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

THE BOOK OF SOCIAL RELATIONSHIPS
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بسم الله الرحمن الرحيم

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 Purified Progeny asws, and greetings with abundant greetings.

Chapter 1 – What is Obligated from the Social Relations

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

‘Abu Abdullah asws said: ‘(It is) upon you with the (praying of) Salāt in the Masjids, and goodly neighbourliness to the people, and establishing 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’.

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 asws, ‘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 asws said: ‘You should pay back the entrustments to them, and you should be establishing the testimonies for them and against them, and you should be consoling their sick ones, and attending their funerals.’

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 asws 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.

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1 Al Kafi V 2 – The Book Of Social Relationships CH 1 H 1
2 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?³

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

'I said to him asws, ‘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 asws said: ‘You should be looking at your Imams asws, those whom you are being Guided with, so you should be doing what they asws are doing. By Allah azwj. They asws are consoling their sick ones, and they asws are attending their funerals, and they asws are establishing the testimonies for them and against them, and they asws are paying back the entrustments to them.’⁴

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

It is by this that Muhammad saww came with – paying the entrustments to the ones who entrusted him saww upon it, be he righteous or immoral. It was so that Rasool Allah saww 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 asws up, and the happiness from it would enter upon me asws, and it would be said, ‘This is the education of Ja’far asws’.

³ Al Kafi V 2 – The Book Of Social Relationships CH 1 H 3
⁴ Al Kafi V 2 – The Book Of Social Relationships CH 1 H 4
And when he was upon other than that, its agony and its reproach would enter upon me\textsuperscript{asws}, and it would be said, ‘This is the education of Ja’far\textsuperscript{asws}. By Allah\textsuperscript{azwj}! My\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws} that there happened to be a man in the tribe from the Shias of Ali\textsuperscript{asws}, 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’.\textsuperscript{5}

Chapter 2 – Excellent social relations

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

‘Abu Ja’far\textsuperscript{asws} said: ‘The one who inter-mingles (with the people), so if you can maintain an upper hand (more giving than receiving), then do so’.\textsuperscript{6}

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\textsuperscript{asws} and the room was crowded with his\textsuperscript{asws} 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\textsuperscript{asws} was seated, and reclining.

Then he\textsuperscript{asws} said: ‘O Shias of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}! Know, that he is not from us\textsuperscript{asws}, 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\textsuperscript{asws} of

\textsuperscript{5} Al Kafi V 2 – The Book Of Social Relationships CH 1 H 5
\textsuperscript{6} Al Kafi V 2 – The Book Of Social Relationships CH 2 H 1
Muhammad\textsuperscript{aswd}! Fear Allah\textsuperscript{azwj} whatever your capacity is, and there is neither Might nor Strength except with Allah\textsuperscript{azwj}.\textsuperscript{7}

عليّ بن إبراهيم عن أبيه عن ابن أبي عمّار عن ذكرى عن أبي عبد الله (عليه السلام) في قول الله عزّ و جلّ إنا نراك من المحسنين قال كان بوسغ المجلبان و بستقرس لمحتاج و يعين الصعيب.

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

(\textit{It has been narrated}) from Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic \textit{[12:36] we see you to be of the doers of good}. He\textsuperscript{asws} said: ‘He\textsuperscript{as} (Prophet Yusuf\textsuperscript{as}) used to make space (for others) in the gatherings, and lend to the needy, and assist the weak ones’.\textsuperscript{8}

\begin{quote}
مَحْمُّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مِنَانٍ عَنِ الْحَجَّالِ عَنْ أَحْمَدَ بْنِ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ ثَعْلَبَةَ وَ عَلِيِّ بْنِ عُقْبَةَ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَحَدِهِمَا ل عليهما اام )م َ قَالَ الَِنْقِبَاضُ مِنَ اانَّاسِ مَْْمَبَةٌ اِلْعَدَاوَةِ .
\end{quote}

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

(\textit{It has been narrated}) from Abu Abdullah\textsuperscript{asws} having said: ‘Abu Ja’far\textsuperscript{asws} 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\textsuperscript{azwj}, the sincere, the righteous’.\textsuperscript{9}

\begin{quote}
مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيمَى عَنِ ااْحَجَّالِ عَنْ أَحْمَدَ بْنِ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ ثَعْلَبَةَ فَلََيْتَهْجِي مَعْصَمْكَ عَلَى بَعْضٍ وَ لاَ تَحَمَّلوا وَ لاَ تخَسَّرُوا وَ إِيَّاكُمْ وَ الْبَلَّ كُونَوا عِبَادَ اللهِ المُتَقَّنِينَ الصَّابِحِينَ.
\end{quote}

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,

(\textit{It has been narrated}) from one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) having said: ‘The seizing (faulting everything someone says) from the people, earns the animosity’.\textsuperscript{10}

باب من يجب مصافحته ومصاحبهة

\begin{quote}
عدد من أصخابنا عن أحمد بن محمد عن حسين بن سنان عن علاء بن محمد بن موسى عن أبي عبد الله (عليه السلام) قال قال أمير المؤمنين علية السلام إن من تنهى عن ذكرى هذا المجال إن لم تنهى كرمة ولكن تلفظ بعضه و أخرين من سنوي أخلاقه ولا تدع صخبة الكري و إن لم تكن تلفظ بعضه ولكن تلفظب كرمه و أقر كل الفرار من اللبني الأهمي.
\end{quote}

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

\textsuperscript{7} Al Kafi V 2 – The Book Of Social Relationships CH 2 H 2
\textsuperscript{8} Al Kafi V 2 – The Book Of Social Relationships CH 2 H 3
\textsuperscript{9} Al Kafi V 2 – The Book Of Social Relationships CH 2 H 4
\textsuperscript{10} Al Kafi V 2 – The Book Of Social Relationships CH 2 H 5
(It has been narrated) from Abu Abdullah asws having said: ‘Amir Al-Momineen asws 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’.11

عَلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ حَمَّامَةَ بْنِ اَبْنِ أَبِي عُمَيْرٍ عَنْ باَعْضِ ااْحَلَابِيِّينَ عَنْ عَبْدِ اللَّهِ بْنِ مُمَْْانَ عَنْ رَجُلٍ مِنْ أَهْلِ ااْجَبَلِ اَمْ يُمَمِّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْكَ بِااتِّ )َدِ وَ إِيَّاكَ وَ لَا يَهْتَمْ بِكَ عِنْدَكَ .

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

‘Abu Ja’far asws 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 azwj and will find out’.12

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيلِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ ااْحَلَابِيِّينَ عَنْ عَبْدِ اللَّهِ بْنِ مُمَْْانَ عَنْ رَجُلٍ مِنْ أَهْلِ ااْجَبَلِ اَمْ يُمَمِّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْكَ بِااتِّ )َدِ وَ إِيَّاكَ وَ لَا يَهْتَمْ بِكَ عِنْدَكَ .

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 asws said: ‘Rasool-Allah asww 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 azwj – if he was good, so good, and if he was evil, so evil; and there is no one who is dying except asws come to him (in person) during his death’.13

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَ َ عَلَى حَذَرٍ مِنْ أَوْثَقِ اانَّاسِ 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 asws 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’.14

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَ َ عَلَى حَذَرٍ مِنْ أَوْثَقِ اانَّاسِ عِنْدَكَ .

A number of our companions, from Ahmad Bin Muhammad,

11 Al Kafi V 2 – The Book Of Social Relationships CH 3 H 1
12 Al Kafi V 2 – The Book Of Social Relationships CH 3 H 2
13 Al Kafi V 2 – The Book Of Social Relationships CH 3 H 3
14 Al Kafi V 2 – The Book Of Social Relationships CH 3 H 4
(It has been narrated) raising it to Abu Abdullah⁵² sws having said: ‘The most beloved of my brethren to me is the one who points out to me my faults’.¹⁵

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 Abdullah⁵² sws 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.

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’.¹⁶

Chapter 4 – The one whose association and friendship is disliked

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 Abdullah⁵² sws having said: ‘It was so that when Amir Al-Momineen⁵² sws 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.

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

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¹⁵ Al Kafi V 2 – The Book Of Social Relationships CH 3 H 5
¹⁶ 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.

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.

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.

Therefore, fear Allah mighty and Majestic, and watch out for yourselves'.

And in a report of Abdul A’ala,

(It has been narrated) from Abu Abdullah asws having said: ‘Amir Al-Momineen asws 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’.

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Muhammad Bin Yusuf, from Muyassar,
(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘It is not befitting for the Muslim man that he establishes brotherhood with an immoral, nor an idiot, nor a liar’.\textsuperscript{19}

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\textsuperscript{asws} having said: ‘Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} said: ‘The owner of the evil, infects, and an evil partner destroys, therefore consider (carefully) the one whom you associate with.’\textsuperscript{20}

He (the above narrator) said, ‘And I heard Abu Abdullah\textsuperscript{asws} 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 is an adornment for the righteous one, and hatred of the righteous for the immoral is a disgrace upon the immoral one.’\textsuperscript{22}

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 Sinan and Ammar Bin Musa who said,

‘Abu Abdullah\textsuperscript{asws} 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’\textsuperscript{21}

\textsuperscript{19} Al Kafi V 2 – The Book Of Social Relationships CH 4 H 3
\textsuperscript{20} Al Kafi V 2 – The Book Of Social Relationships CH 4 H 4
\textsuperscript{21} Al Kafi V 2 – The Book Of Social Relationships CH 4 H 5
\textsuperscript{22} 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\textsuperscript{asws} said: ‘O father\textsuperscript{asws}! Who are they? Introduce them’.

He\textsuperscript{asws} 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).

And beware of befriending the severer of the relationships, for I\textsuperscript{asws} have found him to be an accursed one in the Book of Allah\textsuperscript{azwj} Mighty and Majestic, in three places. Allah\textsuperscript{azwj} 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.

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.

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

'I heard Al-Muhariby report, from Abu Abdullah\textsuperscript{asws} from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘There are three (types of people), sitting with them, 23
deadens the heart – sitting with the scoundrel, and speaking with the women, and the sitting with the wealthy’. 

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

‘He asws said: ‘Luqman as said to his as son: ‘O my as 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 as loves his like (fellow human being).

