

# **'Sila e Rehmi – Maintaining Kinship'**

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### Abbreviations:

**saww:** - Sa lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Aja Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Sila e Rehmi - Maintaining Kinship’

### 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.<sup>1</sup>

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 Allah<sup>azwj</sup>. 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 Masomeen<sup>asws</sup>. Ahadith on the rewards for ‘Sila e Rehmi and punishment of cutting it off are in Appendices I and II.

(Imam Hussain<sup>asws</sup> said in a lengthy Hadith):

وَ إِنَّاكَ وَ مُصَاحِبَةَ الْقَاطِعِ لِرِجْمِهِ فَإِنِّي وَحْدَتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ

And beware of accompanying ‘القَاطِعِ لِرِجْمِهِ’ the severer (who abandons) of his relationships, for <sup>asws</sup> find him to be an Accursed one in the Book of Allah<sup>azwj</sup> Mighty and Majestic in three places – Allah<sup>azwj</sup> 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 الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقَطِّعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ اللَّعَنَةُ وَ لَهُمْ سُوءُ الدَّارِ

And He<sup>azwj</sup> 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.**

<sup>1</sup> ‘I said to Abu Abdullah<sup>asws</sup>, ‘There happen to be relatives for him being upon other than my matter (Al-Wilayah). Is there (any) right for them upon me?’ He<sup>asws</sup> said: ‘Yes, the right of kinship. Nothing can cut if 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)

وَقَالَ فِي الْبَقَرَةِ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ .

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

It is also important to recognise that the rights of descendants of Prophet<sup>saww</sup> are the foremost from the rights of the kinship:

كُنزِ جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنِ النَّهَوْنَدِيِّ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ ذَا الَّذِي يُفْرِضُ اللَّهُ قَرَضًا حَسَنًا قَالَ ذَلِكَ فِي صِلَةِ الرَّحِمِ وَ الرَّحْمِ رَحِمُ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ خَاصَّةً.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abas, from Ahmad Bin Howzat, from Al Nahawandy, from Abdullah Bin Hammad, from Muawiya Bin Ammar who said,

‘I asked Abu Abdullah<sup>asws</sup> about Words of Allah<sup>azwj</sup> Mighty and Majestic: [57:11] **Who is that who will lend Allah a goodly loan**, he<sup>asws</sup> said: ‘Regarding maintaining good relations with relatives, and the relatives are relatives of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> in particular’.<sup>3</sup>

When it comes to spending for the good causes, as in the ‘Sila e Rehmi’, Rasool-Allah<sup>saww</sup> Instructs us as:

فَمَنْ تَمَّ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) خَمْسُ تَمَرَاتٍ أَوْ خَمْسُ فُرُصٍ أَوْ دَنَانِيرٌ أَوْ دَرَاهِمٌ يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُضَيِّبَهَا فَأَقْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ ثُمَّ الثَّانِيَةَ عَلَى نَفْسِهِ وَ عِيَالِهِ ثُمَّ الثَّلَاثَةَ عَلَى قَرَابَتِهِ الْفُقَرَاءَ ثُمَّ الرَّابِعَةَ عَلَى جِيرَانِهِ الْفُقَرَاءَ ثُمَّ الْخَامِسَةَ فِي سَبِيلِ اللَّهِ وَ هُوَ أَحْسَنُ أَجْرٍ

Thus, Rasool-Allah<sup>saww</sup> 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 Allah<sup>azwj</sup>, and it is of the lowest from the rewards.’<sup>4</sup> (An extract)

## Introduction:

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ فَقَالَ قَرَابَتُكَ .

