

Good Relationships Averts Death

Abbreviations:

- saww:** - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**
azwj: - **Az Za Wa** Jalla
asws: - Allay hay Salawat **Wass Salam**
as: - Allay hay Salam
AJFJ: Aja! Allah hey wa Fara Jaak
ra: - Razi Allah^{-azwj}
La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

Good relationships Averts death

نجم، كتاب النجوم عبد الله بن جعفر الحميري في كتاب الدلائل بإسناده إلى ميسر قال: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا مُيَسِّرُ قَدْ حَضَرَ أَجْلُكَ غَيْرَ مَرَّةٍ كُلِّ ذَلِكَ يُؤَخِّرُكَ اللَّهُ بِصِلَتِكَ رَحْمَكَ وَ بِرِكَ قَرَابَتِكَ.

(The book) 'Kitab Al Nujoun' – Abdullah Bin Ja'far Al Himeyri in 'The book of Al Dalail', by his chain to Muyassir who said,

'Abu Abdullah^{-asws} said to me: 'O Muyassir! Your death has presented many a time. During all that, Allah^{-azwj} had Delayed it due to your maintaining your kinship and your righteousness with your relatives'.¹

كش، رجال الكشي ابن مسعود عن عبد الله بن محمد بن خالد عن الوشاء عن بعض أصحابنا عن ميسر عن أحدهما ع قال: قَالَ لِي يَا مُيَسِّرُ إِنِّي لِأُظُنُّكَ وَصُولًا لِقَرَابَتِكَ

(The book) 'Rijal' of Al Kashy – Ibn Masoud, from Abdullah Bin Muhammad Bin Khalid, from Al Washa, from one of our companions, from Muyassir, 'From one of the two (5th or 6th Imam^{-asws})

He (the narrator) said, 'He^{-asws} (Imam^{-asws}) said to me: 'O Muyassir! I^{-asws} think you do help your relatives'.

قُلْتُ نَعَمْ جَعِلْتُ فِدَاكَ لَقَدْ كُنْتُ فِي السُّوقِ وَ أَنَا غُلَامٌ وَ أُجْرَتِي دِرْهَمَانِ وَ كُنْتُ أُعْطِي وَاحِدًا عَمَّتِي وَ وَاحِدًا خَالَتِي

I said, 'Yes, may I be sacrificed for you^{-asws}! I used to be in the market, and I was a young boy, and my wages were two Dirham, and I used to give one to my paternal auntie and one to my maternal auntie'.

فَقَالَ أَمَا وَ اللَّهُ لَقَدْ حَضَرَ أَجْلُكَ مَرَّتَيْنِ كُلَّ ذَلِكَ يُؤَخِّرُ.

¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 45

He^{-asws} said; ‘But, by Allah^{-azwj}, your death had presented twice. During each of that it was delayed’.²

كش، رجال الكشي إبراهيم بن علي الكوفي عن إسحاق بن إبراهيم عن يونس عن حنان و ابن مسكان عن ميسر قال: دخلنا على أبي جعفر ع ونحن جماعة فذكروا صلة الرحم و القرابة فقال أبو جعفر ع يا ميسر أما إنّه قد حضر أجلك غير مرة و لا مرتين كل ذلك يؤخر بصلتك قرابتك.

(The book) ‘Rijal’ of Al Kashy – Ibrahim Bin Ali Al Kufy, from Is’haq Bin Ibrahim, from Yunus, from Hanan and Ibn Muskan, from Muyassir who said,

‘We entered to see Abu Ja’far^{-asws}, and we were a group. They mentioned maintaining the kinship and the relatives. Abu Ja’far^{-asws} said: ‘O Murassir! But, your death had presented not once, nor twice, during all that it was delayed due to your maintaining (helping) your relatives’.³

شي، تفسير العياشي عن الحسين بن زيد عن جعفر بن محمد عن أبيه ع قال قال رسول الله ص إن المرء ليصل رحمه و ما بقي من عمره إلا ثلاث سنين فيمدها الله إلى ثلاث و ثلاثين سنة و إن المرء ليقطع رحمه و قد بقي من عمره ثلاث و ثلاثون سنة فيقصرها الله إلى ثلاث سنين أو أدنى.

