



Human beings in all phases of life, from the beginning of childhood and youth till old age, are in need of friendship and association with others. Owing to his social nature, man is compelled to live in society and with other individuals, and in order to attain his objectives, he must benefit from the aid and co-operation of friends.

Those who have worthy friends, are never lonely and friendless in the world, since in joy and sorrow, their true friends aid and support them.

A human being naturally feels happy at the companionship of friends, and is sad at being lonely and having no worthy companion.

Imam Ali (PBUH)* considers real

The abbreviation (PBUH) stands for the phrase "Peace be upon him", which is used as a sign of reverence after the names of the prophet and Imams.

friends as the treasures of this world and the hereafter, and says :

عَلَيْكُمْ بِالْإِخْوَانِ ، فَإِنَّهُمْ مَعْدَةٌ فِي الدُّنْيَا وَالْآخِرَةِ (1)

Meaning :

" Find friends for yourself from among your co-religionist brethren since they are the treasures of this world and the next . "

In another remark , he considers virtuous friends the equivalent of the noblest members of the body and says :

مَنْ فَقَدَ أَخًا فِي اللَّهِ فَكَأَنَّمَا فَقَدَ أَشْرَفَ أَعْضَائِهِ (2)

Meaning:

He who loses his pure-hearted friend whose friendship he has sought for the sake of God, resembles as if he has lost the noblest part of his body . "

The point to which the leaders of Islam pay great attention in connection

(1) Wassa'el , Vol. 4.

(2) Ghararal - Hekam.

with friendship, is that it may be considered worthy only if it is fostered for the sake of God, and a reliable friend is one whose friendship is based on spirituality.

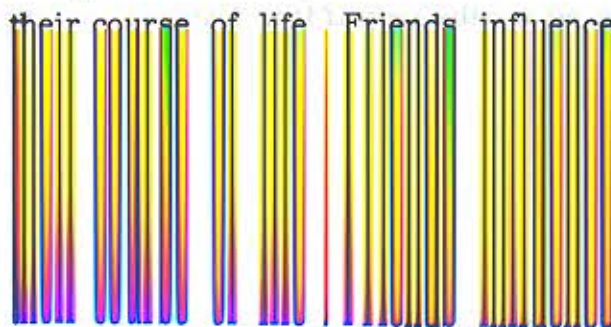
A friendship that is made for the sake of wealth, position, beauty and such things, will disappear automatically when those factors come to an end.

No material thing can act as the basis of a lasting friendship or produce happiness.

Another point to which Islam attaches much importance, is the choice of a friend. From the viewpoint of Islamic leaders, one should not make friends with each and every individual, since there are persons whose friendship is harmful and dangerous.

Without a doubt, every friend affects the material and spiritual affairs of his own companion, and each of them unconsciously influences the ideas, morals and conduct of the other. Experience has shown, too, that many friendships have

changed the destiny of individuals and
their course of life. Friends influence



each other's ways, faith and religion:

The prophet of Islam

أَلَمْ يَرَوْا عَلَىٰ كُلِّ قَوْمٍ مِّنْهُم مَّا يَكُونُ لَهُمْ مِّنْ دِينٍ (1)

Meaning :

" The way of each person accords
with the faith and religion of his
friend and companion . "

Solomon has said :

لَا تَحْكُمُوا عَلَىٰ رَجُلٍ بِشَيْءٍ حَتَّىٰ تَنْظُرُوا إِلَىٰ مَنْ يُّصَاحِبُ
فَأَنَّمَا يُعَرِّفُ الرَّجُلُ بِأَشْكَالِهِ وَأَقْرَانِهِ وَيُنْسِبُ إِلَىٰ أَصْحَابِهِ وَ
أَخْدَانِهِ. (2)

Meaning:

" Do not judge anyone's goodness
or badness until you see his
friend, since a person is recog-
nised by his likes and compani-
ons, and is related to his frien-
ds. "

Saint Buveau says :

" Tell me what kind of a person

(1) Wassa'el, Vol. 4.

(2) Mostadrak - el - Wassa'el, Vol. 2.

