Hilyat Al-Muttaqin

Hilyat Al-Muttaqin - Adornment Of The Pious



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Sub Title:

Author(s):

Muhammad Baqir al-Majlisi [2]

Publisher(s):

Ansariyan Publications - Qum [3]

This text offers a practical guide to the noble etiquettes recommended in Islam for various life aspects. From dressing elegantly to the intricacies of eating manners, from the importance of marriage to personal hygiene subtleties, this book provides valuable insights into fostering piety and refinement in everyday actions.

Covering a broad range of topics including social interactions, health practices, and domestic affairs, it serves as a valuable resource for individuals aiming to enrich their lives with righteousness and virtue.

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Topic Tags:

Hadith Collections [8]
Akhlaq [9]
Morality [10]

Miscellaneous information:

Hilyat Al-Muttaqin - Adornment Of The Pious حلية المتقين Autor: Allamah Muhammad Al-Baqir al-Majlisi Translated by: Sayyid Athar Husayn S. H. Rizvi Publisher: Ansariyan Publications First Edition 2013 -1434- 1392 Bahman Press Quantity: 1000 ISBN: 978-964-219-377-6 All Rights Reserved And Recorded For The Publisher Ansariyan Publications P. O. Box 187 22, Shohada Str. - Qum Islamic Republic of Iran Tel: 0098 25 37741744 & Fax 37742647 Email: Int_ansarian@yahoo.com www.ansariyan.org & www.ansariyan.ir

Preface

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

الْحَمْدُ للهِ الَّذِي حَلَى انبيائهُ الْمُرْسَلِينَ بِأَحْسَنِ حِلْيَةِ الْمُتَّقِينَ وَبَعَثَ نخبة أَصْفِيائه مُحَمَّدًا صَلَّى اللهُ عليهِ وآلِهِ وَسَلَّمَ لِتَتميم مكارم اخلاقِ الْمُؤْمِنِينَ وَأَكْمَلَ فِي أَوْصِيائه الْمُنْتَجبين أَفْضَلَ خِصَالَ النَّبِيِّينَ فَصَلَواتُ الله عَلَيْهِ وَعَلَيْهِمْ عَدَدَ انفاس الْمُسبحين مِنَ الْمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ وَلَعْنَةُ اللّٰهِ عَلَى أعدائهم ملاء السَّموات والأرضين.

Praise be to Allah, Who embellished His prophets with the best of the ornaments of the pious and sent His chosen one from them – Muhammad, may Allah bless him and his progeny – for the perfection of the morals of believers; and perfected in His successors, the supreme qualities of prophets.

So may Allah bless him and bless them equal to the number of the breathes of those, who intone divine praise from all the angels and humans; and curse of Allah be upon their enemies, in the heavens and the earth.

So to say: This humble servant of students of the sciences of the Holy Imams (‘a), Muhammad Al-Baqir Ibn Muhammad Taqi – may Allah gather them with their purified leaders – would like to state that man is superior to animals due to purified manners and excellent morals; and since the Holy Prophet (S) has said:

بُعِثتُ لأُتَمِّمَ مكارم الأخْلاقِ

“I was sent for the perfection of morals.”[1]

...that is why, it is necessary that the manifest religion and honourable Shariah of the Prophet should contain all the praiseworthy morals. Since in the book of Ainul Hayaat, we already explained the perfection of morals in brief, some brothers in faith urged me to write in easy Persian, a book on the manners of the Holy Imams (‘a) in daily life, which have reached us through reliable channels and traditions related to day-to-day behaviour so that the general public may benefit from them.

Therefore, in spite of the shortage of time and excess of preoccupation, this humble servant regarded fulfilling the right of brotherhood necessary and compiled this book consisting of fourteen chapters and a conclusion, because, it is mentioned in traditions that:

الدَّالُ عَلَى الخير كَفَاعِلِهِ

“One, who shows the path of goodness gets the same reward as the doer of good.”

So, I also hope to be included in the reward.

Each chapter comprises of twelve parts; and I have entitled this book Hilyat Al-Muttaqin (Adornment Of The Pious). Now, those believers, who read this book, are requested to remember this ‘sinful’ servant also in their supplications seeking forgiveness and since I have myself confessed to my helplessness and shortcomings, if some mistake or theoretical error is found in it, they should forgive me. And Allah is the giver of good sense and He is the helper.

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1. Kanz Al-‘Ummal, 43542, 5217, 5218; Mizan Al-Hikmah, Vol. 1, p. 804.

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Chapter 1: Etiquette Of Dressing

1. Elegant And Proper Clothing

It is proved through most reliable traditions that a person should clothe himself neatly and decently according to his status; provided, what he wears is acquired through legitimate means. So, he should try to be decent within limits, as recorded in most of the reliable traditions of Islam. However, one should dress according to his income and in case one’s income is meagre, one should adjust and keep away from unlawful means of earning.

It is narrated from Imam Ja’far As-Sadiq (‘a) in a reliable tradition that when the Almighty Allah bestows a bounty to one of His servants and the effect of that bounty becomes apparent in him, he would be called as a devotee of God and he would be included among the thankful; and if nothing becomes apparent in him, he would be called an enemy of God and would be included among the deniers of bounty.

In another tradition it is narrated from the same Imam that when the Almighty Allah bestows a bounty on one of His servants, He wants that the effect of that bounty should become apparent on him.

It is narrated from Amir Al-Mu’minin (‘a) that it is necessary for a believer to dress up for his believer

brothers in the same way as he dresses up for strangers.

It is an acknowledged fact that Imam Ali Ar-Ridha' ('a) used to sit on a mat woven with date leaves during summer, and on coarse jute cloth in winter. When he was at home, he dressed in coarse garments, but when he ventured out, he was elegantly dressed from head to foot to show the world the blessings of Almighty.

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

It is narrated from Amir Al-Mu'minin ('a) that the Almighty Allah has created some people, whose circumstances He has straitened for a special reason and has taken away from them inclination to this world. They focus their attention on the Hereafter, to which God has called them and are patient in scarcity of livelihood and detestable worldly things. And they are eager for the everlasting bounty that the Almighty Allah has prepared for them.

They have dedicated themselves for the pleasure of God and their end is martyrdom. So, when they reach the hereafter, Allah would be pleased with them and as long as they remain in this world, they are aware that everyone has to die one day; therefore, they only collect provisions for the hereafter and do not gather material wealth; they wear coarse and ordinary garments, they are content to eat little and donate whatever remains to charitable purposes, so that it might add to their provisions for the hereafter.

They befriend the righteous for the sake of Allah and are inimical to the unrighteous for the sake of Allah. They are lamps on the path of guidance and are enriched with the bounties of the hereafter.

Yusuf Ibn Ibrahim narrates: I visited Imam Ja'far As-Sadiq ('a) wearing a garment of deerskin and asked the Imam what his view was about it. Imam ('a) replied that there was no problem in that, because when Imam Husayn ('a) was martyred, he was wearing a similar garment.

When Amir Al-Mu'minin ('a) sent Abdullah Ibn Abbas to speak to the Khawarij of Naharwan, he was wearing the finest garments, had applied the most excellent fragrance and was mounted on the finest horse. When he met the Khawarij, they said: You are a very religious man, then why are you wearing these garments of oppressors and why are you mounted on such a horse?

Abdullah Ibn Abbas recited the verse:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ

"Say: Who has prohibited the embellishment of Allah...?" (***7:32***)

The Messenger of Allah (S) said: Wear the best clothes and put on an elegant appearance, as the Almighty Allah likes that and He likes embellishments; but all this should be through lawful means.

A historical incident reflecting the attitude of the chosen one of God, Imam Ja'far As-Sadiq ('a) is thus narrated. Sufyan Thawri, a leader of the ascetic Sufi school of thought tried to belittle and tease the Imam before the whole congregation, while he was seated in Masjid ul-Haram, elegantly attired.

He approached the Imam and asked him why he was so decently attired when the Holy Prophet (S) and other ancestors of the Imam never were. The Imam recited the following verse from the Holy Book:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

"Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions?" (***7:32***)

And elaborated that there was poverty during the period of Prophet while at present there was economic prosperity and 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 was just for the view of the world, but underneath he was coarsely dressed for the sake of his soul.

In reliable traditions, it is narrated from Abdullah Ibn Hilal that he came to Imam Ali Ar-Ridha' ('a) and said: People regard as good those, who eat simple food, wear coarse garments and live a simple live. Imam ('a) said: O Abdullah, don't you know that Prophet Yusuf ('a) was a prophet and a son of a prophet; in spite of that wore cloaks of brocade spun with threads of gold?

He was present in the courts of the Pharaoh dynasty and decided cases; but people were not concerned with his dress. They only expected him to decide the cases with justice. So, what is important is that a leader should be just, truthful and true to his word; as for the rest, the Almighty Allah has not made lawful things unlawful for anyone and as for the unlawful, no matter how little it may be, He has not made it lawful on anyone.

Then the Imam recited the captioned verse. We have mentioned the remaining traditions on this topic in our book of 'Ain Al-Hayat (Allamah Majlisi).

2. Materials Not Permitted To Be Worn

Men are not permitted to use pure silk and brocade and are supposed to ensure that their headgear and all those clothes, which cover the body, should not be made of silk. Even certain accessories of clothing, like borders, frills etc. should not be made of silk or any cloth, where silk is one tenth of the other yarn. Cloth made of any yam, except silk is preferable. Non-essential parts of clothing like handkerchief,

shawl etc. can be made of silk.

It is prohibited to manufacture cloth from the hide of animals not slaughtered in the Islamic manner, even though it might have been tanned, as is well known among scholars. It should also not contain the skin of those animals, which cannot be purified; like dog and unlawful flesh animals; their skin, fur, hair, horns and teeth etc. are unlawful to use in dress during prayers.

There is difference of opinion among scholars regarding sable, squirrel and deerskin and precaution dictates that we refrain from these things. Though apparently prayer is allowed in squirrel and deerskin. It is better that one should also not use garments worn over or under garments prepared from the hair of unlawful flesh animals as some strands of hair might remain stuck to those clothes.

It is better for boys, who have not come of age, not to wear pure silk and gold; as the Holy Prophet (S) had told Ali (‘a) not to wear a golden ring and silk as he would be dressed in silk in Paradise and decorated with gold.

In another tradition, he said: Do not dress in silk, as on Judgment Day, the Almighty Allah will burn the skin in the fire of Hell due to it.

Some persons asked Imam Ja’far As-Sadiq (‘a) whether they could dress their male children in gold. The Imam ordered them to refrain from it; only their women and female slaves could use them.

Imam Ja’far As-Sadiq (‘a) said: My father, Imam Muhammad Al-Baqir (‘a) used to adorn his women and children with ornaments of gold and silver and there is no problem in it.

It is possible that in this tradition, children imply daughters, it is also possible that immature boys may be included among them; but precaution dictates that boys should not be made to wear gold jewellery.

3. Instructions About Cotton, Wool And Linen

The best kind of cloth is cotton; after that is linen; but it is detestable (Makruh) to wear woollen clothes all the year round and to make them as one’s habit; though there is no problem if nothing else is available or it is needed for protection against cold.

It is narrated by Amir Al-Mu’minin (‘a), Ali (‘a), that cotton should be used in garments, as the Holy Prophet (S) and Ahl Al-Bayt (‘a) did. The Holy Prophet (S) never dressed in woollen garments without an express need.

In another tradition, it is narrated from Imam Ja’far As-Sadiq (‘a) that woollen garments should not be used without justifiable reason.

In yet another tradition, it is narrated from Husayn Ibn Kathir that he saw Imam Ja’far As-Sadiq (‘a) in a woollen cloak over coarse garments. After greeting the Imam, he asked why he wore wool over coarse

cloth as it was abominable in his view.

The Imam replied: My father and Imam Zayn Al-'Abidin ('a) used to wear woollen garments, but while praying, they wore coarse cotton garments and therefore we [Ahl Al-Bayt] do likewise.

It is narrated that the Messenger of Allah (S) said: I will not stop using five things as long as I am alive:

(1) sitting on the floor with servants and having meals with them

(2) riding a mule without a saddle

(3) milking the goat with my own hands

(4) greeting children

(5) using woollen garments.

The conclusion of all these traditions is that if believers use woollen clothes all the time and wearing them is aimed to show superiority over others, it is condemnable. Though, if it is as a result of contentment, or due to poverty or to protect against cold, there is no problem in it.

This statement is supported by the tradition narrated from His Eminence, Abu Dharr al-Ghifari, that the Messenger of Allah (S) said: In the last period of time will appear some people, who will dress in wool during summer as well as winter and aim to seek superiority over others through this; but the terrestrial as well as heavenly angels would curse them.

It is narrated from Amir Al-Mu'minin ('a) that the prophets usually dressed in linen.

It is narrated from Imam Ja'far As-Sadiq ('a) that use of linen in dress fattens one's body.

It is mentioned in another tradition that Imam Ali Ibn Al-Husayn ('a) used to purchase deerskin garments worth a thousand or five hundred dirhams and wear them during winter. After winter, he sold those garments and donated the proceeds to charity.

4. Recommended And Detestable Colours In Dress

As far as dress is concerned, the best colour is white; after that yellow, then green, then light red, then blue and then cream. It is detestable to wear dark red, especially during prayers and wearing black clothes is extremely detestable in every condition, except for the turban, socks and outer cloak. But it is better if the turban and the cloak is also not black.

It is narrated from the Holy Prophet (S) that you should dress in white as this is the best and the purest and also shroud your dead in white.

It is narrated from Imam Ja'far As-Sadiq ('a) that Amir Al-Mu'minin ('a) dressed in white most of the time.

It is narrated from Hafas Muezzin that: I saw Imam Ja'far As-Sadiq ('a) praying between the pulpit and the grave of the Messenger of Allah (S) and he was dressed in yellow garments, resembling quince.

In a good tradition, it is narrated from Zurarah that: I saw Imam Muhammad Al-Baqir ('a) emerge from a house dressed in a cloak of yellow deerskin, a turban and a gown.

In a reliable tradition, it is narrated from Hakam Ibn Utbah that: I came to Imam Muhammad Al-Baqir ('a) and saw him dressed in dark red, dyed with saffron. The Imam asked: Hakam, what do you say about this garment? He replied: What can I say about what you are wearing? But we definitely condemn the fashionable youth among us, who wear such garments.

The Imam said: Who has prohibited the embellishment of God. Then he said: I am wearing this as I have just married.

It is narrated from Imam Muhammad Al-Baqir ('a) in a good tradition that wearing dark red garments is detestable for all (males), except the bridegroom.

It is narrated from Yunus in a reliable tradition that: I saw Imam Ali Ar-Ridha' ('a) covering himself with a blue sheet.

It is narrated from Hasan Ibn Ziyad that: I saw Imam Muhammad Al-Baqir ('a) dressed in pink garments.

It is narrated from Muhammad Ibn Ali that: I saw Imam Musa Al-Kazim ('a) dressed in cream garments.
It is narrated from Abul Alaa that: I saw Imam Ja'far As-Sadiq ('a) in a green Yemenite cloak or shawl.

It is narrated from Imam Ja'far As-Sadiq ('a) that: Jibra'il came to the Messenger of Allah (S) on the last day of the month of Ramadhan after the Asr Prayer time and when he returned to the heavens, His Eminence summoned Lady Fatimah Az-Zahra' ('a) and said: Call your husband, Ali. When Amir Al-Mu'minin ('a) arrived, the Prophet seated him to his right and taking his hand placed it on his lap.

Then he seated Lady Fatimah Az-Zahra' ('a) to his right and taking her hand placed it his lap. Then he said: Do you want to know the report that Jibra'il has conveyed to me? Yes, they replied.

He said: Jibra'il has reported that on Judgment Day, I would be to the right of the Divine Throne (Arsh) and Almighty Allah would dress me up in two garments: one green and the other pink; and you, O Ali, would be to my right and dressed in same kinds of garments.

The narrator says: I asked: People regard pink detestable (Makruh)? The Prophet said: When Almighty Allah summoned Isa ('a) to the heavens, he had dressed him in the same colour.

Through reliable chains, it is narrated from Amir Al-Mu'minin ('a) that: Do not dress in black as it is the

dress of Fir'awn.

It is mentioned in another reliable tradition that someone asked Imam Ja'far As-Sadiq ('a) if he could pray in a black cap. Imam ('a) replied: Don't, as it is the dress of the folks of Hell.

It is narrated from the Messenger of Allah (S) that black colour is detestable for all garments, except: socks, turban and cloak.

5. Some Etiquette Of Dressing

It is detestable (Makruh) and condemnable to wear clothes, which are very long and to wear long sleeves and to walk dragging the garments on the ground in arrogance.

According to a tradition from Imam Ja'far As-Sadiq ('a), Amir Al-Mu'minin ('a) went to the market and bought three garments for a gold coin. The shirt measured till the ankle, the lower garment 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, Ali ('a) looked at the sky, thanked God and returned to his house.

According to Imam Musa Al-Kazim ('a) 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 Al-Baqir ('a), the Holy Prophet (S) advised a person not to have his shirt and pyjama too long, as it was a sign of pride and God does not allow the proud to come near.

6. About Clothes Particularly Used By Women And Non-Muslims

Men are prohibited from wearing feminine garments, like face covering sheet (Muqna), veil and gowns etc. and women should not wear male clothes; such as cap, cloak and cassock etc. Both men and women are prohibited from adopting the particular headgears, with which the Jews and other non-Muslims are identified.

According to Imam Al-Baqir ('a) men should not use make up like women and women should not make up themselves like men as the Holy Prophet (S) had cursed such men and women.

It is narrated from Imam Ja'far As-Sadiq ('a) that Allah, the Mighty and Sublime sent revelation to one of His prophets: Tell the believers that they should not eat dishes like My enemies and not to use garments like My enemies and not to follow the customs of My enemies; or they would also be like My enemies.

7. Etiquette Of Wearing The Turban

It is recommended (Sunnat) to wear a turban and it is also recommended to tie it in Tahtul Hunak[1]

manner. Also, it is recommended to put one end of the turban in the front and another end behind in the style of the Sadaa2 of Medina.

Shaykh Shahid (r.a.) has said that it is recommend to wear the turban in the standing position.

It is narrated from the Messenger of Allah (S) that the turban is the crown of Arabs; when they stop wearing the turban, the Almighty Allah would deprive them of their greatness. It is narrated from Imam Ja'far As-Sadiq ('a) that one, who wears a turban, but does not tie Tahtul Hunak3 and after that he is afflicted with a malady, whose cure is impossible, he should condemn himself.

It is narrated from Imam Ali Ar-Ridha' ('a) that the Messenger of Allah (S) wore a turban allowing one end to hang in the front and another at the back and Jibra'il also did the same. It is narrated from Imam Muhammad Al-Baqir ('a) that on the day of the Battle of Badr, the angels wore white turbans with loose ends.

It is narrated from Imam Ja'far As-Sadiq ('a) that the Messenger of Allah (S) put a turban on the head of Amir Al-Mu'minin ('a) and allowed one end to hang in the front and the other end three inches less in length behind. Then he said: Go. And he went away. Then he said: Come here. So, he returned. Then he said: By Allah, the crowns of angels are shaped like this only.

It is mentioned in Fiqhat Ar-Ridha' that one should recite the following supplication at the time of wearing the turban:

بِسْمِ اللهِ اللَّهُمَّ ارْفَعْ ذِكْرِي وَأَعْلِ شَأْنِي وَأَعِزْنِي بِعِزَّتِكَ وَأَكْرِمْنِي بِكَرَمِكَ بَيْنَ يَدَيْكَ وَبَينَ خَلْقِكَ

اللَّهُمَّ تُوجني بِتاجِ الْكَرَامَةِ وَالْعِزَّ وَالْقُبُولِ.

Translation: In the name of Allah, the Beneficent, the Merciful. O Allah, exalt my name and raise my status; and for the sake of Your honour, increase my honour and through Your mercy, increase my respect among Your creatures. O Allah, make me wear the crown of nobility and honour.

In Makarim al-Akhlaq, it is narrated from Kitab Najah that one should recite the following supplication:

اللَّهُمَّ سَوِّمني بسيماء الإيمان وتوجني بتاج الكرامة وقلدني حبل الإِسْلامِ وَلَا تَخْلَعُ رِبقةُ الْإِيمَانِ مِنْ عُنُقي

Translation: O Allah, may I be recognized through the sign of faith and that I should be bestowed the crown of my greatness. The collar of submission should remain around my neck and the relationship of faith should not break till the last breath.

It is also said that the turban should be tied in the standing position.

The Messenger of Allah (S) was having in his possession, a number of caps of different types.

With regard to those tall caps, called as Hartala, it is mentioned that they are basically a custom of Jews. According to scholars, it is detestable to wear them. It is apparent from some traditions that it is detestable to turn up the rim of the cap.

It is narrated from the Messenger of Allah (S) that when Turkish caps become common in my Ummah, there would be an increase in adultery among them as well. Apparently Turkish cap denotes Qadooq and Bektashi etc.

8. Etiquette Of Wearing Pyjama

It is narrated from Imam Ja'far As-Sadiq ('a) that the Almighty Allah revealed to Prophet Ibrahim ('a) that the earth complains to Me about seeing your private parts. So, place some veil between yourself and the earth. Ibrahim ('a) made a pyjama till the knees and wore it.

In Jame Alawi, it is narrated from Bazanti that supplication of one, who wears a in the standing position, will not be answered for three days. It is mentioned in Fiqhat Ar-Ridha' that one should wear pyjama while sitting and recite the following:

بسم الله اللَّهُمَّ استُر عورتي ولا تهتكني في عرصات القيامة واعفُ فرجي وَلَا تخلَع عنِّي زينة الإيمان.

Translation: In the name of Allah, the Beneficent, the Merciful. O Allah! Draw a veil over my nudity and let me not be insulted on Judgment Day! Shower me with chastity and do not separate me from my faith!

In Makarim al-Akhlaq, it is narrated from Kitab an-Najah that one should recite the following supplication:

اللَّهُمَّ استُر عورتي وآمن روعتي وأعفِ فرجي ولا تجعل للشيطان في ذلك نصيباً ولا له إلى ذلك وصولاً فيضَعُ لي المكايد ويُهَيِّجُني لإرتكاب المحارم.

Translation: O Allah, draw a veil over my nudity and give me relief from terror. Please give me the good sense of chastity; so that the Shaitan may not involve me in lusts and take part in my nudity. Keep him away from me in every way, so that he may not lay a trap for me. And committing things prohibited by You, I should not become sinful.

People who do not practice this are faced with disease and death. According to tradition, ail the Prophets and even Amir Al-Mu'minin ('a) put on the shirt before wearing pyjama.

It is mentioned in another traditional report that one should not wear pyjama in the standing position, facing the Qibla and facing people.

It is narrated from Amir Al-Mu'minin ('a) that sorrow and grief is created by wearing pyjama in the standing position.

9. Instructions About New Garments

Through authentic channels, it is narrated from Imam Muhammad Al-Baqir ('a) that a person, while putting on a new dress should recite the following:

اللَّهُمَّ اجْعَلْهُ ثَوْبَ يُمن وَتُقَىً وَبَرَكَةِ اللَّهُمَّ ارْزُقْنِي فِيهِ حُسْنَ عِبَادَتِكَ وَعَمَلاً بطاعتك وأداء شكر نِعْمَتِكَ الْحَمْدُ لله الَّذِي كساني ما أُواري بِهِ عَوْرَتي وَاتجمل بِهِ فِي النَّاسِ

Translation: O Allah, make this garment, a cause of peace, piety and reward! O Allah, as long as I wear this, let me be able to carry out Thy worship in its entirety, and let me be obedient to Thy bidding and thankful for Thy blessings. All praise is for Allah, who bestowed such a garment that covers me up and is a source of respect and decency among people.

According to a tradition coming down from Imam Ali ('a), the Holy Prophet taught the following supplication to Ali ('a) so that he may recite it while putting on new clothes.

الْحَمْدُ لله الَّذِي كَسَانِي مِنَ اللِّباس ما اتجمل به في الناس اللَّهُمَّ اجْعَلْهَا ثِيَابَ بَرَكَةٍ اسعى فيها لمرضاتك وَأَعْمُر فيه مساجدك

Translation: Praise be to Allah, Who bestowed such a dress that has increased my respect among others. 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 Thine mosques (centres of prayers).

Then he said: Sins are forgiven of one, who recites this supplication at the time of putting on the clothes.

In another tradition, it is narrated from Imam Musa Al-Kazim ('a) that one, who wears a new garment, should pass his hand over it and recite the following supplication:

الْحَمْدُ لله الَّذِي كساني ما اوُاري بِهِ عَوْرَتِي وَأَتَجمل بِهِ فِي النَّاسِ وَأَتَزَيَّنُ بِهِ بَيْنَهُمْ.

Translation: Praise is for Allah, Who bestowed such a dress to me, which not only covered me, but also became a source of embellishment among others.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who takes water in a new earthen pot and recites Surah al-Qadr thirty-two times upon it and then sprinkles it on the cloth; as long as even a strand of that cloth remains, his sustenance would keep increasing.

In another tradition, it is narrated from the same Imam that one should recite:

لا إله إِلَّا اللهُ مُحَمَّدٌ رَسُولُ الله ِ

Translation: There is no god, except Allah, and Muhammad is the Messenger of Allah

...at the time of putting on a new dress. So that you may be safe from all calamities and as long as even a strand of that cloth remains, your time would pass in happiness.

Do not remember much the material thing, which you like; so that you may be aggrieved when it is lost and do not talk ill of a person behind his back, as it might affect his feelings.

It is narrated from Imam Ali Ar-Ridha' ('a) through authentic chains of narrators that when the Imam put on new clothes, he used to place them to the right and call for a glass of water and recite Surah at-Tawhid, Ayat ul-Kursi and Surah Kafiroon ten times each. Then he sprinkled that water on those clothes and used to remark: If a person does this, as long as even strand of this cloth remains, his sustenance would continue to increase.

It is narrated through authentic chains of narrators from Amir Al-Mu'minin ('a) that when the Almighty Allah bestows new clothes to someone and he puts them on, he should first perform ablution and recite two units of prayer and in each unit, recite Surah al-Hamd, Ayat ul-Kursi, Surah at-Tawhid and Surah Al-Qadr.

After the prayer, he should thank Allah for providing covering for him and for granting him respect among people; and he should recite many a times:

لا حولَ وَلا قُوَّةَ إِلَّا بِاللهِ الْعَلِي الْعَظِيمِ

Translation: There is no power and might, except by the Almighty Allah.

The consequence of this thankfulness would be that as long as that garment remains on his body, he would not be involved in divine disobedience and in exchange of every strand that 'Concealer' (Allah) will create an angel, who would praise Him and seek repentance on his behalf.

It is narrated from Imam Ja'far As-Sadiq ('a) through authentic chains of narrators that when one wishes to put on a new garment, he should take water in a vessel and recite Surah al-Qadr 36 times and when he reaches the verse of:

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ

***"The angels and the Spirit descend..."* (*97:4*)**

He should sprinkle a little water on it. Then he should wear that garment, recite two units of prayer of thanksgiving and then recite the following supplication:

الْحَمْدُ لله الَّذِي رَزَقَنِي مَا اتَجَمَّلُ بِهِ فِي النَّاسِ وَأُواري بِهِ عَوْرَتِي وَأُصَلِّي فِيهِ لِرَبِّي

Translation: All praise is for Allah, who bestowed such a thing to me that earns praise among other, through which the body is covered and in it I worship my Lord.

10. How To Put On And Take Off One's Dress

According to Holy Prophet (S), one should not be absolutely naked at any time – night or day.

Imam Ali ('a) stated that a naked man is an easy victim of devil and his temptations; and a man while sitting among people, should lower his thighs. He also asked men to recite Bismil-Lah while taking off the clothes so that the jinn may not wear them as they do so during the night, when we do not say Bismil-Lah.

According to Imam Ja'far As-Sadiq ('a), Muslim women should not use transparent veil or clothing.

According to Imam Muhammad Al-Baqir ('a), Lady Fatimah Az-Zahra' ('a) used to have Muqna[4] so wide that it reached till half her limbs. All women should be likewise.

According to Imam Ja'far As-Sadiq ('a), the minimum waste is that the topmost covering and the lining should be similar.

It is mentioned in another tradition that Ishaq Ibn Ammar asked that same Imam if it was possible for a believer to possess ten dresses? He replied: Yes. Then he asked: Twenty? Imam ('a) replied: Yes, it is not wastage; on the contrary wastage is that the cloth, which is kept for elegance, should be worn instead of the cloth, which he wears ordinarily.

Another tradition states that a person asked Imam Musa Al-Kazim ('a) if possessing ten garments was supposed to be a luxury. The Imam replied on the contrary that the extra dresses will help people to keep tidy provided they are kept washed and clean, away from dirty places. Wastage is wearing nice clothes when the occasion demands otherwise.

It is narrated from Imam Muhammad Al-Baqir ('a) that making new clothes ensures their lifespan. He also said that enemies are degraded through new clothes.

According to Amir Al-Mu'minin (‘a), wearing of clean clothes keeps sadness away and helps in prayers being accepted.

The Messenger of Allah (S) said: It is necessary to wear clean clothes.

It is narrated from Amir Al-Mu'minin (‘a) that there six (negative) habits have come from the people of Lut (‘a): sling shooting, casting pebbles on each other, chewing mastic (kundar), dragging the garments while walking, keeping open the buttons of the cloak and the coat by way of arrogance.

It is narrated through reliable chains of narrators that a man came to Imam Ja'far As-Sadiq (‘a) and saw that the Imam had patched his collar. That man glanced at that patch again and again. The Imam asked: Why do you look like this?

He replied: I am astonished at that patch. A book was placed before the Imam. He said: Read this. It was mentioned therein: One, who has no modesty has no faith; one, who has no estimation of his income, he can never become wealthy and one, who has no old clothes, cannot have new clothes.

Amir Al-Mu'minin (‘a) said: I had my garments patched so many times that I was ashamed of the darner.

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

11. Socks And Shoes

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

For socks, the best colour is black. And during journey, the best colour is red, which is detestable otherwise.

It is recommended that the heel and front portion of the shoe must be raised and the middle portion should be left empty; so that the complete sole does not touch the ground. Other than this, everything is detestable.

Apparently same is the rule for sandals and slippers as well.

According to Imam Ali (‘a), fine shoes keep the body free from germs and diseases. They also help in ablution and prayers, as the shoes keep the feet free from dirt.

In another tradition, he says: One, who likes to have a long lifespan, he should have an early breakfast, wear nice shoes and wear a thin cloak and shawl and should not have sexual intercourse in excess.

Imam Ja'far As-Sadiq (‘a) said: The first person to wear shoes was Prophet Ibrahim (‘a).

It is mentioned in reliable traditions from the same Imam that, flat sole shoes was a custom of Jews.

Numerous traditions are recorded condemning such footwear.

It is mentioned in reliable traditions that one should not wear black shoes as it weakens eyesight, decreases sexual prowess and creates grief.

One should wear yellow shoes as it enhances eyesight.

It is mentioned in traditions that black shoes create arrogance. One, who wears black shoes, would be raised up with oppressors on Judgment Day.

It is narrated from Imam Muhammad Al-Baqir (‘a) that one, who wears yellow shoes, as long as it remains on his feet, he would remain happy, because the Almighty Allah has praised the cow of Bani Israel.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ

“Musa said: He says, surely she is a yellow cow; her colour is intensely yellow, giving delight to the beholders.” (***2:69***)

According to Sudair Sarraf, when he went before Imam Ja’far As-Sadiq (‘a) wearing white shoes, Imam (‘a) asked him if it was intentional and before Sarraf could answer, the Imam said that anyone, who buys white shoes will be reimbursed its cost from unknown sources before the shoe gets worn out. Sarraf said that hardly had he started wearing them, that he got a hundred gold coins from where he could not have dreamt of.

It is mentioned in another tradition that one, who wears yellow or white shoes, would have many issues and one, who uses black shoes, it is possible that he might not even have a single issue.

It is narrated from Imam Ja’far As-Sadiq (‘a) in reliable tradition that wearing socks enhances eyesight. In another traditional report, he said: Always wearing socks keeps one safe from consumption and a bad death.

It is narrated from Dawood Raqqi that: I noticed Imam Ja’far As-Sadiq (‘a) wearing red socks during a journey. I asked: Why are you wearing red socks? He replied: I wore it for the journey, and it is good for mud and slime; but at home nothing is better than black.

12. Wearing Socks, Shoes And Sandals

According to a tradition from Imam Muhammad Al-Baqir (‘a) and Imam Ja’far As-Sadiq (‘a), the shoe should be put on 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 devil and will go mad.

According to Abdul Rahman Ibn Kathir: Once, while I was walking with Imam As-Sadiq (‘a), Imam’s sandal strap broke. I immediately took out a new belt and started repairing the sandal. All that while the Imam kept his hand on his shoulder and said that if someone helps a believer while his sandal is being repaired, God will give him a fast she-camel on Judgment Day to enter Paradise on it.

It is narrated from Yaqub Sarraj that: I was with the Imam in a journey, when the strap of one of his shoes broke and he began to walk bare footed. Just then Abdullah Ibn Yaqub came and he removed his strap and gave it to the Imam. He did not accept, and he said: One, who is afflicted should preferably be patient on his difficulty.

Another tradition from Abdul Rahman Ibn Abu Abdullah states that he once when to Imam Ja’far As-Sadiq (‘a) accompanied with another man. When they arrived at the Imam’s place, he (the Imam) took out his sandals and said that a person should take out his sandals while sitting, so that the feet may be comfortable.

It is further stated that the Holy Prophet (S) prohibited walking with one shoe on and also to put on shoes while standing or walking. Apparently, it is detestable to wear shoes in the standing position; that is shoes with laces.

In another tradition, it is narrated from Prophet that there are three acts about the doers of which it is feared that they might become insane: Passing stools in a graveyard, walking with only sock on and sleeping alone in a house.

It is narrated from Imam Ja’far As-Sadiq (‘a) that wearing socks regularly keeps one free of dandruff.

It is mentioned in Fiqhat Ar-Ridha’ that when a person wears socks, he should begin with the right foot and recite the following supplication:

بِسْمِ اللهِ وَبِاللهِ وَالْحَمْدُ للهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللَّهُمَّ وَطِّىء قَدَمَيَّ فِي الدُّنيا وَالْآخِرَةِ وَثبتهما عَلَى الإيمان وَلا تُزَلْزِلْهُما يَوْمَ زِلْزِلَةِ الأقدام. اللهُمَّ وَقِنِي مِن جميع الآفات وَالْعَاهَاتِ وَمِنَ الْأَذى

Translation: In the name of Allah and by Allah and all praise is for Allah. O Allah, in the world and the hereafter, keep my steps steadfast on faith and on the day the feet of people shake, keep my feet firm. O Allah, keep me safe from all kinds of calamities and discomforts.

When he removes them, he should recite as follows:

اللَّهُمَّ فَرِّجْ عَني كُل غَمْ وَهَمْ وَلَا تَنْزَعُ عَني حُلَّةَ الإيمان

Translation: O Allah, remove the past and future grief from me and do not confiscate the wealth of faith from me.

A tradition in the chapter on salvation (Kitab Najaf) in Makarim al-Akhlaq states that one should put on socks and sandals while sitting and recite the following prayer:

بِسْمِ اللهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَوَطِّىء قَدَمَي فِي الدُّنْيَا وَالْآخِرَةِ وَثبتهما على الصراط يَوْمَ تَزِلُّ فِيهِ الْأَقدام

Translation: In the name of Allah. O Allah shower Thy grace on Muhammad and Progeny of 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 Sirat Bridge, Thou keep both my feet steady.

And take them off standing and recite:

بِسْمِ اللّٰهِ الْحَمْدُ للهِ الَّذِي رَزَقَني ما اقي بِهِ قَدَمَيْ مِنَ الأذى. اللَّهُمَّ ثبتهما عَلَى صِراطك وَلَا تَزِلْهُما عن صراطك السوي.

Translation: I begin with the name of Allah! All praise is to God, Who 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 Your right path.

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1. It literally means below or front of the palate. It also means passing one end of the turban from the front of the neck and below the face.
2. Sayyids.
3. It literally means below or front of the palate. It also means passing one end of the turban from the front of the neck and below the face.
4. A chador, which covers the head and the face. A chador of a transparent cloth, through which one can see from inside, but it is not possible to see from outside it.

[1] [1]
SHARES

Chapter 2: Etiquette Of Wearing Jewellery,

Applying Surma, Looking In The Mirror And Applying Hair-Dye

1. Way Of Putting On Ring And Its Advantages

It is emphasized recommendation 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 the gemstone, one should take it off before visiting the washroom.

It is narrated from Imam Ali Ar-Ridha' ('a) that you can wear a ring in the left as well as the right hand.

It is narrated from Amir Al-Mu'minin ('a) through reliable chains of narrators that the Messenger of Allah (S) used to wear a ring in his right hand. The same report is narrated through Imam Muhammad Al-Baqir ('a) as well.

According to a tradition from Salman al-Farsi (r.a.), the Holy Prophet (S) asked Amir Al-Mu'minin ('a) to wear a ring on the right hand so that he may be listed among the proximate servants of God. Ali ('a) inquired as to who were the proximate servants of God. The Holy Prophet (S) said that they were Jibra'il and Mika'il.

Then Ali ('a) inquired which ring should he wear. He was asked to wear red cornelian (Aqiq) because this red stone had accepted God's oneness, the Holy Prophet's Prophethood and Ali's vicegerency, Imamate of his descendants and Firdos Paradise for Ali's friends and Shias.

According to a tradition Imam Musa Al-Kazim ('a) was asked why Imam Ali ('a) wore a ring on the right hand. He replied that because he is the leader of the folks of the right hand (Ashab yameen) and (Ashab yameen) are those, whose record of deeds will be given in the right hand.

And secondly, the Holy Prophet (S) used to wear ring on the right hand.

The believers will be identified by these symbols: having ring on the right hand, praying five times at the correct hours, giving Zakat, helping brothers in faith, enjoining good and forbidding evil.

It is narrated from Amir Al-Mu'minin ('a) that Jibra'il said to the Messenger of Allah (S) that one, who wears a ring in the right hand and through it he wishes to follow your practice, if I see him distressed on Judgment Day, I would take his hand and convey him to you and Amir Al-Mu'minin ('a).

It is narrated from Imam Ja'far As-Sadiq ('a) that it is a practice of the prophets to wear a ring in the right hand. Amir Al-Mu'minin ('a) said: One, who wears a ring in the right hand engraved with the name of Allah, it is necessary that he should not have it on at the time of using the washroom.

According to Imam Ja'far As-Sadiq ('a), the Holy Prophet (S) prohibited wearing rings on the index and the middle fingers.

According to Imam Ja'far As-Sadiq ('a), a ring should be worn at the very end of the finger where it joins with the palm.

It is mentioned in traditional reports that wearing rings in the finger digits was a custom of the people of Lut ('a).

According to Fiqhat Ar-Ridha', one should recite the following prayer while wearing the ring:

اللَّهُمَّ سُمْني بسيماء الإيمان واختم لي بِخَيْرٍ وَاجْعَلْ عَاقِبَتي إلى خَيْرِ إِنَّكَ أَنتَ الْعَزِيزُ الْأَكْرَمُ

Translation: O Allah, let the signs of faith because of my recognition! Let my end be worthwhile and let there be good for me even in the world to come. Indeed, You are mighty and most honourable!

Ibn Tawus (r.a.) has narrated that he should recite the following supplication:

اللَّهُمَّ سُومني بسيماء الإيمان وتوجني بتاج الكَرامَةِ وَقُلْدْنِي حَبْلَ الإِسْلامِ وَلَا تَخْلَعْ رِبقَةُ الإِيمَانِ مِنْ عُنُقي.

Translation: O Allah, let the signs of faith because of my recognition! Bestow to me the crown of faith; keep the collar of submission in my neck and do not take away the connection of faith from my neck.

2. What Should The Ring Be Made Of?

It is recommended (Sunnat) to wear a silver ring. Men are prohibited from wearing gold. Wearing iron, steel or brass ring is detestable (Makruh) for both men and women. Therefore, according to Imam Ja'far As-Sadiq ('a), the Holy Prophet (S) used to wear a silver ring.

It is mentioned in many reliable traditions that the Messenger of Allah (S) said to Amir Al-Mu'minin ('a): O Ali, do not wear gold ring; as it is an embellishment for you in the hereafter.

It is narrated from Amir Al-Mu'minin ('a) that except for silver, one should not wear a ring of any other material, because the Messenger of Allah (S) said: That hand is not pure, in which an iron ring is present.

According to another tradition, the Holy Prophet (S) asked men not to wear iron rings while praying and strictly prohibited wearing of brass rings.

It is narrated from Imam Ja'far As-Sadiq ('a) that the Holy Prophet (S) used to wear a silver ring without any stone, having the following inscription:

مُحَمَّدٌ رَسُولُ اللهِ

Translation: Muhammad is the Messenger of Allah.

3. Advantages Of Cornelian (Aqiq)

It is narrated that Amir Al-Mu'minin ('a) used to wear four rings: Ruby – for embellishment and respect; turquoise for victory and divine help; Hadeed[1] for strength and cornelian for relief against the enemies and calamities.

According to a reliable tradition from Imam Ali Ar-Ridha' ('a), Cornelian (Aqiq) takes away poverty[2] and dissolves hypocrisy from one's heart. In another tradition, it is narrated from the same Imam that one, who wears a cornelian ring and casts a lot, he would get a full share.

According to Imam Ja'far As-Sadiq ('a), Aqiq brings luck; it is expected that one, who wears cornelian, would have favourable consequences. It is narrated from Rabia Razi that: I saw Imam Zayn Al-'Abidin ('a) wearing a cornelian ring; I asked: O master, what gem is that? He replied: It is a Roman cornelian.

The Messenger of Allah (S) said that one, who wears a cornelian ring would have his needs fulfilled.

According to Imam Ja'far As-Sadiq ('a), cornelian brings safety while traveling. In another tradition, it is narrated from the same Imam that one, who wears a ring of cornelian, will never face distress and he will only see good.

It is mentioned in another tradition that a ruler sent officers to arrest some accused. His Eminence summoned his relatives and said: Deliver a cornelian ring to him. Thus, it was done and he was acquitted as innocent.

Someone complained to the Messenger of Allah (S) that his belongings were plundered on the way. He asked: Why do you not wear a cornelian ring as it saves from every trouble?

It is narrated through reliable chains of narrators from the Messenger of Allah (S) that as long as a person wears a cornelian ring, he will not have to face any distress.

In another tradition, he said: Wear cornelian ring; as it is the first among stones, which confessed to the oneness of God, my prophethood and your Imamate, O Ali.

In a reliable tradition, it is narrated from Dahan that he asked one of the infallible that what gem should he wear. He said: Why don't you wear yellow, red and white cornelian, as all of them are from the mountains of Paradise.

The mountain of red cornelian is shading the palace of the Messenger of Allah (S) and the mountain of

yellow is shading the palace of Lady Fatimah Az-Zahra' ('a) and the mountain of white cornelian is shading the palace of Amir Al-Mu'minin, Imam Ali ('a) and all three are situated at the same place and below each of them, streams flow, whose water is colder than ice, sweeter than honey and whiter than milk.

These streams originate from Kauthar and drain at the same place. Their water will not be given to anyone, except the Progeny of Muhammad ('a) and their Shi'a. These mountains continue to praise and glorify Almighty Allah and if someone from the Shi'a of Aali Muhammad ('a) wears any of the cornelian, it would have well-being for him, his sustenance would widen, he will be secure from all calamities, whether it is the mischief of an oppressive ruler or something else.

It is mentioned in another tradition that a man, who had been severely punished with many lashes, was brought to Imam Muhammad Al-Baqir ('a). The Imam asked: Where is his cornelian ring? If he has been wearing it, he would not have been lashed.

It is narrated from Imam Ja'far As-Sadiq ('a) in another traditional report that of all the hands raised up in supplications, the Almighty Allah does not like any hand more than the hand having ring of cornelian.

It is narrated from Imam Husayn ('a) that when Prophet Musa ('a) whispered entreaty to Almighty Allah on Mount Tur, he glanced at the ground and Allah created cornelian from the effulgence of his face. Then Almighty Allah said: By My sacred self, I will not punish in Hellfire, the hand wearing a ring of cornelian, provided that person is devoted to Ali Ibn Abi Talib ('a) as well.

It is mentioned in another tradition that Jibra'il came to the Messenger of Allah (S) and said: O Messenger of Allah (S), the Allah sends His greetings to you and says: Wear the ring in the right hand and its gemstone should be cornelian.

And tell your cousin, Ali Ibn Abi Talib ('a) that he should also wear a ring in the right hand and its gemstone should be cornelian. Amir Al-Mu'minin ('a) asked: What type of cornelian is that? He replied: It is a mountain in Yemen, which has confessed to the oneness of God, my prophethood, Imamate of you and your progeny, Paradise for your Shi'a and Hell for your enemies.

It is narrated from Amir Al-Mu'minin ('a) that the solitary prayer of a person wearing a ring of cornelian is forty times superior to the congregational prayer of a person wearing some other gem.

It is narrated from Sulaiman Amash that he was in the company of Imam Ja'far As-Sadiq ('a) in the house of Mansur, the Abbaside. Police officers brought out a man, who had been lashed. Imam said: O Sulaiman, just check what ring is he wearing. I said: O son of Allah's Messenger, it is not cornelian.

He said: Sulaiman, if it were cornelian, he would not have been lashed. I said: O son of Allah's Messenger, please tell us more about it. He said: Sulaiman, a cornelian ring saves one from severing of the hand.

I said: Please tell me something more. He said: Sulaiman, Allah, the Mighty and Sublime loves that hand, which has a ring of cornelian and that it should be stretched to Him in supplication. I said: Please tell me something more. He said: I am astonished at the hand, which has a ring of cornelian and it should be poor. I said: Please tell me something more. He said: Cornelian grants security from every calamity.

I said: O son of Allah's Messenger, tell me more about it. He said: It keeps one secure from hunger and poverty. I asked: O son of Allah's Messenger, can I narrate this tradition on the authority of Imam Husayn (‘a) and his father, Amir Al-Mu'minin (‘a)? He replied: Yes, you may.

It is narrated in another report that to pray two units of prayer wearing a ring of cornelian is better than praying a thousand units of prayer without wearing it.

4. Advantages Of Ruby, Jade And Emerald

According to three reliable traditions from Imam Ali Ibn Musa Ar-Ridha' (‘a), wearing the ring of ruby keeps worries away.

It is narrated from Imam Ja'far As-Sadiq (‘a) that it is recommended (Sunnah) to wear ruby and jade rings in the right hand.

It is narrated from Imam Musa Al-Kazim (‘a), wearing an emerald ring eases difficulty.

In another tradition, Imam Ar-Ridha' (‘a) has used the same words about the ring of Jade (Zaberjad) and also stated that the emerald ring turns poor into rich and also said that whosoever wears the ring set with yellow ruby (Yaqoot) will never become poor.

5. Advantages Of Turquoise And Jaz'e Yamaani

Advantages of Turquoise and Jaz'e Yamaani[3] According to Imam Ja'far As-Sadiq (‘a), whosoever wears a turquoise ring will never become needy.

According to Hasan Ibn Ali Ibn Mahran, when he visited Imam Musa Al-Kazim (‘a), he saw a ring on his finger set with turquoise (feroza) having been engraved thus:

اللهُ الْمَلِكُ

Translation: Allah, Master of the kingdom.

While he kept standing, the Imam asked what he was looking at? When Hasan replied, the Imam further questioned whether he recognized that engraving? Hasan replied in the negative and the Imam said that

this stone was brought by Jibra'il as a gift to the Holy Prophet (S) from heaven and the Holy Prophet gave it to Imam Ali ('a) and it has reached him [Imam Al-Kazim ('a)] from his Holy ancestors in succession.

According to Imam Ali Ar-Ridha' ('a), Imam Ali ('a) has stated that once the Holy Prophet (S) 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 Imam Ali ('a) 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 its reward reaches the wearer of the ring.

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

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ

"O my Lord! Leave me not alone without an issue. Thou art the best of the heirs!" (***21:89***)

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 that same woman.

According to the Holy Prophet (S), God finds it difficult not to listen to the prayers of those, who have cornelian and turquoise rings on their fingers and feels hurt to negate their prayers.

6. Beneficial Qualities Of Durr an-Najaf, Billore, Hadeed And Other Stones

Beneficial Qualities Of Durr an-Najaf, Billore,[4]Hadeed And Other Stones

According to a reliable tradition, Mufaddal Ibn Umar once visited Imam Ja'far As-Sadiq ('a) wearing a ring of Durr an-Najaf. The Imam addressed Mufaddal thus, 'O Mufaddal, all believing men and women feel happy when they see this gem and the pain of their eyes is relieved.

I want every believer to have five rings; ruby is the best and second comes cornelian as it is a stone, which has affection for God and Ahl Al-Bayt ('a) and thirdly a ring of turquoise, which gives strength to the eyes, expands the chest and strengthens the heart. Whenever a believer goes for some work with a turquoise ring on his finger, his work is done.

Fourthly, one should wear the ring of Hadeed, 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 (Durr an-Najaf).

When a person wears a ring of this stone, at his every glance towards it. God gives him a reward of Ziyarat, Hajj and Umrah, which are kept in his record of deeds. The reward is equal to the reward of the Prophets and pious. If God had not been Merciful towards Shi'a, every gem of Durr an-Najaf would have been costly; but God made this gem easily available so that the poor and rich can wear it alike.

Abu Tahir says that when I mentioned this tradition to Imam Hasan Al-'Askari ('a), he said: This is a tradition of my holy grandfather, Imam Ja'far As-Sadiq ('a). I asked: You don't consider any gem better than red cornelian? He said: Yes, it is more excellent. Thus, my respected father said: The first gem worn by Adam ('a) was cornelian. His Eminence saw the following written with effulgence on the Empyrean (Arsh):

أَنَا اللهُ لا إِلَهَ إِلَّا أَنَا وَحْدي مُحَمَّدٌ صَفْوَتي مِنْ خَلْقِي أَيَّدَته بِأَخِيهِ عَلِي وَنَصَرَتُهُ بِهِ

Translation: I am God and there is no deity other than Me. And Muhammad (S) is My chosen servant, whom I supported through Ali, Fatimah, Hasan and Husayn.

When he committed the misdemeanour and tasted the fruit of that tree, which Almighty Allah had prohibited and he was sent to the earth, he beseeched Allah through these blessed names and Allah accepted his imploring. So, Adam ('a) made a ring of silver and studded it with red cornelian on which these names were engraved and wore it on his right hand. Thus, this practice was established, and all religious human beings emulate it.

It is narrated from Imam Ja'far As-Sadiq ('a) that Billore, crystal gem is very good. It is narrated from Husayn Ibn Abdullah that he asked Imam Ali An-Naqi ('a) if it was good to wear as gems, the pebbles which come out from Zamzam well. He replied: Yes, but it should be removed when one is in toilet and he is wearing it in the right hand.

7. Suitable Engravings For Every Gem

Husayn Ibn Khalid visited Imam Ar-Ridha' ('a) and asked him if it was permissible to visit the toilet wearing a gem, on which was engraved:

لا إله إِلَّا اللهُ

Translation: There is no God but Allah.

The Imam replied that such an act was not good for anyone. Husayn further asked if the Prophet and other ancestors did not visit the toilet with the ring on. The Imam replied in the affirmative, but also

stated that the ring was in the right hand and that Husayn should stop defaming his ancestors. Then Imam said that the engraving on the gem of Adam, which was brought from heaven, was thus:

لا إله إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللّٰهِ

Translation: There is no God but Allah and Muhammad, is the Messenger of Allah.

When Prophet Nuh (‘a) boarded the Ark, the Almighty Allah sent revelation: O Nuh, if you are afraid of drowning, you should supplicate by reciting:

لا إله إِلَّا اللَّهُ

Translation: There is no god, except Allah.

