</sup>, 'So you<sup>asws</sup> have left the road (to Al-Kufa)'. So he<sup>asws</sup> said to him: 'I<sup>asws</sup> know that'. He said, 'So why did you<sup>asws</sup> alter along with me and you<sup>asws</sup> have known that?'

<sup>177</sup> Al Kafi V 2 – The Book Of Social Relationships CH 26 H 2

<sup>178</sup> Al Kafi V 2 – The Book Of Social Relationships CH 26 H 3

<sup>179</sup> Al Kafi V 2 – The Book Of Social Relationships CH 26 H 4

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشَيِّعَ الرَّجُلُ صَاحِبَهُ هُنَيْئَةً إِذَا فَارَقَهُ وَكَذَلِكَ أَمَرْنَا نَبِيَّنَا ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ لَهُ الدَّمِيُّ هَكَذَا قَالَ قَالَ نَعَمْ قَالَ الدَّمِيُّ لَا جَرَمَ أَنَّمَا تَبِعُهُ مَنْ تَبِعَهُ لِأَفْعَالِهِ الْكَرِيمَةِ فَأَنَا أَشْهَدُكَ أَنِّي عَلَى دِينِكَ وَرَجَعْتُ الدَّمِيَّ مَعَ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فَلَمَّا عَرَفَهُ أَسْلَمَ .

So Amir Al-Momineen<sup>asws</sup> said to him: ‘This is from the completion of the good companionship, that the man should escort his companion for a while when he separates from him; and that is how our<sup>asws</sup> Prophet<sup>saww</sup> has ordered us for’. So the Zimmy said to him<sup>asws</sup>, ‘Like this?’ He<sup>asws</sup> said: ‘Yes’. The Zimmy said, ‘There is no doubt rather, that the one who follows him<sup>saww</sup>, does so due to his<sup>saww</sup> benevolent deeds. Thus, I hereby testify that I am upon your<sup>asws</sup> Religion’. And the Zimmy returned along with Amir Al-Momineen<sup>asws</sup>. So when he recognised him<sup>asws</sup>, became a Muslim’.<sup>180</sup>

### بَابُ التَّكَاتُبِ

## Chapter 27 – Correspondence

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ التَّوَاصُلُ بَيْنَ الْإِخْوَانِ فِي الْحَضَرِ التَّرَاوُرُ وَ فِي السَّفَرِ التَّكَاتُبُ .

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, altogether from Ibn Mahboub, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Maintenance of relationships between the brethren during the saying (not travelling) is the visitations, and during the journey, is the correspondence’.<sup>181</sup>

ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ رَدُّ جَوَابِ الْكِتَابِ وَاجِبٌ كَوُجُوبِ رَدِّ السَّلَامِ وَ الْبَادِي بِالسَّلَامِ أَوْلَى بِاللَّهِ وَ رَسُولِهِ .

Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Returning an answer to a letter is as Obligatory as the Obligation of returning the greeting, and the initiator of the greeting is closer with Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>’.<sup>182</sup>

### بَابُ النَّوَادِرِ

## Chapter 28 – The Miscellaneous

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَقْسِمُ لِحَفَظَاتِهِ بَيْنَ أَصْحَابِهِ فَيَنْظُرُ إِلَى ذَا وَ يَنْظُرُ إِلَى ذَا بِالسَّوِيَّةِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Jameel Bin Darraj,

<sup>180</sup> Al Kafi V 2 – The Book Of Social Relationships CH 26 H 5

<sup>181</sup> Al Kafi V 2 – The Book Of Social Relationships CH 27 H 1

<sup>182</sup> Al Kafi V 2 – The Book Of Social Relationships CH 27 H 2

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was so that Rasool-Allah<sup>saww</sup> used to apportion his<sup>saww</sup> moments (time) between his<sup>saww</sup> companions. So he<sup>saww</sup> would look at that one, and he<sup>saww</sup> would look at that one, with the fairness'.

قَالَ وَ لَمْ يَبْسُطْ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) رِجْلَيْهِ بَيْنَ أَصْحَابِهِ قَطُّ وَ إِنْ كَانَ لِيَصَافِحُهُ الرَّجُلُ فَمَا يَبْرُكُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ التَّارِكُ فَلَمَّا فَطَنُوا لِذَلِكَ كَانَ الرَّجُلُ إِذَا صَافَحَهُ قَالَ بِيَدِهِ فَتَرَغَهَا مِنْ يَدِهِ .