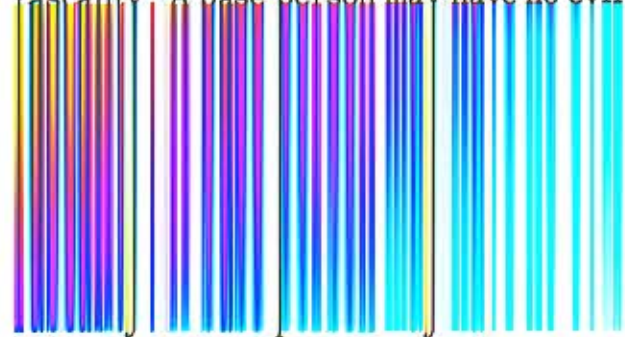
you admire, then I can say who you are, and what your stock of intelligence, taste and morality is . "

Friendship with worthy individuals is a great factor of happiness; and friendship and companionship with impure and polluted fellows are a cause of decline and distress.

Socrates says: " Each person values something : someone desires wealth; another wants beauty; a third longs for honour, but in my opinion a good friend is better than all of them . :

Joy Labac of Eibury , an English writer , says: " One should take care in the choice of a friend . Most of our calamities are due to improper associations . When a human being emerges from the cradle into the arena of life, he , on the social scene, gets acquainted with various classes of people , and incidentally associates with a group of them . Very often social contact with ignoble persons drags

one towards the precipice of baseness and rascality. A base person may have no evil



intentions towards his acquaintances, but, like a scorpion, his nature has a tendency towards stinging others and inject his poisonous vices into their spirit. "

Some people are so confident of their own purity and nobility they imagine that they will not be subject to any harm in their association with wicked persons. They consider their personality as strong enough to be influenced by vices. They however, forget that cotton wool gets aflame by proximity with fire, and glass is surely broken through contact with stones. Unfortunately corruption and impurity can very quickly affect the human spirit, and easily make it catch fire like gunpowder, and burn the entire world with their flame.

He who is proud of his own excellence and does not fear to have contact with the mean persons, is like an individual who builds his house on the course of a torrent,

hoping that the force of the torrent cannot affect his house .

An old Arabic saying compares a bad companion with a blacksmith . If he does not burn you with his fire , his smoke will at least hurt your eyes .

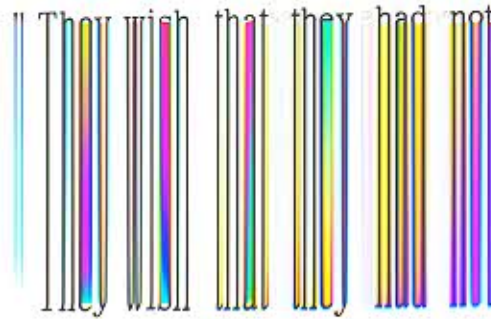
Supposing you are so dignified and noble that you are not influenced by the wicked persons in associating with them . What will people say about you ? Will they not consider you as one of the rabble when you associate with them ?

In any case , it should not be forgotten that association with the good people is a condition of happiness . Many a person is miserable , only because he has not been careful in the choice of friends . (1)

The danger of having corrupt friends is not confined to the worldly life . Such friendships produce repentance on the day of resurrection , too .

The holy Quran says about those who are to receive chastisement from God
(1) Secret of Happiness .

in future life :



made friends with the impious ,
for , it was they who misled
them . " (1)

Imam Ali says :

جُمِعَ خَيْرُ الدُّنْيَا وَالْآخِرَةِ فِي كِتْمَانِ السِّرِّ وَمُصَادَقَةِ الْإِحْيَارِ وَ
جُمِعَ الشَّرُّ فِي الْإِذَاعَةِ وَمُوَاخَاةِ الْأَشْرَارِ (2)

Meaning :

" The felicity of this and the next
world lie in two things: firstly,
keeping secrets, and secondly,
friendship with the good .

And the miseries of this and the
next world are summed up in two
things: firstly, divulging secrets,
and secondly , friendship with
wicked persons . "

Sa'di, the poet, says: " He who associates
with the wicked , even if he is not influe-
nced by their nature , will be accused of

(1) The Quran, C. Furghan, V. 32.