...a thousand times. It will save you and your faithful companions from drowning. The boat was sailing, when one day it was very windy and there was no chance of reciting it a thousand times. Therefore, he said in Syriac:

هَلُو ليا الفا الفا ياماراثقن

The storm blew away and the ship continued to sail. Nuh (‘a) wanted to always keep with himself the words, which had saved him; thus, he got its Arabic translation, which was as follows:

لا إله إلا الله الفَ مَرَّةٍ يَا رَبِّ اصْلِحَني

Translation: There is no god, except Allah a thousand times. O Lord, improve my condition.

When Ibrahim (‘a) was placed in the catapult to be thrown into the inferno, Jibra’il (‘a) was enraged. Allah revealed to him inquiring why he was angry. He replied: O Lord, Ibrahim is Your Friend and there is no one else, who confesses to Your oneness; You allowed Your and his enemy to dominate him?

Allah revealed: Keep quiet: A helpless creature like you makes haste and who is fearful of losing the opportunity. Ibrahim is Our servant, and We can save him whenever We like. Jibra’il was satisfied; now he turned to Ibrahim (‘a) and asked: Are you in need of anything? He replied: Yes, but not from you. The Almighty Allah sent an emerald ring to him with following six statements:

لا إله إلا الله مُحَمَّدٌ رَسُولُ اللهِ لا حول ولا قوة إلا باللهِ فوضت أَمْرِي إِلَى اللّٰهِ أسندت ظَهْرِي إِلَى اللهِ حسبي اللهُ

Translation: There is no god, except Allah. Muhammad is the Messenger of Allah. Except for Allah, nothing and no one has any power. I have entrusted by affairs to God. My reliance is on God alone. Allah is sufficient for me.

He sent revelation to put on this ring and the fire will cool down and will not cause any discomfort.

The engraving on the ring of Prophet Musa (‘a) comprised of the following two statements from the Taurat:

اِصبِر تُوجَر اُصدُق تُنجَ

Translation: Be patient, you will be rewarded. Be truthful, you will get salvation. The engraving on the ring of Prophet Sulaiman (‘a) comprised of the following:

سُبْحَانَ مَنْ الجَمَ الجِنَّ بِكَلِمَاتِهِ

Translation: Glorified be the Lord, Who sealed the tongue of the Jinns through His words.

The engraving on the ring of Prophet Isa (‘a) comprised of the following two statements from Injeel:

طُوبىٰ لِعَبْدٍ ذُكِرَ اللهُ مِنْ اَجْلِهِ وَوَيلٌ لعبد نُسِيَ اللهُ مِنْ اَجْلِهِ

Translation: Blessed is a servant, due to whom people remember God, and woe be one, because of whom people forget God.

The engraving on the Prophet’s ring was:

لَا إِلٰهَ إِلّا اللهُ مُحَمَّد رَسُولُ اللهِ

Translation: There is no God but Allah, Muhammad is the Messenger of Allah.

The engraving on Amir Al-Mu’minin, Ali’s ring was:

لِلّهِ الْمُلْك

Translation: The kingdom belongs to Allah.

The engraving on Imam Hasan’s ring was:

الْعِزَّةُ لِلّهِ

Translation: Verily, all honour belongs (only) to God.

The engraving on Imam Husayn's ring was:

إِنَّ اللّٰهَ بَالِغُ أَمْرِهِ

Translation: Verily God accomplishes His purpose.

The ring worn by Imam Ali Ibn Al-Husayn ('a) and Imam Muhammad Al-Baqir ('a) belonged to Imam Husayn ('a).

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

اللهُ وَلِيّي وَعِصْمَتي مِنْ خَلْقِهِ

Translation: Allah is my Master and He will guard me from His creatures.

The engraving on the ring of Imam Musa Al-Kazim ('a) was:

حَسْبِيَ اللهُ

Translation: Sufficient for me is Allah.

After this, Imam Ali Ar-Ridha' ('a) put forth his hand, on which was the ring of his father.

In an authentic tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that the engraving on the ring of the Prophet was:

مُحَمَّدٌ رَسُولُ الله

Translation: Muhammad (is) the Messenger of Allah (S).

And the engraving of the ring of Amir Al-Mu'minin ('a) was:

الله الْمَلِكُ

Translation: Allah is the King.

And the engraving on the ring of Imam Muhammad Al-Baqir (‘a) was:

اَلْعِزَّةُ لِلَّهِ

Translation: The power is only Allah’s.

It is narrated in reliable tradition that some people asked Imam Muhammad Al-Baqir (‘a) whether it was detestable to engrave on the gem of ring, his name and the name of his father? He replied: The engraving on my ring is:

اللّٰهُ خَالِقُ كُلِّ شَيْءٍ

Translation: Allah is the creator of everything.

And the engraving on the ring of my father was:

اَلْعِزَّةُ لِلَّهِ

Translation: Verily, all honour belongs (only) to God.

The inscription on the ring of Imam Zayn Al-’Abidin (‘a) was:

اَلْحَمْدُ لِلَّهِ العَلِيِّ

Translation: All praise is for Allah, the High.

The inscription on the ring of Imam Al-Hasan (‘a) and Imam Husayn (‘a) was:

حَسْبِيَ اللّٰه

Translation: Allah is sufficient for me.

The inscription on the ring of Amir Al-Mu’minin (‘a) was:

اللهُ الْمَلِكُ

Translation: The kingdom belongs to Allah.

It is mentioned in another traditional report that the inscription on the ring of Imam Ja'far As-Sadiq ('a) was:

اَللَّهُمَّ أَنْتَ ثِقَتِي فقني شَرِّ خلقك

Translation: O Allah, I rely on You. Only You keep me secure from the mischief of Your creatures.

It is narrated from Imam Ali Ar-Ridha' ('a) in an authentic tradition that the inscription on the ring of Imam Ja'far As-Sadiq ('a) was:

أَنْتَ ثِقَتِي فَاعْصِمْنِي من الناس

Translation: Only you are my trusted one. Keep me secure from the mischief of people.

The inscription on the ring of Imam Musa Al-Kazim ('a) was:

Translation: Allah is sufficient for me.

حَسْبِيَ اللّٰه

And below it, was a flower and above it a crescent moon.

It is mentioned in another authentic tradition that the engraving on the ring of Imam Ali Ar-Ridha' ('a) was:

مَا شَاءَ اللّٰهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: What Allah wills happens. There is no power, except with God.

It is narrated from Imam Ali Ar-Ridha' ('a) in a reliable tradition that the inscription on the ring of Imam Zayn Al-'Abidin ('a) was:

خَزيَ وَشَقِيَ قاتِلُ الحسين بن علي

Translation: The killer of Husayn Ibn Ali is wretched in the world as well as religion.

Abdullah Ibn Sinan says that Imam Ja'far As-Sadiq ('a) showed me the ring of the Messenger of Allah

(S). It had a black gemstone with the following inscription in two lines:

مُحَمَّدٌ رَسُولُ اللّٰه ِ

Translation: Muhammad is the Messenger of Allah.

It is mentioned in reliable traditions that the Messenger of Allah (S) prohibited engraving figure of a living thing on a ring.

It is narrated from Imam Ja'far As-Sadiq ('a) that the intellect of man can be tested through three things: Length of his beard, inscription of his ring and from his gemstone.

He said in another tradition that one, who inscribes the following on his ring, would be safe from poverty.

مَا شَاءَ اللهُ لَا قُوةَ إِلَّا بِاللَّهِ اسْتَغْفِرُ اللّٰه َ

Translation: As Allah willed. There is no power, except by Allah. I seek forgiveness from God.

It is narrated from Imam Ali Ar-Ridha' ('a) that the inscription on the ring of Imam Muhammad Al-Baqir ('a) was:

ظَنّي باللهِ حَسَنٌ وبالنَّبيِّ المؤْتَمَنْ

وبالوصّي ذي المَنَنِ وبالحُسينِ والحَسَنِ

Translation: My expectation is good from Allah, from His Prophet, his successor and from Hasan and Husayn.

In another tradition, it is narrated from Imam Muhammad Al-Baqir ('a) that the ring of Amir Al-Mu'minin ('a) was made of silver and it was inscribed on it as follows:

نِعْمَ الْقَادِرُ اللَّهُ

Translation: Allah is the best of those who have power.

It is mentioned in some traditional reports that the inscription of the ring of Amir Al-Mu'minin ('a) was:

اَلْمُلْكُ لِلَّهِ

Translation: The kingdom is for Allah.

It is mentioned in another tradition that the ring of the Imam was made of white and clear Hadeed and the following words were inscribed on it in seven lines and he wore it during battles and hardships. The inscription is as follows:

أَعْتَدْتُ لِكُلِّ هول لَا إِلٰهَ إِلَّا اللَّهُ وَلِكُلِّ كَرْبٍ لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلِكُلِّ مُصِيبَةٍ نَازِلَةٍ حَسْبِيَ اللَّهُ وَلِكُلِّ ذنب كَبِيرٍ
أَسْتَغْفِرُ اللَّهَ وَلِكُلِّ هَمٍّ وَغَمٍّ فَادِحٍ مَا شَاءَ اللّٰه وَلِكُلِّ نعمةٍ متجَّدِدَةٍ الحمدلله

مَا بعلي بْنِ أَبِي طَالِبٍ مِنْ نَعَمِ اللهِ فمن اللهِ

Translation: I recite the word of there is no god, except Allah, for every peril. For every distress: There is no power and strength, except by Allah. Allah is my protector in every hardship. I seek the forgiveness of Allah. As Allah willed. Praise be to Allah. The bounties of Allah received by Ali Ibn Abi Talib (‘a) are all from the Almighty Allah only.

It is narrated from Isma’il Ibn Musa that the ring of Imam Musa Al-Kazim (‘a) was of pure, silver having the following inscription:

يَا ثِقَتِي قِني شَرَّ جَمِيعِ خَلْقِكَ

Translation: O my refuge-giver, keep me secure from the mischief of all Your creatures.

It is narrated from Imam Muhammad Al-Baqir (‘a) that one, who gets a verse of Qur’an engraved on his ring, would get salvation.

Sayyid Ibn Tawus (r.a.) has narrated the following traditional report from Qasim Ibn Ali in the words of Safi, servant of Imam Ali An-Naqi (‘a) that he sought the permission of the Imam to go for the Ziyarat of his honourable grandfather, Imam Ali Ar-Ridha’ (‘a). Imam (‘a) told him to take a yellow cornelian ring, one side of which was engraved:

مَا شَاءَ اللَّهُ لا قُوَّة إِلَّا بِاللَّهِ

Translation: As Allah willed. There is no strength, except by Allah.

And on the other the following was etched:

مُحَمَّدٌ وَعَلِيٌّ

Translation: Muhammad and Ali.

He said: Due to this ring, you will become secure from robbers and enemies and return home safe and sound.

Safi says that he procured the ring after much difficulty, bid farewell to the Imam and had travelled only some distance, when the Imam sent someone to call him back. When he returned, the Imam said:

Take a ring of turquoise as well, because between Tus and Nishapur, you will encounter a lion and it will prevent the caravan from proceeding further. At that time, you show the ring and tell the lion that it is the command of your master to leave the path.

One side of this turquoise, it should be engraved:

اللَّهُ الْمَلِكُ

Translation: Allah is the Master.

And on the other side:

اَلْمُلْكُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Translation: The Kingdom belongs to Allah, the one and the compelling.

Initially the ring of Amir Al–Mu'minin (‘a) was studded with a turquoise having the first inscription and when he became the Caliph, he got the second inscription on it. Such a gemstone keeps one safe from animals and enables victories in battles.

Safi says: After that I proceeded on the journey, and we encountered the lion at exactly the place, where the Imam had mentioned. I did as I was directed and the lion went away. Upon my return from the Ziyarat, I reported all the details of my journey to the Imam. Imam (‘a) said: You forgot to mention one point, if you want, I can tell you about it. I said: Perhaps I forgot it, master. Please tell me.

Imam (‘a) said: One night you were asleep in Tus, when a group of Jinns saw you wearing that engraved ring. They took it off, dipped it in water gave the water to one their kin, who was seriously ill. He regained health through it. Then instead of putting the ring back in the finger of your right hand they inserted it in your left hand.

On waking up, you were surprised how that happened. And those Jinns placed a ruby besides your head as a gift, which you brought back from there. Now, go to the market – you will be able to sell it for eighty gold coins. Safi says that he went and sold the ruby for that amount.

According to the tradition of Sayyid Ibn Tawus (r.a.), a person visited Imam Ja'far As-Sadiq ('a) and said that he was scared of the ruler of Jazeerah as his enemies had poisoned his ears against him and he may kill him. The Imam ordered him to make a ring set with a thick gem of Hadeed on one side of which the following three sentences should be engraved:

أَعُوذُ بِجَلَالِ اللَّهِ

Translation: I seek the refuge of the supreme majesty of Allah.

أَعُوذُ بِكَلِمَاتِ اللَّهِ

Translation: I seek the refuge of the words of Allah.

أَعُوذُ بِرَسُولِ اللَّهِ

Translation: I seek the refuge of the Messenger of Allah.

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

آمَنْتُ بِاللَّهِ وَكُتُبِهِ

Translation: I have brought faith on Allah and His Books.

إِنِّي وَاثِقٌ بِاللَّهِ وَرُسُلِهِ

Translation: Indeed, I rely on Allah and His Prophets.

Furthermore, the following should be engraved on all the four comers of the gem:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ مُخْلِصًا

Translation: I sincerely witness that there is no god, 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 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 secrets of God. Shias of Ahl Al-Bayt, 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 reporter, his experience proved what Imam had said.

According to Imam Muhammad Al-Baqir (‘a), if a person possesses a ring set with cornelian and turns it towards his palm and then looks at it and recites Surah al-Qadr and then recites the following supplication:

آمَنْتُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَكَفَرْتُ بِالْجِبْتِ وَالطَّاغُوتِ وَآمَنْتُ بِسِرِّ آلِ مُحَمَّدٍ وَعَلَانِيَتِهِمْ وَظَاهِرِهِمْ وَبَاطِنِهِمْ وَأَوَّلِهِمْ وَآخِرِهِمْ

Translation: I brought faith on that One Allah, Who has no partner and I do not believe in Jibt[5] and Taghoot[6] (idols)! And have also brought faith on the beginning and the end, the visible and the invisible (aspects) of Muhammad (S) and Aali Muhammad (‘a), whether their Imamate has been declared are they are in their temporary occultation.

God will protect him the whole day from trouble whether descending from heaven or earth and he will be protected till evening by God and God’s friends will guide him.

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

مُحَمَّدٌ وَعَلِيٌّ وَلِيُّ اللَّهِ

Translation: Muhammad (S) and Ali (‘a) are beloved (saints) of Allah.

8. Wearing Gold And Silver Jewellery For Women And Children

According to a tradition, people asked Imam Ja’far As-Sadiq (‘a) whether it was permitted to make children wear jewellery. The Imam replied that Imam Zayn Al-’Abidin (‘a) used to make his women and children wear silver and gold jewellery.

It is mentioned in another tradition that the Imam mentioned the same thing attributing to his respected father, Imam Muhammad Al-Baqir (‘a).

In the third reliable tradition, it is mentioned with regard to making women wear gold and silver ornaments, the Imam said that there was no problem in it.

It is narrated from the same Imam in a reliable tradition that handle of the sword of the Messenger of

Allah (S) and its scabbard was made of silver. There were silver rings in the centre of the sheath. The coat of mail of the Prophet also contained two silver rings in the front and two at the back.

It is narrated from Imam Ali Ar-Ridha' ('a) that the sheath and handle of Zulfiqar sword, which Jibra'il ('a) brought for the Messenger of Allah (S), had silver work.

In a good tradition, it is narrated from the same Imam that there was no problem in decorating the sword with silver and gold. He says in another tradition that all the decorations of the blessed sword of the Messenger of Allah (S) were of silver; the handle as well as the tip.

Imam ('a) said in a reliable tradition that there is no problem in decorating the Holy Qur'an and the sword with gold and silver.

It is narrated through authentic chains of narrators from Imam Muhammad Al-Baqir ('a) that ladies should always adorn themselves with ornaments.

According to another reliable tradition, Fuzail Ibn Yasar asked Imam Ja'far As-Sadiq ('a) whether one could keep a chair which has pure gold on it. The Imam replied in the negative, but said that it was 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, 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 the Holy Qur'an should not be encased in gold.

9. Way Of Applying Antimony (Surma)

According to Imam Ja'far As-Sadiq ('a), at the time of going to bed, the Messenger of Allah (S) used to apply odd number of applicators in both eyes.

In reliable tradition, it is narrated from Hasan Ibn Jaheem that one day, I came to Imam Ali Ar-Ridha' ('a) and he showed me an iron applicator and antimony container of bone and said: This belonged to Imam Musa Al-Kazim ('a); you may apply antimony with this applicator. So, I did that.

It is narrated from Imam Ja'far As-Sadiq ('a) that to apply antimony at night is beneficial and during the day, it is an embellishment.

It is mentioned in another reliable tradition from Imam Muhammad Al-Baqir ('a) that mouth becomes fragrant and the eyelashes are strengthened.

Through trustworthy chains of narrators, it is narrated from Imam Ja'far As-Sadiq ('a) that applying antimony makes the mouth fragrant.

In another tradition, the Imam said that use of antimony promotes the growth of new eyelashes and the eyesight increases and one gets support in prolonging the prostration.

In another tradition, he said: Antimony creates shine in the eyes, it creates eyelashes and cures excessive watering. It is mentioned in another traditional report that applying antimony increases sexual prowess. It is also said that one, who applies antimony without musk every night, his eyes will never water.

In a reliable tradition, it is narrated from Amir Al-Mu'minin ('a) that one should apply odd number of applicators of antimony; but there is no problem if one does the contrary.

It is mentioned in authentic traditions that before going to bed, the Messenger of Allah (S) used to apply antimony four times in the right eye and three times in the left eye.

In reliable traditions, it is narrated from Imam Ja'far As-Sadiq ('a) that four things make the face attractive: a handsome face, flowing water, greenery; looking at these three things during wakefulness and applying antimony at the time of going to bed.

It is narrated from Imam Ali Ar-Ridha' ('a) that it is necessary for one, who believes in God and the Judgment Day, to apply antimony to his eyes.

According to Imam Ja'far As-Sadiq ('a), if one applies antimony at the time of going to bed, his eyes do not water.

It is narrated from Imam Ali Ar-Ridha' ('a) that a person with a weak eyesight should necessarily apply antimony four times in the right eye and three in the left.

It is narrated from Imam Muhammad Al-Baqir ('a) that the Messenger of Allah (S) used to apply antimony three times in each eye.

It is mentioned in another tradition that he used to apply three times in the right eye and two times in the left eye.

According to Imam Ja'far As-Sadiq ('a), brushing the teeth imparts good breath to the mouth because it stops sputum and in the same manner, applying Surma gives light to the eyes and makes the brain and eyes give up dirty water that the light in the eyes in increased. Surma makes dirty water of eyes pass away from the mouth, therefore it produces good breath.

According to Fiqhat Ar-Ridha', when one decides to apply Surma, one should take the applicator in the right hand, say Bismil-Lah and put it in the Surma bottle and when applying, recite the following

supplication:

اَللَّهُمَّ نَوِّرْ بَصَرِي وَاجْعَلْ فِيهِ نُورًا أَبْصِرُ بِهِ حقّكَ وَاهْدِنِي إِلَى طريق الحقّ وأرشدني إلى سبيل الرَّشاد اَللَّهُمَّ نَوِّرْ عليّ دُنْيَايَ وَآخِرَتِي

Translation: 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.

It is mentioned in Makarim al-Akhlaq that the following supplication must be recited while one is applying antimony:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ تَجْعَلَ النُّورَ فِي بَصَرِي وَالْبَصِيرَةَ فِي دِينِي وَالْيَقِين فِي قَلْبِي وَالإِخْلاَصَ فِي عَمَلِي وَالسَّلاَمَةَ فِي نَفْسِي والسِّعة فِي رِزْقِي وَالشُّكْرَ لَكَ أَبْدًا مَا أَبْقَيْتَنِي

Translation: O Allah, I ask You by the right of Muhammad and the progeny of Muhammad that You bless Muhammad and the progeny of Muhammad and increase my eyesight. Increase my knowledge about the issues of religion and that certainty is created in my heart and sincerity in my acts and steadfastness in myself and widening in my sustenance and as long as I remain alive, I should continue to thank You,

10. Manners Of Using The Mirror

According to a reliable tradition related from Imam Ja'far As-Sadiq ('a), the Holy Prophet (S) said: The youth, who sees mirror regularly and as a result of the elegance, which Allah has bestowed, and did not create any defect in him, he thanks Allah in excess; the Almighty Allah makes Paradise obligatory on him.

It is mentioned in some traditional reports that the Messenger of Allah (S) 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 from Imam Ali ('a), one should recite the following prayer while looking into the mirror:

اَلْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي فَأَحْسَنَ خَلْقِي وَصَوَّرَنِي فَأَحْسَنَ صُورَتِي وَزَانَ مِنِّي مَا شَانَ غَيْرِي وَأَكْرَمَنِي بِالإِسْلاَمِ

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

It is mentioned in Fiqhat Ar-Ridha' that when one looks into the mirror, one should preferably take the mirror in the left hand and recite, In the name of Allah (Bismillah) and when his glance falls on the mirror, he should pass his hand from the forehead to the chin and holding the beard, glance at the mirror and recite the following supplication:

اَلْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي بشرا سويّا وزيَّنني ولم يُشِنِي وفضَّلَني على كثير من خلقه ومنَّ عليَّ بالإسلام ورضيه لي دينا

Translation: All praise is worthy of Allah, Who made me perfect in frame, bestowed elegance, kept me away from every kind of defect, granted me excellence over many from His creatures, favoured me with Islam and liked Islam as a religion for me.

Then put down the mirror and recite the following supplication:

اَللَّهُمَّ لَا تُغَيِّرْ مَا بِنَا مِنْ نِعَمِكَ واجعلنا لأنعُمِكَ مِنَ الشَّاكِرِينَ ولآلائكَ مِنَ الذَّاكِرِينَ

Translation: O Allah, do not change or replace the bounties, which You granted me and raise me up among those, who thank for Your bounties and those, who remember Your favours.

It is mentioned in another traditional report that: Hold the mirror in the right hand, glance at it and recite the following supplication:

اَلْحَمْدُ لِلَّهِ الَّذِي أَحْسَنَ وَأَكْمَلَ خَلْقِي وحسن خَلْقِي وَخَلَقَنِي خلقا سويا وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا اَلْحَمْدُ لِلَّهِ الَّذِي زَيَّنَ مِنِّي مَا شَانَ مِنْ غَيْرِي اَللَّهُمَّ كَمَا أَحْسَنْتَ خَلْقِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَحَسِّنْ خُلُقِي وَتَمِّمْ نعمتك عَلَيَّ وزيني في عيون خلقك وجمِّلني في عيون بريتك وارزقني القبول والمهابة والرأفة والرَّحمة يا أرحم الراحمين

Translation: All praise is only for that God, Who created me as a beautiful and a perfect creation and bestowed me a good nature, made me shapely and did not make me wretched and unjust. All praise is only for that God, Who made embellishments for me all those things, which are defects for others.

O Allah, like You made my face pure, in the same way bestow blessings on Muhammad and the progeny of Muhammad and make my character also pure like theirs. Complete Your bounties on me and grant me respect in the view of Your creatures and please endow acceptance and mercy O one, Who is most merciful of all the merciful.

11. Benefits Of Applying Dye For Men And Women

It is commendable (Mustahab) for men to dye their head and beard; and for the women it is recommended to dye the hair and apply henna to the hands and feet.

It is detestable for men to apply henna in the hands and feet; but after using Noora (hair remover), it is allowed to apply as much henna all over the body to the extent that the colour of the nails turns reddish.

It is narrated through authentic chains from the Messenger of Allah (S) that four things comprise the practice of the prophets: Applying fragrance, sexual intercourse, brushing teeth and dyeing hair with henna and applying it to the whole body.

In another tradition, it is narrated from the Messenger of Allah (S) that a dirham spent on hair dye is better than a thousand dirhams spent in some other avenue in the path of God.

There are fourteen advantages for women in dyeing their hair and applying henna to their head and feet: (1) Deafness is cured (2) Brightness in the eyes is increased (3) Dryness of nose is lessened (4) There is good breath in the mouth (5) Gums are strengthened (6) There is no bad smell in the under arms (7) There is less temptation from the devil (8) The angels are happy (9) It is a means to the happiness of a believer (10) The non-believers get jealous (11) It is beauty in itself (12) It is good scent in itself (13) It secures one from the chastisement of the grave (14) It makes Munkar and Nakeer feel shy.

In another tradition, he said that dye your hair and do not resemble the Jews.

Hasan Ibn Juhaim says that I went to Imam Ali Ar-Ridha' ('a) and saw that the Imam had dyed his hair black. He said: Using the hair dye is very rewarding (by God), especially when men dye the beard black. It increases the chastity of women.

Many women go astray, because their husbands do not groom themselves for them through hair dye etc. I asked: We have heard that use of dye leads to an early greying of hair? Imam ('a) said: No, on the contrary, without henna they turn grey soon.

According to a tradition, a certain person visited the Holy Prophet (S) and when the Holy Prophet saw a few white hairs in his beard, he said that these are light and all the Muslims, who possess a single white hair in the beard, there will be a light for them on Judgment Day.

Then that man dyed his hair with henna and came back to the Prophet. He said: Now, there is light and there is Islam. Then that man away and dyed his hair black. The Holy Prophet (S) said: There is light as well as Islam, faith, cause of attractiveness to women and a means to overawe the disbelievers.

It is mentioned in authentic traditions that some people came to Imam Husayn ('a) and saw that the Imam had dyed his hair black. They made some inquiries about this. He placed his hand on his beard

and said: The Messenger of Allah (S) had ordered the Muslims in one of his battles to dye their hair black so that they made continue to have an upper hand over the disbelievers.

It is mentioned in traditions that someone asked Imam Ja'far As-Sadiq ('a) whether it was recommended to dye the hair and beard. He replied: Yes, but Amir Al-Mu'minin ('a) never used dye because the Messenger of Allah (S) had said: O Ali, your beard shall be dyed by the blood of your head. He remained in anticipation of that dye. But Imam Husayn ('a) and Imam Muhammad Al-Baqir ('a) were using dye.

According to another tradition, Imam Ali ('a) said that he did not apply dye as he was mourning for the Holy Prophet (S).

It is mentioned in most traditions that the Messenger of Allah (S) used the dye often. Another reliable tradition states that Imam Ja'far As-Sadiq saw a man leaving the bath and henna was applied to his hands.

The Imam asked: Do you want God to raise you in this way only? He replied: No, but I have heard in traditions that one, who goes to the bath, it is necessary that a sign of his having used the bath should be found in him and I considered it henna.

Imam said: You concluded wrongly; it implies that one, who comes back from the bath safe and sound, should pray two units of prayer as thankfulness for that bounty. This is the sign of having visited the bath.

It is mentioned in a good tradition that Imam Ja'far As-Sadiq ('a) said that among a few bad things, 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 hands and feet and comb like them.

In reliable traditions, it is narrated from the same Imam that there is no problem if you apply Khuluq7 on the arms and legs while you are in the bath, provided that it is to keep away some stench, which has remained as a result of some medicine. But we do not like it to be used all the time.

In another tradition, it is narrated from Abi Sabah that he saw trace of henna in the hands of Imam Muhammad Al-Baqir ('a); that is so light hue, which remains on applying henna after the application of some medicine.

According to reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that the hand of woman should never be without dye, though she might be aged and the colour is that of henna.

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

12. Etiquette And Method Of Applying Dye

According to a tradition, Imam Ja'far As-Sadiq (‘a) said that it was not bad for an old man to apply wasma[8] dye.

According to a tradition of Imam Muhammad Al-Baqir (‘a) wasma dye harmed my teeth.

It is mentioned in many traditions that when Imam Husayn (‘a) was martyred, his beard was dyed with wasma dye.

Imam Ja'far As-Sadiq (‘a) said that use of wasma dye makes one more attractive to women and increases awe in the disbelievers.

It is narrated from the same Imam that use of henna dye increases the elegance of the face, but increases the whiteness of the hair as well. This is a good tradition.

According to authentic tradition from Hasan, Imam Muhammad Al-Baqir (‘a) used henna (red) dye.

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

It is narrated from Imam Musa Al-Kazim (‘a) that if a lady, who has stopped menstruating, uses henna dye she may start menstruating once more.

It is narrated in another tradition that Imam Husayn (‘a) and Imam Muhammad Al-Baqir (‘a) used to apply a mixed hair dye of henna and wasma.

It is narrated from the Messenger of Allah (S) that the best dye in the view of the Almighty Allah is black.

In another tradition, it is narrated from Imam Ja'far As-Sadiq (‘a) that the Messenger of Allah (S) allowed the ladies to dye their hair black.

We should know that there are various opinions of scholars in this connection. It is detestable to use dye in the state of major ritual impurity (Janabat); coition is also detestable during the process of dyeing. Coition is allowed when henna's colour has appeared on the dyed area. It is detestable to dye during menstruation.

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1. A black shiny gemstone.
2. Here poverty implies, neediness and lack of means or it implies penury; and ‘dissolving of hypocrisy’ implies security against the enemy disguised as friends.
3. A black gemstone with white spots, found in cornelian mines.
4. Crystal glass.
5. Satyr and sorcerer.

6. Shaitan.
7. It a kind of fragrance, in which saffron is mixed and it leaves its hue on the body.
8. Woad leaves.

[1] [1]
SHARES

Chapter 3: Etiquette Of Eating And Drinking

1. Utensils 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 utensils. There is no reliability about this tradition. One group of scholars does not allow ablution (Wudhu) with utensils of silver and gold.

Many scholars are of the view that the following things can be made of gold or silver. Surma bottle, scent case, agar case, lanterns (open on two sides and hung in holy tombs), case of the Qur'an, cases for prayer books, 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 Hookah pipe should never be made of gold or silver. To eat or drink in all gilded utensils is detestable. If you eat in them, it is better not to let your mouth touch them.

It is well known among scholars that it is not allowed eat in any skin, except the skin, which was pure when the animal was alive and it was slaughtered according to Shariah or the skin taken from a Muslim; no other skin is allowed. Skin of dead animal or a skin found lying somewhere; though there is possibility that it was dropped by some Muslim; like a shoe lying in a Masjid. Its use is also unlawful.

In view of some scholars, skin of dead animals can be used in circumstances, which do not demand ritual purification; like irrigation of fields, watering the animals etc. Though this view is quite famous, but precaution lies in avoiding it.

In the same way, in view of some, use of that skin is allowed regarding which there is possibility that it was slaughtered by a Muslim or was dropped by a Muslim. This is also not unlikely. Even then, precaution lies in avoiding it.

Skin of the animal, whose flesh is not used for eating, but it can be purified, can be used, but its use is

detestable before tanning. If wine is kept in any utensil of glass or brass, 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), one, who uses utensils of silver and gold in this world, will be kept away from them in heaven.

It is narrated from Muhammad Ibn Isma'il Ibn Bazi that I asked Imam Ali Ar-Ridha' ('a) regarding use of gold and silver utensils. The Imam expressed detestability. I said: We have received traditional report that Imam Musa Al-Kazim ('a) had a mirror coated with silver.

Imam ('a) said: It was not so. On the contrary, it only had a silver frame. Then the Imam said: When my brother, Abbas was circumcised, someone had made a stick for him, which was so thickly coated with silver that the cost of the handle alone was ten dinars or 630 Persian dirhams; but Imam Musa Al-Kazim ('a) ordered them to break it.

It is mentioned in a reliable tradition of Imam Musa Al-Kazim ('a) that only those, who do not have faith in the hereafter, should use gold and silver utensils in this world.

According to another tradition narrated by Amr Ibn Abil Miqdam, a person brought a cup of water for Imam Ja'far As-Sadiq ('a), which was joined with a silver piece. I saw that Imam removed it from the cup with his teeth.

In a trustworthy tradition, it is narrated from the same Imam that it is detestable to drink water from a vessel coated with silver, or one manufactured with silver; also, to apply oil with a silver oil container and to use a silver comb as well is not allowed.

According to reliable tradition, it is narrated from the same Imam that it is detestable to eat anything in solid clay utensils from Egypt. According to another tradition, Imam Ar-Ridha' ('a) has prohibited the use of clay pots from Egypt.

According to Bazi Ibn Amr, he saw Imam Muhammad Taqi ('a) having food in a black bowl in the middle of which Surah Ahad was inscribed in yellow colour.

2. Justification To Have Tasty Food, Prohibition Of Greed And Condemnation Of Overeating

According to traditions coming from Ahl Al-Bayt ('a), it is recommended (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 unlawful (Haram) upon oneself.

It is however necessary that the food is sought through lawful (Halal) means and one should not eat to the extent of being deprived from worship of God.

One should not be like animals and only bothered about eating and drinking; as eating and drinking is for the sake of prayer and that one may gain strength. One should only spend to the extent of being known as spendthrift, as God does not like spendthrifts.

According to a reliable tradition, Imam Ja'far As-Sadiq ('a) often served people with good quality bread, tasty sweet firni[1] dish and delicious sweet meat and used to say that when God is generous to us, we should also be generous to people and when we are in need, we should be careful.

According to another tradition from the same Imam. God will question every believer about three things on Judgment Day: (1) what he had eaten (2) what he had worn and (3) how much he fulfilled the desire of obedient wife and kept her away from unlawful.

Abu Khalid Kabuli visited Imam Muhammad Al-Baqir ('a), who served him with delicious food during breakfast. When the Imam asked how was his food, Abu Khalid praised the food and recited this verse:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

"Then on that day you shall most certainly be questioned about the boons." (***102:8***)

Imam ('a) said: In this verse, the boon implies these two bounties: the Shi'a religion and Wilayat of Ahl Al-Bayt ('a). You will indeed be interrogated about these boons.

Through authentic chains of narrators, it is narrated from Imam Ja'far As-Sadiq ('a) that it does not befit the generosity of Almighty Allah to ask man about what He made lawful for him to eat and drink in the world.

Through good chains of narrators, it is narrated from the same Imam: Prepare nice foods, eat and serve it to friends.

According to a tradition from Holy Prophet (S), white spots will appear on your skin if you eat too much.

According to a tradition from Imam Ja'far As-Sadiq ('a), God hates those, who have three habits: (1) who sleep during the day when he was not awake during the night (2) who laugh meaninglessly (3) who eat on a full stomach.

It is narrated from the Messenger of Allah (S) that whatever a believer eats is in a stomach; and what the disbeliever eats, is in seven stomachs (that is he eats in excess).

It is mentioned in another tradition that Abu Juhaifa, came to the Imam. He had eaten so much in excess

that he was constantly burping. Imam Ja'far As-Sadiq ('a) said: Stop your burping, because one, who overeats in the world would be the hungriest in the hereafter. After the Imam said this, Abu Juhaifa never ate to his fill as long as he was alive.

In another tradition, he said: The Almighty Allah does not dislike the stomach more than the one, which is overloaded with food.

According to Imam Ali ('a), once Isa ('a) visited a city, where a man and woman were fighting with each other in loud tones. Prophet Isa ('a) inquired 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 Prophet Isa ('a) made further inquiries, he said that she was getting old and had lost the freshness of the face. Prophet Isa ('a) asked her if she wanted freshness of her face. She replied, "Why not?" Isa ('a) asked her not to eat much, for it spoils freshness of the face. When the woman acted accordingly, she looked young and was accepted by her husband.

It is narrated from Imam Musa Al-Kazim ('a) that if people observe moderation in eating, they would be healthy forever.

It is narrated from the Messenger of Allah (S) that five habits cause leprosy and leukoderma: (1) to use hair remover on Friday and Wednesday (2) to perform ablution and bathe with water heated by the sun (3) to eat in the state of ritual impurity (Janabat) (4) to cohabit with a woman in menses (5) to eat even when the stomach is full.

According to Imam Ja'far As-Sadiq ('a), 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 sheep meant for slaughter. He also said that a full stomach causes revolt (disobedience) and corruption.

Except fever, all sudden diseases and pains are caused by overeating.

In another tradition, it is narrated from Prophet Isa ('a) that he said: O Bani Israel, do not eat when you are not hungry. And when you are hungry and you sit to eat; do not eat till you are full; because if you eat to the fill, your necks will fatten and your sides would become plump and you will forget your Lord.

It is narrated from Imam Ja'far As-Sadiq ('a) that if a person, who eats too much and then says that this food has caused harm to him, will be considered a denier of the bounty.

It is narrated that one day some milk and honey was presented to the Messenger of Allah (S). He consumed some of it and placed the rest on the floor. People asked: Do you regard it as unlawful? No, but I express my lowliness and neediness before my God.

Delicious and fragrant falooda[2] was brought for Amir Al-Mu'minin ('a). He placed a little in his mouth and

observed: It is not unlawful to eat these things, but I don't like to make myself habituated to something, which I am not used to.

In another tradition, it is narrated from the same Imam that I will never eat that, which the Messenger of Allah (S) did not consume.

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

It is narrated from the Messenger of Allah (S) that the best curry is vinegar and it is sufficient for waste that if a delicacy is brought for someone, he dislikes it and does not taste it.

3. Manners And Timings Of Eating

It is recommended (Sunnat) to eat early in the morning and be without food the whole day and then have food for a second time after Isha prayers. The morsels 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 remove meat from the bones completely. 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 the section of others. The plate and fingers should be completely cleaned.

It is detestable (Makruh) to eat in the state of ritual impurity (Janabat). The rigidity of order is relaxed if one performs ablution (Wudhu) or washes hands, gargles and puts water in the nose or simply washes hands and face, and gargles.

It is mentioned in a tradition that one may contract leukoderma (white spots on skin) if one neglects the above directions.

According to a reliable tradition, the nephew[3] of Shahab went to Imam Ja'far As-Sadiq ('a) complaining of stomach-ache and heaviness of bowels. The Imam asked him to eat only two times – day and night – for God has said the same in the praise of food in heaven.

وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

"And they shall have their sustenance therein morning and evening." (***19:62***)

In authentic traditions, it is narrated from Amir Al-Mu'minin ('a) that the prophets used to have the

evening meal after the Isha Prayer; so, do not neglect it, as it would create physical ills.

According to another tradition, a person, who does not eat in the evening gets old sooner. Also, aged persons 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 nature will also improve.

It is narrated from Imam Musa Al-Kazim (‘a) that you must not completely give up eating a little at night, though it might be a piece of plain bread, because it generates physical and sexual prowess.

It is narrated from Imam Ja’far As-Sadiq (‘a) that one, who does not eat on Friday night and Saturday night continuously, so much strength of his will reduce that it is not regained even in forty days.

He also said that eating during the daytime was more beneficial than eating at night.

It is narrated from Imam Ja’far As-Sadiq (‘a) that there is a nerve in the human body, called Isha. One, who does not eat anything at night, that nerve curses him, saying: May God starve you like you starved me; and may God keep you thirsty like you kept me thirsty. Therefore, it is necessary that one should not leave the evening meal, though it might be a piece of bread or a gulp of water.

It is narrated from Imam Ja’far As-Sadiq (‘a) that it is not right for a believer to leave his house in the morning, without eating anything as leaving the house after eating something increases one’s respect.

In another tradition, he says: When you go out on an errand, eat a piece of bread with a little salt; as it would increase respect and your aim would be fulfilled soon.

According to Imam Ali (‘a), hot food should be allowed to cool down, because when hot food was brought to the Messenger of Allah (S) he used to say: Let it cool down; the Almighty Allah has not made fire as our food; and there is divine increase also in cool food.

It is narrated from Imam Ali Ar-Ridha’ (‘a) that there is no divine increase in hot food; the devil also claims a share in it.

In a trusty tradition, it is narrated from Sulaiman Ibn Khalid that I went to meet Imam Ja’far As-Sadiq (‘a) one night in summer. The servant brought a tray of food before the Imam, containing some loaves of bread, a bowl of Thareed4 and a bowl of meat. The Imam placed his fingers in it and pulled it away at once and remarked: I seek God’s refuge from the fire of Hell, when man is unable to bear this fire, how he could bear Hellfire?

He repeated this again and again till the food cooled enough to be eaten. Then he ate and I also followed suit.

The Messenger of Allah (S) prohibited us from blowing at hot food.

It is narrated from Imam Ja’far As-Sadiq (‘a) that it is detestable to blow on three occasions: (1) After

reciting supplications on someone. (2) On food. (3) On the place of prostration.

In another tradition, it is narrated from the same Imam that there is no problem if one blows in order to cool the food[5].

It is narrated from Amir Al-Mu'minin ('a) that Thareed should not be eaten from the top; it should be taken from the sides as blessings lie in the top layer of the food.

It is narrated from the Messenger of Allah (S) through authentic chains of narrators that when one of you eats, he should do so from before himself.

In another tradition, it is narrated that the Messenger of Allah (S) used to wipe his plate with his fingers and lick them. So much is the reward of cleaning the plate in this way that it can be said that he has given that food away in charity.

It is narrated that Amir Al-Mu'minin ('a) used to employ all his fingers when he was eating; and he used to say that angels invoke blessings, pray for increase in sustenance and write many times good deeds in scroll of deeds of one, who licks his plate with his fingers.

It is narrated from Imam Ja'far As-Sadiq ('a) that he used sit on his hunches, like slaves, when he was eating and he placed his hands on the floor and used only three fingers for eating. He never ate with two fingers like oppressors and arrogant persons.

It is narrated from the Messenger of Allah (S) through authentic chains of narrators that when one has dinner and he licks his fingers, the Almighty Allah will grant divine increase in his sustenance.

It is narrated from Imam Ja'far As-Sadiq ('a) that the Messenger of Allah (S) regarded as detestable using a napkin to wipe fingers smeared with food; on the contrary, by way of according respect to food, he either licked the fingers himself or if a child was present besides him, he made him lick.

According to Imam Ali ('a), one, who does not want the food to harm him should not eat until his bowels are clear and he feels very hungry. When he begins eating, he should recite 'In the name of Allah...' (Bismillah). The food should be chewed properly and he should stop eating when some hunger is left.

It is narrated through authentic chains of narrators from Imam Zayn Al-'Abidin ('a) that: Do not suck clean the bones fully as the share of Jinns is present in them and if you clean them completely, they would take away more precious thing from your house.

Through authentic chains, it is narrated from Imam Al-Hasan ('a) that twelve points should be kept in view about food by every Muslim. Four are compulsory, four are recommended and four are about manners.

The compulsory ones are:

1) knowing one's giver

2) knowing that all we have is from God and be satisfied with the food He gives

3) saying 'In the name of Allah'

4) thanking God.

The recommended are: (1) to wash hands before eating (2) to sit with one's weight on the left side (3) to eat with at least three fingers. (4) to lick the fingers.

The manners of eating are: (1) to eat the item placed before you (2) to take small morsels (3) to chew the food (4) not to look at others' face while eating.

It is mentioned in reliable traditions that Amir Al-Mu'minin ('a) said to Imam Al-Hasan ('a): Do you me want to teach you four things, which if you do, you will never need medicine.

He replied: Yes, O Amir Al-Mu'minin ('a).

He said: Never eat till you are quite hungry; stop eating when you are yet hungry; chew your food slowly; visit the toilet before going to bed.

It is narrated that when the Messenger of Allah (S) started eating, he said 'In the name of Allah...'; he never picked up anything before anyone else; he started eating before the guests; he ate with his thumb, forefinger and middle finger; sometimes he added the fourth finger as well and sometimes ate with all fingers. But he never ate with two fingers. He used to remark that the Satan used only two fingers for eating.

4. Complete Etiquette Of Eating

It is recommended 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 eating as there is no harm. It is wrong to squat while eating and worse to put one foot over the other. Eating alone is abominable (Makruh). It is recommended to eat with servants and slaves, sitting on the ground.

It is a popular belief among scholars that it is abominable (Makruh) to eat while walking. It is better to wash the hands before and after eating; and it is recommended that hands washed before eating should not be dried with a cloth. The sequence of washing hands is that before eating, the host should wash the hands firsts; after that the person seated to his right and so on till the end.

After eating, the hands should first be washed of the person seated to the left of the host and so on till in the end the hands of the host are washed.

It is recommended that the hands of all the people should be washed in the same pail and the water must be thrown away. It is a popular belief among scholars to wash the hands before and after the meal and not to dry them on a towel.

Certain scholars are of the opinion that one should not eat with those, who eat unlawful (Haram) things or commit unlawful acts. Even to sit on a table with them is unlawful. It is unlawful to sit and eat with those, who lie about Muslims and accuse them of committing unlawful acts.

To taste salt before and after meals is recommended (Sunna).

In a reliable tradition, it is narrated from Imam Musa Al-Kazim ('a) that the Messenger of Allah (S) cursed three persons: (1) who eats alone (2) who travels alone (3) who sleeps alone in a house.

Another reliable tradition from the same Infallible says that when four qualities are found in eating, its manners are complete: (1) it should be earned through lawful means (2) many people should eat (3) the name of God should be mentioned before eating (4) God should be praised after eating.

It is mentioned in reliable traditions that the food was laid for Imam Ali Ar-Ridha' ('a), the Imam called for an empty vessel and placed a little from each dish and said: Give this to the poor.

In reliable traditions, it is narrated from Imam Ja'far As-Sadiq ('a) that Prophet Yaqub ('a) was so aggrieved on missing his son that one day he had got a fat sheep slaughtered and Kebabs prepared from it; a starving man of religious disposition who lived near perceived the smell, but Yaqub ('a) neglected to feed him.

That same night the trusted Jibra'il arrived and said: A calamity is going to descend on you from Allah, so be prepared. So, that night Prophet Yusuf ('a) had a dream, (and its consequences are clear to all).

After that Prophet Yaqub ('a) ordered his servants to announce outside his doors up to a distance of three miles, every morning and evening that whoever needed to eat may come to Yaqub's place.

It is mentioned in traditions that a beggar, who arrives when the food is laid out should not be sent back without being given anything. Another reliable tradition from the Holy Prophet (S) states that a man, who sits on the table with drunkards is cursed.

Another authentic tradition from the Holy Prophet (S) says that it is necessary for one, who has faith on God and Judgment Day, not to place or eat from anything placed on a table, on which wine is served. It is mentioned in Fiqhat Ar-Ridha' that you must also not eat from a table on which people might drink wine after you leave.

It is mentioned in many reliable traditions that eating in the state of ritual impurity causes poverty. According to many reliable traditions, the Holy Prophet (S) prohibited using the left hand in eating, except when one was forced to, or whose right hand was diseased.

It is narrated through authentic chains of narrators from Imam Ja'far As-Sadiq ('a) that till his last moments, the Messenger of Allah (S) did not eat resting on his left or his right side. On the contrary, he humbled himself so much for Almighty Allah that whatever he ate, he did so like slaves. In another tradition, it is narrated from the same Imam that one should not eat anything reclining, lying down or lying on the stomach.

In a good tradition, it is mentioned that one day Ibad Basri, a mystic Ahle Sunnat scholar, was in the company of Imam Ja'far As-Sadiq ('a) and the Imam was eating resting his left hand on the floor. Ibad asked: Do you not know, the Prophet prohibited resting on the hand while eating?

Imam ('a) raised his hand for a moment then placed it back. Ibad repeated his objection. When he objected the third time, Imam ('a) said: By Allah, the Messenger of Allah (S) never prohibited resting on the hand like this.

In a trusted tradition, it is narrated from the Messenger of Allah (S) that he said to Amir Al-Mu'minin ('a): O Ali, taste salt before eating - as Almighty Allah keeps seventy kinds of calamities away from one, who does so, the least of them being leprosy.

It is mentioned in another tradition that he would be safe from seventy-two calamities, including insanity, leprosy and leukoderma. It is a good traditional report.

It is mentioned in a tradition that one will get relief from pain in throat, ear ache and stomach-ache.

In reliable traditions, it is narrated from Imam Muhammad Al-Baqir ('a) that salt contains the cure for seventy maladies. If people learn of all the benefits of salt, they would not use anything else for cure.

He also stated that the Almighty Allah revealed to Prophet Musa ('a): Order your people to taste salt before and after meals; and if this command is not obeyed, they would be involved in a calamity and at that time they would have only themselves to blame.

In another tradition, it is narrated from the same Imam that the Messenger of Allah (S) was stung by a scorpion while praying. The Prophet crushed it under his sandals and after that remarked: Curse of Allah be on you that you neither spare the good nor bad people; you cause harm to both equally. Then he asked for salt powder and applied where the scorpion had stung. Then said: If people come to know about the benefits of salt, they will not remain needful for antidotes.

It is mentioned in a traditional report that it is better to consume vinegar in the beginning of dinner as it sharpens the intellect.

In another tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that we begin eating with salt and conclude with vinegar.

It is mentioned in another traditional report from the same Imam that one, who sprinkles salt on the first

morsel of food, will become wealthy.

It is narrated from Imam Ja'far As-Sadiq ('a) that all should wash hands in one vessel so that their manners remain congenial.

Another tradition from Imam Ja'far As-Sadiq ('a) 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, the guest seated on the left of the host should wash his hands first, followed accordingly by other guests so that the turn of the host comes last. It is obligatory for the host to wait patiently until all the guests have washed their hands.

In a good tradition, it is narrated from Marazim that he saw when Imam Musa Al-Kazim ('a) washed his hands for dinner he did not dry them on the handkerchief, but did so on washing them after eating.

In a reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that when you wash the hands after eating, you should not wipe them, because as long as wetness remains, the food remains blessed. He also said that one should wash the hands after eating and wipe the face; as freckles go away and sustenance increases.

Mufazzal Ibn Umar states that he complained of pain in the eyes before Imam Ja'far As-Sadiq ('a). The Imam 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:

اَلْحَمْدُ لِلَّهِ الْمُحْسِنِ الْمُجَمِّلِ الْمُنْعِمِ الْمُفضِلِ

Translation: All praise is due to Allah who bestows kindness, makes one beautiful, showers one with blessings and elevates one!

Mufazzal states that he followed these instructions and never again had eye pain.

It is narrated from Imam Ali Ar-Ridha' ('a) that when the Messenger of Allah (S) washed his hands after eating, he gargled as well.

Imam Ja'far As-Sadiq ('a) said that you must mix Cyperus[6] grass in Ashnan[7], as it makes the mouth fragrant and increases sexual prowess.

It is narrated that when Imam Ali Ar-Ridha' ('a) did not wash his hands with Ashnan, he chewed a little and spat it out.

It is narrated that when Imam Muhammad Taqi ('a) washed his hands after breakfast, before drying his

hands with the handkerchief, he passed them on his head and face:

اَللَّهُمَّ اجْعَلْنِي مِمَّنْ لَا يُرهِق وجهه قَتَرٌ وذِلَّةٌ

Translation: O Allah, include me among those whose faces do not become horrible due to fear and degradation.

It is narrated from the Messenger of Allah (S) in another traditional report that when you have washed your hands after eating, before you dry them with a hanky, pass them over your face and eyes and recite the following supplication:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ الزِّيْنَةَ وَالْمَحَبَّةَ وَأَعُوذُ بِكَ مِنَ المَقتِ والبَغضةِ

Translation: O Allah, I beseech You for elegance and love and I seek Your refuge from seeing hatred.

It is narrated from Imam Ali Ar-Ridha' ('a) that there is no problem if a person eats without washing his hands if they were ritually pure from before.

When Imam Musa Al-Kazim ('a) was eating in the house of Fazal Ibn Yunus, Fazal brought a napkin so that the Imam may place it over his lap, but Imam refused, saying that it was the etiquette of non-Muslims.

It is narrated from Imam Ja'far As-Sadiq ('a) that when you wash your hands after dinner, you should wipe your wet hands on the eyelids; as you will become secure from pain of the eyes.

It is mentioned in another tradition that when the Messenger of Allah (S) washed his hands after eating, he passed them over the eyebrows and recited the following supplication:

اَلْحَمْدُ لِلَّهِ الَّذِي هَدَانَا وَأَطْعَمَنَا وَسَقَانَا وكل بلاء صالح اولانا

Translation: All praise is for Allah, Who guided us, gave food and water and tested us with every good trial.

It is narrated through reliable chains of narrators from Amir Al-Mu'minin ('a) that when you sit down to eat, you should do so like slaves and not to place one leg over another. Also, you must not sit cross-legged, because the Almighty Allah regards such a one as enemy.