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

<sup>2</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 7

<sup>3</sup> Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 64 H 6

<sup>4</sup> Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1

‘I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[13:21] And those who join what Allah has Bidden to be joined.** He<sup>asws</sup> said: ‘Your relatives’.<sup>5</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَبْرِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ حَلَّ ذِكْرُهُ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا قَالَ فَقَالَ هِيَ أَرْحَامُ النَّاسِ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ بِصِلَتِهَا وَعَظَمَهَا أَلَا تَرَى أَنَّهُ جَعَلَهَا مِنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> 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<sup>asws</sup> said: ‘These are the relationships of the people. Allah<sup>azwj</sup> Mighty and Majestic Commanded with its goodly maintenance, and its magnification. Do you not see that He<sup>azwj</sup> Made it to be from Him<sup>azwj</sup>?’<sup>6</sup>

## The Status of an Imam<sup>asws</sup> is that of a ‘Father’:

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ مَنْ أَنْزَلَ طَاعَةَ أَبَوَيْ دِينِهِ: مُحَمَّدٍ وَعَلِيٍّ عَ عَلَى طَاعَةِ أَبَوَيْ نَسَبِهِ، قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: لَأَوْثَرْتُكَ كَمَا أَنْزَرْتَنِي وَ لَأَشْرَفْتُكَ بِحَضْرَةِ أَبَوَيْ دِينِكَ، كَمَا شَرَّفْتَ نَفْسَكَ بِإِبْتِثَارِ حُبَّهِمَا - عَلَى حُبِّ أَبَوَيْ نَسَبِكَ.

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

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ: وَ ذِي الْقُرْبَىٰ فَهُمْ مِنْ قَرَابَاتِكَ مِنْ أَبِيكَ وَ أُمِّكَ، قِيلَ لَكَ: اعْرِفْ حَقَّهُمْ كَمَا أُجِدَّ الْعَهْدُ بِهِ عَلَىٰ بَنِي إِسْرَائِيلَ، وَ أُجِدَّ عَلَيْكُمْ مَعَاشِرَ أُمَّةٍ مُحَمَّدٍ صَ بِمَعْرِفَةِ حَقِّ قَرَابَاتِ مُحَمَّدٍ صَ الَّذِينَ هُمُ الْأَيْمَةُ بَعْدَهُ، وَ مَنْ يَلِيهِمْ بَعْدُ مِنْ خِيَارِ أَهْلِ دِينِهِمْ.

And as for His<sup>azwj</sup> 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<sup>azwj</sup> Said to you – recognise their<sup>asws</sup> rights just as the Covenant was Taken upon the Children of Israel, and Taken upon you all, group of community of Muhammad<sup>saww</sup>, with recognising the rights of the relatives of Muhammad<sup>saww</sup> - they<sup>asws</sup> are the Imams<sup>asws</sup> from after him<sup>saww</sup>, and ones who follow them afterwards, from the good people of their<sup>asws</sup> Religion”.<sup>7</sup>

مُحَمَّدُ بْنُ عَلِيٍّ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَجُلٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) عَسَلٌ وَ تَيْنٌ مِنْ هَمْدَانَ وَ حُلْوَانَ فَأَمَرَ الْعُرْفَاءَ أَنْ يَأْتُوا بِالْيَتَامَىٰ فَأَمَكْنَهُمْ مِنْ رُؤُوسِ الْأَرْقَاقِ يَلْعَفُونَهَا وَ هُوَ يَفْسِمُهَا لِلنَّاسِ قَدْحًا قَدْحًا فَيَقِيلُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا لَكُمْ يَلْعَفُونَهَا فَقَالَ إِنَّ الْإِمَامَ أَبُو الْيَتَامَىٰ وَ إِنَّمَا أَلْعَفْتُهُمْ هَذَا بِرِعَايَةِ الْأَبَاءِ .

<sup>5</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 27

<sup>6</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 1

<sup>7</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – 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<sup>asws</sup>, honey and figs from Hamdan, and gifts. So he<sup>asws</sup> ordered the officers that they should bring the orphans. So he<sup>asws</sup> enabled them from top for the tasting. They were licking it and he<sup>asws</sup> was distribution to the people, cup by cup. So it was said to him<sup>asws</sup>, ‘O Amir Al-Momineen<sup>asws</sup>! What is for them that they should be licking it?’

So he<sup>asws</sup> said: ‘The Imam<sup>asws</sup> is a father of the orphans, and rather this treat of theirs is due to the care of the father’.<sup>8</sup>

## Maintaining the Good relationship with the Descendants of Rasool-Allah<sup>saww</sup>:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الرَّحِمَ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ اللَّهُمَّ صَلِّ مَنْ صَلَّيْنَا وَاطْعَمْ مَنْ قَطَعْنَا وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَرَحِمَ كُلِّ ذِي رَحِمٍ .