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.

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.

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

(It has been narrated) from Abu Abdullah asws 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 asaww said: ‘The man is upon the Religion of his friend and his associates’.

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.
‘Abu Abdullahasws said: ‘Beware of befriending an idiot, the closer you get to him (for his pleasure) the closer you would be to your misfortune’.  

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

It has been narrated from Abu Baseer, from Abu Ja’farasws having said: ‘A Bedouin from the Clan of Tameem came over to the Prophetaswa and said to him: ‘Advise me’. So, from what hesaww advised him was: ‘Love (and be kind) to the people, they will love you’. 

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

(It has been narrated) from Abu Abdullahasws having said: ‘Being courteous to the people is a third of the intellect’. 

And by this chain,

27 Al Kafi V 2 – The Book Of Social Relationships CH 4 H 11
28 Al Kafi V 2 – The Book Of Social Relationships CH 5 H 1
29 Al Kafi V 2 – The Book Of Social Relationships CH 5 H 2
30 Al Kafi V 2 – The Book Of Social Relationships CH 5 H 3
‘Heasws said: ‘Rasool-Allahasws said: ‘Being affectionate towards the people is half \the intellect’. 31

عددٍ من أصحابنا عن سهل بن زياد عن عليٍّ بن حسن عن موسى بن نصر عن أبي الحسن ( عليه السلام ) قال: النّاس نصفُ العقل .

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

(It has been narrated) from Abu Al Hassanasws having said: ‘Being affectionate towards the people is half the intellect’. 32

مُحَمَّدُ بنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَااِدٍ عَنْ بَعْضِ أَصْحَابِلِ عَنْ صَااِحِبِ بْنِ عُقْبَةَ عَنْ مُلَيْمَانَ بْنِ زِيَادٍ عَنْ أَبِي ااْحَمَنِ ل عليل اام )م َ قَالَ ااتَّوَدُّ إِاَى نِصْفُ ااْعَقْلِ .

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

‘I heard Abu Abdullahasws 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’. 33

عددٍ من أصحابنا عن أحمد بن محمد بن خالد عن بُعْض أصحابنا عن صالح بن عثمان بن زياد الفقيمي عن أبي عبد الله ( عليه السلام ) قال: من كثب يده عن الناس فإنما يكثّف عليهُنْ بَدْأَ وَ يَكْفُونَ عليه أَبْنَيْ كَثِيرَةٍ.

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 Abdullahasws having said: ‘Al-Hassanasws Bin Aliasws 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’. 34

بابَ إِخْبَارِ الرَّجُلِ أَخَاهُ بِحُبِّهِ

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

عددٍ من أصحابنا عن أحمد بن محمد بن خالد عن بُعْض أصحابنا عن أبي عبد الله ( عليه السلام ) إذا أَحْبَبْتَ أَحَداً مِنْ إِخْوَانِكَ أَعْلِمْلُ ذَاِكَ إِنَّ إِبْرَاهِيمَ ل عليل اام )م َ أَتَّمِيمِيِّ عَنْ أَبِي ااْحَمَنِ ل عليل اام )م َ قَالَ أَيْضًا قَالَ ااْحَمَنُ بْنُ عَلِيٍّ ل عليل اام )م َ رَبِّ أَرِنِي َْيْفَ تُحْيِ ااْمَوْتَيْ قَالَ أَ وَ اَمْ تُؤْمِنْ قَالَ بَلَا وَ اِْنْ اِ وَ اَبَعِيدُ مَنْ قَرُبَتْلُ ااْمَوَدَّةُ وَ إِنْ بَعُدَ نَمَبُلُ وَ اَبَعِيدُ مَنْ قَرُبَتْلُ ااْمَوَدَّةُ وَ إِنْ بَعُدَ نَمَبُلُ لََ شَيْءٍ أَقْرَبُ إِاَى شَيْءٍ مِنْ يَدٍ إِاَى جَمَدٍ وَ إِنَّ اَيَدَ تَغُلُّ تُقْطَعُ وَ تُقْطَعُ تُحْمَمُ .

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,
‘Abu Abdullah\textsuperscript{asws} said to me: ‘Whenever you love anyone from your brethren, so let him know of that, for Ibrahim\textsuperscript{as} 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’.\textsuperscript{35}

\begin{quote}
أَحْمَدُ بْنُ مُحَمَّدِ بْنِ خَااِدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيمَى جَمِيعاً عَنْ عَلِيِّ بْنِ ااْحََْمِ عَنْ هِشَامِ بْنِ مَااِمٍ عَنْ أَبِي عَبْدِ اللَِّّ ل عليل اام )م َ قَالَ إِذَا أَحْبَبْتَ رَجُ )ً  َأَخْبِرْهُ بِذَاِكَ َإِنَّلُ أَثْبَتُ اِلْمَوَدَّةِ بَيْنَكُمَا.
\end{quote}

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} 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’.\textsuperscript{36}

باب التسليم

Chapter 7 – The Greeting

عليُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيلِ عَنِ اانَّوْ َلِيِّ عَنِ اامَُّْونِيِّ عَنْ أَبِي عَبْدِ اللَِّّ ل عليل اام )م َ قَالَ رَمُولُ اللَِّّ ل صلى اللّ عليل وآال َ اامَّ )َمُ تَطَوُّعٌ وَ اارَّدُّ َرِيضَةٌ.

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘(Initiating) the greeting (السلام) is voluntary, and the responding is an Obligation’.

وَ بِهَذَا الِْْمْنَادِ قَالَ مَنْ بَدَأَ بِااَْْ )َمِ قَبْلَ اامَّ )َمِ َ )َ تُجِيبُوهُ .

And by this chain, ‘He\textsuperscript{asws} said: ‘The one who begins the speech before the greeting (السلام), so do not answer him’.

وَ قَالَ ابْدَءُوا بِاامَّ )َمِ قَبْلَ ااَْْ )َمِ ََوُقَالَ امْنَادُ أَنْبِيَاءِ بِالِلَِّّ وَ بِرَمُواِلِ مَنْ بَدَأَ بِاامَّ )َمِ .

And he\textsuperscript{asws} said: ‘Initiate with the greeting (السلام) before the speech. So the one who begins with the speech before the greeting (السلام), so do not answer him’.\textsuperscript{38}

وَ بِهَذَا الِْْمْنَادِ قَالَ خِلَّاتُ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أُوْلِي الْقُلُوبِ بِاللَّهِ وَ بِرَمُواِلِ مَنْ بَدَأَ بِاامَّ .

And he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The closest of the people with Allah\textsuperscript{azwj} and with His\textsuperscript{azwj} Rasool\textsuperscript{saww} is the one who initiates the greeting (السلام)’.\textsuperscript{39}

\begin{small}
35 Al Kafi V 2 – The Book Of Social Relationships CH 6 H 1
36 Al Kafi V 2 – The Book Of Social Relationships CH 6 H 2
37 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 1
38 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 2
39 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 3
\end{small}
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 asws having said: ‘It was so that Salman as was saying: ‘Offer the Greeting (salam) of Allah azwj openly, as for the Greeting (salam) of Allah azwj cannot be attained by the unjust’.40

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 asws having said: ‘Allah azwj Mighty and Majestic Loves the greeting (salam) offered openly (loudly).41

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

(It has been narrated) from Abu Abdullah asws having said: ‘Allah azwj Mighty and Majestic Said: “The stingy one, is the one who is stingy with the greeting (salam)’.42

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 asws having said: ‘Whenever one of you greets (salam), 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’.

Then he asws said: ‘It was so that Ali asws was saying: ‘Neither get angry nor anger (others). Openly offer the greetings (loudly) and be nice with your speech, and pray Salat at nights while the people are sleeping, you would be entering the Paradise in safety’.43

40 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 4
41 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 5
42 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 6
Then he asws recited the Words of Allah azwj Mighty and Majestic [59:23] the Giver of peace, the Granter of security, Guardian over all.  

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

(It has been narrated) from Abu Abdullah asws having said: 'The initiator with the greeting (السلام) is the closest of the people with Allah azwj and His Blessings' (السلام عليه وسلم و رحمة الله و بركاته) so it is thirty good deeds'.  

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 asws saying: 'The one who says ‘The greetings be upon you’ (السلام عليكم), so it would be ten good deeds, and the one who says, ‘The greetings be upon you and the Mercy of Allah azwj’, so it is twenty good deeds, and the one who says, ‘The greetings be upon you, and the Mercy of Allah azwj, and His Blessings’, so it is thirty good deeds'.  

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, raising it, said,
'It was so that Abu Abdullahasws was saying: ‘Three (persons) would not be greeting (salāt) – the walker along with the funeral, and the walker to the Friday Salāt, and in the bath house'.

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

(It has been narrated) from Abu Abdullahasws having said: ‘(It is) from the reverence that you greet (salāt) upon the one you meet’. 

Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel, from Abu Ubeyda Al Haaza’,

(It has been narrated) from Abu Ja’farasws having said: ‘Amir Al-Momineen Aliasws passed by a group of people, so heasws greeted upon them. So they said, ‘Upon youasws be the greetings, and Mercy of Allahazwj, and Hisazwj Blessings, and Hisazwj Pleasure’. So Amir Al-Momineenasws said to them: ‘Do not say to usasws more than what the Angels said to ourasws fatheras Ibrahim. But rather, they said, ‘Mercy of Allahazwj and Hisazwj Blessings be upon youasws, the People of the Household’. 

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

(It has been narrated) from Abu Abdullahasws having said: ‘From the complete welcome for the staying one (not travelling), is the handshake, and the complete greeting upon the traveller is the hugging’. 

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

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws disliked it for the man that he should be saying, ‘May Allahazwj Keep you alive’, then he is silent, without offering the greetings of peace’. 

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47 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 11
48 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 12
49 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 13
50 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 14
51 Al Kafi V 2 – The Book Of Social Relationships CH 7 H 15
Chapter 8 – The one on whom it is Obligatory that he begins with the greeting (السلام)

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 asws having said: ‘The younger one should offer the greet (السلام) upon the older, and the passer-by upon the seated one, and the few upon the more’.

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 asws having said: ‘The few would be initiating the more with the greeting (السلام), 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’.

