

TAHZEEB UL ISLAM

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XKP

The background of the cover is a complex, repeating geometric pattern of interlocking squares and diamonds in shades of brown and gold. Overlaid on this is a large, intricate golden circular medallion. The medallion features a scalloped outer edge and contains elegant Islamic calligraphy in the center. The overall aesthetic is traditional and scholarly.

Part 1
Etiquette of Dressing & Wearing Shoes

1. Elegant and Proper Clothing:

A person should clothe himself neatly and decently according to his position in life; provided, what he wears has been acquired through legitimate (halal) means; and if he cannot clothe himself properly through legitimate means, then he should try to be decent within his limits, as recorded in most of the reliable traditions of Islam. However, acquisition of a variety of dresses should not be exceeded to an extent as to tempt one during his prayers. If God has bestowed one with suitable income or increased it, then one should eat, clothe and spend accordingly, keeping in view one's fellow brothers; and in case one's income is meagre one should adjust and keep away from non-legitimate (haram) means of earning.

It is an acknowledged fact that Imam Ali Al-Reza (a.s.) used to sit on a mat woven with date-leaves during summer, and on coarse jute cloth in winter. But when he ventured outside his home he was elegantly dressed from head to foot to show the world the blessings of Almighty.

It is narrated from Imam Ja'far-e-Sadiq (a.s.) that decency and cleanliness in one's outfit are highly endearing to God and those who practise otherwise, displease Almighty. He likes His creatures to be properly dressed and perfumed and to keep their houses spick and span, and light them before sunset, so that poverty should disappear and their sources be increased.

A historical incident reflecting the attitude of the chosen one of God, Imam Ja'far-e-Sadiq (a.s.) is thus narrated. One of the leaders of the Ascetic Sufi school of thought tried to belittle and tease the Imam (a.s.) before the whole congregation while he was seated in Masjid al-Haram, elegantly attired. He approached the Imam (a.s.) and questioned him why he was so decently attired when the Holy Prophet and other ancestors of the Imam (a.s.) never were. The Imam (a.s.) recited the following verse from the Holy Book;

Say: (O Our Messenger Mohammed) "Who hath prohibited the adornment (granted) of Allah, which He hath brought forth for His servants and the good things of the provisions?"

and elaborated that in the days of Prophet there was poverty while at present there was economic prosperity and as such pious people had a better right of spending to display the generosity of God. Further, revealing the clothes he was wearing underneath, he said that the outward attire is just for the view of the world but underneath he was coarsely dressed for the sake of his soul.

2. Materials Which are not Permitted to be Worn:

Men are not permitted to use pure silk and brocade and are asked to be careful that their headgear and all those clothings which do not cover the private parts should not be made of silk. Even certain accessories of clothing, like borders, frills etc. should only be made of artificial silk, cotton or any cloth, where silk is one tenth of the other yarn used in the material. Cloth made of any yarn except silk is preferable. Non-essential parts of clothing like handkerchief, shawl etc. can be made of silk.

It is better for children who have not come of age, to be stopped from wearing pure silk and gold; as according to the tradition of the Holy Prophet (s.a.w.a.) as narrated by Hazrat Ali (a.s.), the Prophet had asked Ali (a.s.) not to wear a golden ring and silk as he would be dressed in silk in paradise and decorated with gold. Though Ali (a.s.) never used to wear these but it was an indirect address to the people. Some persons had asked Imam Ja'far-e-Sadiq (a.s.) whether they could dress their children in gold. The Imam (a.s.) ordered them to refrain from using gold themselves and dressing their children (not having come of age) in gold; only their women and (female) slaves could use it.

3. Instructions About Cotton Wool and Artificial Silk:

It is narrated by Ameer-ul-Momineen, Hazrat Ali (a.s.), that cotton and woolen cloth should be used, as the Holy Prophet (s.a.w.a.) and Ahle Bait (a.s.) wore them. The Holy Prophet (s.a.w.a.) used woolen cloth when required.

There is a tradition related with Imam Ja'far-e-Sadiq (a.s.) from Husain Ibne Kaseer who saw Imam Ja'far-e-Sadiq (a.s.) wearing a woolen cloak over coarse cloth. After praising the Imam (a.s.) he asked why he wore the woolen over coarse as he thought the woolen to be

abominable (makrooh). The Imam (a.s.) replied that his ancestor, Imam Zainul Abedeen (a.s.) used to wear coarse cloth while praying and therefore the Ahle Bait did likewise.

4. Colours of the Dress Which are Sunnat or Makrooh

It is related from the Holy Prophet (s.a.w.a.) that white colour is the best and suited to men who should also be provided with a white winding sheet.

5. Tradition

According to a tradition from Imam Ja'far-e-Sadiq (a.s.) he saw Hazrat Ali (a.s.) buying three clothes for a gold coin. The shirt measured till the ankle, the Tahmad measured from the waist down to the knee and the shawl not only covered his chest, but was much longer than his back. After having bought these clothes Hazrat Ali (a.s.) looked at the sky, thanked God and returned to his lodging.

According to Imam Moosa Kazim (a.s.) God ordered the Prophet to keep his clothes clean and it meant that the clothes should not be so long as to gather dirt and must be free from impurities.

As related by Imam Muhammad Baqir (a.s.), the Holy Prophet (s.a.w.a.) advised a person not to have his shirt and pyjama too long, as it is a sign of pride and God does not allow the proud to come near.

6. About the Clothes Which are Particularly Used by Women and Non-Muslims:

Men are prohibited from wearing women's face-covering sheet (Muqna), veil, bodice and Burqa etc. and women should not wear men's clothes such as cap, cloak, cassock (qaba) etc. Both men and women are prohibited from adopting the particular headgears by which the Jews, Nusairis and other non Muslims are identified. According to Imam Baqir (a.s.) men should not use make up like women and women should not make up themselves like men as the Holy Prophet had cursed such men and women.

It is stated in Fiqha-ur-Riza that one should wear the pyjama while sitting and recite the following prayer:

'I begin with the name of Allah (Oh Allah!) Draw a veil over my nudity and let me not be insulted on the Day of Judgement! Shower me with chastity and separate not me from my faith!'

People who do not practise this are faced with disease and death. According to a tradition, all the Prophets and even Hazrat Ameer-ul-Momineen (a.s.) used to put on the shirt before wearing pyjama.

7. Instructions About Wearing and Cutting New Cloth:

According to Imam Muhammad Baqir (a.s.), a person while putting on a new dress should recite the following prayer:

‘O Allah make this cloth to be the cause of peace, piety and reward! O Allah as long as I go on wearing this dress let me be able to carry out Thy worship in its entirety, and let me be able to be obedient to Thy bidding and thankful for Thy blessings. All praise is for Allah who has given me such a garment that covers me up and is a source of respect and decency among people.’

According to a tradition coming down from Hazrat Ali (a.s.), the Holy Prophet had given the following prayer to Ali (a.s.) that he may recite it while putting on new clothes.

‘O Allah make this dress such a source of blessing that whatever I may try after putting it on should be for gaining Thy goodwill and for populating Thy mosque (centres of prayers).’

The Prophet had said that those who recite this prayer will have their sins forgiven.

According to another tradition, Ali (a.s.) asked those who were putting on new clothes to recite so:

‘There is no God but one Allah and Muhammed is His Messenger.’, that they may be protected from all the troubles and every single thread of such a garment will ensure constant happiness as long as it lasts.

8. How To Put On and Take Off One's Dress:

According to Holy Prophet (s.a.w.a.) man should not keep his body naked at any time, night or day.

Hazrat Ali (a.s.) seems to have stated that a naked man is an easy victim to the devil and his temptations; and a man while sitting among a certain number of people should lower his thighs. He also asked men to recite Bismillah while taking off the clothes that the jinn may not wear them as they do during the night, when we do not say Bismillah.

According to Imam Muhammad Baqir (a.s.) Janabe Fatima (a.s.) used to have Muqna so wide that it reached her limbs. All women should be likewise.

According to Imam Ja'far-e-Sadiq (a.s.) muslim women should not use transparent veil or clothing. Another tradition states that a person asked Hazrat Moosa Kazim (a.s.) if possessing ten garments was supposed to be a luxury. The Imam (a.s.) replied on the contrary that the extra dresses will help men to keep tidy provided those clothes or garments are kept washed and clean, away from dirty places.

According to Ameer-ul-Momineen (a.s.) wearing of clean clothes keeps sadness away and helps in the prayers being answered.

Imam Ja'far-e-Sadiq (a.s.) states that a man who patches his garment, stitches his worn out shoes and carries his own purchases home, will be protected from pride.

9. Socks and Shoes:

For sandals and shoes, the best colour is yellow and next comes white.

According to Hazrat Ali (a.s.) fine shoes keep the body free from germs and diseases. They also help in wazoo (ablution) and Namaz (prayers) as the shoes keep the feet free from dirt.

According to Sarraf, when he went before Imam Ja'far-e-Sadiq (a.s.) while having white shoes on the Imam (a.s.) asked him if it was intentional and before Sarraf could answer, the Imam (a.s.) said that any person who buys a white shoe will get money from unknown sources before the shoe gets worn out. Saraf said, that hardly had he started wearing them, when he got hundred gold coins from a place which he could not even dream of.

10. How to Wear Socks, Shoes and Sandals:

According to a tradition related to Imam Muhammad Baqir (a.s.) and Imam Ja'far-e-Sadiq (a.s.), the shoe should be put on the right foot first and then on the left; but while taking them off, the shoe of the left foot should be taken off first. It is also stated that anyone who has a shoe on one foot and none on the other, and walks thus, will be tempted by the devil and will go mad.

According to Abdul Rehman Ibne Kaseer, once while he was walking with Imam-e-Sadiq (a.s.), Imam (a.s.)'s sandal belt broke. Ibne Kaseer immediately took out a new belt and started repairing the sandal. All that while the Imam (a.s.) kept his hand on his shoulder and said that if someone helps a momin while his sandal is being repaired, God will give him a fast camel on the Day of Judgement to enter heavens on it.

Another tradition from Abdul Rehman Ibne Abdullah states that he once went to Imam Ja'far-e-Sadiq (a.s.) accompanied with another man. When they arrived at the Imam's place, he (the Imam (a.s.)) took out his sandals and said that a person should take out his sandals while sitting, that the feet may feel comfortable.

It is further stated that the Holy Prophet (s.a.w.a.) prohibited walking with one shoe on and also to put on shoes while standing or walking.

A chapter on salvation (Kitabe-Najat) in Makaremul-Akhlaq states that one should put on socks and sandals while sitting and recite the following prayer:

'I begin with the name of Allah. O Allah shower thy grace (send durood) on Muhammad and Ale-Muhammad and keep my feet steady in this world and that to come and on the Day when the best of the people will tumble on the Bridge of Sirat! Thou keep both my feet steady.'

And take them off standing and recite:

'I begin with the name of Allah! All praise is to God who has blessed with a thing that preserves both my feet from pain. O God keep both my feet steady on the Bridge of Sirat and let them not go astray from the right path.'

Part 2
Etiquette of Wearing Jewellery, Applying Surma, Looking in the Mirror and Applying Hair-Dye for Men and Women

1. Way of Putting on Ring and its Advantages:

It is sunnat-e-muakkedah (very commendable) for men and women to wear ring on the right hand. Some traditions allow the ring to be worn on the left. However, if the ring has some holy engraving on a holy gem, one should take it off before visiting the toilet.

According to a tradition coming from Salman-e-Farsi (r.a.), the Holy Prophet (s.a.w.a.) asked Hazrat Ali (a.s.) to wear a ring on the right hand that he may be listed among Muqarrabeen (those near to God).

Ali (a.s.) enquired as to who were the Muqarrabeen. The Holy Prophet (s.a.w.a.) replied that those were Jibrael and Mekael.

Then Ali (a.s.) questioned which ring he should wear. He (a.s.) was asked to wear red Aqiq because this red stone had accepted God's oneness, the Holy Prophet (s.a.w.a.)'s prophethood and Ali (a.s.)'s vicigerency and heavens for Ali's friends and Shias. According to a tradition Imam Moosa Kazim (a.s.) was asked why Hazrat Ali (a.s.) wore a ring on his right hand. He replied that Hazrat Ali (a.s.) is the leader of Ashab-e-yameen and Ashab-e-yameen are those whose record of action will be given in the right hand.

And secondly, the Holy Prophet (s.a.w.a.) used to wear ring on his right hand. The believers will be identified by these symbols: having ring on the right hand, praying five times at the correct timings, giving Zakat, distributing among his religious brothers his belongings, ordering good actions and keeping people away from evil.

According to Imam Ja'far-e-Sadiq (a.s.), the Holy Prophet (s.a.w.a.) has prohibited wearing of ring on the first and middle finger.

According to Imam Ja'far-e-Sadiq (a.s.), a ring should be worn at the very end of the finger where it joins with the palm. According to Fiqh-e-Riza, one should recite the following prayer while wearing the ring:

'O Allah, let the signs of faith be the cause of my recognition! Let my end be worthwhile and let there be good for me even in the world to come. It is well-known that Thou are Almighty, Wise and Generous!'

2. What Should the Ring be Made Of:

It is sunnat to have a silver ring. Men are prohibited from wearing gold ring. Wearing iron, steel or brass ring is makrooh for both men and women. Therefore, according to Imam Ja'far-e-Sadiq (a.s.), the Holy Prophet (s.a.w.a.) used to wear a silver ring.

According to another tradition, the Holy Prophet (s.a.w.a.) asked men not to wear an iron ring while praying and strictly prohibited wearing of brass ring.

3. The Advantages of Aqiq (Cornelian):

According to a reliable tradition from Hazrat Ali Reza (a.s.), Aqiq takes away poverty and dissolves difference from one's heart. According to Imam Ja'far-e-Sadiq (a.s.), Aqiq brings safety while travelling.

4. Advantages of Yakoot (Ruby), Zaberjaa (Jade) and Zamar-rud (Emerald):

According to three reliable traditions from Imam Ali Al-Reza (a.s.), wearing the ring of yakoot (ruby) stops worries and according to Imam Moosa Kazim (a.s.), it eases difficulties.

In another tradition Imam Reza (a.s.) has used the same words about the ring of Zaberjad (Jade) and also stated that the emerald ring turns poor into rich and that whosoever wears the ring set in yellow ruby (yakoot) will never become poor.

5. Advantages of Turquoise (Feroza) and Jaz-e-Yamani:

According to Imam Ja'far-e-Sadiq (a.s.), whosoever wears a turquoise ring will never become dependent. According to Hasan Ibne Ali Ibne Mehran, when he visited Hazrat Imam Moosa Kazim (a.s.), he saw a ring on his finger set in with feroza (turquoise) having been engraved thus:

Allah, Master of the kingdom.

While he kept standing, the Imam (a.s.) asked what he was looking at? When Hasan replied, the Imam (a.s.) further questioned whether

he recognized that engraving? Hasan replied in the negative and the Imam (a.s.) said that this stone was brought by Jibrael as a gift to the Holy Prophet (s.a.w.a.) from heaven and the Holy Prophet gave it to Hazrat Ali (a.s.) and it has reached him from his Holy ancestors in line.

According to Imam Ali Reza (a.s.), Hazrat Ali (a.s.) has stated that once the Holy Prophet (s.a.w.a.) came out of his house wearing a ring of Jaz-e-Yamani and attended the congregation with them. After completing his prayer, he gave the ring to Hazrat Ali (a.s.) and asked him to have it on his right hand while he prayed, as prayer with Jaz-e-Yamani is equal to seventy prayers without it. The stone is always praying and pronouncing 'La ilaha illal'lah and Subhanallah', and its reward reaches the wearer of the ring.

Ali ibne Mohammad Zumairi states that he married the daughter of Ja'far ibne Mahmood and loved her a lot but had no children from her. He went to Hazrat Imam Ali-un-Naqi (a.s.) and stated his request. The Imam (a.s.) smiled and asked him to have a ring set in turquoise over which:

'O my Lord! Leave me not alone without an issue. Thou art the best of heirs!'[1]

Should be engraved and worn by him. He did as he was told and before the year was out, he was blessed with a son from the same woman.

According to the Holy Prophet (s.a.w.a.), God finds it difficult not to listen to the prayers of those who have Aqiq (Cornelian) and Turquoise rings on their fingers and feels hurt to negate their prayers.

[1] The Holy Quran 21: 89

6. Beneficial Qualities of Durre-Najaf, Billore, Hadeed-Cheeni and other Tones:

According to a reliable tradition, Mufazzal ibne Umar once visited Imam Ja'far-e-Sadiq (a.s.) when he had put on a ring of Durre-Najaf. The Imam (a.s.) addressed Mufazzal thus, 'O Mufazzal, all mo'mineen and mo'minat (all believing men and women) feel happy when they sight this gem and the pain of their eyes is relieved. I want every momin to have five rings; Yaqoot (ruby) ring is the best and

[1] The Holy Quran 21: 89

second comes Aqiq as it is a stone which has affection for God & Ahle Bait (a.s.) and thirdly, a ring of Feroza (turquoise) which gives strength to the eyes, expands the chest and strengthens the heart. Whenever a momin goes for some work with a turquoise ring on his finger, his work is done. Fourthly, one should wear the ring of Hadeed-Cheeni, but not always; only when one is afraid of some mischief then he should visit that place with this ring on as the stone keeps the devil away; therefore it is advisable to possess it. And the fifth ring should be of that stone which is found only in Najaf (Durre-Najaf). When a person wears a ring of this stone, at his every glance towards it, God gives him the reward of Ziarat, Haj and Umrah, which are kept in his record of action. The reward is equal to the reward of the Prophets and pious. If God had not been merciful towards the Shias, every gem of Durre-Najaf would have been costly; but God made this gem easily available that the poor and rich can wear it alike.

7. Suitable Engravings for Every Gem:

Husain ibne Khalid visited Imam Reza (a.s.) and asked him if it was permissible to visit the toilet wearing a gem on which was engraved:

‘There is no God but Allah.’

The Imam (a.s.) replied that this act was good for no one. Husain further asked if the Prophet and other ancestors did not visit the toilet with the ring on. The Imam (a.s.) replied in the affirmative but also stated that the ring was in the right hand and that Husain should stop defaming his ancestors. Then Imam (a.s.) said that naqsh (engraving) on the gem of Adam, which was brought from heaven, was thus:

‘There is no God but one Allah and Mohammed is the Messenger of Allah.’

The engraving on the Prophet's ring was:

‘There is no God but Allah, Mohammed is the Messenger of Allah.’

The engraving on Hazrat Ali (a.s.)'s ring was:

‘Allah is Master of the kingdom.’

The engraving on Imam Hasan (a.s.)'s ring was:

‘Verily, All honour (as a whole) belongeth (only) to God.’

The engraving on Imam Husain (a.s.)'s ring was:

‘Verily God accomplisheth His purpose.’

The ring worn by Hazrat Ali ibnul Husain (a.s.) and Imam Mohammed Baqir (a.s.) belonged to Imam Husain (a.s.).

The engraving on the ring of Imam Ja'far-e-Sadiq (a.s.) was:

‘Allah is my master and He will safeguard me from His creatures.’

The engraving on the ring of Imam Moosa Kazim (a.s.) was:

‘Sufficient for me is Allah.’

After speaking about the engraving of Imam Ali Reza (a.s.), he put forth his hand on which he was wearing the ring of his father.

According to the tradition from Syed Ibne Taoos (r.a.), a person visited Imam Ja'far-e-Sadiq (a.s.) and said that he was scared of the ruler of Jaz-eerah as his enemies had poisoned the ears of ruler and he may kill him. The Imam (a.s.) ordered him to make a ring set in with a thick gem of Hadeed Cheeni on one side of which the following three sentences should be engraved:

‘I seek the refuge of the Almightyness of Allah. I seek the shelter of the words of Allah. I seek the shelter of the Prophet of Allah.’

and at the back of the gem the following two lines should be engraved:

‘I have brought faith on Allah and his Books. I myself rely on Allah and his Prophets.’

and further, the following should be engraved on all the four corners of the gem:

'I stand witness with all submission to there being no Creator except Allah.'

When he will wear this ring all his difficulties will be solved; especially he will not be afraid of the wicked. And if the ring is tied, women will have an easy delivery and they will not be affected by any evil eye. It is very important to protect this gem. Dirt should be kept away from it and it should not be taken in bathroom or toilet as it contains the secrets of God. Shias of Ahle Bait (a.s.) who are afraid of the enemy should keep this ring dearer than life and hide it from their enemies and keep it a secret except from those who are reliable. According to the traditionalist, his experience proved what the Imam (a.s.) had said.

According to Imam Mohammed Baqir (a.s.), if a person possesses a ring set in with Aqiq and turns it towards his palm and then looks at it and recites the 97th chapter of the Holy Book (Sura Inna Anzalna):

'In the name of Allah, the Beneficent, the Merciful.

Verily, We sent it (The Quran) down in the night of Qadr! What can make thee know what the night of Qadr is? The night of Qadr is better than a thousand months. The Angels and the Spirit descend therein with the permission of their Lord, with (decrees) of all affairs; Peace is (in the whole night) till the breaking of the dawn!'

And recites this prayer:

'I have brought faith on that One Allah who has no partner and I do not believe in Jibl and Taghoot (idols)! And have also brought faith on the beginning and the end, the visible and the invisible (aspects) of Mohammed (s.a.w.a.) and Ale Mohammed (a.s.) whether their Imam has been declared or they are in their temporary disappearance. Mohammed (s.a.w.a.) is the Prophet of Allah and Hazrat Ali (a.s.) is the Divine Vicegerent of Allah.'

then God keeps him protected the whole day from trouble whether they are descendent from heaven or earth and he will be protected till the evening by God and God's friends will guide him.

According to another tradition, a person who makes a ring set in Aqiq should have the following engraved on it so that God will protect him from a bad death and he will die in his faith:

'Mohammed (s.a.w.a.) is the Prophet of Allah and Hazrat Ali (a.s.) is the Divine Vicegerent of Allah.'

8. Way of Wearing Gold and Silver Jewellery for Women and Children:

According to a tradition, people asked Imam Ja'far-e-Sadiq (a.s.) whether it was permissible to make children wear jewellery. The Imam (a.s.) replied that Imam Zainul Abideen (a.s.) used to make his women and children wear silver and gold jewellery. According to another reliable tradition Fazeel ibne Yasar asked Imam Ja'far-e-Sadiq (a.s.) whether one could keep a chair which has pure gold on it. The Imam (a.s.) replied in the negative but said that it is allowed to keep a chair covered with a thin layer of mixed gold.

According to another tradition, it is not good to keep a woman away from jewellery. At least a necklace should be around her neck and it is also not good for a woman's hand to be without Henna (Mehendi) even though she may be very old.

According to another reliable tradition, gold wire should not be used to tie one's teeth, especially men should keep away from all things made of gold. Even sword and Quran-e-Majeed should not be encased in gold.

9. Way of Applying Antimony (Surma) (A Black Powder Applied Inside the Eyes):

According to Imam Ja'far-e-Sadiq (a.s.), the Holy Prophet (s.a.w.a.) used to apply surma in both his eyes before going to bed.

Imam Ja'far-e-Sadiq (a.s.) said that doing miswak (using neem or any other kind of stick for cleaning teeth) gives good breath to the mouth because miswak stops sputum and in the same manner, applying surma gives light to the eyes and makes the brain and eyes give up its dirty water that the light in the eyes is increased. Surma makes the dirty water of eyes pass away from the mouth, therefore it produces good breath.

According to Fiqha-al-Reza, when one decides to apply surma, one should take the salai (stick made of any metal especially for applying surma) in the right hand, say 'Bismillah' and put it in the surma bottle and when applying in the eyes recite the following Dua:

'O Allah brighten (illuminate) my eyes and bless me with such light that I may be able to see thy justice! Lead me to the right path and give me the sense to follow the path of goodness. O Allah! Let there be light for me both in this world and that to come.'

10. Manners of Using the Mirror:

According to the reliable tradition related to Imam Ja'far-e-Sadiq (a.s.), the Holy Prophet (s.a.w.a.) had said that heaven is definitely rewarded to that young fellow who looks in the mirror and thanks God for the beauty given to him.

According to another tradition, the Holy Prophet (s.a.w.a.) kept on looking in the mirror while combing his hair and beard. He also ordered his wives and other companions to beautify themselves as God liked that a muslim should, before meeting another person, make himself acceptable to the other's eyes.

According to a tradition related to Hazrat Ali (a.s.), one should recite the following prayer while looking into the mirror.

'All praise is worthy of that Allah who has created me and made my creation the best. He has made my face as it was the best possible to make. He has beautified me with such things, had these been found in others, they would have been considered as faults and then He has blessed me with Islam.'

11. Benefits of Applying Dye for Men and Women:

It is mustahab (commendable) for men to dye their head and beard. There are fourteen advantages for women in dyeing their hair and applying henna to their head and feet:

- a) Deafness is cured
- b) Brightness in the eyes is increased
- c) Dryness of nose is lessened
- d) There is good breath in the mouth
- e) Gums are strengthened
- f) There is no bad smell in the under arms
- g) There is less temptation from the devil
- h) The angels are happy
- i) It is a means to the happiness of a momin
- j) The nonbelievers get jealous
- k) It is beauty in itself
- l) It is good scent in itself
- m) It is a means to the salvation from the curse of the grave
- n) It makes Munker and Nakeer feel shy

According to a tradition, a certain person visited the Holy Prophet (s.a.w.a.) and when the Holy Prophet saw a few white hair in his beard, he said that these hair are light and all the muslims who possess a single white hair in the beard, there will be a light for them on the day of judgement.

According to another tradition, Hazrat Ali (a.s.) said that he did not apply dye (khizab) as he was mourning for the Holy Prophet (s.a.w.a.)

Another reliable tradition states that Imam Ja'far-e-Sadiq (a.s.) said that among a few bad signs which will appear in the world during the last days will be that men of Bani Abbas will act like their women by applying henna to the hands and feet and comb like them.

According to Imam Ja'far-e-Sadiq (a.s.), the Holy Prophet (s.a.w.a.) ordered every woman to apply henna whether she was a widow or a happily married woman, the former as not to let her hands resemble men, the latter to beautify them for her husband.

12. Ways of Applying Dye:

According to another reliable tradition Imam Ja'far-e-Sadiq (a.s.) said that it was not bad for an old man to apply wasma dye.

According to another tradition from Hasan, Imam Mohammed Baqir (a.s.) applied henna dye to his beard.

Another tradition states that the henna dye relieves bad smell, beautifies the face, creates good breath and beautiful children are born.

One should know the various opinions of scholars in this connection. It is makrooh for man and woman to apply dye in the state of Janabat; coition is also makrooh during the process of dyeing. Coition is allowed when henna's colour has appeared on the dyed area. It is makrooh to dye during menstruation.

Part 3
**Etiquette of Cleaning Teeth, Combing,
Cutting Nails & Shaving Head**

1. Advantages of Miswak (i.e. Cleaning Teeth With Any Raw Branch of Tree):

According to many reliable traditions from Imam Ja'far-e-Sadiq (a.s.), miswak is the sunnat of all Prophets. The Holy Prophet (s.a.w.a.) used to say that Hazrat Jibrael asked him to do miswak so often, that he started fearing that his teeth would be rubbed off.

According to Imam Ja'far-e-Sadiq (a.s.), there are twelve advantages of miswak:

- a) It is the sunnat of Prophets
- b) Cleans the mouth
- c) Increases brightness of the eyes
- d) Causes God's goodwill
- e) Takes out sputum
- f) Increases memory
- g) Teeth are whitened
- h) The reward of good deeds increases manifold
- i) Stops weakness and falling of teeth
- j) Strengthens roots of the teeth
- k) Increases appetite in a healthy manner
- l) Angels are happy with all those who do miswak

According to a tradition from Hazrat Ali (a.s.), the Holy Prophet (s.a.w.a.) had advised people to do miswak at the time of every prayer.

According to Hazrat Moosa Kazim (a.s.) and Imam Ali Reza (a.s.), among the sunnats of the Prophet Ibrahim (a.s.), there are five things about the upper half of the body and five about the lower part of the body. Among those that are concerned with head are:

- a) To do miswak
- b) Trimming the moustache
- c) Parting hair to have place for masah
- d) To gargle
- e) To put water in the nose

The five things that are sunnat about the lower part of the body are:

- a) To get circumcised
- b) To remove unwanted hair on the lower abdomen
- c) To remove hair under armpits
- d) To cut nails
- e) To clean with water after urination

According to Imam Ja'far-e-Sadiq (a.s.) when one gets up for Namaz-e-Shab (night prayer) one should do miswak as an angel descends from

heaven and keeps his mouth on one's mouth and whatever one is reciting; Quran, prayers or durood, he takes it to heaven. Therefore it is necessary that one's mouth should be smelling good. (If there is not enough time, it is better to clean one's teeth with fingers only.)

According to the Holy Prophet (s.a.w.a.), there are three things which sharpen memory and cure all pains - chewing kundoor, doing miswak and reciting the Quran-e-Majeed.

Another tradition quotes the Holy Prophet (s.a.w.a.) as saying that two rakat prayers with miswak is better than seventy rakat prayers without it.

According to Mohammed Baqir (a.s.), doing miswak in the bathroom causes one's teeth to fall and also one should never stop doing miswak even if it is done once in three days.

2. Etiquette and Advantages of Shaving One's Head:

Imam Ja'far-e-Sadiq (a.s.) said that one should shave off the hair from one's head from the roots that the head may be clean and free of lice. Besides, it strengthens one's neck and gives more light to the eyes and the body relaxes and also said that he shaved his head every Friday.

According to a tradition from Hazrat Moosa Kazim (a.s.), when the hair on the head get long, the eyes get weak and eyesight gets dim and when the hair are cut, the brightness of the eyes is increased. (This applies to men).

It is haram (not permissible) for women to cut their hair without any reason.

Another reliable tradition states that a person who will not part his hair when he has kept them long, his head will be opened on the day of judgement by God with a cutter of fire.

A tradition states that the Holy Prophet (s.a.w.a.) has prohibited a woman who has physically matured to gather her hair in front or at the sides and knot them and hang them in front like men.

Two other traditions state that there is no harm in making an addition (something to tie a plait) from the hair of one's own hair or that of an animal but the hair of other women should not be mixed with one's own. One should be careful to take off the addition of animal's hair from one's hair before starting one's prayers, as namaz is not allowed with it. But if it is of the hair of permissible animals, then its usage even during prayers is not prohibited.

3. Advantages of Cutting of the Tips (end) of Moustache:

Cutting of the ends of the moustache is Sunnat-e-Muvakkedah. It is better to cut them sharply and according to the tradition of the Holy Prophet (s.a.w.a.). When one lets the moustache grow, one is succumbing to shaitan.

According to a tradition from Imam Ja'far-e-Sadiq (a.s.), cutting of the tips of moustache decreases sadness and superstitions and one who is doing thus is also performing the sunnat of the Holy Prophet (s.a.w.a.).

Hazrat Imam Ja'far-e-Sadiq (a.s.) used to cut his moustache till the root of the hair and also stated that cutting of nails on Friday prevents one from the disease of dandruff from that Friday to next Friday.

According to Holy Prophet (s.a.w.a.) the moustache should be above the upper lip.

Another tradition states that a person came to Imam Ja'far-e-Sadiq (a.s.) and asked for a prayer which will increase his income or daily bread. He was asked by the Imam (a.s.) to cut his moustache and nails on a Friday.

Another tradition from the same Imam (a.s.) states that if a person cuts his moustache and nails on Friday during which he recites the following:

'In the name of Allah, I trust Allah and sunnah of Mohammed and Ale Mohammed.'

then God will give him the reward of freeing as many slaves from the children of Ismail as many segments there are of the nails and hair; and except the illness of death, he will not suffer from any other illness.

4. Etiquette of Growing One's Beard:

It should be remembered that keeping a beard of normal length is sunnat. It should be neither too long nor very short. But it is makrooh (abominable) to have one's beard longer than musht (i.e. the length of a closed fist). It is even considered haram (non-permissible).

