

Swearing and Insulting

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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 وَعَجَلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Swearing and Insulting

Summary:

Allah^{-azwj} Reminds us in several places in the Holy Quran to be in a state of Remembrance (Zikr) under all conditions and times, see for example (Holy Verses 2:152, 33:35, 33:41, 7:205).¹ See, for example: [Zikr, Remembrance, Mentioning of Allah-azwj | Hubeali.com](#)

We are also commanded to sit in those gatherings where our hearts are revived with the remembrance (Zikr) of Allah^{-azwj} and His^{-azwj} Walis^{-asws}, e.g., [Gatherings to join or avoid | Hubeali.com](#) e.g.,²

However, when friends get together, even after a Zikr, sometime discussions prolong, foul language is used and swear words are liberally used along with taunting and boasting, all of which are forbidden, and one must take a leave when it comes to this phase.

Allah^{-azwj} Instructs Believers: **O you who believe! People should not mock people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and those who do not repent, so these ones, they are the unjust [49:11]**

In the Holy Quran, vanities (fiction/stories) are referred to as 'Al-Laghwu', meaning all time-wasting activities that divert one away from the Zikr of Allah^{-azwj} and Ahl Al-Bayt^{-asws}.

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {23:3}

And those who are turning away from the vanities [23:3]

¹ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ مَنْ شُغِلَ بِذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَتهُ أَفْضَلَ مَا أُعْطِيَ مَنْ سَأَلَنِي

Allah^{-azwj} Says: "The one who is too pre-occupied by (doing) My^{-azwj} Zikr (and) does not ask (for his needs), I^{-azwj} shall Give him even more than the one who asks Me^{-azwj} (his needs)".

² عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى جَمِيعاً عَنْ ابْنِ مَخْلُوبٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الحميد عَنْ أَبِي الحسن موسى بن جعفر (عليه السلام) قَالَ مُحَادَثَةُ الْعَالِمِ عَلَى الْمَزَابِلِ خَيْرٌ مِنْ مُحَادَثَةِ الْجَاهِلِ عَلَى الزَّرَائِبِ

Imam^{-asws} said: **'A discussion of the scholar upon the rubbish dump is better than a discussion of the ignorant upon the carpets/cushions'.**

و في المجمع عن الصادق عليه السلام قال: ان يتقوّل الرّجل عليك بالباطل أو يأتيك بما ليس فيك فتعرض عنه لله.

And in (the book) Al Majma'a Al Bayaan,

'From Al-Sadiq^{-asws} having said: 'If the man speaks upon you with the falsehood or comes to you with what there isn't in you, then turn away from him for (the Sake of) Allah^{-azwj}'.³

و في الاعتقادات عنه عليه السلام: انه سئل عن القصاص أ يحل الاستماع لهم فقال لا.

And in (the book) Al-Itiqaad –

'From him^{-asws} having been asked about the stories, is it Permissible the intently (willingly) listening to them?' He^{-asws} said: 'No'.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ وَ عَزُّ الْمُؤْمِنِ كَفُّهُ عَنْ أَعْرَاضِ النَّاسِ .

Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A nobility of the Believer is his *Salāt* at night, and an honour of the Believer is his restraint from the vanities of the people'.⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ أَقَالَ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ تَبَارَكَ وَ تَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Humejd, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one who restrains himself from the vanities of the world, Allah^{-azwj} would Discharge his soul on the Day of Judgment; and the one who restrains his anger from the people, Allah^{-azwj} Blessed and Exalted would Restrain the Punishment from him on the Day of Judgment'.⁶

However, a good sense of humour is encouraged in Ahadith, without joking (targeting others) or using obscenities or vulgarities. Below are some examples from Ahadith showing warnings, expiations (Kufra), and punishments for those who use vulgar or inappropriate words and statements.

³ تفسير الصافي، ج3، ص: 394

⁴ تفسير الصافي، ج3، ص: 394

⁵ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 9

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 14

Examples of indecent incidents and Rebuking of Masomeen^{-asws}:

Below are some narrations in which the Holy Imams^{-asws} punished, abandoned, and rebuked the foul-mouthed believers.