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 asws, said, ‘I heard him asws saying: ‘The rider should greet 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’.

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

(It has been narrated) from Abu Abdullah asws having said: ‘The rider should greet the walker, and the standing one upon the seated one’.

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52 Al Kafi V 2 – The Book Of Social Relationships CH 8 H 1
53 Al Kafi V 2 – The Book Of Social Relationships CH 8 H 2
54 Al Kafi V 2 – The Book Of Social Relationships CH 8 H 3
55 Al Kafi V 2 – The Book Of Social Relationships CH 8 H 4
(It has been narrated) from Abu Abdullah asws 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 (all of) them.‘

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

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 asws having said: ‘Whenever a group passes by a group of people, it would suffice for them if one of them was to greet (all of) them; and when a group is greeted upon, and they are a group, it would suffice them if one of them was to respond.’

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

‘He asws said: ‘When the man from a group greets (all of) them’, ‘

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

(It has been narrated) from Abu Abdullah asws having said: ‘When one from a group greets (all of) them, and when one responds, it would suffice from (all of) them’. 

56 Al Kafi V 2 – The Book Of Social Relationships CH 8 H 5
57 Al Kafi V 2 – The Book Of Social Relationships CH 9 H 1
58 Al Kafi V 2 – The Book Of Social Relationships CH 9 H 2
59 Al Kafi V 2 – The Book Of Social Relationships CH 9 H 3
Chapter 10 – The greeting upon the women

علي بن إبراهيم عن أبيه عن حماد بن عيسى عن رميُّ عن أبي عبيد الله (ع) قال: كان رسول الله (صلى الله عليه وآله وسلم) يُسلمُ على النساء ويَردُدُن على النساء وكان أمير المؤمنين (ع) يُسلمُ على النساء وكان يكبه أن يُسلم على الشاذة منهم ويقول أخوف أن يعجبني صوتها فندخ على أكثر مما أطلبه من الأخر.

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

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Rasool-Allahsaww would greet (السلام) upon the women and they were returning the greeting upon himsaww; and it was so that Amir Al Momineenasws would greet (السلام) upon the women, and hesaww used to dislike greeting (السلام) upon the young ones from them, and heasws 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’.

Chapter 11 – The greeting (السلام) upon the people of the (other) Religions

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن ابن أنيَّة عن زراعة عن أبي جعفر (ع) قال: دخل يهودي على رسول الله (صلى الله عليه وآله وسلم) ثُمَّ دخل آخَرُ قال مثل ذاك رد عليهم أَمَّامُ على نعمة رسول الله (صلى الله عليه وآله وسلم) رد عليهم، ثم دخل آخَرُ ورد عليهم

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

(It has been narrated) from Abu Ja’farasws having said: ‘A Jew came over to Rasool-Allahsaww, and Ayesha was in hissaww presence. So he said, ‘Al-Saam Alaykum!’ (The poison be upon you). So Rasool-Allahsaww said: ‘Upon you (as well)’. Then another (Jew) came over and said similar to that. So hesaww replied to him just as hesaww has replied upon his companion. Then another came over, and he said similar to that’. So Rasool-Allahsaww replied just as hesaww had replied upon his two companions.

فغضبتُ عائشةُ فقالتُ علَيكمُ السلامُ وَ العَضْبُ وَ الْغَثْعَةُ يَا مَعْضَرُ الْيَهَوْدُ يَا مَعْضَرُ الْقَرْدَةُ وَ الْخَنازِيرُ قَالَ لَهَا رَسُولُ الله (صلى الله عليه وآله وسلم) فَعَلَّمَهُمُ الْبَلَاءَ وَ الْبَذْرَانَةَ أنَّ الْبَلَاءَ ذلكَ مَثْلُ ذَالِكَ، ثُمَّ ردَّ عَايَشَةَ قَالَتُ وَ إلَّا زَاهِيَةُ وَ مَثْلُ ذَالِكَ، ثُمَّ ردَّ عَايَشَةَ قَالَتُ

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-Allahsaww 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’.60

60 Al Kafi V 2 – The Book Of Social Relationships CH 10 H 1
She said, 'O Rasool-Allah\textsuperscript{saww}! Did you\textsuperscript{saww} not listen to their speech, 'The poison be upon you!?'
So he\textsuperscript{saww} said: 'Yes, I\textsuperscript{saww} did. But, did you not listen to what I\textsuperscript{saww} replied upon them?'\textsuperscript{saww} 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)'.\textsuperscript{61}

\textbf{Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Gıyas Bin Ibrahim,}

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

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

'I asked Abu Abdullah\textsuperscript{asws} 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\textsuperscript{asws} said: 'He should be saying, 'Alaykum' (Upon you)'.\textsuperscript{63}

\textbf{Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,}

\textit{(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: 'Whenever the Jew and the Christian, and the Polytheists greets upon you, so say, 'Alayk' (Upon you)'}.\textsuperscript{64}

\textbf{Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Muhammad Bin Abu Nasr, from Amro Bin Shimr, from Jabir,}
(It has been narrated) from Abu Ja’far asws having said: ‘Abu Jahl Bin Hisham, and with him were a group from Qureysh, came over to Abu Talib as, and they said, ‘The son of your brother has harmed us and harmed our gods, therefore instruct him to refrain from our gods, and we would restrain from his God’. So Abu Talib as sent a message to Rasool-Allah saww, to call him saww over.

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

So Abu Jahl said, ‘Yes, and what is this statement?’ So he saww said: ‘You should be saying, ‘There is no god except Allah azwj’.

He asws 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 azwj the Exalted Revealed regarding their words [38:1] Saad. I Swear by the Quran, full of Remembrance – up to His Words [38:7] this is nothing but a fabrication.

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 asws having said: ‘You should be saying in reply upon the (greeting of the) Jew and the Christian, ‘(...).’.

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 asws, ‘What is your view, if I was needy to a physician and he was a Christian, should I greet upon him and supplicate for him?’ He asws said: ‘Yes, (but) your supplication will not benefit him.’

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65 Al Kafi V 2 – The Book Of Social Relationships CH 11 H 5
66 Al Kafi V 2 – The Book Of Social Relationships CH 11 H 6
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, 'What is your view if I was needy to the physician and he was a Christian, should I greet (Ismail) upon him and supplicate for him?' He said: 'Yes, (but) your supplication will not benefit him'.

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 having said: 'It was said to Abu Abdullah, 'How should I supplicate for the Jew and the Christian?' He said: 'You should be saying to him, 'May Allah Bless you in the world'.

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

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

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, 'I met the Zimmy (Christian or Jew under the responsibility of the Islamic government), so he shook my hand'. He said: 'Wipe it with the dust and with the wall'. I said, 'So (what about) the Nasibi (Hostile one)?' Wash it'.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,
(It has been narrated) from Abu Ja’far\textsuperscript{asws} regarding a man who shook the hand of a Majusi (Magian) man. He\textsuperscript{asws} said: ‘He should wash his hand and he does not have to perform ablution’.\textsuperscript{72}


Chapter 12 – Contracts of the people under the responsibility (\textit{Ahl Al-Zimma})

\textit{بَابُ مُكَاتَبَةِ أَهْلِ الذِّمَّةِ}

Af\textsuperscript{72}mad 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\textsuperscript{asws} 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?’

He\textsuperscript{asws} said: ‘As for beginning with it, so no, but you can greet upon him in your letter, for Rasool-Allah\textsuperscript{asww} had written to Chosroe (of Persia) and Caesar (of Rome)’.\textsuperscript{73}

\textit{بَابُ الإِْغْضَاءِ}

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} 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\textsuperscript{asws} said, ‘There is no problem when he does that to choose the benefit’.\textsuperscript{74}
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\textsuperscript{asws}, said, ‘There was a group in his\textsuperscript{asws} presence he\textsuperscript{asws} was narrating them, when a man from them mentioned a man, and he criticized him and complained of him. So Abu Abdullah\textsuperscript{asws} 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?’\textsuperscript{75}

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\textsuperscript{asws} said: ‘Do not investigate the people, for you would remain without a friend’\textsuperscript{76}.

\textbf{Chapter 14 - Miscellaneous}

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

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Look at your heart, so when it rejects your companions, so one of you has done something wrong’\textsuperscript{77}.

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

‘I heard a man asking Abu Abdullah\textsuperscript{asws} saying, ‘The man is saying that he likes me, so how do I know that he does like me?’ So he\textsuperscript{asws} said: ‘Test your heart. So if there is liking him, so he likes you’\textsuperscript{78}.

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

\textsuperscript{75} Al Kafi V 2 – The Book Of Social Relationships CH 13 H 1
\textsuperscript{76} Al Kafi V 2 – The Book Of Social Relationships CH 13 H 2
\textsuperscript{77} Al Kafi V 2 – The Book Of Social Relationships CH 14 H 1
\textsuperscript{78} 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 Jaffar ASWS Bin Muhammad ASWS, ‘By Allah AZWJ, I love you ASWS!’ So he ASWS bowed, then raised his ASWS head, so he ASWS said: ‘O Abu Bishr! Ask your own heart about what is for you in my ASWS heart from your love, so that my ASWS heart would know about what is for me ASWS in your heart’. 79

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 ASWS, ‘Do not forget me from the supplication’. He ASWS said: ‘And how do you know I ASWS might forget you?’ He said, ‘So I thought within myself, and I said, ‘He ASWS must be supplicating for his ASWS Shias, and I am from his ASWS Shias’. I said, ‘No, you ASWS will not forget me’.

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

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 ASWS having said: ‘Look at your heart, for if it rejects your companion, then know that one of you has done something wrong’. 81

باب العطاس والتشنيم

Chapter 15 – The sneezing and the Naming (of Allah AZWJ)

محمد بن يحيى عن أحمد بن محمّد بن يحيى عن الحسن بن سعيد بن الرضوان بن سويدي عن القاسم بن سليمان عن جراح المذاهب عن أبي عبد الله ( عليه السلام) قال أبو عبد الله ( عليه السلام) علي بن إبراهيم عن أبيه عن النادر بن سويدي عن القاسم بن سليمان عن جراح المذاهب عن أبي عبد الله ( عليه السلام).