It is popularly accepted among the scholars that except hair on the cheeks and below the lower lip, to shave the beard on both sides is haram (non-permissible); and it should be cut in a manner that it does not resemble a shave.

Another tradition states that one should keep one's hand on the beard and the part of beard escaping the hand should be cut off.

A tradition from the Holy Prophet (s.a.w.a.) states that when God forgave Adam's repentance, then Adam performed thanksgiving and while getting up, looked towards the sky and prayed to God to increase his beauty. Hardly a little time had elapsed when a dark and thick beard came out of his face. He had no beard before it and when he enquired to God about it, God revealed that it was an asset for him and his offsprings on the Day of Judgement.

5. The Grace of White Hair and Prohibition of Pulling Them Out:

A tradition from Hazrat Ali (a.s.) prohibits the pulling of white hair as it is the light of Islam and those Muslims who will have white hair in the beard, will be a source of light on the Day of Judgement.

According to a tradition from Imam Ja'far-e-Sadiq (a.s.), God will not talk with three types of men and neither bless them on the Day of Judgement; but rather curse them. They are:

- a) A person who pulls out white hair
- b) A person who does masturbation and causes seminal emission by irritating other parts of his body
- c) A person who is used to sodomy

The first part of the tradition means that a man pulls out the white hair with bad intention, because it is a blessing to have white hair.

According to Imam Ali Reza (a.s.), a tradition from the Holy Prophet (s.a.w.a.) states that a white hair on the forehead is a source of blessing, those on the cheeks are a sign of generosity and courage and among the hair of the head is a sign of bravery and courage. It is a bad omen to have the first white hair growing on the back of the neck.

6. The Order of Cutting the Hair of Nose and the Prohibition of Playing With One's Beard:

A reliable tradition states that every person should cut the ends of the moustache and the hair of the nose.

According to Imam Moosa Kazim (a.s.), there are four things which are a temptation from shaitan, eating mud, to crumble mud or sand while sitting idle, cutting nails with teeth and chewing beard.

Imam Ja'far-e-Sadiq (a.s.) states that one should not take one's hand to the beard to stroke it too often, as it is a bad habit and disfigures the beard.

7. Advantages and Blessings of Cutting Nails:

According to the Holy Prophet (s.a.w.a.), cutting off one's nails keeps away many diseases and increases one's daily bread.

Imam Mohammed Baqir (a.s.) explained that men have been ordered to cut the nails for keeping nails gives a chance to shaitan to spread dirt. Besides, it causes loss of memory.

Another tradition states that the Holy Prophet (s.a.w.a.) had ordered men to cut the nail very near to the flesh and women were ordered to leave a little as it is a source of beautification for women.

8. Manner and Timings of Cutting One's Nails:

A tradition states that the Holy Prophet (s.a.w.a.) prohibited biting of one's nails with one's teeth.

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), cutting the nails on Friday keeps one safe from the disease of dandruff, leprosy and blindness. Even if there is no need to cut one's nails, one should cut them a little that a few of their particles may fall off.

Another tradition states that cutting of nails and the ends of the moustache on every Friday, and also washing hair with khatimi leaves increases one's income.

Another tradition states that people told the Imam (a.s.) that they have heard that dua and namaz (taqeebat) after the morning prayers until the sun rises, is better than hunting for one's daily wages from one city to another. The Imam (a.s.) asked whether he could show something which was more satisfactory from the point of view of daily income. When the people replied in the affirmative, the Imam (a.s.) said that one should cut one's nails and sideburns every Friday and even if the nails are not big enough to be cut, one should rub them a little on every Friday.

Another tradition states that Imam Reza (a.s.) saw a person suffering acutely from an eye disease. The Imam (a.s.) asked him if he would like to know something which will alleviate the pain in the eyes. When the person replied in affirmative, the Imam (a.s.) asked him to cut his nails on a Wednesday. When the person did what he was ordered, he never complained of eye ache again.

According to a tradition, a person who cuts his nails on a Thursday should start from his left hand and end on the little finger of his right hand.

Another tradition states that when a person cuts all his nails except one on a Thursday and takes that one off on a Friday, then God will dissolve all his worries.

According to a reliable tradition from the Holy Prophet (s.a.w.a.), a person who cuts his nails on a Friday, God takes away all pains from his body pores and fills them with health and a person who cuts his nails on a Thursday or Saturday is always safe from the diseases of eyes and teeth.

Another tradition states that people said to Imam Moosa Kazim (a.s.) that there is a saying in their particular group that one should take off nails only on a Friday. The Imam (a.s.) replied that it was perfectly alright to take off nails on a Friday but as previous traditions state

that if the nails are long, one should not wait for a Friday to cut one's nails.

It is stated from Imam Mohammed Baqir (a.s.) that if one cuts one's nails on a Friday then one's children will never have an eye complaint and if he wants to be benefited by both Thursday and Friday, he should cut all his nails on Thursday and keep one for Friday or cut all on Thursday and file them on a Friday so that a few of the particles may fall off. One should recite the following while cutting nails.

'In the name of Allah, I trust Allah and Sunnah of Mohammed and Ale Mohammed.'

9. Advantages and Blessings of Combing One's Head/beard:

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) says that wearing good clothes belittle the enemy; oiling one's body relaxes mental tension and worries and combing one's hair strengthens the teeth, improves earning and increases virility.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that combing one's hair wards off twenty types of diseases and many types of pains.

10. Timings and Manner of Combing and Types of Combs:

According to a reliable tradition, Imam Ja'far-e-Sadiq (a.s.) used to keep a comb in the prayer cloth and comb his hair after the prayers.

According to Imam Moosa Kazim (a.s.), the meaning of beauty of verse 7: 31;

'Be ye adorned at every time of prostration.'

implies combing one's hair before prayers.

In another tradition, Imam (a.s.) has stated that when you have combed your head and beard, comb the hair on the chest as this keeps away sorrow and illness.

Imam Ja'far-e-Sadiq (a.s.) prohibits combing in the bathroom as it weakens the hair.

It is stated from Imam Ali Reza (a.s.) that a person who combs the hair of his head, beard and chest seven times, no pain will come to him.

It is stated from Imam Moosa Kazim (a.s.) that one should not comb while standing but one should sit while combing, for the former weakens the heart and the latter strengthens the heart and thickens the epidermis of the body.

According to Imam Ja'far-e-Sadiq (a.s.), a person who combs while standing will be involved in loans.

Imam Moosa Kazim (a.s.) has said that a comb made of ivory cures fever.

A tradition from Imam Ja'far-e-Sadiq (a.s.) states that the use of a comb made of silver or etched with silver is makrooh.

Part 4
Manner of Eating and Drinking

1. Utensils That are Allowed in Eating and Drinking:

Silver and golden plates are not permitted for eating and drinking and even their use for other types of work is doubtful. But it is better to avoid their use and display for decoration purpose. Any food which is kept in silver and gold is not permissible though this food can be taken out in other types of utensils. There is no reliability about this tradition. One group of Ulema does not perform Wuzu with utensils of silver and gold.

Many ulema are of the view that the following things should not be made of either gold or silver. Surma bottle, scent case, agar case, chilam, lanterns (which are open on two sides and hung in holy tombs), case of the Quran, cases for the books of prayers and supplications, mirror cases and even walking sticks and pens; but according to me (i.e. Majlisi) their non-permissibility is not proved. However, the end of Hukka pipe (Mohnal) should never be made of gold or silver. To eat or drink in all gilded utensils is makrooh (detestable). If you eat in them, it is better not to let your mouth touch them.

If wine is kept in any utensil of glass or brass, then these utensils can be cleaned by washing them and even raw china which is not porous. But all clay utensils made by potter from ordinary clay need a lot of water to be cleaned once they have been soaked in dirt (wine). The water should be soaked in the clay pot to the extent that the impurity is removed. However, it is better not to use them.

According to a tradition from the Holy Prophet (s.a.w.a.), the person who uses utensils of silver and gold in this world will be kept away from them in heaven.

According to another tradition, Umro Bin Abilmukdam brought a cup of water for Imam Ja'far-e-Sadiq (a.s.) which was joined with a silver piece which the Imam (a.s.) let loose with his teeth.

According to another tradition, Imam Reza (a.s.) has prohibited the use of clay pot coming from Egypt.

According to Buzi ibne Umar, he saw Imam Mohammed Taqi (a.s.) having food in a black bowl in the middle of which Sura 'Qulho Wallah' was written in yellow colour.

2. The Right to Have Good Tasty Food and Prohibition of Greed:

According to traditions coming from Ahle Bait (a.s.), it is Mustahab to eat and let others eat good and clean food and serve it with all formalities; and it is not right to make good food Haram upon oneself. It is however necessary that the food is sought by Halal means and one should not eat to the extent of forgetting prayers. One should not be like animals and only bother about eating and drinking; as eating and drinking is done for the sake of prayer and that one may gain strength. One should not spend to the extent of being known as spendthrift as God does not keep this type of man His friend.

According to a reliable tradition, Imam Ja'far-e-Sadiq (a.s.) used to serve people with good bread, tasty firni and delicious halwa and used to say that when God is generous to us, we should be generous to people when serving them, and when we are in need we should be careful.

According to another tradition from the same Imam (a.s.), God will question every Momin on three topics on the day of judgement; firstly, what he had eaten, secondly, what he had worn and thirdly, how much he had fulfilled the desire of obedient wife and kept her away from haram. Abu Khalid Kabuli visited Imam Mohammed Baqir (a.s.) who served him with delicious food during breakfast. When the Imam (a.s.) asked how was the food, Abu Khalid praised the food and recited this Aayat:

'And on that day will be definitely questioned about the manifold blessings of Allah.'[1]

According to a tradition from Holy Prophet (s.a.w.a.), if you eat too much food, then white spots appear.

According to a tradition from Imam Ja'far-e-Sadiq (a.s.), God keeps those people enemies who have these habits:

- a) Who sleep during the day when they have not been awake during the night,
- b) Who laugh meaninglessly,
- c) Who eat after the stomach is full.

According to Hazrat Ali (a.s.), once Hazrat Esa (Jesus) (a.s.) visited a city where a man and a woman were fighting with each other in loud tones. Hazrat Esa (a.s.) enquired about the cause. The man replied that the woman was his wife, very pious and had no vices but he did not like her and desired to be separated from her. When the Prophet Esa (a.s.) further asked the cause he said that the woman was getting old and had lost the

freshness of the face. Hazrat Esa (a.s.) asked the woman whether she wanted the freshness of her face. She replied, "Why not." Then Hazrat Esa (a.s.) asked her not to eat much for it spoils the freshness of the face. When the woman acted accordingly she looked young and was accepted by her husband.

According to the Holy Prophet (s.a.w.a.), two things; leprosy and white spots are caused by five habits:

- a) To use noorah on Friday and Wednesday
- b) To perform Wuzu and bathe with the water heated by sunlight
- c) To eat during the state of Janabat
- d) To cohabit with a woman when she is in period (monthly course)
- e) To eat even when the stomach is full.

According to Imam Ja'far-e-Sadiq (a.s.), man needs to eat that much food which is needed for his strength. One part of the stomach should be for food, the second for water and third for breathing. One should not try to fatten oneself like the lamb meant for Zabeeha (slaughter). He also said that a full stomach causes revolt (disobedience) and quarrels.

Except fever, all sudden diseases and pains are caused by over-eating.

Another tradition from Hazrat Imam Ja'far-e-Sadiq (a.s.) states that if the followers of the Holy Prophet (s.a.w.a.) follow the ways and manners of alien people especially those of dress and food, they will not be blessed and on the contrary, they will be degraded.

[1] The Holy Quran 102: 8

3. Ways and Timings of Eating:

It is Sunnat (recommended - optional) to eat early in the morning and be without food for the whole day and then have food for a second time after Isha prayers. The morsel should be small, the food should be chewed properly, while eating one should not stare at anyone and should not take very hot food. One should not cool the food by blowing with the mouth instead, let the food remain for some time till it cools. One should not cut the bread with knife and should not completely empty the bones. At least three fingers should be used to hold the morsel, and when quite a few people are eating in one plate, one should not put the hand in front of the other's section. The plate and fingers should be completely cleaned. It is Makrooh (detestable) to eat in the state of Janabat. The rigidity of order is relaxed if one performs Wuzu or washes hands, gargles and puts water in the nose or simply washes hand and face and gargles. It is stated in a tradition that one may suffer from the disease of white spots if he neglects the above direction.

According to a reliable tradition, the nephew of Shahab went to Imam Ja'far-e-Sadiq (a.s.) complaining of stomach ache and heaviness of bowels. The Imam (a.s.) asked him to eat only two times - day and night - for God has said the same in the praise of food in Heaven.

‘(For those whose abode is Heaven), they will get their food already prepared both the times, morning and evening.’[1]

According to another tradition, a person who does not eat in the evening gets old, and old people should eat a little before going to sleep that they may be able to sleep. This will also cause good breath in the mouth and the person will grow more polite.

According to Hazrat Ali (a.s.), any person who wants that the food should not harm him should not eat until his bowels are clear and he feels very hungry. When he begins his food, he should recite ‘Bismillah’. The food should be chewed and when there is a little bit of hunger left to be appeased, then one should stop eating.

According to Hazrat Imam Hasan (a.s.) twelve points should be kept in view about food by every muslim. Four are compulsory, four are Sunnat (optional) and four are about manners.

[1] The Holy Quran 19: 62

The compulsory ones are:

- a) Knowing one's ‘Giver’

b) To know that all that we have is from God and be satisfied with the food He gives

c) Saying 'Bismillah'

d) Thanking God.

The Sunnat are:

a) To wash hands before eating

b) To sit by keeping one's weight to the left side

c) To eat with atleast three fingers

d) To lick the fingers.

The manners of eating are:

a) To eat that food which is placed before one

b) To take small morsels

c) To chew the food

d) Not to look at others' faces while eating.

4. Complete Etiquette of Having Food:

It is Sunnat to eat with the right hand and sit on the knees. No food should be taken while lying or relaxing but one can rest on the left hand while having food as there is no harm. It is wrong to squat while eating and worse to put one foot over the other. Eating alone is makrooh (abominable). It is sunnat to eat with servants and slaves - sitting on the ground. It is a popular belief among ulema that one should not eat while walking and that it is sunnat to wash the hands before and after the meal and not to dry them on a towel.

Certain ulema are of the opinion that one should not eat with people who take Haram (non-permissible) food or perform Haram (non-permissible) act. Even to sit on a table set for them is Haram. It is also Haram to sit and eat with those people who lie about muslims and blame them of performing non-permissible deeds. To taste salt before and after the meals is sunnat.

Another reliable tradition from the Holy Prophet (s.a.w.a.) states that a man who sits on the table with drunkards is cursed.

According to many of the reliable traditions, the Holy Prophet (s.a.w.a.) has prohibited the use of left hand for having food except when a person is forced to or whose right hand is diseased.

Another tradition prohibits eating while lying on one's stomach, relaxing or resting.

According to a tradition from Hasan, one day Ibad-e-Basari, a noted Sufi and Sunni Alim visited Imam Ja'far-e-Sadiq (a.s.) while he was having food. Imam (a.s.)'s left hand rested on the ground. Ibad said to Imam (a.s.), "Aren't you aware that the Holy Prophet (s.a.w.a.) has stopped us from resting our hand on the ground?" The Imam (a.s.) lifted his hand a little and rested it back again. Ibad commented again. The third time the Imam (a.s.) replied that the Holy Prophet (s.a.w.a.) has certainly not prohibited the resting of the left hand while having food.

A tradition states that the Holy Prophet (s.a.w.a.) used to eat only from what was in front of him. He used to sit as one sits in the state of Tashahud while praying. The right foot used to be on the left and the back of the right foot used to meet with the front of left. The Holy Prophet (s.a.w.a.) used to say that he was a creature who was like others and sat among them.

According to Hazrat Ja'far-e-Sadiq (a.s.), when a person can use his right hand for eating, it is makrooh to use the left hand.

According to Imam Ja'far-e-Sadiq (a.s.), one should not eat while walking, except when forced.

Many reliable traditions from Ahle bait and Hazrat Ali (a.s.) state that if a person wants his house to be blessed then he should wash his hands before every meal. Washing of one's hands after taking the meal stops poverty and body pains.

Another tradition from Imam Ja'far-e-Sadiq (a.s.) explains the etiquette of washing hands. Before the meal, the host should wash his hands first, followed by the guests and there may be no lapse of time between the washing of hands and having the meal. However, at the close of the meal, guest seated on the left of the host should wash his hands first followed accordingly by the other guests so that the turn of the host comes last. It is compulsory and obligatory for the host to wait with patience until all the guests have washed their hands.

Another tradition from the same Imam (a.s.) states that when one washes one's hands before the meals one should not dry it but keep it wet for the food is blessed as long as the hands are wet. After the meal, the hands should be washed and rubbed on one's face so that one's daily bread may increase and the freckles on the face disappear.

Mufazzal ibne Umar states that he complained of pain in the eyes before Imam Ja'far-e-Sadiq (a.s.). The Imam (a.s.) told him that when he washes his hands after the meal, he should keep the wet hands on his eyebrows and eyelids and recite three times:

'All praise is due to Allah who ministers kindness, makes one beautiful, showers one with blessings and elevates one!'

Mufazzal states that he followed the instructions of the Imam (a.s.) and never again had eye pain.

When Imam Moosa Kazim (a.s.) was having a meal in the house of Fazal bin Yunus, Fazal brought a napkin so that the Imam (a.s.) may cover his lap but Imam (a.s.) refused, saying that it was the etiquette of non-Muslims and allies nations.

It is narrated in a reliable tradition that the Holy Prophet (s.a.w.a.) asked Hazrat Ali (a.s.) to have salt before and after the meals; for, a man who takes salt before and after the meal is saved from seventy types of curses and a major of them is leprosy.

A tradition from Imam Mohammed Baqir (a.s.) says that salt is the cure for seventy diseases and if people will come to know the advantages of salt, they will not use any other cure except salt. The Imam (a.s.) also said that God asked Hazrat Moosa (a.s.) to order his followers to have salt before and after the meals and if the order was not obeyed they

will be encircled with troubles and at that time they will curse themselves.

Another tradition advises one to have vinegar before meals as it sharpens one's brains. A tradition states that Imam Ja'far-e-Sadiq (a.s.) had said that he took salt before and after the meals.

Yaser, the servant of Imam Reza (a.s.) states that the Imam (a.s.) used to call the young and old and even all the servants before sitting for the meals and make these people sit with him.

The Holy Prophet (s.a.w.a.) commands us to take off socks and shoes before taking meals as; besides being the best of sunnat, it is very comfortable for us.

A reliable tradition states that the Holy Prophet (s.a.w.a.), while having food with congregation, used to order the guests to start the food early and to finish late or at leisure so that they may be able to eat more.

It is narrated in a reliable tradition that Sama bin Mahran asked Imam Ja'far-e-Sadiq (a.s.) what he should do first when the time for food and prayers collide. The Imam (a.s.) asked him to have his meal first if the time for prayer was there, but if having food will cover the precious time for prayer, then he should pray first and take his meal later.

5. Prayers to be Recited at the Time of Eating:

According to the Holy Prophet (s.a.w.a.), when food is laid on the dast-arkhwan or the food tray is brought, thousands of angels descend from heaven and surround the food. When those who start their food say 'Bismillah', the angels pray to God to send His blessings on the eaters and to increase their daily bread and order Shaitan to leave them alone as he is the one who broke the law of God and therefore he cannot join them. And when after having eaten, the eaters say 'Alhamdolillah', then the angels say that these people are among the thanks-givers as they have thanked God for the good food He has given them. If they do not say Bismillah while eating, then they invite shaitan to have food with them and if they do not say 'Alhamdolillah' when they have eaten their food, then the angels remark that these people are those who are not satisfied with what good food God has given them for they have forgotten to thank God for the blessing; as such they are the cursed.

According to a tradition from Hazrat Abdullah (Abdullah bin Abbas), one should say 'Alhamdolillah' while having food. According to a tradition from Amir-ul-Momineen Hazrat Ali (a.s.), a man who takes the name of Allah before starting his food and praises Allah after he ends the meal, then he will not be questioned about his food on the Day of Judgement.

According to a reliable tradition a person complained to Imam Ja'far-e-Sadiq (a.s.) that he is always harmed when he takes a certain type of food. The Imam (a.s.) said that perhaps the man did not say Bismillah. But the man said that he did. At that the Imam (a.s.) replied that perhaps he talked while taking food and did not recite Bismillah when he restarted taking his food and that was the cause of his suffering from pain, and advised him to say Bismillah again when he restarted his food after talking.

According to Hazrat Ali (a.s.), one should remember God while eating and should not talk too much as the food is a blessing of God and when one consumes that blessing, then it is time to praise and thank God.

6. Etiquette to be Observed After the Meals:

A tradition from Imam Reza (a.s.) advises to lie down flat after having food and to keep the right foot over the left.

A tradition from Yasar and Nadeer, slaves of Imam Reza (a.s.) states that the Imam (a.s.) ordered them not to stand up to show their respect even to him while taking food, even if the Imam (a.s.) is standing near them and not to work while having food. Yasar says that if they answered that they were having meals when the Imam (a.s.) called them, then the Imam (a.s.) used to order them to finish their meal before doing the work.

7. The Advantages of Bread, Sattu (Flour of Chana, Rice & Cereals), Meat, Margarine (Ghee) & All those Foods Which are Got From the Animals and Also of Vinegar and Sweets:

According to a reliable tradition from the Holy Prophet (s.a.w.a.), one should give due respect to the bread, for it is the result of the hard work of many angels in heaven and men on the earth.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that bread should not be kept under the bowl of curry.

Another tradition states that the Imam (a.s.) asked people to respect bread. The people questioned Imam (a.s.) as to how they should show their respect for bread. The Imam (a.s.) replied that one way is when the bread is kept before them, they should start eating it without waiting for anything.

According to a tradition from Imam Reza (a.s.), the bread should be baked in small loaves so that it may be sufficient for all groups.

According to Imam Ja'far-e-Sadiq (a.s.), sattu (a blend of cereal powder or flour) was made with reference to a revelation from God. It increases weight, strengthens bones and is the food of Prophets. Dry sattu cleans and diminishes white spots and when had with olive oil, increases weight, strengthens bones, and freshens complexion and increases sexual strength; and if three tablespoons of sattu are taken in the morning, then it cures phlegm and cholera (i.e. Balgham and Safra).

Another tradition states that sattu diminishes thirst and cures all troubles of stomach and nausea. Cleans it and cures seventy other diseases including high blood pressure.

It is stated from Imam Mohammed Taqi (a.s.) that if a woman takes sattu, it will stop the flow of blood which exceeds the specified period of menstruation.

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), meat increases the flesh of one's body and if for forty days a man has not eaten meat, then he should take loan and eat meat and this loan will be returned by the Almighty.

A person visited Imam Reza (a.s.) and said that the people of his house do not eat lamb as it creates melancholy (sauda) and also creates headache and other pains. The Imam (a.s.) replied that God prefers only lamb meat better than other kinds of meat otherwise he would not have preferred a sacrifice of it instead of Hazrat Ismail (a.s.).

According to Imam Mohammed Baqir (a.s.), the people of Bani Israel complained to Hazrat Moosa (a.s.) that the disease of dandruff had

increased a lot among them. God revealed unto Hazrat Moosa (a.s.) that the people should be ordered to have beef with beetroot.

It is stated from Imam Sadiq (a.s.) that the meat of birds and cows cures dandruff. Cow's milk is its medicine, ghee or oil is its cure and meat is a disease itself.

A reliable tradition states that whosoever wants that he should cure his anger and decrease sadness and grief should take the meat of partridge.

Hazrat Moosa Kazim (a.s.) states that the person who takes chakor meat will get strength in his knees and it will also cure fever.

A reliable tradition from Hazrat Imam Mohammed Taqi (a.s.) states that the meat of asfardad is good. It was liked by his father who used to say that this meat should be baked or grilled and given to those suffering from jaundice.

A tradition states that when people questioned Imam Ja'far-e-Sadiq (a.s.) about having raw meat he stated that it was the food of animals of lower grade.

Most of the traditions prohibit having meat dried in the shade as it causes many types of pains and weakens the stomach and very few traditions negate it.

According to Imam Sadiq (a.s.), three things destroy health and even lead one to one's death:

- a) To have meat dried in shade and smelling bad
- b) To bathe after having a full meal
- c) To intercourse with old woman.

According to another tradition from the same Imam (a.s.), there are three things which have nothing to do with eating but increase weight - wearing Katan cloth, smelling good scent and applying Noorah (lime water); and there are three things which are concerned with eating but decrease weight - dried meat, cheese and buds of dates. And there are two things which are always advantageous - luke warm water and pomegranate; and there are two things which are always harmful - dried meat and cheese.

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that meat cooked in milk was the special diet of Prophets.

Another reliable tradition states that the Holy Prophet (s.a.w.a.) liked pomegranate among all the fruits.

It comes down from a reliable tradition that Imam Sadiq (a.s.) liked porridge (Hareera) made of currants. When currants are added after the preparation of Ash, it becomes currant porridge.

Many reliable traditions praise meat-broth in which the bread is put; and also kababs which is supposed to cure weakness and fever and red- den the complexion.

Even there is praise of the cheekbones, brain and tongue of the goat and it's head as they are away from the place of dirt.

According to Hazrat Ali (a.s.), Hareera (meat porridge) should be taken as it gives the strength for forty days' prayers. Hareera was a part of the food which descended on the Holy Prophet from God.

According to Haroon ibne Nafaq, he was invited to Hazrat Moosa Kazim (a.s.)'s place one day. There was a lot of halwa on the dastarkhan (table). He was surprised and the Imam (a.s.) said that he and his friends and followers take a lot of sweet.

According to Abdul Ala, incidentally, he was at the house of Imam Sadiq (a.s.) when the food was being laid. There was chicken whose stomach was filled with dates and oil.

According to another reliable tradition from Imam Ja'far-e-Sadiq (a.s.), the yolk of hen's egg is very delicious. One no longer requires or feels like having meat when one takes the yolk. It does not possess the disadvantages of meat.

When a person complained to Imam Reza (a.s.) of having few children, he (a.s.) asked him to eat egg with onion.

According to Hazrat Ali (a.s.), there is nothing better than vinegar to have bread with as it cures nausea and protects the heart.

Many traditions state that olive oil is good for eating as well as rubbing on the body. Many of the Prophets used to have bread with olive oil and olive is praised a lot as it expels bad air from the body.

From many authorities it is taken that Aaima-e-Tahereen (the Holy Imams) used to praise honey which is a cure for many diseases. Reciting Quran and chewing a gum called kundur cure sputum and sharpen memory.

According to a tradition, Imam Moosa Kazim (a.s.) used to have sweets before going to sleep. Sugar is advantageous besides curing sputum.

In many of the traditions ghee has been praised a lot, specially the ghee made from cow's milk. But aged persons who are fifty and above are advised not to take ghee.

It is stated that milk was the diet of the Prophets. A person came to Imam Sadiq (a.s.) and said that after drinking milk he did not feel well. The Imam (a.s.) replied that milk was not harmful and that he must have taken something else with milk.

A person complained to the Imam (a.s.) about body weakness, at which the Imam (a.s.) ordered him to drink milk as it increases flesh on the body and strengthens bones.

According to Hazrat Ali (a.s.), cow's milk is a medicine.

According to Hazrat Ali (a.s.), walnut seeds if eaten during summer, increase body heat and cure boils, pimples etc. but if eaten during winter, warm kidneys and fight cold. Many traditions say that walnut, if taken with cheese is highly advantageous. If taken alone, it is harmful.

8. Advantages of Cereals, Vegetables, Fruits and Other Kinds of Eatables:

According to Imam Ja'far-e-Sadiq (a.s.), rice is a good food as it expands intestines and cures dysentery.

According to another tradition, a person complained to Imam Ja'far-e-Sadiq (a.s.) about stomach-ache. The Imam (a.s.) asked him to wash the rice, dry it in shelter, powder it and have nearly a tablespoonful every morning.

Reliable traditions from the Holy Prophet (s.a.w.a.) state that seventy Prophets have prayed for the advantages of chana (gram).

One of the traditions states that having Masoor Dal softens one's heart and makes one cry easily.

According to a reliable tradition, having baqlah increases marrow of the knee and brain and produces fresh blood in the body.

It is stated that a person complained to Imam Moosa Kazim (a.s.) of white spots; the Imam (a.s.) asked him to take mash (dal) in his food.

It is stated from Suleman ibne Ja'far that when one day he visited Imam Reza (a.s.), he saw a huge quantity of fresh dates kept before the Imam (a.s.) who was having the dates. When Suleman commented that Imam (a.s.) was helping himself to the dates quite generously, the Imam (a.s.) said that he liked the dates very much because they were liked by the Holy Prophet (s.a.w.a.), Hazrat Ali (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.), Imam Zainul Abedeen (a.s.), Imam Mohammed Baqir (a.s.), Imam Ja'far-e-Sadiq (a.s.) and his father Imam Moosa Kazim (a.s.). All those who have accepted the faith of the Imam (a.s.) will like them as they are made from same matter and enemies of Imam (a.s.) and Ahlul Bait will like wine because they are made from fire.

Another tradition states that having seven Ajwa seeds at night kills worms in the stomach.

A reliable tradition states that five fruits have come from heaven - Beedana (pomegranate), Behi (quince), pea apples, white green grapes and fresh dates.

Another tradition states that Hazrat Ali (a.s.) said that fruits are of 120 kinds but the best among them is pomegranate. Pomegranate appeases the hunger and for those who already had their fill, pomegranate helps to digest the food. The Holy Prophet (s.a.w.a.) liked pomegranate the best and he never wanted to share it with others (the cause of which is shown in the next tradition).

A tradition coming from Imam Moosa Kazim (a.s.) states that a person should have one pomegranate first thing in the morning on a Friday, then his heart will remain bright for forty days. If he has two, it will remain bright for eighty days and if he has three, it will remain bright for one hundred and twenty days. That person will also be protected from the temptations of the devil and he who is safe from temptations is safe from sinning against God and he who does not sin against God will enter heaven.

According to Hazrat Imam Moosa Kazim (a.s.), eating apple keeps one protected from all types of poison, magic, influence of jinns and increase of sputum.

Another tradition states that Sattu of dried apple stops blood coming out of the nose on account of excess heat and is the best medicine for cleaning body from any kind of poison. If people come to know the advantages of apple, they will not use any medicine except apple.

The effects of eating Behi (quince), as stated by Hazrat Ali (a.s.), are the following:

- a) Strengthens weak heart
- b) Causes increase in weight
- c) Cleans the stomach
- d) Increases reason
- e) Makes a man courageous

According to Imam Ja'far-e-Sadiq (a.s.), eating Behi (quince) improves complexion and causes beautiful children.

Another tradition states that whosoever will have a seed of Behi first thing in the morning, God will bless his tongue with wisdom for a period of forty days. No Prophet has passed whose body had not smelt of behi (quince). He also said that behi (quince) seed makes sorrow depart from the sad people in the same way as one's hand cleans one's sweat.

A tradition from Imam Ja'far-e-Sadiq (a.s.) states that eating guava cleans stomach and gives strength. It is better if one takes it after meals instead of first thing in the morning.

According to a reliable tradition from Imam Reza (a.s.), fig cleans bad smell of the mouth, strengthens bones, increases hair and cures different types of pains. One does not need any medicine after having figs. Among all the fruits, fig has close similarity with the fruits of heaven. It also cures colic (qulanj).

It is also stated that figs cure piles and pain in toes and fingers of leg. It increase sexual strength.

Ziad Kundi states that when he visited Imam Moosa Kazim (a.s.), he saw a plate of aloo-bukhara (plum). The Imam (a.s.) said that he was suffering from fever and fresh aloo-bukhara makes the temperature fall and causes nausea. Dried aloo-bukhara balances the temperature of blood and cures all types of pains.

Some people enquired from Imam Ja'far-e-Sadiq (a.s.) as to what the doctors think about chakotra (grape fruit). The Imam (a.s.) said that it should be taken after the meals though the doctors ask grape fruit to be taken before meals.