It is clear from this tradition that the cross-legged sitting, which is prohibited, is the habit of oppressors and arrogant persons; that they sit placing one leg over the thigh of another.

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

It is narrated from Imam Ja'far As-Sadiq ('a) that it is detestable to eat, drink or lift anything with the left hand like one uses the right hand.

In a reliable tradition, it is narrated from Amir Al-Mu'minin ('a) that there is no problem in eating something while one is walking.

In another tradition, he said that one morning the Messenger of Allah (S) came out of his house before the Morning Prayer holding a piece of bread soaked in milk, he was eating from it and walking to the place of prayer and

Bilal was reciting the Iqamah, after which the Prophet led the prayers. It is narrated from Imam Ja'far As-Sadiq ('a) that you must never eat walking, except when you are in haste.

In many reliable traditions, it is narrated from Amir Al-Mu'minin ('a) and the Holy Imams ('a) that one, who wants blessings to increase in his house, should definitely wash the hands before eating. He also said that washing hands before and after eating removes poverty and cures many physical afflictions.

In another tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that one day I reached the court of Saffah Abbaside, when the dinner was already laid. He tugged at my hand in such a way that I stepped on the dinner spread, only Allah knows how aggrieved I was as it was a denial of bounty.

In another traditional report, it is narrated from the same Imam that you must sit on the dinner spread for a long time as the duration in which you sit for dinner will not be counted in your lifespan.

Yasir, the servant of Imam Ar-Ridha' ('a) states that the Imam used to call the young and old and even all the servants before taking meals and make these people sit with him.

It is narrated from Ibrahim Ibn Abbas that when the Imam was alone and dinner was laid, he used to make his servants sit with him to eat.

The Holy Prophet (S) commanded us to take off the socks and shoes before taking meals as, besides being the best of practice (Sunnah), it is very comfortable for us.

It is mentioned in reliable traditions that the difference between animals and humans is that whatever man eats, he does so with his hands; so, you must eat only with your hands.

A reliable tradition states that the Holy Prophet (S), 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 that the Messenger of Allah (S) never ate from the tray; he only ate from the dinner spread.

Studying the circumstances of that period, it is concluded that the trays of that period had legs of considerable height and those, who ate from the trays, used to harbour arrogance so that they do not have to bow down for food. Now, only Allah knows how far these reports are authentic.

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

5. Supplications To Be Recited At The Time Of Eating

According to the Holy Prophet (S), when food is laid and the dining cloth or the food tray is brought, thousands of angels descend from heaven and surround the food. When those who start their food say: In the name of Allah... (Bismil-Lah), the angels pray to God to send His blessings on the eaters and to increase their sustenance and order Satan to leave them alone as he was the one, who trespassed on God's law and therefore he cannot join them.

When after eating, people say: Praise be to Allah (Al-Hamdu li'l-Lah), angels say that these people are among the thanks-giver as they thanked God for the good food.

If they don't say Bismil-Lah while eating, then they invite the Satan to eat with them and if they do not say Praise be to Allah (Al-Hamdu li'l-Lah) when they have eaten, 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 reliable tradition from Abdullah Ibn Abbas, when the food is laid you must recite: In the name of Allah...and when you begin eating, you should say:

بِسْمِ اللَّهِ عَلَى أَوَّلِهِ وَآخِرِهِ

Translation: I take every morsel from the beginning to the end in the name of Allah.

When the spread is removed, you should say: Praise be to Allah.

According to a tradition from Amir Al-Mu'minin, Imam Ali ('a), one, who mentions the name of Allah before eating and praises Allah after the meal, he will not be questioned about his food on Judgment Day.

According to Imam Ja'far As-Sadiq ('a) a Muslim who eats, and recites the following at the time of lifting

the morsel:

بَسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Translation: I begin in the name of Allah and all praise is for Allah, Who is the Lord of the whole universe.

Before the morsel reaches his mouth, the Almighty Allah will forgive his sins.

It is mentioned in another tradition that when food was laid before the Messenger of Allah (S), he used to recite the following supplication:

سُبْحَانَكَ اللَّهُمَّ مَا أَحْسَنَ مَا تبتلينا سُبْحَانَكَ مَا أَكْثَرَ مَا تعطينا سُبْحَانَكَ مَا أَكْثَرَ مَا تعافينا اللهم أَوْسِعْ عَلَيْنَا وَعَلَى فقراء الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

Translation: Glorified be You O Allah. With what a nice trial have You tested us. How man innumerable bounties have You blessed us with. How many of our sins and mistakes do You forgive. O Allah, widen sustenance on us and on those believers and Muslims, who are in hard times.

It is mentioned in a reliable tradition that when food was laid before Imam Zayn Al-'Abidin ('a) he used to recite the following supplication:

اَللَّهُمَّ هَذَا مِنْكَ وَمِنْ فَضْلِكَ وَعَطَائِكَ فَبَارِكْ لَنَا فِيهِ وسوّغناه وارزقنا حَلَفا اذا اَكلناهُ وَرُبَّ محتاج إليه رَزَقتَ فَاَحسنتَ اللَّهُمَّ اجْعَلْنَا مِنَ الشَّاكِرِينَ

Translation: O Allah, this food is from You, through Your favour and it is Your gift. Make it blessed for us. And when we finish eating it, give us more. O Allah, how many needy are there for sustenance whom You grant sustenance and You give the best of sustenance. O Allah, include me as well among the givers of thanks.

Also, he ('a) used to recite the following supplication when the dinner spread was being removed:

اَلْحَمْدُ لِلَّهِ الَّذِي حَمَلَنَا فِي الْبَرِّ وَالْبَحْرِ وَرَزَقَنَا مِنَ الطَّيِّبَاتِ وَفَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ خَلْقِهِ ممن خَلَقَ تَفْضِيلًا

Translation: All praise be to Allah, Who provides us with vehicles in land and in the sea and bestows us nice things by way of sustenance and granted us excellence over all His creation.

It is narrated from Imam Ja'far As-Sadiq ('a) that when you begin eating, you should mention the name

of God and when you conclude, you should say:

اَلْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ

Translation: All praise is for that God, Who feeds others, but does not eat

Himself.

It is mentioned in another tradition that when the dinner spread was lifted, the Messenger of Allah (S) recited the following supplication:

اَللَّهُمَّ أَكْثَرْتَ وَأَطَبْتَ وَبَارَكْتَ مَا أَشْبَعْت وَأَرْوَيْت. اَلْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ

Translation: O Allah, You gave a lot of bounties, and gave the best of them; then You blessed them in such a way that You sufficed us with them. All praise is for Allah, Who feeds others and does not eat Himself.

It is mentioned in a good tradition from Imam Ja'far As-Sadiq ('a) that my respected father recited the following supplication after eating:

اَلْحَمْدُ لِلَّهِ الَّذِي أَشْبَعَنَا فِي جَائِعِينَ وَأَرْوَانَا فِي ظامئين وَآوَانَا فِي ضَاحِينَ وحملنا في راجلين وامننا في خائفين واخدمنا في عانين

Translation: Praise be to Allah in excess, Who satiated us from the hungry and quenched us in thirst; Who gave us refuge among the destroyed and make us astride from those who walk; made us fearless among those who terrify and provided servants in the community for service.

It is narrated through Zurarah (r.a.) in an authentic tradition that I used to eat in the presence of Imam Ja'far As-Sadiq ('a). The Imam often remarked:

اَلْحَمْدُ لِلَّهِ الَّذِي جَعَلَني اشتهيه

Translation: Praise be to Allah, Who gave us the desire to eat this food.

According to a reliable tradition from Imam Ja'far As-Sadiq ('a), Amir Al-Mu'minin ('a) said that whoever started eating after saying Bismil-Lah, I guarantee that he will not be harmed by that food.

Ibn Kawwa asked Imam ('a) that he ate last night and mentioned Bismil-Lah as well, yet it caused distress to him. Imam ('a) said: Fool, it seems you ate many things and recited Bismil-Lah on some

things and not on others.

According to a reliable tradition, a person complained to Imam Ja'far As-Sadiq ('a) that a certain type of food always harmed him. The Imam said that perhaps he did not say Bismil-Lah. But the man said that he did. So, Imam explained that perhaps he talked while eating and did not utter Bismil-Lah when he started eating again and advised him to do so.

It is mentioned from the same Imam that if there are many dishes, you should recite Bismil-Lah on each. The narrator asked: What if I forget? Imam ('a) replied: You must recite:

بِسْمِ اللَّهِ عَلَىٰ أَوَّلِهِ وَآخِرِهِ

Translation: I recite Bismil-Lah before and after eating this food.

It is mentioned in another authentic tradition that the Imam used to recite the following supplication after eating:

اللهم هذا منك وبمحمد رسولك اللهم لك الحمد صل على محمد وآل محمد

Translation: O Lord, this food is by the mediation of Your Messenger; may there be grace on him and his progeny. O Allah, excessive thanks be to You. Bless Muhammad and the progeny of Muhammad.

According to Imam Ali ('a), one should remember God while eating and should not talk too much as food is a divine blessing and when one takes that blessing, it is time to praise and thank God.

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that when angels came to Ibrahim ('a) and he brought tender meat for the guests and said: Please eat. They said: We will not eat till you tell us of the price. Ibrahim ('a) said: Their cost is that you recite Bismil-Lah before and Alhamdulillah after eating. Jibra'il remarked to the angels: Does it not befit that the Almighty Allah should appoint such a servant of His as His confidant (Khaleel)?

Through reliable chains of narrators, it is narrated from the Messenger of Allah (S) that a person who eats and gives thanks is better than one, who keeps fast, but does not thank God after eating.

It is mentioned in another tradition that Imam Ja'far As-Sadiq ('a) said to Shama: O Shama, when you eat, you should praise God; and if you want to keep silent you must not eat.

It is narrated through correct chains of narrators that Imam Zayn Al-'Abidin ('a) used to recite the following supplication after eating:

اَلْحَمْدُ لِلَّهِ أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَايَّدَنا وَآوَانَا وانْعَمَ عَلَيْنَا وَافَضّلَ. اَلْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ

Translation: Excessive thanks to Allah, Who gave us to eat and drink and made us needless of the help of others. Helped us, gave us refuge and bestowed us blessings and excellence. Excessive thanks to Allah, Who provides food to the servants and does not eat Himself.

It is narrated from Amir Al-Mu'minin ('a) in a reliable tradition that I never suffered from an overfull stomach, because I never took a single morsel, without reciting the name of God on it.

In another reliable, it is narrated from the same Imam that one, who recites the following words at the time of eating; I stand surety that nothing will cause any harm to him:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ خَيْرِ الأَسْمَاء ربِّ الأَرْضِ وَالسَّمَاءِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا يضُرُّ معه داء

Translation: O Allah, I beseech You in Your name, which is better than all names, which fill up the heavens and the earth. You are beneficent and You are merciful and nothing can cause any harm with Your name?

It is mentioned in another traditional report that a person complained to Imam Ja'far As-Sadiq ('a) about indigestion. Imam ('a) said: After eating, pass your hand over the belly and recite the following supplication:

اللهم هنئنيه اللهم سَوّغنيه اللهم امرئنيه

Translation: O Allah, make this food, good, easily digestible and beneficial for me.

It is mentioned from the same Imam that when the dinner is laid out, even if one of the persons present for dinner recites Bismil-Lah, it would be sufficient for all of them.

6. Etiquette To Be Observed After Meals

A tradition from Imam Ar-Ridha' ('a) advises to lie down flat after having food and to keep the right foot over the left.

In a reliable tradition, it is narrated from Amir Al-Mu'minin ('a) that you must eat from whatever falls down on the dinner spread as Almighty Allah grants cure from all pains through it. Especially for one, who may seek cure from it.

It is mentioned in another tradition that a person complained of stomach-ache to Imam Ja'far As-Sadiq ('a); he said: You should make it obligatory on yourself to eat whatever drops on the dinner spread.

In another tradition, Muawiyah Ibn Wahab says: We were eating with the Imam. When the dinner spread was lifted, the Imam ate whatever dropped from it; then he said: Eating these crumbs removes poverty and increases progeny.

It is narrated from the Messenger of Allah (S) that if a person finds a piece of bread and he picks it up and eats it, a good deed will be written in his scroll of deeds. And one, who finds a piece of bread in a dirty place, and he picks it up, washes and purifies it and then eats it, seventy good deeds will be recorded in his scroll of deeds.

It is mentioned in a reliable tradition that one day the Messenger of Allah (S) came to the house of Ayesha and found a piece of bread lying on the ground. He picked it up, ate and said: O Ayesha, value the bounty, which Allah has given you; because if a bounty of Allah is taken away from some people, it is never restored.

It is narrated from Imam Ali Ar-Ridha' ('a) in authentic tradition that if a person eats in his house and crumbs fall down; it is necessary for him to pick them up and eat them. If he eats in the wilderness, he should leave the crumbs for the birds and animals.

It is narrated from Imam Muhammad Taqi ('a) that if a person is in wilderness and even if a mutton leg piece falls from his dinner spread, he should not pick it up.

It is narrated from Abdullah Arjai that: I came to Imam Ja'far As-Sadiq ('a) and saw the Imam walking in the area where dinner was served, and picking up fallen crumbs, even sesame seeds etc. I asked: May I be sacrificed on you; you pick up these as well? He said: Yes, this is the sustenance of man, it should not be left for others, because eating these crumbs cures all maladies.

It is mentioned in another tradition that eating fallen crumbs removes poverty from the person who eats them till his seven generations.

It is mentioned in another traditional report that Almighty Allah will keep secure from insanity, leukoderma, leprosy and jaundice one, who eats the fallen crumbs after dinner.

It is mentioned in another tradition that one, who finds a date or a piece of bread lying on the ground and he cleans it and consumes; it will not reach his stomach, but that Paradise will become obligatory on him.

Through reliable chains of narrators, it is narrated from the Messenger of Allah (S) that the fallen crumbs are the dower of Hur Al-'Ain.

It is narrated through authentic chains of narrators that one day Imam Husayn ('a) went to the washroom to find a piece of bread. He picked it up and gave it to one of his slaves and told him that when he comes out it should be returned to him pure and clean.

When the Imam came out, he asked: Where is that piece of bread? He replied: I ate it. Imam (‘a) said: I emancipate you in the path of God. Someone asked the Imam why he freed him. Imam (‘a) replied: I heard from my respected grandfather, the Messenger of Allah (S) that one, who finds a piece of bread and washes and purifies it and then eats it, it will not reach his stomach but that Almighty Allah would free him from Hellfire; and I don’t want to keep under my slavery, one, who is freed by God.

It is narrated from Imam Ja’far As-Sadiq (‘a) in an authentic tradition that to eat or drink from the leftovers of a believer is cure for seventy diseases.

In another tradition, it is mentioned that the same Imam said that after eating, I lick my fingers so much that it seems I am licking them due to greed, although it is not so.

Almighty Allah bestowed so much on the people of Tharthar that they used bread loaves to clean themselves and their kids after answering calls of nature and then discard the loaves till a mountain of bread formed outside the town.

One day a righteous man passed from there and saw a woman cleaning a child with a loaf of bread. He said: Fear Allah and don’t waste the bounty, which Allah has given. She replied; Are you threatening us with famine? As long as this stream is flowing, we have no risk of famine. Allah was infuriated at this. Rain stopped falling and nothing grew up from the earth; till those people became needful of the same bread they had used for cleaning. They began to weigh it and distribute it among themselves.

A tradition from Yasir and Nadir, slaves of Imam Ar-Ridha’ (‘a) states that the Imam ordered them not to stand up to show their respect even to him (the Imam) while taking food, and not to work while having food. Yasar says that if they answered that they were having meals, when Imam called them, the Imam used to order them to finish their meal before going for work.

7. Advantages Of Bread, Sattu, Meat, Ghee, All Animal Foods And Vinegar And Sweets

Advantages of bread, Sattu[8], meat, ghee, all animal foods and vinegar and sweets.

According to a reliable tradition from the Holy Prophet (S), 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.

After that he said: Once, Prophet Daniyal came to a sailor and giving him a loaf of bread asked him to drop it on the opposite bank. That man threw away that loaf saying: What should I do with this? Prophet Daniyal raised his head to the heavens and said: O Lord, please grant respect to bread; You saw how this man acted with bread and You heard what he said.

The Almighty Allah commanded the skies not to rain and ordered the earth not to put forth any vegetation; till the situation turned so grim that cannibalism appeared among people.

There were two women, each with an infant. One of them said: Today, let us eat my child and tomorrow we shall together eat your child. When it was the tum of the second woman, she refused to eat her child. A dispute arose and the matter came to Prophet Daniyal (‘a). He asked: Has situation reached to such a level? They replied: Yes.

Prophet Daniyal (‘a) raised his hands to the heavens and supplicated: O Lord, please have mercy once more and send down Your blessings and do not chastise the children and sinless people due to the sin of that sailor. The Almighty Allah ordered the heavens to create vegetation for creatures, which they did not get during this period. He said: Indeed, 1 had pity on those people and their infant.

Through authentic and inauthentic chains, it is narrated from Imam Ja’far As-Sadiq (‘a) that bread should not be kept under the bowl of curry.

Another tradition states that the Imam asked people to respect bread. People asked Imam how they can show their respect for bread? The Imam replied that one way is when the bread is kept before them, they should start eating it, without waiting for anything.

It is narrated from the Messenger of Allah (S) that you must not smell at the bread like animals, because it is such a blessed thing that you pray through it; it is through it that you fast and because of it you perform the Hajj.

He said in another traditional report: O Allah, bless us through bread and do not keep us and bread distanced; because if there is no bread, neither we would be able to pray nor fast and neither carry out any other obligation.

In another tradition, the Prophet said that when meat and bread is brought before you, you should begin with the bread and reduce the intensity of hunger through it. After that you may eat the meat.

According to a tradition from Imam Ar-Ridha’ (‘a), the Holy Prophet (S) said that bread should be baked in small loaves as there is divine increase in it for everyone.

It is mentioned in some reliable traditions that bread should not be cut with a knife-like other communities do; on the contrary it should be broken with hands.

It is also mentioned in some traditional reports that if you don’t have anything else to eat with bread, you can cut the bread with a knife.

It is narrated from Imam Ali Ar-Ridha’ (‘a) in a reliable tradition that the excellence of barley bread over wheat bread is same as the excellence of us Ahl Al-Bayt (‘a) over all the people. There was no prophet, who did not pray for one, who ate barley bread or barley soup. And no discomfort can remain in the stomach one, who eats barley bread or barley soup.

Also, barley bread or any kind of barley food is the diet of prophets and righteous people. Allah deemed

only barley as the diet of prophets and also said that there is no better medicine and diet for a person suffering from consumption.

According to Imam Ja'far As-Sadiq ('a), nothing is better for a patient of tuberculosis and diarrhoea than barley bread, and the quality of this bread is that it removes every physical malady.

In another tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that as long as the Messenger of Allah (S) was alive, he regularly had barley bread.

It is narrated from Imam Ali Ar-Ridha' ('a) that parched barley meal (sattu) is the best diet. The hungry is satiated and the satiated is helped in digestion.

According to Imam Ja'far As-Sadiq ('a), parched barley meal (sattu) was made with reference to a revelation from God. Therefore, it increases weight, strengthens bones and is the food of Prophets. Dry sattu cleans white spots and when had with olive oil, increases sexual strength; and if three tablespoons of sattu are taken in the morning, it cures phlegm and yellow bile.

It is mentioned in another tradition that parched barley meal (sattu) cures seventy kinds of diseases including high blood pressure and the shoulders would become strong of one, who consumes parched barley meal (sattu) for forty mornings.

In another tradition, he said: Parched barley meal (sattu) reduces the intensity of thirst, strengthens the stomach, reduces yellow bile and cleans the stomach; it is a cure for seventy kinds of ailments and it cures blood pressure.

In an authentic tradition, it is narrated from Imam Muhammad Taqi ('a) that if a woman takes parched barley meal (sattu), it will stop the flow of blood, which exceeds the specific period of menstruation.

In another authentic tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that among all the items with which one can eat bread, the best of them in the world and the hereafter is meat. Did you not hear that the Almighty Allah says in the description of Paradise:

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ

"And the flesh of fowl such as they desire." (***56:21***)

It is mentioned in another reliable tradition that Abdul Aala and Musamma said to Imam ('a) that people have narrated to us that the Messenger of Allah (S) said: Allah hates the house, which is filled with meat. The Imam said: This report is correct, but it does not mean what they have understood. On the contrary, it means that Allah is infuriated at the house where flesh of people is eaten through back-biting.

In another tradition, it is narrated from the same Imam that the Messenger of Allah (S) said: We, the

people of Quraish, are very fond of meat.

In a good tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that eating meat increases the flesh of one's body and if someone does not have meat for forty days, he becomes discourteous and Adhan should be recited in the ear of one, who has become discourteous.

He also said that if for forty days, a man has not eaten meat, he should be relying on God, take loan and eat meat and his loan will be repaid by Almighty.

It is mentioned in a reliable tradition that a person visited Imam Ar-Ridha' ('a) and said that the people of his house do not eat mutton as it creates melancholy (sauda), headache and other pains. The Imam replied that God prefers mutton better than other kinds of meat otherwise He would not have preferred a sacrifice of it instead of Prophet Isma'il ('a).

According to Imam Muhammad Al-Baqir ('a), Bani Israel complained to Prophet Musa ('a) that dandruff has increased among them. God revealed to Prophet Musa ('a) that they should have beef with beetroot.

It is narrated from Imam As-Sadiq ('a) that fowl meat and beef cures dandruff. He also said that cow milk is a medicine, oil is its cure and meat, its antidote.

It is mentioned in some traditions that as much one eats fat meat as much pain is removed from his body.

It is narrated from Amir Al-Mu'minin ('a) that duck is the buffalo among the birds; because it feeds on dirty things and the cock is a pig among the birds as it eats human excreta; and the partridge is a negro among birds; why don't you consume such young ones of pigeons, who have put forth wings, so that it they may make up your lack of strength through their pure strength.

A reliable tradition states that whosoever wants to cure his anger and decrease sadness, should take partridge meat. Imam Musa Al-Kazim ('a) states that one, who takes partridge meat will get strength in his knees and it will also cure fever.

It is narrated from Imam Muhammad Taqi ('a) in a correct tradition that Asfardu9 meat is blessed. My father was fond of it and he used to say that you must roast it and feed it to those suffering from jaundice.

It is narrated from Imam Musa Al-Kazim ('a) that there is no problem in consuming blackbuck meat. On the contrary, it is good for piles and backache and it increases the libido.

Imam Ali Ar-Ridha' ('a) was inquired about zebra meat. He said: Since it is a wild animal, its meat is allowed, but in my view, it is better to avoid it.

It is narrated from Imam Musa Al-Kazim ('a) that there is no problem in eating buffalo meat, milk and

ghee.

It is narrated in a good tradition that the Messenger of Allah (S) prohibited consumption of raw meat and said that it was the diet of wild beasts. Thus, one should not consume it till fire or sun do not change its condition.

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

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

According to Imam As-Sadiq ('a), three things destroy health and even lead to death: (1) to have meat dried in shade and which smells bad (2) to bathe on a full stomach (3) to have intercourse with old woman.

According to another tradition from the same Imam, there are three things, which have nothing to do with eating, but which increase weight: (1) wearing linen cloth (2) smelling perfume (3) applying Noora (hair remover).

Three things are concerned with eating, but decrease weight: (1) dried meat (2) paneer (3) buds of dates.

Two things are always advantageous: (1) lukewarm water (2) pomegranate

Two things are always harmful: (1) dried meat (2) paneer.

It is mentioned in many traditions that the Messenger of Allah (S) preferred mutton shoulder as it was not near the organ of urine.

It is narrated through many reliable chains that Prophet Adam ('a) slaughtered a sheep and those from his progeny who were to be the Uli al-'Azm prophets, he named each part with the name of that prophet. Thus, he named shoulder for the Holy Prophet (S); therefore, he liked mutton shoulder and preferred it over other parts.

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

It is narrated from Amir Al-Mu'minin ('a) that when a Muslim becomes aged, it is necessary for him to eat meat cooked in milk.

It is mentioned in another tradition that some prophet complained to God for physical weakness; it was revealed to him: Have meat cooked in milk, you will get physical strength.

It is narrated in reliable traditions that the Holy Prophet (S) liked pomegranate among all the fruits.

A reliable tradition states that Imam As-Sadiq ('a) liked porridge (Hareera) made of currants. When currants are added after the preparation of Aash[10] it becomes currant porridge.

Many reliable traditions praise meat-broth, in which the bread is put; and also, Kebabs, which is supposed to cure weakness and fever and reddens the complexion.

In a reliable tradition, it is narrated from Asbagh Ibn Nubatah that one day I came to Amir Al-Mu'minin ('a) and roasted meat was placed before him. He said: Come, have this. I said O Amir Al-Mu'minin ('a), it will be harmful for me. He said: Come, I will teach you a supplication, which if you recite, nothing will harm you:

بَسْمِ اللَّهِ خَيْرِ الأَسْمَاءِ ملاء الأَرْضِ وَالسَّمَاءِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْء وَلاَ دَاءٌ

Translation: In the name of Allah, whose name is better the name of all things in the heavens and the earth. He is the beneficent and merciful, with whose name nothing and no illness harms.

Advantage of cheekbones is also mentioned in traditions, as the head of animal is cleaner and purer as it is nearest to the pasture and furthest from the place of dirt (anus).

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

It is narrated from Imam Ja'far As-Sadiq ('a) that whenever any of the prophets complained of physical weakness and lack of libido, the Almighty Allah ordered him to consume Hareesa.

In another tradition, it is narrated from the same Imam that the Almighty Allah sent Hareesa from Paradise for His Prophet; all the grains it contained were from the gardens of Paradise and Houries of Paradise had prepared it with their hands. When the Holy Prophet (S) consumed it, he gained the strength of forty men. Allah sent this gift to make His Prophet strong and happy.

Muslasa is also praised a lot – it is a dish prepared from ground rice, grams and beans and sometimes instead of beans some other grain is mixed. Taleen has also been praised. It is a kind of soft sweet meat prepared from Maida[11] milk and honey.

According to Harun Ibn Maufiq, he was invited to Imam Musa Al-Kazim 's place one day. There was a lot of Halwa on the dinner spread. He was surprised and the Imam said that he and his followers take a lot of sweet as they were created from sweetness only.

According to Abdul Ala, incidentally, he was at the house of Imam As-Sadiq ('a) when food was served. There was roasted chicken filled with dates and oil.

It is narrated from Yunus Ibn Yaqub in a trustworthy tradition that we were in Medina when Imam Ja'far As-Sadiq (‘a) sent a message to prepare and send some falooda.

According to another reliable tradition from Imam Ja'far As-Sadiq (‘a), one, who consumes fish at night and after that does not eat dates or honey, till the next morning the nerve of paralysis would be in movement in his body.

He also said that when the Messenger of Allah (S) consumed fish, he used to recite:

اَللّٰهُمَّ بَارِكْ لَنَا فِيهِ وَأَبْدِلْنَا خَيْرًا مِنْهُ

Translation: O Allah, give us bounty in this and bestow to us better than this.

According to a tradition of Imam Musa Al-Kazim (‘a), you should consume fish; for even if you eat it without bread, it is sufficient. It is narrated from Amir Al-Mu'minin (‘a) that you must not eat fish regularly as it reduces body weight. It is mentioned in another tradition that fresh fish dissolves the fat of the eye.

It is mentioned in reliable tradition that a person wrote to Imam Hasan Al-'Askari (‘a) that when he gets himself cupped, there is increase in yellow bile. And if I don't opt for it, I am tormented by excess of blood. The Imam replied: After getting yourself cupped, you must eat fresh salted fish, which is roasted. He acted on this advice and got relief.

According to another reliable tradition from Imam Ja'far As-Sadiq (‘a), 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 Ar-Ridha' (‘a) of having few children, he asked him to seek divine forgiveness and eat hen egg with onion.

It is narrated from Imam Ja'far As-Sadiq (‘a) that a certain Prophet complained to God about lack of issues. It was revealed to him that he should have hen egg cooked in meat.

In another tradition, it is narrated from the same Imam that the white of hen egg is heavy and the yolk is light. It is narrated from Imam Musa Al-Kazim (‘a) that taking more eggs makes one a prolific progenitor (one, who has more children).

Many good traditions have come down in excellence of vinegar as it was among the diets of prophets and the Holy Imams (‘a) also consumed it. It is narrated that in view of the Messenger of Allah (S), the best thing with which bread can be eaten is vinegar.

According to Imam Ali (‘a), there is nothing better than vinegar to have bread as it cures yellow bile and protects the heart.

Many traditions are narrated from Imam Ja'far As-Sadiq ('a) that vinegar prepared from wine kills the germs of the stomach, roots of teeth become strong, strength of brain increases and libido of women is reduced. He also said that Bani Israel consumed vinegar before and after meals; but we taste salt at the beginning of the meals and vinegar in the end.

Many traditions state that olive oil is good for eating as well as rubbing on the body. Many Prophets had bread with olive oil and olive is praised a lot as it expels poisonous gases from the body.

Many authorities state that the Holy Imams used to praise honey, which is a cure for many diseases. Reciting Qur'an and chewing a gum called mastic (Kundar) cures sputum and sharpen memory.

Numerous traditions are recorded in the excellence of sugar and sugar denotes either Misri, Qand or Nuqal etc, which are prepared from sugar.

According to a tradition, Imam Musa Al-Kazim ('a) used to have sweets before going to sleep. Sugar is advantageous besides curing sputum.

It is mentioned in traditions that if a person is in possession of nothing, but a thousand dirhams and he purchase sugar worth all the money, even then he would not be included among the spendthrift.

Ghee is praised highly in many traditions, especially ghee from cow's milk. But aged persons, who are fifty and above are advised not to take ghee.

It is mentioned in reliable tradition that when the Messenger of Allah (S) ate or drank anything, he used to recite:

اَللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

Translation: O Allah, give us increase in this and bestow us better than this.

When he had milk, he used to recite:

اَللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

Translation: O God, give us increase in this and bestow to us more than this.

It is narrated from Imam Muhammad Al-Baqir ('a) that milk of a black ewe (female sheep) is better than the milk of two red ewes.

It is narrated that milk was the diet of the prophets. A person came to Imam As-Sadiq ('a)-and said that he did not feel well after drinking milk. The Imam said that milk was not harmful and he must have taken

something else with it.

A person complained to the Imam about physical weakness, at which the Imam ordered him to drink milk as it increases flesh and strengthens the bones.

Imam Musa Al-Kazim (‘a) said that one, who is no more fertile, should consume honey mixed in milk.

It is narrated from the Messenger of Allah (S) that you must consume cow milk as it feeds on every kind of grass and its milk contains the qualities of every herb.

According to Imam Ali (‘a) cow’s milk is a medicine.

In another tradition, it is mentioned that it is beneficial for indigestion.

Imam Musa Al-Kazim (‘a) said that camel urine is more beneficial than its milk and the Almighty Allah has placed cure in its milk.

It is mentioned in another traditional report that camel milk is cure for all illnesses. Many traditional reports are recorded in excellence and specialty of donkey milk.

It is narrated from Imam Musa Al-Kazim (‘a) in a reliable that one, who wants that buttermilk should not cause indigestion, should drink it with paneer.

Imam Muhammad Al-Baqir (‘a) has said: I like paneer.

It is mentioned in a traditional report that eating paneer is harmful during the day, but it is beneficial during the night. On the contrary, it causes birth of male children.

According to Imam Ali (‘a), 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 Grains, Vegetables, Fruits And Other Eatables

According to Imam Ja’far As-Sadiq (‘a), rice is a good food as it expands intestines and cures piles. It is also mentioned in some traditional reports that: We cure our sick through rice.

It is mentioned in trustworthy tradition that a person complained to Imam Ja’far As-Sadiq (‘a) about stomach-ache. The Imam asked him to wash the rice, dry it in shelter, powder it and have about a handful every morning.

It is mentioned in another traditional report that the Imam had stomach-ache. He asked them to cook rice with Samakh[12]. When he consumed it, he was cured of his pain.

In reliable tradition, it is narrated that Imam Ali Ar-Ridha' (‘a) used to have roasted grams before eating food and after it.

Other traditions from the Holy Prophet (S) state that seventy prophets invoked blessings for grams.

It is mentioned in numerous traditions that Masoor lentils softens one heart and makes one easily moved.

According to a reliable tradition, baqila beans increase marrow of thighs and brain, and produces fresh blood in the body.

In another tradition, it is narrated that you must have baqila beans with skin, as it cleans the stomach.

It is narrated that consumption of Haricot beans[13] removes internal gases.

It is stated that a person complained to Imam Musa Al-Kazim (‘a) of white spots; the Imam asked him to take grass pea[14] in his food.

It is mentioned in reliable traditions that if a number of foods were brought for the Messenger of Allah s) including dates, he began with the dates.

Imam Ali Ibn Al-Husayn (‘a) used to prefer those, who liked dates as the Messenger of Allah (S) was fond of it.

It is narrated from Sulaiman Ibn Ja'far that he visited Imam Ar-Ridha' (‘a) one day and saw a huge quantity of fresh dates kept before him and he was eating them. When Sulaiman commented that Imam was helping himself to the dates quite generously, the Imam said that he liked the dates very much, because they were liked by the Holy Prophet (S), Imam Ali (‘a), Imam Al-Hasan (‘a), Imam Husayn (‘a), Imam Zayn Al-'Abidin (‘a), Imam Muhammad Al-Baqir (‘a), Imam Ja'far As-Sadiq (‘a) and his father Imam Musa Al-Kazim (‘a).

All who have accepted the faith of the Imams will like them as they are made from same matter and enemies of Imam and Ahl Al-Bayt (‘a) like wine, because they are made from fire.

It is narrated from Imam Ja'far As-Sadiq (‘a) that if a person takes seven Ajwa dates[15] on an empty stomach, no poison, illness, sorcery, ghost or devil will cause harm to him. In another tradition, he stated that one, who takes seven Ajwa dates at night; it would kill the worms of his stomach if he has any.

A reliable tradition states that five fruits have come from heaven: Seedless pomegranate, quince (Behi), pineapples, apples of Shaam, white grapes and fresh dates.

It is narrated from Imam Ja'far As-Sadiq (‘a) in a reliable tradition that to remove the skin of any fruit is detestable (Makruh).

In another tradition, he said that there is a kind of poison on every fruit. When a fruit is given to you; you must first wash it and then eat it.

It is mentioned in another tradition that people asked Imam Musa Al-Kazim (‘a) regarding fig, dates and all the fruits; that what is the opinion if two of each were eaten together. The Imam replied: The Messenger of Allah (S) prohibited this. Thus, if you are alone, you may eat in any way you like and if you are seated with a group of Muslims, you must eat them one at a time.

In another tradition, he said: If you wish to eat two fruits at once, you must first take the permission of your companions.

It is mentioned in reliable tradition that once Imam Ali Ar-Ridha’ (‘a) noticed that the servants had eaten half the fruits and thrown the other half. The Imam said: Very nice! If you are satiated the whole world is not satiated. You must eat as per the need and leave the rest for the needy.

In a trustworthy tradition, it is narrated from Imam Ja’far As-Sadiq (‘a) that there are two things, which should be eaten with both hands: grapes and pomegranate.

Imam Musa Al-Kazim (‘a) said that three items do not cause any harm: white grapes, sugarcane and apples. It is narrated from Imam Ja’far As-Sadiq (‘a) in reliable traditions that when Prophet Nuh (‘a) disembarked from the Ark, he was much aggrieved at the human skeletons. Almighty Allah revealed: Eat black currants so that your grief is dispelled.

In another tradition, he said that some prophet had complained to God about sorrow and grief and he was advised to have grapes. It is mentioned in a good tradition that Imam Zayn Al-’Abidin (‘a) was very fond of grapes. He was fasting once; when it was the time of breaking the fast, his slave wife brought him a bunch of fresh grapes. Just then a beggar came and the Imam gave the grapes to him.

The slave wife went to that beggar secretly and purchased those grapes from him and brought them back to the Imam. Just then another beggar came and the Imam gave the grapes. This happened four times. The Imam ate them the fourth time.

It is narrated from Abu Akasha that I went to meet Imam Muhammad Al-Baqir (‘a) and some grapes were placed near him. The Imam said: Old people and children have a grain and one, who is not satiated, should take three or four grains.

You should eat two grains, as it is recommended. Through two chains of narrators, it is narrated from Amir Al-Mu’minin (‘a) that to have a breakfast of twenty-one pieces of red currants is curative of all maladies, except death.

It is narrated from Imam Ja’far As-Sadiq (‘a) that currants from Taif strengthen the muscles, remove sloth and please the heart.

In reliable tradition it is narrated from Imam Ali (‘a) said that fruits are of 120 kinds, but the best of them is pomegranate. Pomegranate appeases the hunger and for those who already had their fill, pomegranate helps in digestion. The Holy Prophet (S) liked pomegranate the best and he never shared it with others (the cause of which is shown in the next tradition).

It is mentioned in most traditions that every pomegranate fruit contains one grain from Paradise and if a disbeliever eats the fruits an angel takes away that grain, so that he may not eat it. That is why it is recommended to eat the pomegranate alone.

It is narrated from Imam Ja’far As-Sadiq (‘a) that if a believer eats a whole pomegranate, Almighty Allah will remove Shaitan away from the light of his heart for forty days. And a believer who eats three full pomegranates, the Almighty Allah removes Shaitan away from the light of his heart for a year. And a person, from whom the Shaitan is removed for a year, will not indulge in sins; and one, who does not indulge in sins, will enter Paradise.

It is mentioned in an authentic tradition from the same Imam that you must eat sweet pomegranate as the part, which goes into the stomach of a believer, cures some pain or other and removes the instigation of Satan.

It is mentioned in another good tradition that you must eat pomegranate with the seeds as this cleans up the stomach and promotes hair growth. He also said: Both kinds of Pomegranate: sweet and sour is beneficial to the stomach.

A tradition from Imam Musa Al-Kazim (‘a) states that if a person has one pomegranate first thing in the morning on Friday, 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. The person will also be protected from temptations of the devil and one, who is safe from temptations is safe from sinning and one, who does not sin, will enter heaven.

In another tradition, he said that the smoke from burning date palm wood destroys insects and poisonous creatures.

It is narrated from Imam Ja’far As-Sadiq (‘a), through reliable traditions that apple imparts polish to the stomach (cleans it).

According to Imam Musa Al-Kazim (‘a), eating apple keeps one secure from all types of poison, magic, influence of Jinns and increase sputum; and nothing is as swift and as beneficial as this.

Another tradition states that sattu of dried apple stops nosebleed and is the best medicine for cleaning body and warding off any kind of poison. If people come to know the advantages of apple, they will not use any medicine except apple.

It is narrated from Amir Al-Mu’minin (‘a) that you should eat apple, as it purifies the stomach.

The effects of eating quince (Behi), as stated by Imam Ali ('a), are the following: Strengthens weak heart, causes increase in weight, cleans the stomach, increases reason, makes man courageous.

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

Another tradition states that whosoever has a seed of quince first thing in the morning, his semen is clarified and his children are born beautiful. Another tradition states that whosoever will have one quince, first thing in the morning, God will bless his tongue with wisdom for a period of forty days.

He also said that no prophet has passed, whose body had not smelt of quince (Behi). He also said that quince (Behi) makes sorrow depart from sad people in the same way as one's hand cleans one's sweat.

Through reliable chains of narrators, it is narrated from Amir Al-Mu'minin ('a) that consuming guava polishes the heart and by Allah's command, makes internal pains tranquil.

A tradition from Imam Ja'far As-Sadiq ('a) 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 good tradition from Imam Ar-Ridha' ('a), 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.

In another tradition, he said that fig cures colic (qulanj). It is narrated from Amir Al-Mu'minin ('a) that fig softens stools and cures flatulence and colic. He also said that if you eat them during the day, you must eat more and if you eat them at night, you must eat less.

It is also stated that figs cure piles and pain in toes. It increases sexual strength.

Ziyad Qandi narrates that he visited Imam Musa Al-Kazim ('a) and saw a vessel of water with plums. The Imam said that he was suffering from fever and fresh plums decrease temperature and nausea. Dried plums balance the temperature of blood and cures all types of pains.

Some people inquired from Imam Ja'far As-Sadiq ('a) as to what the doctors think about citron fruit. The Imam said that it should be taken after meals though doctors say that it be taken before meals.

In another tradition, it is narrated that you must have citron as Aali Muhammad ('a) have always taken it. He also said that plain bread digests citron.

It is narrated from Imam Ali Ar-Ridha' ('a) that the Messenger of Allah (S) was very fond of gazing at green citron and red apples (Arabs call lime and tangerine also as citron).

Raisins are also praised in some traditions. According to a tradition from Imam Ja'far As-Sadiq ('a), 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. It cures intermittent urination and imparts strength to the calves. It also cures dandruff.

It is narrated from Imam Ja'far As-Sadiq ('a) that you must have musk melon; as there are many benefits in it. Firstly: there is no kind of illness in it; secondly, it can be eaten as well as drunk; it is a fruit as well as a fragrant thing; it cleans the mouth and can be eaten with bread as well. It increases sexual prowess; it cleans the bladder; increases urine and removes the sand particles from the bladder.

According to Imam Ar-Ridha' ('a), one should not take melon before breakfast as it causes paralysis. It should always be taken with dried dates or sweet potatoes as the Holy Prophet (S) used to take.

It is narrated from Imam Ja'far As-Sadiq ('a) that when the Messenger of Allah (S) saw a new fruit, he kissed it and touched it to his eyes and said:

اَللَّهُمَّ كَمَا أَرَيْتَنَا أَوَّلَها فِي عَافِيَةٍ فَأَرِنَا آخِرَها فِي عَافِيَةٍ

Translation: O Allah, like You have shown us its beginning in a period of prosperity, in the same way, please show us its end in a period of prosperity.

It is narrated from the Messenger of Allah (S) in another tradition that one, who eats some fruit and says Bismil-Lah before eating, it would not cause harm to him.

According to a tradition from Imam Ja'far As-Sadiq ('a), the meal of Imam Ali ('a) always consisted of green vegetables. He stated that the heart of believer is green and leans towards greenery. He also stated that whosoever has eaten seven endive leaves during the night, he will be safe from colic pain and whosoever desires increase in property and offspring should take endive leaves in large quantities.

Another tradition describes green endive leaves as a very good vegetable. Not a single leaf of endive is devoid of a drop of heavenly water and therefore when one eats it, one should not shake it. It is also mentioned that endive leaves are superior to all vegetables like Ahl Al-Bayt ('a) are superior to all mankind. Endive leaves cause birth of male children, who are beautiful as well.

Imam Ali Ar-Ridha' ('a) said that endive cures all diseases; that is there is no human ill, which endive cannot cure.

When a person was ill with fever and headache, the Imam asked endive leaves to be beaten in pulp, spread on paper, and sprinkled with violet oil and then applied to forehead of that person as it will completely cure both the fever and headache.

According to Imam Ja'far As-Sadiq ('a), endive was the preferred vegetable of the Messenger of Allah (S). Badroj16 was the favourite of Amir Al-Mu'minin ('a) and fresh purslane leaves were liked by Lady Fatimah Az-Zahra' ('a).

Many traditions are recorded in praise of Badroj among them being that they should be eaten before food, as it softens stool, increases appetite, cures consumption, makes burps fragrant, cures dandruff and when it reaches the stomach, it cures all kinds of pains.

According to another tradition, Imam Musa Al-Kazim (‘a) was told that a person was afflicted with inflamed spleen. He said: Give him Tura[17] leaves for three days. He was cured by this.

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

It is narrated that Amir Al-Mu’minin (‘a) used to have Tura leaves with grounded salt. It is mentioned in reliable tradition that the Messenger of Allah (S) said that you must eat celery (Karfas) as it was the diet of Prophet Ilyas (‘a), Yasa and Yusha Ibn Nun.

It is narrated from Imam Musa Al-Kazim (‘a) that consumption of sour apples and coriander creates forgetfulness.

It is narrated from Imam Ja’far As-Sadiq (‘a) that no other vegetable is as good and beneficial as purslane, the preferred vegetable of Lady Fatimah Az-Zahra’ (‘a).

In yet another tradition, he states that one should eat lettuce leaves to clear one’s blood.

It is narrated from Imam Ja’far As-Sadiq (‘a) that one, who consumes Turah Teezak[18] to the fill at the time of Isha Prayer, he will be afflicted by leprosy or dandruff by the morning.

It is mentioned in another tradition that Badroj[19] and Kasni[20] are our vegetables and Turah Teezak is of Bani Umayyah.

In another tradition, it is narrated from the servant of Imam Musa Al-Kazim (‘a) that when the Imam ordered us to purchase vegetables, he ordered that we must not buy Turah Teezak. He also said that how foolish are those who say that Turah Teezak grows on the banks of the river in Hell; although the Almighty Allah says that stones and men will be the fuel of hellfire and those stones either imply stones from which idols are shaped or Sulphur stones; then how is it possible for vegetable to grow in Hell?

According to Imam Ja’far As-Sadiq (‘a) the Almighty Allah had shown the Jews two methods of curing dandruff, one was eating beetroot and the other was taking out vein from meat.

It is narrated from Imam Musa Al-Kazim (‘a) that beetroot was a very good vegetable.

Imam Ar-Ridha’ (‘a) 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 roots of beetroot cause melancholy (sauda). In another tradition, he said that nothing is better than beetroot

leaves for one suffering from pleurisy.

In Al-Kafi, it is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that the Messenger of Allah (S) said that mushroom is included among Manna and Salwa, which descended on Bani Israel and it arrived from the Paradise for me. Its water is cure for the eyes.

It is mentioned in many reliable traditions that the Messenger of Allah (S) was very fond of pumpkin and he instructed his wives to cook it often.

The Holy Prophet (S) said to Imam Ali ('a) that he should take pumpkin as it increases brain and wisdom.

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

It is mentioned in another tradition that radish leaves help in memorization.

It is mentioned in another reliable tradition from Imam Ja'far As-Sadiq ('a) and

Imam Musa Al-Kazim ('a) that carrots enhance sexual health, secure one from colic and cure piles.

Four reliable traditions encourage consumption of turnip.

Another reliable tradition encourages eating 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) used to have cucumber with salt. Imam Ja'far As-Sadiq ('a) has said that cucumber should be eaten from the root side as it is more advantageous. It is also narrated from the same Imam that it is good to eat brinjal as there is no harm in it; and many other traditions have come down praising it.

It is narrated through many chains from Imam Ja'far As-Sadiq ('a) that onion cleans dirt of teeth and sputum, lessens fatigue and laziness, strengthens veins and muscles and the roots of the teeth, increases offspring, beautifies complexion and cures fever.

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

According to a tradition from Imam Muhammad Al-Baqir ('a), the Holy Prophet (S) asked the person, who eats garlic 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 Imam Ja'far As-Sadiq ('a) there is no problem in consuming cooked and uncooked onion and Tura leaves, but one should not visit the Masjid after eating them. [It is detestable because those

seated near to him will be inconvenienced.]

Traditions have come down in praise of Absham21 that they strengthen the stomach and if eaten on empty stomach in the morning, remove the wetness of the stomach.

In reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that since the Almighty Allah created Adam from dust, Adam ('a) made the consumption of mud unlawful for his progeny.

It is narrated from the Messenger of Allah (S) that if a person consumes mud and dies, it is as if he has committed suicide.

According to another tradition from Imam Muhammad Al-Baqir ('a) the biggest snare of Satan is to make you eat mud. Eating mud causes multiple diseases, itch and piles; insanity; lessens the strength of legs on account of lessening strength of body, there is lessening of good deeds. That man will be questioned on Judgment Day and be punished.

According to Imam Musa Al-Kazim ('a), four things are temptations of devil – eating mud, to break mud in hand habitually, to chew nails with teeth and to chew one's beard.

It is mentioned in reliable traditions that eating of mud is as unlawful as consumption of carrion blood and pork; except the mud from the grave of Imam Husayn ('a), which is called as Khak ash-shifa: taking a gram of it cures every malady and it is security from every kind of fear and danger.

9. Manner Of Welcoming Believer To One's Home

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

It is narrated from the Messenger of Allah (S) that among that which is necessary on a believer to accord respect and hospitality to his believer brother, is that he should accept his gift and to give what he has with him; and he should not take trouble in what he does not have.

Another tradition from the same Imam asserts that a person will be considered not worthy of reward, who regards his friends as unworthy and is hesitant in offering to his guests.

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

According to a good tradition Hisham visited Imam Ja'far As-Sadiq ('a) in the company of Ibn Abi Yafur. When Imam ordered for breakfast (chasht) Hisham said that he would have only a little.

The Imam said that perhaps Hisham did not know that one could find out the depth of friendship

between two believers 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 stress this aspect.

According to Imam Ali Ar-Ridha' ('a), one, who is courageous, he eats at others so that others may also eat from him; and one, who is miserly, he does not eat from others fearing that others would also eat from him.

According to the Holy Prophet (S), inviting relatives, friends and neighbours for a Walima dinner is recommended (Sunnat) on five occasions - Marriage, Aqiqa, circumcision, on buying or constructing a house anew and lastly, when a visitor returns from travel.

It is mentioned in another tradition that Walima, is also recommended after one returns from Hajj.

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

It is mentioned in reliable traditions that one, who reaches a town, is the guest of his believer brother till he stays over there. And it is not allowed for the guest to observe a recommended fast, without the permission of the host. For it should not be that the host may have food prepared for him and it is wasted. In the same way, the host also cannot observe a recommended fast, without informing the guest lest he should feel shy and remain hungry.

It is narrated from the Messenger of Allah (S) that the duration of having anyone as guest is three days. The service rendered to the guest is counted as Sadaqah (charity).

He said: Do not live with your believer brother for such a long duration that he should become worried and nothing remains with him to spend on you.

Ibn Abi Yafur has narrated that I saw a guest in the house of Imam Ja'far As-Sadiq ('a) rising up to perform a chore; but the Imam restrained him and himself did that. Then he said: The Messenger of Allah (S) has forbidden making the guests perform some chore.

It is mentioned in another tradition that Imam Ali Ar-Ridha' ('a) was having a guest. He stretched his hand to increase the flame. The Imam stopped him and did that himself. Then he said: We Ahl Al-Bayt ('a) do not make our guests perform any chore.

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

According to Imam Muhammad Al-Baqir ('a), laziness and lack of manners also cause one's failure to return the obligation someone has done for him. To take 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) states that the host should go at least as far as the door when the guest is leaving.

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

Holy Prophet (S) said that eight types of persons are worthy of being cursed: (1) One, who joins the meal uninvited. (2) The guest, who orders his host. (3) One, who expects a good turn from one's enemy. (4) One, who hoards, is mean and stingy and still expects to be obliged by others. (5) One, who interferes without permission when two people are talking among themselves (6) One, who does not give due respect to rulers or those in authority (7) One, who sits in the company he is not worthy of. (8) One, who talks with a person, who does not pay due attention to him.

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

According to Imam Muhammad Al-Baqir ('a), a person, who gives food to a single fellow believer 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) 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) states that if one offers drinking water to a group, one should drink last of all.

Through correct chains of narrators, it is narrated from Imam Ja'far As-Sadiq ('a) that if a believer brother visits your place, you must not ask him if he has eaten or not; you must bring whatever is present in your house; generosity lies in the fact that you serve him whatever you have.

It is mentioned in another tradition that if a person spends a thousand dirhams on food and only one believer eats from it, it will not be wasteful expenditure.

It is mentioned in many reliable traditions that one, who believed in God and has faith in Judgment Day, should accord respect to his guest.

The Messenger of Allah (S) said that one of the rights of the guest is that he should be accorded respect and that food should be procured for him through lawful means.

Many traditions have come down saying that when a guest arrives, he brings his sustenance along with himself (it is a divine grace). When he has eaten, the host receives divine forgiveness.

It is mentioned in another tradition that when he leaves, the sins of the host and his family members are forgiven.

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that I prefer a morsel, which a believer brother eats sitting near me, then emancipating a slave.