قال أنظر فلكلّ إنّي من شيعتي و إن كتبت عنهم فلّ يذكروني و إن كتبت على شيء فلا أفتح لي معني و أنا من شيعتي فلا تنساني.

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

79 Al Kafi V 2 – The Book Of Social Relationships CH 14 H 3
80 Al Kafi V 2 – The Book Of Social Relationships CH 14 H 4
81 Al Kafi V 2 – The Book Of Social Relationships CH 14 H 5
‘Abu Abdullah\textsuperscript{asws} 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\textsuperscript{azwj} when he sneezes by saying, ‘The Praise is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} or the worlds, there being no associate for Him\textsuperscript{azwj}, and he should be saying to him, ‘May Allah\textsuperscript{azwj} 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’.\textsuperscript{82}

\textsuperscript{82} Al Kafi V 2 – The Book Of Social Relationships CH 15 H 1

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

(\text{It has been narrated} from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘When the man sneezes, so Name (Allah\textsuperscript{azwj} 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’\textsuperscript{83}.

\textsuperscript{83} Al Kafi V 2 – The Book Of Social Relationships CH 15 H 2

‘We were seated in the presence of Abu Abdullah\textsuperscript{asws} when a man sneezed. So, no one from the group responded upon it with anything, until he\textsuperscript{asws} initiated, so he\textsuperscript{asws} said: ‘Glory be to Allah! Are you not Naming (Allah\textsuperscript{azwj})? 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\textsuperscript{azwj}) when he sneezes’.\textsuperscript{84}

\textsuperscript{84} Al Kafi V 2 – The Book Of Social Relationships CH 15 H 3

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

‘I was in the presence of Al-Reza\textsuperscript{asws}, so he\textsuperscript{asws} sneezed. So I said to him\textsuperscript{asws} ‘May Allah\textsuperscript{azwj} Send Salawāt upon you’\textsuperscript{asws}. Then he\textsuperscript{asws} sneezed, so I said, ‘May Allah\textsuperscript{azwj} Send Salawāt upon you’\textsuperscript{asws}. Then he\textsuperscript{asws} sneezed, so I said, ‘May Allah\textsuperscript{azwj} Send Salawāt upon you’\textsuperscript{asws}, and I said to him\textsuperscript{asws}, ‘May I be sacrificed for you’\textsuperscript{asws}. When the likes of you\textsuperscript{asws} sneezes, should we be saying just as we are saying for each other, ‘May Allah\textsuperscript{azwj} have Mercy on you’, or just as we are saying?’
He\textsuperscript{asws} said: ‘Yes. Are you not saying, ‘May Allah\textsuperscript{azwj} Send Salawāt upon Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}?’ I said, ‘Yes’. He\textsuperscript{asws} said: ‘Mercy be upon Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}. Yes, Allah\textsuperscript{azwj} has Sent Salawāt upon him\textsuperscript{saww} and been Merciful to him\textsuperscript{saww}, and rather, our\textsuperscript{asws} Salawāt upon him\textsuperscript{saww} is a Mercy for us\textsuperscript{asws}, and a (means) of nearness (to Him\textsuperscript{azwj}).'\textsuperscript{85}

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

‘I heard Al-Reza\textsuperscript{asws} saying: ‘The yawning is from the Satan\textsuperscript{la} and the sneeze is from Allah\textsuperscript{azwj} Mighty and Majestic’.\textsuperscript{86}

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

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

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\textsuperscript{asws}, and I counted in the room, there were fourteen men. So Abu Abdullah\textsuperscript{asws} sneezed, and no one from the group spoke (a word).’ So Abu Abdullah\textsuperscript{asws} said: ‘Are you not Naming (Allah\textsuperscript{azwj})? Are you not Naming (Allah\textsuperscript{azwj})? 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,'
and when he sneezes, that you should Name (Allahazwj). Or heasws said: ‘Yushammituhu’ (be glad for him), ‘And when he invites you, that you answer him’.  

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

‘Abu Ja’farasws said: ‘The sneezing is a good thing. It is beneficial for the body, and reminds you of Allahazwj Might and Majestic’. I said, ‘In our presence there is a group of people who are saying, ‘There is no share for Rasool-Allahsaww in the sneezing’. So heasws said: ‘If they were lying, so may they not attain the intercession of Muhammadasww’.  

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’farasws, so he said, ‘The Praise is for Allahazwj”, so Abu Ja’farasws did not respond (Allahazwj) and said: ‘You have been deficient of ourasws rights’. Then heasws said: ‘Whenever one of you sneezes, so let him say, ‘The Praise is for Allahazwj, Lordazwj of the worlds, and may Allahazwj Send Salawāt upon Muhammadasww and the Progenyasws of Muhammadasww, and the Peopleasws of hisasww Household’. So the man said it, and Abu Ja’farasws responded (by Naming Allahazwj).  

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

‘I said to Abu Ja’farasws, ‘The people are disliking the (sending of) Salawāt upon Muhammadasww and hisasww Progenyasws in three places – during the sneezing, and during the slaughtering, and during the copulation’. So Abu Ja’farasws said: ‘What is matter with them? Woe be unto them! They have become hypocrites, may Allahazwj Curse them!’.
‘It was so that whenever Abu Ja’far asws sneezed, so it was said to him asws, ‘May Allah azwj have Mercy on you asws’. He asws would say: ‘May Allah azwj Forgive you and have Mercy on you’. And whenever a person sneezed in his asws presence, he asws would say: ‘May Allah azwj Mighty and Majestic have Mercy on you’.

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

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

Abu Ali Al Ashary, from Muhammed Bin Salim, from Ahmad Bin Al Nazar, from Muhammad Bin Muslim,

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

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

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 asws) having said: ‘Whenever a man sneezes, so let one say, ‘The Praise is for Allah azwj, Lord azwj of the worlds, there being no associate for Him azwj, and when the man Names (Allah azwj) in response to the sneeze), so let him say, ‘May Allah azwj have Mercy on you’; and when he responds, so let him say, ‘May Allah azwj Forgive you and us’, for Rasool-Allah saww was asked about a Verse or something wherein was a Mention of Allah azwj. So he saww said: ‘Everywhere Allah azwj is Mentioned therein, so it is excellent’.
'Amir Al-Momineen\textsuperscript{asws} said: ‘The one who says when he sneezes, ‘The Praise is for Allah\textsuperscript{azwj}, Lord of the worlds, upon every state’, would not find pain of the ears and the teeth, (ever)’.\textsuperscript{96}

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\textsuperscript{asws} having said regarding pain of the teeth and pain of the ears: ‘Whenever he Names (Allah\textsuperscript{azwj}), the one who sneezes, so he should begin with the Praise (Al-Hamd)’.\textsuperscript{97}

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\textsuperscript{asws} said: ‘The one who Names (Allah\textsuperscript{azwj} in response) to a sneeze, so he should Praise Allah\textsuperscript{azwj} Mighty and Majestic and send Salawāt upon the Prophet\textsuperscript{saww} and the People\textsuperscript{saww} of his\textsuperscript{saww} Household, he would not be complaining of his eyes, nor his teeth (pain)’.

Then he\textsuperscript{asws} said: ‘If you hear it (the sneeze), so say it (the Naming of Allah\textsuperscript{azwj}), and even if there is the ocean in between you and him’.\textsuperscript{98}

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\textsuperscript{asws} having said: ‘A Christian man sneezed in the presence of Abu Abdullah\textsuperscript{asws}. So the people said to him, ‘May Allah\textsuperscript{azwj} Guide you’. So Abu Abdullah\textsuperscript{asws} said: ‘You should be saying, ‘May Allah\textsuperscript{azwj} have Mercy on you’. So they said to him\textsuperscript{asws}, ‘He is a Christian’. So he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} will not Guide him until He\textsuperscript{azwj} has Mercy on him’.\textsuperscript{99}

\textsuperscript{96} Al Kafi V 2 – The Book Of Social Relationships CH 15 H 15
\textsuperscript{97} Al Kafi V 2 – The Book Of Social Relationships CH 15 H 16
\textsuperscript{98} Al Kafi V 2 – The Book Of Social Relationships CH 15 H 17
\textsuperscript{99} 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 asws having said: ‘Rasool-Allah saww 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 azwj, Lord of the worlds’. So if he does say, ‘The Praise is for Allah azwj, Lord of the worlds’, then Angels would say: ‘May Allah azwj Forgive (your sins) for you’.

He asws said: ‘Rasool-Allah saww said: ‘A sneeze of the sick one is evidence of the well-being and the rest for the body’.100

He asws said: ‘Rasool-Allah saww said: ‘The one who sneezes, then places his hand upon a nostril of his nose, then says, ‘The Praise is for Allah azwj, Lord of the worlds, abundant Praise just as He azwj is Rightful of it, and Salawāt of Allah azwj be upon Muhammad saww the Prophet saww and his progeny asws, and greetings’, there would come out from his left nostril, a bird smaller than the locust, 102
and larger than the fly, until it travels to be beneath the Throne, seeking Forgiveness of Allahazwj for him up to the Day of Judgment’.103

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 Abdullahasws, so, by Allahazwj, I had not seen a gathering nobler than hisasws gathering. Heasws said to me one day, ‘From where does the sneeze come out?’ So I said, ‘From the nose’. So hesaw said to me: ‘You are wrong’. So I said, ‘May I be sacrificed for youasws! From where does it come out?’ So hesaw said: ‘From the entire body, just as the sperm comes out from the entire body, and its exit is from the urethra’.

Then hesaw 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’.104

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah, from Ibn Abu Umeyr,
(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘The sneezing is the ratification of truthfulness of a person’s words’.\(^{107}\)

عددًا من أصحابنا عن أحمد بن مُحَمَّد عن محسن بن أحمد عن أبي بكر بن عممان عن زُراعة عن أبي جعفر ( عليه السلام ) قال إذا أعتمم الرجل ثلاثًا فسْمَعْهُ ثم أَذْرِكَهُ.

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

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

باب وجوب إجلال ذي الشَّيْبَةَ المُسْلِمِ

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

наяр Ушкоб: срд сердца мусульман.