Amir Al-Momineen^{-asws} rebuked and punished a Vulgar believer:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ إِنَّ رَجُلًا قَالَ لِرَجُلٍ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) إِنِّي اخْتَلَمْتُ بِأُتْلِكَ فَرَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ إِنَّ هَذَا افْتَرَى عَلَى أُتْيِي فَقَالَ لَهُ وَمَا قَالَ لَكَ قَالَ زَعَمَ أَنَّهُ اخْتَلَمَ بِأُتْيِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي الْعَدْلِ إِنَّ شَيْئًا أَقْنَمْتُهُ لَكَ فِي الشَّمْسِ فَاجْلِدْ ظِلَّهُ فَإِنَّ الْخُلْمَ مِثْلُ الظِّلِّ وَلَكِنْ سَنَضْرِبُهُ حَتَّى لَا يَعُودَ يُؤْذِي الْمُسْلِمِينَ .

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

'A man said to a man, during the era of Amir Al-Momineen^{-asws}, 'I bed-wetted with your mother (in dream)'. So, it was raised to Amir Al-Momineen^{-asws}. He (complainer) said, 'This one has fabricated upon my mother'. Amir Al-Momineen^{-asws} said to him: 'And what did he say to you?' He said, 'He claims that he bed-wetted by (having) my mother (in dream)'. So, Amir Al-Momineen^{-asws} said to him: 'With regards to the justice, if I^{-asws} so desire to, for you, I^{asws} would make him stand in the (heat of) the sun, and whip his shadow, for the dream is similar to the shadow. But, we^{-asws} shall be whipping him until he does not repeat hurting the Muslims'.

وَفِي رِوَايَةٍ أُخْرَى ضَرْبُهُ ضَرْبًا وَجِيعًا

And in another report, Imam Ali^{-asws} whipped him (the vulgar man) with a painful whipping (for hurting his brother's feelings).⁷

6th Imam^{-asws} Abandoned a Foul-Mouthed companion:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ نَضْرٍ عَنْ عَمْرِو بْنِ نُعْمَانَ الْجُعْفِيِّ قَالَ كَانَ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) صَدِيقٌ لَا يَكَادُ يُفَارِقُهُ إِذَا ذَهَبَ مَكَانًا فَبَيْنَمَا هُوَ يَمْشِي مَعَهُ فِي الْحِذَائِينَ وَمَعَهُ غُلَامٌ لَهُ سِنْدِيَّةٌ يَمْشِي خَلْفَهُمَا إِذَا التَفَتَ الرَّجُلُ يُرِيدُ غُلَامَهُ ثَلَاثَ مَرَّاتٍ فَلَمْ يَرَهُ فَلَمَّا نَظَرَ فِي الرَّابِعَةِ قَالَ يَا ابْنَ الْفَاعِلَةِ أَيْنَ كُنْتَ

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Nazar, from Amro Bin Nu'man Al Ju'fy who said,

'There used to be a friend for Abu Abdullah^{-asws} who was almost never separate from him^{-asws} whenever he^{-asws} went to a place. So while he was walking with him^{-asws} among the shoemakers, and with him was a Sindy slave of his walking behind him, when the man turned around intending his slave, three times, but did not see him. So when he looked during the fourth (time), he said, 'O son of the adulteress! Where were you?'

⁷ Al Kafi – V 7 – The Book of Legal Penalties Ch 63 H 19

قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَدَهُ فَصَلَّتْ بِهَا جَبْهَةَ نَفْسِهِ ثُمَّ قَالَ سُبْحَانَ اللَّهِ تَقْدِيفُ أُمِّهِ قَدْ كُنْتُ أَرَى أَنَّ لَكَ وَرَعًا فَإِذَا لَيْسَ لَكَ وَرَعٌ فَقَالَ جُعِلَتْ فِدَاكَ إِنَّ أُمَّهُ سِنْدِيَّةٌ مُشْرِكَةٌ فَقَالَ أَمَا عَلِمْتَ أَنَّ لِكُلِّ أُمَّةٍ نِكَاحًا تَنَحَّ عَنِّي

He (the narrator) said, 'So Abu Abdullah^{-asws} raised his^{-asws} hand and hit his^{-asws} own forehead with it, then said: 'Glory be to Allah^{-azwj}! You slander his mother, and I^{-asws} used to view the piety being for you, but there is no piety for you'. So he said, 'May I be sacrificed for you^{-asws}! His mother was a Sindy woman, a Polytheist'. So he^{-asws} said: 'But don't you know that for every community there is a (form of) marriage? Stay away from me^{-asws}'.