According to a tradition from Imam Ja'far-e-Sadiq (a.s.), from the pulp of sanjad (a fruit like plum), meat is created, skin from its dermis and bones from its seed. Eating sanjad softens and cleans stomach and cures piles.

According to Imam Reza (a.s.), one should not take melon before breakfast as it causes paralysis. It should always be taken with dried dates or sugar as the Holy Prophet (s.a.w.a.) used to take.

A tradition from the Holy Prophet (s.a.w.a.) states that if one says Bismillah before having any fruit then it does not harm.

According to a tradition from Imam Ja'far-e-Sadiq (a.s.), the meal of Hazrat Ali (a.s.) always consisted of green vegetables. He stated that the heart of momin is green and has a leaning towards greenness. He also stated that whosoever has eaten 7 kasni leaves during the night, he will be safe from the colic pain and whosoever desires many offsprings should take kasni leaves in large quantities.

Another tradition describes green kasni leaves as a very good vegetable. Not a single leaf of kasni is devoid of a drop of water of heaven and therefore when one eats one should not shake it. It is also stated that kasni leaves (endive) are superior to all vegetables in the same manner as Ahlul Bait (a.s.) are superior to all mankind. Kasni leaves when eaten cause birth of male children who are also beautiful. When a person was ill with fever and headache, the Imam (a.s.) asked kasni leaves to be beaten in pulp, spread on paper, and sprinkled with oil of banafsha and then applied on the forehead of that person as it will completely cure both the fever and the headache.

According to another tradition from Imam Ja'far-e-Sadiq (a.s.), one should have Tura vegetable as it has four good effects - it cleans bad breath, takes out poisonous gases from the body, cures dysentery and safeguards one from leprosy and dandruff.

Another tradition from the same Imam (a.s.) asserts that no other vegetable is as good and beneficial as Khurfa which was the vegetable liked by Hazrat Fatima Zehra (a.s.).

In yet another tradition he states that one should eat salad leaves to clear one's blood.

Imam Ja'far-e-Sadiq (a.s.) had shown the Jews two methods of curing dandruff, one was eating beetroot and the other was taking out vein from meat.

Hazrat Imam Reza (a.s.) had stated that the leaves of beetroot should be given to those who are ill as it has got beneficial effects and no harmful effect. They will sleep comfortably after having them. But the roots of beetroot cause melancholy (sauda).

The Holy Prophet (s.a.w.a.) said to Hazrat Ali (a.s.) that he should take pumpkin as it increases brain and wisdom.

According to Imam Ja'far-e-Sadiq (a.s.), there are three qualities of radish. Its leaves take out poisonous gases from body, its seeds are easily digestible and its veins take out sputum.

Another reliable tradition orders human beings to take turnip in large quantities for it dissolves the capacity of leprosy and dandruff in those who eat sweet potatoes and turnip.

According to reliable traditions, the Holy Prophet (s.a.w.a.) used to have cucumber with salt. Imam Ja'far-e-Sadiq (a.s.) has said that cucumber should be eaten from the root side as it is more advantageous.

Another tradition from the Imam (a.s.) states that onion cleans dirt of teeth and sputum, lessens fatigue and laziness, strengthens veins and muscles and the roots of the teeth, increases offsprings, beautifies complexion and cures fever.

A tradition from the Holy Prophet (s.a.w.a.) narrates that whenever a person visits any new city, he should eat the onion grown over there so that he may be safe from all the diseases of that city.

According to a tradition from Imam Mohammed Baqir (a.s.), the Holy Prophet (s.a.w.a.) asked the person who eats not to come in his mosque on account of its bad smell. But the person who is not in a mosque or who is not going to the mosque can have it.

According to another tradition from Imam Mohammed Baqir (a.s.), the biggest snare of shaitan is to make you eat mud. Eating of mud causes many types of pains in the body, itch and dysentery lessens the strength of legs and on account of lessening of strength of body, there is lessening in good deeds. That man will be questioned on the Day of Judgement and he will be cursed.

According to Imam Moosa Kazim (a.s.), four things are temptations by devil - eating mud, to break mud in hand habitually, to bite nails with teeth and to bite one's beard.

9. Manners of Welcoming Momin to One's Home:

According to Imam Ja'far-e-Sadiq (a.s.), whenever a fellow momin visits one's house, one should make him have food and if he refuses to have food then one should offer him something to drink and if he does not even accept that, then one should wash his hands with any scented water or just plain water.

Another tradition from the same Imam (a.s.) asserts that a person will be considered not worthy of reward who thinks his friends unworthy and is hesitant in offering towards his guests.

Another reliable tradition from the same Imam (a.s.) states that if a momin comes by himself to your place, then offer him whatever you have; but if you have called him, then take all the trouble over his visit.

According to a reliable tradition coming from Husham, he visited Imam Ja'far-e-Sadiq (a.s.) in the company of Ibne Abi Yafoor. When Hazrat ordered for breakfast (chasht), Husham said that he would have only a little. The Imam (a.s.) said that perhaps Husham did not know that one could find out the depth of friendship between two momins by the amount of food they take in each other's company. The more friendly they are, the more they will eat in each other's company. Many reliable traditions are always stressing this aspect.

According to the Holy Prophet (s.a.w.a.), inviting relatives, friends and neighbours for a dinner (Valeema) is sunnat on five occasions - Marriage, Aqiqah (first shaving of the child's head), Khatna (circumcision), when one has bought a new house or made a new house and lastly, when a visitor returns from travel.

However, the Holy Prophet (s.a.w.a.) has asked people not to accept an invitation for dinner where only the well off are invited and the poor excluded.

The Holy Prophet (s.a.w.a.) has also stated that one should not reside with host for such a long time that the host faces trouble in meeting with the expenses of the guest and is worried on account of it.

Ibne Yafoor states that once he saw a guest at Imam Ja'far-e-Sadiq (a.s.)'s place getting up for some work. The Imam (a.s.) stopped him and performed that job for him personally. He stated that the Holy Prophet (s.a.w.a.) has prohibited any work to be taken from the guest.

According to Imam Mohammed Baqir (a.s.), laziness and lack of manners also cause one's failure to return the obligation someone has done for him. To take any work from a guest is lack of good behaviour and morals. Whenever a guest arrives one should welcome him by helping

him in unpacking in a befitting manner; but when the guest is packing to leave, one should not help, as it is a sign of one's selfish motive. One should provide the guest with most delicious food to have on his way, as it is a sign of one's generosity and manliness.

Another tradition from the Holy Prophet (s.a.w.a.) states that the host should go at least as far as the door when the guest is leaving.

According to Imam Mohammed Baqir (a.s.), when a person visits a certain place, he should stay wherever the host thinks it suitable for him as the host knows the internal problems of his own home very well.

It is enumerated according to Holy Prophet (s.a.w.a.) that eight types of persons are worthy of being cursed:

- a) A person who joins the meal uninvited
- b) The guest who orders his host
- c) One who expects a good turn from one's enemy
- d) One who hoards, is mean and stingy and still expects to be obliged by others
- e) One who interferes without permission when two people are having a talk or a secret
- f) One who does not give due respect to the king or those in authority
- g) One who sits in the company of those who are not worthy of it
- h) One who talks with a person who does not give due attention to his words.

Another tradition orders one to ask only those people to have food with whom one is friendly, just on account of God.

According to Imam Mohammed Baqir (a.s.), a person who gives food to a single fellow momin with whom he is friendly for God's sake, has done something which is better than providing food to the needy.

It is stated that when the Holy Prophet (s.a.w.a.) used to have food with guests, he used to start first and end later than all so that no guest may remain hungry.

Another tradition from the Holy Prophet (s.a.w.a.) states that if one offers drinking water to a group, one should drink last of all.

Another tradition states that if a man spends hundred dirhams on food and if a momin has the food with him, then he is not spending foolishly.

Most of the traditions assert that when a guest arrives, he brings his daily food requirements alongwith him by the grace of God, and when he has eaten his fill and gone back, it is a means of forgiveness for the host's sins.

According to Hazrat Ali (a.s.), a person who feels happy at hearing the voice of his guest, has all his sins forgiven; though he may have filled the heaven and earth with his sins.

10. The Manners and Advantages of Cleaning One's Teeth (Khilal):

A tradition from Imam Ja'far-e-Sadiq (a.s.) states that Hazrat Jibrael (a.s.) brought for the Holy Prophet (s.a.w.a.) Miswak Khilal (toothpick) and horn for vivisection and said that Khilal strengthens the roots of teeth, makes them healthy and increases daily income.

A tradition from Imam Ja'far-e-Sadiq (a.s.) states that the Holy Prophet (s.a.w.a.) has prohibited the use of pomegranate or any fruit-tree's branch as khilal as it causes dandruff.

According to Hazrat Ali (a.s.), doing khilal with the wood of Jhao causes poverty.

Another tradition states that the Holy Prophet (s.a.w.a.) has ordained that the host should provide his guest with khilal for angels look with anger at the food particles trapped in any one's teeth.

A tradition from Imam Ja'far-e-Sadiq (a.s.) states that the food particles which cling to the roots of the teeth should be eaten and those which are trapped between the teeth should be taken out and thrown away.

According to Imam Ja'far-e-Sadiq (a.s.), whatever is removed with khilal should not be eaten as it causes internal wounds.

11. The Types and Advantages of Water:

A reliable tradition states that in this world and the world-to-come, there is nothing better than water. Anyone who takes pleasure in drinking water will take pleasure when God gives him the wine of Heaven.

According to a tradition from Hazrat Ali (a.s.), Aabe zamzam is the best water among all the waters of the earth and Aabe Burhoot (which is in Yemen) is the worst for it is haunted by the spirits of the nonbelievers (kafirs), and day and night it is in a state of curse.

According to Imam Ja'far-e-Sadiq (a.s.), Aabe zamzam is a cure for all diseases.

Hazrat Ali (a.s.) said that one should drink rain water as it purifies the body and cures all pains and diseases.

According to Imam Ja'far-e-Sadiq (a.s.), cold water lessens temperature, cures vomiting, digests food, and is an antidote for heat and also stated that boiled water is good for all types of pains and is not harmful in any way.

According to Imam Reza (a.s.), the water which is boiled seven times in seven different vessels cures fever and cough.

Ibne Abi Taifur, a doctor, states that when he visited Imam Moosa Kazim (a.s.), he saw him drinking a lot of water. When he stopped, the Imam (a.s.) replied that drinking water even in excess is not harmful in any way as it digests food in the stomach, lessens excitement (anger), increases intellect and cures vomiting.

12. Manners of Drinking Water:

According to Imam Ja'far-e-Sadiq (a.s.), whosoever, while drinking water, remembers Imam Husain (a.s.) and his Ahle Bait and curses his murderers and tormenters, one lakh good deeds will be written in his record, one lakh sins will be forgiven, he will be elevated one lakh times and he will be rewarded to the extent as though he has freed one lakh slaves in the name of God and on the Day of Judgement God will look towards his welfare. If he recites the following while drinking water, it is better:

'May Allah shower his blessings on Husain (a.s.) and his Ahle bait and his companions. May He increase His curses on the murderers of Husain (a.s.) and his enemies.'

Another reliable tradition from the same Imam (a.s.) asserts that if a person does not drink water when he is feeling thirsty and appeases his thirst late, then God makes him an inhabitant of Heaven. Actually, before appeasing his thirst, he should wait for a while praising Almighty and then drink and at that time God makes Heaven compulsory for him.

In another tradition from the same Imam (a.s.), it is stated that if a person, before drinking water at night recites three times:

'Salutation to the water of Zam Zam and water of Furat.'

then the water will not harm him.

According to a tradition from Imam Ja'far-e-Sadiq (a.s.), one should not have water while standing, one should not walk around a grave and should not urinate in standing water. If a person does these things, he will be affected by troubles and then he will have to cure himself alone from these.

According to Imam Mohammed Baqir (a.s.), one should say 'Bismillah' before drinking water and 'Alhamdolillah' after drinking. If the clay container has a handle, then one should take the water from the front and if it is broken from somewhere or has a hole, then one should have water from the other side as both the situations are related to the devil.

The Holy Prophet (s.a.w.a.) has prohibited blowing with mouth in the water.

It is stated that the Holy Prophet (s.a.w.a.) used to drink water in glass utensils which had come as a present from Syria and at times in wooden and leather containers and if none were available, in his hand.

Part 5

Importance of Nikah, Advantages of Living Together with Women, Upbringing of Children and Advantages of Being Friendly with Them

1. Importance of Nikah and Prohibition of Celibacy and Being a Hermit:

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), it is stated that keeping a woman dear was the etiquette of the Prophets. He also emphasized that there can be no progress in the faith of any brother momin unless he loves his woman. He also stated that those who love their woman more have more faith.

A reliable tradition from Imam Reza (a.s.) states that there are three things which are included in sunnat of the Prophets:

- a) Smelling perfume
- b) Cleaning excess hair of the body
- c) Being more attached to woman and living together with woman.

According to a reliable tradition, Shaikh Najafi ignored women, perfume and tasty food and engaged himself in prayers and had written a letter about this to the Imam (a.s.). He answered that while questioning about women, he should have been aware of the number of wives of the Holy Prophet (s.a.w.a.) and about tasty food, he ought to know that the Holy Prophet (s.a.w.a.) used to eat meat and honey. The Holy Prophet (s.a.w.a.) had stated that a man who marries has protected half the faith and the other half will be protected if he practices piety. The Holy Prophet (s.a.w.a.) further said that there was nothing to hinder a man from performing Nikah (Shara'i Marriage) for the man may be blessed with a son who may brighten the earth with the Kalma 'La Ilaha Illallah' (God is one) and emphasised that those who believe in his sunnat should perform Nikah.

The Holy Prophet (s.a.w.a.) has stated that a person who does not perform Nikah on account of his poor financial condition does not have faith and confidence in God. God says:

'If they be needy, Allah, out of His grace will make them free from want.'[1]

In another tradition from Imam Ja'far-e-Sadiq (a.s.), it is stated that three women came to the Holy Prophet (s.a.w.a.). One stated that her husband did not eat meat, the second woman said that her husband did not smell perfume and the third stated that her husband did not live with her. The Holy Prophet (s.a.w.a.) came out of Baitul Sharaf in a fury; his fury could be seen from the expression of his face and his cloak dragged behind. In the same condition he seated himself on the mimbar (pulpit) and after praising the Almighty, he questioned why a certain group among his companions had stopped eating meat, smelling

perfume and also refusing women; as the meat eating, smelling perfume and also living together with women was sunnat. A person who was against his sunnat was excluded from his followers.

Imam Ja'far-e-Sadiq (a.s.) has stated that 2 rakat prayer of a married man is better than 70 rakat prayer of a celibate.

[1] The Holy Quran 24: 32

2. Types of Women, Good and Bad:

It is stated from Hazrat Ali (a.s.) that the woman whose hand one seeks in marriage should possess the following qualities:

- a) Wheat complexioned face
- b) Broad forehead
- c) Black eyes
- d) Medium height
- e) Heavy hips.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that when a man is asking a woman's hand in marriage, he should enquire about her hair; for in the beauty of the hair lies half of the charm.

The Holy Prophet (s.a.w.a.) had stated that the best woman is one who produces many children, is the well-wisher of her husband, is chaste and holds respect among her relatives and acquaintances, obeys her husband and welcomes him.

A man told the Holy Prophet (s.a.w.a.) that his wife welcomes him when he enters the house and comes to the door when he leaves and when he is worried, tells him that if he is worried about daily living,

The Holy Quran 24: 32

then the Almighty God looks after it, and if he is worried about salvation, then wishes that God make him care more for his salvation. The Holy Prophet (s.a.w.a.) replied that there are divine agents in the world and such a woman is one of the divine agents and will get half the reward of a martyr.

In another reliable tradition it is stated that when God wants to bless a man with the virtues of the world and that to come, he gives him a heart which will be merciful towards those facing difficulties, is scared of the Almighty and gives him complete attention and He gives this man a tongue which always speaks about Him and He gives him a body which can bear all hardships and a woman who will be happy on seeing him and is chaste during his absence and does not waste his money.

3. Etiquette of Nikah:

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that when a person intends to request for Nikah, he should offer 2 rakat prayer and recite the following dua:

‘O Allah, I intend to perform my Nikah. Bless me with a woman out of all who is highly virtuous and who, for my sake will safeguard her conscience (Nafs) and my belongings and will be a source of increase in daily bread and also in luck. And then make her give birth to sons who will be my virtuous remembrance in life and after death.’

Another reliable tradition states that it is sunnat to perform Nikah at night.

According to a reliable tradition from the Holy Prophet (s.a.w.a.) and his progeny, i.e. Ahle Bait, homosexual and autosexual acts are prohibited. One who commits such acts will be inflicted by the wrath of Allah here and hereafter.

4. Etiquette of Conducting Bride to her Groom's House for Matrimonial Relations:

Coition during menstruation and the period of Nifas (i.e. discharge of blood after delivery) is haram (non-permissible). It is also makrooh to touch any part of her lower body during these periods. One should prevent himself to unite with a woman before the compulsory bath, which is meant for the physical purity, after the period is over. Semen should not be ejected outside genital organ of the wife during coition, without her permission. Certain scholars declare this as haram.

When people asked Imam Ja'far-e-Sadiq (a.s.) whether a man could unite with his wife making himself nude, he (a.s.) replied in the negative. No one should unite keeping his face or back towards Ka'aba or during sailing in the boat.

It is stated by Imam Moosa Kazim (a.s.) that he did not like sexual intercourse during journey when the water was not available for Ghusl (compulsory bath), except when one felt the risk for health if the intense excitement was not gratified. Ulema (scholars) have declared this intercourse as haram except in unavoidable circumstances.

It is stated by the Holy Prophet (s.a.w.a.) that one should not cohabit with his wife before taking compulsory bath due to seminal emission during sleep. If anybody neglects this instruction and a child is born out of this intercourse and suffers from lunacy, then one should curse himself.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that it is makrooh to unite at the time of sunrise before it gets bright or at sunset before the sun disappears completely.

It is stated in a tradition that a person told Imam Ja'far-e-Sadiq (a.s.) that they did not find taste in the food though they cooked it with cleanliness and fragrant ingredients as they found in the food prepared during the marriage ceremony. The Imam (a.s.) replied that it was prepared for a halal (permissible) act and the wind blew from the heaven to perfume it.

It is stated by Hazrat Ali (a.s.) that a man should not haste when he feels an urge for sexual intercourse with the wife as she has to perform other household duties. If anybody looks at any woman and feels inclined towards her, he should immediately unite with his wife as she possesses the same thing which the other has. Anyhow, the shaitan should not dominate him. If there is no wife for gratification of passion, he should perform two rakat prayer. He should recite other prayers and

send durood on the Holy Prophet (s.a.w.a.) and his Ahlul bait (a.s.) that he should be blessed by God's grace and saved from committing haram (non-permissible act). His prayers for getting married will be accepted and God will protect him from committing haram for gratifying sexual desire.

In another tradition it is mentioned that one should avoid sexual intercourse in the following hours:

- a) At sunrise - it means before the appearance of sun
- b) At the beginning of sunset - till the appearance of complete dusk (maghrib)
- c) At the night of lunar eclipse
- d) At the night or day when the windstorm is blowing or earthquake happens.

Hazrat Ali (a.s.) said that none will see any sign of happiness in the person who is born out of the union mentioned above because his father had refused the signs of God.

It is stated in another tradition that one should not unite with his wife before taking out the ring which is engraved with holy names or Naqsh.

5. Prayers and Supplications on the First Night When the Bride is Conducted to Groom's House for Matrimonial Relations, and at the Time of Living Together:

It is stated from Imam Mohammed Baqir (a.s.) that when one conducts his bride to his house, he should direct her to perform wuzu (ablution) and two rakat namaz and the groom also should perform two rakat namaz after wuzu. Thus, one should pray to the Almighty Allah and recite durood for the Holy Prophet (s.a.w.a.) and his Ahle bait (a.s.) and recite all ladies who have accompanied the bride to groom's house to say 'Ameen', then recite the following dua:

'O Allah, bless me with the love, freedom and happiness of this woman. Let me be in agreement with and keep thou, forever, love and kindness between us as thou like what is right and dislike what is not permissible.'

Afterwards Imam said, "Love is a gift from god and hatred is a gift of shaitan. Shaitan wants that people should however refrain themselves from performing halal."

In another tradition, Ali (a.s.) has stated that if one wants to keep himself away from the influence of shaitan at the time of coition, one should recite 'Bismillah' and 'A-o-zubillah'.

6. Obligations of a Wife Towards Husband and of a Husband Towards Wife - Regulations About it:

According to Imam Ja'far-e-Sadiq (a.s.), a woman who displeases her husband and spends a night in the same condition, will not have her prayers heard until she is on good terms with her husband. And a woman who will apply perfume for men other than her husband will not have her prayers accepted. The Imam (a.s.) has stated that the deed of three people does not reach the heavens:

- a) A slave who has run away from his master
- b) A woman whose husband is displeased with her
- c) One who has worn a dress displaying his pride.

A woman should not prolong her prayer in order to prevent her husband from satisfying his sexual desire. When the husband calls his wife for sexual satisfaction but she delays and the husband goes to sleep, then the angels will curse her till the husband is awake.

A reliable tradition states that except in certain circumstances, a woman cannot spend her wealth in any manner without having the permission of her husband. Those exceptional circumstances are:

- a) Haj
- b) Zakat
- c) Helping parents and one's poor relatives.

According to Imam Ja'far-e-Sadiq (a.s.), if a woman says to her husband that she has seen no kind act on his part, then all the rewards of her good deeds disappear.

It is stated in many reliable traditions that the husband is bound to provide sufficient food and clothes to his wife and forgive her mistake.

In another tradition it is stated that the husband should not be harsh to his wife but should supply her everyday with a sufficient quantity of oil. She should be provided with meat once in three days. Henna and Vasma, whatever she is used to, be provided to her once in every six months. He must also provide her with at least four complete sets of clothing, two for winter and two for summer. One should keep her hair oil, vinegar and olive oil in the house.

The Holy Prophet (s.a.w.a.) has stated that the best among men is he who treats his wife the best. His wife and children are his prisoners and God is happy with those who treat their prisoners well.

In connection with the wife's rights over husband, one should know that it is wajib (compulsory) that a husband should unite with wife once in four months if he is at home and has no legitimate reason to abstain

from it. One should live together with wife at night, making equal arrangements of living together with other wives when he has more than one. A group of Ulema believes that each night should be reserved for each wife when there are more than one wife. Sleeping with the wife does not necessarily mean coition.

It is a common saying among the Ulema that when one marries another virgin, then he should reserve seven successive nights for her, and if she is not a virgin, then three successive nights.

7. Prayers for Conception:

It is stated from the Holy Prophet (s.a.w.a.) that woman is one of the flowers of Heaven; pious children are the sign of man's good fortune. He (s.a.w.a.) also stated that one should produce more children so that he may feel proud of them on the Day of Judgement.

A tradition from the Holy Prophet (s.a.w.a.) states that a woman from the time of pregnancy to delivery, and delivery to weaning gets the reward of a man who is stationed at borders to repel the attacks of the infidels and if a woman dies during that period, she will get the reward of a martyr.

A tradition from the Holy Prophet (s.a.w.a.) states that Hazrat Esa (a.s.) crossed a grave and found that the one laid in the grave was in a state of punishment; when he crossed the grave again, he did not find the man under the divine punishment. Hazrat Esa (a.s.) enquired of God about it and God revealed unto him that one of the children who was pious had now attained adulthood. That boy had repaired a road and had made arrangement for the schelering of an orphan. On account of these deeds of his son, God had pardoned that man. The Holy Prophet (s.a.w.a.) stated that inheritance a man leaves for God is his son who will carry out his religious duties i.e. prayers.

It is stated in another tradition that a person who dies without leaving any children is equal to a person who was not born in this world and a person who dies leaving many children is as though he is not dead.

According to the Holy Prophet (s.a.w.a.), the Almighty God is more generous towards daughters than sons. A man who will please his blood-relations in a permissible manner will be rewarded likewise on the Day of Judgement.

Imam Ja'far-e-Sadiq (a.s.) has stated that the daughters are virtues and the sons are blessings. God will reward for the virtues and question about the blessings.

In another tradition, Imam (a.s.) has stated that Prophet Ibrahim (a.s.) asked God for a daughter who will cry over him when he dies. And also stated that if a person prays to God for the death of his daughter and she dies, he will be considered as a sinner on the Day of Judgement.

It is stated that once a man was in the company of the Holy Prophet (s.a.w.a.) and when the news of his wife giving birth to a daughter arrived, he turned pale. The Holy Prophet (s.a.w.a.) said to the man that the earth was ready to bear its burden and the sky to shelter and the Almighty God to provide it with food and inspite of everything, the

child was a flower to please him. Then addressing his companions, the Prophet (s.a.w.a.) said that a person who had one daughter carried a heavy burden, a person who had two should be helped when in need, a person who had three should be excused from Jihad and such other religious sanctions, and the person having four should be given loan and dealt mercifully.

Anyone who has three daughters or three sisters and takes upon himself the responsibility and trouble of their upbringing, Allah, through his grace and mercy, shall make him enter Paradise. Then the man asked "O Prophet of Allah, if he has two daughters or sisters?" The Prophet replied, "Even then he shall enter Paradise." Another man asked, "O Prophet of Allah, if he has one?" The Prophet replied, "Even then he shall enter Paradise."

It is stated from Imam Ja'far-e-Sadiq (a.s.) that if there is a delay in the birth of the child, the following prayer should be recited.

'O Allah, keep me not alone though you are the best of Guardians. I am lonely and I am scared of my loneliness. This worry has made me forget thanks due to you. Bless me with true comfort, that is, give a male or female child whose love will alleviate my depression and loneliness and let me thank Thee on fulfilling my request. O the one who gives the most! O one who is the best reveted and one who showers reverence on others! After this, bless me with piety enough to thank Thee for Thy blessings that in thanking Thee, I may come nearer to you, and let me be able to fulfill my promises and return the property of others placed under my care.'

It is stated in a tradition that a man who wants his wife to conceive, should offer two rakat namaz after Juma'h prayer and lengthen Ruku and Sajdah and recite the following prayer:

'O Allah, I ask of you through those who were referred to by Zakaria, he had said, "O my Allah leave me not alone and there is no better guardian than you. O Allah, bless me through you with a pious child, undoubtedly, you are the hearer of all prayers. O Allah, through Thy name I have made this woman permissible unto me and have taken her from your guardianship. If you intend this woman's womb to be filled with the child, then make this child virtuous and pure and let him not partake anything of the shaitan.'

According to a tradition, Abresh Kalabi approached Imam Mohammed Baqir (a.s.) and complained of no having children. The Imam (a.s.) advised him to recite 'Istegfar' hundred times; and the best form of 'Istegfar' is the following:

'I seek refuge in you and turn to you (for your blessings).'

In another tradition a person complained to Imam Reza (a.s.) that he was always ill and no child was born to him. The Imam (a.s.) advised him to say Azan in his house loudly. He did accordingly and had a child.

In another tradition the Imam (a.s.) has stated that a person who decides to keep the name of the male child Ali or Husain will be blessed with a male child.

It is stated in several traditions that a woman who decides to give the name of Mohammed or Ali to her male child will be blessed by one.

It is stated in 'Tibbul Aaima' that a person complained to Imam Mohammed Baqir (a.s.) of the scarcity of children, the Imam (a.s.) asked him to recite for three days 'Subhanallah' and 'Astaghfiroollah' 70 times each after morning and Isha prayers and recite the following Ayat after it:

'Then said I, "Seek ye the forgiveness of your Lord! Verily He is the most forgiving." He will send (down) upon you the cloud raining in torrents, and help you with wealth and sons (children) and make (grown) for you gardens, and make for you rivers.'

[1] The Holy Quran 71: 10-12

8. About the Days of Pregnancy, Delivery and Giving Names to Child:

According to Imam Ja'far-e-Sadiq (a.s.), a pregnant woman should take Behi (Quince) that the child's complexion may be fair and it may smell good.

According to the Holy Prophet (s.a.w.a.), a woman should take fresh dates after child bearing, as the Almighty God had ordered Hazrat Mariam (a.s.) (mother of Jesus) to take fresh dates at the time of Hazrat Esa (a.s.)'s birth. People enquired as to what should they do if fresh dates were not available. The Holy Prophet (s.a.w.a.) replied that one should give 9 dried Madani dates and in case of its non-availability, any kind of dates to a woman who had given birth to a child, for the Almighty God had taken an oath on His honour that he would bless the child with modesty and sobriety.

Another tradition from the Holy Prophet (s.a.w.a.) states that one should provide his pregnant wife with kundur (a kind of gum) for eating. A child who will get this food in his mother's womb will have a courageous heart and an intelligent mind. If the child is a male, he will be brave and if it is a female, the lower part of her body will be heavy on account of which she will be dear to her husband.

According to Imam Ja'far-e-Sadiq (a.s.), before cutting the umbilical cord of the child, 2 drops of the mixture of jaosheer in water should be poured in the right and left nasals and Azan in the right ear and

The Holy Quran 71: 10-12

Iqamah in the left ear be recited. After this, the child will neither be afraid nor will be affected by 'Umus Subyan'. (Sookheki Bimari).

According to Imam Mohammed Baqir (a.s.), the best names for the child are those that convey submission to God, like Abdullah and also the names of Prophets, also the names of Ahlul bait.

According to the tradition of Hazrat Ali (a.s.), a child's name should be kept when it is still in the womb of the mother; for if the child dies due to miscarriage, then it will ask its parents on the Day of Judgement as to why he was not given a name. The Holy Prophet (s.a.w.a.) had kept the name of Hazrat Fatima's child 'Mohsin' while he was still in his mother's womb and who died after a few days of the Prophet's death while still in the womb on account of a door falling on Hazrat Fatima when her house was burnt.

It is stated from the Holy Prophet (s.a.w.a.) that if one has four children, one should be named after the Holy Prophet (s.a.w.a.).

It is stated from Imam Moosa Kazim (a.s.) that if one of the following names is kept in the family, there will be no poverty - Mohammed, Ahmed, Hasan, Husain, Ja'far, Talib, Abdullah and Fatima.

According to Jaber, he accompanied Imam Mohammed Baqir (a.s.) to the house of a person. A boy came out of the house and the Imam (a.s.) asked him his name. The boy answered, Mohammed; and when he was asked his Kuniyat, he said, Abu Ali. At that time the Imam (a.s.) said that the boy has made himself safe from the mischief of shaitan. When the shaitan hears anyone calling Ya Mohammed or Ya Ali, he melts like gilt before the furnace. And when he hears the names of the Ahlul bait's enemies being taken, he is happy.

According to another tradition, a person told Imam Ja'far-e-Sadiq (a.s.) that God has blessed him with a son. The Imam (a.s.) congratulated him and when he was told that the boy's name was Mohammed, he bowed down saying "Mohammed Mohammed". He neared touching the ground in this process and said that he, his offsprings, his parents and wives were ready to be sacrificed over the Holy Prophet (s.a.w.a.). He (a.s.) further said that when he had kept such a name he should not scold or hurt (abuse) his child. When a child of the name of Mohammed is in any house, it is daily visited by angels.

It is stated in a tradition that the name 'Yaseen' should not be kept as it was particularly meant for the Holy Prophet (s.a.w.a.). And it is stated by the Holy Prophet (s.a.w.a.) that if a group had the people of following names; Mohammed, Ahmed, Mahmood and Hamed, then their advice will be the best. IT is stated that if a child is named Mohammed, he should be given due respect, given a place in a gathering and should not be scolded or hurt (or abused). He further stated that if one in the family is named after the Prophets, an angel will be kept to pray for the piety of the child.

According to 'Fikh-e-Reza', a child's name should be kept within seven days of his birth. It is wajib or sunnat-e-muwakkida to bathe a child after the birth with this intention that one is bathing the child for proximity to God. First his head should be washed followed by his right and left sides.