Imam Muhammad Al-Baqir ('a) said that if I feed three believers; it is better in my view than freeing seven slaves.

It is narrated from Amir Al-Mu'minin ('a) that a believer, who becomes happy on hearing the sound of his guests, all his sins would be forgiven, even though he might have filled up the sky and the earth with disobedience of God.

It is narrated from the Messenger of Allah (S) that angels will not visit a house, which does not get visitors.

It is narrated from Imam Ja'far As-Sadiq ('a) that the rights of a believer brother obligatory on a believer is that he should accept when he is invited.

The Messenger of Allah (S) said that I advise all those who are present and absent that do not reject the invitation of a Muslim, even though the distance is of five miles, because acceptance of invitation is among the necessary duties of religion.

He also said that if a believer asks me to have a mutton shoulder (and he is incapable to offer anything more), I will definitely go. He also said that the worst deprivation is that if a person invites his believer brother, but the latter does not accept it.

10. Manners And Advantages Of Picking Teeth

A tradition from Imam Ja'far As-Sadiq ('a) states that Jibra'il ('a) brought for the Holy Prophet (S): toothbrush, toothpick and cupping horn and said that toothpick strengthens the roots of teeth, makes them healthy and increases sustenance.

A tradition from Imam Ja'far As-Sadiq ('a) states that the Holy Prophet (S) prohibited the use of pomegranate or any fruit tree stick as toothpick as it causes dandruff.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who picks the teeth with Fayy wood22, his needs would not be fulfilled for six days. He said: The Messenger of Allah (S) used to pick the teeth with anything, except the leaf of date tree and Fayy.

A tradition from Imam Ja'far As-Sadiq ('a) states that the Holy Prophet (S) prohibited using pomegranate or any fruit tree twig or Fayy as toothpick as it causes dandruff.

According to Imam A1i ('a), picking teeth with broom stalks causes poverty.

Another tradition states that the Holy Prophet (S) ordained that the host should provide his guest with toothpicks; for angels look with anger at the food particles trapped in anyone's teeth.

A tradition from Imam Ja'far As-Sadiq ('a) states that food particles clinging to the roots of the teeth should be eaten and those trapped between the teeth should be removed and thrown away.

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

It is mentioned in another tradition that you must not eat what comes out with toothpick. It has come in traditions that you must wash the mouth from outside and inside with Cyperus grass and Ashnan23 (which is used to wash the hands).

11. Types And Advantages Of Water

A reliable tradition states that in this world and hereafter, there is nothing better than water.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who takes pleasure in drinking water will be given the pleasure of drinking the wine of Heaven by Allah.

Someone asked the Imam what the taste of water was? He replied: The taste of life.

The Almighty Allah says: We have created every living thing from water, but the disbelievers did not believe in God.

According to Amir Al-Mu'minin ('a) the interpretation of the holy verse:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

"Then on that day you shall most certainly be questioned about the boons." (***102:8***)

...implies fresh dates and water.

According to a tradition from Imam Ali ('a), Zamzam water is the best water among all the waters of the earth and Burhoot water (in Yemen) is the worst, for it is haunted by the spirits of disbelievers, and day and night they are chastised.

According to Imam Ja'far As-Sadiq ('a), Zamzam water is a cure for all diseases.

It is mentioned in another tradition that for any purpose it is taken, it is achieved.

Imam Ali (‘a) said that one should drink rain water, as it purifies the body pains and diseases.

According to Imam Ja’far As-Sadiq (‘a), one should refrain from consuming hail stones.

It has come in another tradition that hail stones are beneficial to the body.

It is narrated from Masadif that a friend of ours fell ill while in Mecca and he became serious. I reported his condition to Imam Ja’far As-Sadiq (‘a). He said: If I were you, I would have given him water from the rain spout of Kaaba. I searched for that water, but was unable to find it. By chance there was shower of rain and I filled up a cup with it and administered it to the ailing man and he was instantly cured.

According to Imam Ja’far As-Sadiq (‘a), the child, whose palate is lifted with Euphrates water, will be from our followers.

He also said that two spouts of Paradise continuously drop into the Euphrates River. He also said that if between me and Euphrates River, there is a long distance, I will go to it for cure.

In another tradition, he said: If I was near, I would have preferred to visit Euphrates every morning and evening.

It is narrated from Amir Al-Mu’minin (‘a) that if people of Kufa had lifted the palate of their children with Euphrates water, there is no doubt that all of them would have been believers.

It is narrated from Imam Zayn Al-’Abidin (‘a) that an angel arrives every night and drops three mithqal of Paradise musk in Euphrates River. And there is no river anywhere in the world, which is more blessed than Euphrates.

It has come in many traditions that the Messenger of Allah (S) said: Don’t seek cure from hilly water springs, which smell of Sulphur. He also said that their heat is from the heat of Hell.

Imam Al-Hasan (‘a) and Imam Husayn (‘a) said: Our Wilayat and devotion was presented to all the waters; whichever water accepted, it became sweet and potable and whichever did not, remained salty and bitter.

Imam Muhammad Al-Baqir (‘a) considered it detestable (Makruh) to seek cure from dirty water and water smelling of Sulphur. He also stated that at the time of deluge, Prophet Nuh (‘a) summoned all the waters; all obeyed him, except bitter water and that which smells of Sulphur. So, he cursed both of them.

Amir Al-Mu’minin (‘a) said that the water of Nile River in Egypt makes the hearts dead.

According to Imam Ja’far As-Sadiq (‘a), 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.

Imam Musa Al-Kazim (‘a) said that drinking cool water is most pleasing.

According to Imam Ar-Ridha’ (‘a), the water which is boiled seven times in seven different vessels cures fever, and strengthens leg muscles.

Ibn Abi Taifur, a doctor, states that when he visited Imam Musa Al-Kazim (‘a), he saw him drinking a lot of water. When he stopped, the Imam 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.

Another person visited Imam Ja’far As-Sadiq (‘a) to find him eating dates and drinking water. He said: It would be better if you don’t drink water after eating dates. Imam replied: I am eating dates only to improve the taste of water.

12. Manner Of Drinking Water

According to Imam Ja’far As-Sadiq (‘a), whosoever, while drinking water, remembers Imam Husayn (‘a) and his Ahl Al-Bayt and curses his murderers and tormenters, a hundred thousand good deeds will be written in his record, a hundred thousand sins will be forgiven, he will be elevated a hundred thousand time and he will be rewarded to the extent as though he has freed a hundred thousand slaves in the name of God and on Judgment Day, God will look towards his welfare.

If he recites the following while drinking water, it is better:

صَلَوَاتُ اللَّهِ عَلَى الْحُسَيْنِ واهل بيته واصحابه ِ وَلَعْنَةُ اللَّهِ عَلَىٰ قَتلة الْحُسَيْنِ وَأَعْدَائِهِ

Translation: May Allah shower his blessings on Husayn (‘a) and his Ahl Al-Bayt and his companions. May He increase His curses on the murderers of Husayn (‘a) and his enemies.

Another reliable tradition from the same Imam asserts that if a person does not drink water when he is feeling thirsty and appeases his thirst late, 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, it is stated that whenever the Messenger of Allah (S) had water, he used to recite the following supplication:

اَلْحَمْدُ لِلَّهِ الَّذِي سَقَانَا مَاءً عَذْبًا زلالاً وَلَمْ يُسقنا مِلْحًا أُجَاجًا ولم يؤاخذنا بِذُنُوبِنَا

Translation: All praise is for that God, Who gives us clean and sweet water and does not give bitter and salty water and does not interrogate us for our sins.

In another tradition from the same Imam, it is stated that if a person recites Bismil-Lah (In the name of Allah) before drinking water then stops after drinking one gulp and then says Bismil-Lah again. And after drinking water, he says Alhamdulillah (Praise be to Allah), as long as that water remains in his stomach it will continue to recite the praise of Allah and its reward would be written for that person.

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

يا ماء، ماء زمزم وماء فرات يقرآنك السلام

Translation: Salutations on you from the water of Zamzam and water of Furat.

Then water will not harm him.

In another tradition, the same Imam says that one, who drinks water at night, should recite the following supplication:

عليك السلام من ماء زمزم وماء الفرات

Translation: Salutations on you of the water of Zamzam and water of Furat.

Drinking water at night will not harm him.

It is mentioned in another report that the following supplication should be recited at the time of drinking water.

الحمدلله الذي سقاني فارواني واعطاني فارضاني وعافاني وكفاني اللهم اجعلني ممن تسقيه في المعاد من حوض محمد صلى الله عليه وآله وسلم وتسعده بمرافقته برحمتك يا أرحم الراحمين.

Translation: All praise is for Allah, Who quenched my thirst with water, please me with bounties and by forgiving my sins did not leave me needful for others. O the most merciful of the merciful ones, make me of those whom You will quench by the pool of Muhammad (S) by Your mercy; and whom you will please by the companionship of His Eminence.

According to a tradition from Imam Ja'far As-Sadiq ('a), you should not drink excess of water as it creates all kinds of maladies and as long as you can bear that malady, do not take medicine.

Imam Ali Ar-Ridha' ('a) said that there is no harm in drinking more water after food; but you must not drink water when the stomach is empty.

He also said that if a person has two spoonfuls of food and does not drink water after that; why his stomach does not burst?

It is famous among scholars that you must not drink water standing and it is recommended that it one should drink water in three parts.

It is mentioned in many traditions that drinking water in the standing position is the best and it should be drunk in three parts. During the day one should drink water in the standing position and in the seated position at night.

It is narrated from Imam Ja'far As-Sadiq ('a) that drinking water in the standing position during the day digests the food and drinking water in standing position at night increases bile.

In another tradition, he said that drinking water in the standing position makes the body strong and healthy.

It is narrated from Amir Al-Mu'minin ('a) that you should not drink water in the standing position at night, for it might create an illness which none, but God can cure.

According to a tradition from Imam Ja'far As-Sadiq ('a), 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 curse himself alone.

Ibn Babawayh says that this implies drinking water in standing position at night.

It is narrated from Imam Ja'far As-Sadiq ('a) through two chains that drinking water in three parts is better than drinking it in a single breath.

It is mentioned in another tradition that a person asked him what if someone does not stop before being quenched? Imam ('a) replied: There is pleasure in going against it. To drink it non-stop is compared to a thirsty camel drinking water.

Imam ('a) said that drinking water like a thirsty camel is that in which the name of Allah is not mentioned while drinking.

It is mentioned in another traditional report that one, who serves water to you, if he is your servant, you should drink it in three parts; and if he is free, you must drink it at once.

It is narrated from Imam Ja'far As-Sadiq ('a) that the Messenger of Allah (S) was fond of drinking water from Syrian pots and he used to say that Syrian utensils are the best and people used to present Syrian utensils to His Eminence as gifts.

It is mentioned in another tradition that Imam Muhammad Al-Baqir (‘a) used to drink water in an earthen bowl.

In reliable tradition, it is narrated that the Holy Prophet (S) passed by some people drinking water from the mouth, like quadrupeds. The Prophet said: Drink it with your hands, as there is no better utensil for you.

According to Imam Muhammad Al-Baqir (‘a), one should say Bismil-Lah before drinking water and Alhamdulillah after drinking. If the clay container has a handle, then one should take 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 these are related to the devil.

The Holy Prophet (S) has prohibited blowing with mouth in the water.

It is narrated from Imam Ja’far As-Sadiq (‘a) that blowing in the water is detestable at a time when another person is waiting to drink from the same water.

In another tradition, the Imam had forbidden drinking water with the left hand and said that you must drink water, in little gulps getting pleasure from it; and don’t drink it all of a sudden as it creates liver and stomach disorders.

It is stated that sometimes the Holy Prophet (S) 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 cupped hand.

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1. Sweet milk and rice preparation.
2. Sweet beverage containing starch jelly in the form of thin fibres.
3. Brother’s son.
4. Broth of bread pieces.
5. It might imply that it is allowed when one is in a hurry.
6. Fragrant grass.
7. A kind of grass used as soap and after burning it becomes Sajji (impure carbonate of soda).
8. Parched barley meal.
9. Yellow coloured animal or bird.
10. Barley soup.
11. Superfine flour.
12. A kind of marble.
13. Persian/Urdu: Lobia.
14. Urdu/Persian: Maash.
15. Pressed dates.
16. Badroj is a mountain herb and desert mint leaves, which grow on the banks of streams in excess.
17. Leek.
18. A kind of vegetable.
19. Badroj is a mountain herb and desert mint leaves, which grow on the banks of streams in excess.

20. Chicory.
21. Persian Shiraz natural hilly mint leaves.
22. Fallen.
23. A kind of grass used as soap and after burning it becomes Sajji (impure carbonate of soda).

[1] [1]
SHARES

Chapter 4: Importance Of Marriage, Family Life, Upbringing Of Children And Rules Of Interaction With Them

1. Importance Of Marriage And Prohibition Of Celibacy

According to a reliable tradition from Imam Ja'far As-Sadiq ('a), it is stated that being fond of women was the etiquette of prophets. He also emphasized that there can be no progress in the faith of any believer unless he loves women more. He also stated that those who love their women more have more faith.

A reliable tradition from Imam Ar-Ridha' ('a) states that there are three things, which are included in practice (Sunnat) of the prophets: (1) Smelling perfume (2) Cleaning excess hair of the body (3) Being closer to women and having relations with them.

Through many chains of narrators, it is narrated from the Messenger of Allah (S) that I have preferred women and perfume from your world and prayer is most precious to me.

According to a reliable tradition, Sikkeen Nakhai ignored women, perfume and tasty food and engaged himself in prayers and had written a letter about this to the Imam. He answered that while questioning about women, he should have been aware of the number of wives of the Holy Prophet (S) had and about tasty food, he ought to know that the Holy Prophet (S) used to eat meat and honey.

The Holy Prophet (S) stated that a man who marries has protected half the faith and the other half will be protected if he practices piety.

He also said the worst among you are those who are single.

The Holy Prophet (S) further said that there was nothing to hinder a man from marriage for the man may be blessed with a son, who may brighten the earth with the word of "la ilaha illa Allah" (there is no

divinity besides God) and emphasized that those who believe in his practice should perform marriage.

Imam Muhammad Al-Baqir ('a) said that it is not at all acceptable to me that I should get the whole world and whatever it contains in exchange of spending a single night without a wife.

He also said that two units of prayer performed by a married person is equal to all night prayers and all days' fasts of a single man.

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

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ

"If they are needy, Allah will make them free from want out of His grace." (***24:32***)

It is mentioned in a tradition of Imam Ja'far As-Sadiq ('a) that the wife of Uthman Ibn Mazun came to the Messenger of Allah (S) and said: O Messenger of Allah (S), Uthman fasts during the days and prays all nights and he does not approach me at all. The Prophet became infuriated; he came to Uthman and said: O Uthman, God has not sent me with the message of monasticism; He sent me for a straight and easy religion.

I fast, pray and establish contacts with my wives as well. One, who wishes to follow my religion, should follow my practice; and marriage is one of my practices.

In another tradition from Imam Ja'far As-Sadiq ('a), it is stated that three women came to the Holy Prophet (S). One stated that her husband did not eat meat, the second said that her husband did not smell perfume and the third stated that her husband did not live with her.

The Holy Prophet (S) came out of his chamber in a fury apparent from the expression of his face and cloak dragged behind. In the same condition, he mounted the pulpit and after praising Almighty, asked why some people have stopped eating meat, smelling perfume and living together with women as all these were his practices. One, who was against his practice was excluded from his followers.

In another tradition, it is mentioned that a woman came to the Holy Prophet (S) and complained that her husband did not approach her. The Prophet asked her to apply perfume in order to attract him. She said: I have tried every perfume, but he has kept away from me. The Prophet said: If he knew the rewards of intimacy with you, he would never have remained away from you.

Then he said: If he takes interest in you the angels will surround him and he would earn so much divine reward as if he has fought Jihad in the path of God. And when he becomes intimate with you, his sins will fall off like leaves fall off during autumn. And when he takes the ritual bath, no sin will remain in his account.

Imam Ja'far As-Sadiq ('a) has slated that two units' prayer of a married man is better than seventy units of a celibate.

2. Types Of Women – Good And Bad

It is narrated from Imam Ja'far As-Sadiq ('a) that woman is like a necklace, which you tie to your necks and it is necessary to know what type of necklace you prefer for yourself.

He said: The chaste and the unchaste woman cannot be same. The value of a chaste woman is much more than precious metals; on the contrary the precious metals are nothing in comparison to her and the unchaste woman is not equal to dust; on the contrary dust is better.

Also, my holy grandfather, the Messenger of Allah (S) said: Give your daughter in marriage to a family having same social status as yours and marry your sons also from families having same social status. You must seek a woman, who is suitable for your seed so that a righteous son is born.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who marries for wealth and beauty, would be deprived of both and one, who marries for piety and religiosity, the Almighty Allah would bestow him wealth as well as beauty.

The Messenger of Allah (S) said: Marry chaste women, so that many issues are produced; and don't fall for beautiful women, who are infertile, because tomorrow on Judgment Day, I will boast over the nations of other prophets.

It is mentioned in another tradition that do you not know that those who die young, they pray for the forgiveness of their parents below the Divine Throne (Arsh) and Lady Sarah is rearing them on mountains of musk, ambergris and saffron and Prophet Ibrahim ('a) is looking after them.

It is mentioned in another tradition that you must propose to women who have more fragrant mouths and who are more fertile, who are potentially more prolific producers of breast milk. Do you not know that tomorrow on Judgment Day, I will boast about your majority so much so that even that unborn foetus will be included, who was aborted.

On the contrary, such a child would stand at the gate of Paradise in anger and the Almighty Allah will order it to enter Paradise, it will say: I will not enter till my parents do. At that time an angel will be ordered to bring his parents and admit them in Paradise.

Then that child will be addressed: Our mercy is there for you in excess, due to which we admitted them also in Paradise.

It is narrated from Imam Ali ('a) that the woman, whose hand one seeks in marriage, should possess the following qualities: (I) Wheat complexioned face (2) Broad forehead (3) Black eyes (4) Medium height (5)

Heavy hips.

If someone is able to find such a woman and he proposes to her, but he is unable to pay the dower, he should take the dower amount from me.

It is mentioned in another tradition that when the Messenger of Allah (S) used to send a match-maker with a proposal to a lady, he used to say: Smell her neck, if it is fragrant; the calf should be fleshy.

It is narrated from Imam Ali Ar-Ridha' ('a) that beautiful woman is a proof of the good fortune of man.

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

The Holy Prophet (S) had stated that the best woman is one, who produces many children, is the well-wisher of her husband, is chaste and holds respects among her relatives and acquaintances, obeys her husband and adorns herself for him.

Who is modest with strangers, who guards her chastity; who is obedient to the husband, who does not refuse when the husband wants to became intimate with her. But she must not compel the husband for intercourse.

After that he said: The worst of your women is one, who is degraded among her people; who is dominant on her husband, who does not produce children, who bears malice, who has no qualms about promiscuity, who adorns herself for others when the husband is not present and when the husband arrives, she becomes secluded; she does not obey him; and when the husband tries wooing her, she prevents him like a nasty lioness; she never accepts his excuse and never forgives his shortcomings.

It is narrated that a person came to the Messenger of Allah (S) and said: My wife is such that when I enter the house, she welcomes me. When I leave the house, she sees me off.

When she finds me aggrieved, she asks for the reason and she says: If it is regarding sustenance, Allah is the guarantee of you and all the people and if it is regarding Judgment Day, may Allah increase this worry.

The Holy Prophet (S) said 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 martyr.

He said in another tradition that the best woman of my nation is one, who is most beautiful and who is having less dower.

Imam Ja'far As-Sadiq ('a) said that the highest merit of woman is that her dower should be less and she must not have trouble producing offspring and the worst quality is that her dower is more and she has trouble producing offspring.

The Messenger of Allah (S) said that the best of your women are Quraish women as they are more kind on their husbands than other women and most merciful to their children than other women; and they never refuse the advances of their husbands and they are chaste in connection with strangers. During that time the Quraish women imply the Sadaat[1].

In another reliable tradition, it is stated that when God wants to bless a man with virtues of the world and that to come, He gives him a heart, which will be merciful to those facing difficulties, is fearful of the Almighty and gives him complete attention and He gives this man a tongue, which always speaks about Him and 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.

It is narrated from Imam Muhammad Al-Baqir ('a) in a reliable tradition that there was a very wise and wealthy man in Bani Israel. He had a son from a chaste wife. This boy resembled his father closely. He had two other sons from another wife, who was not chaste. When he was on his death bed, he said: My property belongs to you alone. Now, all claimed the property.

At last, the case was presented before the judge. He told them: Go to the three brothers, who are famous for their intellect. So, they went to the first one; he was an old man. He said: Go to my brother, who is elder to me. So, they went there and found him middle aged. He said: Go to my elder brother.

They went and saw that he was a young man. Before posing their query, they asked him why his younger brother has become old and how you, who is the eldest, is most youthful? He replied: The wife of my younger brother is bad and he is patient on evil, lest he may get involved in a trouble on which he might not remain patient.

That is why he seems to be so aged. As for the second brother, she is such that sometimes she keeps him happy and sometimes aggrieved; that is why he is middle aged. And my wife always keeps me happy and never aggrieves; that's why I am young. The brother heard them and then told him of their matter.

He said: First of all, dig up the bones of your father and bum them up and then I will decide your case. When they set out from there the youngest of them picked up a sword and the other two elder brothers took pickaxes. On reaching the grave of the father the elder brothers began to dig and the youngest pulled out his sword saying that he will not allow them to dig the grave of his father.

He said: I give up my claim; you may take all his property. Again, the matter reached the judge. He awarded all the property to the youngest brother and said to the elder brothers: If you had also been the issues of the deceased, like the youngest son, you would have also protested against the opening of his grave.

3. Etiquette Of Marriage

A good tradition from Imam Ja'far As-Sadiq ('a) states that when a person intends to request for marriage, he should offer two units of prayer, praise the Almighty and recite the following supplication:

اَللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ فَقَدِّرْ لِي مِنْ النِّسَاءِ اعَفَّهم فَرَجًا وَاحْفَظْهُم لي فِي نَفْسِهَا وَمَالِ واوسعهنَّ رزقا واعظَمَهُمَّ بَرَكَةً وَقَدِّرْ لِي وَلَدًا طَيِّبًا تجعله خلفا صَالِحًا فِي حَيَاتِي وَبَعْدَ مَوْتِي

Translation: 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 herself and my belongings and will be a source of increase in daily bread and also in luck. And then make her give birth to a son, who will be my virtuous remembrance in life and after death.

It is mentioned in a reliable tradition that it is recommended (Sunnat) to perform marriage ceremony at night.

It is mentioned in a trustworthy tradition that Imam Muhammad Al-Baqir ('a) came to know that a person had married during the day when the climate was hot. He said: I don't expect love and affection to develop between them. After a short period, they got separated.

It is mentioned in other reliable tradition that it is good to marry during the month of Shawwal.

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that one, who marries or consummates the marriage during 'moon in Scorpio' its result will not be good.

It is mentioned in another tradition that one, who marries or consummates the marriage during eclipse, he should remember that the seed established during that time will be aborted before it is complete.

It is narrated from Amir Al-Mu'minin ('a) that Friday is the day of engagement and marriage. We should know that inviting believers, giving them dinner and reciting the sermon before the Nikah ceremony is recommended (Sunnat).

It is narrated from the Messenger of Allah (S) that giving dinner on the occasion of marriage is a practice of the prophets.

When the Messenger of Allah (S) married Maimoona, he served Khubais2 to people.

The Messenger of Allah (S) said that Walima is necessary on the first day, there is no problem on the second and on the third day it is extravagance.

It is narrated that when Imam Muhammad Taqi ('a) married the daughter of Mamun, he recited the following sermon:

اَلْحَمْدُ لِلَّهِ إِقْرَارًا بِنِعْمَتِهِ وَلَا إِلٰهَ إِلَّا اللَّهُ إِخْلَاصًا لِوَحْدَانِيَّتِهِ وَصَلَّى اللَّهُ عَلَى سَيِّدِ بَرِيَّتِهِ وَالأَصْفِيَاءِ مِنْ عِتْرَتِهِ أَمَّا بَعْدُ
فَقَدْ كَانَ مِنْ فَضْلِ اللَّهِ عَلَى الْأَنَامِ إِن أَغْنَاهُمْ بِالْحَلَالِ عَنِ الْحَرَامِ

Translation: Confession to the blessings of the Almighty Allah is through the world of 'praise be to Allah' and evidence of sincerity of monotheism is through the word of 'there is no god, except Allah'. May Almighty Allah bless the chief of His creatures and who are chosen from his progeny. So to say: Among the favours of God is that He made them needless through lawful means, so that they do not stand in need of the unlawful.

فَقَالَ سُبْحَانَهُ:

Thus, that sacred being said:

وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing" (***24:32***)

Other longer sermons are mentioned in detailed books and there is no scope to bring them here. The humble author has compiled another book on Nikah sermons.

4. Consummation Of Marriage And Sexual Intercourse

Sexual intercourse is detestable during eclipse and coition during menstruation and post-natal discharge (Nifas) is unlawful. It is also detestable to touch any part of her body between the navel and the knees, during these periods. One should avoid intercourse before compulsory bath for physical purity and after the period is over; although if it is absolutely necessary there is no problem.

In that case the woman should be asked to wash her genitals and then one can have intercourse with her. If the woman having Istihaza bleeding has performed the bath or other rituals it is allowed to have intercourse with her.

There is difference of opinion regarding anal intercourse. Some regard it to be unlawful and some consider it is detestable to the extent of prohibition. In any case, prevention is necessary and when one has intercourse with a free woman. It is better that the semen should not fall outside (coitus interruptus). Some scholars regard coitus interruptus to be unlawful, but there is no problem if one is being intimate with slave girl.

It is narrated from Imam Ja'far As-Sadiq ('a) that sexual intercourse is unadvisable on Tuesday night.

Imam Musa Al-Kazim ('a) said that one, who has intercourse with his wife during eclipses, he should know that miscarriage will occur before the creation is complete.

Imam Ja'far As-Sadiq ('a) advised against sexual intercourse in the beginning, middle and the last of the (lunar) month as it could end in miscarriage and even if a child is born, it would be afflicted with insanity or epilepsy. Do you not see that one, who is afflicted with epilepsy; he suffers the pain either in the beginning or middle or at the end of the month?

The Messenger of Allah (S) said that one, who has intercourse with his wife during her menses; if a child is born from that union, it would be afflicted with dandruff, leprosy or leukoderma.

Imam Ja'far As-Sadiq ('a) said that the enemy of us Ahl Al-Bayt ('a), is either illegitimate born or his conception took place when the mother was in menses.

It is narrated from the Messenger of Allah (S) in a number of reliable traditions that one, who has intercourse with his wife, he should not approach her like a cock. He should first initiate the act with touching and foreplay and then go on to perform the actual act.

It is narrated from Imam Ja'far As-Sadiq ('a) that if one speaks during sexual intercourse, there is risk that the issue might be born dumb. And if during the act, man glances at the female genitals there is risk that the child might be born blind.

In another traditional report, it is narrated from the same Imam that there is no problem in glancing at the female genitals during sexual intercourse.

It is mentioned in many reliable traditions that intercourse is unadvisable when either partner has applied henna or dye.

When people asked Imam Ja'far As-Sadiq ('a) whether there was any problem if during the sexual act the face of the man or woman was uncovered. He said: There is no problem. Then they asked about kissing the wife during intercourse. He said: There is no problem.

People asked the same Imam whether a man can see is wife in nude. He replied: There is more pleasure in not seeing.

Then they asked: Is it allowed if a person uses his hand or finger to play with the genitals of his wife or slave girl? He replied: There is no problem. But other than any part of his body, he must not insert anything in her genitals.

People asked whether it was allowed to have sexual intercourse in water. He said: There is no problem in it.

It is mentioned in authentic tradition that people asked Imam Ali Ar-Ridha' ('a) about sexual intercourse in the bath. He said: There is no problem in it.

Imam Ja'far As-Sadiq ('a) said that man should not have intercourse in a room where a child is present; otherwise, that child will grow up to be a fornicator.

It is narrated from the Messenger of Allah (S) that he said: By the one in whose hands my life is; if a person has intercourse in a room, in which someone is awake and they are seen in that act or their breathing is heard, the issue of that union will not get salvation; it would be a fornicator.

When Imam Zayn Al-'Abidin ('a) intended having sexual intimacy, he used to send his servants away on some pretext, close the doors and draw the curtains.

It is narrated from Imam Ja'far As-Sadiq ('a) that a person, who has intercourse with his slave girl and before having the ritual bath wants to have intercourse with another slave girl; it is necessary that he should first perform ablution.

It is mentioned in reliable tradition that there is no problem in having sexual intercourse with slave girl where the act can be seen or heard by someone.

It is well known among scholars that a man can sleep between two slave girls; but he cannot do so between two free women.

It is mentioned in a trustful tradition from Imam Ja'far As-Sadiq ('a) that if a person sleeps between two free women or two slave girls, there is no problem in it. He also said that it is detestable to have sexual intercourse facing the prayer direction (Qibla).

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

Imam Musa Al-Kazim ('a) said that he did not like sexual intercourse during journey when the water was not available for ritual bath (Ghusl), except when one felt the risk of health if the intense excitement was not gratified. Scholars have declared this intercourse as unlawful, except in unavoidable circumstances.

The Holy Prophet (S) stated 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 blame himself.

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

It is narrated from Amir Al-Mu'minin ('a) that it is recommended to have sexual intercourse on the first

night of the month of Ramadhan.

It is narrated from Abu Saeed Khudri that the Messenger of Allah (S) advised Imam Ali ('a): O Ali, when the bride arrives, take off her shoes; then wash her feet and sprinkle the water from the door till the rear wall of the house as this would remove seventy thousand types of troubles, seventy thousand types of blessings would enter, seventy thousand types of blessings would descend on you and that bride.

Its blessing will reach every corner of the house and as long as the bride remains in that house, she would be secure from dandruff, leprosy and insanity. O Ali, do not allow that bride to consume milk, vinegar, coriander and sour apples for seven days.

Amir Al-Mu'minin ('a) asked: O Messenger of Allah (S), what is the reason for that?

He replied: These things make the womb sterile and she remains barren. O Ali, a sack lying in some corner of the house is better than a woman, who cannot produce children.

Then he said: O Ali, do not become intimate with your wife during the beginning, middle and end of the month, as she and her issues would be prone to insanity, dandruff and leprosy. O Ali, do not have intercourse after the noon prayer, as the issue born of that union will remain in distress.

O Ali, do not speak during the act; if a child is born, it might have speaking disability. And one should not glance at the female genitals during intercourse; he should keep his eyes closed as it might cause the issue to be born with a visual handicap.

O Ali, don't have intercourse with your wife when you are aroused by looking at some other woman, as the child born of that union will be eunuch or insane.

O Ali, if one sleeps in the bed of his wife in condition of sexual impurity, he should not recite the Holy Qur'an, as I dread that fire may descend from the heavens and bum down both of them.

O Ali, before intercourse, keep a napkin ready for yourself and a napkin for your wife. Both of you must not use the same napkin as it first of all, creates enmity between the partners finally leading to separation.

O Ali, do not have intercourse in the standing position, as it an act of donkeys; if a child is born, it would wet the bed like donkeys.

O Ali, do not have intercourse on the eve of Eid ul-Fitr; if a child is born of that union, many evils will be seen from him.

O Ali, do not have intercourse on the eve of Eid of sacrifice; if a child is born of that union, it will have six or four fingers in the hand.

O Ali, do not have intercourse under fruit bearing tree. If a child is born of that union, it would be either a

killer or a leader of oppressors.

O Ali, do not have intercourse in front of the sun, without drawing a curtain; because child is born of that union would remain in poverty and distress as long as he lives.

O Ali, do not have intercourse between Adhan and Iqamah; if a child is born of that union, it would be inclined to bloodshed.

O Ali, do not have intercourse without ablution, when the wife is pregnant; otherwise, the child born will be hard hearted and miser.

O Ali, do not have intercourse on 15th of Shaban; if a child is born of that union, it would be niggardly and mark of blackness shall be present on its face.

O Ali, do not have intercourse at the end of the month of Shaban; if a child is born of that union, it would be a robber and killer and many would be killed at his hands.

O Ali, do not have intercourse on the terrace; if a child is born of that union, he would be a hypocrite, ostentatious person or heretic.

O Ali, do not have intercourse on the night preceding the morning when you set out for a journey; if a child is born of that union, he would become a squanderer and the squanderers are brothers of Satan. And if you are going on a journey of three days' duration; if a child is born of that union, it will be an oppressor.[3]

O Ali, have intercourse on Monday eve; if a child is born of that union, it would be a memorizer (Hafiz) of Qur'an and will be thankful to divine blessings.

O Ali, if you have intercourse on Tuesday eve, the child born of that union would, in addition of getting the good fortune of Islam, will also get the status of martyrdom. His mouth will be fragrant, he would be merciful, generous and devoid of backbiting, rumour mongering and false allegation.

O Ali, if you have intercourse on Thursday eve, the child born of that union would either be a religious jurisprudent or a scholar. And if you have intercourse at midday on Thursday, the Satan will not have access to him till his last moments and the Almighty Allah will bestow him with the well–being of religion and the world.

O Ali, if you have intercourse on Friday eve, the child born of that union would be famous for his oratory and eloquence and no speaker will not be able to equal him.

O Ali, if you have intercourse on Friday afternoon (Asr), the child born of that union would be considered among the intellectuals of the time. If you have intercourse on Friday eve, after the Night Prayer (Isha), it is expected that the child born of that union will be included among the mystic pivots (Abdaal).

O Ali, do not have intercourse in the first part of night (early evening); because a child born of that union might become a sorcerer, and might prefer the world over the hereafter.

O Ali, learn these advices from me, like I learnt them from Jibra'il.

It is mentioned in reliable traditions that on the day of the marriage of Lady Fatimah Az-Zahra' ('a), the Almighty Allah had commanded the Farthest Lote Tree (Sidratul Muntaha) to gift away as offering for the sake of Lady Fatimah ('a) whatever it had; so, it distributed offerings among the residents of Paradise whatever it possessed, whether pearls, corals and jewels.

The Paradise Houries took those offerings and felt proud of it and they shall continue to boast about it till Judgment Day and they exchange them as gifts among themselves saying: This is the offering of Lady Fatimah Az-Zahra' ('a).

On the eve of sending out the bride, the Holy Prophet (S) called for his mule called Ashab and put on its head, a sheet of multi-coloured cloth pieces. He ordered Salman Farsi to lead it holding its rein, asked Lady Fatimah ('a) to mount it and followed in the rear. On the way, the Prophet heard the sound of angels.

He saw that Jibra'il and Mika'il had arrived with a thousand angels each and they said that the Almighty Allah has sent us to offer felicitations on the marriage of Lady Fatimah Az-Zahra' ('a). Since that time Jibra'il and Mika'il continue to repeat 'God is the greatest' along with their companion angels. That is why, it became a recommended act to recite 'God is the greatest' at the time bidding farewell to the bride.

It is mentioned in another traditional report that a person said to Imam Ja'far As-Sadiq ('a) that we prepare very hygienic food and mix fragrances in it, even then it does not have those qualities, which the food of a marriage function has. He said: It is so, because food of a marriage function is prepared for a lawful matter; that is why it is touched by the breeze of Paradise.

It is mentioned in traditions that it is recommended (Sunnat) to have the marriage function in the evening and it is recommended (Sunnat) to have the Walima dinner during daytime.

It is mentioned in some reports that it is allowed to take the offerings made for the bride and the bridegroom; but when there is pillage and snatching, it is detestable.

According to scholars, taking from the offering is only allowed when it is known that the owners approve it.

It is narrated from Imam Muhammad Al-Baqir ('a) that when you are invited to a marriage function, you must delay it; as it would remind you of the world.

It is mentioned in another tradition that when you are called to attend a funeral, you must make haste, as

it would remind you of the hereafter.

It is mentioned in another tradition that the Messenger of Allah (S) disapproved sexual intercourse under the open sky and in public places; and he said that God, angels and people curse one, who indulges in sexual act in public places.

The Messenger of Allah (S) said that you must learn three habits from the crow. Having sexual intercourse in privacy, going out to earn livelihood early in the morning and being absolutely alert of the enemies.

Imam Ali ('a) has said that a man should not make 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 Satan should not dominate him. If there is no wife for gratification of passion, he should perform a two-unit prayer. He should recite other supplications and invoke blessings on the Holy Prophet (S) and his Ahl Al-Bayt ('a) that he should be blessed by God's grace and saved from committing unlawful act. His prayers for getting married will be accepted and God will protect him from committing unlawful for gratifying sexual desire.

It is mentioned in a tradition from the Holy Prophet (S) that the partners should not become nude during sexual intercourse as the angels would go away from them in that condition.

In another reliable tradition, it is narrated from Imam Muhammad Al-Baqir ('a) that it is not allowed to have intercourse with a girl, who has not yet completed nine years. If a person does it and some harm comes to that female, the man would be responsible.

In another tradition, it is mentioned that one should avoid sexual intercourse in the following hours: (1) At sunrise – it means before the appearance of sun. (2) At the beginning of sunset – till the appearance of complete dusk (Maghrib). (3) In the day, when there is solar eclipse and night of lunar eclipse. (4) At night or day when windstorm is blowing or there is earthquake.

Imam Ali ('a) said that no sign of happiness will be seen in the person born of the union mentioned above, because his father had belittled the signs of God.

It is mentioned in the Book of Fiqhat Ar-Ridha' that one, who wants to have sexual intercourse after giving ritual bath to a corpse, but before performing the ritual bath; he should perform the ablution (Wudhu).

It is narrated from Amir Al-Mu'minin ('a) that when a person is afflicted with some malady or fever, he should have sexual intercourse with his wife; he would get relief.

It is narrated from Imam Ja'far As-Sadiq ('a) that if a person has intercourse with the wife while he has applied hair dye, the child born of that union would be a eunuch.

Imam Muhammad Al-Baqir ('a) has prohibited sexual intercourse with a free woman (wife) in the presence of another; but there is no problem if one has intercourse with a slave girl in the presence of another.

It is narrated from Imam Ali Ar-Ridha' ('a) that when Imam Ja'far As-Sadiq ('a) wished to have one intercourse after another before performing the ritual bath, he used to perform ablution.

It is mentioned in another tradition that one should not have sexual intercourse before taking out the ring engraved with holy names or sacred engraving.

5. Prayers And Supplications For The Night Of Consummation

It is narrated from Imam Muhammad Al-Baqir ('a) that when one conducts his bride to his house, he should direct her to perform ablution, recite two units of prayer and do the same himself. Then invoke blessings on the Holy Prophet (S) and his Ahl Al-Bayt ('a) and all ladies who have accompanied the bride to groom's house should say Amen. Then he should recite the following supplication:

اَللَّهُمَّ ارْزُقْنِي أُلْفَهَا وَوُدَّهَا وَرِضَاهَا وَأَرْضِنِي بِهَا وَاجْمَعْ بَيْنَنَا بِأَحْسَنِ اجْتِمَاعٍ وَانس ائْتِلَافٍ فَإِنَّكَ تُحِبُّ الْحَلَالَ وَتَكْرَهُ الْحَرَامَ

Translation: O Allah, bless me with the love, freedom and happiness of this woman. Let me be happy with her 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 Satan. Shaitan wants that people should refrain from performing the lawful."

In a good tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that when you approach the bride for the first time; hold her forelocks, make her face the prayer direction (Qibla) and recite the following supplication:

اَللَّهُمَّ بامانتك اخذتُها وبكلماتك استحللتها فإن قضيتَ لي منها ولدا فاجعله مباركا تقيا من شيعة آل محمد ولا تجعل للشيطان فيه شَرَكا ولا نصيبا.

Translation: O Allah, I have taken her as Your trust and made her lawful for myself through Your words. Now, if You have intended some issue from her for me, then make it blessed and pure and among the Shi'a of the progeny of Muhammad and that the Satan should not have any share in him.

In another reliable tradition, it is narrated from the same Imam that you should recite the following supplication, placing the right hand on her forehead:

اَللَّهُمَّ على كتابك تزوَّجتها وفي امانتك اخذتها وبكلماتك استحللتُ فرجها فإن قضيتَ لي في رحَمِها شيئا فاجعله سَوّيا ولا تجعله شرَكَ شيطان

Translation: O Allah, I married her according to Your Book and took her in Your security and through Your sacred words made her private parts lawful for myself. Thus, if You intend something for me from her womb, make it healthy and complete and the Satan should not have any share in it.

The narrator asked how a child can become a share of Satan? He replied: If the name of God is mentioned at time of intercourse, the Satan will be dispelled and if it is not mentioned, he (Satan) will make his penis penetrate along with that of the man.

The narrator then asked how it was possible to know whether Satan is a partner in some person or not? He replied: Satan has not become a partner in one, who is devoted to us and he has definitely become a partner in our enemies.

Many traditions of this topic are recorded in both the sects in various ways.

It is narrated from Amir Al-Mu'minin ('a) that when the bride is brought to the husband's place, the following supplication must be recited:

اَللَّهُمَّ بكلماتك اسحللتها وبامانتك اخذتها اَللَّهُمَّ اجعلها وَلودا وَدُودا لا تَفْرَكْ تأكل مما راح ولا تسأل عما سَرَحَ.

Translation: O Allah, I made her lawful for myself through Your sacred discourse and took her under my protection. O Allah, may she produce many children; I should continue to remain fond of her and never should I become inimical. She must eat and wear what we manage to get.

In another reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that we should recite the following supplication:

بكلمات اللهِ استحللتُ فَرْجَها وفي امانة اللهِ اخذتها اَللَّهُمَّ إن قضيتَ لي في رَحِمَها شيئا فاجعله بارا تقيا واجعله مسلما سويا ولا تجعل فيه شَرَكا للشيطان

Translation: O Allah, I made her private parts lawful for myself through the sacred words and took her in the trust of Allah. O Allah, if You intend something for me from her womb make it pure, healthy and complete, in which the Satan should not have any share in it.

In another tradition, it is narrated from the same Imam that people listen and narrate about the Satan sharing the seed of man with great amazement. The narrator asked: How it is possible to prevent this? He replied: When you want to have sex, you should recite:

بسم الله الرحمن الرحيم الذي لا إله إلا هو بديع السماوات والأرض اَللَّهُمَّ ان قضيتَ منّي في هذه الليلة خليفة فلا تجعل للشيطان فيه شركا ولا حظًا واجعله مؤمنا مخلصا مصفى من الشيطان ورِجزِه جل ثناؤُكَ.

Translation: In the name of Allah, the Beneficent, the Merciful. There is no deity other than Him. He is the creator of the heavens and the earth. O Allah, if on this night You intend to create my heir from my seed, may the Satan not have any share in it. On the contrary, make him a pure believer, who is pure of the Satan and his impurity; Your praise is beyond our capacity.

In another tradition, Ali (‘a) has stated that if one wants to keep himself away from the influence of Satan at the time of coition, one should recite Bismil-Lah and ‘A’udhu bi’l-Lah (I seek the refuge of Allah).

It is narrated from Amir Al-Mu’minin (‘a) that the following supplication must be recited at the time of intercourse:

بسم اللهِ وباللهِ اَللَّهُمَّ جنبني الشيطان وجنِّب الشيطان ما رزقتني

Translation: In the name of Allah, and by Allah. O Allah, save from Satan also save from Satan the child, which You give.

If now a child is born, the Satan will never cause any harm to him.

It is narrated from Imam Muhammad Al-Baqir (‘a) that when you intend to have sexual intercourse, you should recite the following supplication:

اَللَّهُمَّ ارْزُقْنِي وَلَدًا وَاجْعَلْهُ تقِيًّا زَكِيًّا ليس فِي خَلْقِهِ زِيَادَة وَلَا نُقْصَان وَاجْعَلْ عَاقِبَتَهُ إِلَى خَيْرٍ

Translation: O Allah, bestow me with a son, who is pure, clean and free of defect and whose end is good.

6. Mutual Rights And Duties Of The Spouses

According to Imam Muhammad Al-Baqir (‘a) and Imam Ja’far As-Sadiq (‘a), the Almighty Allah has not permitted for a woman not more than one man as is given to males: because one man can have four permanent wives at the same time; secondly, fixed time marriage; thirdly as many slave girls as he wants; the Almighty Allah has made all of them lawful.

For the woman, He has not allowed her more than one husband at a time. If she desires or intends another man, she is regarded as fornicator before Allah. Now, the unchaste women are jealous of the God-given rights of man and those who are faithful, they do not regret this.

According to Imam Ja'far As-Sadiq ('a), women are only jealous of each other, because they are very fond of the husband.

It is narrated from the Messenger of Allah (S) that the statement of 'I love you' from the husband to his wife is never forgotten.

It is narrated from Imam Muhammad Al-Baqir ('a) in an authentic tradition that a woman asked the Holy Prophet (S): O Messenger of Allah (S), what is the right of the husband on the wife?

He replied: It is obligatory for her to obey him and not to disobey in any instance. She must not even pay alms (Sadaqah) from his funds; she must not observe recommended fast without his approval; when he wants intimacy she must not refuse, even though she might be on the back of the camel.

She must not leave the husband's house without his permission. If she does so, till she does not return, all the angels of the heavens and the earth and the angels of fury and mercy will continue to invoke curse upon her. Then she asked: Who has the greatest right on man? He replied: The father. She asked: Who has the greatest right on a woman? He replied: The husband.

She asked: Do I have not as much right on him as he has on me? He replied: No, it is not even in a ratio of one is to hundred. She asked: O Messenger of Allah (S), by that same God, who sent you for propagating the truth, I will not get married at any cost!

It is mentioned in another tradition that a woman came to the Messenger of Allah (S) and asked about the right of husband on the wife. His Eminence said: They are so many as cannot be mentioned. Among them being that the wife should not observe recommended fasts without his permission, should not leave the house without his permission, should use perfume, should dress in the best clothes and as far as possible, must embellish herself for him and she must not refuse his advances.

In another tradition, he said: She must not give away anything without the permission of the husband; if she does so, the reward would be recorded in the scroll of deeds of the man and the sin will be included in the account of woman. She must not sleep on any night while her husband is displeased with her. That woman asked: Though he might have oppressed her to any extent? He replied: Yes. Though he might have oppressed her to any extent.

According to Imam Ja'far As-Sadiq ('a), 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 uses perfume for men other than her husband will not have her prayers accepted.

The Imam has stated that the deeds of three people does not reach heavens: (1) A slave, who has run

away from his master (2) A woman, whose husband is displeased with her (3) One, who has worn an ostentatious dress.

It is mentioned in reliable traditions that the holy war (Jihad) of men is that they spend their wealth and life in the path of God; and the holy war (Jihad) of women is that they observe patience on the harassment and polygamy of their husbands.

It is narrated from the Messenger of Allah (S) that if I were able to order that a person can prostrate to someone other than God, I would have ordered the wives to prostrate before their husbands.

He said: 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, angels will curse her till the husband wakes up.

A reliable tradition states that except in certain circumstances, a woman cannot spend her wealth in any manner, without having permission of her husband. Those exceptional circumstances are: Hajj, Zakat and helping parents and poor relatives.

According to Imam Ja'far As-Sadiq ('a), 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 mentioned in many reliable traditions that the husband is bound to provide sufficient food and clothes to his wife and forgive her occasional mistake.

In another tradition, it is stated that the husband should not be harsh to his wife, but should supply her every day with sufficient quantity of oil. She should be provided with meat once in three days. Henna and Vasma etc, 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. She must be given a kilo of food every day and the seasonal fruits must be given to her. On Eid days and festivals, she must get food better than the regular fare.

It is narrated from Imam Ja'far As-Sadiq ('a) that you must have mercy on two persons: the orphans and the women.

The Holy Prophet (S) 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.

Imam Ja'far As-Sadiq ('a) said that if a man is having a wife in a city, it is detestable for him to sleep in the house of someone else, it would cause the death of the owner of the house.

Amir Al-Mu'minin ('a) advised Imam Al-Hasan ('a): Never take the counsel of women, as their opinion is

weak and their intention is slow; and always keep them veiled, and do not send them out and as far as possible, make such arrangements that they do not become familiar with anyone other than you.

Do not make them work other than their household work as it would be best if they are not assigned any extra duty and it is favourable for their beauty and attraction, because the woman is a flower; she is not a servant. Keep her like a flower, but do not accept what she says about others and do not surrender yourself to her in excess.

It is mentioned in a reliable tradition from the Messenger of Allah (S) that women should not be allowed to sit in the windows and upper storey; and do not teach them writing; do not teach them reading of Surah Yusuf; teach them spinning and Surah Nur.

The Messenger of Allah (S) has prohibited women from horse riding and also said that you must not obey the women even in good deeds; lest their greed increases and then they make you inclined to evil. Seek refuge from those, who are evil among them and also seek refuge from those, who are good.

It is narrated from Imam Muhammad Al-Baqir ('a) that he said: Do not share your secrets with them; do not pay any heed to what they say regarding your relatives.

Amir Al-Mu'minin ('a) said that cursed is the man, whose administrator is a woman.

When the Messenger of Allah (S) planned expeditions, he initially sought counsel of his women and then acted exactly against their advice.

The Messenger of Allah (S) said that a husband who obeys his wife will be thrown headlong into Hell. People asked: O Messenger of Allah (S), what obedience is implied here? He replied: That a woman should seek his permission for going to the baths, weddings, recreation or battlefields and he accords the permission to her; or she asks him to buy her fine clothes for wearing them outdoors and he get them for her.

In another tradition, he said: The simile of women is like a rib; if you leave it as it is, you will gain and if you try to straighten it, you might break it.

The conclusion is that you must observe patience at the ordinary displeasures of women.

In connection with wife's rights over husband, one should know that it is obligatory that a couple should have intercourse, at least once in four months, if the husband 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. Some scholars believe that each night should be reserved for each wife, when there is more than one wife. Sleeping with the wife does not necessarily mean coition.

These rules do not apply to slave girls and women, with whom one has contracted Mutah marriage; on the contrary the best option with regard to the slave girl is that either he should remove her lust himself or marry her to someone. It is mentioned in some traditions that if he does not take this step and she indulges in fornication, the sin of it will be recorded in the scroll of deeds of the owner.

It is well known among scholars that when a man having a wife, 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 And Its Excellence

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

Amir Al-Mu'minin ('a) said: The malady a child has, is an expiation of the sins of the mother.

It is mentioned in an authentic tradition that one day Jibra'il ('a) came down to find the Holy Prophet (S) and Amir Al-Mu'minin ('a) weeping. Jibra'il ('a) asked the reason of their lamentation and they explained that both their children were unwell and they were distressed because of their weeping.

Jibra'il ('a) said: O Messenger of Allah (S), the Almighty Allah will create some believers for these children: such that when their children weep, for seven years their weeping would be regarded as intonation of "There is no god, except Allah" and after seven years their weeping would be regarded as expiation for the parents; and when they come of age, all their righteous acts would be regarded as having the share of parents; but not in sinful deeds.

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

A tradition from the Holy Prophet (S) states that the Prophet Isa ('a) crossed a grave and found its inmate in a state of punishment; when he crossed the grave again the next year, that man was not under divine punishment. Prophet Isa ('a) inquired of God about it and God revealed unto him that a child of his, who was pious had now attained adulthood. He had repaired a road and made a shelter of an orphan.

On account of these deeds of his son, God pardoned that man. The Holy Prophet (S) stated that the heritage a man leaves is his son, who will remain engrossed in His worship.

It is mentioned in another tradition that one, who dies childless is like one, who was not born in this world at all and one, who dies leaving many children is as though he is not dead.

According to the Holy Prophet (S), the Almighty God is more generous towards daughters than sons. A man, who will help a lady, who is his relative and Mahram (in prohibited degree) in a permissible manner will be rewarded likewise on Judgment Day.

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

It is narrated that the same Imam told one of his companions: I heard that a girl was born to your wife and you are unhappy with it? Does she cause any harm to you; she is a flower, which is given to you for fragrance. Then her sustenance is upon God. (Are you not pleased that) the Messenger of Allah (S) also had daughters [implying that he was only survived by a daughter and his generations continue only through the daughter].