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

‘Abu Abdullah asws said to me: ‘From the Respect of Allah awj Mighty and Majestic is respecting an aged old man’,\(^{109}\)

علي بن إبراهيم عن أبيه عن التَّوْفِيقِ عن السَّكنَةِ عن أبي عمرو بن عبد الله ( عليه السلام ) قال قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إن من إجَلال الله عز و جل إجَلال الفَّيْضِ الأَكْبَرِ.

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

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

وَ بِهَذَا الْمِنْتَدِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إن من إجَلال الله عز و جل إجَلال الفَّيْضِ الأَكْبَرِ.

And by this chain,

he asws said: ‘Rasool-Allah saww said: ‘The one who dignifies the one with old age in Al-Islam, Allah azwj Mighty and Majestic would Secure him from the horrors of the Day of Judgment’.\(^{111}\)

عددًا من أصحابنا عن أحمد بن مُحَمَّد بن خالد عن محسن بن علي عن مُحَمَّد بن الْفَضِيلِ عن إسْحاَق بن عمار قال سمعت أبا الخطاب يُحَدِّثُ عن أبي عبد الله ( عليه السلام ) قال ثلاثًا لا يَجْهَلَ حَقَّهُمْ إِلَّا مَنْ أَفْضَفَ مِنْ قُرْءَانِهِ دُوَّنَةً في الإِسْلَامِ وَ حَامِلِهِ الْقُرْآنَ وَ الإِمَامُ العادل.

\(^{107}\) Al Kafi V 2 – The Book Of Social Relationships CH 15 H 26
\(^{108}\) Al Kafi V 2 – The Book Of Social Relationships CH 15 H 27
\(^{109}\) Al Kafi V 2 – The Book Of Social Relationships CH 16 H 1
\(^{110}\) Al Kafi V 2 – The Book Of Social Relationships CH 16 H 2
\(^{111}\) 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 asws 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 asws. 112

عَنْ أَبِيهِ عَنْ أَبِي نِعْمَةِ عَنْ حَضَبْيَةَ بْنِ سَدْنَانَ قَالَ فَأَلِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامِ ) مِنْ إِجَاحَةِ اللَّهِ عَزَّ وَ جَلَّ إِجَاحَةِ المُؤْمِنِ ذِي الشَّيْبَةِ وَ مِنْ أَفْكِرَ مُؤْمِنًا فِي كِرَامَةِ اللَّهِ بَدَأَ وَ مِنْ إِجَاحَةِ مُؤْمِنِ ذِي شَيْبَةٍ أَرْسَلَ اللَّهُ إِلَيْهِ مِنْ يَسْتَفْتُ بِهِ قَالَ مَؤْمِنًا.

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

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

الخَسِيسُ بْنُ مَحْمُودٍ عَنْ أَحْمَدَ بْنِ إِمْحَاقَ عَنْ مَعْدَانَ بْنِ مُمْلِمٍ عَنْ أَبِي بَصِيرٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامِ ) قَالَ قَالَ مِنْ إِجَاحَةِ اللَّهِ عَزَّ وَ جَلَّ إِجَاحَةِ ذِي الشَّيْبَةِ المُسْلِمِ.

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 asws having said: ‘From the respect of Allah azwj Mighty and Majestic is the respect for the Muslim with an old age’. 114

باب إكرام الكريم

Chapter 17 – Honouring the honourable

عَدَدٌ مِنْ أَصْحَابِنَا عَنْ سَهِيلٍ بْنِ زِيَادٍ عَنْ جَعْفَرٍ بْنِ مُحَمَّدٍ الْشَّعَرَيِّ عَنْ عَبْدِ اللَّهِ بْنِ يَسْحَاقِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامِ ) قَالَ دَخَلَ رَجُلٌ عَلَى أَمِيرِ اِمْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامِ ) فَأَقْلَى لَهُ وَاحِدٌ مِنْهُمَا وَ قَعَدَ عَلَيْهَا أَحَدُهُمَا وَ أَبَى الْآَخَرُ قَالَ أَمِيرُ اِمْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامِ ) قَالَ فَأَقْلَى عَلَيْهَا فَإِنَّلُ لَيَاَبْيَ أَفْكَرَةً إِلَّ حِمَارٌ.

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 asws having said: ‘Two men came over to Amir Al-Momineen asws, he asws placed a pillow for each one of them, and one of them sat upon it and the other one refused. So Amir Al-Momineen asws said: ‘Sit upon it, for no one refuses an honouring except for a donkey’.

112 Al Kafi V 2 – The Book Of Social Relationships CH 16 H 4
113 Al Kafi V 2 – The Book Of Social Relationships CH 16 H 5
114 Al Kafi V 2 – The Book Of Social Relationships CH 16 H 6
Then he said: ‘Rasool-Allah\textsuperscript{asws} said: ‘When an honourable one of a people comes over to you, so honour him’.

\begin{quote}
 عليَّ بن إبراهيم عن أبيه عن التَّوْفِيق عن السَّكَّٰنِيِّ عن أبي عُيُوم ( عليه السلام ) قال: قال رسول الله ( صلى الله عليه وَآلهَ ) إذا دخل أحدكم إلى بيته \textsuperscript{115}
\end{quote}

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{asws} said: ‘Whenever an honourable one of a people comes over to you, so honour him’.

\begin{quote}
 عِدَّةٌ من أُصْحَابِنَا عن أحمد بن أبي عُيُوم عن_feыш ( عليه السلام ) لما دخل دال يلى إلى النبيِّ ( صلى الله عليه وَآلهَ ) الدَّاخِلَيْنِ ( صلى الله عليه وَآلهَ ) والأُمُومَيْنِ ( عليه السلام ) السَّلاةً الواحِدَيْنِ. \textsuperscript{116}
\end{quote}

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\textsuperscript{asws} said: ‘When Udayy Bin Hatim proceeded to the Prophet\textsuperscript{saww}, the Prophet\textsuperscript{saww} entered him into his\textsuperscript{saww} house, and there did not happen to be in the house apart from a sack and a pillow of animal skin. So Rasool-Allah\textsuperscript{saww} placed it for him’.

\begin{quote}
 وَ قالَ رَمُولُ اللَّه ل صلى اللّ عليل وآال َ إِذَا دَخَلَ أَحَدُُْمْ عَلَى أَخِ يليل ااْمُؤْمِنِينَ عَلَى أَهْلِ ااْبَيْتِ أَنْ يَمْشُوا مَعَلُ هُنَيْئَةً إِذَا دَخَلَ وَ إِذَا خَرَجَ. \textsuperscript{117}
\end{quote}

Chapter 18 – The right of a comer

\begin{quote}
 عليَّ بن إبراهيم عن أبيه عن التَّوْفِيق عن السَّكَّٰنِيِّ عن أبي عُيُوم ( عليه السلام ) قال قال رسول الله ( صلى الله عليه وَآلهَ) إذا دخل أحدكم إلى بيته أن يمشوا بهيئة إذا دخل و إذا خرج. \textsuperscript{118}
\end{quote}

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{asws} 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’.

\begin{quote}
 وَ قالَ رَمُولُ اللَّه صلى اللّ عليل وآال َ أَخِ يليل ااْمُؤْمِنِينَ عَلَى أَهْلِ ااْبَيْتِ أَنْ يَمْشُوا مَعَلُ هُنَيْئَةً إِذَا دَخَلَ وَ إِذَا خَرَجَ. \textsuperscript{118}
\end{quote}

And he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Whenever one of you enters a Muslim brother into his house, so he is the commander upon him until he goes out’.

\begin{quote}
 بابُ حَقِّ الدَّاخِلِ\textsuperscript{118}
\end{quote}
Chapter 19 – The gatherings are with the confidentiality

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 Abdullahasws, said, ‘I heard himasws saying: ‘The gatherings are with the confidentiality’ (in the hands of the attendants).

A number 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 Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The gatherings are with the confidentiality’ (in the hands of the attendants).

A number of our companions, from Ahmad Bin Muhammad Bin Usman, from Zurara,

(It has been narrated) from Abu Abdullahasws 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’.

Chapter 20 – Regarding the whispering

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 Abdullahasws 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’.
A number of our companions, from Ahmad Bin Muhammad Abu Abdullaah, from Muhammad Bin Ali, from Yunus Bin Yaqoub,

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

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

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww 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’.124

Chapter 21 – The Sitting (postures)

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

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 asws seated placing one of his asws legs upon his asws thigh. The people used to dislike this sitting posture and they were saying, ‘It is the sitting of the Lord azwj’. So he asws said: ‘But rather, I asws am sitting with this posture for the

123 Al Kafi V 2 – The Book Of Social Relationships CH 20 H 2
124 Al Kafi V 2 – The Book Of Social Relationships CH 20 H 3
125 Al Kafi V 2 – The Book Of Social Relationships CH 21 H 1
tiredness, and the Lordazwj, Heazwj neither gets tired, nor does slumber seize Himazwj, nor sleep’.126

“I have heard Abu Abdullahasws saying that the one who is contend with a seat without (seeking) a prestige from the gathering, Allahazwj Mighty and Majestic, and Hisazwj Angels would not cease to send Salawāt upon him until he arises.’127

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

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Rasool-Allahasws used to mostly sit facing the Qiblah’.128

Abu Abdullahasws sat ‘Mutawarrika’, hisasws right leg being upon hisasws left thigh. So a man said to himasws, ‘This is an abhorrent sitting posture’. So heasws said: ‘No. But rather, it is a thing which the Jews say that when Allahazwj 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 Allahazwj 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 Abdullahasws remained sitting ‘Mutawarrika’ posture just as heasws was’.129

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,
(It has been narrated) from Abu Abdullahasws having said: ‘It was so that whenever Rasool-Allahsaww entered a house, heasaww sat in the nearest place to himsaww where heasaww entered (from)’.130

‘We have narrated (it) from Abu Abdullahasws having said: ‘It was so that whenever Rasool-Allahsaww entered a house, heasaww sat in the nearest place to himsaww where heasaww entered (from)’.130

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

(IIt has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws 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’.