9. Etiquette of Aqiqa and Hair Cutting:

A person who is well off should perform Aqiqa for his child as it is sunnat-e-mukida (strongly recommended bordering to compulsory) and according to some Ulema, it is compulsory. It is advisable to have Aqiqa on the 7th day of a child's birth and if it is not possible, then it can be done by the father of the child as this sunnat can be done till the child reaches puberty. If it is not performed till puberty by the father, then the child becomes responsible for carrying out this sunnat from his reaching adulthood till the end of his days.

According to Imam Ja'far-e-Sadiq (a.s.), Aqiqa is compulsory for both, the rich and the poor but a poor man can perform when possible and if he cannot perform at all, then he is not responsible. And if a child's Aqiqa has not been performed till the sacrifice (of a lamb), then the first sacrifice will be done in his name and considered instead of Aqiqa.

According to another tradition, people complained to Imam Ja'far-e-Sadiq (a.s.) that even after searching they were unable to find a sheep for the purpose of Aqiqa. They asked whether they could give in charity the total cost of the sheep instead. The Imam (a.s.) asked them to wait and said that if they searched more, they would get the animal, as God liked the giving of food after sacrifice.

When people asked if they have to do the Aqiqa of the child who died on the seventh day, the Imam (a.s.) answered that they should not do if the child had died before Namaz-e-Zohar but must perform if the child died after Namaz-e-Zohar.

According to a tradition from Umar Ibne Zaid, he told Imam Ja'far-e-Sadiq (a.s.) that he was not sure if his father had performed his Aqiqa. The Imam (a.s.) asked him to perform his own Aqiqa. So Umar did it in his old age.

A reliable tradition from the Imam (a.s.) states that a child's name should be kept on (better within) seventh day after his birth and also his Aqiqa performed and the child is given a shave and the silver equal in weight to the shaven hair should be given in charity. One leg of the sheep should be sent to that woman who has helped in child's birth and the remaining meat should be distributed among other people and given in charity.

According to Imam Ali ibne Musa-al-Reza (a.s.), the Holy Prophet (s.a.w.a.), at the birth of Hasnain (a.s.) said Azan in his ears on the first day and Hazrat Fatima (a.s.) performed the Aqiqa on the seventh day and gave the mid-wife one leg of the sheep and one gold coin. A gold

coin perhaps means a dinar. It is popular among Ulema that it is sunnat to have a male animal sacrificed for a son and a female for a daughter. Many reliable traditions prefer a male animal for both, a son or a daughter. It is sunnat that the parent should not take the meat of Aqiqa and it is also advisable for them not to eat that dish in which that meat is being used (like pulao).

It is sunnat that in an Aqiqa the animal's bones should not be broken and the meat should be detached from the joints.

It is sunnat to distribute the meat of the Aqiqa cooked or uncooked and the best way of cooking is by boiling the meat in salt and water. But distribution of uncooked meat also does not matter. If the animal for sacrifice is not available, then it is no use to give the total cost of the sacrificial animal in charity; in this situation one should be patient. There is no condition that the meat should be given to the needy only, but it is advisable to give meat to the wealthy too.

It is a popular sunnat to give a head-shave first and to perform the Aqiqa later and according to another tradition, giving the child a head shave, performing Aqiqa, measuring silver or gold equal to the shaven hair and giving that silver or gold in charity should be done at the same place and at the same time. It is sunnat to have complete head shave of the child, not a single hair or wisp should be left behind.

In a tradition, it is stated that a child with a plait was brought to the Holy Prophet (s.a.w.a.) that he may pray for it. The Holy Prophet (s.a.w.a.) refused and asked his plait to be cut off.

Many reliable traditions prohibit the rubbing of the animal's blood on child's head as it is a custom of primitive times.

A reliable tradition states that Imam Ja'far-e-Sadiq (a.s.) used to recite the following prayer while the animal of Aqiqa was being sacrificed:

'I begin with the name of Allah and with reliance on him. O Allah, this Aqiqa is of (take the name of the child). This meat is instead of his meat, this blood is instead of his blood and these bones are instead of his bones. O Allah, through Mohammed (s.a.w.a.) and Ale Mohammed (s.a.w.a.), consider this Aqiqa instead of the child.'

If there is a girl's Aqiqa, then the middle of the prayer should be as such:

'This meat is instead of her meat, this blood is instead of her blood and these bones are instead of her bones.'

In another tradition he has stated the following prayer to be recited:

'I begin with the name of Allah. I rely on Allah. All praise is the praise of Allah. Thank for the safeguarding of Allah's command and His gift

and this act. Ahlebait are superior to us and through them he has blessed us.'

If it is a son, recite:

Name of the child and father; and if it is a girl, the first part of the prayer is enough.

10. Circumcision (Khatna) of Boys:

It is sunnat-e-muwakida to circumcise a boy on (within) the seventh day after birth. To do it on eighth day or before puberty is also sunnat. Some say that it is wajib (compulsory) on the guardian to get it done when the boy is approaching the age of puberty.

It is stated in a reliable tradition from Imam Ja'far-e-Sadiq (a.s.) that the body will become handsome and improve weight after circumcision within the seven days after his birth. The earth dislikes the urine of one who does not get himself circumcised.

It is stated from the Holy Prophet (s.a.w.a.) that the earth remains impure for forty days by the urine of a person who has not been circumcised.

It is stated in a reliable tradition from Imam Moosa Kazim (a.s.) that it is sunnat to circumcise the boy on (within) the seventh day after his birth but there is no harm if it is done later.

According to Hazrat Ali (a.s.), one should get circumcised even at the age of eighty if he has professed Islam.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that at the time of circumcision, the following dua should be recited:

'O Allah! This is Thy sunnat and that of Thy Prophet on whom and on whose Aal (dear one) Thou shower Thy blessings. We follow Thou and Thy Prophet which is in accordance with Thy will, intention and the affair about which Thou had willed and decided and commanded according to which you have made him taste the temperature of iron in the performance of Khatna (circumcision) and hajamat (vivisection) the suitability of which thou are more aware than us. O Allah clean him of his sins, lengthen his age, alleviate all his bodily pains, and make him healthy and let him not suffer from poverty for you have knowledge whereas we do not have.'

Even if the circumcision is performed near the age of puberty, the above dua should be recited.

It is stated from Saheb-uz-Zaman (12th Imam (a.s.)) (a.s.) that the boy should be circumcised again if the foreskin of the genital organ has developed after the first circumcision and covered the front portion of the organ. The earth complains to God for forty days when a person whose organ is covered with foreskin, urinates upon it.

It is narrated from Imam Ja'far-e-Sadiq (a.s.) that one cannot be a peshnamaz, give evidence as witness if he has not got himself circumcised without any strong reason, neither is the prayer on his death permissible.

The only acceptable strong reason is the danger of life in the case of circumcision.

11. Manners of Feeding and Upbringing the Child and Consideration of Their Rights:

It should be remembered that a child should be given mother's milk for not more than two years and Ulema do not think it correct for a mother to feed her child for more than two years, except when there is some disease or dangerous situation, and the feeding period should not be less than 21 months unless there is some compulsion as the non-availability to pay the feeding woman, or the mother's milk has dried in the process of feeding or she suffered from some dangerous disease. According to some Ulema, it is wajib (compulsory) for a mother to feed the baby the moment the milk is filled in her breast; otherwise the child will die, or even if it survives, it will be weak.

According to another tradition, once Imam Ja'far-e-Sadiq (a.s.) said to a mother not to feed with one breast; but both breasts, as one is instead of food and the other is instead of water and he also stated that feeding the child for less than 21 months is cruelty on the part of the mother towards the child.

It is stated from the Imam (a.s.) in another tradition that Daya (wet nurse) should be kept under vigilance to feed the child properly. The Daya can be a Jew or a Christian. In case she takes the child home, she should be prohibited to commit any haram (forbidden) act like drinking wine, eating haram etc. It is prohibited to feed the child with any woman's milk who gives birth to a child by committing fornication.

According to Hazrat Ali (a.s.), one should find a feeding woman who is both, good looking and of good character; because when milk enters the child's body, he resembles his feeding woman both, in looks and character.

In another tradition he stated that when a child reaches the age of six, he should not be allowed to sleep with another child of the same age on the same bed.

In another tradition it is stated that a boy and a girl reaching the age of ten should sleep on different beds.

According to Imam Ja'far-e-Sadiq (a.s.), one should let one's children learn the traditions (ahadeeth) as soon as possible so that the dissenters are not able to lead them astray.

According to the same Imam (a.s.), a person who possesses the love of Ahlul bait (a.s.) in his heart should pray a lot for his mother as she is the cause and has not dealt meagerly with his father.

According to another tradition, Sakooni presented himself before Imam Ja'far-e-Sadiq (a.s.) and said that he was badly hurt. When Imam (a.s.) inquired into the case, Sakooni said that God had given him a daughter. The Imam (a.s.) told Sakooni that there was no need for him to be hurt as the earth was ready to bear her burden and God was ready to provide her with food and not a single moment from his life would be given to the child and she would not even eat a single grain of food that was reserved for him. When the Imam (a.s.) asked him as to what name he had given to the child, he replied, Fatima, at which the Imam (a.s.) sighed twice and keeping his hand on the forehead told Sakooni that the Holy Prophet (s.a.w.a.) had made the parents responsible for certain rights of the child. The Holy Prophet (s.a.w.a.) had said that if the child was a son, the father was responsible for keeping a beautiful and pious feeding woman for the child and for giving him a good name, for educating him in the Quran, for circumcising him and for making him learn swimming. If the child was a daughter, then it was the responsibility of the mother to appoint a good feeding woman for her, to give her a good name, to make her learn Sura-e-Noor and to keep her from reciting Sura-e-Yusuf, not to keep her on the floor of the house and to get her married as soon as possible. The Imam (a.s.) told Sakooni that if he had named his daughter Fatima, he should not be rude and harsh to her or abuse her in any other way.

According to a tradition from the Holy Prophet (s.a.w.a.), some parents are punished by God for being disinherited by their children; i.e., the children can disinherit their parents, in the manner the parents can disinherit the children, and the Holy Prophet (s.a.w.a.) also said that God takes mercy on those fathers who help their children in good deeds and make them pious.

According to Imam Ja'far-e-Sadiq (a.s.), the Holy Prophet (s.a.w.a.) has said that a person who helps his children with good deeds is blessed by the Almighty God. When the traditionist asked about the manner of rendering help, the Holy Prophet (s.a.w.a.) said that the parents should show their children simple work and congratulate them on completion of the work so that they may be encouraged and should refrain themselves from allotting difficult tasks to children and as far as possible should not burden the children and deal with them without anger and embarrassment.

According to a tradition from the Holy Prophet (s.a.w.a.), a person who will kiss his child will have a good act recorded in his book of deeds by God and a person who makes his child happy and makes him recite

the Quran, on the Day of Judgement, both the parent and the child will be called and clothed in the heavenly dress that the light emanating from them will brighten the faces of the inhabitants of the heaven.

Another tradition states that the Holy Prophet (s.a.w.a.) noticed a person who had two sons. The person used to kiss only one son. The Holy Prophet (s.a.w.a.) asked him why he was not kind to both his sons. One should remember that one child should not be given preference over other children except when one of them has more knowledge or more talents; as one can give preference on account of knowledge or talent.

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), when the child is of three years he should be made to recite 'La Ilaha Illal-lah' seven times and when the child is of 3 years 7 months and 20 days, he should be made to recite 'Mohammadun Rasoolillah' and when he reaches the age of four years, then he should be made to recite 'Sallallahu Mohammadin Wa Aalehi' seven times and when the child is of full five years, he should learn to prostrate before God. When the child reaches the age of six, he should be made to learn ablution (wuzu) and prayers (namaz) and at the age of seven he should know the prayers (namaz) completely and should get punishment for not performing ablution or prayers. The result being, that when the child knows ablution and prayers completely, the God forgives his parents.

According to the Holy Prophet (s.a.w.a.), if a person brings favourite gifts for his wife and children after visiting the bazar, then he gets the reward of providing a group of beggars with charity and handing it over personally to them. It is advisable, that whatever is brought should be given first to the daughter then to the sons. For a person who makes the daughters happy gets the reward of freeing an offspring of Hazrat Ismail (a.s.) from slavery and the one who makes his sons happy gets the reward of crying on account of the fear of God and the one who will cry for the fear of God will enter Heaven.

According to Imam Ja'far-e-Sadiq (a.s.), feeding the children with qawalal (a halwa) will increase flesh of their bodies and strengthen their bones.

In Kitab-e-Tibbul Aaimma, Hazrat Ali (a.s.) has stated that if a child cries a lot or a woman is afraid in her dreams or a person cannot sleep in the night, then the following ayat should be recited:

'Then We did set a seal on their ears for a number of years. Then We raised them up that We might know (i.e. show) which of the two parties reckoneth best the duration of their stay.'[1]

According to a reliable tradition, when a girl reaches the age of six, she should observe purdah with na-mehram (persons with whom marriage is not prohibited) and should not be allowed to sit on the lap.

According to a reliable tradition, the person who does not give his children any bread and lets it get spoiled, is the accused.

According to Imam Ja'far-e-Sadiq (a.s.), maintenance of two daughters, two sisters, two paternal aunts or two maternal aunts is enough to save a person from the fire of hell.

[1] The Holy Quran 18: 11-12

According to the Holy Prophet (s.a.w.a.), there is a special level in heaven. No one can reach that level except three persons:

- a) Justified Imam
- b) A person who is kind and generous with his relatives
- c) One who bears with patience the expenditure on his wife and children and difficulties faced on account of them.

According to Imam Ja'far-e-Sadiq (a.s.), providing food to the following is compulsory:

- a) Offsprings
- b) Father
- c) Mother
- d) Slave
- e) Wife.

Children of one's offsprings is also included in the term offsprings and paternal grandfather and grandmother are also included among parents.

12. The Rights of Parents on their Children and Obedience and Respect Due to the Parents on Behalf of the Children:

One should remember that respecting one's parents is one of the essentials of faith and keeping them happy is the most excellent form of supplication and to make them hurt on one's account or desalinatate from them is a major sin. The Almighty God has revealed in the Holy Quran that if one's parents are kafirs and order one to become kafir, still one should be kind towards them, though one may not accept to become a kafir (obey their orders).

According to a reliable tradition a person entered the presence of the Holy Prophet (s.a.w.a.) and asked him for some advice. The Holy Prophet (s.a.w.a.) said, 'I advise you not to think of anyone with the Almighty God even if people burn you; though you can say something to save your life, but your heart should have solid faith in the Oneness of God and I advise you to give due respect to parents and be kind towards them, whether they are alive or dead.'

Imam Ja'far-e-Sadiq (a.s.) asked the people why they were not kind to their parents whether they were dead or alive. After the death of the parents one should offer prayers on their behalf, keep fast for them, perform Hajj for them; and both, the dead parents and the child will be rewarded for these deeds. These kind deeds are on behalf of the parents and God will reward one bountifully for these.

A reliable tradition states that a man came to the Holy Prophet (s.a.w.a.) and asked him to whom should he render kindness. The Prophet (s.a.w.a.) asked him to be kind with his mother. Thrice he put the same question to the Holy Prophet (s.a.w.a.) and thrice the got the same answer. Fourth time when he asked the Holy Prophet (s.a.w.a.), he was asked to be kind to his father.

According to another tradition, a person came to the Holy Prophet (s.a.w.a.) and said that he liked to go on Jihad very much. The Prophet (s.a.w.a.) answered that he should go on a Jihad for Almighty and if he dies during it, he would be alive and the presents of Almighty would be provided with food from heaven and even if he died a natural death during Jihad, God was responsible for his reward. If he returned alive from Jihad, he would be washed off all his sins as though he had just been born of his mother's womb. The man told the Holy Prophet (s.a.w.a.) that his parents were very old and were quite attached to him and could not bear his separation. The Holy Prophet (s.a.w.a.) asked him to remain with his parents and, taking an oath on the Almighty in whose power lay

his life, the Holy Prophet (s.a.w.a.) said that the nearness of the parents for a night for the man was better than a year of Jihad for the Almighty God.

According to Imam Ja'far-e-Sadiq (a.s.), no one could repay the rights of the parents except in two ways; firstly, when the father is a slave, the child can buy him and free him and secondly, when the father is in debt, then the child can repay it.

In another tradition, the Imam (a.s.) has stated that at times children are kind to their parents while they are alive, but after their death, they forget to pay back their debts or pray for their salvation and this makes the Almighty God disinherit the children of their parents. And at times it happens that the child is disinherited of his parents during their life time but after their death he pays back their debts and prays for their forgiveness and on account of this, God considers him among those who are kind with their parents.

According to another tradition, the Imam (a.s.) has said that there are three things which are not prohibited by God in any way:

- a) Returning a thing of which you were given responsibility, whether the thing is good or bad
- b) Fulfilling one's promise regardless of its being with good or bad people
- c) Obedience of parents, whether they are good or bad.

In another tradition the Imam (a.s.) has stated that giving a harsh look to one's parents is equal to disobedience.

In a reliable tradition from Imam Mohammed Baqir (a.s.) it is stated that the Imam's father saw a person walking on the road. His son was walking along with him supporting himself against the hand of his father. The Imam (a.s.) did not talk with him.

Imam Ja'far-e-Sadiq (a.s.) has asked one to be kind towards one's parents that one's children may in turn be kind towards him and that one should not ignore the purdah of other women that people may not ignore the purdah of the women of one's household. He also stated that whosoever desires God to ease the pain of death, then it is compulsory on him to be considerate towards relatives and kind towards parents, for on account of these deeds, God eases the difficult time of death and keeps one safe from difficulties during lifetime.

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), three prayers and three curses are definitely heard:

- a) Prayers of parents for their pious offsprings and curses of parents for their disobedient offsprings

b) Curse for the cruel and prayers of the innocent for he who takes revenge on the cruel person in justification of the innocent

c) The prayers of the momin for a momin who shares his wealth with the former for the sake of Ahle bait and curse of the momin for a momin who, inspite of having authority and power, did not oblige the request of the momin.

According to the Holy Prophet (s.a.w.a.), a pious offspring who looks towards his parents with kindness and love is rewarded for every look of his with the reward of an accepted deed. When the people asked the Holy Prophet (s.a.w.a.) whether he will be rewarded even if he looks a hundred times towards his parents in that manner, the Holy Prophet (s.a.w.a.) replied that the greatness and generosity of God is larger than his deeds.

In another tradition, the Holy Prophet (s.a.w.a.) has stated that looking towards the faces off four persons is equal to supplication:

- a) The justified Imam
- b) The scholar
- c) The father
- d) The mother.

He also stated that one gets the punishment for three sins very soon in this world only:

- a) Sin of disobeying parents
- b) Of being cruel to the creatures (human beings) of God
- c) Of being unthankful to God and his creatures.

Part 6
Manners of Going to a Bath, Washing
Head and Body, Applying Noorah and
Certain Baths

1. Advantages of a Bath:

It is stated from Imam Moosa Kazim (a.s.) that bathing on alternative days fattens the body, whereas daily washing melts the fat on kidneys and makes the body thin.

According to Imam Mohammed Baqir (a.s.), there are four preventive measures for all diseases:

- a) Taking enema
- b) Extracting excessive blood from the neck
- c) Dropping medicine in the nose
- d) Taking bath

According to many traditions, it is stated that a man who believes in God and the Resurrection day will never send his woman to a bath house (common bathroom). There are two points in this order which the Ulema explain. Firstly, in a warm climate, there is no need for a woman to visit a common bath house and secondly, that the woman of the house should never be allowed to a bath house or near the river for this purpose for the sake of entertainment.

2. Etiquette of Visiting a Bathroom and Doas (prayers) Which Should be Recited:

According to all reliable traditions, a person who has faith in the Day of Judgement should wrap a lungi (a cloth around the waist) while taking bath in a bathroom.

Another tradition prohibits a person from seeing another person naked in the bathroom and a person who thus complies God will free himself from the fire of hell.

The Holy Prophet (s.a.w.a.) has prohibited bathing naked under the sky and in streams and rivers and also said that there are angels in the streams. In the same manner, washing or bathing naked in bathroom is prohibited.

According to Imam Ja'far-e-Sadiq (a.s.), one should eat a little before going to the bathroom; for if there is anything in the stomach then it will strengthen the body. Thus the temperature of the stomach will be eased. But when the stomach is filled, one should never visit the bathroom. It is further stated that if one wants to grow fat, he should eat a little before entering the bathroom, but if he wants to become slim, then he should visit the bathroom first thing in the morning without taking any food.

3. What Should be Done in a Bathroom:

It is stated from Imam Ja'far-e-Sadiq (a.s.) that Hazrat Ali (a.s.) prohibited lying flat in the bathroom as it melts the fat. One is also prohibited from rubbing tile on the body as it causes dandruff and leprosy. (According to Ibne Babviah (a.r.) and Mulla Mohammed Taqi (a.r.), the tile in this hadith implies piece of Syria pottery).

Imam Ja'far-e-Sadiq (a.s.) has stated that one should not visit the bathroom with one's son. It is also stated that parents are not supposed to see their children naked and the children are not supposed to see their parents naked. Further, the Holy Prophet (s.a.w.a.) has cursed that person who sees anyone naked in the bathroom and has also cursed that person who does not wrap a cloth round his waist when in the bathroom.

Another tradition prohibits lying on one's side in the bathroom as this melts the fat on the kidneys and slims the man. One should not comb in the bathroom as this weakens the hair, and one should not wash the hair with mud as it causes loss of respect. One should not rub the tile on the body as it causes leprosy and should not wipe face with loin cloth as it dims the attraction of the face. According to Babviah (a.r.), mud implies the mud of Egypt and tile implies that of Syria.

According to Hazrat Ali (a.s.), urinating in bathroom causes worries.

4. The Advantages of Removing Odour From the Head and Body:

According to Holy Prophet (s.a.w.a.), water is enough to perfume the body and a person should clean himself before changing his clothes.

It is stated from Hazrat Ali (a.s.) that washing of head not only removes dirt but also all types of eye troubles; and washing of clothes removes sadness and makes one achieve the cleanliness required for prayers. He also stated that body odour hurts other people; therefore, one should always keep the body clean by constant use of water and one should not ignore the cleanliness of the body and it should be remembered that God dislikes dirty persons, sitting with whom becomes intolerable. He has also stated that one should consider water as perfume.

According to Jabir-e-Jo'fi, he complained to Imam Mohammed Baqir (a.s.) of having lice in his head which fall on his clothes and dirty them. The Imam (a.s.) asked him to take out the juice by beating Moorad and mix it with vinegar which is very bitter and made of wine until the foam is formed and then to wash the beard and head with it and then to apply the fat of fresh milk to the head and beard. This procedure will cure him of lice.

5. The Advantages of Washing Head with Leaves of Berry and Khatmi:

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), it is stated that cutting of nails, trimming of sideburns and washing the head with khatmi leaves removes poverty, and increases earnings.

In another tradition he has stated that a person who trims his nails and sideburns and washes his head with khatmi on a Friday will get the reward of freeing a slave.

A reliable tradition from Imam Moosa Kazim (a.s.) states that washing head with leaves of berry increases the earnings.

6. Benefits of Applying Noorah (a Kind of Lime Water Which is Applied for the Removal of Unwanted Hair):

It is stated from Hazrat Ali (a.s.), that applying Noorah makes the body clean.

It is stated from the same Imam (a.s.), that the growth of unwanted hair stops the production of semen and children, makes the joints inactive and causes weakness and leprosy.

Applying Noorah to remove unwanted hair increases the production of semen, makes the body strong and increases the fat on kidneys.

It is stated from the Holy Prophet (s.a.w.a.) that one should not allow his hair over lips, under armpit and over lower abdomen to grow. It opens temptation to shaitan.

It is stated in a reliable tradition from the Holy Prophet (s.a.w.a.) that one should not allow the hair under the armpit to grow as it opens temptation to shaitan.

7. Duration of Time for Applying Noorah:

It is stated from the Holy Prophet (s.a.w.a.) that the person who has faith in Almighty God and the Day of Judgement should not keep the unwanted hair for more than forty days.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that it is sunnat to apply Noorah once in fifteen days. It is also stated that Noorah will not harm anybody if it smells a little.

It is narrated from Imam Moosa Kazim (a.s.) and Imam Ja'far-e-Sadiq (a.s.) that it did not matter to apply noorah in the state of Janabat; rather it would increase physical purity.

It is narrated in a reliable tradition from Imam Ja'far-e-Sadiq (a.s.) that a person asked him whether he could apply Olive Oil mixed with flour on the body, after applying Noorah to get rid of the unpleasant smell, and Imam (a.s.) replied in the affirmative.

8. Benefits of Applying Henna After Applying Noorah:

It is narrated from Imam Moosa Kazim (a.s.) that his ancestors have stated from his grand-ancestor, the Holy Prophet (s.a.w.a.), that a person will be safe from lunacy, leprosy, white spots on the skin and itching if he applies henna after applying noorah. This period of safety will continue till the day when the person applies noorah again.

9. Etiquette of Jumma Bath and Other Kinds of Baths:

According to Scholars, there are five compulsory baths:

- a) Janabat bath (it is compulsory to take bath after seminal discharge; for women also it is compulsory after coition)
- b) Haiz bath (compulsory bath for women after menstruation)
- c) Istehaza bath (compulsory bath for women when the excessive blood flows more than the menstruation period of 3 to 10 days, or after Nifas)
- d) Nifas (compulsory bath for women when the period of flow of blood after delivery is over)
- e) Bath after touching any part of a dead body

It is written in the commentary of Quran by Imam Hasan Askari (a.s.) that if one reads the following Doa after Wuzu or Janabat bath, his sins will vanish away as the leaves falling down from the tree, and from every drop of wuzu water or bathing water, an angel will be created to pray to God and recite Durood for Prophets, and all these blessings will be written in his record book.

There are sixty-two varieties of sunnat baths among which Juma'h bath is considered superior, none should avoid it if within means.

Juma'h'h bath (Ghusl-e-Juma'h'h) according to Imam Ja'far-e-Sadiq (a.s.), is kaffarah, an expiation of our sins and purifies us outwardly and inwardly till the next Friday.

It is stated in Fiqh-e-Reza that after the Juma'h bath is over, recite:

'O Allah purify me and my heart, make my bath sacred and let my tongue be busy in Thy praise and the praise of the Apostle Mohammed Mustafa (s.a.w.a.) and make me integrate among those whose retribution was acceptable and was pure and pious.

The time for taking Juma'h bath is from early morning to the beginning of Zawal (i.e. when the sun passes the meridian line). It is better to have bath just before the Juma'h prayer. If there is no possibility of getting water on Friday, one can do it on Thursday and it is not necessary to have niyat. But on Saturday, one can take bath from morning till evening with the niyat of qaza.

It is sunnat to bathe in the odd nights of the month of Ramazan i.e. first, fifteenth and seventeenth nights. On the seventeenth night of Ramazan, the infidels gathered to fight the battle of Badr and Muslims won it. On the nineteenth night of Ramazan, all the deeds of the year are recorded. There are certain traditions which state that successors of

Prophets were martyred on the twenty-first night of Ramazan. Hazrat Esa (a.s.) went to heaven and Hazrat Moosa (a.s.) also died on this night. And it is firmly assumed that this night is Shabe Qadr (the esteemed night).

It is also assumed more firmly that twenty third night of Ramazan is also Shabe Qadr (esteemed night) and two baths are considered necessary - one is just before sunset and the other at the last part of the night. In another tradition it is stated to take bath at every night of the last two days of Ramazan.

It is sunnat to take a bath at the night of Eidul Fitr (i.e. Ramazan Eid) and on the day of Eidul Fitr and Eiduz Zuha (Eid-e-Qurbani). The bath of Eiduz Zuha and Eidul Fitr can be taken from morning till evening but it is better to have before Eid prayer.

It is sunnat to take a bath on 8th Zilhijja and the day of Arafa before Zawal (i.e. before the sun passes meridian line) and at the night of 15th Rajab.

It is stated from the Holy Prophet (s.a.w.a.) that whoever takes bath on the 1st, 15th and the last day of Rajab, his sins will be forgiven and made pure as if he is born on that day from his mother's womb. It is sunnat to bathe on 27th Rajab as it is the day of Eid-e-Mabo'th (the day of declaration of Prophethood).

15th Sha'ban is the birthday of Hazrat Sahibuzzaman i.e. the 12th Imam Hazrat Mehdi (a.s.). 18th Zilhijja is Eid-e-Ghadeer, 24th Zilhijja is Eid-e-Mubahila and 25th is Eid-e-Dahwularz (creation of earth). It is sunnat to take bath on these days.

According to some scholars, one should take bath on Nawroz.

According to Moalla Ibne Khuniash, it is stated in a tradition that on the day of Nawroz, the sun enters into Burje Hamal. It is sunnat to take bath before wearing Ehram for Haj and Umrah.

The bath for the recitation of Salutation (Ziarat) of the Holy Prophet (s.a.w.a.) and Holy Imams (a.s.) is sunnat whether salutation is offered from far or near.

Bath is sunnat for Istakhara-e-mutlaq and is advisable for Istakhara-e-Bilkhusus, and special prayers offered for a certain end.

Bath is sunnat for remission of sins and also for offering Qaza prayers of solar eclipse but in the latter case; only when the prayers had not been offered intentionally and the sun had gone into total eclipse. According to few scholars, this bath is compulsory and care should be taken not to avoid it. Others are of the opinion that if the prayers are missed intentionally, when the sun was not in total eclipse, still one must

compulsorily take the bath for offering the prayers late; and according to a strong opinion, the bath is compulsory even when the sun was in total eclipse.

There are different types of sunnat baths (Ghusl) for entering Harams, the city of Mecca and the Mosque of the Holy Prophet (s.a.w.a.) and also for performing Tawaf-e-Haram-e-Madina and the city of Madina.

The bath on the birthday of the Holy Prophet (s.a.w.a.) and for the Ziarat of the day is sunnat.

The bath for Namaze Istisqa is sunnat and also after killing a lizard or intentionally witnessing a hanging. According to others, this bath is compulsory. Some scholars are of the opinion that bath is sunnat even when one sees a hanging, three days after it had taken place, whether the hanging was based on justice or not, on Islamic law or otherwise. Some scholars are of the opinion that performing of compulsory bath is sunnat when it was taken while any part of the body was bandaged on account of wounds etc.

According to some scholars, the bath is sunnat for shrouding the dead body i.e. if one had touched the dead body (when it gets cold) before it was shrouded, then one should take a bath before covering it with a shroud.

In the same manner, a person who touches the dead body after it had been washed, then taking a bath is sunnat.

If a man died in the state of Janabat, he should be given Ghusle Janabat (Janabat bath) before or after Ghusle Mayyat (i.e. dead body), and it is sunnat.

Part 7
**Smelling and Application of Scent,
Flowers and Oil**

1. Benefits of Sweet-Scent and its Proper Application:

According to reliable traditions, applying scent and smelling it is included in the elegant manners of the Prophets.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that sweet scents increase the strength of heart and virility.

According to a reliable tradition from Imam Reza (a.s.), it is not advisable for man to leave off applying scent. It is better if one applies it every day; if he cannot, he should apply every alternate day and even if that is not possible, he should never miss applying scent on a Friday.

According to Hazrat Ali (a.s.), one should apply scent on the moustaches as it was the habit of the Prophets. The angels who record the deed are impressed as they like good scent.

According to Imam Ja'far-e-Sadiq (a.s.), the person who applies it (scent without spirit) in the morning will be free from freak of reason until night; and that the prayer of a person who applies it during prayers, is better than 70 prayers performed without it.

Another tradition states that people used to recognise the place where Imam Ja'far-e-Sadiq (a.s.) had done sajdah (bowing down during prayers) by the scent which used to emanate from the place.

According to a tradition from the Holy Prophet (s.a.w.a.), the scent which is used by women should have a prominent colour and its perfume subdued whereas the scent used by men must possess a subdued colour and impressive perfume.

Hazrat Ali (a.s.) states that it is imperative for a woman to be always well-perfumed for the sake of her husband.