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<sup>asws</sup>, said, ‘I heard him<sup>asws</sup> saying: ‘The kinship (of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>) would attach itself with the Throne saying, ‘O Allah<sup>azwj</sup>! Maintain with the one who maintained me and Cut off the one who cut me off, and it is the relationship with the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and these are the Words of Allah<sup>azwj</sup> 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’.<sup>9</sup>

## Relatives<sup>asws</sup> of Muhammad<sup>saww</sup> would intercede for their<sup>asws</sup> followers:

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

قَالَ الْبَائِرُ ع وَ يُقَالُ لِلْمُؤْمِنِ بِعُهُودِهِ فِي الدُّنْيَا وَ نُذُورِهِ وَ أَيْمَانِهِ وَ مَوَاعِيدِهِ يَا أَيُّهَا الْمَلَائِكَةُ وَ قَى هَذَا الْعَبْدُ فِي الدُّنْيَا بِعُهُودِهِ فَوَفُوا لَهُ هَاهُنَا بِمَا وَعَدْنَاهُ وَ سَأَجُّوهُ وَ لَا تُنَاقِشُوهُ فَمَجِينِدِ نُصِيرَهُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ

<sup>8</sup> Al Kafi V 1 – The Book Of Divine Authority CH 104 H 5

<sup>9</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 7

And Al-Baqir<sup>asws</sup> said: ‘And He<sup>azwj</sup> 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 fulfil for him over here with what We<sup>azwj</sup> 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.

وَ إِن كَانَ وَقَطَعَ رَحْمَهُ فَإِنْ كَانَ وَصَلَ رَحِمَ مُحَمَّدٍ ص وَ قَدْ قَطَعَ رَحِمَ نَفْسِهِ شَمَعَ أَرْحَامَ مُحَمَّدٍ لَهُ إِلَى رَحِمِهِ وَ قَالُوا لَكَ مِنْ حَسَنَاتِنَا وَ طَاعَتِنَا مَا شِئْتَ فَاعْفُ عَنْهُ فَيُعْطُونَ مَا يَشَاءُ فَيَعْفُوا عَنْهُ وَ يُعَوِّضُ اللَّهُ الْمُعْطِينَ وَ لَا يَنْقُصُهُمْ

And as for the one who cuts off his relationships, so if he was maintaining with the relatives of Muhammad<sup>saww</sup>, and he had cut off his own relatives, the relatives of Muhammad<sup>saww</sup> 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<sup>azwj</sup> would Give to the giver what would benefit them and He<sup>azwj</sup> would not be deficient with them.

وَ إِن كَانَ وَصَلَ أَرْحَامَ نَفْسِهِ وَ قَطَعَ أَرْحَامَ مُحَمَّدٍ ص بِأَنْ جَحَدَ حُقُوقَهُمْ وَ دَفَعَهُمْ عَنْ وَاجِبِهِمْ وَ سَمَى غَيْرَهُمْ بِأَسْمَائِهِمْ وَ لَقَّبَهُمْ بِالْقَائِمِ وَ نَبَرَ بِالْأَلْقَابِ الْقَبِيحَةِ مُخَالِفِيهِ مِنْ أَهْلِ وَوَلَاتِيهِمْ قِيلَ لَهُ يَا عَبْدَ اللَّهِ اكْتَسَبْتَ عِدَاوَةَ آلِ مُحَمَّدٍ الطَّهْرَاءِ [الْمُطَهَّرِ] أُنْتَبِكَ لِمُصَادَقَةِ هَؤُلَاءِ فَاسْتَعِنْ بِمِمْ الْآنَ لِيُعِينُوكَ فَلَا يَجِدُوا مُعِينًا وَ لَا مُغِيثًا وَ يَصِيرُ إِلَى الْعَذَابِ الْأَلِيمِ الْمُهِينِ

