‘Sila e Rehmi – Maintaining Kinship’
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## Abbreviations:

\textit{saww}: - \textit{S}al i\textit{l al ho Allay hay Wa Aal lay he \textit{W}asallam  
\textit{azwj}: - \textit{Az Z}a \textit{Wa} Jalla  
\textit{asws}: - Allay hay \textit{S}alawat \textit{W}ass \textit{S}alam  
\textit{AJFJ}: Ajal Allah hey wa Fara Jaak  
\textit{ra}: - Razi \textit{Allah}\textsuperscript{azwj}  
\textit{La}: - Laan Allah\textsuperscript{azwj}
In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadasws and hisasws Purified Progenyasws, and greetings with abundant greetings.

اللهُمَّ صَلِّ عَلَىِّسَيِّدِنَاِمَُّعَظَمُّهُِوَّ آلِِهِِمَُّعَظَمُّهُِوَّعَجِّلِْف َرَجَهُمِّوَالِْ عَنِّ أَعْدَائِهِِمَوَََِالَِاللَّهُِعَزَِّوَِجَلَِّفْ إِنِِّّوَجَدْتُهُِمَلْعُوناًِفِِِكِتَابِِاللَّهِِعَزَِّوَِجَلَِّف َهَلِّعَسَِ يْتُمِّ إِنِّتَوَلَّيْتُمِّ أَنِّتُ فْسِدُواِفِِِ وَََِالَِاللَّهُِعَزَِّوَِجَلَِّف َهَلِّعَسَِ يْتُمِّ إِنِّتَوَلَّيْتُمِّ أَنِّتُ فْسِدُواِفِِِ

And beware of accompanying 'الْقَاطِعِِلِرَحِِْهِِ' the severer (who abandons) of his relationships, for [asws] find him to be an Accursed one in the Book of Allahazwj Mighty and Majestic in three places – Allahazwj Mighty and Majestic Says [47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.

وَ قَالَ الْذِّينَ بِنَفْضُونَ عَهْدَ اللَّهِ مِنْ يَبْعُدُوْبِنَفْضُونَ ما أَمَّرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْضِلُونَ فِي الْأَرْضِ أَوَّلِكَ الْكَفرُ قَسَمُ الْغَيْبَةِ وَقَسَمُ النَّارِ

And Heazwj 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.

Summary:

‘Sila e Rehmi’ means to look after and/or offer favours to the near relatives. There are several Ahadith which encourage us in practising the ‘Sila e Rehmi’ even to those who are not believing the same faith, but still they have the rights of the kinship.1

The minimum ‘Sila e Rehmi’ is to keep in touch (say Salam) with relatives including those who live far away. Those who practise it will have their lives and sustenance extended, enjoy good health and many other bounties of Allahazwj. However, those who cut it off, will suffer from the shortening of the life, reduction in the sustenance and will not be favoured in the Hereafter from intercession of Masomeenasws. Ahadith on the rewards for ‘Sila e Rehmi and punishment of cutting it off are in Appendices I and II.

(Imam Hussainasws said in a lengthy Hadith):

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.

1 ‘I said to Abu Abdullahasws, ‘There happen to be relatives for him being upon other than my matter (Al-Wilayah). Is there (any) right for them upon me?’ Heasws said: ‘Yes, the right of kinship. Nothing can cut it off. And had they been upon your matter (Al-Wilayah), there would have been two rights for them – the right of the kinship and the right of Al-Islam’. (ref. Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 67 H 112)
And He⁵azwj Said in (Surah) Al-Baqarah [2:27] *Who break the Covenant of Allah after its confirmation and cut asunder what Allah Has Commanded to be joined, and make mischief in the land; these it is that are the losers*.² (An Extract)

It is also important to recognise that the rights of descendants of Prophet⁶saww are the foremost from the rights of the kinship:

(An extract)

When it comes to spending for the good causes, as in the ‘Sila e Rehmi’, Rasool-Allah⁶saww Instructs us as:

Thus, Rasool-Allah⁶saww said: ‘Five dates, or five discs (of bread), or five Dinars or Dirhams which the human being owns, and he wants to spend these, so the most superior of what the human being can spend upon are his parents. Then secondly upon himself and his family. Then thirdly upon his poor relatives. Then fourthly upon his poor neighbours. Then fifthly in the Way of Allah⁵azwj, and it is of the lowest from the rewards.’³ (An extract)

**Introduction:**

We present some Ahadith here, being separated under different headings, to highlight the scope of ‘Sila e Rehmi’.