In another tradition, Imam ('a) stated that Prophet Ibrahim ('a) asked God for a daughter, who will lament his death. He also stated that if a person prays to God for the death of his daughter and she dies, he will not earn any divine reward for it; on the contrary, he will be considered a sinner on Judgment Day.

It is stated that once a man was in the company of the Holy Prophet (S) and when the news of his wife giving birth to a daughter arrived, he turned pale. The Holy Prophet (S) 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 sustenance and in spite of everything, the child was a flower to please him.

Then addressing his companions, the Prophet (S) said that a person, who has one daughter carries a heavy burden, a person who has 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 daughters should be given loans and dealt with mercifully.

In another authentic tradition, it is narrated from the Prophet that one, 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 sister?" 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 narrated from Imam Ja'far As-Sadiq ('a) that the following supplication should be recited if one is childless:

اَللَّهُمَّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ وحيدا وحْشا فيقصر شكري عن تفكري بل هَب لي عاقبة صدق ذكورا واناثا آنس بهم من الوحدة واسكن إليهم من الوحدة واشكرك عند تمام النعمة يا وهاب يا عظيم يا معظم ثم أعطني في كل عافية شكرا تُبْلِغُني منها رضوانك في صدق الحديث وأداء الأمانة ووفاء بالعهد.

Translation: 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 revered 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 fulfil my promises and return the property of others placed under my care. It is mentioned in a good tradition that the following supplication is to be recited in prostration for getting a child:

Translation:

رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

***My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer* (*3:38*).**

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ

***O my Lord leave me not alone; and Thou art the best of inheritors* (*21:89*).**

He said in another traditional report that one, who wants his wife to get pregnant, he should pray two units of prayer after the Friday Prayer and prolong the genuflections and prostrations and then recite as follows:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ بما سألك بِهِ زَكَرِيَّا رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ اَللَّهُمَّ هَب لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ اَللَّهُمَّ بِاسْمِكَ اسْتَحْلَلْتُهَا وفي امانتك اخَذْتُهَا فَإِنْ قَضَيْتَ في رَحِمِهَا وَلَدًا فَاجْعَلْهُ غُلَامًا مُبَارَكًا زَكِيًّا وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شِرْكًا وَلَا نَصِيبًا.

Translation: O Allah, I beg only through the medium of one, through whom Zakariya asked: that is, he said: O my Lord, do not leave me alone and no one is better heir than You. O Allah, please bestow a pure child from Your side; indeed, You hear the supplication.

O Allah, I have made woman lawful for myself through Your pure name and taken her in Your protection. If You have intended a child from her womb for me; make it a fortunate and pure male child, in which there is no share of the Satan.

According to a tradition, Abresh Kalabi approached Imam Muhammad Al-Baqir (‘a) and complained of having no children. The Imam advised him to seek divine forgiveness (Istighfar) a hundred times; and

the best form of Istighfar is the following:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

Translation: I seek forgiveness of Allah and to Him do I turn in repentance.

In another tradition, it is narrated from the same Imam that he should recite

Subhan Allah (Glory be to Allah) seventy times every morning and evening. After that:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

Translation: I seek forgiveness of Allah and to Him do I turn in repentance.

...ten times. Then say Subhan Allah (Glory be to Allah) nine times and then:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

Translation: I seek forgiveness of Allah and to Him do I turn in repentance.

...once.

The reporter of the tradition says that many people followed this advice and numerous children were born and in all these acts, instead of Astaghfir Ullah rabbi wa Atoobo ilaih, you can just say: Astaghfir Ullah.

In another traditional report, it is narrated from Imam Ja'far As-Sadiq ('a) that recite Istighfar a hundred times every morning for a child; and if you forget it someday, you must repeat the missed part.

In another report, a person complained to the same Imam that he was childless. The Imam said: When you become intimate with your wife, you should recite:

اَللَّهُمَّ إِنْ رَزَقْتَنِي ذُكْرًا سَمَّيْتُهُ مُحَمَّدًا

Translation: O Allah, if you bestow a child to me, I would name him as Muhammad.

In another tradition, a person complained to Imam Ar-Ridha' ('a) that he was always ill and no child was born to him. The Imam advised him to recite Adhan in his house loudly. He did accordingly and he regained health and also had a child.

In another tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that someone complained to him about childlessness. Imam ('a) said: You should recite the following three verses; if Allah wills, you will get a child:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

"And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely, I am of those who make themselves to suffer loss." (***21:87***)

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ

"So, We responded to him and delivered him from the grief and thus do We deliver the believers". (***21:88***)

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

And Zakariya, when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors." (***21:89***)

In another tradition, the Imam has stated that a person who decides to name the male child Ali or Husayn will be blessed with a male child.

It is narrated from Imam Zayn Al-'Abidin ('a) that one, who recites the following supplication, Allah will bestow him the good things of the world and the hereafter:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ وَاجْعَلْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي فِي حَيَاتِي وَيَسْتَغْفِرُ لِي بَعْدَ موتي واجعله خَلْقا سويا وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ نَصِيبًا اَللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ وَأُتُوبُ إِلَيْكَ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Translation: O Lord, do not leave me alone, although You are the best of the heirs and grant an heir to me so that he may inherit my property in my life and after my passing away, seek forgiveness for me. O Allah, let his creation be complete and the Satan should not have any share in him. O Allah, I seek forgiveness from You and I refer to You. Indeed, You are very forgiving and very merciful.

The above supplication is to be recited seventy times for getting a child.

It is narrated from Imam Ja'far As-Sadiq ('a) that when the woman is four months pregnant make her

face the Qibla and recite the Throne Verse (Ayat ul-Kursi); then tapping her side, recite as follows:

اَللَّهُمَّ إِنِّي قَدْ سَمَّيْتُهُ مُحَمَّدًا

Translation: O Allah, I have named this unborn one as Muhammad.

Through the blessing of that name, the Almighty Allah will make that child male.

If after birth, he is named as Muhammad, he would be blessed. If he is not named as such the Almighty Allah has the choice whether to take the child back or to forgive.

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

It is mentioned in another tradition that if you name the child as Ali, he will have a long life.

It is mentioned in Tibb Al-A'imma that a person complained to Imam Muhammad Al-Baqir ('a) of scarcity of children, the Imam asked him to recite for three days: Subhan Allah and Astaghfir Ullah 70 times each after morning and Isha prayers and recite the following verse after it:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

"Ask forgiveness of your Lord, surely He is the most Forgiving." (***71:10***)

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

"He will send down upon you the cloud, pouring down abundance of rain." (***71:11***)

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

And help you with wealth and sons, and make for you gardens, and make for you rivers." (***71:12***)

And have intercourse on the third night. God will bestow a flawless son to you.

It is mentioned in the book of Nawadirul Hikmat that a person came to Imam Ja'far As-Sadiq ('a) and said: O son of Allah's Messenger, I have eight daughters and there is no hope of getting a son.

The Imam said: When you are about to begin the sexual act, keep your right hand on the right side of her navel and recite Surah al-Qadr seven times. After that have intercourse with her. And when signs of

pregnancy are seen, place the index finger to the right of her navel and recite Surah al-Qadr seven times. That person reports that I did exactly as advised, and the Almighty Allah gave seven male children one after another.

It is narrated from Imam Al-Hasan (‘a) that one, who is desirous of many issues, he should recite Istighfar in excess.

8. Period Of Pregnancy, Delivery And Naming Of Children

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

According to the Holy Prophet (S), a woman should take fresh dates after child bearing, as the Almighty God ordered Lady Maryam (‘a) to take fresh dates at the time of Isa’s birth. People inquired what should they do if fresh dates were not available.

The Prophet (S) replied that one should give nine dried Madani dates and in case of non-availability, any kind of dates to a woman, who has given birth to a child, for the Almighty God promised on His Honour that He would bless the child with modesty and sobriety.

It is narrated from Amir Al-Mu’minin (‘a) in a reliable tradition that ladies should be fed with bami dates after the delivery, so that the issues may turn out to be intelligent and modest.

Another tradition from the Holy Prophet (S) states that one should provide his pregnant wife with kundar (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 a child is male, he will be brave and if it is female, the lower part of the body will be heavy on account of which she will be dear to her husband.

It is mentioned in a reliable tradition that when it was the time of the delivery of a woman, Imam Zayn Al-’Abidin (‘a) used order all ladies to leave the house, so that the glance of none should fall on the child.

It is narrated that when the Imam was given the good news of the birth of a child, he did not inquire of the child’s sex; he inquired whether was born without congenital defects. If he was told that it was flawless, he used to remark:

اَلْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُقْ مِنْي شَيْئًا مشوها

Translation: All praise is for Allah, Who did not create any defective thing from my seed.

According to Imam Ja’far As-Sadiq (‘a), before cutting the umbilical cord of the child, two drops of mixture of Jaosheer[4] in water should be poured in the right and left nostrils and Adhan in the right ear

and Iqamah in the left ear be recited. After this, the child will neither be afraid nor will be affected by rickets.

In another tradition, the Imam said: Tell the wet nurse or someone else to recite the Iqamah in the right ear; so that it will not be afflicted with insanity.

According to Imam Muhammad Al-Baqir (‘a), the palate of the child should be raised with Euphrates water and Iqamah should be recited in its ear.

It is mentioned in another traditional report that its palate should be lifted with Euphrates water and dust of the grave of Imam Husayn (‘a) and if Euphrates water is not available, you may use rain water.

It is narrated from Amir Al-Mu’minin (‘a) that raise the uvula of your children with dates, because the Messenger of Allah (S) raised the palate of Hasan and Husayn (‘a) in this way only.

The Messenger of Allah (S) said that the children in whose right ear Adhan is recited and Iqamah is recited in the left ear; they would remain safe from the mischief of Satan.

It is clear from the traditional report of the birth of Imam Husayn (‘a) that as soon as the child is born, it is detestable to wrap him up in a yellow cloth and it is recommended to wrap him up in a white cloth.

It is narrated from Imam Ja’far As-Sadiq (‘a) that you must raise the uvula of the child with dust from the grave of Imam Husayn (‘a) as it would keep him secure from many ills.

It is narrated that Imam Ja’far As-Sadiq (‘a) congratulated in the following words a person, whom the Almighty Allah had bestowed a male child:

رَزَقَكَ اللَّهُ شُكْرَ الْوَاهِبِ وَبَارَكَ لَكَ فِي الْمَوْهُوبِ وَبَلَّغَ به أَشُدَّهُ وَرَزَقَكَ بِرَّهُ

Translation: May Allah grant you the good sense of thanking the giver of the bounty and may He give increase in whatever is bestowed to you and that He may convey him to the full strength and that you may have the fortune to see his goodness.

Many other traditions are narrated from Imam Al-Hasan (‘a) of the same connotation.

Ibn Idris (r.a.) has narrated from Imam Ja’far As-Sadiq (‘a) in the book of Sirr ul-Abrar that when a woman faces some problem in the delivery; write the following verses on deer hide, wrap it up and tie it to her right thigh and untie it immediately after the delivery:

بسم الله الرحمن الرحيم

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

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ

On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. (***46:35***)

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it. (***79:46***)

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا

When a woman of Imran said: My Lord! Surely! I vow to Thee what is in my womb. (***3:35***)

The author of Tibb Al-A'imma has narrated that a person came to Imam Muhammad Al-Baqir (‘a) and said that his wife was on the verge of death due to her labour pains. The Imam said: Recite the following supplication on her:

فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا

And the throes (***of childbirth***) ***compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!*** (***19:23***)

فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

Then (***the child***) ***called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you;***(***19:24***)

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا

And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates. (***19:25***)

And recite in a loud voice:

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ

And Allah has brought you forth from the wombs of your mothers – you did not know anything – and He gave you hearing and sight and hearts that you may give thanks. (***16:78***)

When you recite this, if Allah wills, she will get relief immediately.

Through another chain of narrators, it is narrated from the same Imam that if the delivery becomes difficult the following verses should be written with musk and saffron on a pure vessel, washed in well water and administered to that lady and sprinkle some water on her belly. It is as follows:

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people? (***46:35***)

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it. (***79:46***)

It is narrated from Imam Ja'far As-Sadiq ('a) that the following verses should be written for the pregnant woman on a paper in the beginning of delivery and wrap it with something without tying a knot and tie it on the thigh of the woman; she will definitely not experience labour pains. But it should be untied soon after the delivery without the least delay. The verses are as follows:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ

Do not those, who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe? (***21:30***)

وَآيَةٌ لَّهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ

And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark; (***36:37***)

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing. (***36:38***)

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

And (***as for***) ***the moon, We have ordained for it stages, till it becomes again as an old dry palm branch.*** (***36:39***)

لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere. (***36:40***)

وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ

And a sign to them is that We bear their offspring in the laden ship. (***36:41***)

وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ

And We have created for them the like of it, what they will ride on. (***36:42***)

وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ

And if We please, We can drown them, then there shall be no succourer for them, nor shall they be rescued, (***36:43***)

إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَىٰ حِينٍ

But (***by***) ***mercy from Us and for enjoyment till a time.*** (***36:44***)

وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ

And the trumpet shall be blown, when lo! from their graves they shall hasten on to their Lord.

(***36:51***)

The following verses should be written on the other side of the paper:

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people? (***46:35***)

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it. (***79:46***)

According to Imam Muhammad Al-Baqir (‘a), the best names for the child are those that convey submission of God, like Abdullah and also the names of prophets and names of Ahl Al-Bayt (‘a).

According to the tradition of Imam Ali (‘a), a child should be named when it is still in the womb, for if the child dies due to miscarriage, it will ask its parents on Judgment Day why he was not given a name. The Holy Prophet (S) named Lady Fatimah’s child as Mohsin while he was still in his mother’s womb and who died after a few days of the Prophet’s passing away while still in womb on account of a door falling on Lady Fatimah when her house was burnt.

It is narrated from Imam Musa Al-Kazim (‘a) that the first favour that a father can do to his child is that he should give him a good name.

It is narrated from the Holy Prophet (S) that: If one has four children, and he does not name even one of them after me, he has done injustice to me.

It is narrated from Imam Musa Al-Kazim (‘a) that if one of the following names is kept in the family, there will be no poverty – Muhammad, Ahmed, Ali, Hasan, Husayn, Ja’far, Talib, Abdullah and Fatimah.

It is mentioned in reliable traditions that a person came to the Messenger of Allah (S) and said: A son is born to me, what should I name him as? He replied: In my view, Hamza is a nice name; name him as such.

According to Jabir, he accompanied Imam Muhammad Al-Baqir (‘a) to the house of a person. A boy came out of the house and the Imam asked him his name. The boy answered, Muhammad; and when he was asked his agnomen (Kuniyah) he said, Abu Ali. At that time the Imam said that the boy has made himself safe from the mischief of Satan.

When the Satan hears anyone calling: O Muhammad or O Ali, he melts like gilt melts in furnace. And when he hears the names of the Ahl Al-Bayt's enemies being called, he is happy.

According to another tradition, a person told Imam Ja'far As-Sadiq ('a) that God has blessed him with son. The Imam congratulated him and when he was told that the boy's name was Muhammad, he bowed down saying "Muhammad, Muhammad". He neared touching the ground in this process and said that he, his offspring, his parents and wives were ready to sacrifice over the Holy Prophet (S).

He 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 Muhammad is in any house, it is daily visited by angels.

It is mentioned in many traditions that the Messenger of Allah (S) forbid naming children as Hakam, Hakeem, Khalid and Maalik and also said that the most hateful names in view of God are the following: Harith, Maalik, Khalid. And he advised against four agnomens (Kuniyah): Abu Isa, Abul Hakam, Abu Maalik and Abul Qasim. The last is prohibited when both name and agnomen is same as that of the Messenger of Allah (S).

It is mentioned in tradition that the name of Yasin should not be kept as it was particularly meant for the Holy Prophet (S). And it is narrated from the Holy Prophet (S) that if a group had the people of the following names; Muhammad, Ahmed, Mahmud and Hamid, then their advice will be the best.

It is stated that if a child is named Muhammad, 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 appointed to pray for the piety of the child.

According to Fiqhat Ar-Ridha', the child should be named within seven days of birth. It is obligatory or emphasized recommendation 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. In view of some scholars, this bath is obligatory.

9. Etiquette Of Aqiqa And Tonsuring

A person, who is capable, should perform Aqiqa for his child as it is strongly recommended and according to some scholars, it is compulsory. It is advisable to have Aqiqa on the seventh day of birth and if it is not possible, then it can be done by the father of the child as this recommended ritual can performed till the child reaches puberty.

If it is not performed till puberty by the father, then the child becomes responsible for carrying out this ritual from his reaching adulthood till the end of his days.

It is mentioned in many traditions that it is obligatory for the person to whom a son is born, to perform the Aqiqa.

It is mentioned in many traditions that a child, whose Aqiqa is not performed, is at a risk of death and different kinds of calamities.

According to Imam Ja'far As-Sadiq ('a), 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, he is not responsible. And if a child's Aqiqa has not been performed till sacrifice (of a lamb), then the first sacrifice will be done in his name and considered in lieu of Aqiqa.

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

People asked if they have to do the Aqiqa of the child, who died on the seventh day, the Imam answered that they should not do if the child died before Noon Prayer, but perform if the child died after Noon Prayer.

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

A reliable tradition from the Imam states that a child's name should be kept on the seventh day after his birth and also his Aqiqa performed and the child's head should be shaved and silver equal in weight to the shaven hair should be given in charity. One leg of the sheep should be sent to the midwife, who helped in the delivery and the remaining meat should be distributed among other people and given in charity.

In another trustworthy tradition, he said that when a child is born to you, on the seventh day sacrifice a sheep or camel and name the child; tonsure his head and give in charity gold or silver of equal weight of the hair.

It is mentioned in another tradition that you must give a fourth share of the sheep to the midwife and if the child is born without a midwife, you should give it to the mother; she can give to whoever she likes; the rest may be fed to at least ten Muslims and the more the better. Do not eat from the Aqiqa mutton yourself. If the midwife is Jew or non-Muslim, give her 25 percent of the cost of the sheep.

It is mentioned in a tradition that the share of the midwife is one-third. It is well known among scholars that Aqiqa should be with a camel, a sheep or goat. If it is a camel, it should be five years old or more. If it is a goat, it should be more than a year. If it is a sheep, it should be six months old. It is better if it is seven months old.

But it is necessary that the Aqiqa animal should not be castrated or have a defect; but it is narrated from

Imam Muhammad Al-Baqir (‘a) in a reliable tradition that Aqiqa is not a sacrifice; any kind of animal will do; but it is better if it is flawless and fat.

According to Imam Ali Ibn Musa Ar-Ridha’ (‘a), the Holy Prophet (S), at the birth of Hasan and Husayn recited Adhan in their ears on the first day and Lady Fatimah (‘a) performed the Aqiqa on the seventh day and gave the mid-wife a leg of the sheep and a gold coin.

It is popular among Shi’a scholars that it is recommended to have a male animal sacrificed for a son and a female for a daughter. According to the author, however, the male is best for both. According to many reliable traditions, female animal is good for both, a son or a daughter.

It is recommended that parents should not eat from Aqiqa mutton. It is better that they should also not eat dishes prepared from this meat.

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

It is recommended to distribute the meat 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 that first of all it is recommended to tonsure the head and to perform Aqiqa later and according to another tradition, tonsuring the head, 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 recommended to tonsure the whole head without leaving a single hair.

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

It is mentioned in a tradition that the Messenger of Allah (S) had left two hairs on the left side of the head of Hasan and Husayn (‘a) at the time of tonsuring them. According to one report they were left in the middle of head. It is possible that this was only restricted to them or that it is detestable to shave them in this manner only the first time.

It is mentioned in another tradition that it is recommended to rub saffron on the head after it is tonsured.

Many reliable traditions prohibit the rubbing of the animal’s blood on child’s head as it is a custom of the period of Ignorance (Jahiliyya).

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

بِسْمِ اللَّهِ وَبِاللَّهِ اَللَّهُمَّ عَقِيقَةٌ عَنْ فُلَانٍ

Translation: I begin with the name of Allah and with reliance on him. O Allah, this Aqiqa is of (take the name of the child).

لَحْمُهَا بِلَحْمِهِ وَدَمُهَا بِدَمِهِ وَعَظْمُهَا بِعَظْمِهِ اَللَّهُمَّ اجْعَلْهَا وقاءً بِآلِ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلَامُ

Translation: 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 Muhammad (S) and Aali Muhammad ('a) consider this Aqiqa instead of the child.

If it is female, the middle portion of the supplication should be recited as follows:

لَحْمُهَا بِلَحْمِهِ وَدَمُهَا بدمها وَعَظْمُهَا بعظمها

Translation: This flesh is instead of her flesh; this blood is instead of her blood and these bones are instead of her bones.

In another authentic tradition, he has stated the following supplication to be recited:

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ إِيمَانًا بِاللَّهِ وَثَنَاءً عَلَى رَسُولِ اللَّهِ والعصمة لِأَمْرِهِ وَالشُّكْرُ لِرِزْقِهِ وَالْمَعْرِفَةُ بفضله علينا أَهْلِ الْبَيْتِ

Translation: I begin with the name of Allah. I rely on Allah. All praise is for Allah. Allah is the greatest. We believe in Allah, commend the Messenger of Allah, seek shelter with Him, and thank Him for the sustenance He gives us and for the recognition of the superiority of the Ahl al-Bayt.

He said in another trustworthy tradition that the following supplication should be recited:

اَللَّهُمَّ انَّكَ وهبت لنا ذكرا وانت اعلم بما وهبت ومنك ما أعطيت وكل ما صنعنا فتقبله منا على سُنَّتك وسنَّة نبيك ورسولك صلى الله عليه وآله وسلَّم واخسأ عنا الشيطان الرجيم لك سفكت الدماء لا شريك لك و الحمد لله رب العالمين اَللَّهُمَّ لحمها بلحمه ودمها بدمه وعظمها بعظمه وشعرها بشعره وجلدها بجلده اَللَّهُمَّ اجعلها وقاء لفلان بن فلان

Translation: O Allah You have blessed us with a son and You are aware of what caliber he is. Whatever You have blessed us with and whatever You have done for us is by Yourself. O Allah, accept this from us; it is in accordance with Thy practice and the practice of Thy Prophet and keep Satan away from us.

O Thou, Who has no partner! Only for Thy goodwill am I offering this blood. All praise is for Allah, Who is the creator of the Universe. O Allah this meat is instead of his meat and this blood is instead of his blood and these bones are instead of his bones and these hairs are instead of his hair and this skin is instead of his skin.

O Allah, accept this as the sacrifice of so and so, son of so and so (name of the son and the father); and if it is a girl, the first part of the prayer is enough.

He said in another tradition that the following supplication must be recited:

يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

O people, indeed I see what you associate with. (***6:78***)

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Indeed! I turn my face to the originator of the heavens and the earth, the upright and a Muslim and I am not from the polytheists. (***6:79***)

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Surely my prayer and my sacrifice and my life and my death are (***all***) ***for Allah, the Lord of the worlds,*** (***6:162***)

لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

No associate has He; and this am I commanded, and I am the first of those, who submit. (***6:163***)

اللهم منك ولك بسم الله وبالله والله أكبر اللهم صلِّ على محمدٍ وآلِ محمدٍ وتقبل من فلان.

Translation: O Allah, from You and for You. In the name of Allah and by Allah and Allah is the greatest. O Allah bless Muhammad and the progeny of Muhammad and accept from so and so.

10. Circumcision Of Boys And Girls And Rules Of Piercing The Ears

It is emphasized recommendation to circumcise a boy on the seventh day after birth. To do it on eighth day or before puberty is also recommended. Some say that it is obligatory on the guardian to get it done when the boy is approaching the age of puberty.

Circumcision of girls is also obligatory and it is recommended that the excess skin should be cut off a little and not in excess.

The right ear of boys should be pierced and the upper part of the left ear should be pierced.

It is mentioned in a reliable tradition from Imam Ja'far As-Sadiq (‘a) 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 is not circumcised.

In a correct tradition, he has stated that it is recommended to circumcise the boy and to pierce his ear on the seventh day.

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

He has mentioned in another tradition that the earth pleads to the Almighty Allah due to his urine.

It is mentioned in a reliable tradition from Imam Musa Al-Kazim (‘a) that it is recommended to circumcise a boy on the seventh day after his birth, but there is no harm if it is done later.

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

It is mentioned in many traditions that circumcision of males is recommended and circumcision of females is not recommended; due to circumcision a woman earns respect of her husband; then what more does she want?

It is narrated from Amir Al-Mu'minin (‘a) in a report that girls should be circumcised after the age of seven years.

It is mentioned in a reliable tradition that one of the ladies, who had migrated with the Messenger of Allah (S), came to him; she was named Umme Habiba and she used to perform circumcision of ladies.

The Holy Prophet (S) asked: O Umme Habiba, do you still practice what you did before? She replied: I still do it, but if you prohibit, I will leave it. His Eminence said: Don't leave it. It is lawful.

On the contrary, I will explain to you what you should do. When you perform circumcision of ladies, you must only cut off a little bit of flesh as it makes the face radiant, the complexion improves and she earn more respect in the view of her husband.

Then her sister, Umme Atiyyah arrived, who was a beautician. The Messenger of Allah (S) said; Do not wipe the faces of women with cloth, as it leads to loss of their natural beauty and do not add artificial hair to the real hair.

It is narrated from Imam Ja'far As-Sadiq ('a) that at the time of circumcision, the following supplication should be recited:

اللهم هذه سنتك وسنةُ نبيك صلواتك عليه وآله واتباع منَّا لك ولنبيك بمشيئتك وبارادتك وقضائك لامر اردته وقضاء حتمته وامر انفذته واذقته حرَّ الحديد في ختانه وحجامته بأمر انت أعرف به مني. اَللَّهُمَّ فطهره من الذنوب وزد في عمره وادفع الآفات عن بدنه والاوجاع عن جسمه وزده من الغنى وادفع عنه الفقر فانَّك تعلم ولا نعلم.

Translation: O Allah! This is Your practice and that of Your Prophet on whom and on whose progeny, You shower Your blessings. We follow You and Your Prophet, which is in accordance with Your will, intention and the affair about which You had willed and decided and commanded according to which You have made him taste the temperature of iron in the performance of circumcision and vivisection the suitability of which You are more aware than us.

O Allah clean him of his sins, lengthen his age, alleviate all his bodily pains, make him healthy, grant him more wealth, 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 supplication should be recited as the heat of the iron is dispelled by it.

It is narrated from Husayn Ibn Khalid that someone asked Imam Ali Ar-Ridha' ('a) in what way congratulations should be offered on the birth of child. He replied: When Imam Al-Hasan ('a) was born, Jibra'il came to the Holy Prophet (S) to offer congratulations on the seventh day and brought instructions that he should be named, his head shaved and his ears pierced.

In the same way, upon the birth of Imam Husayn ('a) also, Jibra'il arrived on the seventh day and brought the same orders. Two strands of hair were left unshaved on the left side and the lobe of the right ear and the upper part of his left ear was pierced.

It is narrated from the Imam of the Time ('a) 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 As-Sadiq ('a) that one cannot be a prayer leader or give evidence if he is not circumcised, without any strong reason, neither is the prayer on his death permissible. The only acceptable strong reason is danger to life in case of circumcision.

In another tradition, it is narrated that the first female to be circumcised was Lady Hajra, mother of Prophet Isma'il ('a) as Lady Sarah, mother of Prophet Ishaq ('a), had circumcised her in anger; but it increased the beauty of Lady Hajra and from that day started the practice of female circumcision.

11. Manners Of Feeding And Upbringing Children And Consideration Of Their Rights

We should know that a child should be nursed for not more than two years and Shi'a scholars do not think it correct to nurse a 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 wet-nurse, or the mother's milk has dried in the process of feeding or she suffers from some dangerous disease.

According to some Shi'a scholars, it is obligatory on 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.

It is narrated from Amir Al-Mu'minin ('a) that the best thing for a child is the breast milk of its mother.

It is mentioned in another tradition that Imam Ja'far As-Sadiq ('a) saw Ishaq's mother feeding her child. Imam ('a) told her not to feed with one breast; but both the breasts, as one is in lieu of food and the other in lieu of water and he also stated that feeding the child for less than 21 months is cruelty on the part of the mother on the child.

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

It is mentioned in some traditions that if a slave girl commits fornication and then gives birth to a child, if the owner of the slave girl makes her lawful for the man with whom she has fornicated, her milk can be fed to the child. And the free woman, who committed fornication through choice and from which milk was produced; there is prohibition for that milk in traditions.

The Messenger of Allah (S) has also prohibited the milk of a woman, who is foolish or one, who has some defect in the eye, as breast milk affects the child.

According to Imam Ali ('a), one should find a feeding woman, who is both: good looking and of good

character; because when the milk enters the child's body, he resembles his feeding woman both, in looks and character.

It is narrated from Imam Ja'far As-Sadiq ('a) that allow your child to play for seven years and then train and educate him for the next seven years; if he is well behaved, you should make further efforts to train him; if not, you should know that no good can be expected from him.

In another tradition, he stated that a child should be allowed to play for seven years and teach him reading writing in the next seven years and during the third seven years teach him about religion and religious law.

It is narrated from Amir Al-Mu'minin ('a) that the first seven years should be spent in physical upbringing and in the next seven years he should be taught morals and manners and then he should be entrusted with work in the next seven years and supervised how he completes those jobs.

He also said: The height of the child grows till twenty-three years and his intellect grows till twenty-five years.

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 As-Sadiq ('a), children should be taught traditions as soon as possible, so that the opponents may not lead them astray.

It is mentioned in authentic traditions that you must teach your children love for Amir Al-Mu'minin ('a); if they do not accept, you should investigate about their mothers, because non-acceptance of the love of Ali ('a) is a sign of illegitimate birth.

Imam Ja'far As-Sadiq ('a) said that one, who possesses love of Ahl Al-Bayt ('a) in his heart should pray in excess for his mother as she has not been dishonest with the right of his father.

It is narrated from the Messenger of Allah (S) that the right of the son on his father is that he should give him a good name; he should be given nice education and training and as far as possible, he should teach him a noble profession.

According to another tradition, Sakooni presented himself before Imam Ja'far As-Sadiq ('a) and said that he was badly hurt. When Imam inquired into the case, Sakooni said that God had given him a daughter.

The Imam 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 asked him what name he had given to the child, he replied, Fatimah, at which the Imam sighed twice and keeping his hand on the forehead told Sakooni that the Holy Prophet (S) had made the parents responsible for certain rights of the child.

The Holy Prophet (S) had said that if the child is a son, the father is responsible for keeping a beautiful and pious feeding woman for the child and for giving him a good name, for educating him in the Qur'an, for circumcising him and to make him learn swimming.

If the child was a daughter, it is the responsibility of mother to appoint a good feeding woman for her, to give her a good name, to make her learn Surah Nur and to keep her from reciting Surah Yusuf, not to keep her on the floor of the house and to get her married as soon as possible.

The Imam told Sakooni that if he has named his daughter Fatimah, he should not be rude and harsh to her or abuse her in any other way.

It is narrated from Amir Al-Mu'minin ('a) that the Messenger of Allah (S) said: Teach your sons swimming and archery.

Imam Musa Al-Kazim ('a) said that if a child is naughty and bad mannered, it should be understood that he will grow up to be wise and serious.

According to a tradition from the Holy Prophet (S), some parents were punished by God for being disinherited by their children; i.e., the children can disinherit their parents, in the same manner as parents can disinherit children, and the Holy Prophet (S) also said that may God have mercy on those parents, who help their children in good deeds and make them pious.

According to Imam Ja'far As-Sadiq ('a), the Holy Prophet (S) said that a person, who helps his children with good deeds is blessed by the Almighty God. The reporter asked how help could be rendered?

The Holy Prophet (S) 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 refrain 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 another tradition, a person asked Imam Ja'far As-Sadiq ('a) with whom he should do a good turn. Imam ('a) said: With your parents. He said: They are no more. He said: Do good to your children.

According to another tradition, the Holy Prophet (S), said that you must love and be kind to your children and fulfil the promise you make to them; because in their view, you are the provider of their sustenance.

Imam Musa Al-Kazim (‘a) said that God is not as infuriated on anything as He is infuriated on the injustice committed on women and children.

According to a tradition from the Holy Prophet (S), a person, who kisses his child, will have a good act recorded in his scroll of deeds by God and a person, who makes his child happy and makes him recite Qur’an, on Judgment Day, parents of the child will be called and clothed in two heavenly robes that the light emanating from them will brighten the faces of inhabitants of heaven.

In another tradition, a person came to the Holy Prophet (S) and said that he has never kissed his children. When he went away His Eminence said: In my view, he is an inmate of Hell.

The Holy Prophet (S) said in another tradition that a person having a child should play with him like children.

Imam Ja’far As-Sadiq (‘a) said that Allah has mercy on one, who is fonder of his children.

Another tradition states that the Holy Prophet (S) noticed a person, who had two sons. The person used to kiss only one son. The Holy Prophet (S) 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 righteousness.

According to a reliable tradition from Imam Ja’far As-Sadiq (‘a), when the child is of three years, he should be made to recite: There is no god, except Allah. (La ilaha illa Allah) seven times and when the child is of 3 years 7 months and 20 days, he should be made to recite Muhammad is the Messenger of Allah (Muhammad ar-Rasul Allah) and when he reaches the age of four years, he should be made to recite:

May Allah bless Muhammad and his progeny (Salla Allahu Muhammadi wa Aalihi) seven times and when the child is five years, he should learn to prostrate before God.

When the child reaches the age of six, he should be made to learn ablution and prayers and at the age of seven he should know the prayers completely and should be punished for not performing ablution or prayers. The result being, that when the child knows ablution and prayers completely, God forgives his parents.

It is mentioned in another tradition that Amir Al-Mu’minin (‘a) prohibited arming the children with weapons, lest someone is caused harm through them.

He said in another reliable tradition that before sending them to bed, the hands, legs and face of children should be washed (of dirt), otherwise Satan smells them and they are frightened during sleep and the guardian angels are also troubled.

According to the Holy Prophet (S), a person who brings gifts for his wife and children, gets the reward of

providing 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 Prophet Isma'il (‘a) from slavery and one, who makes his sons happy gets the reward of crying on account of the fear of God and one, who weeps in fear of God will enter heaven.

According to Imam Ja'far As-Sadiq (‘a), feeding children with Qawoot (a sweet dish) will increase flesh on their bodies and strengthen their bones.

He said in another tradition that they should be given pomegranate as it provides much strength and makes them matured.

In Tibb Al-A'imma, Imam Ali (‘a) 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, the following verses should be recited:

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

"So We prevented them from hearing in the cave for a number of years." (***18:11***)

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا

Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained." (***18:12***)

According to a reliable tradition, when a girl reaches the age of six, she should observe Hijab (modest dress) with unrelated (ghayr marham5) and should not be allowed to sit in their lap.

It is mentioned in another tradition that Imam Ali Ar-Ridha' (‘a) was present in a gathering. A girl was brought there and people present there kissed that girl one after another and made her sit in their lap. When it was the turn of the Imam, he asked how old she was. They said she was five years old. The Imam sent her away without kissing her or making her sit in his lap.

It is mentioned in another tradition that the girl, who has completed six years of age, her mother should not make her sleep with her naked, as she is now regarded as matured.

It is mentioned in a tradition that when the girl is six years old, no boy should see her unclothed.

According to a reliable tradition, accursed is one, who does not provide sustenance to his children till they starve to death.

Imam Musa Al-Kazim (‘a) said that the wife and children of a man are his prisoners. One, who is blessed, should provide the good things to them as well; otherwise, the bounty will disappear shortly.

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

According to the Holy Prophet (S), there is a special level in heaven. No one can reach that level, except three persons: (1) Just Imam (2) A person, who is kind and generous to his relatives (3) One, who bears with patience the expenditure of his wife and children and difficulties faced on account of them.

According to Imam Ja’far As-Sadiq (‘a), providing food to the following is compulsory: (1) Offspring (2) Father (3) Mother (4) Slave (5) Wife.

Children of one’s offspring are also included in the term offspring (and so on through generations) and paternal grandfather and grandmother are also included among parents (and so on through generations).

12. Rights Of Parents On Their Children And Obedience And Respect Due To Them

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 worship and to make them hurt on one’s account or disowned by them is a major sin.

The Almighty God has revealed in the Holy Qur’an that if one’s parents are infidels and order one to become disbeliever, still one should be kind towards them, though one may not agree to become a disbeliever (obey their orders).

According to a reliable tradition, a person came to the Holy Prophet (S) and asked him for some advice. The Holy Prophet (S) said: I advise you not to regard anyone as partner with 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.

So much so that even if they ask you to forgo what you have, you should obey them as their obedience is obligatory in worldly matters.

It is mentioned in another tradition that someone asked the Messenger of Allah (S) that what was the right of the father on the son. He replied: He should not mention the father by name; should not precede him while walking, should not take a seat before the parents and he should not commit any such act that people curse and condemn his father due to that.

Imam Ja'far As-Sadiq ('a) 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 by proxy 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) and asked him to whom should he render kindness. The Prophet (S) asked him to be kind with his mother. Thrice he put the same question to the Holy Prophet (S) and thrice he got the same answer. When he asked the fourth time, he was asked to be kind to the father.

According to another tradition, a person came to the Holy Prophet (S) and said that he liked to go on Jihad very much. The Prophet (S) answered that he should go on Jihad for Almighty and if he dies during it, he would be washed off all his sins as though he had just been born.

The man told the Holy Prophet (S) that his parents were very old and were attached to him and could not bear his separation. The Holy Prophet (S) asked him to remain with his parents and, taking an oath on the Almighty in whose power lay his life, the Holy Prophet (S) said that the nearness of the parents for a night for the man was better than a year of Jihad for the Almighty God.

Imam Muhammad Al-Baqir ('a) said that no one can recompense the rights of parents, except in case the father is a slave and the son purchases him and emancipates him; or if he is indebted and the son repays his debt.

In another tradition, the Imam 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 lifetime, but after their death he pays back their debts and prays for the forgiveness and on account of this, God considers him among those who are kind to their parents.

According to another tradition, the Imam has said that there are three things, which are not prohibited by God in any way: (1) Returning a thing of which you were given responsibility, whether the thing is good or bad. (2) Fulfilling one's promise regardless of its being with good or bad people (3) Obedience of parents, whether they are good or bad.

He said in another tradition that the least disobedience of the parents is to utter the word of 'Uff" to them. He said: On Judgment Day, a curtain will be lifted from Paradise and fragrance of Paradise will be perceived everyone up to the distance of five hundred years, except one, who has displeased his parents.

He said in another tradition that Almighty Allah will not accept any prayers of one, who looks upon his

parents in anger, even when they are being oppressive to him.

He said in another tradition that glaring sharply at parents is also included in disobedience.

In another tradition from Imam Muhammad Al-Baqir (‘a), 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 never spoke to him as long as he was alive.

Imam Ja’far As-Sadiq (‘a) has asked one to be kind to one’s parents that one’s children may in turn be kind to him and that one should not ignore the veil of other women so that people may not ignore the veil of your household.

He also said that whosoever desires God to ease the pain of death, then it is compulsory on him to be considerate to relatives and kind to parents, for on account of these deeds, God eases the difficult time of death and keeps one safe from difficulties during lifetime.

It is narrated from Imam Muhammad Al-Baqir (‘a) that a believer, in whom four qualities gather, will get the highest level of Paradise by Allah:

He provides shelter and becomes a guardian to an orphan; secondly, he has mercy on a person in need; thirdly, one, who bears the expenses of the parents and who behaves nicely with them and never angers them; he helps his slave and does not act harshly with him and helps him in whatever he entrusts to him and does not order him to do what is beyond his capacity.

According to a reliable tradition from Imam Ja’far As-Sadiq (‘a), three prayers and three curses are definitely heard:

1. Prayers of parents for their pious offspring and curses of parents for their disobedient offspring.

2. Curse for the cruel and prayers of the innocent for one, who takes revenge on the cruel person in justification of the innocent.

3. The prayers of the believer for a believer, who shares his wealth with the former for the sake of Ahl Al-Bayt and curse of the believer for a believer who, in spite of having ability, did not oblige the request of believer.

According to the Holy Prophet (S), 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) whether he will be rewarded even if he looks a hundred times towards his parents in that manner, the Holy Prophet (S) replied that the greatness and generosity of God is larger than his deeds.

In another tradition, the Holy Prophet (S) has stated that looking towards the faces of four persons is

equal to supplication: (1) the just Imam (2) the scholar (3) the parents (4) the believer brother, whom he likes for the sake of God.

He also stated that one is punished for three sins very soon in this world only: (1) disobeying parents (2) cruelty to creatures of God (3) thanklessness to God and His creatures.

It is mentioned in another tradition from Imam Muhammad Al-Baqir ('a) that there was a pious man in Bani Israel, named Jarih. He was always engrossed in worship in his hermitage. One day, his mother came and called him out. He did not reply as he was engrossed in prayers. She called out the second and the third time, but he remained engrossed in his prayers. His mother said: I beg the God of Bani Israel to punish you for this sin.

The following day a woman of loose morals came to his hermitage and gave birth to a child and spread the rumour that it was the child of Jarih through fornication. There was a scandal in the whole country that though he advocated piety, he himself indulged in fornication. The ruler condemned him to the gallows.

His mother arrived there lamenting. Jarih said: Keep quiet! This happened only because of your curse. When people heard this, they inquired about the matter. The worshipper narrated the whole story.

They asked how it can be verified? He replied: Bring the child and ask him only. When they brought the child and asked him from whose seed he was born; the child spoke up by the command of God and said: From the seed of so and so shepherd of so and so person.

As a result of this testimony that worshipper was saved from the gallows and he swore that he will never give up service to his mother.

In other words, so numerous are traditions regarding parents that it is not at all possible to compile them in one place.

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1. Sayyids.
2. A sweet dish consisting of dates and oil etc.
3. Though apparently Amir Al-Mu'minin ('a) is addressed in this tradition, the intended audience is the whole community, like in the Holy Qur'an, the Messenger of Allah (S) is addressed, while the targeted audience is all people.
4. A broth of barley.
5. Persons, with whom marriage is not prohibited.

[1] [1]
SHARES

Chapter 5: Etiquette Of Brushing Teeth, Combing, Trimming Nails And Shaving The Head

1. Advantages Of Brushing Teeth

According to many reliable traditions from Imam Ja'far As-Sadiq ('a), brushing teeth is the practice (Sunna) of all Prophets. The Holy Prophet (S) used to say that Jibra'il emphasized so much on brushing the teeth that he dreaded that his teeth would wear off or fall.

In another tradition, he said that Jibra'il emphasized so much on brushing the teeth that I expected that it would become obligatory on my followers.

Imam Ja'far As-Sadiq ('a) said that there are twelve advantages of brushing teeth: (1) it is the practice of prophets (2) cleans the mouth (3) improves eyesight (4) earns God's pleasure (5) removes phlegm (6) increases memory (7) teeth are whitened (8) reward of good deeds increases manifold (9) stops weakness and falling of teeth (10) strengthens roots of teeth (11) increases appetite in a healthy manner (12) angels are happy with all those who brush the teeth.

He said in another tradition that it improves eyesight and delays watering of eyes.

According to a tradition from the Messenger of Allah (S) he said to some people: Why do I see yellowness in the root of your teeth? Why don't you brush the teeth?

According to a tradition from Imam Ali ('a), the Holy Prophet (S) had advised people to brush teeth at the time of every prayer.

According to Imam Musa Al-Kazim ('a) and Imam Ali Ar-Ridha' ('a), among practices of the Prophet Ibrahim ('a), there are five things about the upper half of the body and five about the lower part. Those concerned with head are: (1) to brush teeth (2) trimming of moustache (3) parting the hair (4) gargling (5) rinsing the nostrils.

The five things recommended about the lower part of the body are: (1) removing unwanted hair (2) circumcision (3) trimming nails (4) ritual bath after sex (5) to purify with water after urination.

According to another traditional report, the issues regarding the head are as follows: (1) trimming moustaches (2) trimming the beard (3) shaving the head (4) brushing teeth (5) picking teeth.

The issues regarding the body are as follows: (1) removing unwanted hair (2) circumcision (3) trimming

of nails (4) ritual bath after sex (5) washing with water after urination.

It is narrated from the Messenger of Allah (S) that if there was no concern about the hardship of the Ummah, I would have made it obligatory to brush the teeth before every obligatory prayer.

According to Imam Ja'far As-Sadiq ('a), when one gets up for Midnight (Shab) Prayer, one should brush the teeth as an angel descends from heaven and keeps his mouth on one's mouth and whatever one is reciting; Qur'an, prayers or Durood, he takes it to heaven. Therefore, it is necessary that one's mouth should be smelling good.

Ali Ibn Ja'far asked his brother, Imam Musa Al-Kazim ('a) whether a person, who wakes up for Midnight (Shab) Prayer, and if he is unable to brush his teeth, can he clean his teeth with only his finger? The Imam replied: He can do this if there is risk of the rising of dawn.

It is mentioned in another tradition that two years before his passing away, Imam Ja'far As-Sadiq ('a) had stopped brushing, because his teeth had weakened a great deal.

According to Holy Prophet (S), three things sharpen memory and cure all pains: chewing mastic (kundar), brushing teeth and reading the Qur'an.

It is mentioned in another tradition that there are four practices of prophets: (1) smelling perfume (2) sexual intercourse (3) brushing teeth (4) dyeing hair with henna.

It is narrated from Imam Muhammad Al-Baqir ('a) that the holy Kaaba complained to Almighty Allah about foul smell of the disbelievers. Allah revealed to it: I will in their stead, send to you such people, who would brush their teeth with twigs. So, when the Messenger of Allah (S) got prophethood, Jibra'il brought the twig and toothpick for him.

It is mentioned in reliable tradition that a person asked Imam Ja'far As-Sadiq ('a) about brushing teeth after ablution. The Imam said: Teeth should be brushed before ablution and if someone performs the ablution first forgetfully, he can brush the teeth later on; but he must gargle three times after brushing the teeth.

It is narrated from Amir Al-Mu'minin ('a) that if a person brushes the teeth along with ablution and then stands up for prayer, an angel will come and place the mouth upon his mouth and will record all what comes out from his mouth; and if he has not brushed the teeth, the angel will stand away and listen to the recitation.

It is narrated from the Messenger of Allah (S) that two units' prayer after brushing teeth is better than seventy units of prayer, without brushing.

It is narrated from Imam Ja'far As-Sadiq ('a) that one should gargle after brushing the teeth.

It is narrated in another tradition that the Messenger of Allah (S) used to brush the teeth from side to side.

Imam Musa Al-Kazim ('a) and Imam Ali Ar-Ridha' ('a) said that brushing the teeth in a toilet creates mouth odour.

It is narrated from Imam Muhammad Al-Baqir ('a) that brushing teeth in the bathroom causes the teeth to fall off. He also said that you must never give up brushing of teeth, even though it might be once in three days.

2. Etiquette And Advantages Of Shaving The Head

It is narrated from Imam Musa Al-Kazim ('a) that if one gets used to three things, he is never able to give it up. (1) shaving of head (2) wearing short clothes (3) having sex with slave girls.

Imam Ja'far As-Sadiq ('a) said that one should shave off one's head so that it may be clean and free of lice. Besides, it strengthens one's neck and enhances eyesight and the body relaxes and also said that he shaves the head every Friday.

He said in another tradition that shaving the rear part of the head removes grief. According to a tradition from Imam Musa Al-Kazim ('a), when hair get long, the eyes get weak and dim and when the hair is trimmed, the brightness of eyes increases. (This applies to men).

It is mentioned in Fiqhat Ar-Ridha' that when you go to a barber, you should sit facing the Qibla and the barber should start from the forehead and move up to the sides of the head and then continue with the rest and when the haircut begins, the following supplication must be recited:

> بِسْمِ اللهِ وَبِاللهِ وَعَلَى مِلَّةِ رَسُولِ اللهِ وسُنَّتِهِ حنيفاً مسلماً وما انا من المشركين اَللَّهُمَّ أعطني بكل شعرة نوراً ساطعاً يوم القيامة

Translation: In the name of Allah and in His name, I trust and the practice of Allah's Apostle I follow and I am firm upon it with sincerity and I am not from the polytheists. O Allah, instead of each strand of hair bestow effulgence to me on Judgment Day.

After the dressing, recite as follows:

> اللهم زيّنّي بالتقوى وجنّبني الرّدى وجنِّب شعري وبشري المعاصي وجميع ما تكره مني فانّي لا املك لنفسي نفعاً ولا ضرّاً.

Translation: O Allah, embellish me with piety and save me from destruction. Keep my hair and face

secure from sin and from all, which You dislike, because I am not capable on my profit and loss.

It is mentioned in another report that the following supplication must be recited at the beginning of hair dressing:

بسم الله وبالله وعلى ملة رسول الله صلى الله عليه وآله اللهم أعطني بكل شعرة نوراً يوم القيامة

Translation: In the name of Allah and in His name I trust and the practice of Allah's Apostle I follow and I am firm upon it with sincerity and I am not from the polytheists. O Allah, instead of each strand of hair bestow effulgence to me on Judgment Day.

And recite the following after the process:

اللّٰهُمَّ زَيِّنِّيْ بِالتَّقْوٰى وَجَنِّبْنِي الرَّدى.

Translation: O Allah embellish me with piety and save me from destruction.

3. Etiquette Of Maintaining Hair For Ladies And Gents

It is not permitted for ladies to cut or shave hair without any reason; and both are recommended for males. They have a choice of either shaving them or sporting and maintaining them: that is to wash and comb them and part them from the front.

However, shaving the head is best, because in the beginning of Islam, shaving of head was regarded as something very bad. And the Prophet and Imam should not do anything, which is bad in the view of people; therefore, the Holy Prophet (S) used to maintain two inches long hair and he shaved them at the time of Hajj and Umrah.

It is narrated from the Messenger of Allah (S) in a reliable tradition that one, who wishes to keep long hair, should maintain them well; otherwise, he should shave them off or keep them close cropped.

It is mentioned in many traditions that people asked Imam Ja'far As-Sadiq ('a) whether the Messenger of Allah (S) used to part his hair often? He said: The Prophet had his hair so long that this was not needed. The ends of his hair reached to his earlobes. No other prophet sported hair.

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 Judgment Day with a cutter of fire.

It is mentioned in tradition that the Holy Prophet (S) 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.

It is mentioned in another tradition that the Holy Prophet (S) prohibited women from braiding the hair, making bun at the forehead and making tattoos. And he said that Bani Israel women were destroyed for these last two things only. Making tattoos or sketches with henna was customary among Arab women.

It is mentioned in another tradition that people asked Imam Ja'far As-Sadiq ('a) what was the order regarding the woman, who gets her front hair trimmed to the skin, gets them plucked, gets her facial hair plucked, or braids ribbon in the braid. The Imam said: There is no problem.

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 prayer, as prayer is not allowed with it. But if it is of the hair of permissible animals, then its usage even during prayers is not prohibited.

4. Advantages Of Trimming The Moustache

Trimming the moustache is emphasized recommendation (sunnah). It is better to cut them sharply and according to the tradition of the Holy Prophet (S), if one allows the moustache to grow long, one is succumbing to Satan.

According to a tradition from Imam Ja'far As-Sadiq ('a), trimming moustache decreases grief and Satanic instigations and one, who does this, is also following the practice of the Holy Prophet (S).

The Messenger of Allah (S) said that it is recommended to trim the moustache till they are above the upper lip.

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

It is mentioned in another tradition that a person asked him to teach a supplication that would increase income. The Imam said: Get your moustache and nails trimmed on Friday.

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

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى سُنَّةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation: In the name of Allah, I trust Allah and follow the practice of Muhammad and Progeny of Muhammad.

God will give him the reward of freeing as many slaves from the children of Isma'il as many segments

there are of the nails and hair; and except the illness of death, he will not suffer from any other illness.

It is narrated from the Messenger of Allah (S) that one, who gets his moustache and nails trimmed every Wednesday and Thursday, would remain secure from the malady of teeth and eyes.