Qalaw wa kana la yakhdu‘u li biyoot al-souq kara’.131

Heasws said: ‘And it was so that heasws did not used to take rent for the market rooms (stalls)’.131

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Heasws said: ‘And it was so that heasws did not used to take rent for the market rooms (stalls)’.131

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

(IIt has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww 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’.132

‘We have narrated (it) from Abu Abdullahasws having said: ‘Rasool-Allahsaww 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’.132

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

‘I saw Abu Abdullahasws sit in hisasws house by the door of his house, facing the Qiblah’.133

باب الاتكاء و الاختياء

Chapter 22 – The reclining and the folded (postures)

‘We have narrated (it) from Abu Abdullahasws having said: ‘Rasool-Allahsaww 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’.132

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,
(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} 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’.\textsuperscript{134}

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Sitting cross-legged in the Masjid is the encirclement of the Arabs (sitting in a circle)’.\textsuperscript{135}

Muhammad Bin Ismail, from Al Fazl 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\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The cross-legged (posture) is an encirclement of the Arabs (sitting in a circle)’.\textsuperscript{136}

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

‘I asked Abu Abdullah\textsuperscript{asws} about the man sat cross-legged being in one (piece of) cloth. So he\textsuperscript{asws} said: ‘If he had covered up his private part, so there is no problem’.\textsuperscript{137}

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘It is not allowed for the man that he sits cross-legged facing the Kabah’.\textsuperscript{138}

\textbf{Chapter 23 – The humour and the laughter}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيمَى عَنْ مُعَمَّرِ بْنِ خَرَّدُ قَالَ مَأَاْتُ أَبَا عَبْدِ اللَِّّ ل عليل اام )م َ قَالْ يَجْزُ أَلرَّجُلِ أَنْ يَحْتَبِي مُقَابِلَ ااْْعْبَةِ .

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَااِدٍ عَنْ عُثْمَانَ بْنِ عِيمَى عَنْ مَمَاعَةَ قَالَ مَأَاْتُ أَبَا عَبْدِ اللَِّّ ل عليل اام )م َ بَأْسَ .

\begin{itemize}
  \item [134] Al Kafi V 2 – The Book Of Social Relationships CH 22 H 1
  \item [135] Al Kafi V 2 – The Book Of Social Relationships CH 22 H 2
  \item [136] Al Kafi V 2 – The Book Of Social Relationships CH 22 H 3
  \item [137] Al Kafi V 2 – The Book Of Social Relationships CH 22 H 4
  \item [138] Al Kafi V 2 – The Book Of Social Relationships CH 22 H 5
\end{itemize}
Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Moammar Bin Khalilad who said,

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

Then he\textsuperscript{asws} said: ‘It was so that Bedouins would come to Rasool-Allah\textsuperscript{saww} and bring gifts for him\textsuperscript{saww}, and they was saying, ‘Give us the price of our gifts’. So Rasool-Allah\textsuperscript{saww} would laugh; and when he\textsuperscript{saww} was sad he\textsuperscript{saww} asked: ‘What happened to the Bedouin? If only he would come to us\textsuperscript{saww}’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalil, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qu’raa,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘There is none from a Momin except there is humour in him’. I said, ‘And what is the humour?’ He\textsuperscript{asws} said: ‘The (tales in) joyful (manners)’.\textsuperscript{140}

From him, from Muhammad Bin Ali, from Yahya Bin Silam, from Yusuf Bin Yaqoub, from Salih Bin Uqba, from Yunus Al Shaybani who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘How is the humouring of some of you unto the others?’ I said, ‘Little’. He\textsuperscript{asws} 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\textsuperscript{saww} would humour the man intending to cheer him up’.

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

‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Mighty and Majestic Loves the humour (taking place) in the group without there being any obscenities’.

\textsuperscript{139} Al Kafi V 2 – The Book Of Social Relationships CH 23 H 1 
\textsuperscript{140} Al Kafi V 2 – The Book Of Social Relationships CH 23 H 2 
\textsuperscript{141} Al Kafi V 2 – The Book Of Social Relationships CH 23 H 3 
\textsuperscript{142} Al Kafi V 2 – The Book Of Social Relationships CH 23 H 4
A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Al Hassan Bin Kuleyby,

(It has been narrated) from Abu Abdullah asws having said: ‘The laughter of the *Momín* is a smile’.\(^{143}\)

\[\text{عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قال: “كَذَٰلِكَ الْقَلْبِ تَمِيتُ الْمُؤْمِنِ تَبَمُّمٌ”.} \]

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

(It has been narrated) from Abu Abdullah asws having said: ‘Abundant laughter deadens the heart’.

\[\text{وَ قَالَ كَذَٰلِكَ الْقَلْبِ تَمِيتُ الْذِّينَ كَما يُمِيْتُ الْمَاءُ الْمُنْخَنِّ.} \]

And he asws said: ‘Abundant laughter dissolves the Religion just as the water dissolves the salt’.\(^{144}\)

\[\text{عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قال: “وَقَالَ نَفْسُ الْكَذَّابِنَّ الْمَثَلُ} \]

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

(It has been narrated) from Abu Abdullah asws having said: ‘From the ignorance is the laughter from without any wonderment’.

\[\text{قَالَ وَ رَكَّبَ مَا يَقُولُ لَّهُمَا عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) إِنَّ مِنَ الْجَهَلِ الْضَّحِكَ مِنْ غَيْرِ الْعَجِبِ.} \]

He (the narrator) said, ‘And he 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’\(^{145}\).

\[\text{عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) إِيَّاْمُ الْمُزَاحَ وَ الْقَلُبُ} \]

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

‘Abu Abdullah asws said: ‘Beware of the joking, for it removes with the water (dignity) of the face’.\(^{146}\)

\[\text{عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) إِنَّهُ يَذْهَبُ بِمَاءِ الْأَلْطِيْبِ.} \]

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

\(^{143}\) Al Kafi V 2 – The Book Of Social Relationships CH 23 H 5
\(^{144}\) Al Kafi V 2 – The Book Of Social Relationships CH 23 H 6
\(^{145}\) Al Kafi V 2 – The Book Of Social Relationships CH 23 H 7
\(^{146}\) Al Kafi V 2 – The Book Of Social Relationships CH 23 H 8
(It has been narrated) from Abu Abdullah
\(^{asws}\) having said: ‘When you love a man, so
neither joke with him nor argue bitterly with him’.\(^{147}\)

عَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ
عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلاَمُ ) قَالَ الْقَهْقَهَةُ مِنَ الشَّيْطَان.

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

(It has been narrated) from Abu Abdullah
\(^{asws}\) having said: ‘The guffaw (loud bursts of
laughter) is from the Satan’\(^{148}\).

عَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ
عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلاَمُ ) قَالَ كَذَٰلِكَ الْقَهْقَهَةُ تَذْهِبُ بِمَاءِ الْوَجْهِ.

Humeyd 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
\(^{asws}\) saying: ‘Frequent laughter removes the water (dignity) of
the face’.'\(^{149}\).

عَدَّةٌ مِنِ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْشَّعْرَ
عَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ ( عَلَيْهِ السَّلاَمُ ) قَالَ أَمْرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلاَمُ ) إِيَبَكَرُ وَ الْعَزَّازُ فَإِنَّ الْقَهْقَهَةُ تَذْهِبُ بِمَاءِ الْوَجْهِ وَ الْقَهْقَهَةُ تَذْهِبُ بِمَاءِ الْوَجْهِ.

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’.'\(^{150}\).

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ اَاْحَمَدِ بْنِ أَحْمَدِ بْنِ عَاْةَبِ قَالَ مَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلاَمُ ) قَالَ قَالَ آمِرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلاَمُ ) إِيَبَكَرُ وَ الْعَزَّازُ فَإِنَّ الْقَهْقَهَةُ تَذْهِبُ بِمَاءِ الْوَجْهِ وَ الْقَهْقَهَةُ تَذْهِبُ بِمَاءِ الْوَجْهِ.

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
\(^{asws}\) having said: ‘When you guffaw (loud bursts of
laughter), so say when you are free (from it), ‘O Allah! Do not Detest me’.'\(^{151}\).

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَحْمَدَ بْنِ أَحْمَدَ بْنِ أَحْمَدَ بْنِ عَاْةَبِ قَالَ آمِرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلاَمُ ) قَالَ قَالَ آمِرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلاَمُ ) إِيَبَكَرُ وَ الْعَزَّازُ فَإِنَّ الْقَهْقَهَةُ تَذْهِبُ بِمَاءِ الْوَجْهِ وَ الْقَهْقَهَةُ تَذْهِبُ بِمَاءِ الْوَجْهِ وَ الْقَهْقَهَةُ تَذْهِبُ بِمَاءِ الْوَجْهِ وَ الْقَهْقَهَةُ تَذْهِبُ بِمَاءِ الْوَجْهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Farqad and Ali Bin Uqba and Sa'alba,
(It has been narrated) raising it to Abu Abdullah asws and Abu Ja’far asws, or one of the two asws having said: ‘The joking removes the water (dignity) of the face, and frequent laughter hurls out the Eman with a hurling’.152

‘I heard Abu Abdullah asws saying: ‘The jokes are the smaller insults’.153

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

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

A number of our companions, from Ahmad Bin Muhammad, from Al Barqy, from Abu Al Abbas, from Ammar Bin Marwan who said,

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

152 Al Kafi V 2 – The Book Of Social Relationships CH 23 H 14
153 Al Kafi V 2 – The Book Of Social Relationships CH 23 H 15
154 Al Kafi V 2 – The Book Of Social Relationships CH 23 H 16
155 Al Kafi V 2 – The Book Of Social Relationships CH 23 H 17
156 Al Kafi V 2 – The Book Of Social Relationships CH 23 H 18
(It has been narrated) from Al Hassan \(^{asws}\) having said in a bequest of his \(^{asws}\) sons, or said: ‘My \(^{asws}\) father \(^{asws}\) said to one of his \(^{asws}\) sons: ‘Beware of the joking, for it would remove the light of your Eman, and would lighten your manliness’. \(^{157}\)

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 \(^{asws}\) the 1\(^{st}\) having said: ‘It was so that Yahya Bin Zakariyya \(^{as}\) would cry and not laugh, and it was so that Isa \(^{as}\) Bin Maryam \(^{as}\) would laugh and cry, and that which Isa \(^{as}\) did is superior than that which was done by Yahya \(^{as}\)’. \(^{158}\)

**Chapter 24 – Rights of the neighbours**

 علي بن إبراهيم عن أبيه عن ابن أبي عمرو ومحمد بن يحيى عن الحسن بن إسحاق عن علي بن مهديان عن علي بن فضل عن فضلة بن أبي بكر بن عمار بن عمار بن عمار بن عائشة بنت عائشة عن عبد الله بن سعد ( عليه السلام ) فقلت له لي جار يوذيني فقال ارحمه فقلت لا رحمه الله صرف وجهه عن علي فكره أن أدعه فقلت يفعل بي كذا وكذا وفعل بي ويوذني فقال رأيت إن ك أفتمت منتهيا عليه وفعلت بني أربع عليه.