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Yazeed who said,

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² Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 7
³ Bihar Al Anwaar – V 23, The book of Imamate P 1 Ch 64 H 6
⁴ Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1
‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic [13:21] And those who join what Allah has Bidden to be joined. He\textsuperscript{asws} said: ‘Your relatives’.\textsuperscript{5}

I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Mention [4:1] and fear Allah, by Whom you are asking by Him and the kinship; surely Allah was Ever-Watchful over you. So he\textsuperscript{asws} said: ‘These are the relationships of the people. Allah\textsuperscript{azwj} Mighty and Majestic Commanded with its goodly maintenance, and its magnification. Do you not see that He\textsuperscript{azwj} Made it to be from Him a\textsuperscript{awj}?’\textsuperscript{6}

The Status of an Imam\textsuperscript{asws} is that of a ‘Father’:

(Imam Hassan Al-Askari\textsuperscript{asws} said): ‘And Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘The one who prefers the obedience to the two fathers\textsuperscript{asws} of his Religion – Muhammadsaww and Ali\textsuperscript{asws}, over the obedience of the father linked to him (biologically), Allah\textsuperscript{azwj} Mighty and Majestic Says to him: “I\textsuperscript{azwj} shall Prefer you just as you preferred Me\textsuperscript{awj} and I\textsuperscript{azwj} shall Ennoble you by the presence of the two fathers\textsuperscript{asws} of your Religion, just as you ennobled yourself by preferring their\textsuperscript{asws} love over the love of the father linked to you”.

And as for His\textsuperscript{awj} Words, the Mighty and Majestic and the ones with relationship [2:83] – so they are from your relatives of your father and your mother. He\textsuperscript{awj} Said to you – recognise their\textsuperscript{asws} rights just as the Covenant was Taken upon the Children of Israel, and Taken upon you all, group of community of Muhammad\textsuperscript{saww}, with recognising the rights of the relatives of Muhammadsaww – they\textsuperscript{asws} are the Imams\textsuperscript{asws} from after himsaww, and ones who follow them afterwards, from the good people of their\textsuperscript{asws} Religion’’.\textsuperscript{7}

\textsuperscript{5} Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 27
\textsuperscript{6} Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 1
\textsuperscript{7} Tafseer Imam Hassan Al Askari\textsuperscript{asws} – S 201
Muhammad Bin Ali, and someone else, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from A man, from Habeeb Bin Abu Sabit who said,

'There came to Amir Al-Momineen\textsuperscript{asws}, honey and figs from Hamdan, and gifts. So he\textsuperscript{asws} ordered the officers that they should bring the orphans. So he\textsuperscript{asws} enabled them from top for the tasting. They were licking it and he\textsuperscript{asws} was distribution to the people, cup by cup. So it was said to him\textsuperscript{asws}, 'O Amir Al-Momineen\textsuperscript{asws}! What is for them that they should be licking it?'