He said in another tradition that you must trim your moustache till the roots of hair and allow the beard to grow as long as would become clear from the tradition: Do not make yourself to resemble Jews and Fire worshippers (Majlis).

He also said: One, who does not trim the moustache, is not from us.

5. Etiquette Of Beard

It should be remembered that keeping a beard of normal length is recommended. It should be neither long nor very short. But it is abominable to have one's beard longer than the length of a closed fist. It is even considered unlawful.

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

It is narrated from Imam Ja'far As-Sadiq ('a) the beard exceeding the length of a fist is in Hellfire.

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

Muhammad Ibn Muslim narrates that I saw a barber dressing Imam Muhammad Al-Baqir ('a). The Imam asked him to level the beard.

It is narrated from Imam Ja'far As-Sadiq ('a) that the Holy Prophet (S) passed by a person with a long beard. The Prophet remarked: How nice it would have been, if this man had trimmed and combed his beard. When he learnt of this, he trimmed his beard to medium length and came to meet the Prophet. The Prophet said: All of you should sport such beards.

It is mentioned in a reliable tradition that Imam Muhammad Al-Baqir ('a) used to maintain light temple hair and also shaved the hair of neck.

It is mentioned in another tradition that the Imam used to keep a thin beard and did not sport thick hair.

Ali, the son of Imam Ja'far As-Sadiq ('a) asked his respected brother, Imam Musa Al-Kazim ('a) how one should trim a thick beard? He replied: You must trim some from the sides and some from the front.

It is mentioned in another tradition that Amir Al-Mu'minin ('a) said: In the ancient age, some people used

to shave their beard and twist the moustaches. The result was that the Almighty Allah transmogrified them.

A tradition from the Holy Prophet (S) states that when God accepted Adam's repentance, he prostrated for thanksgiving and while getting up, looked towards the sky and prayed for increase in his elegance. A little while later a dark and thick beard grew on his face. He had no beard before it and when he inquired from God about it, He revealed that it was an embellishment for him and his male offspring till Judgment Day.

6. The Grace Of White Hair And Prohibition Of Plucking Them

It is narrated from Amir Al-Mu'minin ('a) that before the time of Prophet Ibrahim ('a) the hair and beard did not turn grey; and often if a stranger came to a group in which father and son were present, he could not distinguish between the father and the son. He had to ask which of them was the father and which was the son. Ibrahim ('a) prayed: O Allah, make my hair grey, so that I may be distinguished from my sons. His beard and hair turned grey.

It is narrated from Imam Ja'far As-Sadiq ('a) that the first one, in whose beard a strand turned grey, was Prophet Ibrahim ('a). When he saw a strand of grey in his beard, he asked: O Allah, what is this? It was revealed that it was the cause of dignity of man. He said: O Allah, increase my dignity.

It is narrated from Imam Muhammad Al-Baqir ('a) that when Prophet Ibrahim ('a) saw grey strands of hair in his beard, he said: That God is worthy of praise and thanks, Who made me attain this age and bestowed such grace to me that I did not disobey him even for a moment.

It is narrated from Amir Al-Mu'minin ('a) that you should not pluck grey hair as it is the effulgence of Islam and the Muslim, in whose beard is present a single grey hair, there would be effulgence for him on Judgment Day.

It is narrated from Imam Ja'far As-Sadiq ('a) that the Almighty Allah will not speak, or look with mercy or like the deeds of three kinds of persons; on the contrary, He would prepare a painful chastisement for them: (1) one, who plucks grey strands of his hair. (2) one, who masturbates (3) one, who commits anal intercourse.

And it is not unlikely that the first part of this might imply that there is some bad intention in getting the grey hair plucked, as they are blessed hair.

It is mentioned in authentic tradition from Imam Ja'far As-Sadiq ('a) that there is no harm in plucking or trimming white hair; but I prefer trimming to plucking.

From the same Imam, it is mentioned in another tradition that there is no problem in trimming or plucking.

In another tradition, Amir Al-Mu'minin ('a) suggested trimming of white hair and ruled plucking to be detestable (Makruh).

The command of the Holy Prophet (S) is narrated from Imam Ali Ar-Ridha' ('a) as follows: White hair on forehead is cause of divine bounties, in beard they are signs of generosity, in the tresses they are sign of valour and at the back of the head they cause ill-luck. Apparently, it seems that these signs will be true when the white begins from there.

7. Order Of Trimming Nasal Hair And Prohibition Of Playing With Beard

It is narrated from the Messenger of Allah (S) in a reliable tradition that every person should trim the moustache and nasal hair; and he should maintain his good looks as it causes elegance.

It is narrated from Imam Ja'far As-Sadiq ('a) that cutting the hair beautifies the face.

According to Imam Musa Al-Kazim ('a), there are four things, which are temptations from Shaitan: Eating mud, to crumble mud or sand while sitting idle, chewing nails and beard.

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

8. Excellence Of Trimming The Nails

According to the Holy Prophet (S), trimming nails keeps away many diseases and increases one's sustenance.

Imam Muhammad Al-Baqir ('a) explained that men are ordered to trim the nails as Satan gets a chance to spread filth and it also causes forgetfulness.

Imam Ja'far As-Sadiq ('a) said that trimming the nails is emphasized recommendation.

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

It is mentioned in another report that when divine revelation did come to the Holy Prophet (S) for some time, people asked its reason. He replied: How can divine revelation descend when you do not trim your nails and remove dirt from your fingers.

9. Manner And Timings Of Trimming Nails

A tradition states that the Holy Prophet (S) prohibited chewing the nails.

According to a good tradition from Imam Ja'far As-Sadiq ('a), trimming the nails on Friday keeps one safe from dandruff, leprosy and blindness. Even if there is no need to cut nails, one should file them a little, so few particles may fall off.

Another tradition states that trimming nails and moustaches every Friday, and also washing hair with marshmallow leaves increases one's income.

It is mentioned in another tradition that people told the Imam that they heard that supplication and post prayer recitation after morning prayers until sun rises, is better than hunting for one's daily bread from one city to another.

The Imam asked whether he could show something more satisfactory for increasing income. When they replied in affirmative, the Imam said that one should trim one's nails and moustaches every Friday and even if the nails are not long enough to be cut, one should file them a little every Friday.

Another tradition states that Imam Ar-Ridha' ('a) saw a person suffering from an acute eye-disease. The Imam asked him if he would like to know something, which will alleviate pain in eyes. When the person replied in affirmative, the Imam asked him to trim his nails on Thursday. When he did that, he never complained of eye ache again.

According to a tradition, trims the nails on Thursday starting from the left hand and end on the little finger of right hand.

Another tradition states that when a person trims all his nails except one on a Thursday and trims that one on Friday, God will keep him safe from sore eyes.

It is mentioned in a tradition that trims nails on Thursday starting from the left hand and ends on the little finger of right hand, he would be secure from sore eye.

It is likely that the gist of these traditions is that on Wednesday it is better to begin with the small finger of the right hand and on Thursday from the small fingers of both hands. And on Friday and other days, from the little finger of the left hand and then to end with the small finger of the left hand on Wednesday.

According to Ali Ibn Babawayh if at all times, one begins with the small finger of the left hand and ends at the small finger of the right hand, there is no problem in it.

It is mentioned in another tradition that one, who trims his nails on Thursday and leaves one nail for Friday, the Almighty Allah will remove his worries.

Imam Ali Ar-Ridha' ('a) says that nails should be trimmed on Tuesday.

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

It is narrated from Amir Al-Mu'minin ('a) that trimming nails on Friday removes all the diseases and trimming them on Thursday increases sustenance.

Another tradition states that people said to Imam Musa Al-Kazim ('a) that there is a saying that nails should be trimmed only on a Friday. The Imam replied that it was perfectly all right to trim nails on Friday, but as previous traditions state that if nails grow long, one should not wait for a Friday to trim them.

It narrated from Imam Muhammad Al-Baqir ('a) that if one trims the nails on Friday, one's children will never have eye complaint and if he wants to be benefited by both Thursday and Friday, he should trim all his nails on Thursday and keep one for Friday or trim all on Thursday and file them on a Friday so that a few of particles may fall off.

One should recite the following supplication while cutting nails:

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى سُنَّةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation: In the name of Allah, I trust Allah and I follow the practice of Muhammad and Progeny of Muhammad.

This same tradition had been mentioned about trimming of moustache as well and the view of common people that one should begin with the index finger when trimming the nails of the right, then the small finger, then the thumb, then middle finger, then the remaining finger.

And in trimming the nails of the left hand, you should first take the thumb, then middle finger, then the second last finger, then the index finger: this sequence has come in Ahle Sunnat traditions and what we mentioned before is as per Shi'a traditions and it is better to act on them.

10. Burying The Hair, Nails And Other Things, Which Are Supposed To Be Buried

It is narrated from Imam Ja'far As-Sadiq ('a) that it is mentioned in the exegesis of the verses:

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا

"Have We not made the earth to draw together to itself" (***77:25***)

أَحْيَاءً وَأَمْوَاتًا

"The living and the dead?" (***77:26***)

...that it implies burying the hair and nails.

It is narrated from Amir Al-Mu'minin (‘a) in a reliable tradition that the Messenger of Allah (S) commanded us to bury four things: Hair, teeth, nails and blood.

It is narrated from the Messenger of Allah (S) that when the following seven things are separated from the body, they should be buried immediately: Hair, nails, blood, menses blood, umbilical cord, teeth and clot.

11. Excellence Of Combing Hair And Beard

A reliable tradition from Imam Ja'far As-Sadiq (‘a) says that wearing good clothes degrades the enemy; oiling the body relaxes mental tension and worries and combing the hair strengthens the teeth.

It is narrated from the Messenger of Allah (S) that combing hair and beard dispels fever, improves earning and increases virility.

It is reported from Imam Ja'far As-Sadiq (‘a) that combing the hair wards off twenty types of diseases and many types of pains.

He said in another tradition that there is increase in livelihood, needs are fulfilled, back is strengthened and phlegm is removed.

It is mentioned in a traditional report that it increases progeny.

He also said in another tradition that combing on the cheeks strengthens teeth and combing the beard downwards, removes plague and combing hair wards off Satanic instigation and phlegm is removed.

12. Timings And Manner Of Combing And Types Of Combs

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

According to Imam Musa Al-Kazim (‘a), the verse:

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

"Attend to your embellishments at every time of prayer" (***7:31***).

...implies combing one's hair before prayers.

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

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who counts and combs his beard seventy times, Satan does not come near him for forty days.

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

He said in another tradition that one, who intends to comb, he should continue sitting in the same position he is. He should take the comb in the right hand and place it on the head and first move to the front of the head and recite the following supplication:

اللّٰهُمَّ حَسِّنْ شَعْرِي وَبَشَرِي وَطَيِّبْهُمَا وَاصْرِفْ عَنِّي الوَبَاءَ

Translation: O Allah, make my hair and face elegant and pure and remove plague from me.

After that comb the rear of the head and recite:

اللّٰهُمَّ لَا تَرُدَّنِي عَلٰى عَقبي وَاصْرِفْ عَنِّي كَيْدَ الشَّيْطَانِ وَلَا تُمَكِّنْهُ مِنْ قِيَادِي فَيُرَدِّنِي عَلٰى عقبي

Translation: O Allah, do not make me turn back on my heels and remove the deceit of Satan from me and don't give me under his control that he should make me an apostate.

After that pass the comb on both the eyebrows and recite:

اللهُمَّ زَيِّنِّي بِزِينَةِ الْهُدَى

Translation: O Allah, embellish me with the elegance of guidance.

Then comb the beard downwards and then rub the comb on the chest and say:

اللّٰهُمَّ سَرِّحْ عَنِّي الغموم والهموم والهموم ووحشة الصُّدُورِ وَوَسْوَسَةَ الشَّيْطَانِ

Translation: O Allah, remove my past and future grief, mental worry and Satanic doubts.

After that comb the beard upwards, reciting Surah al-Qadr .

It is mentioned in a traditional report that when one has to comb the beard, one should comb upwards forty times all time reciting Surah al-Qadr . Then comb downwards seven times reciting Surah Adiyat. Then recite the supplication mentioned above.

It is stated from Imam Ali Ar-Ridha' ('a) that a person, who combs the hair, beard and chest seven times, no malady will trouble him.

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

It is mentioned in another tradition that the Messenger of Allah (S) used to comb with water- that is he made the comb wet and combed.

It is mentioned in another tradition that the following supplication must be recited while combing the beard:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَالْبِسْنِي جَمَالًا فِي خَلْقِكَ وَزِينَةً فِي عِبَادَتِكَ وَحُسْنَ شَعْرِي وَبَشَرِي وَلَا تَبْتَلِينِي بِالنِّفَاقِ وَارْزُقْنِي المهابة بَيْنَ بَرِيَّتِكَ وَالرَّحْمَةَ مِنْ عِبَادِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Translation: O Allah, bless Muhammad and the progeny of Muhammad. And bestow me with elegance among Your servants and beauty among Your creatures and make my hair and face beautiful. My steps should not shake with hypocrisy, O the most merciful of the merciful ones. Endow me with awe and respect among Your creatures.

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

It is narrated from Amir Al-Mu'minin ('a) that combing in the standing position causes worries and poverty.

It is mentioned in another tradition that the Messenger of Allah (S) used to comb his beard upwards forty times and downwards, seven times and remarked that this increases income and removes phlegm.

It is narrated from Qasim Ibn Walid that someone asked Imam Ja'far As-Sadiq ('a) regarding the rule if the comb rack and oil cup is made of elephant bone. He replied: There is no problem in it.

It is narrated from Hasan Ibn Asim that 1 went to meet Imam Musa Al-Kazim ('a) and saw that the Imam was holding an ivory comb. I asked: May I be sacrificed on You, some scholars of Iraq do not regard it lawful to comb with ivory comb. He asked: Why? My father had one or two ivory combs. Then he said: You must use ivory comb as it cures fever.

It is mentioned in many traditions that the Holy Imams ('a) used ivory combs.

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

[1] [1]
SHARES

Chapter 6: Etiquette Of Smelling Perfume And Flower, And Applying Oil

1. Causes Of Creation Of Fragrance On The Earth

It is narrated from Imam Ja'far As-Sadiq ('a) in reliable traditions that when Adam and Hawwa came down to the earth from the Garden of Eden, Adam ('a) landed on Mt. Safa and Lady Hawwa landed on Mt. Marwah. And since Lady Hawwa had applied the fragrance of Paradise and combed her hair and braided them, when she landed on the earth, she thought that when her God was displeased with her, what was the use of keeping the hair braided.

Therefore, she untied her braid. The wind blew to the east and the west the fragrance, which emanated from her hair and a major portion of it reached India; that is why many perfumes are found there.

It is mentioned in another tradition from the same Imam that when Adam ('a) tasted from the forbidden tree, he was divested of the dress and ornaments of Paradise. So, he took a leaf from Paradise and covered his private parts. When he landed on the earth, the south wind carried the fragrance of that leaf to India and created fragrance in many kinds of grasses and some trees.

That is why many kinds of fragrant grasses are found in India and the first animal, which chewed that leaf of Paradise, whether it was something from fragrant grass, was Musk deer. As soon as it consumed that leaf, every cell of that animal was imbued with fragrance that collected in its navel, which produces musk.

2. Excellence And Etiquette Of Perfume

It is mentioned in reliable traditions that applying perfume and smelling fragrance is among the holy manners of the prophets.

It is narrated from Imam Ja'far As-Sadiq ('a) that fragrance imparts strength to the heart and increases libido.

It is narrated from Imam Ali Ar-Ridha' ('a) in authentic tradition that it is not advisable for men to abandon use of perfume. It is better if he applies it daily; if he is unable to do that, he should apply on alternate days; if that is not possible, he should use it at least on Friday and never miss that.

It is narrated from Amir Al-Mu'minin ('a) that applying perfume to moustaches is a custom of Prophets and it is liked by the recording angels as they are very fond of fragrance.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who applies perfume in the morning there is no risk of derangement in his mind.

He also said that the prayer of one, who prays with perfume are seventy times better than of those who don't pray with perfume.

He also said that God bestowed three things to the prophets: perfume, women and tooth brush.

He said in another tradition that it is obligatory on every sane and matured person that he should have his moustaches and nails trimmed on Friday and use some perfume.

It was the custom of the Holy Prophet (S) that if there was no perfume in the wardrobe on Friday, he used to ask for a perfumed handkerchief from one of his wives, and after moistening it, applied to his face.

It is mentioned in another tradition that the place on which Imam Ja'far As-Sadiq ('a) prostrated used to become so fragrant that people recognized the place of the prostration of the Imam.

The Holy Prophet (S) said that Jibra'il told me to use perfume on alternate days and never miss it on Friday. The Prophet also said that you must definitely fragrance yourself though it be with perfume of ladies.

Uthman came to the Prophet once and asked: I want to give up perfume and some other items of pleasure. The Prophet remarked: Never give up perfume, because angels smell the fragrance of believers and on Friday, you must not leave it at any cost. He also said that the money spent on perfume is never included in wasteful expenditure.

It is mentioned in another tradition that the Holy Prophet (S) spent more on perfume that he spent on food.

The Holy Prophet (S) said that the perfume for ladies should be such that its colour should be visible and its smell should be concealed and the perfume of males should have apparent smell and concealed colour.

It is narrated from Imam Musa Al-Kazim ('a) that you should have the nails trimmed on Tuesdays, use the bath on Wednesday, get cupped on Thursday and apply a nice perfume on Friday.

It is narrated from Imam Ali Ar-Ridha' ('a) that four things remove grief and give pleasure: smelling perfume, taking honey, mounting a beast of burden and looking at greenery.

Amir Al-Mu'minin ('a) said that it is necessary for a Muslim lady to always keep herself perfumed for her husband.

It is narrated from Imam Muhammad Al-Baqir ('a) that the following three qualities of the Holy Prophet (S) were such that no one else had them: Firstly, he did not cast a shadow, secondly: whichever path he crossed, remained fragrant for two to three days at length that every passerby recognized that the Prophet had passed that way. Thirdly: any rock or tree that he passed, used to prostrate for him.

It is narrated from the Messenger of Allah (S) that the curse of God will continue to fall on the woman, who leaves the house after having perfumed herself, till she returns.

3. Detestability Of Declining Perfume

People inquired from Imam Ja'far As-Sadiq ('a) whether it was possible that if someone brings perfume for a person, he should decline it? He replied: It is not advisable for anyone to reject the honour of God.

He said in another tradition that people brought perfumed oil for Amir Al-Mu'minin ('a). He accepted it and oiled himself, although he had oiled himself that day. After that he said: We never decline fragrance.

It is narrated in another tradition that the Messenger of Allah (S) never declined fragrance and sweet dish offered to him.

It is narrated from Hasan Ibn Jaham that he went to meet Imam Ali Ar-Ridha' ('a) one day and the Imam brought a vessel for him containing musk and he said: Take something from this and apply it to your body. I took a little and applied it. Then he said: Take some more and apply it to your neck and collar. I did that as well. A little musk was left.

The Imam told me to apply that also. I did that also. Then the Imam said: Amir Al-Mu'minin ('a) used to say that except for a fool, no one rejects nobility. I asked: What are nobilities? He replied: Every fragrance, mattress or pillow, which people offer you for sitting and other similar things.

4. Excellence Of Musk, Ambergris And Saffron

It is narrated from Imam Ja'far As-Sadiq ('a) that fragrance implies musk. Ambergris, saffron and aloeswood.

It is mentioned in another reliable tradition that the musk holder of Imam Zayn Al-'Abidin ('a) was made of pewter[1] and when the Imam wanted to dress, he called for it and applied some of it on his body.

It is mentioned in another tradition that a bottle of musk was present in the prayer mat of the Imam and

when he stood up to pray, he applied some of it to his body.

It is mentioned in another tradition that the Messenger of Allah (S) applied so much musk that its colour was visible on his forehead.

It is narrated in a reliable tradition that the Imam had a musk container and after he performed ablution (Wudhu) he took out musk with wet hands and applied it; and when he was stepping out people knew in advance that the Imam was about to emerge.

It is mentioned in another tradition that Imam Ali Ar-Ridha' ('a) took out a perfume container having a number of compartments, each containing a different perfume, including musk.

It is mentioned in an authentic tradition that Ali, son of Imam Ja'far As-Sadiq ('a) inquired from Imam Musa Al-Kazim ('a), his elder brother, whether it was allowed to mix musk in the oil used to massage the body. He replied: There was problem in it; we also do that.

It has come in another report that there is no problem in using musk in food items.

It has come in another report that the Messenger of Allah (S) used to apply musk etc., on his body.

Many traditions are recorded about Khalooq2. It is mentioned in some traditions that Khalooq should never be used regularly.

It is mentioned in another traditional report that if one applies Khalooq to his body, he should not keep it on the body all night. All these warnings might be to ensure that its colour should not dye the body.

5. Excellence Of Ghaliya

Excellence of Ghaliya3

It is narrated through trustworthy traditions that Ishaq Ibn Ammar asked Imam Ja'far As-Sadiq ('a): When I deal with traders, I apply Ghaliya on my body, so that people may not regard me poor. The Imam said: It is same whether Ghaliya is in little quantity or more; and one, who applies a little Ghaliya once in a while, it is enough for him. Ishaq says: I acted according to the Imam's instruction. I had to purchase Ghaliya worth only ten dirhams for a year's supply.

It is narrated in another tradition that one night Imam Ali Ibn Al-Husayn ('a) left his house wearing a fur cloak and a robe of fur; and he had applied Ghaliya to his beard. People asked: Why have you come out in this form at this time? He replied: I intend to worship God and seek the Houries of Paradise. This tradition shows that it is recommended to dress up and use perfume during worship.

It is mentioned in authentic traditions that as per the instructions of Imam Ali Ar-Ridha' ('a) people used to prepare oil for the Imam, which contained musk and ambergris and he wrote the verse of throne,

Surah al-Hamd, Surah al-Falaq, Surah an-Nas and some verses of protection on a piece of paper and placed it with oil and applied that oil.

It is mentioned in another traditional report that as per the instruction of Imam Ali Ar-Ridha' ('a) people prepared musk laced oil, which cost seven hundred dirhams. Fazal Ibn Sahal, minister of Mamun wrote to the Imam pointing out that this leads people to allege that the Imam was making wasteful expenditure.

The Imam replied: Do you not know that Yusuf ('a) was a prophet, but he dressed in gold threaded brocade and used gold studded chairs; all this did not undermine his prophethood. After that Imam ('a) placed another order for Ghaliya worth four thousand dirhams.

6. Advantage And Etiquette Of Oiling The Body

It is narrated from Amir Al-Mu'minin ('a) that applying oil to the face makes it attractive, the brain gains strength, the pores open up and the hardness and ugliness of skin goes away and the face becomes glowing.

It is narrated from Imam Ja'far As-Sadiq ('a) that applying oil shows a person to be affluent. He said in another tradition that it removes poverty.

It is narrated from Imam Muhammad Al-Baqir ('a) that applying oil at night makes it enter each cell of the body and makes the face attractive.

It is mentioned in another tradition that one, who applies oil to a believer, on Judgment Day, the Almighty Allah will bestow him an effulgence in place of each strand of hair.

It is narrated from Imam Ja'far As-Sadiq ('a) that when you pour the oil on your hand, you should recite:

اَللَّهُمَّ إنّي أسألك الزَّيْنَ والزينَةَ والمَحَبَّةَ واعوذ بك من الشَّيْنِ والشَّنآن والمَقْتِ

Translation: O Allah, I beg You for beauty, elegance and love and I seek Your refuge from evil and abuses.

After that begin application of oil from the head.

It is mentioned in another traditional report that when one pours out the oil in the hand, he should recite as follows:

اَللَّهُمَّ إني أسألك الزينَةَ في الدُّنيا واعوذ بك من الشَّينِ والشَّنآن في الدنيا والآخرة.

Translation: O Allah, I beg You for beauty, elegance and love in the world and hereafter and I seek

Your refuge from evil and abuses in the world and hereafter.

Many traditions prohibit daily use of oil massage. It is mentioned in a report that oil should be massaged once in a month and another tradition states that it should be applied once or twice a week. But for ladies, there is no problem if they apply it every day.

7. Benefits Of Violet Oil And Almond Oil

It is narrated from Imam Ja'far As-Sadiq (‘a) in a good tradition that violet oil is the best oil.

He said in another tradition that the excellence of violet oil over all the oils is same as the excellence of us, Ahl Al-Bayt (‘a) over all the people.

He said in another tradition: Like the excellence of a believer over ordinary people.

According to a traditional report, he said: Like the excellence of Islam over other religions.

He also said that the best oil is violet oil. It should be applied often, as it provides relief to headache and eye pain.

Imam (‘a) addressed some particular persons, saying: Nothing has come from your area, which we liked better than violet oil.

It is narrated from Uqbah in another traditional report that a person had fallen down from a mule. Imam Ja'far As-Sadiq (‘a) said: Drop violet oil and almond oil in his nostrils. As soon as it was administered, the man got relief. Then the Imam said: O Uqbah use warm violet oil in winter and cold violet oil in summer and it is beneficial to our Shi'a and is harmful to our enemies. If people realize all its advantages, it would be sold at the rate of one gold coin per 50 grams.

Amir Al-Mu'minin (‘a) said that violet oil must be dropped in the nostrils as the Messenger of Allah (S) has said that if people knew about the benefits of this oil, there is no doubt that they would have consumed it a great deal.

He said in another tradition that you should remove the heat of fever through violet oil.

It is mentioned in another tradition that violet oil cures headache and enhances mental capacities.

8. Advantages Of Bakain Tree Oil And Jasmine Oil

Advantages of bakain[4] tree oil and jasmine oil.

It is narrated from Imam Ja'far As-Sadiq (‘a) bakain oil is very beneficial.

It is mentioned in another tradition that a person complained to the same Imam about cracking of palms

and feet. He said: Dip some cotton in bakain and place it in or navel. Or drop bakain in the navel. He did this only once and his problem was solved.

It is narrated from the Messenger of Allah (S) that one, who applies bakain oil in some part of his body and then goes to sleep; by the power of Allah, the Satan will not be able to cause any harm to him.

It is narrated from Amir Al-Mu'minin ('a) that you should massage your body with bakain oil, as it is a thing used by prophets and keeps one secure from every pain.

It is narrated from the Messenger of Allah (S) that nothing is better than jasmine oil for the body.

It is mentioned in another report that Imam Musa Al-Kazim ('a) and Imam Ali Ar-Ridha' ('a) used to drop jasmine oil in the nostril.

It is narrated from the Messenger of Allah (S) in another report that jasmine oil has many advantages and it cures seventy diseases.

It is narrated from Imam Ja'far As-Sadiq ('a) also that jasmine oil, in addition to many benefits, is the cure of seventy ills. Apparently jasmine implies white jasmine, which is called as Raziqi in Arabic and this word is mentioned many traditions.

9. Benefits Of Other Oils

It is narrated that the Messenger of Allah (S) said to Amir Al-Mu'minin ('a): O Ali, consume olive oil and massage it to the body; because one, who consumes it, or massages it, Satan will not approach him for forty days.

It is mentioned in some reports that gilly flower[5] oil is very beneficial.

It is mentioned in another report that Imam Musa Al-Kazim ('a) used to massage his body with gilly flower.

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t is mentioned in trustworthy traditions that when the Messenger of Allah (S) got a headache, he used to drop sesame in his nostrils.

It is narrated from the same Imam that His Eminence liked to drop sesame oil in his nostrils.

10. Excellence Of Incense – Its Types And Method

It is narrated from Imam Ja'far As-Sadiq ('a) that whenever it is possible for you, you must make your clothes fragrant through incense.

Those, who visited Imam Ali Ar-Ridha' ('a), they used to perceive the fragrance of incense very much.

Marazim has narrated that I went to the public bath with Imam Ali Ar-Ridha' ('a). When I finished the bath and entered the dressing room, Imam ('a) asked for the aloes wood burner and smoked his body with it. Then he ordered them to smoke Marazim as well.

It is mentioned in another traditional report that when the wives of Imam Musa Al-Kazim ('a) wanted to fragrant their garments they used to first put the seed of Sihani date and then its skin into fire and when they caught fire, they used to put other perfumes on it and then perfume their garments and remark that this enhances the fragrance.

It is narrated from Imam Ja'far As-Sadiq ('a) that fragrance of pure aloes wood Remains in the body for forty days; and Ood mixed with something else remains fragrant for twenty days.

It is mentioned in another tradition that Imam Ali Ar-Ridha' ('a) used to smoke himself with pure aloes wood; and after that applied rose and musk to his body.

It is mentioned in another tradition that the Messenger of Allah (S) used to take smoke of Qumari aloeswood6.

It is narrated from the same Imam that you must take smoke from Ood as it contains eight types of cures.

It is mentioned in a report that the gift, which can be brought for a fasting person is that one should apply oil to his beard or smoke his garments.

Sayyid Ibn Tawus (r.a.) has narrated that the Messenger of Allah (S) used to recite the following supplication at the time of smoking himself.

> الحمد لله الذي بنعمته تَتِمُّ الصالحات اَللَّهُمَّ طيِّب عَرَقِنا وَزَكِّ رواحينا واحْس منقلبنا واجعل التقوى زادنا والجنَّة معادنا ولا تُفَرِّق بيننا وبين عافيتك ايانا وكرامتك لنا انَّكَ على كل شيء قدير.

Translation: All praise is for Allah Whose bounties are ends of all perfections. O Allah, make our fragrance good and pure and make the place of our return better. May piety be our provision and Paradise the place of our return. Do not separate us from the wellbeing You grant us the honour You give us. And Your mercy and bestowal should always be in our favour. Indeed! You are powerful over everything.

He also said in another tradition that you must recite the following supplication at the time of smoking yourself:

الحمد لله رب العالمين اَللَّهُمَّ أمتعني بما رزقتني فلا تسلبني ما خوَّلتني واجعل ذلك رحمةً ولا تجعله وبالاً علي اَللَّهُمَّ طيِّب ذكري بين خلقك كما طيَّبت بشري ونشواي بفضل نعمتك عندي.

Translation: All praise be to Allah the Lord of the Worlds. O Allah, give me the benefit of whatever You have bestowed to me, and do not take away from me what You have given; and that it should become a blessing for me and not a bane. O Allah, may my remembrance remain among your creatures in the same way as You made my face and like You have blessed me with the bounties through Your grace.

11. Roses, Rose Water And Excellence Of Other Flowers

It is narrated from the Messenger of Allah (S) that if the face is washed with rose water, it increases the glow and worries are removed.

He said in another tradition that one, who applies rose water on the face in the morning, all day long he would remain safe from worries and troubles. At the time of applying rose water, it is advisable to praise God and invoke benedictions on Muhammad and the progeny of Muhammad (S).

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who pours a handful of rose water on the face on the first of the holy month of Ramadhan, he will become secure from fear and worries and one, who pours a handful of rose water on the face on the same day, he will remain safe from delirium and pleurisy.

It is narrated from Amir Al-Mu'minin ('a) through authentic chains of traditions that the Messenger of Allah (S) gave me a handful of red flowers and when I was about to smell them, he said: These are the best after Myrtle flowers from all the flowers of Paradise.

It is narrated from the Messenger of Allah (S) in another tradition that when I was taken to the heavens, a few drops of my sweat dropped on the ground; red rose was created from them. Then that flower fell into the sea. The fish wanted to snatch it away and Ghamoos7 wanted to pick it up.

Since there was a dispute between them, the Almighty Allah sent an angel to adjudicate. He gave half of it to the fish and half to the Ghamoos. That is the reason that two of the five green leaves at the base of the flower are shaped like the tail of a fish having wings in every side.

And two are shaped like the tail of Ghamoos, which has thin tail and it does not have wings on any side. And a leaf having a wing on one side and nothing on another. That is half of it is shaped as the tail of fish and half is shaped as the tail of Ghamoos.

It is mentioned in another report that when the Holy Prophet (S) was taken up to the heavens in ascension, the earth was aggrieved by his departure. Due to this, a hump appeared on it and when he returned to the earth, it was exalted and rose was created. Therefore, one, who wants to smell the Holy

Prophet (S), should smell the red rose.

In another report through Ahle Sunnat chains, it is narrated from the Holy Prophet (S) that white rose was created from my sweat on the eve of ascension, the red rose was created by the sweat of Jibra'il and the yellow rose through the sweat of Burraq.

It is mentioned in a traditional report that smelling narcissus and applying it to the body is very beneficial and when the idolaters threw Prophet Ibrahim ('a) into the fire and it became cool for him and he remained safe and sound, the Almighty Allah created the narcissus for him. Since that day narcissus came into being.

It is narrated from Imam Musa Al-Kazim ('a) that the Messenger of Allah (S) said: The basil is a nice flower. It is born below the Divine Throne (Arsli) and its water is medicine for the eyes.

It is mentioned in another report that you should smell basil in excess as it increases smelling power.

It is narrated from Imam Ja'far As-Sadiq ('a) that there are twenty-one types of flowers – the best among them being myrtle.

12. Etiquette Of Smelling Flowers

It is narrated from Imam Ja'far As-Sadiq ('a) in an authentic tradition and it is narrated from the Messenger of Allah (S) in a reliable tradition that when you are given a flower, you should smell it and touch it to your eyes as it has come from Paradise.

It is narrated from Malik Juwaini in a reliable tradition that I gave a flower to Imam Ja'far As-Sadiq ('a). He smelt it and touched it to his eyes. Then he said: One, who smells a flower and touches it to his eyes and recites the Salawat; his sins would be forgiven before he puts it down.

It is narrated from Imam Ali An-Naqi ('a) that one, who smells a flower and touches it to his eyes and recites benedictions on Muhammad and Aali Muhammad ('a), the Almighty Allah will record for him good deeds equal to the sands of Aalij desert[8] and will remove an equal number of bad deeds from him.

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1. An alloy of tin and lead/copper/etc.
2. It is a perfume prepared from various things, including saffron.
3. It is a perfume prepared from musk, ambergesis, camphor, aloeswood, olive oil and frankincense.
4. Biological name: Melia sempervirens.
5. Chinese hollyhock.
6. A type of Indian aloeswood.
7. An aquatic animal.
8. A desert between Mecca, Syria and Iraq.

[1] [1]
SHARES

Chapter 7: Manners Of Going To A Bath, Washing Head And Body, Applying Noorah And Certain Baths

Manners Of Going To A Bath, Washing Head And Body, Applying Noorah[1] And Certain Baths

1. Advantages Of Bathing

It is mentioned in traditions that a bath reveals nudity and exposes the veil and cleans dirt from the body.

It is narrated from Imam Musa Al-Kazim ('a) that according to Umar Ibn Khattab, the bath was a very bad place as it reveals and removes the veil.

Amir Al-Mu'minin ('a) used to say that the bath is a nice place. It reminds one of Hell and cleans the dirt.

It is also narrated from Imam Musa Al-Kazim ('a) that bathing on alternative days fattens the body, whereas daily bathing melts the fat on kidneys and makes the body thin.

It is narrated from Sulaiman Ja'fari that I fell so ill that only my skin and bones remained. In that condition, I visited Imam Ali Ar-Ridha' ('a). The Imam asked: Do you want to regain your original condition? I replied: Yes, O son of Allah's Messenger (S). He said: You should visit the bath on alternate days; you will fatten. But mind that you should not visit it every day, as it creates consumption.

He said in another tradition that one, who wishes to fatten up, should visit the bath every alternate days and one, who wishes to thin down, should visit it every day.

According to Imam Muhammad Al-Baqir ('a), there are four preventive measures for all diseases: (1) taking enema (2) cupping (3) dropping medicine in the nose (4) taking bath.

It is mentioned in another tradition that bathing is the cure of phlegm.

According to many traditions: one, who believes in God and the Resurrection Day will never send his woman to a public bath. There are two points in this order, which the Shi'a scholars explain. Firstly, in a warm climate, there is no need for a woman to visit a common bath house and secondly, a woman of the family should never be allowed to visit a bath house or go near the river for this purpose or for the sake

of entertainment.

2. Etiquette Of Visiting A Bath And Supplications To Be Recited

According to many reliable traditions, a person, who has faith in Judgment Day, should wrap a cloth around the waist while bathing.

It is narrated from Imam Ja'far As-Sadiq (‘a) that sins are concealed of a person who visits a bath with a cloth wrapped around his waist.

Another tradition prohibits seeing others naked in the bathroom and a person, who thus complies, God will free him from Hellfire.

The Holy Prophet (S) 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 As-Sadiq (‘a), one should eat a little before going to the bathroom; for if there is something in the stomach, it will strengthen the body. Thus, the temperature of the stomach will be eased. It is further stated that if one wants to fatten up, he should eat a little before entering the bathroom, but if he wants to become thin, he should visit the bathroom first thing in the morning, without taking any food.

It is mentioned in another tradition that when the Imam wanted to visit the bath, he used to eat a little. The narrator says: I said: People say that it is better to visit the bath on an empty stomach. He said: No, you should eat a little before you visit the bath as it removes yellow bile and lowers the inner temperature.

He said in another report that visiting the bath on an empty stomach removes yellow bile; and if you visit after eating a little, it would remove yellow bile and melancholia.

He also said that if you want to fatten up, you must visit the bath after eating a little, and if you want to thin down, you should visit the bath on an empty stomach.

Through reliable chains, it is narrated from Imam Ja'far As-Sadiq (‘a) that when you remove your clothes in the dressing room, you should recite the following supplication:

اللهم انزع عني ربقة النفاق وثبّتني على الإيمان

Translation: O Allah, remove the collar of hypocrisy from my neck and keep me steadfast on faith.

Upon entering the first section of the bath, recite:

اللهم إني أعوذ بك من شر نفسي واستعيذ بك من أذاه

Translation: O Allah, I seek Your refuge from the evil of the self and its distress.

When you enter the second section, you recite:

اللهم اذهب عني الرجس وطهر جسدي وقلبي

Translation: O Allah, please remove every kind of impurity and filth from me and purify my body and heart.

Then pour some hot water on your head and if possible, drink a little as it cleans the bladder and urinary tract. After waiting in the second compartment for some time, enter the third compartment and recite as follows:

نعوذ بالله من النار ونسأله الجنة

Translation: We seek the refuge of God from hellfire and desire Paradise from Him.

As long as you remain in that compartment, you should recite the following supplication repeatedly and never drink cold water whilst you are in the bath and never eat musk melon, as it disturbs digestion. You should not pour cold water on the body, as it weakens the body.

But when you leave the bath, you should wash the feet with cold water, as it removes physical ailments; and when you begin dressing, you should recite as follows:

اللهم ألبسني التقوى وجنبني الرَّدى

Translation: O Allah, bestow me the dress of piety and save me from destruction.

If you act on these directions, you will remain secure from every ailment.

It is narrated from Amir Al-Mu'minin ('a) that after you leave the bath, if a believer brother tells you:

طاب حَمّامُكَ وَحَميمُكَ

Translation: May Allah bless your bath and taking sweat.

You should reply:

أنعم الله بالك.

Translation: May Allah also keep your heart fresh.

It is mentioned in another traditional report that when Imam Al-Hasan (ʿa) came out of the bath, a person greeted him saying:

طاب استحمامك

Translation: May Allah bless your bath and taking sweat.

Imam (ʿa) said: Don't say like this.

That person said:

طابَ حَمامُكَ

Translation: Blessed be your taking bath.

Imam (ʿa) said: Don't say this also.

Then that person said:

طابَ حَميمُكَ

Translation: May your taking sweat be blessed.

Imam (ʿa) said: Don't say this also.

He said: Then teach me what I should say.

Imam (ʿa) said: Say:

طاب ما طَهُرَ منك وطَهُرَ ما طاب منك

Translation: May Allah bless what is purified from you and may He clean all your senses.

The explanation is that may the parts of your body, which have become purified in the bath, may Allah give you inner goodness impart forgiveness of sins and good sense of nice acts. And may the main physical parts; like the heart, soul and intellect, and may He clean all senses from the filth of sins,

ignorance and deviation.

It is mentioned in another report that people should congratulate one, who leaves the bath, in the following manner:

انقى الله غُسْلَك

Translation: May Allah consider your bath to be inner purity.

The following should be mentioned in reply:

طَهَّرَكُمُ اللهُ

Translation: May God, make you also pure of sins.

Imam Ja'far As-Sadiq ('a) said that when you leave the bath, you should wear the head gear. He also said: You should wash the feet after leaving the bath as it reduces susceptibility to hemicrania (migraine).

It is mentioned in another tradition that when Imam Muhammad Al-Baqir ('a) and Imam Ja'far As-Sadiq ('a) came out of the bath, they used to put on the head gear, whether it was winter or summer; and they used to say that it secures one from headache.

It is mentioned in a traditional report that when a person enters a bath and his temperature increases, he should pour cold water on his head and it will bring the temperature down.

It is narrated from Imam Musa Al-Kazim ('a) that you should visit the bath on Wednesdays.

3. What Should Be Done In The Bathroom

As per the advice of the Holy Imams ('a), one should visit the bath on Wednesdays.

It is narrated from Imam Ja'far As-Sadiq ('a) that Imam Ali ('a) prohibited lying flat in the bathroom as it melts kidney fat. One is also prohibited from rubbing tile[2] on the body, as it causes dandruff and leprosy.

Imam Ja'far As-Sadiq ('a) 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) has cursed one, who sees anyone naked in the bathroom and also cursed one, 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 Ibn Babawayh (r.a.), mud implies the mud of Egypt and tile implies the tile of Syria.

It is mentioned in authentic tradition that people asked Imam Musa Al-Kazim ('a) regarding reciting of Qur'an in the bath and having intercourse in bath. He said: There is no problem.

It is mentioned in another good tradition that people asked Imam Muhammad Al-Baqir ('a) that Amir Al-Mu'minin ('a) has prohibited reciting the Qur'an in a bath. He said: It is only when someone is nude; if all are having a cloth around their waist there is no problem. But it is also necessary that only the pleasure of God should be intended and not rhythm.

It is mentioned in another tradition that one day the Imam wanted to visit the bath. The bath keeper asked: Shall I vacate the bath for you? He replied: No, there is no need of it. The perfect believer does not need to have the whole bath vacated for his bath.

Imam Ali Ar-Ridha' ('a) said that one, who rubs his body with a tile from bath and he contracts leprosy; and one, who bathes with water that has accumulated from the bath of others, and he contracts leukoderma; both these persons should condemn their sense.

In a trustworthy tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that one should not lie down sideways in the bath, as it would melt the fat of the kidneys; neither should you sleep flat as it would create inner diseases.

Neither should you comb, as it would lead to loss of hair. Neither should you brush the teeth as it would lead to loss of teeth. Neither should you wash the head with mud as it would make face lose its glow. And neither should you rub the waist cloth on the face as it would cause loss of glow in the face; and you should not rub the tile on the feet as it would create leprosy.

According to Imam Ali ('a), urinating in bathroom causes poverty and worries.

He said in another report that there is no harm in taking the slave girls to the bath. But everyone should have a cloth around the waist and should be naked like donkeys that they should glance at the nudity of each other.

It is mentioned in a traditional report that you should not say Salam when you are in the bath. Though it would be only when there is no cloth around the waist as it is mentioned in other traditions that the Holy Imams ('a) have greeted people in the bath.

4. Advantages Of Removing Odour From Head And Body

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

It is narrated from Imam Ali (‘a) that washing of head not only removes dirt, but also all types of eye troubles; and washing 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 with water and one should not ignore the cleanliness of the body as God dislikes a dirty person, sitting with whom becomes intolerable. He has also stated that one should consider water as perfume.

It is narrated from Imam Ali Ar-Ridha’ (‘a) that the Almighty Allah was most infuriated at Bani Israel when He made them reach Egypt and He was most pleased when He brought them out of Egypt.

The Messenger of Allah (S) said that neither should you wash the head with Egypt mud nor should you drink water from Egyptian earthen pot, as both these acts lead to loss of respect and earn disrespect.

It is narrated Imam Muhammad Al-Baqir (‘a) that I dislike washing the head with Egyptian earth, lest I should lose respect.

According to Jabir Ju’fi, he complained to Imam Muhammad Al-Baqir (‘a) of lice in his head, which fall on his clothes and dirty them. The Imam asked him to take out the juice by beating myrtle 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 apply fat of fresh milk to the head and beard. This procedure will cure him of lice.

5. Advantages Of Washing Head With Jujube Leaves And Marsh-Mallow

According to a good tradition from Imam Ja’far As-Sadiq (‘a), it is stated that trimming nails and sideburns and washing head with marsh-mallow leaves removes poverty, and increases earnings.

In another tradition he has stated that one, who trims his nails and moustaches and washes his head with marsh-mallow on Friday makes himself secure from leprosy.

In yet another tradition, he has stated that one, who trims his nails and moustaches and washes his head with marsh-mallow on Friday will get the reward of freeing a slave.

In one more tradition, he has stated that washing the head with marsh-mallow gladdens the heart, decreases insanity and grief is removed.

A reliable tradition from Imam Musa Al-Kazim (‘a) states that washing head with jujube leaves increases income.

In a reliable tradition, it is narrated from Amir Al-Mu’minin (‘a) that when the Almighty Allah commanded the Prophet to display Islam to people and when he was aggrieved on the excess of disbelievers and lack of faithful, the Almighty Allah sent a leaf of Sidratul Muntaha (farthest lote-tree) through Jibra’il (‘a), so that he may wash his head with it. As soon as he washed the head, his grief and worry were cured.

It is narrated from Imam Ja’far As-Sadiq (‘a) in a reliable tradition that washing head with marsh-mallow is security from headache, it removes distress and lice is removed.

He said in another tradition that the Messenger of Allah (S) used to wash his blessed head with jujube leaves. And he also said that you should wash your head with jujube leaves as there was no proximate angel and no Uli al-’Azm Prophet who did not mention jujube leaves in good terms and who did not wash his head with them.

The Almighty Allah removes Satanic instigations from him for seventy days and one from whom Satanic instigations are removed, he will not become involved in disobedience of Almighty Allah and will enter Paradise.

It is narrated from Amir Al-Mu’minin (‘a) that washing the head with marsh-mallow removes dandruff, dirt and lice.

6. Benefits Of Applying Noorah

Benefits of applying Noorah[3]

It is narrated from Imam Ali (‘a), that applying Noorah makes the body clean.

In an authentic tradition, it is narrated from Abdur Rahman Ibn Abi Abdullah that I went to the bath with Imam Ja’far As-Sadiq (‘a). The Imam said: You apply the Noorah. I said: I had applied it recently. He said: Apply it again as it cleans the body.

A number of traditions are recorded on this topic. Thus, it is also narrated that the Imam ordered one person to apply Noorah. He said: I used it just three days ago. He said: Apply it again, it is not at all harmful; on the contrary it is a purifying thing.

It is narrated from Amir Al-Mu’minin (‘a) that applying Noorah removes the temperature of the heart and palpitation; and the body is cleaned.

It is narrated from Imam Musa Al-Kazim (‘a) that you should continue to remove unwanted body hair as they are impure and dirty.

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

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

It is narrated from Imam Ali Ar-Ridha’ (‘a) that four things are included in the morals of prophets: applying perfume, shaving the head, applying Noorah and intimacy with spouses.

It is narrated from the Holy Prophet (S) that one should not allow his hair over lips, under armpit and over lower abdomen to grow as it opens temptation to Satan.

7. Shaving Armpits

It is mentioned in a reliable tradition from the Holy Prophet (S) that one should not allow hair under armpit to grow as it opens the temptation to Satan.

It is mentioned in another tradition that Imam Ja’far As-Sadiq (‘a) used to apply Noorah in the armpits and used to say that plucking the armpit hair leads to weakness of shoulders.

It is mentioned in another tradition that it is better to apply Noorah in the armpits than shaving; and shaving is better than plucking.

It is mentioned in another tradition that often that Imam used to visit the bath and apply Noorah there only.

It is narrated from Amir Al-Mu’minin (‘a) that removing hair from the armpits removes the dirt of the armpits; it brings hygiene and the command of the Messenger of Allah (S) is fulfilled.

8. Duration Of Applying Noorah

It is narrated from the Holy Prophet (S) that one, who has faith in Almighty God and Judgment Day should not keep unwanted hair for more than forty days.

It is narrated from Imam Ja’far As-Sadiq (‘a) that the Messenger of Allah (S) used to apply Noorah every Friday.

It is narrated from Imam Ja’far As-Sadiq (‘a) that it is recommended to apply Noorah once in fifteen days.

It is mentioned in another tradition that it should be applied once every three weeks.

It is mentioned in another tradition that it should be applied once every twenty days. And if one is unable

to buy it, he should take a loan and buy it.

One, who does not use it for more than forty days, is neither a believer nor a Muslim; and he has no worth in the view of Almighty Allah.

It is narrated from the Messenger of Allah (S) that one, who has faith in God and Judgment Day, he should not keep unwanted hair for more than forty days and if he has no means, he should take a loan to remove them.

Amir Al-Mu'minin ('a) said: I like for every believer that he should apply Noorah every fortnight.

It is narrated from Imam Ja'far As-Sadiq ('a) that unwanted hair should not be allowed for more than a week and one, who has not applied it for more than a month, his prayers are not accepted.

9. Supplications At The Time Applying Noorah

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who smells a little Noorah before applying it and recites:

> صلى الله على سليمان بن داود كما امر بالنورة

Translation: May Allah bless Prophet Sulaiman Ibn Dawood, just as he commanded us about Noorah.

No harm will come to him from Noorah.

It is narrated from Imam Zayn Al-'Abidin ('a) that one, who recites the following supplication at the time of applying Noorah, the Almighty Allah will purify his outer body from dirt and clean his inside from sins.

And the hair which fall off, in their stead, He would bestow such hair, in the presence of which he will not be capable for sins; and in place of each of his hair He will create an angel, who will continue to recite divine praises on his behalf till Judgment Day and the reward of one praise of the angel is equal to a thousand praises of man. The supplication is as follows:

> اللهم طيّب ما طهر مني وطهر ما طاب مني وأبدلني شعراً طاهراً لا يعصيك. اللهم إني تطهرت ابتغاء سنّة المرسلين وابتغاء رضوانك ومغفرتك فحرِّم شعري وبشري على النار وطهِّر خلقي وطيّب خلقي وزكِّ عملي واجعلني ممن يلقاك على الحنفيَّةِ السمحة ملّة إبراهيم خليلُك ودين محمد صلى الله عليه وآله وسلم حبيبك ورسولك عاملاً بشرايعك تابعاً لسنة نبيك صلى الله عليه وآله آخذا به متأدبا بتأديبك وتأديب رسولك صلى الله عليه وآله وسلم وتأديب اوليائك الذين غذوتهم بادبك وزرعت الحكمة في صدورهم وجعلتهم معادن علمك صلواتك عليهم.

Translation: O Allah, enhance the beauty of my face and my heart and intellect and clean my heart and inner capacities. In place of these hair, give me such pure hair, which do not disobey You. O Allah, 1

have adopted purification in order to gain Your pleasure and forgiveness, and to follow the practice of the prophets; You also make my body and hair unlawful on Hellfire.

May my body and soul be purified. May my acts be without show off and may I be included among those whose end is on the pure faith of Ibrahim, the friend of Allah and on the religion of Your beloved and Your Messenger.

Till my last breath, I follow Your Shariah and practice of Your Prophet. All my morals and manners should be according to Your discourse and the sayings of Your Prophet and Your saints.

That is according to the sayings of those great personalities, whose hearts were filled with Your effulgence; whose manners were embellished with Your manners; whose breasts were brimming with Your wisdoms, and whom You appointed as the source of Your knowledge. May Your mercy and blessings be on them all.

10. Times Of Using Noorah

It is narrated from Imam Ja'far As-Sadiq ('a) that applying Noorah in summer once is better and more beneficial than applying it eleven times during winter.

It is narrated from Amir Al-Mu'minin ('a) that you should not apply Noorah on Wednesday, as it is inauspicious and Hell was created on Wednesday.

It is narrated from the Messenger of Allah (S) that five things create leprosy. Using Noorah on Friday and Wednesday, performing ablution and ritual bath with water heated in sunlight, eating in the condition of ritual impurity (Janabat), intercourse in the condition of ritual impurity, eating on a full belly.