قَالَ فَمَا رَأَيْتُهُ يَمْشِي مَعَهُ حَتَّى فَرَّقَ الْمَوْتُ بَيْنَهُمَا

He (the narrator) said: 'So I did not see him^{-asws} walking with him until the death separated the two of them'.

وَ فِي رَوَايَةٍ أُخْرَى إِنَّ لِكُلِّ أُمَّةٍ نِكَاحًا يَخْتَجِرُونَ بِهِ مِنَ الزَّنا

And in another report, '(He^{-asws} said): 'For every community there is a (form of) marriage by which they are being withheld (saved) from the adultery'.⁸

Foolish Behaviour is Abhorred by the Masomeen^{-asws}:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ الصَّبَّاحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ عَبْدِ اللَّهِ بْنِ مُصْعَبٍ الرُّبَيْزِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ جَلَسْنَا إِلَيْهِ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَتَذَاكَرْنَا أَمْرَ النِّسَاءِ فَأَكْثَرْنَا الْخَوْضَ وَ هُوَ سَاكِتٌ لَا يَدْخُلُ فِي حَدِيثِنَا بِحَرْفٍ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Muhammad Bin Al Sabbah, from Abdul Rahman Bin Al Hajjaj, from Abdullah Bin Mus'ab Al Zubeyri who said:

'I heard Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, and we were seated with him^{-asws} in the Masjid of Rasool-Allah^{-saww}, so we mentioned the matter of the women. So we discussed a lot and he^{-asws} was silent, not entering in our discussion with a single word.

فَلَمَّا سَكَتْنَا قَالَ أَمَّا الْحَرَائِرُ فَلَا تَذْكُرُوهُنَّ وَ لَكِنَّ خَيْرَ الْجَوَارِي مَا كَانَ لَكَ فِيهَا هَوًى وَ كَانَ لَهَا عَقْلٌ وَ أَدَبٌ فَلَسْتُ نَحْتَاجُ إِلَى أَنْ تَأْمُرَ وَ لَا تَنْهَى

So, when we were silent, he^{-asws} said: 'As for the free ones, so you should not be mentioning them, but the best of the slave girls is the one whom you love and for her is an intellect, and manners, so you would neither be needy to instruct her nor prohibit her.

وَ دُونَ ذَلِكَ مَا كَانَ لَكَ فِيهَا هَوًى وَ لَيْسَ لَهَا أَدَبٌ فَأَنْتَ نَحْتَاجُ إِلَى الْأَمْرِ وَ النَّهْيِ وَ دُونَهَا مَا كَانَ لَكَ فِيهَا هَوًى وَ لَيْسَ لَهَا عَقْلٌ وَ لَا أَدَبٌ فَتَصْبِرُ عَلَيْهَا لِمَكَانِ هَوَاكُ فِيهَا وَ جَارِيَةٍ لَيْسَ لَكَ فِيهَا هَوًى وَ لَيْسَ لَهَا عَقْلٌ وَ لَا أَدَبٌ فَتَجْعَلُ فِيمَا بَيْنَكَ وَ بَيْنَهَا الْبَحْرَ الْأَخْضَرَ

And lower than that is the one whom you love but she does not have oral discipline and you need to command and prohibit; and lower than her is the one whom you do not love and there is no intellect for her nor any manners, so you observe patience upon her in place of

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 5

your passion regarding her; and a slave girl for whom there is no passion for you regarding her, and there is no intellect for her, nor any manners, so you should make the green ocean to be between you and her’.