So he\textsuperscript{asws} said: ‘The Imam\textsuperscript{asws} is a father of the orphans, and rather this treat of theirs is due to the care of the father’.\textsuperscript{8}

Maintaining the Good relationship with the Descendants of Rasool-Allah \textsuperscript{saww}:

\begin{quote}
Al-Husayn Bin Muhammad, from Moallah Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I heard him\textsuperscript{asws} saying: ‘The kinship (of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}) would attach itself with the Throne saying, ‘O Allah\textsuperscript{azwj}! Maintain with the one who maintained me and Cut off the one who cut me off, and it is the relationship with the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and these are the Words of Allah\textsuperscript{azwj} Mighty and Majestic [13:21] And those who join what Allah has Bidden to be joined – and the relative is every one with the relationship’.\textsuperscript{9}

Relatives\textsuperscript{asws} of Muhammad\textsuperscript{saww} would intercede for their\textsuperscript{asws} followers:

A person who had cut-off his relationships but he had maintained good relationships with the progeny of Muhammad\textsuperscript{saww}, the relatives of Rasool-Allah\textsuperscript{saww} will ask his relatives to forgive him on their behalf, as per their\textsuperscript{asws} intercession – also applicable in other deficiencies (shortcoming in deeds and indulgence in forbidden).

\textsuperscript{8} Al Kafi V 1 – The Book Of Divine Authority CH 104 H 5
\textsuperscript{9} Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 7
And Al-Baqir\textsuperscript{asws} said: ‘And He\textsuperscript{azwj} would Say to the fulfiller of his pact – in the world regarding his vows, and his oaths, and his promises: “O you Angels! This servant fulfilled his pacts in the world, therefore fulfill for him over here with what We\textsuperscript{azwj} had Promised him, and excuse him and do not discuss with him (too much about his sins)”. So this is where the Angels would take him to the Gardens.

And as for the one who cuts off his relationships, so if he was maintaining with the relatives of Muhammad\textsuperscript{saww}, and he had cut off his own relatives, the relatives of Muhammad\textsuperscript{saww} would intercede to his relative, and they would be saying to him, ‘For you are our good deeds and our (acts of) obedience whatever you so desire, therefore forgive him’. And they would be forgiving him from these whatever he so desires, and he would forgive them, and Allah\textsuperscript{azwj} would Give to the giver what would benefit them and He\textsuperscript{azwj} would not be deficient with them.

And if he had maintained relationships of his own relatives and cut off the relatives of Muhammad\textsuperscript{saww}, by rejecting their\textsuperscript{asws} rights, and repelling them\textsuperscript{asws} from what Obligates for them\textsuperscript{asws}, and name others with their\textsuperscript{asws} names, and entitle others with their\textsuperscript{asws} titles, and denounce with the ugly titles his adversaries from the people of their\textsuperscript{asws} Wilayah, it would be said to him, ‘O servant of Allah\textsuperscript{azwj}! You earned the enmity of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, the clean, your Imams\textsuperscript{asws}, in your ratification of these ones, so seek assistance with them now to assist you’. But he would not (be able to) find an aide, nor a helper, and he would come to the painful, abasing Punishment. (An Extract).\textsuperscript{10}

This holds for all sins of the believers committed in this world, including the abandoning of the ‘Sila e Rehmi’ - which will be forgiven due to Masomeen\textsuperscript{asws}s intercession - as we find in many other Ahadith. For example,

And from him, from his father, from one of our companions,

Abu Abdullah\textsuperscript{asws} reports that Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} would be an intercessor on the Day of Judgement for four types (of people) and even though they may have come with the sins of the people of the world – a man who helped my\textsuperscript{saww} children; and a man who spent his wealth for my\textsuperscript{saww} descendants during constraints; and a man who loved my\textsuperscript{saww} children

\textsuperscript{10} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 67 H 112
by the tongue, and by the heart; and a man who strived regarding the needs of my saww children when they were either expelled or displaced.  

**Kinship Rights for Those who are not on Wilayah:**

 عليه بن محمد بن الحسن بن علي بن صلی الله عليه وسلم الحمد قالت فلست لأبي عبد الله (عليه السلام) تكون في القرابة على غير أميري فأقم عليه حلف نعم الحلم لا يقطعية شيء و إذا كانوا آمرك كأنك كنتم حلفت حلف الزواج و حلف الإسلام.