And if he had maintained relationships of his own relatives and cut off the relatives of Muhammad<sup>saww</sup>, by rejecting their<sup>asws</sup> rights, and repelling them<sup>asws</sup> from what Obligates for them<sup>asws</sup>, and name others with their<sup>asws</sup> names, and entitle others with their<sup>asws</sup> titles, and denounce with the ugly titles his adversaries from the people of their<sup>asws</sup> Wilayah, it would be said to him, ‘O servant of Allah<sup>azwj</sup>! You earned the enmity of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, the clean, your Imams<sup>asws</sup>, 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).<sup>10</sup>

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<sup>asws</sup>’s intercession - as we find in many other Ahadith. For example,

وَ عَنْهُ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنِّي شَافِعٌ يَوْمَ الْقِيَامَةِ لِأَرْبَعَةِ أَصْنَافٍ وَ لَوْ جَاءُوا بِدُنُوبِ أَهْلِ الدُّنْيَا رَجُلًا نَصَرَ دُرِّيَّيَ وَ رَجُلًا بَدَّلَ مَالَهُ لِدُرِّيَّيَ عِنْدَ الْمَضْبِقِ وَ رَجُلًا أَحَبَّ دُرِّيَّيَ بِاللِّسَانِ وَ بِالْقَلْبِ وَ رَجُلًا يَسْعَى فِي حَوَائِجِ دُرِّيَّيَ إِذَا طُرِدُوا أَوْ شُرِدُوا .

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

Abu Abdullah<sup>asws</sup> reports that Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> 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<sup>saww</sup> children; and a man who spent his wealth for my<sup>saww</sup> descendants during constraints; and a man who loved my<sup>saww</sup> children

<sup>10</sup> 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<sup>saww</sup> children when they were either expelled or displaced’.<sup>11</sup>

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

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ صَفْوَانَ عَنِ الْجَهْمِ بْنِ مُحَمَّدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) تَكُونُ لِي الْقَرَابَةُ عَلَى غَيْرِ أَمْرِي أَلَيْسَ عَلَيَّ حَقٌّ قَالَ نَعَمْ حَقُّ الرَّحِمِ لَا يَقْطَعُهُ شَيْءٌ وَإِذَا كَانُوا عَلَى أَمْرِكَ كَانَ لَهُمْ حَقُّانِ حَقُّ الرَّحِمِ وَ حَقُّ الْإِسْلَامِ .

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

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

He<sup>asws</sup> 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’.<sup>12</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَدْعُو لِوَالِدَيْ إِذَا كَانَا لَا يَعْرِفَانِ الْحَقَّ قَالَ ادْعُ لَهُمَا وَ تَصَدَّقْ عَنْهُمَا وَ إِنْ كَانَا حَيِّينِ لَا يَعْرِفَانِ الْحَقَّ فَدَارِهِمَا فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ إِنْ اللَّهُ بَعَثَنِي بِالرَّحْمَةِ لَا بِالْعُقُوبِ .

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

‘I said to Abu Al-Hassan Al-Reza<sup>asws</sup>, ‘Should I supplicate for my parents when they do not recognise the truth (Al-Wilayah)?’ He<sup>asws</sup> 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<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Sent me<sup>saww</sup> with the Mercy, not with the ingratitude’ (ungratefulness).<sup>13</sup>

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

كنز جامع الفوائد و تأويل الآيات الظاهرة نَوَى شَيْخُ الطَّائِفَةِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ يُوسُفَ الشَّحَامِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع الرَّجُلُ مِنْ مَوَالِكُمْ عَاصٍ يَشْرَبُ الخَمْرَ وَ يَزْنِكِبُ المَوْبِقَ مِنَ الذَّنْبِ نَتَبَّرُ مِنْهُ فَقَالَ تَبَرَّءُوا مِنْ فِعْلِهِ وَ لَا تَتَبَرَّءُوا مِنْ خَيْرِهِ وَ أَبْغَضُوا عَمَلَهُ

(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,

<sup>11</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 9

<sup>12</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 30

<sup>13</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 8



‘I said to Abu Al-Hassan Musa<sup>asws</sup>, ‘The man from your<sup>asws</sup> friends disobeys, he drinks the wine and indulges in the destructive sins, should we disavow from him?’ He<sup>asws</sup> said: ‘Disavow from his deeds and do not disavow from his goodness, and hate his deeds’.