2. A Version on Refusing Scent or Perfume:

People asked Imam Ja'farr-e-Sadiq (a.s.) whether it was proper for a person to refuse perfume when it is offered. The Imam (a.s.) replied that it is not advisable to refuse the creation of Almighty.

According to a tradition, people brought perfumed oil as a gift to Hazrat Ali (a.s.). He (a.s.) accepted the gift and applied it to his body though he had already applied oil to his body earlier in the day and said that he had never refused perfume at any time.

Another tradition states that the Holy Prophet (s.a.w.a.) never used to refuse the sweets and perfumes brought for him.

According to Hasan ibne Juane, he visited Imam Reza (a.s.) one day. The Imam (a.s.) brought a container which had musk in it and asked him to take some from it. He did what was told. He was ordered to take musk once more and apply it on his neck and garment. He did what he was told and there was a little left in the container. The Imam (a.s.) asked him to take that much also and apply it as he had applied before and said that except a donkey no one refuses the wonders of God. When Hasan inquired of the Imam (a.s.) as to what were the wonders of the Almighty, the Imam (a.s.) replied, perfume, relaxing cushions which people offer one to sit comfortably and also those things which are the signs of respect.

3. The Blessings of Musk, Umber and Saffron:

According to Imam Ja'far-e-Sadiq (a.s.), perfume implies musk, saffron and ood.

Another tradition states that Imam Zainul Aabedin (a.s.) possessed a musk container made of alloy (rang). Before changing his clothes he used to apply a little on his body.

Another tradition states that he kept a little bottle of musk in his prayer mat and used to apply it every time he stood for prayers.

Another tradition states that the Holy Prophet (s.a.w.a.) used to apply so much musk that the colour of the musk could be seen on his forehead.

Another tradition states that Imam Reza (a.s.) possessed a bottle of scent which had many sections in it. Each section contained a separate perfume and in one section there was musk.

Another tradition states that Ali, the son of Imam Ja'far-e-Sadiq (a.s.), asked his elder brother Imam Moosa Kazim (a.s.) whether it was permissible to mix musk in the oil which was applied on the body. The Imam (a.s.) said that it was not harmful as he himself mixed musk with the oil meant for body.

Many traditions have praised Khulooq (name of a perfume) but some traditions have prohibited its constant use.

4. Advantages of Ghalia (Musk):

According to a reliable tradition, it is stated that Ishaq ibne Ammar said to Imam Ja'far-e-Sadiq (a.s.) that when he meets merchants he applies a little ghalia (musk) that they may not think him poor. The Imam (a.s.) said that whether the ghalia is more or less, it does not matter and even a little of its application once in a while is enough. Ishaq said that he listened to the advice of Imam (a.s.) and only with ghalia worth ten dirhams he was able to keep himself perfumed for the whole year.

5. Advantages of Almond and Banafsha Oil:

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), the greatness of banafsha oil over others is comparable to the greatness of the Ahle bait over other people. One should rub it in good quantity, as it cures all sorts of headaches and eye troubles.

According to a tradition from Aqba, a person fell down from a donkey. The Imam (a.s.) ordered that drops of almond and banafsha oil should be poured into the injured man's nose. The man felt greatly relieved. Then the Imam (a.s.) addressed Aqba thus. 'O Aqba, banafsha oil gives heat in winter and is cool in summer. It is beneficent for our shias and harmful for the unbelievers and if people come to know every beneficent quality of banafsha oil, then a very little of it will be valued as a gold coin.

6. Advantages of Chambeli (A Tropical Flower) and Bakain Oil:

According to Hazrat Ali (a.s.), one should apply bakain oil as it has been used by the Prophets. It safeguards one from all types of pains.

According to the Holy Prophet (s.a.w.a.), there are many benefits of chambeli (jasmine) oil. It cures seventy diseases.

Even according to Imam Ja'far-e-Sadiq (a.s.), there are many beneficial uses of chambeli oil besides its being a cure for seventy diseases. Chambeli implies white chambeli and in arabic the word for chambeli is Raazne as stated in many traditions.

7. Advantages of Other Oils:

It is stated, according to a tradition, that the Holy Prophet (s.a.w.a.) said to Hazrat Ali (a.s.) that olive oil should be eaten and applied on the body because shaitan keeps away from the man who applies it for forty days.

According to a tradition, when the Holy Prophet (s.a.w.a.) suffered from headache, he used to put drops of washed til (sesamum seed) oil in his nose.

According to another tradition, Imam Moosa Kazim (a.s.) used to apply oil of a flower known as Gule Khairo on his body.

8. Advantages of Incense, Its Types and How to Take It:

According to Imam Ja'far-e-Sadiq (a.s.), one should, when possible, incense one's clothes.

Whosoever used to enter the presence of Imam Reza (a.s.) used to feel the aroma of incense.

A tradition from Marazam states that when he once visited a bathing-house with Imam Reza (a.s.), and the Imam (a.s.) reached the stage of putting on clothes after the bath, he ordered for Oode Sooz and applied it to his body and then ordered that the perfume should be given to Marazam too.

According to a tradition, the wife of Imam Moosa Kazim (a.s.) used to incense his clothes by putting the seed of sobhani dates and other types of fragrant material in fire so that the scent may increase and last longer.

According to another tradition, the Holy Prophet (s.a.w.a.) used to smell the incense of Ood-Qumari.

Another tradition from the Holy Prophet (s.a.w.a.) states that one should take the incense of Ood-e-Hindi as it possesses eight kinds of cures.

Another tradition quotes Imam Reza (a.s.) as taking incense and later applying rose and musk on his body.

A tradition from Syed ibne Toos (a.r.) states that the Prophet used to recite the following while taking incense:

'All praise is for Allah Whose blessings are the cause of all goodness. O Allah make our perfume clean and purified and make our place of eternal rest better. Piety is our accompaniment. Our place of return is heaven and Thy care and blessings are always with us. Undoubtedly You are Almighty.'

9. Benefits of Rose, Rose-Water and Other Flowers:

It is stated from the Holy Prophet (s.a.w.a.) that washing the face with rose-water enhances its beauty and removes worry and poverty.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that a person who sprays a handful of rose water on his mouth on the first of Ramazan-ul-Mubarak will find freedom from worries, and the person who will spray a handful of water on his mouth on the eighth day will be free from cerebral disease and pneumonia.

According to a tradition from Hazrat Ali (a.s.), Holy Prophet (s.a.w.a.) gave him a handful of red flowers and when Hazrat Ali (a.s.) started smelling them, the Prophet (s.a.w.a.) said that amongst the flowers of Heaven, after rose this was the best.

According to another tradition, rubbing narcissus (nargis) or smelling it is very advantageous. When Abraham (a.s.) was thrown in fire and when that fire froze and he came out unburnt, God created narcissus for him and that was how it first came on earth.

10. Etiquette of Smelling Flowers:

According to a reliable tradition from Malik Juainer, he gave a flower to Imam Ja'far-e-Sadiq (a.s.). He (a.s.) smelled it and touched his eyes with it and said that a person who smells flowers and touches his eyes with them and recites:

'O Allah shower Thy blessings on Mohammed and Ale-Mohammed (a.s.)'

will be pardoned of his sins before he could keep it on the ground.

Part 8
**Etiquette of Sleeping, Reciting Do'as at
the Time of Sleeping and Seeing Dreams**

1. Timings of Sleep:

It should be remembered that sleeping from early hours of the morning till the rise of the sun, between Maghrib and Isha (night prayer) and after Namaz-e-Asr (afternoon prayer) is makrooh. However, sleeping is sunnat before Namaz-e-Zohr during summer and also between Zohr and Asr.

According to another reliable tradition, if one recites extra prayers (Taqeebat) after Namaz-e-Subh (morning prayers) and sleeps just before sunrise, it is not harmful. Another tradition states that Imam Reza (a.s.) asked a man to meet him after the sun has risen completely as he slept just after his morning prayers.

According to the Holy Prophet (s.a.w.a.), the earth complains to God on the basis of three things; firstly on blood-shed without any justice, secondly when the water falls on the earth while taking bath after committing adultery and thirdly when a person is sleeping before sunrise.

According to Imam Ja'far-e-Sadiq (a.s.), sleeping during morning hours is a source of loss of income, plain, of complexion ugliness. Sleeping at such hours is undesirable because God distributes food. One should never sleep at that time for Bani Israel used to receive roasted chicken and Trinjabeen at that time and the sleeping one never used to receive his share.

According to the Holy Prophet (s.a.w.a.), a person who sits on the prayer-mat during those hours will be saved by God from the fire of hell; and another tradition states that that person will receive the reward of a (sunnat) Haj of Ka'aba and his sins will be forgiven.

According to Hazrat Imam Mohammed Baqir (a.s.), sleeping in the early hours of the morning is foolish, sleeping in the afternoon is a blessing and it is harmful to sleep after Asr and sleeping between Maghrib and Isha is depriving oneself of the daily bread.

Another tradition states that a person entered the presence of the Holy Prophet (s.a.w.a.) and said that his memory was getting worse and he is forgetting everything easily. The Holy Prophet (s.a.w.a.) pointed out that he has left midday nap and the Holy Prophet (s.a.w.a.) bade him to do as he used to do before and his memory would improve.

2. To Do Ablution (Wuzoo) Before Sleep:

According to Imam Ja'far-e-Sadiq (a.s.), when a person performs wuzoo before lying on bed, his bed becomes as good as a mosque. If one forgets to perform wuzoo and remembers afterwards, then he can perform tayammum on the sheet with which he is covering himself. If after this form of purification and before going to bed he thinks and praises God until he is asleep, then his sleep will be as good as prayer.

According to Hazrat Ali (a.s.), a muslim should not sleep in the state of janabat and without wuzoo. If water is not available for bathing or wuzoo, then one should perform tayammum as the spirit of the momin travels towards Heaven while he is sleeping and according to its cleanliness and purification it is received by God. It is blessed and rewarded by God. And if he dies while sleeping, then he gets a place in the blessings of God. If he is alive, then God sends angels to guard him.

According to another tradition, the Holy Prophet (s.a.w.a.) asked his followers that who amongst them kept fasts all the year round. Hazrat Salman-e-Farsi replied that he fasted all the year round. The Holy Prophet (s.a.w.a.) questioned who had spent his nights in prayers, being awake all through. Again Salman replied that he was the man in accordance with the description. Then, looking at all the assembled companions, the Holy Prophet (s.a.w.a.) asked who reads one Quran every day. All kept quiet except Salman who replied in the affirmative. One of the assembled was furious at Salman and said to others that Salman is showing off and lying as he had seen Salman many a days not observing fast, many a nights sleeping instead of praying and also not completing a Quran each day. The Holy Prophet (s.a.w.a.) intervened and said that Salman is like Lukman (Soloman the Great) and whosoever doubts him should question him directly and he would reply. Then he immediately questioned Salman and Salman gave the following answer; every month he fasted on 13th, 14th and 15th. God has said that he will reward ten times any good act; therefore, his three fasts are equal to thirty fasts and in this manner he fasts for one month it will be like keeping fasts all the year round. Besides, he fasted all through the month of Shaban and Ramzan in this way he keeps more fasts when each fast will be multiplied by ten. And about being awake at night and praying, he had heard from the Holy Prophet (s.a.w.a.) that sleeping with wuzoo is equal to being awake at night and praying all the while; and about reading one complete Quran each day, he had heard from the Holy Prophet (s.a.w.a.) that reciting three Sura-e-Tauheed (chapter 112) is equal to reciting one

Quran. He heard the Holy Prophet (s.a.w.a.) saying to Hazrat Ali (a.s.) that Ali (a.s.) and his followers are like Sura-e-Tauheed in the Quran. When a person recites Sura-e-Tauheed once it is like reciting one third of the Quran, if he recites it twice, it is like reciting two third of the Quran and if he recites three times, it is like reciting the whole of the Quran. Then the Holy Prophet (s.a.w.a.) continued that a person who is just a verbal friend of Hazrat Ali (a.s.), his faith will be only one third complete; the person who is literally as well as from his heart a friend of Hazrat Ali (a.s.), then his faith is two third complete; whereas a person who is not only a literal and true friend of Hazrat Ali (a.s.), but also practically follows Hazrat Ali (a.s.), his faith is complete. If all those on earth were as friendly towards Hazrat Ali (a.s.) as the Shias, then God would not have put any being to trial or punish them.

3. Etiquettes to be Observed Before Sleeping and The Place of Sleeping:

According to reliable traditions, the Holy Prophet (s.a.w.a.) has cursed three types of people:

- a) Those who eat alone
- b) Those who travel alone
- c) Those who sleep in an empty house

The probability in the last case is that the man who sleeps alone will go mad on account of fear.

According to Imam Ja'far-e-Sadiq (a.s.), a person who is forced by circumstances to sleep alone in a desert or a house should recite the following prayer before going to sleep:

'O Allah be my friend in depression and anxiety and help me in my loneliness.'

According to another reliable tradition from Imam Ja'far-e-Sadiq (a.s.), sleeping alone on the roof of the house is prohibited and also on that roof which has no encircling walls. This applies both to men and women. When people asked him whether it was permissible to sleep on a roof having wall on three sides, he replied in the negative and said that walls should be on all the four sides of the roof. In certain traditions the height for these walls was ascertained. Some state it as 2 yards and others as 1¼ yards.

The Holy Prophet (s.a.w.a.) has warned that hands should not be dirty or full of food particles while going to sleep as, in that case, shaitan overbomes and it is probable that that man may get mad and in that case he himself is to be blamed. He also asked children's faces to be washed before they went to sleep as otherwise shaitan will smell their hands and frighten them.

Many reliable traditions state that the Holy Prophet (s.a.w.a.) had asked the beds to be cleaned and swept before going to bed as any hidden harmful animal (insect) which is roosting inside the bed may be thrown out and the person becomes safe from any harm.

4. Complete Manners of Sleeping:

It is sunnat to sleep inclined on the right side and facing Qibla and the right hand should be kept under the face. Sleeping inclined towards the left side is makhrooh.

According to Hazrat Ali (a.s.) there are four ways of sleeping. When the prophets sleep, their eyes are not closed but are awaiting revelation from the Almighty God. Momins or the pious sleep inclined toward right side and facing Qibla (west); worldly kings and princes sleep inclined towards the left side that the food they have eaten may be digested; and Shaitan and those who follow him sleep on their stomachs, flat.

In another tradition he (a.s.) prohibits sleeping, lying on one's stomach and to awake those persons who sleep in such a manner and not to let them sleep like that. He even requested the people to sleep with their right hand under the right side of their face as one never knows whether he will ever wake up.

Besides this many other traditions have extolled the rewards or benefits of sleeping towards the right and prohibited sleeping inclined towards the left.

5. The Verses and Prayers Meant to be Recited Before Going to Bed:

According to a Hadees from Imam Muhammad Baqir (a.s.) one has to lie in the bed with his right hand with his right side of his face then he should recite the following prayer:

I begin with the name of Allah, Oh Allah I have my life unto Your care, turn my face towards You, hand over my work unto You I am afraid only of You and seek Your good will Only on You I depend for my salvation and towards You for refuge. I have brought faith on the Book which You have sent and the apostle which You have made prophet.

After this he should recite Tasbeeh-e-Hazrat Fatima (a.s.)

Another tradition states that the Imam (a.s.) has asked the following do'a to be recited with punctuality before going to bed and never to miss it.

I safeguard my life, the life of my wife and children and my property with complete wordings of Allah from every devil, harmful animal and black eye.

This prayer was recited by the Holy Prophet (s.a.w.a.) on Hasnain (a.s.) for their protection.

According to Imam Ja'far-e-Sadiq (a.s.) one should recite Qool ya Ayy-ohal Kaferoon and Qool Howal-laho Ahad before going to sleep as the former deals with repulsion and fatigue from polytheism and the latter express (Tauhid) Oneness of God.

'In the name of God the Beneficent the Merciful Say thou (O'Our Apostle Muhammad!) "O'ye who disbelieve! I worship not what ye worship Nor worship ye Whome I worship Nor shall I worship whome ye worship. Nor will worships ye Whom I worship. Unto ye be your religion, and unto me my religion."

'In the name of God the Beneficent, the Merciful Say "He, God, is ONE (alone). God, the Needless, He begetteh not, nor is He Begotten And there is none like unto Him."

Another tradition states that if a man after being in bed recited:

'All praise is for Allah who is All-elevated and Almighty and all praise is for Him only, Who, though hidden Himself, is well aware of everything; and all praise is for that Allah who raises up the dead and makes the living die; and He holds power over everything.'

then he will be purified of his sins like a newborn baby just born of his mother.

According to Imam Reza (a.s.), a person who recites Ayatul Kursi:

'God there is no God but He, the (Ever) living, the self-subsistent. Slumber seizeth Him not nor sleep; His it is whatsoever is in the heavens and whatsoever is on the earth; who is he that can intercede with Him but with His permission; He knoweth what is before them and what is behind them, while they cannot comprehend anything out of His knowledge save that which He willeth. His Throne extendeth over the heavens and the earth, and the preservation of them both, tireth Him not, and He is the Most High and Most Great. No compulsion be in religion; indeed truth has been made manifest distinct from error; therefore he who disbelieveth the rebels (false deties) and believeth in God hath indeed laid hold on the strongest handle no break is for it; and verily God is All-Hearing, All-Knowing. Allah is the Guardian of those who believe; He taketh them but of darkness into light; and those who disbelieve the rebels are their guardians, they take out from light to darkness; they are the companions of the (Hell) fire, therein shall they abide.'

before going to bed, will be safe from paralysis.

According to Imam Ja'far-e-Sadiq (a.s.), if a person recites Surae Yaseen before going to bed, God will send one thousand angels to guard him from the mischief of shaitan or any other harm.

According to Imam Mohammed Baqir (a.s.), a person who recites Surae Waqaya (chaper 56) every night before he goes to bed will have a face shining like the full moon of the fourteenth night, on the Day of Judgement.

According to another tradition from him, no scorpion or insect will bite the person who will recite the following Doa at night:

'I seek shelter from that sting which has been evil and from the mischief of all those things which walk over the earth and Allah only is aware of their destiny. I seek shelter through the Words (Kalema) of Allah whose power no good or bad thing can escape. There is no doubt that my Allah is the right path. Undoubtedly, Allah has restrained the Heaven and the earth from deterioration and if they deteriorate, is there anyone who can check them? Undoubtedly, Allah is Almighty and Forgiver.'

According to Imam Ja'far-e-Sadiq (a.s.), a person who recites:

'There is no God but one Allah.'

ten times while going to sleep will have a house in heaven for him, made by God. And a person who recites a hundred times will be washed of all his sins as the leaves fall down from a tree.

According to another reliable tradition from Imam Ja'far-e-Sadiq (a.s.), a person who recites the Sura of Qool Howallaho Ahad (Sura Tauheed) seven times before going to bed will have all his sins forgiven and his neighbours will be safe from any harm; and if he recites this sura hundred times then all the sins which he may commit during the next fifty years (in nature) will be forgiven.

Another tradition from the Imam (a.s.) states that if a person recites the following do'a before going to bed.

Oh Allah I hold you witness unto me that you have made the love of Hazrat Ali Ibne Abi Talib, Hasan and Husain Ibne Ali, Ali Ibnul Husain, Muhammad Ibne Ali, Ja'far Ibne Muhammad, Moosa Ibne Ja'far, Ali Ibne Moosa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hassan Ibne Ali and Hujjat-e-Qaem incumbent on me.

and dies during the night, then he will enter heaven.

According to a reliable tradition from Hazrat Ali Ibnul Husian (a.s.) a person who recites the following prayer while going to bed will be freed from poverty and worry and will be safe from the insects and animals who bite:

'Oh Allah You are the first before Whom nothing even existed and You are Almighty and well revered and nothing is greater than You and Your are Hidden though there is nothing that is not known to You and You are such a 'Last' after which nothing will exist. On Allah who cherishes! made Taurait, Injeel and Zaboor and the wisdom of the Quran keep me safe from the mischief of all those things which crawl on the earth, the destiny of which you alone know; I seek refuge with You only Who undoubtedly is right path.'

Part 9
Etiquette of Entering and Departing
From the House

Section I - 1. Well-Spaced House:

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that one of the things which shows a man as fortunate is his house open and palatial.

According to a reliable tradition Imam Moosa Kazim (a.s.) bought a house and asked one of his friends to move into that house as the friend's house was small and not enough for him. The friend told the Imam (a.s.) that he could not move into the new house, which the Imam (a.s.) had bought for him, as the house he lived in, was built by his father. The Imam (a.s.) answered that it was not necessary for his friend to stick to the mistake which his father had committed.

According to Imam Ja'far-e-Sadiq (a.s.) there are three things which are a source of satisfaction and comfort for a Momin. Firstly the house should be open (i.e. airy); it should also be hiddeen or sheltered to the extent that its faults and secrets are not open to the public eye; secondly a pious wife who is his assistant in the affairs of this world and the next, as well; thirdly that sister or daughter who leaves his house, only after getting married (i.e. Nikah) or at her death.

In another tradition he (a.s.) has started the following things which are signs of the good luck of a person:

- a) his son should resemble him
- b) he should have a beautiful but pious wife
- c) his house should be spacious.

In a tradition he (a.s.) has also stated that following things are connected with the house being unlucky.

- a) the open ground being less
- b) the neighbours being bad, and
- c) the house itself having many faults.

Imam Ja'far-e-Sadiq (a.s.) has stated that two things are the curse of life - changing house often, and buying bread from outside.

2. Raproof on Making a House of Great Height and On Having too Many Extra Provisions in It:

According to Imam Ja'far-e-Sadiq (a.s.), God infuses the desire of making a many-storied house, in that person who earns by illegal ways, that his money may be wasted in mud and water.

In another tradition, he (a.s.) has stated that a building which will be more grand than necessary will be a source of burden for its owner on the Day of Judgement. It will be pushed on its owner.

According to Imam Ali Naqi (a.s.), God has named a few of the places of the earth as 'Marhoomat' and He desires that at these places His name should be taken and people should remember Him and pray to Him that He may accept these prayers. In the same manner He has reserved certain places of land as 'muntakamat' (places of revenge) on which He makes those people live, who earn by illegal and prohibited ways, and waste their money.

According to the Holy Prophet (s.a.w.a.), a person who constructs a building for the sake of gaining fame and name, will find that on the Day of Judgement his building is dug into the seventh layer of earth and tied around his neck, after which he will be thrown into hell. Nothing of hell will form an obstruction to prevent him from entering into hell. But if he seeks remission, he will be saved. When people asked the Holy Prophet (s.a.w.a.) to explain "for fame and name", the Holy Prophet (s.a.w.a.) replied that it applies to those persons who build a house more than required, or so high that it becomes a source of trouble to their neighbours and build it in front to show-off against others as a source of pride.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that God has kept an angel for all the buildings. When the roof of any building exceeds eight hands, then the angel says, "O fasiq (O wicked) how far will you". In another tradition it is stated that instead of the word 'fasiq' it is 'the greatest fasiq of all'.

According to another tradition, a person complained to Imam Ja'far-e-Sadiq (a.s.) that the jins hurt his children. The Imam (a.s.) asked him as to how high was the roof of his house. He replied that it was ten hands high. The Imam (a.s.) asked him to measure eight hands and write Ayatul Kursi between the eighth and tenth hands on all the four sides. The Jins come to those houses which are above eight hands in height.

In another tradition it is stated that if the height of the house is more than eight hands, then Ayatul Kursi should be written on the walls where the measurement exceeds eight hands.

In a tradition from Abu Khuzalman, it is stated that he saw Ayatul Kursi written over the door of Imam Ja'far-e-Sadiq (a.s.) and also facing Qibla where the prayer mat (Janamaz) of the Imam (a.s.) was spread.

3. Prohibition of Drawing, Sketching and Building an Idol of the Living Which Can Cast its Shadow:

It is famous among scholars that building of an idol which can cast its shadow is strictly prohibited. Making pictures on walls and cloth is supposed to be makrooh and is held prohibited by some. One should be careful that no gilt-edging is done in the house and no pictures should be made, even that of a tree and especially of a full and perfect human form. If such a type of picture exists, it should be destroyed i.e. rubbed off or one of the parts of the body should be struck off, like the eye or the hand.

In a reliable tradition quoted from the Holy Prophet (s.a.w.a.) that the angel Jibrael has said that the band of angels do not enter that house which has a dog or an idol or that (uncleaned) utensil in which people urinate.

In another reliable tradition it is stated that a person who makes idols will, on the Day of Judgement, be asked to give life to those idols. And when he will be unable to bestow life to the idols, then punishment will descend on him.

A tradition states that some people asked Imam Ja'far-e-Sadiq (a.s.) his opinion about pictures carved on floors or printed on household linen used for spreading on the floor. The Imam (a.s.) said it did not matter as long as the faces of the forms were mutilated.

A tradition from Imam Moosa Kazim (a.s.) states that one should not pray in that house which has pictures hung in front of one. In case of no alternative, one should either cut the photo or turn it on the wrong side and then only one should pray.

In another tradition people asked him (a.s.) about making pictures of trees, sun, moon etc. He (a.s.) said it did not matter if we drew pictures of lifeless objects.

4. Etiquette of the Floor of the House and of Bed-Making:

According to Imam Moosa Kazim (a.s.), there are three sources of beautification:

- a) a four-footed animal with elegant gait
- b) a well-behaved slave
- c) a beautiful floor

Imam Ja'far-e-Sadiq (a.s.) has stated that a man needs a bed for himself, his wife and his guest; and more than that is the property of shaitan.

In a reliable tradition it is stated that Imam Reza (a.s.) used to seat himself on Boria (dried grass mat) during summers and on a blanket in winters. He used to wear rough clothes at home and when he used to go outside he used to wear better clothes and make himself presentable for the sake of people.

It is stated in a reliable tradition that when Hazrat Ali (a.s.) married Hazrat Fatima Zehra (a.s.), he possessed only a cloak to cover himself, a bedding of goat skin and pillow of the same skin filled with the date-tree peelings.

In another tradition it is stated that Imam Ja'far-e-Sadiq (a.s.) used to pray at those places where the floor was covered with painted pictures of birds. He used to spread a cloth over these pictures while praying. The Imam (a.s.) had received many linen sheets from Syria as gifts on which were printed pictures of birds but he had rubbed, changed the heads of the birds into the form of trees.

In another tradition it is stated that there is no harm if a floor of sheet which is tread and walked on by human feet has pictures on it.

5. Etiquette of Praying at Home:

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), Hazrat Ali (a.s.) had reserved a small room for himself in his house. In that place there were only Quran-e-Sharif and a sword, but nothing else; and here he used to pray.

According to another tradition Hazrat Ali (a.s.) wrote to Mussama that he would like him to reserve a place of prayer in his house where he should go in coarse and old clothes and ask God to free him from the fire of hell and enter him into heaven; not to pray anything against Shara (the laws of Islam) and against anyone.

In another reliable tradition it is stated that one should beautify and brighten one's home by reciting Quran instead of turning it into a grave in the manner the Jews and Christians pray in churches and synagogues but never in their homes. That home improves its condition where Quran Sharif is recited much and the people of that house feel more comfort, and the inhabitants of the sky receive light from this house as the people on earth receive light from the stars.

6. Prohibition of Keeping a Dog in the House:

A reliable tradition from Hazrat Ali (a.s.) states that there is no advantage of keeping any dog except the one used in hunting and one which safeguards the herd.

According to two traditions from Imam Ja'far-e-Sadiq (a.s.), one can keep the hunting dog in the house but he should have his separate place, quite far away from oneself. At least there should be a door between the dog and you which can be closed.

In another tradition it is stated that the Holy Prophet (s.a.w.a.) has allowed the keeping of dogs in the homes of those who live far away from the population.

A reliable tradition from the Holy Prophet (s.a.w.a.) states that one should not go often for hunting and whenever one hears the voice of a dog or an ass one should pray to God to keep one away from the mischief of shaitan for both these animals can see things which cannot be seen by the human beings.

It is stated in many reliable traditions that if an animal is caught by a trained dog and you reach at the time when the animal is still alive, then you should cut its throat (zibha) and even if the animal is dead it is allowed (halal) provided you had said 'Bismillah' when the dog was let loose on the smell. But if the animal is caught by an untrained dog, it is only permissible when you reach before it is dead and you cut its throat; but if the animal is dead by the time you reach, then it is not permissible. If you have struck an arrow from the bow or just an arrow in the body of an animal, then it is only permissible if you reach before it is dead and cut it; but it is not permissible if it has died before you have reached. And if the animal is dead but you have said 'Bismillah' before letting off the arrow then it is permissible; otherwise it is non-permissible. The same order applies to hunting with sword, spear or iron instruments of hunting. If one has hunted with stone, gun or pitlet-bow which has no iron in it and can just wound the animal, then if you reach before the animal is dead, you can cut its throat and make it permissible; but if the animal is dead on account of the wound before you can reach, then it is non-permissible.

Section II - 1. Etiquette About the House:

According to a reliable tradition from Hazrat Ali (a.s.), a man should never stay for a moment in the house which has no curtains.

According to the Holy Prophet (s.a.w.a.), the Almighty God does not take the responsibility of looking after three types of persons.

- a) A person who gets in a shattered house and starts living in it.
- b) A person who offers prayer on a public highway
- c) A person who leaves his animal free without keeping anyone to look after it

According to Imam Ja'far-e-Sadiq (a.s.), one should sweep the ground in one's house and should not imitate Jews who do not sweep their homes.

A reliable tradition from Hazrat Ali (a.s.) states that one should not keep the day's rubbish for the whole night, one should throw it off in the day only, as the devil finds a place in the rubbish.

It is stated from Imam Mohammed Baqir (a.s.) that sweeping and cleaning the house keeps poverty away from it.

According to the Holy Prophet (s.a.w.a.), the devil resides in those places in one's house where the spider makes its web.

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that one should keep the openings of all the utensils of water and food closed, for the devil does not open closed utensils and one should blow off the candle before going to bed so that a rat may not set the house on fire.

In a tradition it is stated that on account of heat, the Holy Prophet (s.a.w.a.) used to start sleeping out from Thursdays and when the cold winds of winter began blowing, he started sleeping inside from a Friday.

According to Imam Mohammed Baqir (a.s.), the shaitan will overcome those people who urinate or excrete on a grave or in a tank of standing water, urinate standing, go to sleep without washing their hands and mouth after having food and go to sleep in an empty house. These are the situations where a shaitan can easily get hold of a man and will not leave him until he goes out of his mind. It happened one that once when the Holy Prophet (s.a.w.a.) was on his way to a holy war, he crossed a valley which was inhabited by jins. The Holy Prophet (s.a.w.a.) ordered that his companions should go through the valley two together with one's hand in the other's hand; no one should go through the valley alone. A person disobeyed the orders and as soon as he entered the valley alone, he was seized by a fit of lupteria. Other companions informed

the Holy Prophet (s.a.w.a.) who pressed the thumb of the unconscious man and recited:

‘O evil spirit, run away with the name of God, I am his Prophet.’

and the man suddenly stood up alright, cured of the fit.

In another tradition the Holy Prophet (s.a.w.a.) asked a person as to where he was residing during his stay. The person replied that in a certain house. The Holy Prophet (s.a.w.a.) asked him not to stay alone or to live in another house as the devil dare not attack any man except when he is alone in a house.

A reliable tradition from the Holy Prophet (s.a.w.a.) states that one should not keep that cloth in the house in which one brings the daily meat as it is the returning place of the shaitan; and one should not collect the rubbish before the door as it is the retreat of shaitan; and when one enters one's own room, one should say ‘Bismillah’ as the shaitan runs away and when entering one's room one should say the ‘Salam’ as it increases the fortune of the house and angels get attached to it.

It is stated from Hazrat Ali (a.s.) that one should not keep cobwebs in the house as they cause poverty and anxiety in the house.

A tradition from Imam Ja'far-e-Sadiq (a.s.) states that keeping one's utensils clean and washed and one's house well-swept and neat increases one's daily earning.

According to the Holy Prophet (s.a.w.a.), that handkerchief or towel should not be kept in the house which is filled with fat and food by constantly cleaning hands after meals with it, for it is the residing place of the devil.