(2) Ekhtesas .

following their ways. If he goes to pray in a tavern, he will be charged with wine-drinking . "

You show yourself an ignorant fellow, when you adopt the ignorant as companions. I asked a wise man for a counsel , he told me not to associate with the ignorant .

The holy prophet of Islam (PBUH) says:

أَسْعَدُ النَّاسِ مَنْ خَالَطَ كِرَامَ النَّاسِ (١)

Meaning :

" The happiest person is he who associates and befriends the munificent. "

George Herbert says: " Associate with the good, so that you may be considered as one of them. "

A learned woman said to her children: As our body is nourished by food to gain strength , so our spirit acquires virtue or vice by association with good or

(1) Amali Sadough, P. 14 .

bad friends . "

It would be impossible not to be

deeply affected in our character by association with those around us, since man is, by nature, an imitator, and every one is more or less influenced by the conduct, manners and ideas of friends and companions .

A learned man says: " There is a well-known saying to the effect that a person is known by his friends and associates . Naturally , a sober fellow never associates with a drunkard, nor a learned man with an ignorant fellow, nor an educated one with the uneducated .

Keeping company with ruffians and scoundrels creates wicked thoughts and base inclinations in a person, and if this association is continued for a long time, he will definitely move towards decadence and lowness to the extent of assuming the same hue as their base surroundings. "

Senega says: " It is even harmful and dangerous to speak with such people ,

since even if contact with them produces temporary losses , it serves as a seed sown in our mind which begins to take root and grow .

Association with such people is like plague which infects one at once . Association with educated and good people is the best reinforcer of the spirit . On the contrary , friendship and association with wicked and ignorant fellows are the greatest calamity and most dangerous evil . "

The Spanish have a saying to the effect that going among wolves will teach you howling . "

Association with base and selfish people produces great losses since the effect of their character leads to the obscurity and limitation of thought , and to the death of the spirit of manliness and noble qualities . If association with them continues for a long time , the heart becomes heavy and hardened , moral powers are weakened , and will-power , sense of

progress and excelling are destroyed in man. On the contrary, friendship and

contact with those who are wiser, more experienced than us, are very valuable since their association breathes a new spirit into us, teaches us better way of life, and reforms our views about and attitude towards others. It appears as if they make us share their wisdom, knowledge and experience.

Thus, for building up morality nothing is more useful and effective than association with learned and active individuals, since such contact enhances our mental powers, adds to our will-power, gives sublimity to our objective in the world, and prepares us for managing our own affairs and assisting others. (1)

Sa'di says about association and companionship :

" A sweet - smelling flower was given to me by a friend in the bathroom one day .

(1) Ethics, Samuel Smiles.

I asked it if it was musk or perfume that intoxicated me with its fine fragrance ! It said: "I used to be worthless clay, but kept the company of a flower awhile ; the perfection of my companion affected me, otherwise I am still the clay that I was. "

The Sixth Imam (PBUH) says: " My father , while advising me , said once:

يَا بُنَيَّ مَنْ يَصْحَبِ صَاحِبَ السُّوءِ لَا يَسْلَمُ وَمَنْ يَدْخُلْ مَدَاحِلَ
السُّوءِ يَتَّهَمُ وَمَنْ لَا يَمْلِكُ لِسَانَهُ يَنْدَمُ . (1)

Meaning:

" O , my son ! He , who associates with the wicked persons , will not remain safe from their injury; and he who steps into unsuitable places, will become defamed; and he who can not control his tongue, will become repentant . "

Imam sajjad , the fourth Imam (PBUH) says:

(1) Khessal , Vol. 1, P. 80 .

أَنْظُرْ خَمْسَةَ فَلَا تُصَاحِبُهُمْ وَلَا تُحَادِثُهُمْ وَلَا تُرَافِقُهُمْ فِي
 طَرِيقٍ إِيَّاكَ وَمُصَاحِبَةِ الدَّابِّ إِيَّاكَ وَمُصَاحِبَةِ
 الْفَاسِقِ إِيَّاكَ وَمُصَاحِبَةِ الْبَخِيلِ إِيَّاكَ وَمُصَاحِبَةِ
 الْأَحْمَقِ إِيَّاكَ وَمُصَاحِبَةِ الْقَاطِعِ لِرَحِمِهِ (1)

Meaning :

" Do not associate with five persons , never talk with them , and never keep their company on any course .