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hassan Bin Ali, from Safwan, from Al Jaham Bin Humeyd who said,

‘I said to Abu Abdullah asws, ‘There happen to be relatives for him being upon other than my matter (Al-Wilayah). Is there (any) right for them upon me?’

He asws said: ‘Yes, the right of kinship. Nothing can cut it off. And had they been upon your matter (Al-Wilayah), there would have been two rights for them – the right of the kinship and the right of Al-Islam’.  

ماجد بن مهدي بن الحاج بن ماجد بن عيسى بن بنบน بن النصراني (عليه السلام) أذو لؤلؤي إذا كانا لا يعرفان الحلم قال: ماذا وما لصقل عنهما وإنا كنا حبيبي لا يعرفان الحلم فذاماهما فإن رسول الله (صلى الله عليه وسلم) قال إن الله بعثني بالرحمة لا بالطوفان.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammar Bin Khalid who said,

‘I said to Abu Al-Hassan Al-Reza asws, ‘Should I supplicate for my parents when they do not recognise the truth (Al-Wilayah)?’ He asws said: ‘Supplicate for them both and give charity on their behalf; and if they were alive (and) not recognising the truth (Al-Wilayah), so circle around them (introduce to them the Al-Wilayah), for Rasool-Allah saww said: ‘Allah saww Sent meaww with the Mercy, not with the ingratitude’ (ungratefulness).

**One Cannot disavow a Momin ‘Friend/relative’ even if a ‘big’ sinner:**

کنز جمیع الفوائد و تأويل الآيات العظيمة روى شيخ الطائفة زهده لله بإسناده عن زيد بن طعل بن عربي بن أحمد بن المزهري (عليه السلام) قال فلست لأبي المحسن نويس عن الزحم من مولىكم عاصي يشرب الماء و يأكل أطعمة من النذور نظرًا إلى ذلك فقلنا نرى من قبل إلى أن جعلنا من خلية و أضغضنا عقلة.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Sheykh al Taifa, by his chain, from Zayd bin Yunus Al Shaham who said,

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11 Al Kafi – V 4 – The Book of Zakat Ch 83 H 9
12 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 30
13 Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 8
I said to Abu Al-Hassan Musa asws, ‘The man from your asws friends disobeys, he drinks the wine and indulges in the destructive sins, should we disavow from him?’ He asws said: ‘Disavow from his deeds and do not disavow from his goodness, and hate his deeds’. I said, ‘Is there leeway for us that we should be saying, ‘Mischief-maker, immoral’? He asws said: ‘No. The mischief-maker, the immoral, is the Kafir, the rejecter of us asws and our asws friends. Allah azwj has Refused the our asws friends be a mischief-maker, an immoral, and even if he does what he does, but you should be saying, ‘Mischievous of the deeds, immoral of the deeds, a Momin of him self (may be the) wicked of the deeds, but good of the soul and the body.

No, by Allah azwj! Our asws friend does not exit from the world except and Allah azwj and His Rasool saww and we asws are pleased from him. Allah azwj would Resurrect him despite what he is in from the sins, whitened of face, veiled of his nakedness, and safe of his fear, neither would there be fear upon him nor grief, and that is because he will not exit from the world until he is cleaned from the sins. Either by difficulties regarding wealth, or self, or children, or illness.

And the least of what is done with our asws friend is the Allah azwj Shows him a horrific dream and he wakes up in the morning gloomy for what he had seen, and that would become an expiation for him, or some fear would be passing upon him from the people of the government of the falsehood, or there would be difficulty upon him at death, so he would meet Muhammad saww Mighty and Majestic, clean from the sins, secure from his fear due to Muhammad saww and Amir Al-Momineen asws. Then there would happen to be in front of him, one of the two matters – The extensive Mercy of Allah azwj which is vaster than the people of the earth in their entirety, or intercession of Muhammad saww and Amir Al-Momineen asws. At that, he would achieve the extensive Mercy of Allah azwj which he would be deserving with it, and its rightful one, and for him would be its Favour and its Grace’.  