According to Imam Ja'far-e-Sadiq (a.s.), one should not keep canister open as the shaitan spits in it and takes out as much as he likes from the contents of the canister.

According to the Holy Prophet (s.a.w.a.), one should look after one's wife, children, friends and pet animals until the sun sets, for that is the time when the shaitan can overcome them.

A reliable tradition states that the Holy Prophet (s.a.w.a.) has prohibited peeping in a neighbour's house.

In another tradition the Holy Prophet (s.a.w.a.) states that God does not like the Holy Prophet (s.a.w.a.) to have six habits which the Holy Prophet (s.a.w.a.) in turn does not like his vicegerents and Shias to possess. These habits are:

- a) playing with one's beard or clothes during namaz;
- b) abusing in the state of fasting;

- c) making someone realize that you have given charity to him as an obligation;
- d) visiting mosques when unclean;
- e) laughing in a graveyard; and
- f) peeping in the houses of other people.

2. Etiquette of Entering and Going Out of the House:

According to the Holy Prophet (s.a.w.a.) after sleeping for the first part of night one should not go out as there are certain creatures of God which are spread over the earth at this time carrying out their orders.

A reliable tradition from Imam Mohammad Baqir (a.s.) states that when a person leaves the house he should say:

'I begin with the name of Allah the Beneficent the Merciful, I have brought faith on Allah and rely on Allah whatever His Will may be. Except Allah no one possesses any strength or might.'

Reciting this prayer makes the angles slap the face of devil and keep the devil away from you.

According to the Holy Prophet (s.a.w.a.) when a person says 'Bismillah' when coming out of the house then the angel retorts that he should live well. And when the man says after it 'La Ilaha Illallah' then the angle's reply is that all his task will be accomplished; and when the man says 'Tawakalto Alallah' then the angles retort that he will be safe from anxieties and troubles.

Imam Reza (a.s.) states that when his father used to leave his house, he used to recite the following 'doa':

'Bismillah-Hir-Rehmanir-Rahim. I have come out by the strength and might of Allah not by my strength and might. Oh Allah, only by your strength and might I have started in search of daily bread, which You give me with comfort.'

A reliable tradition from Hazrat Ali (a.s.) states that when a person enters his house he should offer salutations and if his family is not present then he should say:

'May there be peace on us from our God.'

When he is inside the house he should recite Sure Qul Huwallaho Ahad as it keeps away poverty and anxiety. when one has to go out for some special work then one should go on a Thursday morning and recite verses from Aale Imran Ayatul Kursi, Inna Anzalna and Sure Alhamd.

Part 10
Classes of Human Beings, their Rights
and the Manner of Living With Other
People

1. The Rights of Relatives, Slaves (Males and Females):

It is stated in many reliable traditions that pity on the day of resurrection will hold the heavens of God and beseech the Almighty to render kindness on those who were kind to their relations and not to be kind to those who were not kind to them during their hours on earth.

According to many traditions, being kind to the relatives makes your action be rewarded for, increases your daily earnings, makes worries disappear, increases age, and the ordeal on giving account of one's action on the day of resurrection becomes easier.

A reliable tradition from the Holy Prophet (s.a.w.a.) states that there are two ends of Pul-e-Sirat, there is Amanat (trust) on one end and pity and kindness to relatives on the other end. Therefore people who have never misused the trust kept in them and have been kind to their relatives will cross the path very easily and will enter heaven; but those who have misappropriated the trust preserved with them and have spoken badly about their relatives, will not be benefitted by their deeds and they will be thrown from Pul-e-Sirat.

According to another tradition from the Holy Prophet (s.a.w.a.), a person inquired from him whether he had any obligation towards his relatives who are not Shias. The Holy Prophet (s.a.w.a.) emphasised that the person is obliged to be kind towards his non-shia relatives, for kindness cannot be deprived to anyone whoever he may be. However, if the relatives are Shias, one is doubly obliged. One should not only show kindness to them which is their due but should take into consideration their being one of the brotherhood - namely, Muslims or Shias. Further it is stated that dispersing kindness with people of one's religion will make it easier for one to render his accounts on the Day of Judgement; besides, many sins will be forgiven. Therefore, it is advisable not to restrain from kindness whether it is with brothers of your own religion or with others, though it may be just greeting them or responding to their greetings.

According to Imam Mohammed Baqir (a.s.), there are things, the doer of which gets punished before he dies; these being, cruelty, restraining of kindness to one's relations and false swearings and promises. However, at times, even the children and fortune of people of bad character may increase as a reward to kindness to relatives and false promises destroy homes and generations.

In another tradition it was stated that three types of people will never be able to enter heaven, those who always take wine, who always

indulge in magic and lastly, those who have always withheld dispersing kindness.

It is also upheld that those who fulfill and encourage the obligations of their relatives will be rewarded by being elevated to a thousand and two thousand stages, the distance between each of them being that of a complete hundred years. The first stage will be of silver, the second will be of gold, the third of pearl (marvarid), the fourth will be of emerald, the fifth of zaberad (jade), the next of musk, followed by that of amber, camphor, and so on and so forth, the stages being made from all the materials which the Almighty God has promised.

A reliable tradition from the Holy Prophet (s.a.w.a.) quotes that the Prophet, on the holy night of Me'raj saw a person holding fast the heavens and complaining about one of his relatives. The Holy Prophet (s.a.w.a.) asked the Almighty God the proximity of relationship between the person and the relative he was complaining about. God said unto the Holy Prophet (s.a.w.a.) that there was a distance of forty generations between the man and his cousin.

In a tradition from Imam Mohammed Baqir (a.s.), it is stated that when a person hits his slave (male or female), without any justification according to Shara and even if the act is within the limits fixed by God, the only way of accounting for that act is by freeing that slave.

Another tradition from the same Imam (a.s.) states that Zarrara asked him about the attitude of a master towards his slaves. The Imam (a.s.) answered that an act unintentionally done by them is not punishable, but when they are persistently and intentionally disobeying the will of the master, then they can be punished. When Zarrara further questioned about the limit of punishment, the Imam (a.s.) stated that it should not be more than three or four whips.

According to Imam Ja'far-e-Sadiq (a.s.), if a slave is Momin and has worked for one for seven years, then he should be freed. After that taking work from him is not permissible. The religious scholars and divines have restricted this hadeeth of freeing the slave after seven years as Sunnate Mowakkedah.

According to a tradition from Imam Mohammed Baqir (a.s.), a man possessing the following four characteristics will be forgiven and will be placed highly in the values of realms of heaven; one who shelters an orphan and takes interest in the circumstances and problems in which an orphan is placed and is kind to him in a fatherly way, giving him the love of parents; one who is kind and helpful to weak; one who spends on his parents and is kind and thoughtful while looking towards them; and

lastly, one who is not furious in his behaviour towards his servant or slave and helps him the work one has ordered, and refrains from ordering him such task which is beyond his capacity.

It is stated in reliable traditions from the Holy Prophet (s.a.w.a.) that a person is ordered to give to his slave what he himself eats and to make him dress in the manner in which he himself dresses.

Another tradition states that there are three types of people who will not be cruel to you if you are not cruel to them, namely, a person who is mean, secondly, a lady who is your wife, thirdly, a person who is your slave.

According to a reliable tradition, one day a slave of Imam Ja'far-e-Sadiq (a.s.) disappeared. The Holy Imam (a.s.) hunted for his slave and at last found him sleeping at a certain place. The Imam (a.s.) sat near his head and started fanning him until he awoke. When the slave got up, the Imam (a.s.) only said that it was not advisable for him to sleep during night as well as day, and that he should sleep only during the night.

A reliable tradition from the Imam (a.s.) states that the prayers of three types of people are not answered and accepted. These are, a slave who runs away from his master (until the time he does not give himself up to his master), a person who leads the prayers when those who pray behind him are not ready to accept him, and lastly the wife whose husband is unhappy with her.

According to a reliable tradition from the Holy Prophet (s.a.w.a.), the persons who will enter the heaven first are the following:

- a) The martyr
- b) The slave who prays to the Almighty Creator and has the interest of his master foremost in his mind
- c) A man with a family who keeps himself aloof from the things which are not permissible (haram) or supposed to be non-permissible.

2. Rights of Neighbours, Orphans and Relatives:

The Holy Prophet (s.a.w.a.) stated that Jibrael told him so many times about the neighbours that he felt that the neighbours will be induced in the inheritance (Meeras).

Further, the Holy Prophet (s.a.w.a.) stated that even if a person encroaches on land of his neighbour as wide as a hand-stretch, he will be chained by the seven stage below the earth which will be put around his neck and will be there even when he will be called to account for his deeds on earth. The only way for him to escape this punishment will be retribution and returning back the land of his neighbour which he had wrongly encroached upon.

In another tradition he (a.s.) has stated that a person who snatches away the house of his neighbour and gives him trouble, God will give away his house to another neighbour.

According to a reliable tradition, people asked the Holy Prophet (s.a.w.a.) whether there were any other rights and obligations concerning possession besides Zakat. The Prophet (s.a.w.a.) answered that there were many obligations to be fulfilled besides Zakat - firstly, one should oblige and be kind towards those relatives who are even unkind towards one; secondly, one should be kind towards neighbours who are muslims, for if one has ignored one's muslim neighbour who was hungry, while one had a satisfying meal at night, then one does not have faith on the Holy Prophet (s.a.w.a.).

Many reliable traditions from Imam Ja'far-e-Sadiq (a.s.) quote that all the houses within the forty yards (on all sides) of one's own house are those of one's neighbours whose rights should be fulfilled.

In another tradition he (a.s.) has stated that among other rights of the neighbours is also included maoon, which, when a person does not fulfill or restrains from fulfilling, will, as a punishment, be thrown in hell. Maoon is that loan which is given to neighbours or the kindness which is performed in the neighbour's interest or the grocery of everyday use which is lent to them.

According to reliable traditions, a few healthy prisoners were brought before the Holy Prophet (s.a.w.a.). Among the prisoners was one who was sentenced for hanging. At that time, Jibrael (a.s.) descended to earth and, addressing the Holy Prophet (s.a.w.a.), said that the particular person is very generous as he open-heartedly gives to his family, gives wholesome feasts to the people and bears huge expenditures in the interest and benefit of his relatives. Then the Holy Prophet (s.a.w.a.)

addressed the person and said that it was revealed unto him by the Almighty God that on account of his already-mentioned habits, God has asked the Prophet (s.a.w.a.) to pardon him and given him back his life. When the prisoner questioned the Prophet if his God liked those qualities, the Prophet replied in the affirmative. Then the prisoner stated that he will become witness to oneness of the Almighty God and His Prophet (s.a.w.a.) and swore by God and the Prophet that he will never keep away his possessions from anyone.

A reliable tradition from the Holy Prophet (s.a.w.a.) states that a person who will look after orphans and bear their expenditure will be near to the Holy Prophet (s.a.w.a.) in Heaven, as the first finger is near to the middle finger.

Another reliable tradition from Hazrat Ali (a.s.) states that a person who keeps his hand over an orphan's head with love, God will reward him with as much kindness as the hair which were touched by the hand.

In another tradition it is stated that when an orphan cries, the sky trembles. At that time the Almighty God says that the person who comforts and soothes the crying orphan (whose mother and father are taken away from him) will be rewarded Heaven, compulsorily, by God.

According to a tradition from Imam Ja'far-e-Sadiq (a.s.), God has stated in the Holy Quran two punishments for a man who has deprived the orphans of their possessions. After death he will be thrown in hell and on earth his orphans will meet the same treatment as had been meted out to the orphans, by him.

3. Rights of Friends and Fellow Believers:

Reliable traditions state that Hazrat Ali (a.s.), at the time of his death willed upto his eldest son, Imam Hasan (a.s.) that he should treat all the fellow believers in a brotherly fashion for the sake of his nearness to God and to render kindness unto them and to accept their kindness towards him in a friendly manner.

In another tradition, a person complained to Imam Mohammed Baqir (a.s.) that there are times when he feels so depressed and sad without any outward cause that his friends and children make it out from the expression on his face. The Imam (a.s.) replied that God has stated that all momins are made from the qualities of heaven and in their forms are blown His kindness, as such all momins are like true brothers. Whenever the spirit of one of them is hurt, it is natural for others to feel sad and depressed.

It is stated from reliable traditions related to the Holy Prophet (s.a.w.a.) that it is worship (Ibadat) to see the face of Imam-e-Adil (Just), to look up towards a religious scholar or divine, to see in a kindly fashion towards parents and to look towards that fellow-believer with whom one is very friendly.

It has come down from reliable traditions that brotherhood is already established among momins in the world of spirit. In this world when they will see, they will recognise each other.

In another tradition it is stated that a momin (a pious one) is a brother of another momin. He is his eye, his guide and one momin never betrays the trust of another momin. He is not cruel to another momin, does not fool another momin, does not lie and does not speak ill about another momin.

According to Imam Ja'far-e-Sadiq (a.s.), there are certain conditions of friendship, love and unity. If all those are not found among a person, then he is not a fast friend or a reliable one, and if a person does not possess any of these, then the title of a friend is not for him. Firstly, a friend should have the same attitude before him and behind him; he should think of a friend's respect as his own respect and his downfall and faults as his own; thirdly, his attitude should remain the same even after he has acquired wealth and become honourable and not to refuse or side-track anything which is within his power. Lastly, he should not separate himself when a friend is in trouble and difficulties or give a cold shoulder and his friendship at the time of need.

According to Imam Reza (a.s.), twenty years' friendship is equal to blood relationship and knowledge which two friends of such long standing gain about each other brings them nearer as between two real brothers.

According to Hazrat Ali (a.s.), one should keep one's friendship steadfast with one's friends and surrender oneself completely to them so that one day they may not turn against one and become an enemy. And one should never mete out enmity towards one's enemies as there are possibilities that one day they may become one's friends.

According to Imam Ja'far-e-Sadiq (a.s.), a person who is not in possession of the following five things, his life is a burden:

- a) Physical health
- b) Peace
- c) Wealth
- d) Contentment
- e) True friend

Hazrat Luqman (a.s.) had advised his sons to make hundred friends but not a single enemy, and that one should accept the slavery of pious people than being a son of vicious ones. One should always seek the companionship of wise, even if he is not generous so that one may avail of his wisdom, but safeguard oneself from his vice. It is also advised to seek companionship of a generous person though he may not be wise as one can avail of generosity through one's wisdom. One should keep away from the fool who is also stingy.

4. Rights of One Momin Towards Another Momin and the Kindness Which Should be Meted Out to the Creatures of God:

According to a reliable tradition, Mu'alla Ibne Khunais inquired of Hazrat Imam Ja'far-e-Sadiq (a.s.) the right of one muslim over another muslim. The Imam (a.s.) answered that there were seven rights and all of them were compulsory and ignoring even one of these is disobeying God and the cause of losing Almighty's friendship. Mu'alla asked what were those rights. The Imam (a.s.) replied that he was afraid that even after gaining their knowledge Mu'alla may be unable to practice them. When Mu'alla begged him many times, the Imam (a.s.) answered that the first and the easiest right is that:

- a) One should select that thing for another muslim which one likes as well as desires for oneself and not to select that thing for a fellow muslim which one does not desire for oneself
- b) To seek safety from anger of fellow-muslim and to keep him happy and to carry out his orders and legitimate wishes
- c) To help him during life, with tongue, hand and feet
- d) To act as a mirror for him and to be his guide
- e) If he is hungry, one should not eat without him, if he is thirsty one should not have water without him and if he is without dress, one should clothe him before one dresses oneself
- f) If one has a servant, one should make him wash his clothes, cook his food and make his bed
- g) If he has ordered you some work, you should do it; if he has asked you at his place for a meal, you should accept it; if he falls ill, you should visit him and if he dies, you should be present during his last rites and if you know him to be in need, you should offer assistance even before he requests you for it and these actions will give rise to love between you and the fellow-muslim

In another reliable tradition it is stated that one who believes in Almighty God and the Day of Judgement should fulfill his obligations.

It is stated from Imam Mohammed Baqir (a.s.) that you should make friends with fellow-muslims and desire that thing for them which you like for yourself and not to desire that thing for him which you do not desire for yourself. If you need anything, ask him and when he asks you for something, give him and if there is some good news you need not hide it from him. At the time of need, help him that he may help you when you are in need. Respect him behind his back and when he returns

from a journey, you should visit him and respect and honour him in all circumstances and not seek separation. If he is angry with you, do not become aloof until the misunderstanding is cleared. If God blesses him with some reward, thank God and if some curse descends on him, be more kind and loving to him than before.

According to a reliable tradition from the Holy Prophet (s.a.w.a.), a person who gets up in the morning with no care about the work of any muslim then he is not a muslim. If a person hears another muslim begging for help and ignores him instead of helping him, then also he is not a muslim. The Holy Prophet (s.a.w.a.) stated that he loved that person most, by whom the people are greatly benefitted. Further, the Holy Prophet (s.a.w.a.) has stated that heaven becomes obligatory on that person who save muslims from the harm that can be caused by fire or water.

According to Imam Ja'far-e-Sadiq (a.s.), the following are the obligations of a momin towards another:

- a) He should be a real friend to him
- b) He should not love his possessions more than his friend
- c) He should care for another momin's children when he goes on a journey
- d) If anyone is being cruel to another momin, he should help the momin
- e) If another momin is not present, he should take his share and keep it for him
- f) If another momin dies, he should pay his respects to the momin's grave often
- g) He should not be cruel to another momin, neither deceive him nor he should misuse the confidence placed in him
- h) He should not speak with him about something which he dislikes and if he misbehaves (uses bad words) with him, then he will lose his friendship
- i) If he names another as his enemy, then he will turn a kafir (non-believer), for if the one who says as such is a liar, then he himself is a non-believer and if he is saying the truth, then the other person is a kafir. If one blames another wrongly, then the one who blames will lose faith as salt melts in water.

In another tradition it is stated that a person presented himself before Imam Ja'far-e-Sadiq (a.s.). The Imam (a.s.) asked him about the conditions in which he left his brothers. He replied that he had left them all in a satisfactory condition. Then the Imam (a.s.) questioned him whether those who were rich among them looked after those who were

not so well-off and poor. He replied that they took very little interest in their poor brethren. Again the Imam (a.s.) questioned the man as to how many times the rich visit the poor - the man replied that it was very few times that the rich visited the poor. Then again the Imam (a.s.) asked as to how kind the rich were towards the poor - the man said that the rich hardly help the poor. The Imam (a.s.) ultimately said that how could these people (who are rich) be termed as Shias of Ahle-bait.

In another tradition it is stated that one should make friends with kind and pious people and the friendship should be for the sake of God and when the friends meet among themselves or sit in a crowd, they should talk about their religion and traditions coming from the Ahlul bait.

5. Helping Momineen, Assisting Them in Their Work and Making Them Happy:

In a reliable tradition from the Holy Prophet (s.a.w.a.), a person who makes a momin happy is actually making the Holy Prophet (s.a.w.a.) happy, and the one who makes the Holy Prophet (s.a.w.a.) happy, is making God happy.

In another tradition it is stated that God addressed Prophet Musa (a.s.) and said that there were a few human beings for whom he has reserved heaven and further they will be made the rulers of Heaven. When the Prophet (s.a.w.a.) asked as to who were they, God answered that they were those momins who try to please and give happiness to other momins.

Imam Ja'far-e-Sadiq (a.s.) stated that once God revealed unto Hazrat Dawood (a.s.) that among his beings there will be a few who will forward such an act, which they had performed that He will reward them heaven just for that single act. When Prophet Dawood (a.s.) asked what will be that act which will make the person be rewarded heaven, the Almighty God replied that it will be the act of making another momin happy even if just by giving him a single date.

According to a reliable tradition from the same Imam (a.s.), when the momin will come out of his grave, another person will accompany him out of the grave. This person will reveal the rewards God has decided for the momin. The momin will pray to God to give this person, the harbinger of happiness, the same rewards. After that, the person will always be with the momin. When the momin has to cross some dangerous place, the person will comfort the momin by saying that the dangerous inclines are not for him and therefore the momin should not be scared. When the momin will come across serene and pleasing places, he will tell the momin that these places are meant for him. In this manner the person will go on revealing to the momin at every step, and thus they will reach the stage where the account of the deeds performed on earth are rendered. When, after the accounts, God will order heaven for the momin, then the person will reveal unto momin the good tidings of the being sent to heaven. When the momin will hear this order, he will feel relaxed and then ask the person, "O brother, who are thou who has accompanied me from my grave to heaven, and who has been considerate and sympathetic with me through the difficult stages of loneliness and have at last given me such happy tiding?" The person will reply, "I am happiness which you had given to that particular momin while you were

alive. Therefore Almighty God has personified me that I am giving you happy tidings at every stage and share in your misfortunes."

According to a reliable tradition from Imam Mohammed Baqir (a.s.), performing a single Haj is better than freeing seventy slaves, but assuming the responsibility of providing a muslim family with food and clothing and saving them from poverty and insult is equivalent and better than performing seventy Haj.

Another reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that when a person goes round the Ka'ba seven times, God lists six thousand good deeds in his record and rubs off six thousand sins and elevates him to six thousand stages and fulfills his six thousand wishes, but if he fulfills a single need of a momin, his act is greater than going ten times round the Ka'ba.

According to Imam Mohammed Baqir (a.s.), if a momin informs his fellow momin of his needs but the latter is unable to do anything about it and is sad on its account, then the Almighty God will reserve heaven for him for feeling sad about his inability to fulfill the momin's requirements.

A reliable tradition from Hazrat Ali Ibnul Husain (a.s.) states that a person who will do one work for his fellow-momin, God will fulfill a hundred of his desires and he will be rewarded heaven.

A person who will relieve another momin from a single distress, God will alleviate many of his anxieties on the Day of Judgement.

God will help a person at the delicate moment when others will be staggering on the bridge of Sirat, if he takes the side of a momin and helps him against his tormentor.

A person who will clothe a momin who is nearly naked, will be clothed in the heavenly silk by the Almighty God and will keep all evils and anxieties away from him as long as the helped momin retains even a thread of that garment.

A momin who makes a fellow-momin sit with him on his means of transport, thus stopping him from the trouble of walking, will be blessed by a heavenly carriage on the Day of Judgement and he will feel proud and the feeling of elevation will make him think above all the angels.

According to Hazrat Moosa Kazim (a.s.), God had ordained a shelter on the Day of Judgement for Prophets, vicegerents, revered, and those momins who had freed a fellow-momin or met the debt of a momin or performed the marriage of a momin.

Another tradition from Imam Ali ibnul Husain (a.s.) states that one should consider all the muslims as one's relatives, all the aged as one's

father, all the children as one's children and all one's equal as one's brothers; then no one would be cruel to each other, use bad language or reveal each other's weakness. If the shaitan is tempting one to consider one's self better than others, then to cure oneself of this obsession, one should think of oneself as more of a sinner than any aged person one happens to see who is better in faith and practice than oneself. If one sees a minor instead of an adult, then one should think as one who adheres more to the faith and practices it, therefore better than one's self. If one comes across a person equal to one in age, then one should be definite about one's own sins and doubtful about his - as such one can never prefer a doubt over certainty and therefore think of that person as better than oneself.

If people pay respect to you, you should think it to be on account of their personal goodness and politeness and if they are reserved with you, think it as an account of your behaviour's shortcomings. Following these precepts will make life easy and you will have more friends and few foes. You will be happy as a reaction to the kind acts of others and will be unaffected by the deplorable action of others. One should understand that people pay the most respect to those people who receive news and rumours while sitting at home and take the least interest in them and do not ask anything of others. Next in reverence comes that person who is needy but does not ask for anything from anyone, as the world loves its material belongings and those who do not share their belongings are respected. Those who give away their belongings instead of begging others for requirements are highly esteemed and the respect rendered to them knows no bounds.

The Imam (a.s.) has stated in another tradition that if a person withholds a favour, which is in his power, from another person; or stops those who can bestow the favour, God will humiliate him on the Day of Judgement by blacking his face, making his eyes blue, hands will be around his neck all chained and God will say to this man, "This is your punishment for the abominable act of producing obstacles where a kindness could be done and this obstacle you created in the work of the Almighty God and the Prophet ", and then God will order the person to be taken to hell.

6. Visits to Momineen and Looking After the Sick:

Reliable traditions from Imam Mohammed Baqir (a.s.) and Imam Ja'far-e-Sadiq (a.s.) state that a person who visits a fellow-momin in the name of God, God appoints seventy thousand angels, who go on announcing that he is fortunate and heaven is reserved for him, all the time, till he returns home.

According to a reliable tradition from the Holy Prophet (s.a.w.a.) Jibrael revealed unto him that Almighty God had sent an angel on the earth. This angel reached near a person who was standing in front of a door of a house and was asking the permission of the owner of the house to enter. The angel asked the person about the work he had with the owner of the house. The man outside the door replied that the owner of the house was a muslim brother of his, and he, Abdullah (servant of God), had turned up on a visit to him. Then the angel questioned if the sole purpose of the man was a visit and nothing else besides it. The man replied that he had come on no other purpose except a friendly visit. The angel then revealed unto the man that God had sent him to the earth to salute on behalf of Him and the Almighty God has made Heaven obligatory on him and has stated that a muslim visiting a fellow-muslim is just like visiting God and He is responsible for its reward which is heaven.

The Holy Prophet (s.a.w.a.) has said that happy are those who are friends with each other for the sake of God, for Almighty God has laid a foundation pillar of red yakut in heaven and has constructed seventy thousand palaces over it and every palace contains seventy thousand chambers (resting places) and all these have been made for those lucky beings who are friends with each other in the name of the Almighty God.

According to Imam Ja'far-e-Sadiq (a.s.), a person who cannot serve Ale-Mohammed i.e. the family of the Prophet (s.a.w.a.), should oblige those people who are pious Shias (friends). That person will receive the same reward which is meant for those who can oblige Ale-Mohammed. And those people who possess no power to meet the Imams should pay a visit to Shias (friends of Ahlul bait) and they will be rewarded likewise.

Another tradition coming from Imam Ja'far-e-Sadiq (a.s.) states that if a person pays a visit to a sick muslim then he will be attended by seventy thousand angels till the evening if he visits in the morning; and till dawn if he visits at dusk. These seventy thousand angels will recite durood on him all that time.

A tradition in this context also states that if a person pays a visit to a sick person then God sends seventy thousand angels to reside in his house till the Day of Judgement and pray to God all the time, half the reward of which will be recorded with the person.

A reliable tradition from Imam Moosa Kazim (a.s.) states that a person, when he is ill should allow people to visit him as the prayers of these visitors will be heard.

A tradition from Imam Ja'far-e-Sadiq (a.s.) states that when a person pays a visit to a sick man, he should ask the sick man to pray for him as the prayers of a sick man are equal to the prayers of the angels.

The Imam (a.s.) has also stated in another tradition that one need not pay a visit to a sick person when he is suffering from eye diseases. But in other types of illness, a person should visit a sick person constantly for three days and then on alternate days. If the illness seems to prolong, then the sick person should be left alone with his family and one should not visit too often.

A momin who visits a fellow-momin when he is ill, is surrounded by angels who tell him, "O congratulations to thee on the heaven", and it is reported that the momin has said that alleviating a single suffering of any momin is better than I'tekaf (retirement for God's worship) and continued fasting for two auspicious months.

According to Hazrat Ali (a.s.), that man is rewarded more who pays a short visit to the sick and not a lengthy one unless the patient desires him to stay back and requests him to wait longer (and the doctor has permitted).

Another tradition states that when one pays a visit to the sick, then he should take with him apples, behi, turanj or any fragrance or food (incense) as an offering.

7. Providing Food, Water and Dress to the Momins, Helping Them in Every Conceivable Way and Supporting the Victimised:

It is stated from Imam Ja'far-e-Sadiq (a.s.) that if a person makes a momin take a hearty meal at his expense, then God makes Heaven obligatory on him. But if a person makes a kafir (non-believer) have a hearty meal at his expense, then God fills the stomach of that person with zaqoom of Hell.

In another tradition, the Imam (a.s.) has stated that no creature of God, whether he is a king or Prophet can have knowledge of the reward a person gets for giving a hearty meal to the momin except the Almighty God; and among the acts which are a source of forgiveness, giving a hearty meal to the muslims is also included.

According to another tradition, if a person provides a hearty meal to an affluent momin, then his reward will be equal to freeing a slave from the off-spring of Ismail (a.s.) and saving him from being murdered. If a person provides a hearty meal to a poor momin, his reward will be equivalent to saving a hundred slaves from the off-springs of Ismail (a.s.) from being murdered.

According to a tradition from the Holy Prophet (s.a.w.a.), there are three acts which are dearest to God:

- a) To fill the stomach of a hungry muslim
- b) To meet the debts of another muslim
- c) To cure the worries and anxieties of another muslim.

The house which does not provide food to the hungry is deprived blessings in daily food, leading to scarcity in the house, as speedily as a knife can be thrust in the hump of a camel.

According to Imam Zainul A'abedin (a.s.), a person who has plenty of clothes and does not give a few of them to a fellow-momin who has no clothes, the Almighty God will throw such a person in the fire of hell. And if a person who has enough food to eat and ignores or is unaware of a momin in his neighbourhood who goes without food, the Almighty God is angry with him and makes the angels His witness that He is never going to forgive that man though he may carry on his activities in the temporary world. It is stated from the Holy Prophet (s.a.w.a.) that a person who sleeps well at night after a hearty meal and his brother muslim remains hungry, then he has not brought faith on the Holy Prophet (s.a.w.a.).

According to Imam Ja'far-e-Sadiq (a.s.), God takes an oath in His honour that he will not let that person enter Heaven at any cost, who possessed a house and refused to shelter a momin when the momin was in dire need of a house - because that person has committed an act of stinginess against a fellow-momin.

According to the Holy Prophet (s.a.w.a.), if a person removes obstacles from the path of a fellow-momin, God will give him the reward of reciting 400 ayats (verses) and against every alphabet in the ayat, ten acts of kindness will be recorded.

Another tradition states that some muslims will enter Heaven because they had removed thorns from the path of a fellow-momin. It is stated from Imam Ja'far-e-Sadiq (a.s.) that exchanging gifts and offerings between each other is a good thing as it prevents recurrence of evil thoughts about each other. He has also stated that there are three types of offerings - one which is associated with the hopes of profit, the second which is bribe and the third which is exchanged for the love of God without any material or worldly ambitions connected with it.

A tradition from the Holy Prophet (s.a.w.a.) states that if one appeases the thirst of a muslim at a place where water is available then the Almighty God will reward him with seventy thousand acts of kindness; and if one appeases the thirst of a momin where water is scarce or unavailable then his reward is unimaginable and will be equivalent to saving a slave from the sons of Ismail from being murdered.

8. The Rights of Poor, Weak, Victim of Cruelty and Difficulties and the Behaviour to be Meted Out to Them:

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), it is stated that a poor momin will reach heaven forty years ahead of a wealthy momin. Then he compared the rich and the poor to two boats which are crossing the custom outpost. Evidently, the empty boat will be allowed to pass immediately; but the boat carrying a lot of goods will have to render its account and will be detained until the collection of the tax.

In another tradition he (a.s.) has stated that the more the faith of a momin increases, the less he gets his daily living and the momineen had not cried and waited for their daily living, it would have been less than the normal.

A tradition from the Holy Prophet (s.a.w.a.) states that the destitution with self respect is trust from God for the other human beings. A man who will shelter or hide them, God will bless him as though he had fasted during day and prayed at night. And a person who expresses it before a person who is able to fulfill the wishes but does not do so, then it will be like the latter murdering a poor; not with a sword or spear, but by wounding the heart of the former.

A tradition from Imam Ja'far-e-Sadiq (a.s.) states that God will be talking to the poor momineen on the Day of Judgement as though He is apologising to them. The Almighty God will state that He had not made them poor in the world because they were low to Him, and they would see today how He would treat them and He would ask them to hold the hand of those people who were kind to them in the world and lead them into heaven. A person from amongst the poor will say, "O Almighty God, the people of the world had women, they used to wear fine cloth, eat delicious food, and live in spacious houses, and ride on fine horses. Give us today, all those things." The Lord will reply, "I will give you each seventy times more, the blessings which I had bestowed on the people from the beginning of the world to its end."