A) Avoid liars since they are like a mirage , altering the truth with their words . They depict what is far as something near , and what is near as something far , and thus divert you from the truth .

B) Avoid a lewd and sinning fellow , for , his friendship is not trustworthy , and he sells you for a bite or even less .

C) Avoid miserly persons , since such fellows drag you towards abjectness and abasement at the

(1) Bohar - el - Anwar , Vol. 74 .

time of need and distress .

D) Avoid stupid fellows since, although they intend to be useful to you, owing to their foolishness, they involve you in difficulty and losses .

E) Avoid those who are trenchant of mercy and who break away from kinsmen and treat them badly; for, this group has been cursed and damned in the Quran .

Imam Ali, in his last will to his son, Imam Hassan, says:

أَيَّاكَ وَ مُوَاطِنَ التَّهْمَةِ وَالْمَجْلِسَ الْمَظْنُونِ بِهِ السُّوءَ فَإِنَّ قَرِينَ
السُّوءِ يَغَيِّرُ جَلِيسَهُ (1)

Meaning :

" Keep away from notorious centers, and avoid such gatherings which are suspicious .

Remember that a bad companion deceives his friend , encourages him to commit ugly deeds, and eventually contaminates him . "

(1) Wassa'el, Vol. 3 .

Imam Sadegh (PBUH) says :

الْأَخْوَانُ ثَلَاثَةٌ فَوَاحِدٌ كَالْغِذَاءِ الَّذِي يَحْتَاجُ إِلَيْهِ كُلُّ وَقْتٍ فَهُوَ
الْعَاقِلُ ، وَالثَّانِي فِي مَعْنَى الدَّاءِ وَهُوَ الْأَحْمَقُ ، وَالثَّالِثُ فِي
مَعْنَى الدَّوَاءِ فَهُوَ اللَّيِّبُ (1)

Meaning :

" Sincere friends who are attached to others like brothers, are of three kinds: first, a friend who is as necessary in life as food, and one is in need of him under all conditions. He is a wise and intelligent friend. Second, a person who is like pain and sickness. He is a foolish friend. Third, a person who serves like medicine and saves his friend. He is a very wise and intelligent friend."

Wise friends can save one from great dangers at critical moments, and having such a friend is a great asset and blessing for a person .

Imam Ali has forbidden friendship with

(1) Tohafol - Oghool .

fickle people, and says :

وَلَا خَيْرَ فِي وَدِّ امْرِئٍ مُتَلَوِّنٍ
إِذَا الرِّيحُ مَالَتْ ، مَالَ حَيْثُ تَمِيلُ
جَوَادُ إِذَا اسْتَفْنَيْتَ أَخَذَ عَنْ مَالِهِ
وَعِنْدَ احْتِمَالِ الْفَقْرِ عَنْكَ بَخِيلُ
فَمَا أَكْثَرَ الْأَخْوَانَ حِينَ تَعُدُّهُمْ
وَلَكِنَّهُمْ فِي النَّائِبَاتِ قَلِيلُ (1)

Meaning :

" There is no benefit in the friendship of fickle and capricious people; for , they turn to any direction where the wind blows . When you have no need of their wealth, they are generous and lavish, and when you are in need, they are mean and hard. Indeed, friends are many in number , but there are very few useful ones in days of difficulty and distress . "

Imam Sadegh, the Sixth Imam, says :

إِجْذَرُ مِنَ النَّاسِ ثَلَاثَةَ الْخَائِنِ وَالظُّلُومَ وَالنَّمَامَ لِأَنَّ مَنْ خَانَ
لَكَ خَانَكَ وَمَنْ ظَلَمَ لَكَ سَيُظْلَمُكَ وَمَنْ تَمَّ إِلَيْكَ سَيَنْمُ عَلَيْكَ (2)

(1) A collection of poems attributed to Imam Ali .