It is narrated from Imam Ali Ar-Ridha' ('a) that one, who contracts leprosy after applying Noorah on Friday, he should blame himself and it is possible that both these traditions are based on dissimulation (Taqiyyah) or that the first is narrated through Ahle Sunnat channels, because it is proved from the previous traditions that the Holy Prophet (S) used to apply Noorah on Fridays.

It is mentioned in another tradition that a person asked Imam Ja'far As-Sadiq ('a) that people say that it is detestable to apply Noorah on Friday. Imam ('a) said: They are wrong. Nothing is more purifying on Friday than applying Noorah.

It is mentioned in another tradition that Ali Ibn Yaqtin wanted to write to Imam Musa Al-Kazim ('a) asking him if it was allowed for man to apply Noorah while being in a condition of ritual impurity. But when he wrote the letter, he forgot to mention it. The Imam miraculously replied to it that there was no problem in using Noorah while in ritual impurity; on the contrary it would be more purifying.

The same query was posed to Imam Ja'far As-Sadiq ('a). He said: There is no problem in it.

It is mentioned in a good tradition that people asked Imam Ja'far As-Sadiq (‘a) if it was allowed for a person, who had applied Noorah to urinate in the standing position. He replied: There is no problem in it.

It is mentioned in another tradition that one, who continues sitting after having applied the Noorah, it is feared that he would contract fistula.

It is narrated from Bashir Ibn Maimoon, the arrow maker, that: I went to the public bath with Imam Muhammad Al-Baqir (‘a). The Imam wrapped a cloth from the navel to the knees. Then he ordered the bath keeper to apply Noorah above the cloth and below it. When he did that, the Imam sent him out and applied Noorah from the navel to his knee himself. Then he said to Bashir: You should apply Noorah in this way.

It is mentioned in some traditions that except for the private parts, another person can apply Noorah.

It is narrated in a reliable tradition from Imam Ja'far As-Sadiq (‘a) 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 replied in affirmative.

It is mentioned in another tradition that people asked Imam Ja'far As-Sadiq (‘a) whether it was allowed to apply pure flour to the body after applying Noorah. He replied: No problem. The narrator says: People regard it as waste. He said: That which is used.to embellish the body is not included in waste. Also, it often happens that I order sifted flour to be mixed in olive oil and I apply that to my body. Waste is when the thing is used and the body is harmed.

11. Benefits Of Applying Henna After Applying Noorah

It is narrated from Husayn Ibn Musa that when his respected father, Imam Musa Al-Kazim (‘a) wanted to go the public bath, he ordered the bath to be heated to such a high temperature that no one should be able to enter it at once. Then he asked for a thick mat to be spread on the floor and then entered the bath.

One day when he came out of the bath, a person named Kunaid, who as per the explanation of the author of Al-Kafi was from the clan of Zubair, came to the Imam and noticing the effect of henna in the Imam's hand, asked: What dye is this?

He replied: It is henna, regarding which my forefathers have narrated from the Messenger of Allah (S) that a person will be safe from lunacy, leprosy, white spots on the skin and itching if he applies it after applying Noorah. This period of safety will continue till the day when the person applies Noorah again.

It is narrated in another reliable tradition that Hakam Ibn Atba noticed that Imam Ja'far As-Sadiq (‘a) was applying henna to his nails. He said: O Hakam, what is your opinion regarding this? Hakam said: What can I say regarding what you do? But among us the youths apply in this way. Imam (‘a) said: O Hakam,

after applying Noorah, the nails become lifeless, that is why we dye them with henna.

It is mentioned in another tradition that when Imam Muhammad Taqi (‘a) emerged from the public bath, his whole body was red with henna.

Imam Ja’far As-Sadiq (‘a) said that applying henna removes body odour, the glow of face increases, breath becomes fresh and handsome children are born; and one, who applies henna over the whole body after using Noorah, his poverty and worries go away.

12. Etiquette Of Friday Bath And Other Kinds Of Ritual Baths

According to scholars, there are six compulsory baths:

Janabat bath (compulsory to bathe after seminal discharge or coition; for women, also, it is compulsory after coitus)

Haiz bath (compulsory for women after menstruation)

Istihaza bath (compulsory for women when there is bleeding other than menstruation period, or after Nifas, childbirth).

Nifas (compulsory bath for women after delivery period)

Bath after touching any part of a dead body.

Funeral bath.

It is recommended to recite the following supplication at the time Janabat bath:

> اللهم طهر قلبي وزك عملي وتقبل سعيي واجعل ما عندك خيرا لي اللهم اجعلني من التوابين واجعلني من المتطهرين

Translation: O Allah, purify my heart, may my acts be without show off and my good efforts be accepted. Please make good for me whatever is destined for me. O Allah, may I be included among those, whose repentance is accepted and those, who are purified.

It is better if one recites the following supplication as well:

> اللهم طهر قلبي واشرح صدري وأجر على لساني مدحك والثناء عليك، اللهم اجعله طهورا وشفاءً ونورا انك على كل شيء قدير

Translation: O Allah, make my heart pure and open up my breast and may Your praise and glorification

continue on my tongue. O Allah, may this ritual bath be for me cause of purity, physical health and enlightenment. There is no doubt that You are powerful over everything.

Some scholars have advised recitation of the same supplication after the ritual bath.

It is mentioned in Tafsir Imam Hasan Al–'Askari ('a) that if one reads the following supplication after ablution or ritual bath of sexual pollution (Janabat), his sins will vanish as leaves fall from the tree, and from every drop of ablution or bathing water, angel will be created to pray to God and invoke divine blessings for Prophets, and the rewards of all this will be written in his scroll of deeds; and all his sins will be forgiven. It is as follows:

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك وأشهد أن محمداً عبدك ورسولك وأشهد أن علياً وليك وخليفتك بعد نبيك على خلقك وأن اوليائه خلفاؤك واوصياؤه اوصياؤك

Translation: Glory be for You O Allah, and I begin with Your praise. I also testify that there is no deity, except You. I seek forgiveness from You and I seek forgiveness from You. I also testify that Muhammad is Your chosen servant and special messenger. I also testify that Ali is

Your Wali and Your vicegerent on the creatures after Your Prophet; and all his Walis and successors are Your Walis and successors.

There are sixty–two varieties of recommended ritual baths among which Friday ritual bath is considered superior, none should avoid it if it is within means. Some scholars regard it to be obligatory.

It is mentioned in reliable traditions that Friday ritual bath is obligatory on men as women, whether they are in journey or at station. But if one is on a journey and there is water scarcity, the ladies are exempted.

According to Imam Ja'far As–Sadiq ('a) Friday ritual bath is an expiation of our sins and purifies us outwardly and inwardly till the next Friday.

It is narrated from the same Imam that one, who performs the Friday ritual bath and recites the following:

أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدًا عبده ورسوله اللهم صل على محمد وآل محمد واجعلني من التوابين واجعلني من المتطهرين

Translation: I testify that there is no deity other than Allah. He is such a singular entity that He does not have any partner. 1 also testify that Muhammad is His special servant and His messenger. O Allah, bless Muhammad and the progeny of Muhammad and include me among those, whose repentance is accepted and those who are purified.

Then this ritual bath and supplication would keep him pure from that Friday to the next. It is better to recite the following supplication as well:

اللهم طهرني وطهر قلبي وانق غسلي واجر على لساني حُبَّك

Translation: O Allah, purify me and my heart and choose my ritual bath and issue the words of Your love from my tongue.

Then recite as follows:

اللهم طهرني وطهر قلبي من كل آفة تمحق بها ديني وتبطل بها عملي

Translation: O Allah, purify me and keep my heart safe from every calamity, from which my religion is destroyed and all my acts are rendered void.

It is mentioned in Fiqhat Ar-Ridha' that after the Friday ritual bath is over, recite the following supplication:

اللهم طهر قلبي وانق غسلي واجر على لساني ذكرك وذكر نبيك محمد صلى الله عليه وآله واجعلني من التوابين والمتطهرين

Translation: O Allah purify me and my heart, make my bath sacred and let my tongue busy in Thy praise and the praise of Your Apostle Muhammad (S) and make me integrate among those, whose repentance was accepted and who are pure.

The time for taking Friday ritual bath is from early morning till Noon (i.e. when the sun passes the meridian). It is better to bathe just before Friday prayer.

If there is no possibility of getting water on Friday, one can do it on Thursday and it is not necessary to have intention. But on Saturday, one can take bath from morning till evening with the intention of lapsed (Qadha).

It is mentioned in Fiqhat Ar-Ridha' that one can do the lapsed (Qadha) of it on other days of the week like Saturday, but no scholar has agreed to this.

It is recommended to bathe in the odd nights of the month of Ramadhan i.e. first, fifteenth and seventeenth nights. On the seventeenth night of Ramadhan, the infidels gathered to fight the battle of Badr and Muslims won it.

On the nineteenth night of Ramadhan, 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 Ramadhan. Prophet Isa (‘a) went to heaven and Musa (‘a) also passed away on this night. And it is firmly assumed that this night is the night of power (Laylat ul-Qadr).

It is also assumed more firmly that twenty-third night of Ramadhan is also the night of power (Laylat ul-Qadr) and two baths are considered necessary – one just before sunset and the other at in the last part of the night. In another tradition, it is stated to take bath on every night of the last ten days of Ramadhan.

It is recommended to take a bath on the night of ‘Eid Al-Fitr (i.e. Ramadhan Eid) and on the day of ‘Eid Al-Fitr and ‘Eid Al-Adha’ (Eid of sacrifice). The bath of ‘Eid Al-Adha’ and ‘Eid Al-Fitr can be taken from morning till evening, but it is better to have them before Eid prayer.

It is recommended to take a bath on 8th Dhu ‘l-Hajj and day of Arafa before Noon and at the night of 15th Rajab.

It is narrated from the Holy Prophet (S) that whoever bathes on the 1st, 15th and the last day of Rajab, his sins will be forgiven and he will be made pure as if he is born on that day. It is recommended to bathe on 27th Rajab as it is the day of Be’that (declaration of prophethood), although I have not noticed any tradition about this.

Fifteenth Shaban is the birthday of His Eminence, the Imam of the Time (‘a) i.e. the 12th Imam, Imam Mahdi (‘a). 18th Dhu ‘l-Hajj is Eid of Ghadeer, 24th Dhu ‘l-Hajj is Eid Mubahila and 25th is Eid of Dahwul Arz (creation of earth). It is recommended to take bath on these days. Though I have not seen any tradition regarding Dahwul Arz.

According to some scholars, one should bathe on Navroz[4] and the tradition of Moalla Ibn Khunaish proves this. It is mentioned in a tradition that on the day of Navroz, the sun enters Aries. It is recommended to bathe before wearing Ihram for Hajj and Umrah. Some scholars regard it obligatory and precaution dictates that one should not omit it.

The bath for recitation of Salutation (Ziyarat) of the Holy Prophet (S) and Holy Imams (‘a) is recommended, whether performed from far or near.

Ritual bath is recommended for drawing a conclusive Istikhara and is advisable for special Istikhara, and special prayers offered for a certain end.

Ritual bath is recommended for remission of sins and also for offering lapsed (Qadha) 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 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 recommended baths for entering holy sanctuaries, the city of Mecca and the Mosque of the Holy Prophet (S) and also for visiting the shrine at Medina as well as the city of Medina.

The bath on 17th Rabiul Awwal, the birthday of the Holy Prophet (S) and for the Ziyarat of the day is recommended.

The bath for Prayer for rain is recommended 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 recommended 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 compulsory bath is recommended when it was taken while any part of the body was bandaged on account of wounds etc. In the same way, if a garment is common for two persons and signs of semen are found in it and it is not known to whom it belongs, then ritual bath is recommended for both.

According to some scholars, the bath is recommended for shrouding the dead body i.e. if one has 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 way, a person, who touches the dead body after it has been washed, then taking a bath is recommended.

If a person died in the state of sexual pollution (Janabat), he should be given Janabat bath before or after funeral bath, and it is recommended.

It is narrated from Imam Ja'far As-Sadiq ('a) that the ritual bath of 'Eid Al-Fitr should be performed under the roof and the following supplication should be recited first:

اللهم ايمانا بك وتصديقا بكتابك واتباع سنة نبيك محمد صلى الله عليه وآله وسلَّم

Translation: O Allah, I perform having faith in Your being, and testimony of Your Book and following Your, Prophet, Muhammad (S).

When you complete the ritual bath, you should recite:

اللهم اجعله كفارة لذنوبي وطهرا لدَنَسي. اللهم اذهب عني الرجس

Translation: O Allah, please deem this ritual bath to be an expiation of my sins and purity for impurity. O

Allah, remove every kind of evil and impurity from me.

It should be remembered that there is no scope for details of ritual baths and their laws in this treatise, if Allah wills, they will be mentioned with complete details in the book of worship acts.

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1. Lime depilatory.
2. According to Ibn Babawayh (r.a.) and Mulla Muhammad Taqi (r.a.), the tile in this tradition implies piece of Syria pottery.
3. A kind of lime water applied for removal of unwanted hair.
4. 20th or 21st March.

[1] [1]
SHARES

Chapter 8: Etiquette Of Sleeping, Waking And Using The Wash Room

1. Timings Of Sleep

It should be remembered that sleeping from early hours of the morning till sunrise, between Maghrib and Isha, and after Asr prayer is detestable (Makruh). However, sleeping is recommended before Noon Prayer during summer and also between Noon and Afternoon.

It is narrated from Imam Zayn Al-'Abidin ('a) that he said to Abu Hamza Thumali: Do not sleep before sunrise. I do not like you to sleep at that time, because Almighty Allah distributes the sustenance of people at that time, and one, who sleeps at that hour remains deprived of sustenance.

It is narrated from the Messenger of Allah (S) that the earth protests to Almighty Allah due to three things: Firstly, the unlawful blood that is shed on it; secondly, the water of that ritual bath, which is performed after fornication; thirdly, the sleeping of that person, who sleeps before sunrise.

It is narrated from Imam Ja'far As-Sadiq ('a) that sleeping in the morning is inauspicious, the sustenance decreases and the complexion pales and the face becomes ugly. It is inauspicious because Almighty Allah distributes sustenance between dawn and sunrise. Beware, you must never sleep at that time.

He also said roasted fowl and Persian manna used to descend for Bani Israel at that time only; and whoever slept at that time was deprived of his share.

According to the Holy Prophet (S), 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 Hajj and his sins will be forgiven.

It is mentioned in some traditions that if after the Morning Prayer, one recites some post-prayer recitations, and then goes to sleep before sunrise, there is no problem. Thus, it is mentioned in authentic traditions that he asked a man to meet him after the sun has risen completely as he slept just after his morning prayers.

It is narrated from Imam Ja'far As-Sadiq ('a) that he said to a person: If you sleep after reciting the Morning Prayer and post prayer recitations before sunrise, there is no problem in it.

According to Imam Muhammad Al-Baqir ('a), sleeping in the early hours of the morning is foolish, sleeping in the afternoon is a blessing and it is harmful to sleep after late afternoon (Asr) and sleeping between Maghrib and Isha deprives one from daily bread.

It is narrated from Amir Al-Mu'minin ('a) that poverty increases due to sleeping before sunrise and before Night (Isha) Prayer.

Another tradition states that a person came to the Holy Prophet (S) and said that his memory was getting worse and he was forgetting everything easily. The Prophet (S) pointed out that he has left midday nap and the Holy Prophet (S) bade him to do as he used to do before and his memory would improve. He again started taking the midday nap and his memory improved.

In another tradition, it is mentioned that you must take the midday nap as the Satan does not take it and midday nap is very helpful in keeping awake at night and worshipping therein.

2. Ablution Before Sleeping

According to Imam Ja'far As-Sadiq ('a), when a person performed ablution before going to bed, his bed becomes as good as Masjid. It one forgets to perform ablution and remembers afterwards; he can perform dry ablution (Tayammum) on the quilt with which he is covering himself. If after this form of purification and before going to bed he thanks and praises God until he is asleep, then his sleep will be as good as prayer.

According to Imam Ali ('a), a Muslim should not sleep in the state of ritual pollution (Janabat) and without ablution. If water is not available for bathing or ablution, one should perform dry ablution (Tayammum) as the spirit of the believer travels towards heavens while he is asleep and according to its cleanliness and purification it is received by God. It is blessed and rewarded by God. If he is alive, God sends angels to guard him.

According to another reliable tradition, the Holy Prophet (S) asked his followers who amongst them

fasted all the year around. Salman Farsi replied that he fasted all the year round. The Holy Prophet (S) then asked who spent his nights in prayers, being awake all through? Again, Salman replied that he did that as well.

Then, looking at assembled companions, the Holy Prophet (S) asked who recites one Qur'an every day. All kept quiet, except Salman, who replied in affirmative. Umar Ibn Khattab was furious at Salman and said to others that Salman was showing off over the Quraish people and was lying as he had seen Salman many a day not observing fast, many nights sleeping instead

of praying and also not completing Qur'an each day.

The Holy Prophet (S) intervened and said that Salman was like Luqman and whosoever doubts him should question him directly and he would reply. He immediately questioned Salman and Salman gave the following answer; every month he fasted on 13_{th}, 14^{th} and 15^{th}. God has said that he will reward ten times any good act; therefore, his three fasts are equal to thirty fasts and in his manner if he fasts for one month it will be like fasting all the year round.

Besides, he fasted all through the month of Shaban and Ramadhan, in this way, he keeps more fasts when each fast will be multiplied by ten. As for keeping awake at night and praying, he had heard from the Holy Prophet (S) that sleeping with ablution is equal to keeping awake at night and praying all the while; and about reading one complete Qur'an each day, he had heard from the holy Prophet (S) that reciting Surah at-Tawhid three times equals reciting one Qur'an.

When a person recites Surah at-Tawhid once it is like reciting one third of the Qur'an, if he recites it twice, it is like reciting two thirds of the Qur'an and if he recites three times, it is like reciting the whole of the Qur'an.

Then the Holy Prophet (S) continued that a person, who is just a verbal friend of Imam Ali ('a), his faith will be only one third complete; the person who is literally as well as from his heart a friend of Imam Ali ('a), his faith is two third complete; whereas a person who is not only a literal and true friend of Imam Ali ('a), but also practically follows Imam Ali ('a), his faith is complete. If all those on earth were as friendly towards Imam Ali ('a) as the Shi'a, God would not have put any being to trial or punished them. Umar Ibn Khattab was speechless upon these replies of Salman Farsi.

3. Etiquettes To Be Observed Before Sleeping And The Place Of Sleeping

There is consensus among scholars that it is detestable to sleep in Masjids. But apparently this command seems to be only in relation to Masjid al-Haram and Masjid an-Nabawi; though according to some traditions there is no harm in sleeping there as well.

According to reliable traditions, the Holy Prophet (S) has cursed three types of people: (1) those who eat alone. (2) those who travel alone. (3) those who sleep alone in an empty house.

The probability in the last case is that one, who sleeps alone will go insane on account of fear.

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

اللهم آنس وحشتي وأعني على وحدتي

Translation: O Allah be my companions in depression and anxiety and help me in loneliness.

It is narrated in another tradition that the Messenger of Allah (S) has prohibited sleeping on a terrace, which does not have boundary walls. He also said that one, who sleeps on a terrace without walls, is out of the protection of Allah.

According to another reliable tradition from Imam Ja'far As-Sadiq ('a), sleeping alone on the roof of the house is detestable and also on that roof, which has no surrounding walls. This applies both to men and women. When people asked him whether it was permissible to sleep on a roof having a wall on three sides, he replied in 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 other 1.1/4 yard.

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

Many reliable traditions state that the Holy Prophet (S) asked the beds to be cleaned and swept before going to bed as any harmful creature roosting inside may be thrown out and the person becomes safe from any harm.

It is narrated from Amir Al-Mu'minin ('a) that you must go to the washroom before going to bed.

4. Complete Manners Of Sleeping

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

According to Imam Ali ('a) there are four ways of sleeping. Prophets sleep on their backs, their eyes are closed, but awaiting revelation from Almighty. Believers or pious sleep inclined to right side and facing Qibla; kings and princes sleep inclined to left that the food they have eaten may be digested, and Satans

and those who follow him sleep on their stomachs, flat.

In another tradition, he prohibited sleeping on one's stomach and to awake those, who sleep in this 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 extol the rewards or benefits of sleeping to the right and prohibited sleeping inclined to left.

5. Verses And Supplications To Be Recited Before Going To Bed

According to a tradition from Imam Muhammad Al-Baqir (‘a), one has to lie in the bed with his right hand under right side of his face, he should recite the following supplication:

بِسْمِ اللَّهِ اللَّهُمَّ إني أسلمت نفسي إليك ووجهت وجهي إليك وفوضت أمري إليك وألجأت ظهري إليك وتوكلت عليك رهبة منك ورغبة إليك لا ملجأ ولا منجا منك إلا إليك آمنت بكتابك الذي انزلت وبرسولك الذي أرسلت.

Translation: In the name of Allah. O Allah, to You have I surrended myself; towards You have I turned my face; to You have I commended my affairs; with You have I sought refuge; and in You have I placed my trust, fearing You and having desire for You. Only on You I depend for my salvation and towards You I turn for refuge. I have brought faith on the Book, which You sent and the apostle You made prophet.

After that recite Tasbih of Lady Fatimah (‘a).

In another tradition, the Imam has recommended the following supplication to be recited before going to bed and never to miss it:

أعيذ نفسي وذريتي وأهل بيتي ومالي بكلمات الله التامات من كل شيطان وهامة ومن كل عين لامة

Translation: 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 evil eye.

This supplication was recited by the Holy Prophet (S) on Imam Al-Hasan (‘a) and Imam Husayn (‘a) for their protection.

According to Imam Ja’far As-Sadiq (‘a) one should recite Surah Kafiroon and Surah at-Tawhid before going to sleep as the former deals with repulsion and fatigue from polytheism and the latter expresses Oneness of God.

It is mentioned in another authentic tradition that one, who recites three time lying on his bed:

الحمد لله الذي علا فقهر والحمد لله الذي بطن فخبر والحمد لله الذي ملك فقدر والحمد لله الذي يحيي الموتى ويميت الاحياء وهو على كل شيء قدير

Translation: Praise be to Allah, Who is high and dominant. Praise be to Allah, Who is himself unseen, but is aware of everything. And praise be to Allah, Who is the dignified owner. And praise be to Allah, Who enlivens the dead and makes the living die and He is powerful over everything.

He would be purified of sins as if he was reborn.

It is narrated from Imam Ali Ar-Ridha' ('a) that one, who recites the verse of the throne (Ayat ul-Kursi) at the time of going to bed, he would remain secure from paralysis.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who recites Surah Yasin before going to bed, the Almighty Allah will appoint one thousand angels to protect him from mischief of Satans and all calamities.

It is narrated from Imam Muhammad Al-Baqir ('a) that one, who recites Surah Waqiyah before going to bed, on Judgment Day, his face will be illuminated like the full moon.

He said in another tradition that one, who recites the Musabbihaat,1 will not die till he enters the service of Sahib ul- Amr; and if by chance, he dies before it, he will be accommodated in the neighbourhood of the Prophet.

In another tradition, he said: One, who recites the following supplication at night, will not be stung by a scorpion or some other stinging creature.

أعوذ بكلمات الله التامات التي لا يجاوزهن بر ولا فاجر من شر ما ذرأ ومن شر ما برأ ومن شر كل دابة هو آخذ بناصيتها إن ربي على صراط مستقيم.

Translation: From the mischief of every created thing and from the evil of everything that moves on the earth, the destiny of which is in control of God, I seek refuge of these perfect words of God, from which no good and bad one can go out. There is no doubt that my Lord is on the straight path.

It is narrated from Imam Ali Ar-Ridha' ('a) that one, who recites the following supplication at the time of going to bed, will not die of house collapse:

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

There is no doubt that Allah has prevented the earth and the heavens from destruction and if they are destroyed, is there anyone, who can stop them other than Allah? Without any doubt

Allah, is forbearing and forgiving. (***35:41***)

According to Imam Ja'far As-Sadiq ('a), one, who lies down to sleep, should recite the following supplication:

اللَّهُمَّ إني احتبست نَفْسِي إِلَيْكَ فاحتسبها فِي مَحَلِّ رِضْوَانِكَ وَمَغْفِرَتِكَ وإِنْ رَدَدْتَهَا فَارْدُدْهَا مؤمنة عَارِفَةً بِحَقِّ أَوْلِيَائِكَ حَتَّى تَتَوَفَّاهَا عَلَى ذَلِكَ.

Translation: O Allah, I have entrusted my life to You; so, please detain it in the place of Your pleasure and forgiveness. If You return it, return it in the condition that it has faith in You and it should continue to recognize the rights of Your friends till it meets its end in that condition.

He said in another condition that at the time of going to bed, the Messenger of Allah (S) used to recite the verse of the throne (Ayat ul-Kursi) and after that he recited:

بسم الله آمنت بالله وكفرت بالطاغوت اللهم احفظني في منامي وفي يقظتي

Translation: In the name of Allah and I have believed in Allah. And except for Allah, I am a denier of other deities. Please keep me safe while I am in sleep or awake.

It is better that Ayat ul-Kursi should be recited till the end of verse 286.

He said in another tradition that when you lie on the bed, recite Tasbih Fatimah, verse of throne, Surah al-Falaq, Surah an-Nas and first and last ten verses of Surah Saffat.

It is mentioned in an authentic tradition that Imam Ja'far As-Sadiq ('a) told his son that he should recite the following supplication at the time of going to bed:

أَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ أَعُوذُ بعظمة وأعوذ بعزة اللهِ وَأَعُوذُ بِقُدْرَةِ اللهِ وأعوذ بجلال الله وَأَعُوذُ بِسُلْطَانِ اللهِ إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَعُوذُ بعفو اللهِ وأعوذ بغفران الله وَأَعُوذُ بِرَحْمَةِ اللهِ مِنْ شَرِّ السامة والهامة وَمِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ بليل أَوْ نهار وَمِنْ شَرِّ فسقة الْجِنِّ وَالإِنْسِ وَمِنْ شَرِّ فسقة العرب والعجم وَمِنْ شَرِّ الصواعق والبرد اللهم صل على محمد عبدك ورسولك وآله الطاهرين.

Translation: I testify that there is no god, except Allah and Muhammad is His servant and His messenger. I seek refuge from the greatness, might, power and domination of God, indeed God is dominant over everything.

Also, I seek refuge from the evil of every beast and stinging creature, from the harm of every small and big creature, whether in the night or the day, from the evil of evil-doing Jinns and men, from the evil of

the mischievous of the Arabs and non–Arabs and from the loss of lightning and thunder, I seek the refuge of forgiveness of God and His mercy. O Allah, bless Your servant and messenger, Muhammad and his pure and chaste progeny.

In another authentic tradition, he said that sins of fifty years will be forgiven of one, who recites Surah at–Tawhid a hundred times before going to bed.

He said in another tradition that one, who recites the verse of throne (Ayat ul–Kursi) three times and once:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

"Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise." **(*3:18*)**

Then the following verse:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

"Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds." **(*7:54*)**

And last verse of Surah Ha Mim Sajdah:

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ

"Now, surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things." **(*41:54*)**

Then the Almighty Allah will appoint two angels, who may continue to chase away the Satans from him and He will appoint thirty angels to praise, glorify and extol Allah and seek His forgiveness and the reward of all of them will be written in his scroll of deeds.

It is narrated from Amir Al–Mu'minin ('a) that one, who intends to go to bed, he should recite the following supplication before it:

اعيذ نفسي وَدِينِي وَأَهْلِي وَمَالِي وخواتيم عَمَلِي وَمَا رزقني ربي وخولني بِعِزَّةِ اللهِ وَعَظَمَةِ اللهِ وَجَبَرُوتِ اللهِ وَسُلْطَانِ اللهِ وَرَحْمَةِ اللهِ وَرَأْفَةِ اللهِ وَغُفْرَانِ اللهِ وَقُوَّةِ اللهِ وَقُدْرَةِ اللهِ وَجَلَالِ اللهِ وبصنع اللهِ وأركان الله وبجمع الله وبرسول اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وبقدرة اللهِ عَلَى ما يشاء من شَرِّ السامة والهامة ومن شر الْجِنِّ وَالإِنْسِ وَمِنْ شَرِّ مَا يدب فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ومن شر كل دابة ربي آخذ بناصيتها ان ربي على صراط مُسْتَقِيمٍ وهو على كُلِّ شَيْءٍ قَدِيرٍ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Translation: I entrust my life, my religion, my dependants, my property and my end and all what Allah has bestowed to me and whatever He gave in my possession, to the refuge of the might, greatness, power, domination, mercy, loftiness, forgiveness and majesty of Allah and in the refuge of creation of Allah, and the pillars of power and the special group of Allah and the Messenger of Allah (S), in the refuge of that special power, with which He is powerful over everything, so that we remain secure from all beasts, stinging creatures, Jinns and humans and whatever grows up from the earth and the minerals and that which descend and ascend from the heavens and all those who tread the earth; whose destiny is controlled by You.

Indeed, my Lord is on the right path and He is powerful over everything and no power and strength is present in anyone except Allah, the great and supreme.

This is the supplication, which the Messenger of Allah (S) used to recite for the protection of Imam Al-Hasan (‘a) and Imam Husayn (‘a). He also said that when one intends to go to sleep, he should place his hand below his cheek and recite the following supplication:

بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي لله على ملة إِبْرَاهِيمَ وَدِينِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وولاَيَةِ مَنِ افْتَرَضَ اللَّهُ طَاعَتَهُ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Translation: I begin in the name of Allah, and for Allah only have I placed my right side on the bed, as Ibrahim Khalilullah and religion of Muhammad (S), whose obedience Allah has made incumbent on me, I am firm on his Wilayat; whatever Allah willed and whatever Allah did not will.

One, who recites this supplication at the time of going to bed, he will remain safe from theft, robbery and house collapse. Angels will continue to seek forgiveness for him. He also said that one, who recites Surah Ahad at the time of going to bed, the Almighty Allah will appoint 50000 angels for him, who will guard him all night.

According to Imam Ja’far As-Sadiq (‘a), any person who recites:

لا إله إلا الله

Translation: There is no God, but Allah.

...a hundred times before going to sleep, will have a house in heaven for him made by God. Also, one, who recites Istighfar (seeks forgiveness) a hundred times, will be washed of all his sins as the leaves fall down from a tree.

It is narrated from the Messenger of Allah (S) that one, who recites Surah Takathur at the time of going to bed, will remain secure from the punishment of the grave.

According to another reliable tradition from Imam Ja'far As-Sadiq ('a), a person, who recites Surah at-Tawhid eleven times before going to bed will have all his sins forgiven and his neighbours will be safe from any harm; and if he recites it a hundred times, all the sins, which he may commit during the next fifty years (in nature) will be forgiven.

Another tradition from the Imam states that if a person recites the following supplication before going to bed:

اللهم إني أشهدك أنك افترضت علي طاعة علي بن أبي طالب والحسن والحسين وعلي بن الحسين ومحمد بن علي وجعفر بن محمد وموسى بن جعفر وعلي بن موسى ومحمد بن علي وعلي بن محمد والحسن بن علي والحجة القائم صلوات الله عليه وعليهم أجمعين

Translation: O Allah, I hold You witness unto me that You made the love of Ali Ibn Abi Talib, Hasan and Husayn Ibn Ali, Ali Ibn Al-Husayn, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Musa Ibn Ja'far, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Hujjat Qaim-

may the blessings of Allah be upon all of them-incumbent on me.

If he dies during the night, he will enter heaven.

He said in another reliable tradition that one, who recites Surah al-Qadr eleven times at the time of going to bed, Almighty Allah will appoint eleven angels for him, who will guard him from the evil of Satans till the morning.

In a reliable tradition, it is narrated from Amir Al-Mu'minin ('a) that the following verses should be recited at the time of going to bed:

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا

***"Say: Call upon Allah or call upon, the Beneficent God; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these."* (*17:110*).**

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا

"And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him)." (17:111).

According to a reliable tradition from Imam Ali Ibn Al-Husayn ('a), one, who recites the following supplication before going to bed will be freed from poverty and worry and will be safe from insects and animals who bite:

اللهم أنت الأول فلا شيء قبلك وأنت الظاهر فلا شيء فوقك وأنت الباطن فلا شيء دونك وأنت الآخر فلا شيء بعدك
اللهم رب السموات السبع ورب الأرضين السبع ورب التوراة والإنجيل والزبور والقرآن الحكيم أعوذ بك من شر
كل دابة أنت آخذ بناصيتها إنك على صراط مستقيم .

Translation: O Allah, You are the first before Whom nothing even existed and You are Almighty and well revered and nothing is greater than You and You are hidden though there is nothing that is not known to You and You are such a 'Last' after which nothing will exist.

O Allah, Lord of the seven heavens, Lord of the seven layers of the earth, Lord of Taurat, Injeel and Zabur and the wisdom of the Qur'an 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 on the right path.

It is narrated from the Messenger of Allah (S) that one, who recites Surah Mulk and says four times:

اللهم رب الحِلِّ والحَرامِ بلِّغ روحَ محمدٍ مني تحيةً وسلامًا

Translation: O Allah, O master of lawful and unlawful, and O Lord of the sacred city, convey my salutation to the blessed soul of Muhammad (S).

The Almighty Allah will appoint two angels, who will convey his greetings to me and I will reply: May the peace and blessings of Allah be on you.

6. Prevention Of Fright, Nightmares And Night Fall In Sleep

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who has nightmares, should recite the following before going to bed:

لَا إِلٰهَ إِلَّا اللهُ وَحدَهُ لَا شَرِيكَ لَهُ يُحْيِي وَيُمِيتُ ويحيي وَهُوَ حَيٌّ لَا يَمُوتُ

Translation: There is no deity other than Almighty Allah. He is so alone; that He has no partner. The life and death of the creatures is in His control. And He is a living, Who has no death.

After that recite the Tasbih (rosary) of Lady Fatimah Az-Zahra' ('a). In Tibb Al-A'imma, it is added that Ayat ul-Kursi and Surah at-Tawhid should also be recited.

It is narrated from Amir Al-Mu'minin ('a) that one, who is frightened during sleep or who has difficulty in falling asleep, he should recite the following verse:

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

"So We prevented them from hearing in the cave for a number of years." (***18:11***)

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا

"Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained." (***18:12***)

The same verse should be recited if a child cries too much.

It is mentioned in authentic tradition from Imam Muhammad Al-Baqir ('a) that one, who gets frightened in sleep, he should, at the time of going to sleep, recite Surah al-Falaq, Surah an-Nas and Ayat ul-Kursi.

It is mentioned in another traditional report that the following supplication should be recited ten times, if one is frightened at night.

أعوذ بكلمات الله عن غضبه ومن عقابه ومن شر عباده ومن همزات الشياطين وأن يحضرون

Translation: I seek refuge from the words of Allah for the anger and chastisement of Allah, mischief of His creatures and the instigations of Satans. And O my Lord, I seek Your refuge that those Satans should approach me.

And recite Ayat ul-Kursi and the following:

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ

When he makes sleep overpower you, you get peace through it. (***8:11***)

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

And We have made sleep as rest and comfort for you. (***78:9***)

It is mentioned in a reliable tradition that Shahab Ibn Abdullah complained to Imam Ja'far As-Sadiq ('a): A woman appears in my dreams and frightens me. Imam ('a) said: Take a rosary with you to bed and recite Allahu Akbar 34 times, Subhana Allah 33 times and 33 times Al-Hamdu li 'l-Lah. Then recite the following supplication ten times:

لا إله إلا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت ويميت ويحيي بيده الخير وله اختلاف الليل والنهار وهو على كل شيء قدير

Translation: There is no god, except Allah, the one; there is no partner with Him. For Him is the kingdom and for Him is the praise. He enlivens and gives death. And He gives death and then enlivens. In His hand is well-being and for Him is the changing of the night and the day. And He is powerful over everything.

Apparently in reciting Tasbih of Lady Fatimah Az-Zahra' ('a) at the time of going to bed, one has the choice to recite Subhana Allah before Al-Hamdu li 'l-Lah or after it.

In an authentic tradition, it is narrated from the same Imam that one, who is apprehensive of nocturnal emission should recite the following supplication after going to bed:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سُوءِ الْأَحْلامِ وَمِنْ أَنْ يَتَلَاعَبَ بِيَ الشَّيْطَانُ فِي الْيَقْظَةِ والمنام.

Translation: O Allah, I seek Your refuge from getting nocturnal emission, nightmares and from the fact that the Satan should make me involved in any kind of vain pastime in wakeness and sleep.

In a good tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that if a person has a nightmare, he should turn his side and recite as follows:

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ

It is the job of Satan to torment the faithful, but without the will of Allah, he cannot cause any harm to them. (***58:10***)

After that recite as follows:

عذت بما عاذت به ملائكة الله المقربون وأنبيائه المرسلون وعباده الصالحون من شر ما رأيت ومن شر الشيطان الرجيم.

Translation: I seek the refuge of one, Whose refuge was sought by the proximate angels, chosen prophets and righteous servants of God, from the evil of whatever I saw and the evil of the accursed Satan.

It is mentioned in another report from the same Imam that when a person wakes up from a nightmare, he should recite as follows:

أَعُوذُ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَأَنْبِيَاءُ اللَّهِ الْمُرْسَلُونَ وَعِبَادُ اللَّهِ الصَّالِحُونَ والأئمة الراشدون المهديون مِنْ شَرِّ مَا رَأَيْتُ من رؤياي ان تضرني ومن الشَّيْطَانِ الرَّجِيمِ.

Translation: I seek the refuge of one, Whose refuge was sought by the proximate angels, chosen prophets, righteous servants of God and the guided Imams, so that You may save me from the evil of whatever I saw and the evil of the accursed Satan.

Then spit on the left side three times.

It is mentioned in another traditional report that someone complained to the same Imam that his daughter was getting frightened day and night. He said: Get her vein opened[1] (cupped).

It is mentioned in another traditional report that someone complained to the same Imam that his daughter was frightened during sleep and sometimes her condition is such that her body becomes limp. People say that it is because of the domination of Jinns over her. Imam (‘a) said: Get her cupped and mix Soya juice with honey, boil it and administer it to her for three days. When he followed this advice, that girl got relief.

It is mentioned in another tradition that a person complained to Imam Ja’far As-Sadiq (‘a) that a woman frightens him during sleep. Imam (‘a) said: Perhaps you do not pay the Zakat. He said: O son of Allah’s Messenger (S), I pay Zakat regularly. Imam (‘a) said: Then it might not reach the rightful person. After that he sent the Zakat money to the Imam in order that he may convey it to the rightful. After that he never experienced that condition again.

7. Supplications For Prevention Of Nightmares And Waking Up During The Night

It is narrated from Imam Ja’far As-Sadiq (‘a) in a reliable tradition that one, who recites the following verse at the time of going to bed, will be able to wake up whenever he likes during the night.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"Say: I am only a mortal like you; it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord." (***18:110***)

It is narrated from the same Imam in another report that the Messenger of Allah (S) said that one, who wants to wake up in the last part of the night; he should recite the following at the time of going to bed:

اللهم لا تؤمني مكرك ولا تنسني ذكرك ولا تجعلني من الغافلين. أقوم ساعة كذا وكذا

Translation: O Allah, may I not become fearless of Your retribution; may I not forgo Your remembrance; may I not be included among the heedless. And may I wake up at such and such hour.

If one keeps the hour in mind with the word of 'hour', the Almighty Allah will appoint an angel, who will wake him at that exact time.

It is narrated from Imam Musa Al-Kazim ('a) in a reliable tradition that one, who intends to wake up during the night, he should recite the following supplication at the time of going to bed:

اللَّهُمَّ لا تُنسِني ذِكرَك ولا تُؤمِنّي مَكرَك ولا تَجعلني من الغافِلين وانبهني لِأَحب الساعات إليك أَدعوكَ فيها فَتستجيبَ لي وأسألكَ فتعطيني واستغفرك فتغفر لي إنه لا يغفر الذُّنوبَ إِلَّا أَنتَ يا أرحمَ الراحمين

Translation: O Allah, may I not forgo Your remembrance; may I not become heedless of Your power of retribution; do not include me among the heedless, and waken me at the hour, which is liked by You most. So that I may supplicate to You at that hour and that You may accept it in my favour.

That I may ask You whatever I want, and that You may bestow it to me. That I may seek forgiveness from You and that You may forgive my sins; because O the most merciful of the merciful ones, no is able of forgiving the sins.

If one recites this supplication, the Almighty Allah will depute two angels to awaken him and if he does not wake up, the Almighty Allah will command them to seek forgiveness on his behalf. If that person dies during that night, he will be included among the martyrs. And if he wakes up, the Almighty Allah will give him whatever he asks for.

In a reliable tradition, it is narrated from Imam Muhammad Al-Baqir ('a) that one, who intends to wake up during the night to worship, if his intention is true, the Almighty Allah will send two angels to wake him at that exact hour.

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that one, who cannot fall asleep, should recite the following supplication:

سُبحَانَ اللهِ ذِي الشَّانِ دَائِمِ السُّلْطَانِ كُلُّ يوم هُوَ في شأنٌ

Translation: Glory be to Allah, the owner of majesty, Whose kingdom is everlasting; and Who is not ineffective at any time.

It is narrated in another reliable tradition that Lady Fatimah Az-Zahra' ('a) complained to the Messenger of Allah (S) of insomnia. He said: Recite the following supplication:

يا مُشبِعَ البطون الجائعة ويا كاسيَ الجيوب العارية ويا مسكن العروق الضَّارِبَةِ ويا منوم العيون الساهرة سكن عروقي الضَّارِبَةِ وائذن لِعَيْنِي نَومًا عَاجِلًا.

Translation: O the sustainer of the hungry and O one, Who bestows clothes to the naked bodies. And O one, Who imparts relief to the throbbing nerves and O one, Who makes the wakeful eyes sleep. Bestow rest to my throbbing nerves and issue the command of sleep, so that it covers my eyes immediately.

8. Prayer And Supplications For Pleasant Dreams, Etiquette Of Waking Up And For Seeing The Prophet And Ali ('A)

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who wishes to see the Holy Prophet (S) in dream, should perform a proper ritual bath (Ghusl) after the

Night (Isha) Prayer and pray four units of prayer and in each unit after Surah al-Hamd, recite Ayat ul-Kursi a hundred times. After the prayer recite Salawaat on Muhammad and Aali Muhammad ('a) a thousand times. Then lie down on a ritually pure sheet, on which he should not have committed any lawful or unlawful act; and place the right hand below the right cheek and recite the following, a hundred times:

سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلاَ إِلَهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلَّا بِاللهِ

Translation: Glory be to Allah and praise be to Allah and there is no god, except Allah, and Allah is the greatest. And there is no power, except for Allah.

After that recite a hundred times:

مَا شَاءَ اللهُ

Translation: As Allah willed.

One, who performs this ritual properly, will be graced by the glimpse of the Messenger of Allah (S).

It is mentioned in another report that one, who wishes to see Amir Al-Mu'minin ('a) in dream, he should recite the following supplication at the time of going to bed:

اللّهُمَّ إِنّي أَسْأَلُكَ يَا مَنْ له لطف خَفِي وايادیه باسطة لا تُقبَضُ أَسْأَلُكَ بِلُطْفِكَ الخَفِيّ الَّذِي ما لطفت بِهِ لعبدٍ الا كفى ان تريني مولاي أَمِيرَ المُؤْمِنِينَ عَلِيَّ بنَ أَبِي طَالِبٍ فِي مَنَامِي.

Translation: O Allah, I ask You, O one, Who bestows hidden grace, whose hands of mercy are so wide that they never become short. I beseech You about that same concealed kindness, which if it favours a person, he is not in need of anyone else. And I beg You to show my master, Ali Ibn Abi Talib ('a) in dream.

It is mentioned in another traditional report that if a person wishes to see a deceased person in dream, he should sleep with ablution on his right side and recite the Tasbih of Lady Fatimah Az-Zahra' ('a) and then recite the following supplication:

اللّهُمَّ أَنتَ الحَيُّ الَّذِي لَا يُوَصَفُ وَالإِيمَانُ يعرف منه، منك بدأت الأشياء وإليك تعود فما اقبل منها كُنْتَ ملجأه ومنجاه وما أدبر منها لم يكن له ملجأ ولا منجاً منك إلا إليك فأسألك بلا إله إلا انت واسالك ببسم الله الرحمن الرحيم وبحق محمد حبيبك صلى الله عليه وآله سيد النبيين وبحق علي خير الوصيين وبحق فاطمة سيدة نساء العالمين وبحق الحسن والحسين الذين جعلتهما سيدي شباب أهل الجنة أن تريني ميتي في الحال التي هو فيها

Translation: O Allah, You are the living, Who cannot be described. Only faith can recognize You. You are the source of everything. You were the refuge of the creatures, who have passed and You are the place of salvation for those, who are to come.

I beg from You, in name of Your oneness, in the name of Allah, the Beneficent, the Merciful, Your beloved, Muhammad (S) the chief of the prophets, Amir Al-Mu'minin Ali, the best of the successors, Fatimah Az-Zahra', chief of the ladies of the world, Hasan and Husayn, the chiefs of the youths of Paradise, that You bless Muhammad and Aali Muhammad ('a) and allow me to see so and so deceased in his real condition.

It is narrated that when the Messenger of Allah (S) used to go to bed, he used to recite the following:

بِاسْمِكَ اللَّهُمَّ أَحْيَا وَبِاسْمِكَ أَمُوتُ

Translation: O Allah, my death and life is with Your name.

And when he woke up, he used to recite:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَإِلَيْهِ النُّشُورُ.

Translation: All praise is for that God, Who enlivened me after death and only He can enliven after death.

It is narrated from Imam Ja'far As-Sadiq (‘a) that when one wakes up, one should recite as follows:

سُبْحَانَ اللَّهِ رَبِّ النبيين وآله المرسلين ورب المستضعفين وَالْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: Glory be to Allah, the Lord of the prophets, the deity of the messengers, the master of the weak. All praise is befitting Him only, Who revives the dead and Who is powerful over everything.

On hearing these words, the Almighty Allah says: My servant is right and he has thanked Me.

It is narrated in another tradition that when the Messenger of Allah (S) used to wake up in the last part of the night, he used to recite aloud:

اللَّهُمَّ أَعِنِّي عَلَى هَوْلِ المطلع وَوَسِّعْ عَلَيَّ المضجع وَارْزُقْنِي خَيْرَ مَا قَبْلَ المَوْتِ وَارْزُقْنِي خَيْرَ مَا بَعْدَ المَوْتِ.

Translation: O Allah, help me during the terror of Judgment Day and widen my grave and keep me in the very best condition before I die and after I am dead.

It is narrated in another tradition that when you wake up, you should recite as follows:

سُبُّوحٌ قُدُّوسٌ رَبُّ المَلَائِكَةِ وَالرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لَا إِلٰهَ إِلَّا أَنْتَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي وَارْحَمْنِي إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ الغَفُورُ.

Translation: O our Lord, and O the Lord of all angels and spirits; glorified are You. Your mercy precedes Your fury. There is no deity other than You. There is no doubt that I have oppressed myself; but You forgive my sins and have mercy on me. Indeed, You the only one, who accepts repentance and pardons during the accounting.

It is narrated from Imam Ja'far As-Sadiq (‘a) that when you change the sides, you should recite:

الْحَمْدُ لِلَّهِ وَاللهُ أَكْبَرُ

Translation: Praise be to Allah and Allah is the greatest.

It is narrated from Imam Ali An-Naqi (‘a) that when you wake up during the night and want to change sides, you should recite the following:

لَا إِلٰهَ إِلَّا اللهُ الحَيُّ القَيُّومُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ اللهِ رَبِّ العَالَمِينَ وَإِلٰهَ المُرْسَلِينَ وسُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَمَا فِيهِنَّ وَرَبِّ الأَرَضِينَ السَّبْعِ وَمَا فِيهِنَّ وَرَبِّ العَرْشِ العَظِيمِ وَسَلَامٌ عَلَى المُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ.

Translation: There is no deity other than Allah, Who is living and everlasting and Who is powerful over everything. Allah is the sustainer of all creatures, the deity of the prophets and the Lord of the seven heavens and whatever they contain and of the seven earths and whatever creatures are present in them; and the Lord of the great throne. Glorified is He. Peace be on all the prophets and all praise is for Allah, Who is the Lord of the worlds.

It is mentioned in another traditional report that on waking up, one should recite:

الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لاحمده واعبده

Translation: Praise be to Allah, Who restored my soul back to me; that I mention His praise and worship Him.

In addition to that supplication for glancing at the cornelian is mentioned in the etiquette of wearing rings. Since other supplications on this topic are included in the chapter of Midnight Prayer, all of them will be mentioned in the book of worship acts, if Allah wills, because there is no scope in this treatise to mention more supplications other than those, which are mentioned so far.

9. Causes For False And True Dreams, And Interpretation Of The Latter

It is mentioned in reliable traditions that people asked Imam Ja’far As-Sadiq (‘a) the reason why sometime a believer sees a dream and it comes true. And sometimes he sees a dream, which has no effect at all. He said: When a believer sleeps, his soul moves towards the heavens. Thus, whatever that soul sees on the heavens in the ethereal world, which is the place of destiny, its effect becomes clear.

And whatever it sees on the earth and in the atmosphere are the confused dreams. The narrator asked: Does the complete soul of the believer goes up to the heavens and nothing remains in the body? Imam (‘a) replied: Would he not die if this happens? On the contrary, it is like the sun, which is on the sky, but its rays reach the earth. In the same way, the soul remains in the body and its reflection moves to the

sky.

In another tradition, it is narrated from Amir Al-Mu'minin ('a) that the believer who sleeps, his soul is taken to the Lord near the Throne (Arsh) and whatever it sees over there is true. And whatever it sees in the atmosphere on the return journey, is confusing dreams.

There are many traditions on this subject.

It is narrated from Imam Muhammad Al-Baqir ('a) in a reliable tradition that there is a Satan named Nara; every night he spreads his body from the east to west and people see nightmares.

It is narrated in another traditional report that two Christians posed some queries to Abu Bakr; when he was unable to reply, they came to Amir Al-Mu'minin ('a). Ali ('a) replied to all the queries properly. Among their queries was the question that what is the cause of true and false dreams.

He said: The Almighty Allah has created the soul and appointed a ruler for it. And that ruler is the self (Nafs) when a person sleeps, the soul leaves the body, but that ruler remains in the body. That soul passes by some angels and Jinns as well. The true dream is the effect of the angels and the false dream is the effect of Jinns.

It is narrated in another traditional report that the dream of a believer is true; because his seif is pure and his certainty is correct. And when his soul exits the body, it meets the angels; that is why his dream is of the calibre of revelation.

It is narrated in another tradition that divine revelation ended after the Messenger of Allah (S), but the dream of glad tidings remains.

It is mentioned in another tradition that true dream is a part of the seventy parts of effulgence of prophethood.

It is narrated from Imam Ja'far As-Sadiq ('a) in a good tradition that in the last period of time, the view and dream of the believer is equal to the seventieth part of prophethood.

It is narrated from Imam Ali Ar-Ridha' ('a) in an authentic tradition that in the morning, the Messenger of Allah (S) used to inquire from his companions: Has anyone of you seen a dream of glad tidings?

It is mentioned in another reliable tradition from Imam Muhammad Al-Baqir ('a) that a person asked the Messenger of Allah (S) about the interpretation of the following verse:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

***"Those who believe and guarded (against evil)."* (*10:63*)**

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"They shall have good news in this world's life and in the hereafter." (***10:64***)

The Messenger of Allah (S) said: The glad tiding of the life of the world implies the happy dreams, which a believer sees in the world and is pleased at their glad tiding.

It is narrated from Imam Ja'far As-Sadiq ('a) in a good tradition that dreams are of three kinds: (1) Glad tiding of Allah for the believer. (2) Frightening of Satan (3) Confusing thoughts.

In another reliable tradition, he said: The false dreams which have no effect are the dreams, which one has in the first part of the night. This is the time of the domination of evil Satans; they make some thoughts visible, though they have no reality.