قَالَ فَأَخَذْتُ بِلِحْيَتِي أُرِيدُ أَنْ أَضْرِبَ فِيهَا لِكَثْرَةِ خَوْضِنَا لِمَا لَمْ نَقُمْ فِيهِ عَلَى شَيْءٍ وَ لَجْمَعِهِ الْكَلَامَ فَقَالَ لِي مَنْ إِنْ فَعَلْتَ لَمْ أَجَالِسْكَ

He (the narrator) said, ‘So I grabbed my beard intending that I make a loud sound (via mouth an arrogant/stupid call) because of the abundance of our discussion and not standing therein upon anything, and due to his^{-asws} comprehensive speech’. So the Imam^{-asws} said to me: ‘Shh! If you do it (make foolish sound)⁹, I^{-asws} would not sit with you’.¹⁰

Foul-speaking:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ خَطَبَ رَسُولُ اللَّهِ (صلى الله عليه وآله) النَّاسَ فَقَالَ أَلَا أُخْبِرُكُمْ بِشَرِّارِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَمْنَعُ رِفْدَهُ وَ يَضْرِبُ عَبْدَهُ وَ يَتَزَوَّدُ وَحْدَهُ فَظَنُّوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Dawood Bin Al Nu'man, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having said: ‘Rasool-Allah^{-saww} addressed the people, so he^{-saww} said: ‘Shall I^{-saww} inform you of the evillest of you all?’ They said, ‘Yes, O Rasool-Allah^{-saww}! The one who prevents his gifts, and strikes his slave, and provides from himself alone. Allah^{-azwj} did not Create a creature who is eviller than this’.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا يُرْجَى خَيْرُهُ وَ لَا يُؤْمَنُ شَرُّهُ فَظَنُّوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا

Then he^{-saww} said: ‘Shall I^{-saww} inform you of the one who is more evil than that?’ They said, ‘Yes, O Rasool-Allah^{-saww}! He^{-saww} said: ‘The one whose goodness is not hoped for nor is there a safety from his evil’. So they thought that Allah^{-azwj} has not Created a creature who is more evil than this.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْمُنْفَخِشُ اللَّعَانُ الَّذِي إِذَا ذُكِرَ عِنْدَهُ الْمُؤْمِنُونَ لَعَنَهُمْ وَ إِذَا ذُكِرُوا لَعَنُوهُ

Then he^{-asws} said: ‘Shall I^{-saww} inform you of the one who is more evil than that?’ They said, ‘Yes, O Rasool-Allah^{-saww}! He^{-saww} said: ‘He is a foulmouth, wicked person. The one who, when the *Momineen* are mentioned in his presence, he curses them, and when they mention him, (they) condemn him’.¹¹

⁹ A sound like breaking the wind

¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 3 H 2

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 7

The most remote from the Sunnah of Rasool Allah^{-saww}:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أ) لَا أُخْبِرُكُمْ بِأَبْعَدِكُمْ مِنِّي شَيْئاً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْفَاحِشُ الْمُتَفَحِّشُ الْبَذِيءُ الْبَحِيلُ الْمُخْتَالُ الْخَفُودُ الْحَسُودُ الْقَاسِي الْقَلْبِ الْبُعِيدُ مِنْ كُلِّ خَيْرٍ يُرْجَى غَيْرُ الْمَأْمُونِ مِنْ كُلِّ شَرٍّ يَتَّقَى

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions, from:

Abu Abdullah^{-asws} has narrated that Rasool-Allah^{-saww} said: 'Shall I^{-saww} inform you of the ones who are the most remote from my^{-saww} traditions?' They said, 'Yes, O Rasool-Allah^{-saww}!'. Rasool Allah^{-saww} said: 'The immoral, the scandalous, the foul-mouthed, the stingy, the rogue, the malicious, the envious, the hard of heart, the one remote from every hope of goodness without any safety from every evil feared'.¹²

When Allah^{-azwj} Dislikes someone Removes Bashfulness (Hiya) from him:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ رَفَعَهُ إِلَى سَلْمَانَ قَالَ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ هَلَكَ عَبْدٌ نَزَعَ مِنْهُ الْحَيَاءُ فَإِذَا نَزَعَ مِنْهُ الْحَيَاءُ لَمْ تَلْقُهُ إِلَّا خَائِباً خَوْناً فَإِذَا كَانَ فَطْماً غَلِيظاً فَإِذَا كَانَ فَطْماً غَلِيظاً نُرِعَتْ مِنْهُ رِيقَةُ الْإِيمَانِ فَإِذَا نُرِعَتْ مِنْهُ رِيقَةُ الْإِيمَانِ لَمْ تَلْقُهُ إِلَّا شَيْطَاناً مَلْعُوناً