فَقُلْتُ يَسَعُ لَنَا أَنْ نَقُولَ فَاسِقٌ فَاجِرٌ فَقَالَ لَا الْفَاسِقُ الْفَاجِرُ الْكَافِرُ الْجَاهِدُ لَنَا وَ لِأَوْلِيَانِنَا أَبِي اللَّهِ أَنْ يَكُونَ وَلِيْنَا فَاسِقًا فَاجِرًا وَ إِنْ عَمِلَ مَا عَمِلَ وَ لَكِنَّا كُنْكُمْ فَوَلُوا فَاسِقٌ الْعَمَلِ فَاجِرٌ الْعَمَلِ مُؤْمِنٌ النَّفْسِ خَبِيثٌ الْفِعْلِ طَيِّبٌ الرُّوحِ وَ الْبَدَنِ

I said, ‘Is there leeway for us that we should be saying, ‘Mischief-maker, immoral’?’ He<sup>asws</sup> said: ‘No. The mischief-maker, the immoral, is the Kafir, the rejecter of us<sup>asws</sup> and our<sup>asws</sup> friends. Allah<sup>azwj</sup> has Refused the our<sup>asws</sup> 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 himself (may be the) wicked of the deeds, but good of the soul and the body.

لَا وَ اللَّهِ لَا يَخْرُجُ وَلِيْنَا مِنَ الدُّنْيَا إِلَّا وَ اللَّهِ وَ رَسُولُهُ وَ نَحْنُ عَنْهُ رَاضُونَ بِخَشْرَةِ اللَّهِ عَلَى مَا فِيهِ مِنَ الدُّنُوبِ مُبِصِّئًا وَجْهَهُ مَسْتَوْرَةً عَوْرَتُهُ آمِنَةً رُوْعَتُهُ لَا خَوْفٌ عَلَيْهِ وَ لَا حُزْنٌ وَ ذَلِكَ أَنَّهُ لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يُصَمَّى مِنَ الدُّنُوبِ إِمَّا بِمُصِيبَةٍ فِي مَالٍ أَوْ نَفْسٍ أَوْ وَلَدٍ أَوْ مَرَضٍ

No, by Allah<sup>azwj</sup>! Our<sup>asws</sup> friend does not exit from the world except and Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and we<sup>asws</sup> are pleased from him. Allah<sup>azwj</sup> 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.

وَ أَدْنَى مَا يُصْنَعُ بَوَلِيْنَا أَنْ يُرِيَهُ اللَّهُ رُؤْيَا مَهُولَةً فَيُصْبِحَ خَزِينًا لِمَا رَأَاهُ فَيَكُونُ ذَلِكَ كَقَارَةٍ لَهُ أَوْ خَوْفًا يَرُدُّ عَلَيْهِ مِنْ أَهْلِ دَوْلَةِ الْبَاطِلِ أَوْ يُشَدَّدَ عَلَيْهِ عِنْدَ الْمَوْتِ فَيَلْقَى اللَّهَ عَزَّ وَ جَلَّ طَاهِرًا مِنَ الدُّنُوبِ آمِنَةً رُوْعَتُهُ بِمُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِمَا

And the least of what is done with our<sup>asws</sup> friend is the Allah<sup>azwj</sup> 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 Allah<sup>azwj</sup> Mighty and Majestic, clean from the sins, secure from his fear due to Muhammad<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>.

ثُمَّ يَكُونُ أَمَامَهُ أَحَدُ الْأَمْرَيْنِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ الَّتِي هِيَ أَوْسَعُ مِنْ أَهْلِ الْأَرْضِ جَمِيعًا أَوْ شَفَاعَةُ مُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ عَ فَعِنْدَهَا تُصِيبُهُ رَحْمَةُ اللَّهِ الْوَاسِعَةُ الَّتِي كَانَ أَحَقُّ بِهَا وَ أَهْلَهَا وَ لَهُ إِحْسَانُهَا وَ فَضْلُهَا.