١٥٧

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 \(^{asws}\) and I said to him \(^{asws}\), ‘There is a neighbour of mine who is bothering me’. So he \(^{asws}\) said: ‘Be merciful to him’. So I said, ‘May Allah \(^{azwj}\) not have Mercy on him’. So he \(^{asws}\) turned his \(^{asws}\) face away from me, so I disliked leaving him \(^{asws}\) (like this), so I said, ‘He has done such and such with me, and keeps on doing it and is bothering me’. So he \(^{asws}\) said: ‘What is your view, if I \(^{asws}\) 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’. 

فقال إن ذا ممن يحسد الناس علي ما أتاه الله من فضله فإذا رأى بغضا علي أحد فكان له أهل جعل بлага عليه وين لم يكن له أهل جعله علي خادمه فإن لم يكن له خادم أهمر ليلة وأغاط نهار.

So he \(^{asws}\) said: That one is from the ones who envy the people upon what Allah \(^{azwj}\) has Given them from His \(^{azwj}\) 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.

\(^{157}\) Al Kafi V 2 – The Book Of Social Relationships CH 23 H 19

\(^{158}\) Al Kafi V 2 – The Book Of Social Relationships CH 23 H 20
A man from the Helpers came over to Rasool-Allah سلسلة الله عليه والвелام 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 سلسلة الله عليه والвелام instructed Ali ﺑن مسند، and Salman ﺑن مهاب، and Abu Zarr ﺑن مهاب, and I forgot the other one, and I think he asws 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 asws called out with it three (times).

Then he asws gestured by his asws 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)’. ١٥٩

(It has been narrated) from Abu Abdullah asws, from his asws father asws having said: ‘I asws read in the Book of Ali asws that Rasool-Allah سلسلة الله عليه والвелام 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.١٦٠

A number of our companions, from Ahmad Bin Muhammad Bin Isla, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah asws having said: ‘Good neighbourliness increases in the sustenance’.١٦١

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١٥٩ Al Kafi V 2 – The Book Of Social Relationships CH 24 H 1
١٦٠ Al Kafi V 2 – The Book Of Social Relationships CH 24 H 2
١٦١ 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>.

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>

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>.

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>.

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>.

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<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 الَْْشْعَرِيُّ عَنِ ااْحَمَنِ بْنِ عَلِيٍّ ااُْْو ِيِّ عَنْ عُبَيْسِ بْ نِ هِشَامٍ 
عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَِّّ ل عليل اام )م َ 
قَالَ قَالَ رَمُولُ اللَِّّ ل صلى اللّ عليل وآال َ حُمْنُ ااْجِوَارِ يَعْمُرُ اادِّيَارَ وَ يُنْمِئُ  ِي الَْْعْمَارِ .

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

(It has been narrated) from Abu Abdullahasws having said: 'Rasool-Allahsaww said: 'Good neighbourliness builds the households, and cause (death to be) forgotten regarding the life-spans'.  

عِدَّةٌ مِنْ أَصْحَابِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللَِّّ عَنْ إِمْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ أَبِ 
ي اارَّبِيعِ ااشَّامِيِّ عَنْ أَبِي عَبْدِ اللَِّّ ل عليل اام )م َ قَالَ قَالَ وَ ااْبَيْتُ غَاصٌّ بِأَهْلِلِ اعْلَمُوا أَنَّلُ اَ 
iْسَ مِنَّا مَنْ اَمْ يُحْمِنْ 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 Abdullahasws having said, and the room was full with hisasws family members: 'Know, that he is not from usasws, the one is not of good neighbourliness with the ones who are in his neighbourhood'.

عَنْلُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ إِمْمَاعِيلَ عَنْ حَنَانِ بْنِ مَدِيرٍ عَنْ أَبِي 
حَمْزَةَ قَالَ مَمِعْتُ أَبَا عَبْدِ اللَِّّ ل عليل اام )م َ يَقُولُ ااْمُؤْمِنُ مَنْ آمَنَ جَارَهُ بَوَائِقَلُ قُلْتُ وَ مَا بَوَائِقُلُ قَالَ ظُلْمُلُ وَ غَشْمُلُ .

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

'I heard Abu Abdullahasws saying: 'A Momin is the one from whom his neighbour is safe of his deeds'. I said, 'And what are his deeds?' Heasws said: 'His injustice and his harshness'.

أَبُو عَلِيٍّ الَْْشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ ااْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِمْمَاعِيلَ عَنْ حَنَانِ بْنِ مَدِيرٍ عَنْ أَبِ 
ي اارَّبِيعِ ااشَّامِيِّ عَنْ أَبِي عَبْدِ اللَِّّ ل عليل اام )م َ قَالَ جَاءَ رَجُلٌ إِاَى اانَّبِيِّ ل صلى اللّ عليل وآال َ  َشََْا إِاَيْلِ أَذًى مِنْ جَارِهِ  َقَالَ اَلُ رَمُولُ 
اللَِّّ ل صلى اللّ عليل وآال 
ثُمَّ أَتَاهُ ثَانِيَةً  َقَالَ اَلُ اانَّبِيُّ ل صلى اللّ عليل وآال َ 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’farasws having said: ‘A man came over to Rasool-Allahsaww and complained to himsaww of the harm from his neighbour. So Rasool-Allahsaww said to him: ‘Be patient’. Then he came over to himsaww for a second time, so the Prophetasws said to him: ‘Be patient’.

ثُمَّ عَادَ إِاَيْلِ إِذَا َْانَ عِنْدَ رَوَاحِ اانَّاسِ إِاَى اِلرَّجُلِ ااَّذِي شََْا إِذَا مَأَاُوكَ  َأَخْبِرْهُمْ 
أَخْرِجْ مَتَاعَكَ إِاَيِّا طَّرِيقِ حَتَّى يَرَاهُ مَنْ يَرُوحُ إِاَيِّاجُمُعَةِ  َإِذَا مَأَاُوكَ  َأَخْبِرْهُمْ

Then he returned to himsaww, and he complained to himsaww for the third time. So the Prophetasws 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

167 Al Kafi V 2 – The Book Of Social Relationships CH 24 H 10
168 Al Kafi V 2 – The Book Of Social Relationships CH 24 H 11
169 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).

He\textsuperscript{asws} said: ‘He did so, and his harming neighbour came over to him and said to him, ‘Return your belongings, as Allah\textsuperscript{azwj} is for You\textsuperscript{asws}, (and would be) against me, if I will were to repeat (harming you)’.\textsuperscript{170}

\textit{From him, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Abdullah Bin usman, from Abu Al Hassan Al Bajaly, from Ubeydfullah Al Wassafy,}

(It has been narrated) from Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘He has not believed in me\textsuperscript{saww}, the one who spends the night satiated while his neighbour is hungry’.

He\textsuperscript{asws} 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\textsuperscript{azwj} would Look (with Kindness) to them on the Day of Judgement’.\textsuperscript{171}

\textit{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\textsuperscript{asws} 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’.\textsuperscript{172}

\textit{From him, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Is’haq Bin Ammar,}

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} seek Refuge with Allah\textsuperscript{azwj} 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’\textsuperscript{173}.}
Chapter 25 – Limit of the neighbourhood

علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن معاوية بن عمرو عن عثمان بن عفان عن أبي عبد الله (عليه السلام)
قال رأساً رسول الله صلى الله عليه وسلم كل أربعين داراً جيران من بين يدته ومن خلفه ومن يمينه ومن شماله.

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww 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’. 174

و عن أبيه عن ابن أبي عمرو عن عمرو بن مروان عن أبي جعفر (عليه السلام) قال حد الجوار أربعون داراً من كل جانب من بين يدته و من خلفه و من يمينه و من شماله.

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

(It has been narrated) from Abu Ja’farasws 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’. 175

باب خسمن الصحابة و حق الصاحب في المسافر

Chapter 26 - Good companionship and the right of the companion during the journey

محمد بن يحيى عن أحمد بن محمد عن محمد بن منان عن عمرو بن مروان قال أبو صبيبي أبو عبد الله (عليه السلام)
فقال أوصاني أبو عبد الله أن تؤني يا علامة من عالمني إذا كنت تسلهن

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

‘Abu Abdullahasws advised me saying, ‘Iasws advise you with (having) the fear of Allahazwj, 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 Allahazwj’. 176

علي بن إبراهيم عن أبيه عن جعفر بن حزم عن محمد بن سلمان عن أبي جعفر (عليه السلام) قال من خالطت فإن

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim,

174 Al Kafi V 2 – The Book Of Social Relationships CH 25 H 1
176 Al Kafi V 2 – The Book Of Social Relationships CH 26 H 1
(It has been narrated) from Abu Ja'far asws 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’.  

علي بن إبراهيم عن أبي عبد الله عن النبي صلى الله عليه وسلم عن أبي عبد الله (عليه السلام) قال فأن رسول الله صلى الله عليه وسلم قال ما أعظم الناس إلا أحبهم إلى الله عز وجل وأعلمهم بما يصحبه  

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

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘No two would accompany each other except that the one with the greatest Recompense and the one most Beloved to Allah azwj Mighty and Majestic would be the one most kinder of the two with his companions’.

عدد من أصحابنا عن أحمد بن عبد الله عن يعقوب بن يزيد عن أحمد بن عبد الله (عليه السلام) قال فأن رسول الله صلى الله عليه وسلم قال فيهم أجرهم إذا مرض منا

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaqoub Bin Yazeed, from a number of our companions,

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘A right of the traveller is that his companion stands over him (staying with him) when he is sick, for three (days)’.