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Mansour Bin Al Abbas, from Ali Bin Asbat, raising it to Salman who said,

'(He^{-asws} said): 'Whenever Allah^{-azwj} Mighty and Majestic Intends to Destroy a servant, Removes the bashfulness from him. So when the bashfulness is Removed from him, you will not meet him except as a deceitful and causing deception. So when he was deceitful and causing deception, the entrustments would be removed from him. So when the entrustments are Removed from him, you will not meet him except as rude and harsh. So when he was rude and harsh, the yoke of *Emān* is Removed from him, you will not meet him except as a Satan^{-la}, accursed'.¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي حَمْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أ) لَا أُخْبِرُكُمْ بِشَرِّ رِجَالِكُمْ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ فَقَالَ إِنَّ مِنْ شَرِّ رِجَالِكُمُ الْبَهَّاتُ الْجَرِيءُ الْقَحَّاشُ الْآكِلُ وَحَدَهُ وَ الْمَانِعُ رِفْدَهُ وَ الصَّارِبُ عَبْدَهُ وَ الْمُلْجِئُ عِيَالَهُ إِلَى غَيْرِهِ

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Raib, from Abu Hamza,

(It has been narrated) from Jabir Bin Abdullah who said, 'Rasool-Allah^{-saww} said: 'Shall I^{-saww} inform you all with the most evil of your men?' We said, 'Yes, O Rasool-Allah^{-saww}! So he^{-saww} said: 'From the evillest of your men is the slanderer (insulting and abusive), the audaciously

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 9

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 10

immoral, the lone eater, and the preventer of the gifts, and the whipper of his slave, and the causer of his family taking shelter with others'.¹⁴

The Foul-Speaking from the Women:

وَقَالَ عَشْرُ نِسَائِكُمُ الْجَفَّةُ الْفَرْتَعُ الْبَافُوقُ الْفَحَّاشُ وَالسَّيْدُغُ النَّمَامُ وَهُوَ الْفَتَّاتُ وَالْجَفَّةُ مِنَ النِّسَاءِ الْقَلِيلَةُ الْحَيَاءِ وَالْفَرْتَعُ الْعَارِسَةُ.

And he^{-asws} said: 'Worst of your women is the rude, shameless, loud-mouthed, foul-speaking, and meddlesome tale-bearer. The tale-bearer is the one who spreads gossip. The 'rude' among women is the one with little modesty, and the 'grim-faced' is the one who is constantly frowning (complaining).¹⁵

The false accusers were hit with 80 lashes:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحَبُّوبٍ عَنِ الْحَكَمِ الْأَعْمَى وَهَشَامِ بْنِ سَالِمٍ عَنْ عَمَارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ قَالَ لِابْنِ الْفَاعِلَةِ يَغْنِي الزَّيْنُ قَالَ فَإِنْ كَانَتْ أُمُّهُ حَيَّةً شَاهِدَةً ثُمَّ جَاءَتْ تَطْلُبُ حَقَّهَا ضُرِبَ ثَمَانِينَ جَلْدَةً وَإِنْ كَانَتْ غَائِبَةً انْتُظِرَ بِهَا حَتَّى تَقْدَمَ فَتَطْلُبَ حَقَّهَا وَإِنْ كَانَتْ قَدْ مَاتَتْ وَلَمْ يُعْلَمْ مِنْهَا إِلَّا خَيْرٌ ضُرِبَ الْمُفْتَرِي عَلَيْهَا الْحَدَّ ثَمَانِينَ جَلْدَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Al Hakam Al A'ama and Hisham Bin Salim, from Ammar Al Sabaty, from:

Abu Abdullah^{-asws} said regarding a man who said to a man, 'يَا ابْنَ الْفَاعِلَةِ' 'O son of the done with', meaning the adultery. The Imam^{-asws} said: 'If his mother was alive, present, then she came seeking her right, he would be whipped eighty lashes; and if she was absent, she would be awaited with until she proceeds, so she seeks her right; and if she had died and nothing was known about her except for the goodness, the fabricator (slander), upon him would be eighty lashes'.¹⁶

Imam^{-asws} ordered that an Abusive to be lashed with 80 lashes:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحَبُّوبٍ عَنْ أَبِي أَيُّوبَ عَنْ خَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنْ ابْنِ الْمَغْصُوبَةِ يُفْتَرِي عَلَيْهِ الرَّجُلُ فَيَقُولُ يَا ابْنَ الْفَاعِلَةِ فَقَالَ أَرَى أَنَّ عَلَيْهِ الْحَدَّ ثَمَانِينَ جَلْدَةً وَ يَتُوبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِمَا قَالَ.

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayoub, from Hareyz,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'He^{-asws} was asked about a son of the raped woman, the man having fabricated against her, so he was saying, 'O son of the (sexually) active'. So he^{-asws} said: 'I^{-asws} view that upon him is the Penalty (*Hadd*) of eighty lashes, and he should repent to Allah^{-azwj} Mighty and Majestic from what he said'.¹⁷

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 13

¹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 54

¹⁶ Al Kafi – V 7 – The Book of Legal Penalties Ch 26 H 6

¹⁷ Al Kafi – V 7 – The Book of Legal Penalties Ch 26 H 9

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَارِ السَّابَاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) لَوْ أَنَّ رَجُلًا قَالَ لِرَجُلٍ يَا ابْنَ الْفَاعِلَةِ يَعْنِي الزَّانِيَ وَ كَانَ لِلْمَقْدُوفِ أَخٌ لِأَبِيهِ وَ أُمُّهُ فَعَفَا أَحَدُهُمَا عَنِ الْفَاحِشِ وَ أَرَادَ أَخَذَ الْآخَرَ أَنْ يُقَدِّمَهُ إِلَى الْوَالِي وَ يَجْلِدَهُ أَكَانَ ذَلِكَ لَهُ فَقَالَ أَلَيْسَ أُمُّهُ هِيَ أُمُّ الَّذِي عَفَا قُلْتُ نَعَمْ ثُمَّ قَالَ إِنَّ الْعَفْوَ إِلَيْهِمَا جَمِيعاً إِذَا كَانَتْ أُمُّهُمَا مَيِّتَةً فَأَلَا مَرُؤٌ إِلَيْهِمَا فِي الْعَفْوَ فَإِنْ كَانَتْ حَيَّةً فَأَلَا مَرُؤٌ إِلَيْهَا فِي الْعَفْوَ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

‘I said to Abu Abdullah^{-asws}, ‘If a man says to a man, ‘O son of the ‘sexually active’, meaning the adultery, and for the slandered one is a brother of his father and his mother, so one of the two excused the slanderer and one of the two wanted that he should be brought to the ruler, and he would be whipped. Is that for him?’

So, the Imam^{-asws} said: ‘Is his mother not alive, the mother who excused him?’ I said, ‘Yes’. He^{-asws} said: ‘The excusing is for the both of them together when the mother is dead, so the matter would be for the both of them with regards to the excusing. So if she was alive, so the matter is for her, with regards to the excusing’.¹⁸

Punishment for the one who insults his wife (i.e., likening the wife as a mother -Al-Zahaar)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ ظَاهَرْتُ مِنْ امْرَأَتِي قَالَ أَذْهَبَ فَأَعْتَقَ رَقَبَةً قَالَ لَيْسَ عِنْدِي شَيْءٌ قَالَ أَذْهَبَ فَصُمُّ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا أَقْوَى قَالَ أَذْهَبَ فَأَطْعَمُ سِتِّينَ مَسْكِينًا قَالَ لَيْسَ عِنْدِي قَالَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَا أَتَصَدَّقُ عَنْكَ فَأَعْطَاهُ ثَمَرًا لِإِطْعَامِ سِتِّينَ مَسْكِينًا قَالَ أَذْهَبَ فَتَصَدَّقُ بِهَا فَقَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا أَعْلَمُ بَيْنَ لَا بَتَّيْهَا أَحَدًا أَخْوَجَ إِلَيْهِ مِنِّي وَ مِنْ عِيَالِي قَالَ فَأَذْهَبَ فَكُلَّ وَ أَطْعَمَ عِيَالَهُ .