Then there would happen to be in front of him, one of the two matters – The extensive Mercy of Allah<sup>azwj</sup> which is vaster than the people of the earth in their entirety, or intercession of Muhammad<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>. At that, he would achieve the extensive Mercy of Allah<sup>azwj</sup> which he would be deserving with it, and its rightful one, and for him would be its Favour and its Grace’.<sup>14</sup>

<sup>14</sup> Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 139

## What-If Relatives are hostile towards One?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ السُّعْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ بَلَعْنِي عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَهْلُ بَيْتِي أَبَوًا إِلَّا تَوْتُبًا عَلَيَّ وَ قَطِيعَةً لِي وَ شَتِيمَةً فَأَرْتُضُهُمْ قَالَ إِذَا يَرْتُضُوكُمُ اللَّهُ جَمِيعًا قَالَ فَكَيْفَ أَصْنَعُ قَالَ تَصِلُ مَنْ قَطَعَكَ وَ تُعْطِي مَنْ حَزَمَكَ وَ تَعْمُو عَمَّنْ ظَلَمَكَ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ كَانَ لَكَ مِنَ اللَّهِ عَلَيْهِمْ ظَهِيرٌ .

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<sup>asws</sup> that a man came over to the Prophet<sup>saww</sup> and he said, ‘O Rasool-Allah<sup>saww</sup>! My family members refuse except to leap upon me and cut me off and accuse me. So, shall I reject them?’ He<sup>saww</sup> said: ‘Then Allah<sup>azwj</sup> would Reject you entirely’. He said, ‘So how shall I deal with it?’ He<sup>saww</sup> 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 Allah<sup>azwj</sup>, a Backing’.<sup>15</sup>

## Maintaining Good Relationships with ‘Difficult Relatives’:

وَ عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ لِي ابْنَ عَمٍّ أَصْلُهُ فَيَقْطَعُنِي وَ أَصْلُهُ فَيَقْطَعُنِي حَتَّى لَقَدْ هَمَمْتُ لِقَطِيعَتِهِ إِذَا أَنْ أَقْطَعَهُ أ تَأْذُنُ لِي قَطَعَهُ قَالَ إِنَّكَ إِذَا وَصَلْتَهُ وَ قَطَعَكَ وَصَلَكُمَا اللَّهُ عَزَّ وَ حَلَّ جَمِيعًا وَ إِنْ قَطَعْتَهُ وَ قَطَعَكَ قَطَعَكُمَا اللَّهُ .

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

‘I said to Abu Abdullah<sup>asws</sup>, ‘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 you<sup>asws</sup> permit me to cut him off?’ He<sup>asws</sup> said: ‘When you maintain it to him and he cuts you off, Allah<sup>azwj</sup> Mighty and Majestic Maintains it with both of you together, and if you cut him off and he cuts you off, Allah<sup>azwj</sup> would Cut off both of you’.<sup>16</sup>

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

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا يَمْنَعُ الرَّجُلَ مِنْكُمْ أَنْ يَبْرَّ وَالِدَيْهِ حَيًّا وَ مَيِّتًا يُصَلِّي عَنْهُمَا وَ يَتَصَدَّقَ عَنْهُمَا وَ يَحْجَّ عَنْهُمَا وَ يَصُومَ عَنْهُمَا فَيَكُونُ الَّذِي صَنَعَ لَهُمَا وَ لَهُ مِثْلُ ذَلِكَ فَيَرِيدُهُ اللَّهُ عَزَّ وَ حَلَّ بِبِرِّهِ وَ صَلَاتِهِ خَيْرًا كَثِيرًا .

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

<sup>15</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 2

<sup>16</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 24

‘Abu Abdullah<sup>asws</sup> said: ‘What prevents the man from you from being righteous with his parents, be they alive or dead. He can pray *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<sup>azwj</sup> Mighty and Majestic would increase him, due to his righteousness, and his kinship, a lot of good’.<sup>17</sup>

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

وَعَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أُوصِي الشَّاهِدَ مِنْ أُمَّتِي وَالْغَائِبَ مِنْهُمْ وَمَنْ فِي أَصْلَابِ الرِّجَالِ وَالْأَرْحَامِ النِّسَاءِ إِلَى يَوْمِ الْقِيَامَةِ أَنْ يَصِلَ الرَّحِمَ وَإِنْ كَانَتْ مِنْهُ عَلَى مَسِيرَةِ سَنَةٍ فَإِنَّ ذَلِكَ مِنَ الدِّينِ .