علي بن إبراهيم عن هارون بن مملم عن ممودة بن صدقة عن أبي عبد الله (عليه السلام) أن أمير المؤمنين صلى الله عليه وسلم صاحب رجل زميمي قال أيهأقول يأعبد الله قال أريد أرض الكوفة

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

(It has been narrated) from Abu Abdullah asws, from his asws forefathers asws that, Amir Al-Momineen asws accompanied a Zimmy man (one living under the responsibility of an Islamic government). So the Zimmy said to him asws, ‘Where are you asws intending (to go to), O servant of Allah aswj?’ So he asws said: ‘I asws am intending (to go to) Al-Kufa’.

فلم عناد الطريق بنزيمي عناد مع أمير المؤمنين (عليه السلام) قال له الدممي أردين يا عبد الله فنازك أرض الكوفة بلقان فالله الدممي فقد تركت الطريق فالله قد علمني قال فلم علمني وقد علمت ذلك

So when the road altered for Al-Medina, Amir Al-Momineen asws altered (his asws direction) along with him. So the Zimmy said to him asws, ‘Did you asws not announce that you asws are intending Al-Kufa?’ So he asws said to him: ‘Yes’. So the Zimmy said to him asws, ‘So you asws have left the road (to Al-Kufa)’. So he asws said to him: ‘I asws know that’. He said, ‘So why did you asws alter along with me and you asws have known that?’

177 Al Kafi V 2 – The Book Of Social Relationships CH 26 H 2  
178 Al Kafi V 2 – The Book Of Social Relationships CH 26 H 3  
179 Al Kafi V 2 – The Book Of Social Relationships CH 26 H 4
So Amir Al-Momineenasws 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 ourasws Prophetasw has ordered us for’. So the Zimmy said to himasws, ‘Like this?’ Heasws said: ‘Yes’. The Zimmy said, ‘There is no doubt rather, that the one who follows himasw, does so due to his benevolent deeds. Thus, I hereby testify that I am upon yourasws Religion’. And the Zimmy returned along with Amir Al-Momineenasws. So when he recognised himasws, became a Muslim’.180

Chapter 27 – Correspondence

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 Abdullahasws having said: ‘Maintenance of relationships between the brethren during the saying (not travelling) is the visitations, and during the journey, is the correspondence’.181

Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws 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 Allahazwj and Hisazwj Rasoolasw’.182

Chapter 28 – The Miscellaneous

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Jameel Bin Darraj,
(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘It was so that Rasool-Allah\textsuperscript{saww} used to apportion his\textsuperscript{saww} moments (time) between his\textsuperscript{saww} companions. So he\textsuperscript{saww} would look at that one, and he\textsuperscript{saww} would look at that one, with the fairness’.

He\textsuperscript{asws} said: ‘And Rasool-Allah\textsuperscript{saww} did not extend his\textsuperscript{saww} legs in between his\textsuperscript{saww} companions at all, and if the man was to shake his\textsuperscript{saww} hand, so Rasool-Allah\textsuperscript{saww} would not leave his hand from his\textsuperscript{saww} 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\textsuperscript{saww} hand, said so with his hands, so he removed it (quickly) from his\textsuperscript{saww} hand’.\textsuperscript{183}

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammar Bin Khalallad,

(It has been narrated) from Abu Al-Hassan\textsuperscript{asws} having said: ‘When the man was present, so teknonym him, and when he was absent, so name him’.

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

Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} 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’.

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\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘One day Rasool-Allah\textsuperscript{saww} said to his\textsuperscript{saww} gathered ones: ‘Do you know what is (one’s) weakness?’ They said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing’. So he\textsuperscript{saww} 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

183 Al Kafi V 2 – The Book Of Social Relationships CH 28 H 1
184 Al Kafi V 2 – The Book Of Social Relationships CH 28 H 2
185 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 fulfilling her need’.

So Abdullah Bin Amro Bin Al-Aas said, ‘So how is that, O Rasool-Allahsaww?’ Heasws
said: ‘He should hold back and wait until that comes from both of them together’.

Heasws said: ‘And in another Hadeth, Rasool-Allahsaww 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)’.186

I heard Abu Al-Hassan Musasaww 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’.187

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Ismail, from Abdullah bin Wasil,
from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘Do not trust in your brother with every trust, for a sudden
abandonment would never be repairable’.188

Muhammad Bin Yahya, 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 Abdullahasws 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 –
preservation upon the Salat in its Prescribed timings, and the righteousness with the brethren in the (financial) difficulties and the affluence.'

Chapter 29 – A Chapter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ ااْعِزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَِّّ ل عليل اام )م َ لََ

Do not leave (the saying of) 'In the Name of Allah the Beneficent, the Merciful', and even though after it is a poem'.

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 asws said: ‘Do not leave (the saying of) ‘In the Name of Allah the Beneficent, the Merciful’ in the best of your writing, and do not extend the (letter) ‘Ba’ until you raise the (letter) ‘Seen’.

(It has been narrated) from Abu Abdullah asws having said: ‘Do not write ‘In the Name of Allah 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’.

From him, from Ali Bin Al Hakam, from Al Hassan Bin Al Sarry,

(It has been narrated) from Abu Abdullah asws 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’.

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189 Al Kafi V 2 – The Book Of Social Relationships CH 28 H 7
190 Al Kafi V 2 – The Book Of Social Relationships CH 29 H 1
191 Al Kafi V 2 – The Book Of Social Relationships CH 29 H 2
192 Al Kafi V 2 – The Book Of Social Relationships CH 29 H 3
عَنْ عُمَّانَ بْنِ عِيمَى عَنْ مَمَاعَةَ قَالَ مَأَاْتُ أَبَا عَبْدِ اللَِّّ ل عليل اام )م َ عَنِ اارَّجُلِ يَبْدَأُ بِاارَّجُلِ يَبْدَأُ اارَّجُلِ يَبْدَأُ بِأَخِيلِ يُْْرِمُلُ .

From him, from Usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullah asws about the man who begins with the (name of the recipient) man in the letter. He asws 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’.194

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي ااْحََْمِ عَنْ أَبَانِ بْنِ الَْْحْمَرِ عَنْ حَدِيدِ بْنِ حَِْيمٍ عَنْ أَبِي عَبْدِ اللَِّّ ل عليل اام )م َ قَالَ لََ بَأْسَ بِأَنْ يَبْدَأَ اارَّجُلُ بِامْمِ صَاحِبِلِ  ِي ااصَّحِيفَةِ قَبْلَ امْمِلِ .

From him, from Ali Bin Al Hakam, from Aban Bin Al Ahmar, from Hadeed Bin Hakeem,

(It has been narrated) from Abu Abdullah asws 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’.195

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي ااْحََْمِ عَنْ أَبِي ااْحََْمِ عَنْ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ أَنَّلُ رَأَى ُْتُباً لَِْبِي ااْ حَمَنِ ل عليل اام )م َ مُتَرَّبَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyer, from Murazam Bin Hakeem who said,

‘Abu Abdullahasws ordered with a letter (to be written) regarding a need. So he wrote, then presented it to himasws, and there did not happen to be an exclusion clause (The expression, ‘If Allahazwj so Desires’) in it. So he asws said: ‘How can you (people) be hoping for the completion of this (matter), and there is no exclusion clause (The expression, ‘If Allahazwj 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’.196

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي ااْحََْمِ عَنْ أَبِي ااْحََْمِ عَنْ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ أَنَّلُ رَأَى ُْتُباً لَِْبِي ااْ حَمَنِ ل عليل اام )م َ مُتَرَّبَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyer,

(It has been narrated) from Ali Bin Atiyya that he saw a letter of Abu Al-Hassanasws (sprinkled) with dust (to dry the ink)’.197

From him, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Rezasws that heasws would (sprinkle) dust upon the letter (to dry the ink), and said: ‘There is no problem with it’.198

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي ااْحََْمِ عَنْ أَبِي ااْحََْمِ عَنْ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ أَنَّلُ رَأَى ُْتُباً لَِْبِي ااْ حَمَنِ ل عليل اام )م َ مُتَرَّبَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyer,

(It has been narrated) from Ali Bin Atiyya that he saw a letter of Abu Al-Hassanasws (sprinkled) with dust (to dry the ink)’.199

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193 Al Kafi V 2 – The Book Of Social Relationships CH 29 H 4
194 Al Kafi V 2 – The Book Of Social Relationships CH 29 H 5
195 Al Kafi V 2 – The Book Of Social Relationships CH 29 H 6
196 Al Kafi V 2 – The Book Of Social Relationships CH 29 H 7
197 Al Kafi V 2 – The Book Of Social Relationships CH 29 H 8
198 Al Kafi V 2 – The Book Of Social Relationships CH 29 H 9
Chapter 30 – The prohibition from burning the written papers

This chapter is about the prohibition from burning the written papers.

It has been narrated from Abu Al-Hassan, said: ‘I asked him about the papers which tend to accumulate. ‘Can they be burned with the fire and therein is something from the Mention of Allah?’ He said: ‘No! You should wash it out with the water first, before (burning)’.199

From him, from Al Washha, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah saying: ‘Do not burn the papers, but delete these and (then) burn them’.200

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

‘Abu Abdullah was asked about the Name from the Names of Allah, the man deletes it with the saliva. He said: ‘Delete it with the cleanest of what you can find (water)’.201

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

(It has been narrated) from Abu Abdullah having said: ‘Rasool-Allah, the Exalted and His Mention with the cleanest of what you can find’, and He forbade to burn the Book of Allah, and forbade from deleting with the pens’.202

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Is’haq Bin Ammar,
(It has been narrated) from Abu Al Hassan Musa asws regarding the surfaces in which there is Mention of Allah azwj Mighty and Majestic. He asws said: ‘Wash it’. 203

The Book of social relationships is completed, and for Allah azwj is the Praise and the Favour, and may Allah azwj Send Salawat upon Muhammad saww and his saww Progeny asws, the Goodly and the Purified.

203 Al Kafi V 2 – The Book Of Social Relationships CH 30 H 5