(2) Tohafol - Oghool .

Meaning:

" Avoid friendship with three

groups: traitors, tyrants and tell-tales; for, he who betrays others for your sake, will one day betray you, too, and he who oppresses you, and he who calumniates others before you, will one day calumniate you before others. "

Many trials are needed to enable a person to secure worthy friends from among the people . Mark Everell says :
" When you wish to befriend someone , before everything else, see how intelligent he is, and what he considers as good and bad, and what he regards as honour and insult, and what he thinks happiness and unhappiness lie in . In such a case ,you will not be surprised at what he tells you, since you will see that his acts are in accord with his words and conform with his intelligence . " (1)

Experienced wise people are strict

(1) Friend and friendship .

and careful in the choice of a friend . when they wish to form friendship with someone and become intimates, they use their logic and intelligence, and do not let sharp and improper feelings interfere in such a choice. At first, they become acquainted with his character, ideas and former way of life, and then subject him to various tests on different occasions . Then after finding him qualified in every way for such a friendship , they befriend him . Such a friendship is both lasting and free from danger .

Imam Ali says :

مَنْ اتَّخَذَ أَخًا بَعْدَ حُسْنِ الْإِخْتِبَارِ دَامَتْ صُحْبَتُهُ وَتَأَكَّدَتْ مَوَدَّتُهُ . (1)

Meaning:

" He, who plans to befriend someone after proper trial, will have a firm and steadfast friendship."

The holy prophet of Islam , in his recommendations to Ibn-e-Mas'oud , says:

(1)Gharar - el - Hekam .

فَلْيَكُنْ جُلَسَاؤُكَ الْآبِرَارُ وَآخَوَانُكَ الْإِتْقِيَاءُ وَالرُّهَادُ لِإِنَّ اللَّهَ
تَعَالَى قَالَ فِي كِتَابِهِ الْأَخْلَاقِ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا
الْمُتَّقِينَ . (1)

Meaning:

" Your companions and friends should be honest and righteous, and you should offer the hand of brotherhood and friendship to virtuous and abstemious people only; for, God has said in the Quran that all friends will become enemies of each other on resurrection day except the virtuous whose friendship is permanent. " (2)

In Islamic teachings, certain characteristics are mentioned for a perfect friend, which can serve as a guideline in the choice and trial of a friend .

Imam Sadegh, the Sixth Imam, says:

الصَّدَاقَةُ مَحْدُودَةٌ وَمَنْ لَمْ تَكُنْ فِيهِ تِلْكَ الْحُدُودُ فَلَا تَنْسِبْهُ إِلَى
كَامَالِ الصَّدَاقَةِ

(1) & (2) : Makaremol-Akhlagh of Tabarsi, page 528 .

.....أَوَّلُهَا أَنْ تَكُونَ سَرِيرَتُهُ وَعَلَانِيَتُهُ لَكَ وَاحِدَةً وَالثَّانِيَةُ
 أَنْ يَرَى زَيْنَكَ زَيْنَهُ وَشَيْنَكَ شَيْنَهُ، وَالثَّالِثَةُ لَا يَغَيِّرُهُ عَلَيْكَ
 مَالٌ وَلَاوَلَايَةٌ، وَالرَّابِعَةُ أَنْ لَا يَمْنَعَكَ شَيْئًا "مِمَّا تَصِلُ إِلَيْهِ
 مَقْدُورَتُهُ، وَالخَامِسَةُ أَنْ لَا يُسَلِّمَكَ عِنْدَ النِّكَاحِ (1)

Meaning:

" There are certain limits and conditions for friendship . He who lacks some of these conditions , is not a perfect friend , and he who has none of them , cannot be called a friend at all .

The first condition is that he should be the same both externally and internally, and what he tells you must be exactly the same that is in his heart .

Secondly , he should consider your goodness as his own goodness , and your badness as his own badness , and regard your honour as his own honour , and your disgrace as his own disgrace.

Thirdly , if his financial cond-

(1) Amali Sadough , P. 397 .

ition improves and he gets some wealth or position, he should not

change his conduct towards you.