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

Abu Ja’far<sup>asws</sup> says that Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> hereby bequeath the present ones of my<sup>saww</sup> 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’.<sup>18</sup>

## The Minimum from the rights of Kinship:

وَعَنْهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) صَلُّوا أَرْحَامَكُمْ وَ لَوْ بِالتَّسْلِيمِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘Maintain your kinship even though it be with the greetings. Allah<sup>azwj</sup> 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**’.<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ صَلَاةَ الرَّحِمِ وَالْبِرَّ لِيَهْوَنَانِ الْحَسَابَ وَ يَعْصِمَانِ مِنَ الدُّنُوبِ فَصَلُّوا أَرْحَامَكُمْ وَ بُرُّوا بِإِخْوَانِكُمْ وَ لَوْ بِحُشْنِ السَّلَامِ وَ رَدِّ الْجَوَابِ .

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

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘The maintenance of goodly relationship with the relatives, and the righteousness, would both ease the Reckoning and would defend from the sins.

<sup>17</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 7

<sup>18</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 5

<sup>19</sup> 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'.<sup>20</sup>

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<sup>20</sup> 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

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ قَالَ قَالَ أَبُو الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) يَكُونُ الرَّجُلُ يَصِلُ رَحْمَهُ فَيَكُونُ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثُ سِنِينَ فَيُصَيِّرُهَا اللَّهُ ثَلَاثِينَ سَنَةً وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ.

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-Reza<sup>asws</sup> said: ‘The man happens to maintain goodly relations with his relatives, and it so happens that there remains three years from his life, and Allah<sup>azwj</sup> Makes it to become thirty years, and Allah<sup>azwj</sup> Does whatever He<sup>azwj</sup> so Desires to’.<sup>21</sup>

وَعَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَطَّابِ الْأَعْمُرِ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) صِلَةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ وَ تُنْمِي الْأَمْوَالَ وَ تَدْفَعُ الْبَلْوَى وَ تُبَسِّطُ الْحِسَابَ وَ تُنَسِّي فِي الْأَجَلِ .

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

‘Abu Ja’far<sup>asws</sup> 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’.<sup>22</sup>

وَعَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَفْصِ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ صِلَةُ الْأَرْحَامِ تُحَسِّنُ الْخُلُقَ وَ تُسَمِّحُ الْكُفَّ وَ تُطَيِّبُ النَّفْسَ وَ تَزِيدُ فِي الرِّزْقِ وَ تُنَسِّي فِي الْأَجَلِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> 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’.<sup>23</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) صِلْ رَحِمَكَ وَ لَوْ بِشَرْبَةِ مِنْ مَاءٍ وَ أَفْضَلُ مَا تُوصَلُ بِهِ الرَّحِمُ كَفُّ الْأَذَى عَنْهَا وَ صِلَةُ الرَّحِمِ مَسَاءَةٌ فِي الْأَجَلِ مُجَبَّةٌ فِي الْأَهْلِ .

From him, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> 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’.<sup>24</sup>

<sup>21</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 3

<sup>22</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 4

<sup>23</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 6

<sup>24</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 9

عَنْهُ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ خَطَّابِ الْأَعْمُورِ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) صَلَّةُ الْأَرْحَامِ تُرَكِّي الْأَعْمَالَ وَ تَدْفَعُ الْبُلُؤَى وَ تُنْمِي الْأَمْوَالَ وَ تُنْسِي لَهُ فِي عُمُرِهِ وَ تُوسِّعُ فِي رِزْقِهِ وَ تُحَبِّبُ فِي أَهْلِ بَيْتِهِ فَلْيَتَّقِ اللَّهَ وَ لِيَصِلْ رَحْمَهُ .

From him, from Usman Bin Isa, from Khattab Al Awr, from Abu Hamza who said,

‘Abu Ja’far<sup>asws</sup> 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<sup>azwj</sup> and let him be good with his relatives’.<sup>25</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَكَمِ الْخَنَّاطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) صَلَّةُ الرَّحِمِ وَ حُسْنُ الْجَوَارِ يُعْمَرَانِ الدِّيَارَ وَ يَزِيدَانِ فِي الْأَعْمَارِ .