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14 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 139
What-If Relatives are hostile towards One?

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Is’haq Bin Ammar who said,

‘It reached me from Abu Abdullah asws that a man came over to the Prophet saww and he said, ‘O Rasool-Allahsaww! My family members refuse except to leap upon me and cut me off and accuse me. So, shall I reject them?’ He saww said: ‘Then Allahazwj would Reject you entirely’. He said, ‘So how shall I deal with it?’ He saww said: ‘Maintain good relationship with the one who cuts you off, and give to the one who deprives you, and excuse the one who oppresses you, for when you do that, there would be for you, from Allahazwj, a Backing’.15

Maintaining Good Relationships with ‘Difficult Relatives’:

From him, from Ali Bin Al Hakam, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullahasws, ‘There is a cousin of mine I maintain kinship with, but he cuts me off, and I maintain kinship with him but he cuts me off, to the extent that I have thought that if he were to cut me off (again), I will cut him off. Do youasws permit me to cut him off?’ He asws said: ‘When you maintain it to him and he cuts you off, Allahazwj Mighty and Majestic Maintains it with both of you together, and if you cut him off and he cuts you off, Allahazwj would Cut off both of you’.16

Forwarding Rewards to the Deceased Parents is from Sila e Rehmi:

From him, from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

15 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 2
16 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 24
‘Abu Abdullah\textsuperscript{asws} said: ‘What prevents the man from you from being righteous with his parents, be they alive or dead. He can pray \textit{Salāt} on their behalf, and give charity on their behalf, and perform Hajj on their behalf, and Fast on their behalf. Thus, that which he does for them both would happen to for him, the like of that, and Allah\textsuperscript{azwj} Mighty and Majestic would Increase him, due to his righteousness, and his kinship, a lot of good’.\textsuperscript{17}

**Keeping Good Relationships with the Relatives who live far Away:**

And from him, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir:

Abu Ja’far\textsuperscript{asws} says that Rasool-Allah\textsuperscript{saww} hereby bequeath the present ones of my\textsuperscript{saww} community and the absent ones from them, and the ones in the backbones of the men and the wombs of the women up to the Day of Judgement that they should maintain goodly relationships with the relatives, and even if there was one from them upon a travel distance of a year, for that is from the Religion.\textsuperscript{18}

**The Minimum from the rights of Kinship:**

From him, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Maintain your kinship even though it be with the greetings. Allah\textsuperscript{azwj} Blessed and High is Saying [4:1] and fear Allah, by Whom you are asking by Him and the kinship; surely Allah was Ever-Watchful over you’.\textsuperscript{19}

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘The maintenance of goodly relationship with the relatives, and the righteousness, would both east the Reckoning and would defend from the sins.

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\textsuperscript{17} Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 7

\textsuperscript{18} Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 5

\textsuperscript{19} Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 22
Therefore, maintain your relationships and be good with your brethren, and even though it be by the goodly greeting and response.²⁰

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 31
Appendix I: Benefits of Keeping Good Relationships with Relatives and neighbours

And from him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ubeydullah who said,

‘Abu Al-Hassan Al-Reza⁴ said: ‘The man happens to maintain goodly relations with his relatives, and it so happens that there remains three years from his life, and Allah⁴ makes it to become thirty years, and Allah⁴ does whatever He⁴ desires to’. ²¹

From him, from Ali Bin Al Hakam, from Khattab Al Awr, from Abu Hamza who said,

‘Abu Ja’far⁴ said: ‘Goodly relationships with the relatives purifies the deeds, and increases the wealth, and repels the afflictions, and eases the Reckoning, and delays the death’. ²²

And from him, from Ali Bin Al Hakam, from Hafs, from Abu Hamza,

(It has been narrated) from Abu Abdullah⁴ having said: ‘Goodly relationships with the relatives improves the manners, and allows the palm (to be generous), and betters the self, and increases in the sustenance, and delays in the death’. ²³

From him, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza⁴ having said: ‘Be good to your relatives and even if it is by a drink of water; and the most superior of what you can be good with the relative is restraining the harm from them; and goodly relationships with the relatives is a delayer regarding the death, and brings about love in the family’. ²⁴
From him, from Usman Bin Isa, from Khattab Al Awr, from Abu Hamza who said,

‘Abu Ja’far

asws said: ‘Goodly relationship purifies the deeds, and repels the afflictions, and increases the wealth, and delays the death for him in his lifetime, and expands in his sustenance, and brings about love among his family members, so let him fear Allah

aswj and let him be good with his relatives’.  