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying, ‘A man came over to Rasool-Allah^{-saww}, so he said, ‘O Rasool-Allah^{-saww}! I have done *Zahaar* from my wife’ (said you are like my mother). He^{-saww} said: ‘Go, so emancipate a neck’. He said, ‘There isn’t anything with me’. He^{-saww} said: ‘Go, so Fast for two months consecutively’. He said, ‘I am not strong enough’. He^{-saww} said: ‘Go, so feed sixty poor ones’. He said, ‘There isn’t with me (enough money)’. So Rasool-Allah^{-saww} said: ‘I^{-saww} shall give charity on your behalf’. So he^{-saww} gave him some dates for feeding sixty poor ones. He^{-saww} said: ‘Go, so give in charity with it’. So, he said, ‘By the One Who^{-azwj} Sent you^{-saww} with the truth, I do not know anyone between these mountains anyone more needy for it than myself and my family’. He^{-saww} said: ‘So, go, eat and feed your family’.¹⁹

¹⁸ Al Kafi – V 7 – The Book of Legal Penalties Ch 55 H 2

¹⁹ Al Kafi – V 6 – The Book of Divorce Ch 72 H 9

NB: for further Ahadith on Zahaar, see, Al-Kafi – V 6 – The Book of Divorce Ch 72 ([AlKafiVol6 | Hubeali](#))

The one who pursues the slips of the Momineen and exposes them

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِبْرَاهِيمَ وَ الْفَضْلِ ابْنَيْ يَزِيدَ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَا أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاجِهِيَ الرَّجُلَ عَلَى الدِّينِ فَيُخَصِّصِي عَلَيْهِ عَثْرَاتِهِ وَ زَلَّاتِهِ لِيَعْنِفَهُ بِهَا يَوْمًا مَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibrahim and Al Fazl, two sons of Yazeed Al Ashary, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both having said: 'The closest of what the servant can come to be to the disbelief is that he establishes brotherhood with the man upon the Religion, so he counts his slips (of his tongue) and his mistakes against him in order to rebuke him with it one day'.²⁰

Punishment in the Hereafter for the Vulgar

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أَدْنَةَ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَحَّاشٍ بَذِيءٍ قَلِيلِ الْحَيَاءِ لَا يُبَالِي مَا قَالَهُ وَ لَا مَا قِيلَ لَهُ فَإِنَّكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلَّا لَعْنَةٍ أَوْ شِرْكٍ شَيْطَانٍ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

(It has been narrated) from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} has Prohibited the Paradise upon every immoral one, obscene one, little of shame, nor caring what he says nor what is said for him, If you inquire, you will not find him to be except as a strayed one or an associate of the Satan^{-la}'.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ فِي النَّاسِ شِرْكُ شَيْطَانٍ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمَا تَقْرَأُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ

So, it was said, 'O Rasool-Allah^{-saww}, and among the people are associates of Satan^{-la}?' So Rasool-Allah^{-saww} said: 'Have you not read the Words of Allah^{-azwj} Mighty and Majestic **[17:64] and shares with them in wealth and the children?**'

قَالَ وَ سَأَلَ رَجُلٌ فَقِيهًا هَلْ فِي النَّاسِ مَنْ لَا يُبَالِي مَا قِيلَ لَهُ قَالَ مَنْ تَعَرَّضَ لِلنَّاسِ بِشَتْمِهِمْ وَ هُوَ يَعْلَمُ أَنَّهُمْ لَا يَتْرَكُونَهُ قَدْلِكَ الَّذِي لَا يُبَالِي مَا قَالَهُ وَ لَا مَا قِيلَ فِيهِ .