According to another tradition, a rich man wearing fine clothes entered the presence of the Holy Prophet (s.a.w.a.) and sat down. After a little while, a poor man wearing cheap clothes entered the presence of the Holy Prophet (s.a.w.a.) and sat down. When he sat, it was over an end of the rich man's apparel. The man pulled out the end of his apparel from under the poor man. At that, the Holy Prophet (s.a.w.a.) recited istafsar (there is no one as great as the Almighty God) and questioned

the rich man if he was frightened that poverty will stick to him. The rich man replied in the negative. Then the Holy Prophet (s.a.w.a.) asked him if he was afraid that some of his wealth will go to the poor man. The rich man replied in the negative. Then the Holy Prophet (s.a.w.a.) asked him if he wanted to keep his clothes away from dirt fearing that they will go dirty. Again the rich man replied in the negative and further stated that he possessed another sour which was worse than shaitan which makes all evils attractive to him and all good abhorrent and to appease for what he had done, he is ready to give the poor man half of his wealth. Then the Holy Prophet (s.a.w.a.) addressed the poor man and asked him if he was ready to accept the offer. The poor man replied in the negative stating that he feared he would also become a victim to snobbishness and pride in case he accepted the offer.

In another tradition, Imam Ja'far-e-Sadiq (a.s.) asked a financially worried person if he ever visited the bazar. The man replied in the affirmative. Then the Imam (a.s.) asked him that had he not seen things which were beyond his means. The man replied that he very often saw articles which he could not afford. At that response, the Imam (a.s.) replied that for each of the article he sees which he cannot afford, one act of goodness is added in his record of deeds.

According to another tradition, there will be a group of people who, after being accounted for on the Day of Judgement, will take their way directly towards heaven. At the door of heaven the angels will stop them and ask them why they were in a hurry to enter without rendering the accounts. They will reply, "What have we been given of which we have to render an account." At that moment the Almighty will say, "You all are stating the truth, go and enter the heaven!"

Imam Moosa Kazim (a.s.) has stated that God had said that He had not made the Affluent rich for He considers them worthy of respect; nor He has made the needy poor for He considers them low - but through the poor He wants to test the rich, for had there been no poor, the rich could not have seen the face of heaven.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that a man who will look down on another man because he is poor, God will make all the creatures see him low and beneath their station on the Day of Judgement.

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that a person who hurts a fellow-momin should be prepared to fight with God, and a person who respects a fellow-momin should not fear the divine curse and God has further said that if there is only one momin existing from

East or West with the Just Imam, then their prayers will be enough for all sins being committed by all the creatures of the world and on account of them will exist the seventh sphere of earth and sky and God will make faith the friend of these two (the momin and the Imam) and they will need no other friends.

He (a.s.) also said that one should never look down on a fellow-momin and try to assail or hurt him by even half a word, for, on the Day of Judgement it will be written between both his eyes that he has been deprived from the blessings of God.

A tradition from the Holy Prophet (s.a.w.a.) states that a person who speaks politely and affectionately to a fellow-momin, respects him, fulfils his desires and alleviates his sufferings and anxieties, God will keep him under the aura of his blessings all the time he is busy speaking affectionately and is busy alleviating the sufferings.

According to another tradition, a person who slaps a fellow-momin; unless and until he asks for forgiveness and begs pardon for his deed; will, on the Day of Judgement, gain notice on account of his each bone becoming separate, an iron ring being round his neck and both his hands will be chained and he will be thrown into hell.

In another tradition it is stated that speaking filthy language is prohibited and fighting with a momin is kufr and speaking harmfully about a momin is equal to disobeying God.

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), fighting with any momin is kufr (equal to not believing in God) and a person who scares a momin by announcing that he will harm him through authority and though he may not harm him will be thrown into hell with the Pharoah (firaun) and his offsprings.

In another tradition the Imam (a.s.) has stated that a person who nags a momin will meet a worse type of death and he deserves to be punished in a way that his end is not good.

In another tradition from the same Imam (a.s.) it is stated that a person questioned him as to what he thought of a person who refuses to let a visitor enter his house inspite of being at home and does not come out himself to meet the visitor. The Imam (a.s.) replied that if a person refuses to meet a person who has come on some business or on a visit and says that he is not at home when he is at home and does not come out himself, then he will be forced with the curse of God until his meeting with the visitor.

Imam Ja'far-e-Sadiq (a.s.) has stated that a momin in whose presence another momin cannot enter on account of formalities and obstacles, that

momin will have to face seventy thousand walls between him and the heaven. The width of each wall will be equal to thousand years' journey and the space between each wall will be equal to a journey covering seventy years.

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that one day the angels lifted one of the pious momins from his grave and said that they will whip him hundred times as a punishment accorded by God. The pious momin became almost unconscious on hearing this and said that he had not got the strength to face a hundred whippings. Then the angels said that they will whip ninety-nine times, lessening one. The pious momin went on and on protesting and begging until the angels condescended to whip him once only. At that the momin asked the angels as to why they should whip. The angels replied that once he had offered prayers without wuzu (ablution) and at another time he had walked away even after seeing a fellow-momin being cruelly treated. At last they whipped him once at which his whole grave was filled with fire.

In another tradition he has stated that God will see with kindness towards four people on the Day of Judgement:

- a) A trader who, after selling something to a person will accept when it is returned if the person had misgiving after buying it
- b) A person who responds to a call of help from another momin
- c) A person who frees the slaves
- d) A person who performs the wedding of a bachelor

According to the Holy Prophet (s.a.w.a.), a person who will come to the help of a fellow momin and save him from being murdered or help him in his difficulties and sufferings, God will add ten kind acts in his record of deeds, elevate him ten folds and give him the reward meant for liberating ten slaves and free him from ten divine punishments and provide him with ten blessings on the Day of Judgement.

The Holy Prophet (s.a.w.a.) has stated that a person who respects an old and aged man on account of his age, God will free him from the fear of the Day of Judgement, and also that person who respects a man with a white beard on account of his age. He had also stated that respecting a man with a white beard is equal to paying respects to God.

Further, he (s.a.w.a.) has stated that those who are not kind to the youngsters and respectful towards elders are not from amongst us.

It is stated from Imam Hasan Askari (a.s.) that Hazrat Ali (a.s.) had stated that if a person guides a blind man on an even ground, the reward awarded to him will be so much that the whole earth, filled with gold, will be equal to the eye of a needle. And the person who rescues a blind

man from the dangers and obstacles of the path will be rewarded for the deed by a lakh times more than this world, and the kindness will overpower all his sins and will engross everyone and will take him to the higher spheres of heaven.

According to the Holy Prophet (s.a.w.a.), one should not see the sufferers and lepers a lot, as seeing them makes one feel sad.

In another tradition it is stated that one should run away from lepers as one runs away from the tiger and when talking to them one should keep at a distance of at least one yard.

According to the Holy Prophet (s.a.w.a.), one should be restrained from five types of people:

- a) A leper
- b) A person with white spots
- c) A mad or lunatic person
- d) A bastard
- e) A Beduin Arab.

According to Hazrat Imam Mohammed Baqir (a.s.), when one sees someone in trouble, one should recite the following prayer:

'Thanks is due to God Who has kept me safe from this curse which has incurred on you and has elevated me from you and most of His creation.'

Another reliable tradition from the Imam (a.s.) states that if one sees a person suffering from a terrible disease then one should recite the following Doa thrice in slow tones that the patient may not hear it:

'Thanks is due to God Who has kept me safe from this curse but has incurred on you this curse and has elevated me from you and most of His creatures.'

A person who recites this Doa will be safeguarded from these diseases.

9. Regards for the Rights of Momineen and Also the Stating of Any One's Faults in His Absence (Gheebat):

According to a reliable tradition from Imam Zainul Aabedin (a.s.), a person told him that another person considered that the Imam (a.s.) was misguided and acted against Sunnat. The Imam (a.s.) said that the person (the informant) had not preserved the sanctity of the meeting and had apprised him of the talk which he had with the other person and neither the former had done any justice with the Imam (a.s.) by informing him about something he was ignorant of. Death will come to everyone and all will be questioned on the Day of Judgement and justice done in all cases and God will also settle the case between the Imam (a.s.) and the one who had libelled him but the Imam (a.s.) refrained the middle man from informing him of any talks as talking behind one's back is the food of those who are of hell.

According to a reliable tradition from the Holy Prophet (s.a.w.a.), a follower of God and the Prophet (s.a.w.a.) should never sit in the company which abuses the Imam (a.s.) or talks against any muslim.

In another tradition he (s.a.w.a.) has stated that a person who tries to discredit a muslim has his reward of fasts and wuzu (ablutions) curtailed; and on the Day of Judgement he will smell worse than a dead animal which will hurt all those present on the Day of Judgement. And if this person dies before he asks for forgiveness, he will be taken as the one who thinks all those things permissible which had been made non-permissible by God.

A man who does a good turn for a fellow-momin and stops people from talking bad about others, God will liberate him from all the evils of the world and that to come. However, if it is within the power of a person to stop another from uttering libels, and he does not stop him then 70 times of the evil from that reserved for a liar will be added in his record of deeds.

In another tradition it is stated that a person who will talk about a fellow-momin without witnessing with his eyes or hearing with his own ears, will be counted among those about whom God has said:

"Verily those who love to spread scandal about those who believe, they shall have a grievous chastisement in this world and the hereafter."

According to another tradition, revealing the fault of a momin which God had hidden in his Beneficence is equal to defaming and attaching a fault to a momin which is not present in him and is equal to revealing.

In another tradition it is stated that a person who speaks ill about another person without having any enmity or differences with him, has in his make-up an inheritance from shaitan.

According to the Holy Prophet (s.a.w.a.), defaming a person is worse than rape, for when a person who has raped, asks for remission of his sins, God forgives him; but when a person who has spoken ill of another, asks for forgiveness, God will never forgive him unless the person who had been harmed forgives the gossiper.

Another tradition states that a sinner who commits an act of sin openly and does not care for anybody, is not to be respected nor talking against him is non-permissible.

According to a reliable tradition from Imam Mohammed Baqir (a.s.), a person before whom another person is uttering libels about a fellow-momin and the addressee instead praises his fellow-momin, then God will praise and encourage him on the Day of Judgement. A person, if in spite of having authority, does not stop another person from speaking ill about a fellow-momin and does not praise the fellow-momin, then God will make that person worthy of contempt on the Day of Judgement.

According to a reliable tradition from Imam Ja'far-e-Sadiq (a.s.), a person who abuses another momin or talks with others to purposely bring out the faults of another momin that his bravery and kindness should be underestimated and people resultingly look down on him, then God will exclude this blasphemer from His blessings and kindness and he will be thought of as an assistant and follower of the shaitan.

A tradition from Imam Zainul Aabedin (a.s.) states that a momin who restrains himself from speaking ill of another momin, God will forgive all his sins on the Day of Judgement.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that one should not get happy at the misfortunes affecting a fellow-momin, for it is possible that God may shower his kindness on the victim and take away that curse from him and make victim of the one who was laughing at the other's misfortune (unfortunates).

According to many reliable traditions, next to a kafir (non-believer) are those who make friends with a momin pretentiously to find out his faults and sins and remember them that they may later on be able to criticise the momin and blame him.

Another tradition from Imam Ja'far-e-Sadiq (a.s.) states that a person who utters libels about a brother momin is made devoid of faith as faith melts away from his heart as salt melts in water.

It is stated that once the Holy Prophet (s.a.w.a.) questioned the people whether he should show them the persons who are worse than everyone. When the gathering replied in the affirmative, the Prophet (s.a.w.a.) stated that those people are abominable who gossip unnecessarily, who separate friends and associates a certain fault with those who are devoid of it.

The Holy Prophet (s.a.w.a.) has also stated that if two people get angry with each other and do not talk within three days then they are exterminated from the fold of Islam and the person who makes the first gesture to reunite is the person who will enter heaven first.

Part 11
**Etiquette of Salutation, Shaking Hands,
Embracing, Kissing, Sneezing and of Sit-
ting in a Company and Dispersing the
Company**

1. Etiquette and Sanctity of Salutations and Answering the Salutations:

According to reliable traditions, the Holy Prophet (s.a.w.a.) had asked his companions to possess or cultivate seven qualities:

- a) Visiting the ill
- b) To accompany the coffin of the dead
- c) To believe and agree to a word which a person gives with an oath or promise
- d) To pray for anyone who sneezes
- e) To encourage and give help and moral support to the innocent
- f) To salute everyone
- g) To accept an invitation of hospitality

According to the Holy Prophet (s.a.w.a.), if a person starts talking before saluting then one should not answer him and until he salutes, one should not invite him for food.

In another tradition the Holy Prophet (s.a.w.a.) has stated that a person who salutes ten people during his busy schedule will get the reward of liberating a slave.

According to Imam Ja'far-e-Sadiq (a.s.), when a person is saluting he should do so in a loud tone that he may not have to complain that though he had saluted no one had replied. In the same manner, one should answer the salutations in a loud tone, that the one who is saluting may not have a chance to complain that though he had saluted no one had answered the salutations.

It is stated from Imam Ja'far-e-Sadiq (a.s.) that three types of persons, even if alone, should be addressed in plural form. The person who sneezes should say:

'May Allah show his pity towards you.'

even though no one may be with him. Secondly, whomsoever you salute, you should say:

'Let the salam (greetings) of Allah descend upon you.'

Or

'Allah's Salam on you.'

though he may be alone. And when you are praying for someone, you should say:

'May Allah grant you peace.'

even though he may be all alone. Always, one should use plural form because there are angels accompanying momins. Therefore, one can

include even the momins who are not present, in salam and Doa (salutations and prayers).

It is stated from Imam Ja'far-e-Sadiq (a.s.) that one should not salute three types of persons:

- a) A person who is walking along with the janaza
- b) A person who is going for Namaz-e-Jumma (Friday prayers)
- c) A person who is in the bathroom and perhaps has no cloth wrapped around him

According to Imam Mohammed Baqir (a.s.), if a person reaches the mosque when everybody is busy with prayers then he should not salute (say salam) to those who are busy in prayers, instead he should take the name of the Holy Prophet (s.a.w.a.) and join the prayers concentrating on them. But if you reach a gathering where people are talking among themselves, then you should surely perform the salutations.

According to Hazrat Ali (a.s.), when one enters one's house, one should say salams to all those present in the house but when the house is empty, one should say:

'May peace be on us from our Creator.'

According to the Holy Prophet (s.a.w.a.), when you meet each other, you should say salams and shake hands and when you part with each other then you should pray for each other's salvation.

According to another tradition, a person who, on reaching his home, performs salams to the members of his family (wife and children), God will bless his house and the angels will cultivate an association and affection with it.

2. Etiquette of Shaking Hands, Touching Necks (Embracing) and Kissing:

According to Imam Ja'far-e-Sadiq (a.s.), the salutation is complete when people shake hands after saluting each other provided they are living in the same city; but if a person has returned from a journey then his salutation is only complete after embracing.

A reliable tradition from Hazrat Abu Obeida states that he was sitting in the same kajawa with Imam Mohammed Baqir (a.s.) while once traveling together. While boarding the kajawa Abu Obeida used to sit inside first and then the Imam (a.s.) used to follow and when both had seated themselves comfortable in the kajawa, then the Imam (a.s.) used to salute him and ask about his welfare as though he had met him after a long time. And when it was time for alighting, then the Imam (a.s.) used to step down first and Abu Obeida used to follow. And when both reached the ground safely, then the Imam (a.s.) used to salute Abu Obeida and ask of his welfare in the same manner. Then Abu Obeida said, "O son of the Holy Prophet (s.a.w.a.) none of the people around us say and do what you say and do." Then the Imam (a.s.) replied that perhaps Abu Obeida was unaware of the rewards of salutation and hand-shaking; as long as two momins are busy in saluting each other and shaking hands, their sins are falling away from them as leaves from trees and as long as these two are in each other's company, God is blessing them with his kindness and mercy.

According to Imam Ja'far-e-Sadiq (a.s.), whenever the Holy Prophet (s.a.w.a.) used to shake hands, he never used to withdraw his hand unless the other person returned it first.

In another tradition he has stated that one should shake hands as shaking hands lessens rift.

3. Gathering and Etiquette of Sitting in the Gatherings:

It is stated that the Holy Prophet (s.a.w.a.) had willed unto Hazrat Ali (a.s.) that if eight types of persons are insulted, then they should curse themselves:

- a) A person who is an un-invited guest at a party
- b) A person who dominates over the Lord of the hou
- c) A person who expects kindness from his enemies
- d) A person who expects to be obliged by the stingy and mean people
- e) A person who interferes when two persons are talking without permission
- f) A person who is scared of the king
- g) A person who sits at a place in the gathering which is below his dignity
- h) A person who is talking to another person who is not hearing his talk

According to Hazrat Ali (a.s.), a person who sits at the head of gathering without possessing these qualities is a fool:

- a) Whatever question is put to him, he should be able to answer
- b) When other people are fed up of talking about justice, he should be able to clarify the complete picture
- c) He should advise in such a manner that people are benefitted by following that advice

According to Imam Ja'far-e-Sadiq (a.s.), when a group is sitting in a gathering then a momin should sit behind it as jumping over the heads of the squatters to reach the celebrity of the gathering is lack of manners.

In another tradition he has stated that in a large gathering someone has taken your place and other people are making place for you, then you should accept their hospitality and sit, as it is a sign of respect shown to you by a brother momin. If there is no place left and no one is making place for you, then you should sit where ever it is possible.

According to another tradition, if a person visits a house, he should sit where the master of the house asks him to, as he is aware of the virtues and faults of his own house.

Hazrat Ali (a.s.) has stated that one should never sit on a public highway.'

In another tradition he (a.s.) has stated that when one is sitting among people, one should never sit with open legs.

According to Imam Hasan Askari (a.s.), if a person feels happy to sit at a place which is below his honour, then God and His angels will send durood on him as long as he is thus seated.

A tradition from Imam Ja'far-e-Sadiq (a.s.) states that the Holy Prophet (s.a.w.a.) always used to sit facing Qibla.

In another tradition he (a.s.) has stated that the Holy Prophet (s.a.w.a.) used to sit in three ways - at times his knees used to be above the ground and his hands around his knees with the palm of one interlocked in the palm of the other. At other times he used to sit as one sits during prayers with knees bent on the ground and hands kept on the knees. He also used to sit by placing one foot over other; but he never used to sit all spread out on both the knees.

A tradition from Abu Hamza states that he saw Imam Zainul Aabedin (a.s.) seated with his one foot kept on the thigh of the other. He told the Imam (a.s.) that people do not think it proper to sit in this manner as this posture is supposed to be that of God. The Imam (a.s.) replied that he sat in this way on account of fatigue; but the Almighty God never gets tired neither He feels sleepy. He has no body (form) for which sitting, standing or sleeping is necessary. The Almighty is above all these things.

A reliable tradition from the Holy Prophet (s.a.w.a.) quotes that when people sit together during summer season, they should have a distance of at least a palm-stretch between each other.

According to Imam Ja'far-e-Sadiq (a.s.), if a person sits all spread out in a tight place, then one should never consider him as a human being.

4. Those Gatherings Where One is Allowed To Go and Those People With Whom One is Allowed to Move:

According to Imam Mohammed Baqir (a.s.), one should follow that man who makes you cry, but he is your well-wisher; but one should never accept the lead of that man who makes you laugh, but is playing fraud with you.

The Holy Prophet (s.a.w.a.) has advised everyone to know well those with whom one moves, for when he will die, he will be counted as their companion. If one moves about with one well-behaved and pious then He is happy and if he is ill-behaved and sinister, then He is hurt and therefore sad.

Imam Ja'far-e-Sadiq (a.s.) has stated that he considered that fellow his best friend who speaks about his faults on his face. He also advised us to consider our love compulsory to old friends and to be afraid of the company of new friends; for the new ones generally never fulfill their promise and never depend on anyone, however near they may be to us.

At the time of his (a.s.) departure from the material and temporary world, Hazrat Ali (a.s.) has willed that a muslim should never visit places which can make one notorious and to refrain from keeping company with those about whom people hold no good opinion, for the bad always leaves his friend in a lurch.

Imam Moosa Kazim (a.s.) has stated that one should save oneself from doubtful situation and circumstances which can lead to gossip and notriety. A man should not even stand with his mother on a wayside, for all the way-farers may not know that she is his mother.

Imam Zainul Aabedin (a.s.) had asked us not to keep company of five persons on any account:

- a) A liar, who is like a mirage and will make you see far-off things as near-at-hand and near-at-hand things as beyond one's reach
- b) A wicked and vicious person, for he will sell you (your weakness) to another for a single meal or less than it
- c) The stingy, for he will never help you with his possession even when you are in deep trouble
- d) The fool, for even if you are to be benefitted, it will turn into a loss
- e) A heartless person, who disconnects himself from his relatives, as God has cursed him in three places in the Holy Quran

According to the Holy Prophet (s.a.w.a.), the company of lower grade of people, women and the very rich, makes a coward of one.

Imam Ja'far-e-Sadiq (a.s.) has stated that one should keep away from the company of dissenters as people may think the same about them.

According to the Holy Prophet (s.a.w.a.), the most wise among men is he who runs away from the company of the ignorant.

Imam Ja'far-e-Sadiq (a.s.) has stated that a person who does not stop a brother momin from a wrong act when it is within his means, then he is not fulfilling the demands of true friendship. A person who does not refrain himself from the company of a fool will very soon be deprived of his own manners.

In another tradition he has stated that there are four acts which do not reap any harvest:

- a) Loving him who does not return your love
- b) Obliging a person who does not accept your obligation
- c) Imparting knowledge to a person who does not pay heed
- d) Confiding your secret in someone who cannot keep it

A tradition states that the companions asked the Holy Prophet (s.a.w.a.) as to whose company they should keep. The Holy Prophet (s.a.w.a.) answered that they should keep company with those, the sight of whom will remind them of God, whose talk will increase your knowledge and whose acts will take you nearer to the ultimate reality.

The Holy Prophet (s.a.w.a.) has said that four things make a coward of one:

- a) Sinning continuously
- b) Talking a lot with women
- c) Quarrelling with fools who think something entirely different when you are talking about one thing
- d) Sitting a lot with men. When people asked for an explanation of the term 'mean', the Holy Prophet (s.a.w.a.) said that mean are those people who have forgotten God.

A reliable tradition states that Imam Zainul Aabedin (a.s.) used to advise his children to keep company with those who have love of God and if such people are not available, then loneliness is better than the company of others, as it is a source of welfare; and in case one is compelled to keep company, then one should sit in the company of those who are kind as they do not abuse.

Imam Moosa Kazim (a.s.) has stated that one should respect and guard the companions or associates of one's father, as rendering a kindness unto them is equal to being kind to one's own father.

In another tradition he (a.s.) has stated that Hazrat Luqman (a.s.) used to tell his son that he should observe the people before he moves with

them. If there is a group who remembers God, then he should sit among them; for if he is a scholar, then they will be benefitted by his knowledge and their knowledge will increase. In case he is ignorant, then he will be benefitted by their knowledge and it is probable that God is blessing them and including him among His blessing. If there is a group which has forgotten God then he should not sit among them, for if he is ignorant, then his ignorance will be increased and it is possible that God is sending punishment or curses on them and he will be included in them.

In another tradition it has been stated that one should visit a place from one's own place only when one has the following reasons:

- a) Visiting the House of God (Ka'aba)
- b) Visiting the houses of religious scholars as one is benefitted by it and has to face losses by opposing them
- c) Visiting the scholars for gaining religious or worldly knowledge
- d) Visiting the houses of generous people who give away their possession for the reward of the Day of Judgement
- e) Visiting the home of a fool as circumstances at times make you take their obligation
- f) Visiting the house of rich people for gaining honour or meeting your needs
- g) Visiting those people whom people think as responsible for taking their advice and suggestion; and whose sober attitude and stability makes one expect a lot from them
- h) Visiting a fellow-momin as one is morally bound to look after another momin
- i) Visiting the house of one's enemies as constant visits can soften enmity and clear misunderstandings (when there is no risk)
- j) Visiting those gatherings which elevate one's manners, love and generosity.

5. Ways of Sneezing, Spitting and Belching:

According to Imam Ja'far-e-Sadiq (a.s.), when one momin meets another momin, he is obliged to salute him and when a momin gets ill, he is obliged to visit him and when one momin sneezes, he is obliged to pray in his interest.

A momin who sneezes should compulsorily say:

'All praise is to Allah Who nourishes all creatures and Who has no partner.'

In another tradition it is stated that a man is healthy and fit because God has blessed him with certain conditions; but man forgets to thank God for his blessings; therefore God orders the air to pass through his body and escape from the nose. This is the cause why one is supposed to praise God when sneezing, as this praise is a way of thanksgiving; and in case one has neglected thanks, then the praise is a way of appeasement for the aforementioned carelessness.

Imam Ja'far-e-Sadiq (a.s.) states that once a young boy (a minor) was sitting near the Holy Prophet (s.a.w.a.). When he sneezed and said 'Alhamdulillah', the Holy Prophet (s.a.w.a.) replied:

"May Allah bless you in this."

According to Hazrat Ali (a.s.), one should not spit towards the Qibla and in case one does it by forgetfulness, then one should send istagfar.

6. Etiquette of Joking, Laughing, Whispering, Sitting in a Company and of Keeping the Sanctity of a Gathering:

According to a tradition coming from Imam Mohammed Baqir (a.s.), one should not whisper when there are only three people gathered, as it is bound to hurt the third person present.

According to the Holy Prophet (s.a.w.a.), when a person ignores and cuts short the talk of a fellow-momin, it is like scratching the face of the fellow-momin.

Many traditions have stated that when one sits with someone, or in some gathering, then one should not disclose the talk which had taken place in their company before others, unless one has taken their prior permission.

According to the Holy Prophet (s.a.w.a.), one should keep the sanctity of all meetings and gatherings except when murder, rape or loot were committed.

Imam Ja'far-e-Sadiq (a.s.) states that there is no momin who is not used to humour and is also well-behaved.

According to Imam Mohammed Baqir (a.s.), a person who enlivens the mood of a company, is considered a friend by the Almighty God, provided he is not using bad language for the purpose.

According to Imam Ja'far-e-Sadiq (a.s.), a momin only laughs with a smile, not with a loud sound.

In another tradition he (a.s.) has stated that laughing loudly makes a coward of a man and wastes faith in the same manner as salt melts in water; and that laughing without any purpose is ignorance.

Yet in another tradition, laughing a lot has been prohibited as it spoils the youthfulness of one's looks.

He (a.s.) has also stated that you can only joke with those you are intimate with, but you should never use your hands and feet (i.e. no practical jokes should be done).

A reliable tradition states that when one roars with laughter, one is submitting oneself to shaitan and a lot of laughing robs one of one's look of freshness.

Hazrat Ali (a.s.) has stated that one should not make fun of others as it is understood to be a low type of abuse and it creates more improper feelings in the other's heart.

A reliable tradition from Imam Moosa Kazim (a.s.) states that joking a lot makes one lose the light of faith and lessens generosity and manliness.

In another tradition it is stated that Prophet Yahya (a.s.) used to cry only - he never smiled. Whereas Prophet Esa (Jesus) (a.s.) used to cry and laugh as well. In another tradition it is related that Hazrat Dawood (a.s.) asked his son Hazrat Sulaiman (a.s.) that he should not laugh a lot, for a lot of laughing makes a man poor on the Day of Judgement.

The Holy Prophet (s.a.w.a.) has stated that for a person aware of hell it is very difficult to laugh.

According to Imam Ja'far-e-Sadiq (a.s.), people who laugh a lot, just to while their time or on account of corruption, will have to cry a lot on the Day of Judgement. There are a few people who cry over their sins and they will laugh a lot.

All these traditions emphasize that a momin should not always make a face and be reserved with everyone; on the contrary, a momin should be broad minded, well-mannered and laugh a little, but he should not laugh a lot and make fun of others and it is a sign of a low and degraded person.

7. The Blessings and Rewards of Talking About the Holy Prophet (s.a.w.a.) and the Ahlul Bait (a.s.) in Gatherings and Also Discussing Their Knowledge and Relating Traditions of Their Qualities:

According to Imam Ja'far-e-Sadiq (a.s.), those people who, in a gathering, do not speak about the Almighty God and ourselves i.e. the Imams (a.s.), will, on the Day of Judgement feel sorry about such a gathering.

Imam Mohammed Baqir (a.s.) has stated that a talk about Imams (a.s.) is a talk about the Almighty God, and a talk about their (the Imams') enemies is talk about the shaitan.

Imam Ja'far-e-Sadiq (a.s.) has stated that God has ordained a certain number of angels to travel over the earth. Whenever the angels come across a group which is talking about the Holy Prophet (s.a.w.a.) and Ahlul Bait (a.s.), then they stop and participate in that gathering and say "We have achieved our purpose." When this gathering disperses, then if any participant of the gathering is ill, they visit him; and if any of them dies, they are present near his body, and if any of them disappears, they search him.

In another tradition, the Imam (a.s.) has stated that there are a few angels in the heaven who constantly watch the small group (comprising of two and three) of Shias who are busy in relating about the Holy Prophet (s.a.w.a.) and Ahlul Bait (a.s.). Then the angels say to each other, "Do you not see the courage of these people who, though few in number and among a large number of enemies, are relating the qualities of Ahlul bait (a.s.)". Another group of angels reply to them, "That is the grace of God. He bestoweth it upon whomsoever He willeth; and God is the Lord of Mighty Grace."

A reliable tradition states that Imam Mohammed Baqir (a.s.) enquired of Mubashshir whether his Shias assemble at any time and discuss among themselves about the qualities and knowledge of the Imams (a.s.). At that, Mubashshir replied, "Yes, by God." Then Imam (a.s.) answered that by the Almighty God, he liked that he should participate in such gatherings and smell their good perfume, as they all were on the faith of God and the angels of God. He further beckoned Mubashshir to keep away from the prohibited things and take pains with prayers that he may help the Imam (a.s.) to intercede on his behalf and recommend him.

In another tradition it is stated that wherever there are two or three momineen gathered, the same number of angels come to them. If these

momineen are asking something from God, the angels say "Ameen", and if these momineen are requesting to be guarded from some mischief, the angels pray to God to keep away the mischief; and if they are asking for a favour, the angels ask God to grant them the favour.

And if two or three dissenters who do not accept the rights of Ahlul bait (a.s.) are assembled, the same number of devils are present with them. The devils talk in the same manner these dissenters are talking; when they laugh, the devils also laugh; and if they are insulting the friends of God, the devils follow their lead. In case a momin is snared among these devils, he should leave the gathering when they start insulting the friends of God, and thus not become a member and companion of their assembly; for the anger of God cannot be beared by anyone and no one can nullify the curses of God. In case he is forced to be in that company, he should retaliate against the insults being hurled on the friends of God and should leave the company for a little while, every few minutes.

In another tradition it is stated that a person who treads the path of knowledge shall have the path of heaven broadened for him by the Almighty God. The angels lay their plumage (hair) happily for the student and all the creatures of earths and skies (heaven) pray for him; even the fishes of the sea pray. The greatness of a scholar over a person who offers more prayers is like the greatness of the moon of the fourteenth night over the stars.

In another tradition sorrow is expressed over that person who, even on a Friday, cannot forsake his worldly affairs to learn the religious knowledge.

Yet another tradition states that the Almighty God states, "A discussion about knowledge among my men enlivens their deed and hearts."

It is stated from a reliable tradition that whenever the muslims meet, they should discuss about knowledge and relate tradition, for traditions brighten the hearts which had gone to rust; for the hearts rust in the same manner as swords; and as the swords are brightened by polish, so are the hearts by the narration of traditions.

According to Imam Mohammed Baqir (a.s.), the reward of speaking about knowledge is equal to the reward of already heard (accepted) prayers.