He<sup>asws</sup> said: 'And Rasool-Allah<sup>saww</sup> did not extend his<sup>asws</sup> legs in between his<sup>saww</sup> companions at all, and if the man was to shake his<sup>saww</sup> hand, so Rasool-Allah<sup>saww</sup> would not leave his hand from his<sup>saww</sup> hand until it so happened that he was the leaver. So when they (the people) discerned that, it was so that the man, whenever he shook his<sup>saww</sup> hand, said so with his hands, so he removed it (quickly) from his<sup>saww</sup> hand'.<sup>183</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا كَانَ الرَّجُلُ حَاضِرًا فَكَنَّهُ وَ إِذَا كَانَ غَائِبًا فَسَمَّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammad Bin Khallad,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'When the man was present, so teknonym him, and when he was absent, so name him'.<sup>184</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ فَلْيَسْأَلْهُ عَنِ اسْمِهِ وَ اسْمِ أَبِيهِ وَ اسْمِ قَبِيلَتِهِ وَ عَشِيرَتِهِ فَإِنَّ مِنْ حَقِّهِ الْوَاجِبُ وَ صِدْقِ الْإِحْءَاءِ أَنْ يَسْأَلَهُ عَنْ ذَلِكَ وَ إِلَّا فَإِنَّهَا مَعْرِفَةٌ حَقٌّ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When one of you loves his Muslim brother, so let him ask him of his name, and the name of his father, and the name of his tribe and his clan, for it is from his Obligatory rights and truthful brotherhood that he asks him about that, or else it would be a foolish recognition'.<sup>185</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ قُدَامَةَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَوْمًا لَجُلَسَائِهِ تَدْرُونَ مَا الْعَجْزُ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ الْعَجْزُ ثَلَاثَةٌ أَنْ يَبْذُرَ أَحَدُكُمْ بَطْعَامَ يَصْنَعُهَا لِصَاحِبِهِ فَيُخْلِفُهَا وَ لَا يَأْتِيهَا وَ الثَّانِيَةُ أَنْ يَصْحَبَ الرَّجُلُ مِنْكُمْ الرَّجُلَ أَوْ يُجَالِسَهُ يُحِبُّ أَنْ يَعْلَمَ مَنْ هُوَ وَ مِنْ أَيْنَ هُوَ فَيُعَارِقَهُ قَبْلَ أَنْ يَعْلَمَ ذَلِكَ وَ الثَّلَاثَةُ أَمْرُ النِّسَاءِ يَدْنُو أَحَدُكُمْ مِنْ أَهْلِهِ فَيَقْضِي حَاجَتَهُ وَ هِيَ لَمْ تَقْضِ حَاجَتَهَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed, from Ali Bin Ja'far, from Abdul Malik Bin Qudama, from his father,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'One day Rasool-Allah<sup>saww</sup> said to his<sup>saww</sup> gathered ones: 'Do you know what is (one's) weakness?' They said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are more knowing'. So he<sup>saww</sup> said: 'The weakness is of three (types) – One of you hastens to prepare food for his companion, but he breaks his promise and does not come to him (to eat food); and

<sup>183</sup> Al Kafi V 2 – The Book Of Social Relationships CH 28 H 1

<sup>184</sup> Al Kafi V 2 – The Book Of Social Relationships CH 28 H 2

<sup>185</sup> Al Kafi V 2 – The Book Of Social Relationships CH 28 H 3



the second is that the man from you accompanies the man, or sits with him, loving to know who he is, and from where is he, but he separates from him before he gets to know that; and the third is a matter of the women. One of you approaches his wife and depletes his energy without fulfil her need’.

فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ فَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ يَنْحَوِّشُ وَ يَمَكُثُ حَتَّى يَأْتِيَ ذَلِكَ مِنْهُمَا جَمِيعًا

So Abdullah Bin Amro Bin Al-Aas said, ‘So how is that, O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘He should hold back and wait until that comes from both of them together’.