Tafseer Al Ayyashi – From Al Husayn Bin Zayd,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When man tends to maintain his kinship and there does not remain from his age except three years, so Allah^{-azwj} Extends it to thirty-three years; and the man tends to cut off his kinship, and there remains thirty-three years of his age, so Allah^{-azwj} Shortens it to three years, or less’.⁴

ين، كتاب حسين بن سعيد و النوادر الحسن بن علي عن أبي الحسن ع قال قال: إن الرجل ليكون قد بقي من أجله ثلاثون سنة فيكون وصلاً لقرابته وصلاً لرحمه فيجعلها الله ثلاثاً و ثلاثين سنة و إنّه ليكون قد بقي من أجله ثلاث و ثلاثون سنة فيكون عاقاً لقرابته قاطعاً لرحمه فيجعلها الله ثلاث سنين.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Al-Hassan Bin Ali,

‘From Abu Al-Hassan^{-asws}, he (the narrator) said, ‘He^{-asws} said, ‘The man, there happens to remain thirty years from his term (lifespan). He helps his relatives, maintaining his kinship, so Allah^{-azwj} Makes it to be thirty-three years; and there happens to remain from his term, thirty-three years, so he is disloyal to his relatives, cutting off his kinship, so Allah^{-azwj} Makes it to be three years’.⁵

² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 46

³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 47

⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 42 a

⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 60

وَجَدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لِسُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمٍ أَلَا أُدُلُّكَ عَلَى أَفْضَلِ الصَّدَقَةِ

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said to Suraqah Bin Malik Bin Al-Ju'sham: 'Shall I^{-saww} point you upon the best charity?'

قَالَ بَلَى يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ

He said, 'Yes, may my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}!'

فَقَالَ رَسُولُ اللَّهِ أَفْضَلُ الصَّدَقَةِ عَلَى أُخْتِكَ أَوْ ابْنَتِكَ وَ هِيَ مَرْدُودَةٌ عَلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرَكَ.

Rasool-Allah^{-saww} said: 'The best charity is (spend) upon your sister, or your daughter, and it shall be returned to you, and there is no earner for her other than you"⁶.

كَ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عَيْسَى عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ لَنْ يَرْغَبَ الْمَرْءُ عَنْ عَشِيرَتِهِ وَ إِنْ كَانَ ذَا مَالٍ وَ وَلَدٍ وَ عَنْ مَوَدَّتِهِمْ وَ كَرَامَتِهِمْ وَ دِفَاعِهِمْ بِأَيْدِيهِمْ وَ أَلْسِنَتِهِمْ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Usman Bin Isa, from Yahya,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The man should never turn away from his clan, and even if he were to be with wealth and children, and (being needless) from their cordiality, and their honour, and their defending with their hands and their tongues.

هُمُ أَشَدُّ النَّاسِ حَيْطَةً مِنْ وَرَائِهِ وَ أَعْطَفُهُمْ عَلَيْهِ وَ أَلْمُهُمْ لَشَعْنِهِ إِنْ أَصَابَتْهُ مُصِيبَةٌ أَوْ نَزَلَ بِهِ بَعْضُ مَكَارِهِ الْأُمُورِ

They would be the most intense of the people to watch out for him from behind him and the most compassionate upon him to escort him if a difficulty were to hit him, or if one of the abhorrences of his matters were to descend upon him.