Fourthly, he should not refrain from helping you as far as it is in his power .

Fifthly, he should not forget you in your hard times or leave you alone .

Imam Sadegh says :

مَنْ عَضَبَ عَلَيْكَ مِنْ إِخْوَانِكَ ثَلَاثَ مَرَّاتٍ فَلَمْ يَقُلْ فِيكَ شَيْئاً
فَاتَّخَذَهُ لِنَفْسِكَ صَدِيقاً (1)

Meaning :

" If any of your acquaintances becomes angry with you three times without uttering an inadmissible word, you can offer him your hand of friendship and become intimates. "

Imam Ali says :

لَا يَكُونُ الصَّدِيقُ صَدِيقاً حَتَّى يَحْفَظَ أَخَاهُ فِي ثَلَاثٍ فِي بَيْتِهِ
وَعُيْبَتِهِ وَوَفَاتِهِ (2)

(1) Safinatol - Bohar, Vol. 2, P. 26 .

(2) Nahjol - Balagha .

Meaning :

" We cannot call a person a real friend unless he preserves the honour of his friend in times of misfortune, in his absence , and after his death . "

Moderation in friendship is another important point to remember, since being too hasty in friendship may produce great and irreparable losses, and cause peril.

In friendship , one should trust a friend to the extent that if they get separated owing to vexation or displeasure, they may not hurt each other .

Imam Ali says :

أَحِبَّ حَبِيبَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا وَآيَفُضُ
بَغِيضَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا (1)

Meaning :

" Show affection to the favoured friend moderately and to the extent that is advisable , since he may one day become your enemy . Similarly, show modera-

(1) Tohafoi - Oghool .

tion in unkindness to someone
you dislike, for, the gloom may

disappear one day and he may
become your friend. "

Sa'di, who is inspired in his poems and writings mostly by the utterances of the leaders and chaste Imams of Islam, says : " Do not divulge every secret of yours to a friend, since how do you know that he may become an enemy one day. " And do not hurt an enemy excessively, for, he may one day become a friend. (1)

Lord of Eibury says: " Act with your friends in such a way that if they turn into enemies, you may not suffer loss, and treat your enemies in such a way that if they become friends, you may not be ashamed. Many a person does not follow this advice, with the result that he is always worried and distracted. Some people entrust their most confidential secrets to friends, and as soon as this friendship turns into enmity and the bond

(1) Golestan, Chapter 8 .

is broken , the friend who had lately seemed to be like one spirit in two bodies, rises for almost an attempt on the life of his former friend, and while using the weapon with which he is already armed, he is up for complete vengeance. That is why a great army general on going to war, said to Louis XIV : " Preserve me from the evil of my friends , for , I have no fear of my enemies . " (1)

Imam Ali says:

اَبْدِلْ لَصَدِيقِكَ كُلَّ الْمَوَدَّةِ وَلَا تَبْدِلْ لَوَكُلِّ الطَّمَانِينَةِ وَأَعْطِهِ
كُلَّ الْمَوَاسَاةِ وَلَا تَفْضُ إِلَيْهِ بِكُلِّ الْأَسْرَارِ (2)

Meaning :

" Offer your friend all your affection and love, but not all your confidence and assistance, but do not divulge to him all your secrets . "

It is a hard task to gain a reliable friend, and still harder to keep him . If the limits and duties of friendship are

(1) In the Arms of Happiness, P. 66 .

(2) Kanzol - Fawa'ed, Krachki .

not observed , the bond will soon get



broken .

Imam Ali says :

أَعَجَزُ النَّاسِ مَنْ عَجَزَ عَنِ اكْتِسَابِ الْأَخْوَانِ وَأَعَجَزُ مِنْهُ مَنْ
ضَاعَ مَنْ ظَفَرَ بِهِ مِنْهُمْ

Meaning :

" The weakest person is he who cannot gain any friend , and weaker than him is a person who loses a friend . "

Shakespeare says: ' " Protect your friend as you protect your life. " "

Sana'i, the poet, says :

" Consider him bad who has few friends, and worse than him is he who loses a friend . "

The factors that may disperse one's friends and break the bonds of affection, are many, and one of them is to Vex and hurt a friend .