قَالَ وَ فِي حَدِيثٍ آخَرَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ مِنْ أَعْجَزِ الْعَجْزِ رَجُلًا لَقِيَ رَجُلًا فَأَعَجَبَهُ نَحْوُهُ فَلَمْ يَسْأَلْهُ عَنِ اسْمِهِ وَ نَسَبِهِ وَ مَوْضِعِهِ .

He<sup>asws</sup> said: ‘And in another Hadeth, Rasool-Allah<sup>saww</sup> said: ‘From the most frustrating (of frustrations) is the frustration of a man who meets a man who is astounded about him, but he does not ask about his name, and his lineage, and his place (where he lives)’.<sup>186</sup>

وَ عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) يَقُولُ لَا تُذْهِبِ الْحِشْمَةَ بَيْنَكَ وَ بَيْنَ أَخِيكَ أَبْقِ مِنْهَا فَإِنَّ ذَهَابَهَا ذَهَابُ الْحَيَاءِ .

From him, from Usman Bin Isa, from Sama'at who said,

‘I heard Abu Al-Hassan Musa<sup>asws</sup> saying: ‘Do not let the decency go away between you and your brother, preserve from it, for if it goes away, the bashfulness would go away’.<sup>187</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَا تَتَّقِ بِأَخِيكَ كُلَّ النَّقَةِ فَإِنَّ صِرْعَةَ الْإِسْتِرْسَالِ لَنْ تُسْتَقَالَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Ismail, from Abdullah bin Wasil, from Abdullah Bin Sinan who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Do not trust in your brother with every trust, for a sudden abandonment would never be repairable’.<sup>188</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُعَلَّى بْنِ خُنَيْسٍ وَ عُثْمَانَ بْنِ سُلَيْمَانَ النَّخَّاسِ عَنْ مُفَضَّلِ بْنِ عُمَرَ وَ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) اِخْتَبِرُوا إِخْوَانَكُمْ بِخَصْلَتَيْنِ فَإِنْ كَانَتَا فِيهِمْ وَ إِلَّا فَاعْرَبْ ثُمَّ اعْرَبْ ثُمَّ اعْرَبْ مُحَافَظَةً عَلَى الصَّلَوَاتِ فِي مَوَاقِبِهَا وَ الْبِرِّ بِالْإِخْوَانِ فِي الْعُسْرِ وَ الْيُسْرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Moalla Bin Khunays, and Usman Bin Suleyman Al Nakhhas, from Mufazzal Bin Umar and Yunus Bin Zabyan who both said,

‘Abu Abdullah<sup>asws</sup> said: ‘Choose your brethren by two characteristics. So if these were both in them (fine), or else, turn away, then be distant, then be distant –

<sup>186</sup> Al Kafi V 2 – The Book Of Social Relationships CH 28 H 4

<sup>187</sup> Al Kafi V 2 – The Book Of Social Relationships CH 28 H 5

<sup>188</sup> Al Kafi V 2 – The Book Of Social Relationships CH 28 H 6

preservation upon the *Salat* in its Prescribed timings, and the righteousness with the brethren in the (financial) difficulties and the affluence'.<sup>189</sup>

## بَاب

### Chapter 29 – A Chapter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَا تَدْعُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَإِنْ كَانَ بَعْدَهُ شِعْرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Amro Bin Abdul Aziz, from Jameel Bin Darraj who said,

'Abu Abdullah<sup>asws</sup> said: 'Do not leave (the saying of) 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful', and even though after it is a poem'.<sup>190</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ عَبْدِ السَّلَامِ عَنْ سَيْفِ بْنِ هَارُونَ مَوْلَى آلِ جَعْدَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) اَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ أَجُودِ كِتَابِكَ وَ لَا تَمُدَّ الْبَاءَ حَتَّى تَرْفَعَ السَّيْنَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Al Hassan Bin Ali, from Yusuf Bin Abdul Salam, from Sayf Bin Haroun a slave of the family of Ja'da who said,

'Abu Abdullah<sup>asws</sup> said: 'Write 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful' in the best of your writing, and do not extend the (letter) 'Ba' until you raise the (letter) 'Seen'.<sup>191</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ لَا تَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِفُلَانٍ وَ لَا بِأَسْ أَنْ تَكْتُبَ عَلَى ظَهْرِ الْكِتَابِ لِفُلَانٍ .