25

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Ibn Abu Umeys, from Ibrahim Bin Abdul Hameed, from Al Hakam Al Hannat who said,

‘Abu Abdullah

asws said: 'Goodness with the relatives and goodness with the neighbours both build the houses (households) and increase in the lifespans'.

26

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Ja’far

asws having said: ‘Rasool-Allah

saww said: 'The quickest of the Rewards for a good deed is for maintaining good relationships with the relatives'.

27

From him, from someone else, from Ziyad Al Qandy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah

asws having said: ‘Rasool-Allah

saww said: 'The group of the people happens to be immoral and they do not happen to be righteous, so they are maintaining their kinships, and are developing their wealth and prolonging their life-spans. So how would it be if they were righteous, doing righteous deeds?'

28

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Samad Bin Bashir who said,

25 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 13
26 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 14
27 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 15
28 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 21
‘Abu Abdullah

asws said: ‘The goodly relationships would ease the Reckoning on the Day of Judgement, and it is a delayer is the (termination of the) life-span and saves from the evil misfortunes; and the giving of the charity at night extinguishes the Anger of the Lord azwj’. 29

عَلِيٌِّعَنِْأَبِيهِِعَنِِابْنِِأَبِِِعُمَيرٍِْعَنِْحُسَينِِْبْنِِعُثْمَانَِعَمَّنِْذَكَرَهُِعَنِْأَبِِِعَبْدِِاللَّهِِ(ِعليهِالسلَمِ)ََِالَِإِنَِّصِلَةَِالرَّحِمِِت ُزَكِّيِالَْْعْمَالَِوَِت ُنْمِيِالَْْمْوَالَِ وَِتَدْفَعُِالْبَلْوَىِوَِتَزِيدُِفِِِالرِّزْقْ ِِ.

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

(It has been narrated) from Abu Abdullah

asws having said: ‘The goodly relationships purify the deeds, and develops the wealth, and eases the Reckoning, and repels the afflictions, and increases in the sustenance’. 30

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29 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 32
30 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 33
Appendix II: Punishment for Cutting-off Relationships with Relatives and neighbours

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Hannan Bin Sadeyr, from his father,

(It has been narrated) from Abu Ja’far\textsuperscript{asws} having said: ‘Abu Zarr\textsuperscript{ras} said: ‘I\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} saying: ‘On the two edges of the Bridge on the Day of Judgement would be the kinship and the entrustment. So when the maintainer of the relationships and the fulfiller of the entrustments passes by, would pass through to the Paradise, and when the betrayer of the entrustment, the cutter of the relationships passes by, the deeds would not benefit him along with these two, and the Bridge would fling him into the Fire’.\textsuperscript{31}

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is’haq Bin Ammar who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘We\textsuperscript{asws} do not know of anything which increases in the life-span except for the goodly relations with the relatives. The man might happen to have three years term (left of his life), and he maintains good relations with the relatives, so Allah\textsuperscript{azwj} would Increase thirty years in his life-span, and Make it to be thirty three years; and (or) his (remaining) life-span might be thirty three years and he cuts off the relationships, so Allah\textsuperscript{azwj} would Cut-off thirty years and Make his (remaining) term to be three years’.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha,

(It has been narrated) from Abu Al Hassan Al Reza\textsuperscript{asws} – similar to it.\textsuperscript{32}

\textsuperscript{31} Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 11
\textsuperscript{32} Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 17