Imam Ali says :

إِذَا احْتَسَمَ الْمُؤْمِنُ أَخَاهُ فَقَدْ فَارَقَهُ (1)

Meaning :

" When one Vexes and enrages a friend , he is paving the way for separation . "

Without a doubt , there are friends who are pained at the warm and friendly relations of others, and are constantly ready to create differences among people. They make false statements about friends and hurt and discourage friends towards each other .

Imam Ali says :

مَنْ أَطَاعَ الْوَاشِيَ ، ضَيَّعَ الصَّدِيقَ (2)

Meaning :

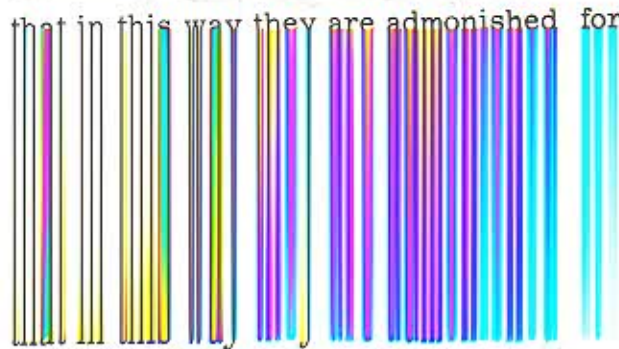
" He who pays attention to the words of a tell-tale , will lose his loving friend . "

The duty of the people towards the words of talebearers is denial of and

(1) Nahjol - Balagha .

(2) Nahjol - Balagha .

indifference towards what they say , so
that in this way they are admonished for



their indecent act, and one does not lose
one's friend .

Cavilling at and magnifying the slips
and errors of friends are another factor
that can destroy friendship .

Naturally everyone makes mistakes
in his own life, but a Muslim's duty is
to connive at the errors of his co-religi-
onist brethren and dear friends .

Imam Ali says :

اقْبَلْ عُذْرَ أَخِيكَ وَإِنْ لَمْ يَكُنْ لَهُ عُذْرٌ فَالْتِمِسْ لَهُ عُذْرًا (1)

Meaning :

" Accept your friend's apology
(for a mistake) , and if he cannot
find an excuse for his error, find
one for him . "

A learned man says: " A friend's
excuse should be accepted even if it is
out of place and illogical , since it is
enough to be penitent and beg pardon .

(1) Nahjol - Balagha

This shows that a hand has been offered for friendship, and it is one's duty to take the hand that is stretched for friendship. "

Sa'di says :

" A friend does not take offense at any fault of a friend, if he does so and calls himself a friend, it would be quite wrong. "

Mocking, making fun of, belittling and scoffing at friends, are other factors for separation, and act as a pest of friendship.

Hareth-bin-A'ewar, a companion of Imam Ali, one day expressed his heart-felt love and affection to the Imam . As he brought up the subject of friendship , the Imam described following acts that a friend should not resort to in relation to his friend . (1)

He said: If you love anyone :

- A) Show no hostility to him .
- B) Do not play tricks on him .
- C) Do not quarrel with him .
- D) Do not resort to improper jokes.

(1) Khessal - e - Sadough, Vol. 1, P. 296.

E) Do not belittle and humiliate him.

F) Do not seek superiority over him .

Such acts are not fitting for the position of a friend and shake the very foundation of a friendship .

A sage says: " Most people prefer a loss to a ridicule .

A Latin saying is: " Mocking kills friendship . "

What was discussed with the foregoing provides the following conclusions :

- 1) Friends have undeniable impressions on each other, and play an important part in each other's happiness or misery.
- 2) Friendship should be based on faith and chastity, and inspired by spirituality. No other friendship is reliable and trustworthy .
- 3) The friendship of polluted and corrupt people should be avoided, since such

an association involuntarily brings about corruption .

- 4) There are certain limitations for friendship. In forming a friendship, test and trial are necessary in order to avoid subsequent regret .
- 5) True friends should be appreciated , and utmost care should be taken to preserve their friendship .