From him, from Ali Bin Al Hakam, from Al Hassan Bin Al Sarry,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not write 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful' to so and so, and there is no problem if you were to write upon the back of the letter to so and so'.<sup>192</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا تَكْتُبْ دَاخِلَ الْكِتَابِ لِأَبِي فُلَانٍ وَ اَكْتُبْ إِلَى أَبِي فُلَانٍ وَ اَكْتُبْ عَلَى الْعُنُوتِ لِأَبِي فُلَانٍ .

From him, from Muhammad Bin Ali, from Al Nazar Bin Shuayb, from Aban Bin Usman, from Al Hassan Bin Al Sarry,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not write inside the letter, 'To the father of so and so', and write to the father of so and so, and write upon the address, 'To the father of so and so'.<sup>193</sup>

<sup>189</sup> Al Kafi V 2 – The Book Of Social Relationships CH 28 H 7

<sup>190</sup> Al Kafi V 2 – The Book Of Social Relationships CH 29 H 1

<sup>191</sup> Al Kafi V 2 – The Book Of Social Relationships CH 29 H 2

<sup>192</sup> Al Kafi V 2 – The Book Of Social Relationships CH 29 H 3

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الرَّجُلِ يَبْدَأُ بِالرَّجُلِ فِي الْكِتَابِ قَالَ لَا بَأْسَ بِهِ ذَلِكَ مِنَ الْفَضْلِ يَبْدَأُ الرَّجُلُ بِأَخِيهِ يُكْرِمُهُ .

From him, from Usman Bin Isa, from Sama'at who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who begins with the (name of the recipient) man in the letter. He<sup>asws</sup> said: 'There is no problem with it. That is from the preference that the man begins with (the name of) his brother to honour him'.<sup>194</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ بْنِ الْأَحْمَرِ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا بَأْسَ بِأَنْ يَبْدَأَ الرَّجُلُ بِاسْمِ صَاحِبِهِ فِي الصَّحِيفَةِ قَبْلَ اسْمِهِ .

From him, from Ali Bin Al Hakam, from Aban Bin Al Ahmar, from Hadeed Bin Hakeym,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is no problem with if the man were to begin by the name of his companions in the parchment before his own name'.<sup>195</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ قَالَ أَمَرَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) بِكِتَابٍ فِي حَاجَةٍ فَكُتِبَ ثُمَّ عُرِضَ عَلَيْهِ وَ لَمْ يَكُنْ فِيهِ اسْتِثْنَاءٌ فَقَالَ كَيْفَ رَجَوْتُمْ أَنْ يَبْدَأَ هَذَا وَ لَيْسَ فِيهِ اسْتِثْنَاءٌ أَنْظَرُوا كُلَّ مَوْضِعٍ لَا يَكُونُ فِيهِ اسْتِثْنَاءٌ فَاسْتِثْنُوا فِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazam Bin Hakeem who said,

'Abu Abdullah<sup>asws</sup> ordered with a letter (to be written) regarding a need. So he wrote, then presented it to him<sup>asws</sup>, and there did not happen to be an exclusion clause (The expression, 'If Allah<sup>azwj</sup> so Desires') in it. So he<sup>asws</sup> said: 'How can you (people) be hoping for the completion of this (matter), and there is no exclusion clause (The expression, 'If Allah<sup>azwj</sup> so Desires') in it. Look at every place where there does not happen to be an exclusion clause, so (insert) the exclusion clause in it'.<sup>196</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) أَنَّهُ كَانَ يُتْرَبُ الْكِتَابَ وَ قَالَ لَا بَأْسَ بِهِ .