Part 12
**Etiquette of Walking, Riding, Going to
the Market for Trade and Agriculture
and Keeping Animals**

1. Riding a Horse, a Mule, a Donkey and Their Types:

It is stated from the Holy Prophet (s.a.w.a.) that keeping an animal for transportation is included in the good luck of a man.

According to Imam Ja'far-e-Sadiq (a.s.), one should keep an animal for transportation as it is a sign of his honour and it helps him in accomplishing many of his works. The Almighty God is responsible for its food.

In another tradition he (a.s.) asked Yunus ibne Yakub to keep a donkey which will carry his burden, and God will look after its food. The witness says he did as he was told, and as he kept an account of the whole year he realized that there was an increase in his income.

According to the Holy Prophet (s.a.w.a.), an increase of fortune is related to the forehead of the horses until the Day of Judgement.

2. Regulation about Saddling and Harnessing:

One should understand that it is safe and preferable that the harness and saddle should not be made of silver or gold. It is sunnat that the saddle should not be of silk or of red colour. A woman is strictly prohibited to mount a saddle.

According to a reliable tradition, out of the many signs of the world's end drawing near, will be the mounting of a woman on a horseback or saddle.

According to another reliable tradition, Ali ibne Ja'far asked Imam Moosa Kazim (a.s.) if one could mount a horse, the harness or saddle of which is made of silver. The Imam (a.s.) answered that if the metal is gilded then there is no harm but otherwise one should not mount that horse.

Many reliable traditions state that the Holy Prophet (s.a.w.a.) said to Ameerul Momineen Hazrat Ali (a.s.) that he should never mount a saddle of red colour whether it is on a horse or a camel; for it is one of the things on which the shaitan mounts.

In another tradition, people asked Imam Ja'far-e-Sadiq (a.s.) if they could use the skin of a tiger or a panther for the purpose of saddle. The Imam (a.s.) answered that they could, but they cannot use it for prayer.

According to Imam Moosa Kazim (a.s.), there is a devil in the nose of a quadruped; therefore, while harnessing it one should say 'Bismillah'.

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that when an animal gets out of hand while harnessing or is angry then one should pick its ears, otherwise even without picking the ears one should recite the following verse:

'Seek they other than the religion of Allah? When unto Him submit-teth whosoever is in the heavens and the earth willingly or unwillingly and unto Him they shall be returned.

3. Etiquette of Mounting and Prayers Connected With It:

A reliable tradition from the Holy Prophet (s.a.w.a.) states that when a person is mounting on the animal he should say 'Bismillah', for an angel mounts behind him and as long as that person is on the animal, the angel looks after him. If a person does not say 'Bismillah' while mounting, then a devil mounts behind him and asks him to sing; if he cannot sing, the devil fills the man's mind with false hopes, and as long as the man is mounted, he thinks about all the impossible things.

He further stated that while mounting, one should recite:

'Take the name of Allah ride; strength and might are possessed only by Allah. Thanks are due to Allah Who has enlightened us about these things and if Allah had not shown us the path we would not have been enlightened. Pure and purified is that Lord Who has made these animals submit to us though these had no power to submit by themselves.

4. To Earn Legitimately (Halal) and Trade:

According to Imam Ja'far-e-Sadiq (a.s.), if a person has no intention of getting money by permissible means, but wants to acquire it, that he may not be dependent and he may be able to return his debts and may be kind to his relatives, then there is no goodness in him (i.e. if he does not believe in permissibility and non-permissibility then his actions are of no avail).

In another tradition he has stated that for himself one should take the help of the world but should not become a liability for other people.

According to the Holy Prophet (s.a.w.a.), a person who burdens another man with his wife and children, is cursed.

A reliable tradition states that a person asked Imam Ja'far-e-Sadiq (a.s.) if he could wish for worldly riches. The Imam (a.s.) asked him why he needed it. The man replied that he needed that money for the expenditure on children and for kind deeds, charity and sadqa, Haj and Umrah. The Imam (a.s.) answered that wishing for money for the above purposes is not for the sake of the world; but for salvation.

According to a reliable tradition, a Sunni scholar entered the presence of Imam Mohammed Baqir (a.s.) when he was going out on a very hot day by taking the help of two of his slaves. As a taunt and criticism the scholar said to the Imam (a.s.) that as the Imam (a.s.) was the only learned man of Quraish, it was not advisable for him to go out on such a hot day for the sake of the world, for he may die and then what would be the result? The Imam (a.s.) replied that if death would have come at such a moment, it would have been opportune, for it would have come to him at the moment when he was busy in praying to the Almighty God and in a work which would have kept his wife and children from seeking help from people like him (the Sunni scholar). "One should fear that death", the Imam (a.s.) said, "which comes when one is sinning against God and is ashamed of his act of rebellion". Then the Sunni scholar replied that whatever the Imam (a.s.) had said was correct and though he wanted to give advice to the Imam (a.s.), he himself had taken a lesson from him.

In another tradition it is stated that Imam Ja'far-e-Sadiq (a.s.) enquired about Umar ibne Muslim. The people replied that he had left trade. The Imam (a.s.) said thrice that it was the work of shaitan and whether he was not aware of what the Holy Prophet (s.a.w.a.) used to say about trade and what the Almighty God Himself had declared about it at a certain place that there were a certain type of people who do not forget God

while carrying on their trade and these people were a group of traders who used to trade, but when it was time for prayers they used to get busy with prayers. These traders were much better than those people who were without trade and prayed at exact timings.

A reliable tradition states that people told the Imam (a.s.) that a certain person has said that he would retire from the world, offer his prayers, keep fasts and pray unto God and he would get his living from somewhere or other. The Imam (a.s.) declared that the man was of the type whose prayers were not heard.

It is stated that people enquired of the Imam (a.s.) about a certain person. A person in the gathering said that that particular man was facing a lot of anxieties. The Imam (a.s.) asked as to what work that man did. The person replied that now he had retired from the world and lived away by himself. When the Imam (a.s.) questioned as to what that man lived by, the person replied that the fellow-muslims looked after his welfare. At that the Imam (a.s.) said that the prayers and piety of the people who looked after the welfare of the man was better than the piety and prayers of that man.

According to Imam Mohammed Baqir (a.s.), a person who seeks for worldly gains so that his children may not be destitutes and remain well looked after and is kind to one's neighbours, his face will be as bright as the moon of the fourteenth night, on the Day of Judgement.

5. Etiquette of Trade:

It is stated that Hazrat Ali (a.s.) used to say from the mimber (pulpit) that a person should learn the regulations of trade before indulging in it, for the difference between profit and interest is fainter than the mark made by an ant's foot on a hard stone. One should not take false oaths, as, except those traders who trade rightly, all the others are wicked and their destination is hell.

According to the Holy Prophet (s.a.w.a.), a person who indulges in trade should save himself from five things:

- a) Taking interest
- b) Uttering oaths
- c) Hiding the defects of the merchandise
- d) To praise something which is supposed to be sold to others
- e) To criticise those things wrongly, which are being bought from others

According to another reliable tradition, Hazrat Ali (a.s.) used to go out early in the morning with a Durra hanging from his arm in the market of Kufa saying, "When you start transacting between each other, first you should pray to God for your welfare, make the transaction easier, and do everything with concentration that you may reap fully from it. Make acquaintance with the customers and treat them with politeness. Make patience and sobriety your standard and keep away from speaking lies and taking oaths. Do not be cruel to people and render justice with those victimised. Do not go near interest and measure correctly without any misappropriation."

According to Imam Mohammed Baqir (a.s.), if a person goes to the market in the mornings and afternoons and says:

'O Allah I seek of You benefits for this bazar and those who through it.'

When he reaches the market, God will make an angel look after him and his merchandise until he returns home. That angel says, "Today you have saved yourself from the mischief of the market and those who frequent it and you have gained their goodwill." When he sits at his shop he should recite this prayer:

'I stand witness that there is no God except One, Who has no partner and I also stand witness to Mohammed Mustafa (s.a.w.a.) being His creature and His Prophet. O Allah I beg You to give me permissible and purified daily bread with Your blessings; and seek shelter for myself

doing any cruelty on anyone of anyone doing any cruelty with me and also seek refuge from trade which incurs losses and false oaths.'

When he will recite this prayer the angel will say,

"There will be a revelation unto you, and there is no end in the market today, whose share will be greater than yours. You have been in a hurry to collect good deeds and to ignore bad deeds, and now, within a little while the rightful and rewarding earning from God meant for you is arriving."

According to Imam Ja'far-e-Sadiq (a.s.), whenever one buys something one should say 'Allaho-Akbar' thrice and then recite the following prayer:

'O Allah, I have bought that thing, that I may gain some benefit from it through You. Thus ordain for me some reward in it. O Allah I have bought it with purpose that it may be the cause of Your further blessings, thus ordain for relevant blessings in this thing. O Allah I have bought it that through it You may give me my daily bread thus determine its course to increase my daily bread.'

It is stated in a reliable tradition that whatever merchandise Imam Reza (a.s.) used to buy, he used to write 'Barktan Lana' on it. (meaning, I pray for the market and the businessmen.) It can be presumed that he used to write with his finger.

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that whenever one wants to buy something, one should recite the following doa thrice:

'O the Ever-living, the Self-subsisting; the Eternal, the Generous, the Merciful, I bind You and by Your dignity, Your might and all those things which are in Your knowledge and beg You to increase my prosperity and respect and make my end good through today's trade, as those things whose end is not good are never good.'

It is stated in Fiqhe Reza that when one packs something with care and wants to keep it safely, then one should recite Ayatul Kursi and the following doa:

'We have set a wall before them and another behind them and have closed the gap from above. They can think of nothing. That thing cannot be lost whose protector is Allah. And if after this they do not see in the right direction, then say Allah is enough for me: Allah! there is no Allah but He! I rely on Him and He is the Lord of the Arshe-Azeem.'[1]

and keep it inside the package. This will keep that merchandise safe

[1] The Holy Quran 9: 129

from all accidents.

According to the Holy Prophet (s.a.w.a.), the worst places in the market are those where the shaitan digs embiem every morning, sits on his chair and disperses his offsprings to tempt someone to measure less, to keep a wrong scale, and make some rob from the measure and show the incorrect price of the merchandise and then the shaitan commands his offsprings saying, "Tempt the mankind whose father Adam is dead. I am your father and still alive and I had been insulted and degraded on account of their father." Therefore, the first person who enters the market, the shaitan enters with him and goes out of the market with the last person who leaves it. The best place according to God is the mosque and that person is the best who enters the mosque first and leaves it the last.

In another tradition it is stated that the people complained that the group against the Imam (a.s.) considered the profession of teaching as not permitted (i.e. haram). The Imam (a.s.) replied that those enemies of God are liars. They want the children of the people to remain in the dark about the Holy Quran and also they should not be able to recite it. If a parent keeps his child under the care of a scholar, then the scholar should accept it as a rightful means of earning but he should not bargain in the beginning and accept whatever has been offered to him happily.

According to a reliable tradition, when one sells a Quran, one should sell it with the intention of selling for the sake of paper and binding and not for the script.

According to another tradition, Imam Ja'far-e-Sadiq (a.s.) states that a person who does not sleep the whole night thinking about ways of earning then that earning is not permissible (haram) for him. Many scholars have considered it as repulsive and non-permissible.

Part 13
Etiquette Of Travelling

1. The Travels Which are Permissible and Those that are Not Permissible; the Days Which are Good for Travel and Those that are Not:

According to Imam Ja'far-e-Sadiq (a.s.), it is written in the 'Science of Al-e-Dawood' that one should travel only for three purposes:

- a) If one is going to get salvation from that travel
- b) To look after the affairs of economy (livelihood)
- c) For recreation, provided it is not non-permissible

In another tradition the Imam (a.s.) has stated that one should travel to gain health, one should do jehad (participate in Holy War) that one may be blessed with rewards of this world and the world to come and perform Haj that one may get wealthy and is not dependent on others any more.

In a reliable tradition it is stated that Mohammed ibne Muslim enquired of Imam Ja'far-e-Sadiq that he wanted to visit a place where there was only snow and how then should he perform wuzu (ablutions for prayers) in such a place. The Imam (a.s.) answered that if he was in a hurry he should perform tayammum and guided him not to visit that country where the faith will deteriorate, implying that a place where one cannot carry out the orders of one's religion.

According to Imam Ja'far-e-Sadiq (a.s.), one should travel on Saturday if one wants to go on a journey; as if on Saturday the stone moves away from a rock then God will definitely return it to the rock and when there is a difficult task ahead, one should travel for the purpose on Tuesday as the Almighty God had softened iron for Hazrat Dawood (a.s.) on that day.

In a reliable tradition it is stated that the Holy Prophet (s.a.w.a.) used to travel on Thursday and say that it was the day of the Almighty God, His Holy Prophet (s.a.w.a.) and creatures of the sky (heaven).

According to Imam Ja'far-e-Sadiq (a.s.), it is inadvisable to travel and to go for purposes of livelihood on Friday as one would not be able to say one's Friday prayers. After the prayers it is good to go anywhere on any rewarding work. In another tradition he has stated that one can travel on Thursday night.

If the date is good but the day is bad or the date is bad but the day is good, then one should follow the tradition related to a day over that of a date and many reliable traditions have been stated about Saturday.

In another tradition it is stated that a person who will travel or perform nikah (get married) when the moon is in aqrab, then its result will not be happy.

2. The Warding Off of Unlucky Travels with the Help of Prayers and Charity (Sadqa):

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that if one gives charity (Sadqa) at the time of travel then one can travel on any day. In another tradition people enquired of the Imam (a.s.) if they could travel on days like Wednesday etc., as it was considered makrooh. The Imam (a.s.) replied that one should give charity at the start of a journey and then one can leave for the journey at any time.

A tradition states that Ibne Abi Amir, who was an astronomer, inspite of his knowledge of astrology, had doubts about performing of tasks at fixed moments. At last he went to Imam Moosa Kazim (a.s.) and expressed his doubts. The Imam (a.s.) replied that if any time he felt like doing anything in particular, then he should give charity to the first poor man whom he meets after his decision and then go on his work; the Almighty God will keep such a person away from harm.

In another tradition it is stated that whenever Imam Zainul Aabedin (a.s.) decided to visit one of the orchards, he used to give charity in the name of God for his welfare. He used to offer this charity when he used to keep his feet in the stirrups and when he used to return safely, he used to give away in charity whatever he could get hold of.

In a reliable tradition it is stated that Abdul malik complained to Imam Ja'far-e-Sadiq (a.s.) that he had become involved with astrology and whenever he had to perform a certain work, he looked it up in his astrology and if the moment was not auspicious then he would refrain himself and would only go somewhere when, through his knowledge, he would come to know that the moment is right. Then the Imam (a.s.) asked him if he comes to the conclusion about the fulfilment of a certain task through his knowledge of astrology. The man replied in the affirmative. Then the Imam (a.s.) asked him to burn his almanac.

A tradition from Syed ibne Taoos (a.r.) states that if a momin has to travel at a time when it is makrooh, then before he starts his travel he should recite Sure Alhamd, Qul Aao'zo Be Rabbil Falaq, Qul Aao'zo Be Rabbin Nas, Qul Howallah, Ayatul Kursi, Inna Anzalna and the last verse of Sure Ale Imran.

3. The Bath, Prayers (Namaz) and Do'a at the Time of Departure:

A tradition from Syed ibne Taoos (a.r.) states that when a person decides to go on a journey then at the time of departure he should first take a bath and while bathing he should recite the following doa:

'I begin with the name of Allah. I rely on Him. No one possesses might except He, the most high, the most great. May the Holy Prophet and his true successors as ordained by God lead the follower. May God shower His blessings on all of them. O Allah! by this bath make my heart pure, my chest broad, my grave filled with light. Make this bath illuminating, pure, a cure for all diseases and a vanguard against all curses, difficulties, evil and all the things I am afraid of; and make this bath purify the part of my body, bones, blood, hair, face, veins, thighs and all my things which the earth is burdened with. O Allah, on the day I may be in need of troubling You with my request, let this pure bath be the witness to Your power over everything. O the Creator of the whole universe.'

According to the Holy Prophet (s.a.w.a.), the best caretaker of your family, who will look after them while you are travelling is, that at the time of departure you should offer two rakat prayers and recite:

'O Allah I leave unto Your care my life, my wife and my children, my merchandise, my generation, my world here and hereafter, deposit under my custody and place my end of life in Your hands.'

4. Complete Etiquette of Going on a Journey:

A tradition from Imam Ja'far-e-Sadiq (a.s.), states that Hazrat Luqman (a.s.) advised his son that when he was travelling with others, he should consult his companions about his own affairs; he should be happy at the time of his meeting with them and should try to spend with others in the cause of charity; and if they ask him for a meal, he should accept the invitation and oblige them; if they ask him for a loan, he should give them. He should try to be good at the following:

- a) In keeping quiet
- b) In offering prayers
- c) In serving with courage and kindness with whatsoever he may possess; whether it was a means of conveyance, money or food

If they ask him to be a witness in a good offer, he should give the best advice and he should refrain from giving suggestions unless he had fully thought about the matter. Instead, after giving thought to the matter he should go to sleep and after waking up he should again think about it and then take food and again think over it. Then when the time for prayers arrives, he should pray and think over the matter once more, in short, he should not hurry with the decision; but think about the matter at different times and in different situations and utilize his reason and wisdom, for if he did not utilize his reason and wisdom when someone asks for his advice then the Almighty God atrophies his reason and wisdom and takes back what he had given.

If he sees his companions walking on foot then he should also walk with them and whenever he finds them busy with some work then he should join them and also when they are giving charity or loan to someone. If the companions are elderly then he should accept all their sensible suggestions. If his companions should ask him to do some work then he should acquiesce as far as possible for refusing at such a moment and in such situation is an insult of his companions.

If he should lose his way and does not know what to do then he should climb down from his conveyance, then and there and if he is doubtful about the path then he should stand and consult with his companion and think about the best solution. In case he happens to spy a man or two, he should not ask the way but should think twice about it, for the very presence of a single man in a lonely desert is a cause of suspicion, for he may be an agent of dacoits or a devil who wants to create trouble for him; and in the same manner one should keep away from two persons except where there are certain signs which Hazrat Luqman

(a.s.) could not think of at that moment. But he further emphasized to his son that an intelligent man, if he uses his reason, will come to know about the appearance and reality of anything and can discern such things existing, which the hidden cannot see. He asked his son not to be lenient about his prayers but to pray at the right time, for prayers are a duty which should be fulfilled at the earliest, that the man feels light, and to offer Namaz-e-Juma'h even when he was in the range of arrows.

He should not sleep on the back of the animal as the back of the animal will be hurt and there is no wisdom in it.

When he reaches the destination, he should get down from his beast as that beast is his helper and before feeding himself, he should feed the beast with grass. When he would like to alight on the stage, he should select a spot from where the scene (landscape) is beautiful and the sand of that place is soft and where the grass grows. After having alighted at the stage, he should offer (two rakat) prayers before relaxing. If one feels need for urination or excretion then one should go very far from the caravan. When one has to pack up one's things, one should offer (two rakat) prayers and bid farewell to the part of land where one had rested and salute the inhabitants of that land for there is no piece on earth where a few angels do not reside. If possible, before taking one's meal, one should give away something from the food as charity. As long as one is riding on the beast, one should be busy reciting the Quran and as long as one is not involved in some work, one should go on remembering God and one should go on praying as long as one has no work and is all alone. One should never sleep in the first part of the night, but should stop journeying and find a place for the night's rest. There was however no harm in restarting the journey in the last part of the night. While walking one should not make a lot of noise.

According to Hazrat Ali (a.s.), it was considered best of humanity, while staying at home, to recite the Quran, sit in the company of scholars, discuss on different branches of knowledge, offer all the prayers in congregation (Jama'at) and it was best during a journey to utilize one's own things and to help one's companions and to remember God in all ups and downs while moving and alighting.

According to Imam Ja'far-e-Sadiq (a.s.), the following things are included in the etiquette of journeying:

- a) To have necessary things of journey
- b) Whatever food one keeps for a journey, should be best cooked
- c) To share one's food with one's companions

- d) Maintain the secrets of the companion, which he has come to know during their companionship, even after they have parted company
- e) To enjoy oneself with all those things which do not incur the anger of God

5. Etiquette of Proceeding on a Journey and Alighting on Stages:

Reliable traditions from the Holy Prophet (s.a.w.a.) state that if one is tired of walking, then one should walk fast as it cures fatigue.

In another tradition he has stated that one should bind fast one's waist, back and stomach that one may be able to walk easily.

Another tradition from the Holy Prophet (s.a.w.a.) states that one should start one's journey during the night hours, as the distance is shortened comfortable during the night.

According to Imam Ja'far-e-Sadiq (a.s.), travelling the last half of the night shortens the journey.

According to the Holy Prophet (s.a.w.a.), when one has to make a stop during the night, one should not alight by the roadside or near a river or stream as these places are frequented by snakes and animals.

6. Manners of Travelling by Sea and Over the Bridges:

Reliable traditions from the Holy Prophet (s.a.w.a.) state that travelling by sea during stormy season is prohibited.

A reliable tradition from Imam Reza (a.s.) states that when one is embarking a ship or a boat one should say:

‘Taking the name of Allah I ride, Who causes the ships and the boats to sail and to stay. There is no doubt about it that my Nourisher is the Greatest Forgiver and the Most Kind.’

and if there is a storm at sea, then one should lie on his left side and pointing at the waves with right hand, recite:

‘Learn perseverance from the power of Allah and peace from His peace for except the Almighty God no one possesses any power or might.’

A tradition among the traditions states that when there is a storm at sea, one should recite:

‘I begin with the name of Allah, Hold your peace from the peace of Allah; learn patience from the dignity of Allah and take comfort from His order. There is strength and comfort only in the help of Almighty God.’

The reporter of this tradition states that whenever there was a storm at sea, he used to recite the following prayer shown by Imam Ja'far-e-Sadiq (a.s.); it seemed that there was no storm at all, as the raging sea would suddenly and certainly go calm.

‘He is Allah Who sent down the Book (Quran) and He guardeth the virtuous one. They have esteemed not Allah, as is His due. While the whole earth shall be in His grip on the Day of Judgement and heavens rolled up (shall be) in His right hand; Hallowed is He, and Exalted is He, high above what they associate (with Him).’

Another tradition from Imam Ja'far-e-Sadiq (a.s.) asked one to recite the following prayer if one is afraid of drowning.

In another tradition it is stated that whenever one wants to embark on a ship one should recite hundred times ‘Allaho Akbar’, hundred times Durood-e-Mubarak and hundred times

7. Manners Relating How to Accompany a Traveller for a Little While When He Sets for the Journey and Welcoming Him on His Arrival:

A reliable tradition from Imam Ja'far-e-Sadiq (a.s.) states that whenever the Holy Prophet (s.a.w.a.) used to bid goodbye to a momin traveller, he used to say,

"May Allah shower His mercy on you and make piety a part of you kit. May you have all the happiness and may all your desires be fulfilled and may God keep safe your faith and your world and bring you back safe and sound and may you find your wife and children safe on return."

Another tradition states that a group of Imam Ja'far-e-Sadiq (a.s.)'s companions went to bid him farewell. The Imam (a.s.) at that time said,

"O Allah forgive those sins which we have committed for surely we are Your fallible creatures and make us all stick to the path of righteousness in this world and that to come and keep us safe from the mischief You have ordained, in the coming year for Your men and Your kingdom; come to the early help of Aale Mohammed (s.a.w.a.) and their followers and defeat their enemies."

A reliable tradition states that when a momin returns from his journey, he should invite his fellow-momins to a meal.

According to Imam Ja'far-e-Sadiq (a.s.), when a person returns from a journey, he should bring a gift for his family, even if it may be a stone.

Another tradition states that when a Haji returns from Haj and dust of the journey is still on him, and if a person at that time lays his hands around the Haji's neck with the intention of welcoming him, he will get the reward of kissing Hajar-e-Aswad.

A tradition states that when a person returns from a journey, he should get busy with no work until he has washed himself and offered (two rakat) prayers and has rendered thanks to the Almighty a hundred times.

When Hazrat Ja'far-e-Tayyar returned from Mulk-e-Habash (Africa), the Holy Prophet (s.a.w.a.) embraced him with his chest and kissed his eyebrows and it was the custom of the Holy Prophet (s.a.w.a.)'s companions to shake hands when meeting each other; and when one of them used to return from a journey, they used to embrace him with their necks.

A reliable tradition states that one should bid farewell to a traveller for sometime and even welcome him for a certain period; as, for this purpose one is allowed to offer his prayers late after the approved time.

8. Mention of the Racing of Horses and Archery:

According to the Holy Prophet (s.a.w.a.), one should ride a horse but should love archery better.

A person who shoots an arrow for the glory of God, God rewards him by forgiving three persons; one who has made the arrow, one who has given the arrow to mujahid and the one who has used the arrow in jehad.

According to Fiqhe Reza, one should never play polo for in this game the shaitan plays with one hand and the angels hate it; and if in this situation someone's horse falls down and dies, that person belongs to hell.

One should be aware that though a certain form of betting is allowed in sword fighting, spear throwing and archery, there are certain conditions for it. Firstly, the number of arrows should be fixed, which will decide the best marksman; secondly, deciding the number of arrows out of the total number being used which should reach the mark.

The Holy Prophet (s.a.w.a.) was above all rivellery and pleasure-seeking, and all this was in the interest of giving strength to Islam and making people inclined towards Holy Wars (Jehad) so that the disbelievers should not be able to conquer muslims and the dissidents of the Shias; and the people may be able to meet any attack on their life, property and self-respect.

During the absence (major Occultation) of the Imam (a.s.), the Holy War (Jehad) implies keeping the Shias of Hazrat Ali (a.s.) safe from the mischief of dissidents. Jehad and defence are allowed when any group of disbelievers, pagans or dissidents attacks the Shias, and all those who are killed in Jehad are Shaheed (martyrs). If the group being attacked is weak, then all the momineen are bound to come forward with their help and defend it.

According to the Holy Prophet (s.a.w.a.), all the good deeds lie in the sword of the martyr and in the shadow of the sword. The sword of the righteous is the key to heaven, and the sword of the blasphemers is the key to hell.

A reliable tradition states that a momin who dies while trying to save his respect and property is a martyr.

Another tradition from the Holy Prophet (s.a.w.a.) states that a door in the Heaven is the Door of Mujahids. All those people who have died for the sake of God will enter from this door and will see the angels opening the door wide for them and saying "Marhaba, Marhaba" (well done, well done).

He further stated that Jibrael (a.s.) had revealed unto him that if any of the followers do jehad in the cause of God and if a drop of blood falls on him or he suffers from a headache, then in his record of deeds will be written the reward meant for martyrdom.

Imam Ja'far-e-Sadiq (a.s.) states that often his followers forget saying 'Bismilla Hir Rahmanir Rahim' before they start any work and therefore God puts them to trial, that they may be warned and remember the Almighty and praise him. The Almighty forgives their sins on account of their trials He is making them face. Therefore it is advisable that every person, before starting his work, should say:

'In the name of Allah, the Beneficent, the Merciful.'

According to Imam Mohammed Baqir (a.s.), when God had forbidden Hazrat Adam (a.s.) to eat the fruit of Heaven, he had said "Yes", but had forgotten to say 'Insha Allah'. The result was that he ate the fruit of that tree and was thrown out from Heaven and the Almighty ordered His Prophet (a.s.).

And say you not (of aught); "Verily I will do it tomorrow", Save (say) "If Allah willeth" and remember thy Lord when thou forgettest.

That is, one should never say one will do some work tomorrow. On the contrary, one should say "Provided God willing" and leave the work unto the will of God. If one has forgotten saying 'Insha Allah', one should say it whenever one remembers it, even if one remembers it after one year.

According to Imam Moosa Ibne Ja'far (a.s.), the doing of nine acts makes one forgetful:

- a) Eating bitter apple
- b) Corriander
- c) Cheese
- d) Food already eaten by a rat
- e) Urinating in standing water
- f) Reading epitaphs (or graves)
- g) Walking between two women
- h) Leaving the lice alive
- i) Having blood taken out often from the back of the neck

According to Hazrat Ali (a.s.), three things increase memory:

- a) Doing miswak (cleaning teeth with green stick)
- b) Keeping fasts
- c) Reciting Quran-e-Majid

It is stated from reliable traditions that once Imam (a.s.) was sad and said that he could not decipher why he was sad because he had never sat

on the threshold or walked through a flock of sheep, or had put on the pyjama while standing or cleaned his face and hands with the cloth meant for wearing. This implies that all the above acts cause sadness.

According to Hazrat Ali (a.s.), there are certain things which lead to poverty and others that lead to wealth. Things causing poverty and need are sixteen:

- a) Having cobwebs in the house
- b) Urinating in bathroom
- c) Eating in the state of Janabat
- d) Cleaning teeth with stick used in sweeping
- e) Combing hair while standing
- f) To have dirt in the house inspite of having a broom in the house
- g) Taking a false oath
- h) Adultery
- i) Greediness
- j) Sleeping between Namaz-e-Maghrib and Isha
- k) Sleeping between early morning and sunrise
- l) Saying lies
- m) Sending away a beggar, particularly in the night, empty handed
- n) Behaving badly with relatives
- o) Spending more than the capacity

There are seventeen things which lead to wealth or make one well-off:

- a) Offering Asr prayers immediately after Zohr prayers
- b) Offering Maghrib and Isha prayers together
- c) Reciting further prayers and Doas after the Morning and Asr prayers
- d) Being kind and generous to one's relatives
- e) Going early in the morning to earn one's living
- f) Sweeping the house
- g) Reciting Istighfar (i.e. 'Astaghfirullah-a-Waatubo Ilaihe') often
- h) Refraining from misappropriation of other's property
- i) Speaking correctly
- j) Reciting the words of the muezzin proclaiming the Azaan
- k) Keeping silent in the toilet
- l) Not being greedy for the material things
- m) Thanking for the blessings being received
- n) Washing the hands before taking food
- o) Eating the remnants of a meal left on the table-cloth
- p) Saying 'Subhan Allah' thirty times every day

q) A person who will repeatedly say 'Subhan Allah' will be kept safe from 70 types of curses by God; one of which is poverty

According to Imam Ja'far-e-Sadiq (a.s.), a person who will write a poem or a couplet in praise of Ahlul bait (a.s.), God will make a house for him in the Heavens.

In another tradition it is stated that a person who wants to write a couplet or a poem in praise of Ahlul bait (a.s.), is helped by Jibrael (a.s.), the holy angel.

A reliable tradition from Imam Reza (a.s.) states that a person who will write a poem in praise of Ahle bait (a.s.) will get a city for himself in Heaven by the order of God, which will be seven times bigger than the world he lived in. When he will reach that city, angels will be near him and all the great Prophets (a.s.) will go to meet him.

According to the Holy Prophet (s.a.w.a.), a person's stomach filled with dirty blood and pus is better than a person's chest filled with couplets or poems which are not in praise of the Almighty God or Ahle bait (a.s.); but have for their topics, something against the decency of man.

He (a.s.) has stated that mosques should not be used as a way, coming from one door and leaving by another. In case one is forced to go through a mosque, one should offer (two rakat) prayers.

Urinating under a fruit-bearing tree or in the middle of the way is prohibited.

Making a concrete grave and praying (regular prayers) in the graveyard are prohibited.

Urinating, while facing towards the sun or the moon, is prohibited.

Women are prohibited to accompany the dead body when it is taken out for funeral purposes.

Making false dreams is prohibited. If a person does so, he will be asked by the Almighty to make a knot in the water; and when he will not be able to do it, he will be punished.

It is also prohibited to interfere when a momin is selling something and saying that one's thing is better than that being offered by the momin. Also, if a momin is buying something, no other momin should become a customer by offering a better price.

A woman is prohibited to leave her house without the permission of her husband and in case she goes out, all the angels, jinns and people of that place get busy cursing her until she returns to her house.

A woman is prohibited to beautify herself except to please her husband; otherwise it is compulsory for God to burn her in hell and she is

also prohibited to talk more than five sentences to those other than her husband or mahrams (mother, father, brother and sister).

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*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)