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<sup>asws</sup> said: ‘Goodness with the relatives and goodness with the neighbours both build the houses (households) and increase in the lifespans’.<sup>26</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عُبَيْدَةَ الْخَدَّاءِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ أَعْجَلَ الْحَيْرِ ثَوَاباً صَلَّةُ الرَّحِمِ .

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<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The quickest of the Rewards for a good deed is for maintaining good relationships with the relatives’.<sup>27</sup>

عَنْهُ عَنْ غَيْرِ وَاحِدٍ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ الْقَوْمَ لَيَكُونُونَ فَحْرَةً وَ لَا يَكُونُونَ بَرَّةً فَيَصِلُونَ أَرْحَامَهُمْ فَتَنْجِي أَمْوَالَهُمْ وَ تَطُولُ أَعْمَارُهُمْ فَكَيْفَ إِذَا كَانُوا أَبْرَاراً بَرَّةً .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> 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?’<sup>28</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) صَلَّةُ الرَّحِمِ تُهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ وَ هِيَ مَنْسَأَةٌ فِي الْعُمُرِ وَ تَقِي مَصَارِعَ الشُّوْءِ وَ صَدَقَةُ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ .

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

<sup>25</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 13

<sup>26</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 14

<sup>27</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 15

<sup>28</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 21

'Abu Abdullah<sup>asws</sup> 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<sup>azwj</sup>.<sup>29</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ صَلَاةَ الرَّجْمِ تُرَكِّي الْأَعْمَالَ وَ تُنْجِي الْأَمْوَالَ  
وَ تُبَسِّرُ الْحِسَابَ وَ تَدْفَعُ الْبَلْوَى وَ تَزِيدُ فِي الرِّزْقِ .

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<sup>asws</sup> 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'.<sup>30</sup>

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 32

<sup>30</sup> 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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ حَنَّانِ بْنِ سَدِيْرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ قَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) يَقُولُ حَافِتًا الصَّرَاطِ يَوْمَ الْقِيَامَةِ الرَّحِمُ وَالْأَمَانَةُ فَإِذَا مَرَّ الْوَصُولُ لِلرَّحِمِ الْمُؤَدِّي لِلْأَمَانَةِ نَقَدَ إِلَى الْجَنَّةِ وَإِذَا مَرَّ الْحَائِنُ لِلْأَمَانَةِ الْقَطْعُ لِلرَّحِمِ لَمْ يَنْفَعَهُ مَعَهُمَا عَمَلٌ وَ تَكْفَأُ بِهِ الصَّرَاطُ فِي النَّارِ .

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<sup>asws</sup> having said: 'Abu Zarr<sup>ra</sup> said: 'I<sup>ra</sup> heard Rasool-Allah<sup>sawww</sup> 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'.<sup>31</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) مَا تَعْلَمُ شَيْئاً يَزِيدُ فِي الْعُمُرِ إِلَّا صِلَةَ الرَّحِمِ حَتَّى إِنَّ الرَّجُلَ يَكُونُ أَجَلُهُ ثَلَاثَ سِنِينَ فَيَكُونُ وَصُولاً لِلرَّحِمِ فَيَزِيدُ اللَّهُ فِي عُمُرِهِ ثَلَاثِينَ سَنَةً فَيَجْعَلُهَا ثَلَاثًا وَ ثَلَاثِينَ سَنَةً وَ يَكُونُ أَجَلُهُ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً فَيَكُونُ قَاطِعاً لِلرَّحِمِ فَيَنْقُصُهُ اللَّهُ ثَلَاثِينَ سَنَةً وَ يَجْعَلُ أَجَلَهُ إِلَى ثَلَاثِ سِنِينَ .

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

'Abu Abdullah<sup>asws</sup> said: 'We<sup>asws</sup> 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<sup>azwj</sup> 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<sup>azwj</sup> would Cut-off thirty years and Make his (remaining) term to be three years'.

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عليه السلام ) مِثْلَهُ .

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<sup>asws</sup> – similar to it.<sup>32</sup>

<sup>31</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 11

<sup>32</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 17