From him, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> that he<sup>asws</sup> would (sprinkle) dust upon the letter (to dry the ink), and said: 'There is no problem with it'.<sup>197</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ أَنَّهُ رَأَى كُتُبًا لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) مُتْرَبَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr,

(It has been narrated) from Ali Bin Atiyya that he saw a letter of Abu Al-Hassan<sup>asws</sup> (sprinkled) with dust (to dry the ink).<sup>198</sup>

<sup>193</sup> Al Kafi V 2 – The Book Of Social Relationships CH 29 H 4

<sup>194</sup> Al Kafi V 2 – The Book Of Social Relationships CH 29 H 5

<sup>195</sup> Al Kafi V 2 – The Book Of Social Relationships CH 29 H 6

<sup>196</sup> Al Kafi V 2 – The Book Of Social Relationships CH 29 H 7

<sup>197</sup> Al Kafi V 2 – The Book Of Social Relationships CH 29 H 8

<sup>198</sup> Al Kafi V 2 – The Book Of Social Relationships CH 29 H 9

## بَابُ النَّهْيِ عَنِ إِحْرَاقِ الْقَرَاظِيسِ الْمَكْتُوبَةِ

### Chapter 30 – The prohibition from burning the written papers

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُنْبَةَ عَنْ أَبِي الْحَسَنِ ( عليه السلام ) قَالَ سَأَلْتُهُ عَنِ الْقَرَاظِيسِ تَجْتَمِعُ هَلْ تُحْرَقُ بِالنَّارِ وَ فِيهَا شَيْءٌ مِنْ ذِكْرِ اللَّهِ قَالَ لَا تُغَسَّلُ بِالْمَاءِ أَوْ لَا قَبْلُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Abdul Malik Bin Utba,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the papers which tend to accumulate. 'Can they be burned with the fire and therein is something from the Mention of Allah<sup>azwj</sup>?' He<sup>asws</sup> said: 'No! You should wash it out with the water first, before (burning)'<sup>199</sup>.

عَنْهُ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ لَا تُحْرِقُوا الْقَرَاظِيسَ وَ لَكِنْ امْحُوهَا وَ حَرِّقُوهَا .

From him, from Al Washha, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Do not burn the papers, but delete these and (then) burn them'<sup>200</sup>.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عَثْمَانَ عَنْ زُرَّارَةَ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) عَنِ الْإِسْمِ مِنْ أَسْمَاءِ اللَّهِ يَمْحُوهُ الرَّجُلُ بِالتَّفْلِ قَالَ امْحُوهُ بِأَطْهَرِ مَا تَجِدُونَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Zurara who said,

'Abu Abdullah<sup>asws</sup> was asked about the Name from the Names of Allah<sup>azwj</sup>, the man deletes it with the saliva. He<sup>asws</sup> said: 'Delete it with the cleanest of what you can find (water)'<sup>201</sup>.

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) امْحُوا كِتَابَ اللَّهِ تَعَالَى وَ ذِكْرَهُ بِأَطْهَرِ مَا تَجِدُونَ وَ نَهَى أَنْ يُحْرَقَ كِتَابُ اللَّهِ وَ نَهَى أَنْ يُمَحَى بِالْأَقْلَامِ .

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: '(You can) delete the Book of Allah<sup>azwj</sup> the Exalted and His<sup>azwj</sup> Mention with the cleanest of what you can find', and he<sup>saww</sup> forbade to burn the Book of Allah<sup>azwj</sup>, and forbade from deleting with the pens'<sup>202</sup>.

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ مُوسَى ( عليه السلام ) فِي الظُّهُورِ الَّتِي فِيهَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ قَالَ اغْسِلْهَا .

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Is'haq Bin Ammar,

<sup>199</sup> Al Kafi V 2 – The Book Of Social Relationships CH 30 H 1

<sup>200</sup> Al Kafi V 2 – The Book Of Social Relationships CH 30 H 2

<sup>201</sup> Al Kafi V 2 – The Book Of Social Relationships CH 30 H 3

<sup>202</sup> Al Kafi V 2 – The Book Of Social Relationships CH 30 H 4

(It has been narrated) from Abu Al Hassan Musa<sup>asws</sup> regarding the surfaces in which there is Mention of Allah<sup>azwj</sup> Mighty and Majestic. He<sup>asws</sup> said: 'Wash it'.<sup>203</sup>

تَمَّ كِتَابُ الْعَشْرَةِ وَ لِلَّهِ الْحَمْدُ وَ الْمِنَّةُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ .

**The Book of social relationships is completed, and for Allah<sup>azwj</sup> is the Praise and the Favour, and may Allah<sup>azwj</sup> Send Salawat upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, the Goodly and the Purified.**

<sup>203</sup> Al Kafi V 2 – The Book Of Social Relationships CH 30 H 5