وَ مَنْ يَقْبِضُ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا يَقْبِضُ عَنْهُمْ يَدًا وَاحِدَةً وَ يُقْبِضُ عَنْهُمْ أَيْدٍ كَثِيرَةً وَ مَنْ يُلِنُ حَاشِيَتَهُ يَعْرِفُ صَدِيقَهُ مِنْهُ الْمَوَدَّةَ وَ مَنْ بَسَطَ يَدَهُ بِالْمَعْرُوفِ إِذَا وَجَدَهُ يُخْلِفُ اللَّهُ لَهُ مَا أَنْفَقَ فِي دُنْيَاةٍ وَ يُضَاعَفُ لَهُ فِي آخِرَتِهِ

The one who withholds his hand from his clan, so rather he would be withholding one hand from them, and there would be withheld from him, a lot of hands, and the one who is soft with his inner circle would recognise the cordiality from his friends; and the one who extends his hand with the goodness when he finds it, Allah^{-azwj} would Replace it for him whatever he spends regarding his world, and He^{-azwj} would Multiply it for him in his Hereafter.

⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 61 b

وَلِسَانُ الصِّدْقِ لِلْمَرْءِ يَجْعَلُهُ اللَّهُ فِي النَّاسِ خَيْرًا [خَيْرًا] مِنَ الْمَالِ يَأْكُلُهُ وَ يُورِثُهُ - لَا يَزِدَادَنَّ أَحَدُكُمْ كِبْرًا وَ عِظَمًا فِي نَفْسِهِ وَ نَأْيًا عَنِ عَشِيرَتِهِ إِنْ كَانَ مُوسِرًا فِي الْمَالِ

And a truthful tongue of a person, Allah^{-azwj} Makes it for him among the people is better than the wealth he consumes and he causes to inherit. Not one of you should exceed in arrogance and greatness regarding himself and distance himself from his clan even if he was affluent regarding the wealth.

وَلَا يَزِدَادَنَّ أَحَدُكُمْ فِي أَخِيهِ زُهْدًا وَ لَا مِنْهُ بُعْدًا إِذَا لَمْ يَرَ مِنْهُ مُرُوَّةً وَ كَانَ مُعَوِزًا فِي الْمَالِ وَ لَا يَعْغُلُ أَحَدُكُمْ عَنِ الْقَرَابَةِ بِمَا الْحِصَاصَةُ أَنْ يَسُدَّهَا بِمَا لَا يَنْفَعُهُ إِنْ أَمْسَكَهُ وَ لَا يَضُرَّهُ إِنْ اسْتَهْلَكَهُ.

And not one of you should exceed in ascetism (staying away) regarding his brother, nor be remote from him when he does not see magnanimity from him, and he was needy regarding the wealth; and not one of you should be heedless from the relatives having destitution with it from blocking it with what will not benefit him if he were to withhold it, nor harm him if he were to spend it".⁷

الكَافِي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ فَقَالَ قَرَابَتِكَ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Yazeed who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**. He^{-asws} said: 'Your relatives"⁸.

Maintaining good relationship with clan and friends:

الكَافِي عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ صَفْوَانَ عَنِ الْجُهْمِ بْنِ مُحَمَّدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَكُونُ لِي الْقَرَابَةُ عَلَى غَيْرِ أَمْرِي أَ هُمْ عَلَيَّ حَقٌّ

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al-Hassan Bin Ali, from Safwan, from Al Jahm Bin Humejd who said,

'I said to Abu Abdullah^{-asws}, 'There happen to be relatives for me upon other than my matter. Is there any right for them upon me?'

⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 86

⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 94

قَالَ نَعَمْ حَقُّ الرَّحِمِ لَا يَقْطَعُهُ شَيْءٌ وَإِذَا كَانُوا عَلَى أَمْرٍ كَانَتْ لَهُمْ حَقَّانِ حَقُّ الرَّحِمِ وَ حَقُّ الْإِسْلَامِ.