He (the narrator) said, 'And a man asked a Scholar^{-asws}, 'Is there among the people, the one who does not care what is said for him?' He^{-asws} said: 'The one who exposes the obscenities to the people and he knows that they would not be leaving him (remain silent). So that is the one who does not care what he says and what is said regarding him.²¹

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 146 H 1

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 3

The Scope of the humour and the laughter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) فَقُلْتُ جُعِلَتْ فِدَاكَ الرَّجُلُ يَكُونُ مَعَ الْقَوْمِ فَيَجْرِي بَيْنَهُمْ كَلَامٌ يَمْزَحُونَ وَيَضْحَكُونَ فَقَالَ لَا بَأْسَ مَا لَمْ يَكُنْ فَطَنْتُ أَنَّهُ عَنِ الْفَحْشَى

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

'I asked Abu Al-Hassan^{-asws} saying, 'May I be sacrificed for you^{-asws}! The man happens to be with a group, and the speech flows between them, so they are joking and laughing. So he^{-asws} said: 'There is no problem for as long as long as it wasn't anything obscene.' I thought he meant lewdness (vulgarity).

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَأْتِيهِ الْأَعْرَابِيُّ فَيَهْدِي لَهُ الْهَدِيَّةَ ثُمَّ يَقُولُ مَكَانَهُ أَعْطَانَا تَمَنَ هَدَيْنَا فَيَضْحَكُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَكَانَ إِذَا اعْتَمَ يَقُولُ مَا فَعَلَ الْأَعْرَابِيُّ لَيْتَهُ أَتَانَا

Then the Imam^{-asws} added: 'It was so that Bedouins would come to Rasool-Allah^{-saww} and bring gifts for him^{-saww}, and they was saying, 'Give us the price of our gifts'. So Rasool-Allah^{-saww} would laugh; and whenever he^{-saww} was distressed he^{-saww} would ask: 'What happened to the Bedouin? If only he would come to us^{-saww}'.²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ مُؤْمِنٍ إِلَّا وَفِيهِ دُعَابَةٌ قُلْتُ وَ مَا الدُّعَابَةُ قَالَ الْمِرَاحُ

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^{-asws} having said: 'There is none from a *Momin* except there is humour in him'. I said, 'And what is the humour?' He^{-asws} said: 'The (narrations in) joyful (manners)'.²³

صَالِحُ بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بِلَا رَقَبٍ

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

'I heard Abu Ja'far^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Loves the humour (taking place) in the group without there being any obscenities'.²⁴

The Laughter of a Momin is a smile, but an excess of it deadens the heart:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَسَنِ بْنِ كَلَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ضَحِكُ الْمُؤْمِنِ تَبَسُّمٌ

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

²² Al Kafi V 2 – The Book Of Social Relationships CH 23 H 1

²³ Al Kafi V 2 – The Book Of Social Relationships CH 23 H 2

²⁴ Al Kafi V 2 – The Book Of Social Relationships CH 23 H 4

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The laughter of the *Momin* is a smile'.²⁵

وَقَالَ كَثْرَةُ الضَّحِكِ تَمِثُّ الدِّينَ كَمَا يَمِثُّ الْمَاءُ الْمِلْحَ

And the Imam^{-asws} said: 'Abundant laughter dissolves the Religion just as the water dissolves the salt'.²⁶

Cracking Jokes is Abhorred:

عِدَّةٌ 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 وَالْمَزَاحَ فَإِنَّهُ يَجْرُ السَّخِيمَةُ وَ يُورِثُ الضَّعِيفَةَ وَ هُوَ السَّبُّ الْأَصْغَرُ

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Beware of the joking for it would (cause) the grudges to flow, and would inherit the hatred, and it is the small insult'.²⁷

عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تُمَازِحْ فَيُجْتَرَأَ 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^{-asws} having said: 'Do not joke (with people) for they would take liberties upon you'.²⁸

NB: Additional Ahadith on joking are in Al Kafi V 2 – The Book Of Social Relationships CH 23

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²⁵ Al Kafi V 2 – The Book Of Social Relationships CH 23 H 5

²⁶ Al Kafi V 2 – The Book Of Social Relationships CH 23 H 6

²⁷ Al Kafi V 2 – The Book Of Social Relationships CH 23 H 12

²⁸ Al Kafi V 2 – The Book Of Social Relationships CH 23 H 18