He^{-asws} said: ‘Yes. A right of the kinship is, nothing should cut it off, and when they were to be upon your matter, there will be two rights for them – a right of the kinship and a right of Al-Islam’.⁹

الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ لَنْ يَرْغَبَ الْمَرْءُ عَنْ عَشِيرَتِهِ وَإِنْ كَانَ ذَا مَالٍ وَوَلَدٍ وَ عَنْ مَوَدَّتِهِمْ وَ كَرَامَتِهِمْ وَ دَفَاعِهِمْ بِأَيْدِيهِمْ وَ أَلْسِنَتِهِمْ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Isa, from Usman Bin Isa, from Yahya, from;

‘Abu Abdullah^{-asws} narrates that ‘Amir Al-Momineen^{-asws} said: ‘The man should never turn away from his clan, and even if he were to be with wealth and children, and (being needless) from their cordiality, and their honour, and their defending with their hands and their tongues.

هُم أَشَدُّ النَّاسِ حَيْطَةً مِنْ وَرَائِهِ وَ أَعْطَفُهُمْ عَلَيْهِ وَ أَلْمُهُمْ لِشَعْبِهِ إِنْ أَصَابَتْهُ مُصِيبَةٌ أَوْ نَزَلَ بِهِ بَعْضُ مَكَارِهِ الْأُمُورِ

They would be the most intense of the people to watch out for him from behind him and the most compassionate upon him to escort him if a difficulty were to hit him, or if one of the abhorrence of his matters were to descend upon him.

وَ مَنْ يَفْبِضُ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا يَفْبِضُ عَنْهُمْ يَدًا وَاحِدَةً وَ يُفْبِضُ عَنْهُمْ أَيْدٍ كَثِيرَةً وَ مَنْ يُلِنُ حَاشِيَتَهُ يَعْرِفُ صَدِيقَهُ مِنْهُ الْمَوَدَّةَ وَ مَنْ بَسَطَ يَدَهُ بِالْمَعْرُوفِ إِذَا وَجَدَهُ يُخْلِفُ اللَّهُ لَهُ مَا أَنْفَقَ فِي دُنْيَاهُ وَ يُضَاعِفُ لَهُ فِي آخِرَتِهِ

The one who withholds his hand from his claim, so rather he would be withholding one hand from them, and there would be withheld from him, a lot of hands, and the one who is soft with his inner circle would recognise the cordiality from his friends; and the one who extends his hand with the goodness when he finds it, Allah^{-azwj} would Replace it for him whatever he spends regarding his world, and He^{-azwj} would Multiply it for him in his Hereafter.

وَ لِسَانُ الصِّدْقِ لِلْمَرْءِ يَجْعَلُهُ اللَّهُ فِي النَّاسِ خَيْرًا [خَيْرًا] مِنَ الْمَالِ بِأَكْلِهِ وَ يُورِثُهُ- لَا يَزِدَادَنَّ أَحَدُكُمْ كِبْرًا وَ عِظَمًا فِي نَفْسِهِ وَ نَأْيًا عَنْ عَشِيرَتِهِ إِنْ كَانَ مُوسِرًا فِي الْمَالِ

And a truthful tongue of a person, Allah^{-azwj} Makes it for him among the people is better than the wealth he consumes and he causes to inherit. Not one of you should exceed in arrogance and greatness regarding himself and distance himself from his clan even if he was affluent regarding the wealth.

وَ لَا يَزِدَادَنَّ أَحَدُكُمْ فِي أَخِيهِ زُهْدًا وَ لَا مِنْهُ بُعْدًا إِذَا لَمْ يَرِ مِنْهُ مُرُوءَةً وَ كَانَ مُعْوِزًا فِي الْمَالِ وَ لَا يَعْغُلُ أَحَدُكُمْ عَنِ الْقَرَابَةِ بِمَا الْخِصَاصَةُ أَنْ يَسُدَّهَا بِمَا لَا يَنْفَعُهُ إِنْ أَمْسَكَهُ وَ لَا يَضُرَّهُ إِنْ اسْتَهْلَكَهُ.

⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 97

And not one of you should exceed in ascetism (staying away) regarding his brother, nor be remote from him when he does not see magnanimity from him, and he was needy regarding the wealth; and not one of you should be heedless from the relatives having destitution with it from blocking it with what will not benefit him if he were to withhold it, nor harm him if he were to spend it”.¹⁰

ين، كتاب حسين بن سعيد و النوادر علي بن النعمان عن ابن مسكان عن يحيى بن أم الطويل قال: حطَبَ أمير المؤمنين ع النَّاسَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ لَا يَسْتَعْنِي الرَّجُلُ وَ إِنْ كَانَ ذَا مَالٍ وَ وَلَدٍ عَنْ عَشِيرَتِهِ وَ عَنْ مُدَارَاتِهِمْ وَ كِرَامَتِهِمْ وَ دِفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَ أَلْسِنَتِهِمْ

Kitab Husayn Bin Saeed, and ‘Al Nawadir’ – Ali Bin Al Numan, from Ibn Muskan, from Yahya Bin Umm Al Taweel who said,

‘Amir Al-Momineen^{-asws} addressed the people. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then he^{-asws} said: ‘A man cannot be needless from his clan and even if he were to be with wealth and children, and from managing them, and honouring them, and their defending him with their hands and their tongues.

هُمُ أَعْظَمُ النَّاسِ حِيَاظَةً لَهُ مِنْ وَرَائِهِ وَ أَلْمُهُمْ لِشَعْنِهِ وَ أَعْظَمُهُمْ عَلَيْهِ خُنُوءًا إِنْ أَصَابَتْهُ مُصِيبَةٌ أَوْ نَزَلَ بِهِ يَوْمًا بَعْضُ مَكَارِهِ الْأُمُورِ

They are mightier of the people in guarding him from behind him, and their being pained due to his shagginess, and their mightiest of them in affection to him if a calamity were to hit him, or if one of the abhorrence were to befall him one day.

وَ مَنْ يُقْبِضُ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا يُقْبِضُ عَنْهُمْ يَدًا وَاحِدَةً وَ تُقْبِضُ عَنْهُ مِنْهُمْ أَيْدِي كَثِيرَةٌ وَ مَنْ حَضَرَ عَشِيرَتَهُ صَدَقَ الْمَوَدَّةَ وَ بَسَطَ عَلَيْهِمْ يَدَهُ بِالْمَعْرُوفِ إِذَا وَجَدَهُ ابْتِغَاءً وَجْهَ اللَّهِ أَخْلَفَ اللَّهُ لَهُ مَا أَنْفَقَ فِي دُنْيَاةٍ وَ ضَاعَفَ لَهُ الْأَجْرَ فِي آخِرَتِهِ

And one who withholds his hand from his clan, so rather he has withheld one hand from them and many hands are withheld from him; and one who is pure to his clan with sincere cordiality and extends his hand to the with the act of kindness when they find him seeking the Face of Allah^{-azwj}, Allah^{-azwj} will Replace whatever he had spent in his world and Double the Recompense for him in his Hereafter.

وَ إِخْوَانُ الصَّدَقِ فِي النَّاسِ خَيْرٌ مِنَ الْمَالِ يَأْكُلُهُ وَ يُورِثُهُ- لَا يَزِدَادَنَّ أَحَدُكُمْ فِي أَحْيِهِ زُهْدًا وَ لَا يَجْعَلُ مِنْهُ بَدِيلًا إِذَا لَمْ يَرَ مِنْهُ مَرْفَعًا أَوْ يَكُونُ مَقْفُورًا مِنَ الْمَالِ- لَا يَغْفُلَنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ يَرَى بِهِ الْخِصَاصَةَ- أَنْ يَسُدَّهَا جَمًّا لَا يَصُرُّهُ إِنْ أَنْفَقَهُ وَ لَا يَنْفَعُهُ إِنْ أَمْسَكَهُ.

And the sincere brotherhood among the people is better than the wealth he consumes and inherits. Not one of you should be abstemious regarding his brother nor make a replacement from him when he does not see any friendliness, or he happens to be devoid of the wealth. Not one of you should be heedless from the relatives he sees destitution being with him from

¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 86

blocking by what will not harm him if he were to spend it, nor benefit him if he were to withhold it".¹¹

¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 53