As for the true dreams; they are few and are seen in the last one third of the night till the true dawn, as it is the time of the descent of the angels. These dreams are not false, except that the believer may have gone to sleep in condition of ritual impurity (Janabat) or without ablution; or he has not recited any supplication. In that case, his dream will not be true or its effect will be delayed.

It is narrated from Imam Ali Ar-Ridha' ('a) that the Messenger of Allah (S) said:

One, who sees me in dream, it is as if he has seen me in wakefulness, because the Satan can never assume my form or the form of any of my successors or anyone, who has sincere faith in any member of Ahl Al-Bayt ('a) and true dreams are the 70th part of prophethood.

It is narrated from the Messenger of Allah (S) that in the last period of time, the dream of the believer will not be false; on the contrary as much one is true as his dream will be true.

The explanation of this statement is that Allah, the Mighty and the High has created the soul of the believer in another purified world and He has connected it to the souls of the prophets and saints and kept it with them in the spiritual world as is clear from many traditions on this subject.

That multitudes of souls had gathered in the world of spirits and the souls, which were familiar with each other in that world, are familiar in this world as well. And those, who were hateful of each other in that world, hate each other in this world as well.

Also, since due to innumerable causes, those pure souls are imprisoned in the impure and dark prison of the bodies and involved in different kinds of physical relations, sensual desires and Satanic thoughts; that is why they have become distanced and oblivious from that holy world. But different people have different condition in this matter.

One group is that of persons, who are proximate to God; that their soul is always connected to the upper world and physical relations have been unable to detach them from it; on the contrary their condition is

such that their bodies are in this world and the souls are in constant contact with the holy souls in the high heavens. And they remain in confidential conversation with Ruhu al–Quddus; and every moment, they are getting divine favours.

One group is of such unfortunate people, who have completely forgotten that world, except for temporary comforts and lowly tastes, they do not pay heed to anything else. So much so that one group is so deviated that they do not believe in anything other than the sensual pleasures. They even belie the prophets in the matter of the hereafter. As if their eyes, ears and hearts are sealed and the doors of goodness are shut for them.

There is a third group as well, which in spite of the relations of the world has not given up the pursuit of achieving success in the hereafter. They are constantly condemned by the Morally conscious Self (Nafs al–Lawwama). Sometimes a comer of their heart is inclined to Satan and sometimes they listen to the advice of angels.

At times, they will be seen engrossed in listening to moral advices and discourses of leaders and other times, are in the group of embodiments of human form and character of Satans and robbers of religion and faith and are seen busy in transgression and sinful acts.

Sometimes they besmear themselves in the impurity of sins, and sometimes they purify themselves with the water of repentance and weeping. Since the souls of this group have sometimes sinned and sometimes performed some good acts; sometimes they have nightmares and sometimes have good dreams as a result of their acts.

That is sometimes their five senses are suspended and these souls remember their ancient friends and become mindful of meeting them. And they rise up to the inner heavens and speak to the holy souls. Since during the initial part of the night some thoughts of wakefulness are also present, the ascent of that time is in the worldly matters and connections; and the connection with the world is defective.

That is why the Satans are able to dominate him and personify the false thoughts and invalid connections in his dream. As much he distances from the initial part of the night, as much the thoughts of wakefulness are removed and near dawn, the ascent of soul is completely to the higher world. That is leaving the worldly thoughts, it reaches below the throne in the company of the proximate ones of God.

At that time the domination of Satan weakens and due to the mercy of God, heavenly angels arrive to make the unaware aware, to waken the sleeping ones and to remove the armies of the Satans and the Jinns. At that time the dreams of the believers are divine dreams and the favours received by them are divine favours.

Now, those angels approach them and wake them up so that they may, through prayers, seek forgiveness for the deeds they committed during the day and beseech the Almighty for mercy. That is why, this is the best time for Midnight Prayer and the following verse is revealed for it:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا

"Surely the rising by night is the firmest way to tread and the best corrective of speech." (***73:6***)

Its conclusion is that the worship performed at night is more sincere and true. Very fortunate are those, who value that time. They gain unlimited divine bounties, which come down at that time; they make the angels their helpers in warding off Satanic instigations and after purifying their souls of worldly blemishes, make them worthy of seeking proximity of God.

At that blessed hour, which is an occasion of private conversation with Almighty, they also remember their incomparable Lord and make themselves close to the proximate ones of God. One should recognize his worth and sometimes remember his reality as well. He should not sell his sacred essence at such a low price and should not keep that bird of the heavens in the cage of relationships.

وفقنا اللهُ تَعَالَى وَسَائِرَ المُؤْمِنِينَ لِسُلُوكِ مَسَالِك المُقَرَّبِينَ ولتنبيه نَوْم الغَافِلِينَ.

Translation: May the Almighty Allah bestow us and all believers, the good sense to tread the path of the proximate ones and to wake up from the sleep of the unheeding ones.

One should also remember that since different kinds of veils cover the consciousness and the colourful attractions of the world have blinded us, therefore in spite of having attainted the lofty grades, insight is mixed up with base thoughts; that is why the thoughts of the true dreams are also seen in different forms.

Though the form of everything is related appropriately. And those, who are deceived by the world, the Holy Qur'an and traditions of prophets and successors have mentioned similes for their weak intellects and insights. As a result of the baseness of their thoughts they are unable to perceive the logic and their complete dependence is on the perceptible.

So, the logics should be shown to them in the disguise of perceptions. For example, it is said that the simile of the world is like that of a snake, which is so attractive that a naive child is deceived; but it carries deadly poison inside itself.

Or that like water is the cause of life, knowledge is cause of life for the heart. Or like the earth is verdant due to water, in the same way, the freshness of the hearts is due to knowledge. Or for example, knowledge is compared to a lamp or sun; their light removes apparent darkness; in the same way, knowledge removes doubts and ignorance. Statements of Almighty Allah, His prophets and successors are full of such examples and the difference is only that which we explained above.

In other words, those having weak intellects are needful of examples, in the same way their weak insights during dreams are needful of forms of things and they are shown each thing in a particular form.

In this way, every dream requires interpretation. One, who interprets, should conclude the interpretation from the tangible things seen in dream.

For example, if one sees himself lying in ritual impurity or his hand is smeared in faeces. The perfect interpreter will immediately understand that this is the condition of the world, which in view of enlightened persons is filthier that faeces and carrion. And he will conclude that some wealth will come in his way.

Or if someone sees that a snake is approaching him, in that case also, he will get some wealth. But if one sees himself in water, it can be concluded that he will gain knowledge. The conclusion is that the science of interpretation of dreams is very vast and it is restricted for prophets. Therefore, to interpret dream was a miracle of Prophet Yusuf (‘a).

A proper study of this topic requires volumes and this treatise does not have scope for it. If Allah wills, a detailed study of this subject will be presented by the humble servant in a book planned for this subject.

It is narrated from Imam Ali Ar-Ridha’ (‘a) that: I see many dreams and I interpret them myself and the interpretation, which I conclude, comes true.

In another reliable tradition, he said that during the period of the Holy Prophet (S) the husband of a woman had gone on a journey. She saw in her dream that the pillar of her house had broken up. That woman came to the Holy Prophet (S) and mentioned her dream. The Holy Prophet (S) said: Your husband will return from the journey safe and sound.

Her husband went on the journey a second time and she saw the same dream and the Prophet mentioned the same interpretation and her husband returned again in the same way. Then he went on journey, a third time. That lady saw the dream again.

This time she met a person on her way. She narrated the dream to him and he said: Your husband will die and the same happened. This news reached the Holy Prophet (S). He said: Why did you not give a good interpretation?

It is narrated from Imam Muhammad Al-Baqir (‘a) that the Messenger of Allah (S) used to say that the dream of a believer remains suspended over his head between the sky and the earth, till he himself or someone else does not interpret it. Then, it happens as it is interpreted. That is why, you should not narrate your dream to someone other than an intelligent person.

It is mentioned in another reliable tradition that you must narrate your dream only to that believer, who does not harbour greed and enmity and who is not a follower of his transgressing self.

It is mentioned in a good tradition that a person asked Imam Ja’far As-Sadiq (‘a): I have seen the sun shining on my head, but its light did not fall on the body. Imam (‘a) said: The light of faith will guide you and you will achieve true faith, but it will be incomplete. If that light had enveloped your whole body, you would have got perfect faith. That person said: People interpret rulership from this?

Imam (‘a) said: How many rulers there were from your forefathers that you thought of it? And tell me what rulership is better than that true religion, through which you will reach Paradise?

It is mentioned in another reliable traditional report that Muhammad Ibn Muslim asked Imam Ja’far As-Sadiq (‘a): O master, I dreamt that I was at home and a woman came and broke up many walnuts and dropped them on my head. He said: You will go for a contract marriage and your (permanent) wife will come to fight you about it and she would tear away your garments, because walnut shells imply clothes.

Muhammad Ibn Muslim says: The next Friday morning I dressed up in new clothes like I used to do on Eid days and sat near the entrance of my home. By chance a young girl passed by. I called her inside and performed a contract marriage with her. My wife was not at home. When she learnt about it, she arrived there all of a sudden. That girl ran away, but I was caught by her. She tore my new garments into shreds.

It is narrated that another person mentioned to the same Imam that I have seen a dream and I am very much scared. I was having a son-in-law and he was dead. I dreamt that he has put his arms around me, and I fear that I might also die. The Imam said: Do not fear death at any time; anticipate it morning and night.

But a departed one putting an arm around your neck signifies longevity. Though tell me what the name of your son-in-law was? He replied: Husayn. Imam (‘a) said: You will also have the good fortune to perform the Ziyarat of Imam Husayn (‘a), because a person, who is embraced by a namesake of the Imam gets the chance of performing the Ziyarat of that Imam.

It is narrated from the same Imam in an authentic tradition that one, who dreams of being in the holy sanctuary; if he is fearful, the reason of his fear will go away.

Another person said to the Imam that he has dreamt that the handle of a spear was in my hand. He asked: Was there a sack on it? He replied: No. The Imam said: If there had been a sack, the Almighty Allah would have bestowed a son to you; since there was no sack, you will get a daughter.

Then he asked after some moments: Do you remember, how many joints did that staff have? He replied: Twelve. He said: You will have twelve daughters. Muhammad Ibn Yahya says: I was narrating this tradition to a person. He said: I am son of one of those daughters, and I have eleven aunts.

It is mentioned in authentic tradition that Imam Ali Ar-Ridha’ (‘a) said: Last night I saw the slave of Ali Ibn Yaqtin having whiteness on his forehead; and I concluded that he will embrace the true faith.

It is mentioned in another tradition that Yasir, servant of Imam Ali Ar-Ridha’ (‘a) said to the Imam: I dreamt that there are seventeen bottles in a cage. All of a sudden that cage fell down and the bottles were shattered. The Imam said: If your dream is true, it is certain that from my kindred, someone will die after ruling for seventeen days. It happened thus; that Muhammad Ibn Ibrahim staged an uprising with

Abul Sharaya and died after seventeen days.

It is mentioned in another traditional report that the Messenger of Allah (S) said: I dreamt that I was given a bowl of milk filled to the brim; I drank so much that it flowed from my nails. People asked him how he interpreted? He replied: Knowledge.

It is mentioned in another tradition that a person came to Imam Ja'far As-Sadiq ('a) and said that he dreamt that he had gone to a particular village outside Kufa. There he saw a wooden man astride a wooden horse and he was waving his sword and I was terrified of him. The Imam said: Your dream proves that you want to deceive a man and wish to take advantage of him.

Fear God, remember your death and refrain from this. He said: I testify that Almighty Allah bestowed a great knowledge to the Imam and that you have obtained knowledge from its source. Indeed, a neighbour approached me and wanted to sell a plot of land to me. When I observed that he did not have any buyer other than me, I planned to offer a paltry price.

10. Etiquette Of Waking Up And Condemnation Of Excessive Sleeping

It is narrated from reliable traditions from the Messenger of Allah (S) that it is detestable to chit chat and have a gathering after Isha Prayer.

It is mentioned in another reliable tradition from the Holy Prophet (S) that except for three things, it is not good to remain awake at night; for (1) Midnight Prayer (2) recitation of Qur'an and acquiring knowledge (3) the newly married bride.

It is narrated from Imam Ja'far As-Sadiq ('a) that five persons do not get any sleep at night: (1) one, who intends to murder someone (2) one, who owns a lot of wealth and does not trust anyone (3) one, who has spoken excess of lies and laid many allegations (4) one, who is deep in debt (5) one, who is in love with someone and who fears the loss of his love.

My father, on whom Allah may have mercy, used to say: It is possible that this tradition is a warning to those, who are careless, because it is necessary for every person to be mindful of the murder of his Impulsive Self (Nafs al-Ammara).

It is the inner enemy and is always intending to slay him and there is a treasure of faith and worship with that person, about whose loss he is not fearless, because self and Satan and desires and lusts; all of them are united to destroy him. He has lied much and spoke ill of many.

Every person is supposed to offer maximum worship and servitude, and as much is supposed to be fulfilled, that much capital was not given to him, and as a result of sleep of ignorance, one gets separated from a beloved like God. Now, we should understand that one, having these five causes of

wakefulness, how he can go to sleep?

Regarding this, it is narrated from Imam Ja'far As-Sadiq ('a) that: I am astonished at one, who claims to love Allah, but he sleeps during the nights.

It is narrated from Amir Al-Mu'minin ('a) that one, who fears divine chastisement, it is not proper for him to go to sleep.

It is narrated that there are four things whose little is much: (1) fire (2) sleep (3) illness (4) enmity.

It is narrated from the Messenger of Allah (S) that the mother of Prophet Sulaiman ('a) used to tell him: Do not sleep too much at night, because one, who does this, will be impoverished on Judgment Day.

Imam Ja'far As-Sadiq ('a) said that God hates three things: (1) sleeping too much and sleeping needlessly (2) laughing without reason (3) eating on a full belly.

He also said: The first disobedience of Allah, which people committed is in these six points: (1) desire of the world (2) desire of rulership (3) love for women (4) love of food (5) love of sleeping (6) love of comfort.

It is narrated from Imam Muhammad Al-Baqir ('a) that Satan has an antimony, which he applies to the eyes of people; and he has a paste, which he makes the people lick and he has a snuff, which he makes them inhale. That antimony is stupor, that paste is lying and that snuff is pride.

Amir Al-Mu'minin ('a) said that intoxication is of four kinds: (1) intoxication of wine (2) intoxication of wealth (3) intoxication of sleep (4) intoxication of rulership.

It is narrated from Imam Muhammad Al-Baqir ('a) that Prophet Musa ('a) prayed confidentially to God: O Lord, whom do You hate the most from Your creatures? It was said: O Musa, that person, who continues to lie like a corpse all night and who spends the whole day in vain preoccupations.

It is narrated from Imam Musa Al-Kazim ('a) that you should not make yourself used to sleep much, because any other organ of the body is not less in thankfulness than the eye.

Imam Ja'far As-Sadiq ('a) said that God detests two things most: Sleeping too much and remaining idle. He also said: Sleeping too much deprives one of the goodness of the hereafter.

We should also remember that remaining awake too much is as bad as oversleeping. And except for those nights, in which remaining awake the whole might night is recommended, to remain awake all night is detestable.

It is mentioned in traditions that the eye is also having a right on us. By remaining awake too much, we should not trespass on its right.

We should also remember that it is detestable to face the sun while sitting or lying down.

As it is narrated from Amir Al-Mu'minin (‘a) one, who sits in the sun, he should turn his back to it, because many inner illnesses are caused by facing the sun directly.

In another tradition, he said: Do not face the sun, as it gives movement to fever, the complexion changes, the clothes decay and it creates inner diseases.

It is narrated from the Messenger of Allah (S) through reliable chains of narrators that sunlight has three qualities: (1) changing colour (2) creating stench (3) decaying the garments.

11. Etiquette Of Using The Washroom

When a person goes to the washroom, he should cover his head; it is better if he wraps something over his turban or cap. Then he should recite Bismi-Llah, Al-Rahmani, Al-Rahim, and then recite the following supplication:

بِسْمِ اللهِ وَبِاللهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الخبيث المُخَبّث المُخْبِثِ الرجس النجس الشَّيْطَانِ الرَّجِيمِ.

Translation: In the name of Allah. I rely on Allah. Without any doubt I seek Your refuge from the impurity and filth of the accursed Satan.

Then recite:

بِسْمِ اللهِ وَبِاللهِ وَلَا إِلٰهَ إِلَّا اللهُ. رَبِّ أَخْرِجْ عَنِّي الأَذَى سَرْحاً بغير حساب وَاجْعَلْنِي لَكَ مِنَ الشَّاكِرِينَ فِيْمَا تصرفه عَنِّي مِنَ الأَذَى او الغم الَّذِي لَوْ حبسته عني هلكت. لَكَ الحَمْدُ اعصمني مِنْ شَرِّ ما في هذه البقعة وَأَخْرِجْنِي مِنْهَا سَالِمًا وحل بيني وبين طَاعَةِ الشَّيْطَانِ الرَّجِيمِ

Translation: In the name Allah, and I rely on Allah and there is no deity, except Allah. O Lord, may the impurity exit fully (from me). And give me the good sense to thank You for removing from me calamities and discomforts by its discharge, because if You had not done so, I would have perished. All praise is for You only. Keep me safe from the evil of this place. May I leave this place safe and sound and not follow the accursed Satan.

When you enter the washroom, place your left foot first. This instruction is mentioned as per popular custom; no tradition was found regarding this.

When you remove your lower garment, you should recite Bismi-Llah, Al-Rahmani, Al-Rahim, so that the Satan may close his eyes and not see the genitals. And when one sits on the toilet, he should recite:

اللَّهُمَّ أَذْهِبْ عَنِّي القذى وَالأَذَى وَاجْعَلْنِي مِنَ المتطهرين

Translation: O Allah, remove filth and impurity from me and make me clean and pure.

Some scholars say that it is recommended to sit placing the weight on the left leg, but no authentic proof was found for it. When one has difficulty in passing urine or tool, according to some traditions, one should recite the following:

اللَّهُمَّ كَمَا أَطعَمْتَنِيهُ طَيِّبًا فِي عَافِيَةٍ فَأَخْرِجْهُ مِنِّي خبيثاً فِي عَافِيَةٍ.

Translation: O Allah, like You feed me the good things easily, in that same way this filth should also exit from me.

It is mentioned in traditions that an angel is appointed for every person, who bends down, so that he may see what he has expelled. Before turning his head, the angel says: O son of Adam, this is the residue of your nice victuals, for which you had struggled so much. Now, pay attention from where you obtained them and see what they have resulted in. In that condition, it is appropriate that the person should recite the following supplication:

اللَّهُمَّ ارْزُقْنِي الحَلَالَ وَجَنِّبْنِي الحَرَامَ

Translation: O Allah, bestow lawful sustenance for me and save me from the unlawful.

When he glances at the water for washing, he should recite:

الحَمْدُ للهِ الَّذِي جَعَلَ المَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نجسا

Translation: All praise is for Allah, who made the water pure and did not make it impure.

When he wants to wash himself, he should recite:

اللَّهُمَّ حَصِّنْ فَرْجِي وَاسْتُرْ عَوْرَتِي وحرمني على النار وَوَفِّقْنِي لِمَا يُقَرِّبُنِي مِنْكَ يا ذا الجلال والإكرام

Translation: O Allah, save me from unlawful and keep me covered. Make hellfire unlawful for me. And O owner of majesty and greatness, give me good sense of those things, which cause proximity to You.

When one starts rising, he should pass his hand over the belly and recite:

الحَمْدُ للهِ الَّذِي هناني طعامي وَشَرَابِي وَعَافَانِي مِنَ البلوى

Translation: All praise is for that Allah, Who digested my food and saved me from trial.

When you want to exit the washroom, place your right foot forward and passing your hand over the belly, recite:

الحَمْدُ للهِ الَّذِي عَرَّفَنِي لذّته وَأَبْقَى فِي جَسَدِي قُوَّتَهُ وَأَخْرَجَ عَنِّي أَذَاهُ. يَا لها مِنْ نِعْمَةٍ لَا يقدر القَادِرُونَ قدرها

Translation: All praise is for Allah, Who made me taste that food and kept its energy in my body and removed its refuse from my stomach. So many are the bounties of God, that great mathematicians are helpless to calculate them.

In some books of tradition, the phrase of 'So many are the bounties of God' should be recited thrice before continuing the supplication.

It is recommended that when urine stops dripping, one should perform Istibra2 and some scholars regard it obligatory. The method of Istibra is that one should press the organ with the thumb from its root till below the tip three times and then place forefinger below the organ and the thumb over it and squeeze it three times till tip. Most scholars say that the tip should also be jerked three times. But there is no evidence for this.

It is recommended that one should wash after urination with cool water as it removes piles and it is detestable to remain in the washroom for a long time.

It is narrated that His Eminence, Luqman commanded his son, Ain: Write on the door of the washroom that remaining in washroom for a long time causes piles.

It is detestable to clean with a bone or dried cow dung after urination, because Jinns had asked from the Holy Prophet (S) food for themselves and their animals. The Messenger of Allah (S) had ordered bones for them and dung for their animals. That is why it is not nice to chew at the bones.

In the same way, it is extremely detestable to clean with any eatables, especially bread; and to clean with sanctified objects, like dust from the grave of Imam Husayn ('a) and written objects, on which Qur'an or names of prophets or Imams ('a) or traditions or questions of religious law are written; it is absolutely unlawful; and if someone does so, considering them worthless, he would become a disbeliever.

It is absolutely detestable to wash with the right hand and it is detestable with the left hand in the instance if there is a ring in it, with the name of Almighty Allah engraved on it. Scholars add that it is also detestable if name of a prophet or Imam is present on it. If one has got a holy name engraved on ring,

he should not take it into the washroom, whether he is wearing it or not.

In the same way, to take the Holy Qur'an, supplications and amulets into the washroom is unlawful if they are not inside a bag; and same is case of silver coins3.

It is detestable to brush teeth in the washroom as it causes mouth odour. It is detestable to speak when one is using the washroom, but one has permission to recite the remembrance of God, fixed supplication, verse of the throne, praising God and repeating the words of a Muezzin.

It is narrated that Prophet Musa ('a) said to the Almighty Allah in his confidential supplication: O my Lord, sometimes I am in a condition, in which I regard Your majesty so high that I should mention You on those occasions. He was told: O Musa, My mention is good in every condition.

It is obligatory to reply to salutation when one is in the washroom. Some scholars say that if one hears the name of the Messenger of Allah (S), one should recite the Durood. If one sneezes, one should recite 'praise be to Allah' and invoke benedictions on Muhammad and Aali Muhammad ('a) as it is recommended.

If one has some work with a person and he fears that by the time he comes out, he would go away or some hardship will befall; and it is not possible to communicate with signs or clapping, then it is allowed to speak.

It is narrated that one, who talks needlessly in the washroom, will not have his needs fulfilled. It is detestable to eat or drink while one is in the washroom. It is also detestable to wash with brackish water, in which no impurity is mixed. But if no other water is available, it is allowed.

12. Place Of Urination And Passing Stools And Their Etiquette; Places Where It Is Prohibited

It is obligatory that one should not allow one's private parts to be seen, except by one's legal wives, immature children and animals. Private parts include the penis, testicles, anus and vagina. It is recommended that whether one is in a house or in open, one should cover his whole body. If one is in a wilderness, he should go so far so that no one may see his body. Most scholar are of the view that whether one is in wilderness or at home, it is unlawful to face the Qibla intentionally, while urinating or passing stools.

It is narrated from Imam Ali Ar–Ridha' ('a) that one, who is urinating towards Qibla forgetfully; and on remembering, he changes his direction as a mark of respect, he will not arise, but that the Almighty will forgive him. It is precautionary that one should not face or keep ones back to the Qibla while one is washing after toilet. It is recommended to face the remaining two directions or between the four directions.

If one is unaware of the Qibla, it is advisable to make reasonable efforts to find it, so that one is sure that one is not facing or putting his back to the Qibla. And where it is difficult to find the direction, there is no problem in it. But in that case, it is better to keep ones back to it.

It is recommended that one should search for a high spot or where the soil is soft in order to urinate, so that there is no risk of splashing.

It is narrated that the Messenger of Allah (S) used to be most careful about urinating. So much so that when he wanted to urinate, he used to find an elevated spot or a soft ground, so that there is no splashing.

It is mentioned in numerous authentic traditions that the chastisement of grave will be more for those, who were careless about urination or those, who did not follow its etiquette.

It is detestable to urinate in water and further detestable to do it in stagnant water. But it is mentioned in some traditions that there is no problem in running water. It is also mentioned that if one urinates in standing water, Jinns and Satans gain domination on him and he gets afflicted with insanity and forgetfulness.

It is better that one should not even pass stool in water. It is detestable to urinate or pass stool in the standing position.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who urinates in the standing position is susceptible to insanity. To urinate from a very high spot, to urinate or pass stool in the lairs of animals and to urinate in places of flowing water, which are dry at that time, by this same analogy to do these on roads or roadsides, in Masjids and near their walls; in places where there is risk of abuses of people, is detestable.

It is detestable below fruit trees, because during the fructifying times, angels are appointed to keep it safe from the harm of animals. Some say that other than the fructifying times also, it is detestable. In the same way, it is detestable to do this in places, where people alight and where people may be caused inconvenience, whether it be due to the stench of urine.

It is mentioned in reliable tradition from the Messenger of Allah (S) that the Almighty Allah curses one, who passes stool in shade or at caravan halts. He also curses those who hinder people from drawing water from wells and springs, used by general public. Or to stop someone from drawing water, which is owned by someone in particular and particular persons get turn to draw water from it during night or day.

In the same way, on that person, who constructs a wall on a public thoroughfare or by robbing people or imposing a toll tax.

1. Phlebotomy.
2. Procedure for cleaning the urethra.
3. As Islamic coins often have the Kalimah or holy names.

[1] [1]
SHARES

Chapter 9: Cupping, Purgation, Different Maladies And Their Cures – Supplications

1. Reward Of Being Ill And Patience In Illness – Illness Of Believers

It is narrated from Imam Ja'far As-Sadiq (‘a) in a reliable tradition that one day the Messenger of Allah (S) raised his head to the heavens and smiled. Companions asked him why he did that and he said: I was surprised about two angels, who had come to search for a righteous believer in his place of worship, so that they may record the good deeds of his night and day.

When they did not find him there, they went back to the heavens and said: O God, we searched for Your so and so servant in his place of worship and did not find him there as he is indisposed. The Almighty Allah said: As long as he remains ill, record the good deeds of his nights and days, just as you did during his health.

In another authentic tradition, it is narrated from the Messenger of Allah (S) that when a believer becomes weak due to old age, the Almighty Allah orders that you should continue to record the deeds he performed in his health and youth. In the same way, an angel is appointed to record the good of deeds of a sick believer as he used to do when he was in health. For the sick disbeliever, they should continue to record the evil deeds, which he did when he was in health.

It is mentioned in good and other kinds of traditions from Imam Muhammad Al-Baqir (‘a) that to remain awake for one night as a result of illness or pain is better than worship for a year.

It is mentioned in another tradition that the Almighty Allah commands the angel on the left side that he should not record any sin during the period of the illness of the believer.

It is narrated from Imam Muhammad Al-Baqir (‘a) in a reliable tradition that one, who does not bear the pain of illness, becomes disobedient and no goodness remains in him.

In another tradition, he said that the fever of one night is equal to a year's worship and that of two night is equal to worship of two years and that of three nights is equal to worship of seventy years.

It is narrated from Imam Ja'far As-Sadiq ('a) that the fever of a single night is expiation of the past and future sins.

It is narrated from the Messenger of Allah (S) in a number of reliable traditions that Almighty Allah says: The believer, who remains unwell for three nights and does not complain to any of those who visit him, I would bestow him flesh better than his flesh and blood better than his blood. Then if I give him health, I will purify him of sins, and if I give him death, I will take him in the neighbourhood of My mercy.

It is narrated from Imam Muhammad Al-Baqir ('a) in reliable traditions that the believer, who remains sick for a night and bears that illness as it is deserves to be borne; that is, he does not divulge his pain to anyone, on the contrary, when it is morning, he thanks Almighty Allah; the Lord of the worlds, through His mercy, bestows him with the reward of sixty years of worship.

In a good tradition, it is narrated from the same Imam that complaint does not include saying: I could not sleep at night or I had fever. On the contrary, it implies statements like: I am in such a calamity that no one has ever suffered it.

He said in another tradition that fever is the messenger of death and a divine prison on the earth and its heat is from the heat of Hell. And the share of heat of Hell for the believer is only this much.

It is narrated from Imam Zayn Al-'Abidin ('a) that fever is a very nice illness as through it all the parts of the body receive proportionate discomfort and no goodness remains in one, who never suffers.

It is mentioned in another traditional report that if a believer has fever for a night, his sins fall off like dried leaves fall off a tree. And if he lies on his bed due to fever, his groans are rewarded with the reward of reciting 'Glory be to Allah' and his moans are rewarded with the reward of reciting 'There is no god, except Allah'. And by turning sides in restlessness, he gets the reward of sword fighting in the path of Allah.

It is narrated from Imam Ali Ar-Ridha' ('a) that the illness of a believer washes off his sins and it is divine mercy for him. Illness of a disbeliever is a chastisement and a curse for him. He also said that the headache of a single night erases all minor sins.

It is narrated from Imam Ja'far As-Sadiq ('a) that Almighty Allah sends one of the three gifts to the servant, who is dear to Him: (1) fever (2) headache (3) eye trouble.

It is mentioned in many reliable traditions that the calamity suffered by prophets is most terrible; after that is the calamity suffered by successors. After that as much a person is nice and great, as tough is his ordeal. The believer gets pain as per his faith and good deeds.

It is narrated from Imam Ja'far As-Sadiq ('a) in reliable traditions that a great reward is obtained through great calamities; those whom Allah loves, He involves them in calamities. He also said: There are some special servants, that the bounties, which come down on them from the heavens are given to others and the calamities, which come down for others, befall them.

In another reliable tradition, it is narrated from Imam Muhammad Al-Baqir ('a) that when the Almighty Allah loves a person, He dunks him in the sea of calamities fully and sends down on him maximum troubles. When that servant requests Allah for the removal of that calamity, He replies: My servant, I am present to listen to your supplication; I am capable to fulfil your plea immediately; but 1 am storing this supplication of yours as well for your hereafter, as it is better for you.

It is narrated from Imam Ja'far As-Sadiq ('a) in a good tradition that forty nights do not pass over a believer, but that he suffers some or other distress. Due to it he learns a lesson and remembers Almighty Allah.

In an authentic tradition, it is narrated from the same Imam that there is a grade in Paradise such that no one can reach it, without suffering a calamity. He also said: If the believer learns what kinds of reward are there as recompense of his difficulties, he would wish that his body be shred to pieces with a scissor.

Imam Muhammad Al-Baqir ('a) said that Almighty Allah sends the gift of calamities for the believer just as a person sends gift from abroad. And He orders him to abstain from the world, just as the physician instructs him to refrain from things, which can be harmful for him.

It is narrated from Imam Ja'far As-Sadiq ('a) that a man invited the Messenger of Allah (S) for dinner at his place. When His Eminence reached there, he saw his hen lay an egg on the wall and it slipped from there and was caught up in a peg without breaking. The Prophet was surprised, but that man said: Why are you astounded? I swear by that God, Who sent you with truth that till date, I have never suffered any loss.

When the Prophet heard this, he remarked: No goodness can be hoped from one, who has not seen any loss; and he left without eating there.

He said in another report that Almighty Allah makes the believer involved in every kind of calamity and kills him with every kind of death, but never suspends his intellect. Do you not know that Satan dominated the wealth and family members of Prophet Ayyub, but did not control his reason. It is only so that the believer servant may have the cognizance of the oneness of God through that reason.

He said in another good tradition that Almighty Allah says that if the believer had not complained the least in calamities, the disbelievers would not have had even a headache.

2. Etiquette And Benefits Cupping, Dropping Medicine In Nostrils, Enema And Vomiting

It is narrated in tradition from Imam Ja'far As-Sadiq (‘a) that getting cupped on Sundays is beneficial for every kind of disease.

It is mentioned in another tradition that the Imam passed by some people who getting cupped. He said: How nice it would have been if you had waited till late afternoon of Sunday, because cupping on that day removes more maladies.

He said in another tradition that the Holy Prophet (S) used get cupping done on Monday after the late afternoon (Asr) and remark: Cupping on Monday removes different kinds of diseases from the root.

It is narrated in another traditional report that a man saw Imam Musa Al-Kazim (‘a) being cupped on Friday. He asked: May I be sacrificed on you, you are cupping on Friday? Imam (‘a) replied: Whenever there is increase in blood, whether it is day or night, you should get cupping done.

It is narrated from the Messenger of Allah (S) that one, who gets cupped on a Tuesday falling on the 7th, 14th or 21st of the lunar month, he will get rid of all maladies; especially headache, toothache, insanity, leprosy and leukoderma.

It is narrated in another traditional report that a man saw Imam Ali An-Naqi (‘a) being cupped. He asked: Master, the people of Mecca and Medina narrate from the Messenger of Allah (S) that one, who is cupped on Wednesday and then gets afflicted with leukoderma, he is himself worth condemnation. He replied: They are wrong. Afflicted is one, whose conception took place during menses.

It is narrated from Imam Ja'far As-Sadiq (‘a) that when you need to get cupped, you should get it done on Thursday; because every Friday from late afternoon, blood moves from its place due to terror of Judgment Day and does not return to its original place till Thursday morning. He also said: When you want to get cupped, you should get it done on the last Thursday of the month in the first part of the day, as it will remove contaminations from the body.

He said in another tradition that when you get cupping done and you start bleeding, you should recite the following supplication before letting blood drop from the cupping horn.

He said in another tradition that the Messenger of Allah (S) used to get cupping done between head and two shoulders and behind the neck. Among the cupping horn of those three places, he used to call the first as beneficial (Nafia) the second as refuge-giver (Mugheetha) and the third as saviour from calamities (Manqadha). Manqadha is the cupping horn situated at a hand span from nose to the head on the upper side.

It is mentioned in reliable traditional reports that Imam Musa Al-Kazim (‘a) got cupped on Wednesday

and his fever was not cured. Then he got it done on Friday and the fever was cured.

It is narrated from Imam Ali Ar-Ridha' ('a) that one, who gets cupping done on the last Wednesday of the lunar month opposing those, who take omens, he will get relief from every calamity and remain safe from every malady and the wound of his cupping will also not fester.

It is mentioned in another traditional report that Imam Ja'far As-Sadiq ('a) used to get cupping done after the late afternoon prayer (Asr).

It is narrated from Amir Al-Mu'minin ('a) that getting cupping done imparts health to the body and stability to the intellect. He also said that do not get cupping done on Wednesday as it is inauspicious. Also, on Friday there is an hour in which if cupping is done, that patient will die.

He said in another tradition that there are three days of bloodletting in a week.

In another traditional report from the Messenger of Allah (S) prohibition is mentioned for getting cupping done on Wednesday.

It is narrated from Imam Musa Al-Kazim ('a) that cupping should be done on Thursday.

It is narrated through authentic chains of narrators from the Messenger of Allah (S) that there is much cure in two things: in getting cupping done and in taking honey. He also said: The habit of getting cupping done is a very good habit; it enhances eyesight and maladies are cured.

Imam Ja'far As-Sadiq ('a) said that Jibra'il brought as gifts for the Messenger of Allah (S) toothbrush (Miswak), toothpick and cupping horn.

It is mentioned in Fiqhat Ar-Ridha' that when you intend to get cupping done, you should sit cross-legged before the person giving it and recite as follows:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ أَعُوذُ بِاللهِ الكَرِيمِ فِي حَجَامَتِي مِنَ العين في الدَّمِ وَمِنْ كُلِّ سُوءٍ وَأَعْلَالٍ وَأَمْرَاضٍ وَأَسْقَامٍ وَأَوْجَاعٍ وَأَسْأَلُكَ العَافِيَةَ والمعافاة وَالشِّفَاءَ مِنْ كُلِّ دَاءٍ.

Translation: In the name of Allah, the Beneficent, the Merciful. And from the evil eye catching this blood from every evil, every cause, from disease, from pain I seek the refuge of Allah, the kind. O Allah, I seek from You health in every disease and cure from every malady.

It is narrated in another tradition that people said to Imam Ja'far As-Sadiq ('a) that many do not regard it good to get cupping done on Saturday and Wednesday as per the statement of the Messenger of Allah (S).

He said: This is not the statement the Messenger of Allah (S), His Eminence said that when someone

feels more blood in his body, he should get cupping done, so that he remains secure from death. And he also said that the first month of spring, that is on the first Tuesday of the month of Azar of the Romans it causes good health.

Imam Muhammad Al-Baqir ('a) said that when the Messenger of Allah (S) was afflicted with any malady, he used to get cupping done.

He said in another tradition that the Messenger of Allah (S) says that getting cupping done in head is the cure of all maladies, except death.

He said in another tradition that one, who looks to that blood, which is sucked out from his first cupping horn, will be safe from death and sore eyes till he gets it done the next time.

It is narrated from Imam Ja'far As-Sadiq ('a) in another traditional report that when the Messenger of Allah (S) used to get cupping done, he used to perform ritual bath (Ghusl) with cool water, so that the temperature of blood is lowered.

He said in another tradition that the Messenger of Allah (S) got cupping done behind the neck first of all. Jibra'il instructed him to get it done between the shoulders.

It is narrated in another traditional report that after getting cupping done Imam Ja'far As-Sadiq ('a) used to consume three sugar cubes and remark: This clears the blood and brings down the temperature.

It is narrated from Imam Ali An-Naqi ('a) that eating sweet pomegranate after being cupped imparts stability to blood and inner blood is purified.

It is narrated from Imam Ja'far As-Sadiq ('a) that getting cupping done leads to physical weakness.

It is mentioned in another traditional report that Imam Ali Ar-Ridha' ('a) often felt excess blood (blood pressure) so he used to get cupping done immediately.

It is narrated from Imam Ja'far As-Sadiq ('a) that during the holy month of Ramadhan, it is better to get cupping done at the night time and he also said:

For us, Ahl Al-Bayt ('a), the day of getting cupping done is Sunday and the day of our followers is Monday. He also said that never get cupping done on an empty stomach. When you want to get cupping done, you must eat something before it, as more dirty blood is expelled and physical strength remains. If you get it done on empty stomach, pure blood is lost and contaminated blood remains.

Zaid Shahham says: I was with Imam Ja'far As-Sadiq ('a) when the Imam summoned the man for getting cupping done and ordered him to put the cupping horn after washing it. He ordered for a pomegranate and consumed it. When the cupping was over, he called for another pomegranate and consumed it and remarked: Consuming pomegranate at this time removes the domination of yellow bile.

Imam Muhammad Al-Baqir (‘a) inquired from Abu Basir that what do the people eat after getting cupping done? He replied: chicory leaves and vinegar. Imam (‘a) said: There is no problem in it.

It is narrated from Imam Musa Al-Kazim (‘a) that one, who wants to get cupping done, should get it done on Saturday and also said: Getting cupping done on Sundays gives relief from every malady.

It is mentioned in another traditional report that when the moon is in Scorpio on Wednesday, you must not go for getting cupping done.

It is narrated from Imam Ja’far As-Sadiq (‘a) that if cupping is done on Thursday, the blood gets collected and it spreads in the whole body at noon; therefore, cupping should be done before noon.

In another tradition, there is prohibition of cupping at noon on Friday.

It is narrated from Imam Musa Al-Kazim (‘a) that don’t forget cupping on 7th of June and if not on 14th, it should be done on the 14th.

Imam Ja’far As-Sadiq (‘a) said that cupping should be done in the last part of the day.

It is narrated from the Messenger of Allah (S) that cupping behind the head increases forgetfulness.

Imam Ja’far As-Sadiq (‘a) said that cupping in head is beneficial for all maladies, except death and it is the same spot, which the Messenger of Allah (S) called as Mugheeetha. After that he placed his little finger in the centre of his forehead and his thumb behind the ear and said that cupping should done be done at this spot on both side of the head.

It is mentioned in another traditional report that there is an hour on Tuesday, such that if cupping is done at that hour, he will bleed to death. He also said that one, who gets cupping done on Friday at noon and if he falls into some calamity, he should blame himself.

He said in another tradition that you can get cupping done on any day after reciting Ayat ul-Kursi. He also said that cupping in the head removes madness, leprosy, leukoderma and toothaches.

According to another tradition, it is also beneficial for unclear eyesight, headache and sleepiness. He also said that when the child is four months old, get cupping done behind his neck as it dries up moisture and excess temperature is removed from the body and the head.

It is narrated that Imam Muhammad Al-Baqir (‘a) summoned a physician and asked him to open the vein in the palm of his hand.

It is narrated that a person complained to Imam Ja’far As-Sadiq (‘a) about liver pain. He said: Get your vein in the leg opened.

Another person complained of scabies and itch. He said: Get cupping done behind both ankles and

between the knees.

A person complained to Imam Musa Al-Kazim (‘a) about itch. He said: Open the vein in your right leg and mix seven grains of sweet almond oil in barley water and drink it; and refrain from fish and vinegar.

A person complained to Imam Ja’far As-Sadiq (‘a) about itch. He said: Get the great vein opened.

3. Types Of Treatments Narrated Through The Imams And Justification Of Consulting The Physicians

It is narrated from the Messenger of Allah (S) that there are three kinds of ailments and three kinds of treatments. One is the ailment of bile: that is yellow bile and melancholia. The second is due to phlegm. Third is from blood. The cure of blood is cupping; the cure of bile is taking purgative and the cure of phlegm is using the bath.

It is narrated from Imam Ja’far As-Sadiq (‘a) that there were three treatments of the prophets: Getting cupping done, applying Noora and dropping medicine in the nose.

It is narrated from Imam Muhammad Al-Baqir (‘a) that of all the methods of common treatment, the best are the following four: (1) enema (2) dropping medicine in nostril (3) cupping (4) visiting the bath.

He said in another tradition that the whole medicine of Arabs lies in cupping and enema; and last treatment is branding.

He said in another tradition that there are only seven cures in the medicine of Arabs: (1) cupping (2) enema (3) dropping medicine in nostril (4) going to bath (5) vomiting (6) consuming honey (7) branding is their last cure.

It is narrated from Imam Ja’far As-Sadiq (‘a) that enema Is the best cure and it increases body volume. He also said: Cures are of four kinds: (1) cupping (2) applying Noora (3) vomiting (4) enema. He also said that Arab medicine is (1) cupping (2) enema (3) dropping medicine in nostril (4) going to bath (5) vomiting (6) honey (7) branding is their last cure.

It is narrated from Amir Al-Mu’minin (‘a) that the Messenger of Allah (S) said: The best method of cure is enema, it makes the stomach fleshy and inner maladies are removed.

It is mentioned in Fiqhat Ar-Ridha’ that cupping horn and starvation is the cure of all maladies and stomach is the abode of all maladies; and give to everybody that which it has got habituated to. He also said that you must avoid medicine as much as your body can bear.

You must eat whenever you feel hungry; you must drink water only when you thirsty, when you feel like passing urine, you should urinate; as long as you don’t feel it necessary, you must not have sexual

intercourse, you must sleep when you feel sleepy. As long as you act on all this, you will remain healthy.

He said: Till the appointed tenure of the malady is not over, the Almighty Allah prohibits the medicine to take effect. When the time is ripe, the medicine is allowed to take effect and the same medicine gives relief. Though it is possible that Almighty Allah might reduce that appointed time due to supplication, charity or other good deeds and bestow permission to medicine to take effect.

He said that there is cure for every malady in honey and one, who takes a pinch on empty stomach every day, his phlegm will be removed and melancholia will be gone, his mind will be cleared and memory will become strong. If it is consumed with mastic and then cold water is taken, he will get relief from high temperature and yellow bile will be cured. There will be improvement in digestion and whatever contaminations have collected in his stomach will go away.

He said the following are some methods of fattening the body: Body massage, wearing soft garments, applying perfume and bathing in public bath. Among them massage is something that even if a corpse is revived by it, it will not be surprising. He said: Charity (Sadaqah) wards off heavenly calamities and delays destined death. He said nothing can remove disease like supplication and charity (Sadaqah).

He said the limit of abstinence and fasting is 14 days; and abstinence never implies that the thing should be absolutely avoided; it means that it should be consumed in small quantities.

He said: Disease and health to present in the body of man just as two enemies aim to eliminate each other. When health dominates, the patient regains consciousness and feels hungry. That is why it is best to give food when the patient asks for it; maybe there is cure for him in that.

He also said that there is cure for every malady in the Holy Qur'an. It is best to cure your sick through charity (Sadaqah) and read the Holy Qur'an for health; because one, who is not cured through the Holy Qur'an, will not be cured from anything else.

It is narrated from Imam Muhammad Al-Baqir ('a) one, who feels pain and diseases in his body and he perceives high temperature, it is best for him that in order to remove high temperature, he should have sexual intercourse.

It is narrated from Imam Ja'far As-Sadiq ('a) that maladies are often caused due to excess yellow bile, melancholia, burnt blood and phlegm. It is best for man to make efforts in guarding his health lest infections increase and cause his death.

It is narrated from the Messenger of Allah (S) through reliable chains of narrators that cure your sick through alms (Sadaqah). He said: Alms (Sadaqah) ward off even the serious ailments and one, who gives alms (Sadaqah) in excess, he does not die a death of disgrace.

It is mentioned in another traditional report that a person said to Imam Musa Al-Kazim ('a) that I have ten members in my family and all of us are unwell. He said: Alms (Sadaqah) is the best cure, because

nothing is as effective and swift in benefits.

It is narrated through authentic chains of narrators from Imam Ja'far As-Sadiq ('a) that a man fell ill and Amir Al-Mu'minin ('a) said: Ask for one dirham from the dower, which you gave to your wife so that she may give it to you willingly.

Then purchase honey with it; mix it in rain water and drink it. He did that and was cured. People asked the Imam its explanation. He said: The Almighty Allah says: If your women give you something from their dower willingly, you may consume it and it will be good for you.

And regarding honey, He says: There is cure for the people in it and regarding water, He says: We sent blessed water from the heavens. In this case, all the three points mentioned by Almighty Allah came together for that man. Then why he should not have been cured?

It is mentioned in another tradition that an elderly man said to Imam Ja'far As-Sadiq ('a) that he was suffering from a malady and physicians have prescribed wine for it and that he was also consuming it. Imam ('a) asked: Why do you not use water in its place, regarding which Allah says: We have enlivened everything from water?

He replied: It does not suit me. He said: Why do you not take honey, which Allah has made a cure for all men? He replied: I cannot obtain it. He asked: Why do you not drink milk, which leads to growth of flesh and skin? He replied: It does not suit my temperament? Imam ('a) asked: Do you want me to allow you to consume liquor? By Allah, I will never do that.

It is narrated from the same Imam in a reliable tradition that the sick person should not walk, as the malady recurs with more intensity.

It is narrated in another reliable tradition that someone said to the Imam: Physicians prescribe abstinence to our patients. He said: We Ahl Al-Bayt ('a) do not prescribe abstinence, except from dates. He also said that we treat ourselves through apples and cool water. Then he asked: Why abstinence is prescribed from dates? He replied: For the Messenger of Allah (S) ordered Amir Al-Mu'minin ('a) to refrain from dates when he was unwell.

It is mentioned in another traditional report that people asked the Imam for how many days should a patient observe abstinence from food. He replied: For ten days. Eleven days are mentioned in another traditional report. He said in another authentic tradition that abstinence from food is useless if it exceeds seven days.

It is narrated from Imam Musa Al-Kazim ('a) that abstinence from food is not that you avoid that thing absolutely; you should eat only a little if you eat it.

It is narrated in a reliable tradition that Musa Ibn Imran asked Almighty Allah: In whose control is sickness and health? Allah replied: In My control. He asked: Then what is the function of physicians. He

replied: They just console the people.

It is mentioned in an authentic tradition that Ali Ibn Ja'far, brother of Imam Musa Al-Kazim ('a) asked the Imam about reciting supplication on patients, writing amulets for them and about branding them. He said: There is no problem in branding and in reciting supplications, whose meaning you know.

It is mentioned in another authentic tradition that a person asked that Imam: I have a Christian physician whom I consult. I have to greet him and also pray for him. He said: There is no problem; your salutation and supplication will not benefit him.

He said in another tradition that as far as possible, you must not refer to physicians for treatment, because the habit of medicine is like the construction of a building that it is built up a little at a time.

It is narrated from Amir Al-Mu'minin ('a) that as far as the malady does not overcome health, it is not suitable for any Muslim to go for treatment.

It is narrated from Imam Ja'far As-Sadiq ('a) that I am angry at one, whose health dominates and he dies after going for unnecessary treatment.

It is narrated in another tradition that one, who in sicknesses, in which health overpowers disease, consumes medicine and dies; it is as if he has committed suicide.

It is narrated in another tradition that people asked Imam Muhammad Al-Baqir ('a) if it was allowed to get treated with Jew and Christian physicians. He replied: There is no problem, as cure is in the hands of Almighty.

In another traditional report, people asked Imam Ja'far As-Sadiq ('a) sometimes a person takes medicine and is cured and sometimes he dies; but mostly he is cured. What is the secret of this? He replied: Almighty Allah has created medicine and cure is in His hands only; and He did not create any malady for which there is no cure.

One should mention the name of God at the time of taking the medicine; that is he should not solely depend on medicine; he should seek help from the one, in whose control is the sending of illness, giving effect to the medicine and bestowing health.

People asked Imam Muhammad Al-Baqir ('a) regarding some man or woman that he or she is getting black discharge from the eyes and physicians say that applicator will have to be passed in the eye. And it is necessary for the patient to lie flat without moving for a month or forty days? In that case the prayer will have to be recited by signs. What is your opinion regarding that? He replied: Since the patient is in a condition of restlessness, there is no problem in following medical advice.

It is narrated from Imam Ja'far As-Sadiq ('a) that one of the Prophets fell ill. He said: I will not take medicine. The one, who made me sick will give me health as well. Allah sent revelation: I will not give

cure till you don't take treatment.

It is mentioned in another tradition that a physician asked that Imam that 1 cut up wounds and brand them with fire. Imam ('a) replied: There is no problem in it. Then he asked: I prescribe bitter medicines, which also contain poison, and I administer them to the ailing. He said: There is no problem in it Then he asked: Some patients die. He replied: No problem, you are not to blame. He asked: Sometimes I prescribe wine as well? He replied: There is no cure in unlawful.

It is mentioned in another reliable tradition that someone asked the same Imam that some people do not take medicine, their diseases are cured through other methods, like cutting the veins etc. in that case sometime there is relief, but mostly they die. He replied: You may continue what you are doing.

It is mentioned in another tradition that people asked: There is a person, who brands the patients and some of them die. He replied: During the period of the Messenger of Allah (S), a person used to brand the patients. Once the Prophet saw that and restrained him.

It is narrated from Imam Musa Al-Kazim ('a) in an authentic tradition that there is no medicine without side effects and no other trick is more beneficial; that until there is absolute need one should not temper with the physical system.

4. Treatment Of Different Kinds Of Fevers

It is mentioned in many traditions that we do not treat fever, except through apples and pouring cold water on the head and body.

It is narrated from Imam Ja'far As-Sadiq ('a) that fever is from the vapours of Hell. Cool it through cold water.

He said in another tradition that nothing is more beneficial to cure fever than supplication and cold water.

It is narrated from Mufaddal: I met Imam Ja'far As-Sadiq ('a) during summer. Imam ('a) was having fever. I saw that a tray of green apples was placed before the Imam. I asked: People do not regard apples good for fever? He replied: No, it removes fever and brings down the temperature.

He said in another tradition that thirty-six grams[1] of lump sugar (Qand) dissolved in cold water is very good for fever.

It is narrated from Imam Ali Ar-Ridha' ('a) that one day the Messenger of Allah (S) visited Amir Al-Mu'minin ('a) when the latter was having fever. The Holy Prophet (S) said: Take Sanjad[2]

It is narrated from Imam Musa Al-Kazim ('a) that excess of itching in the body, excess sleepiness, headache and boils are all caused by excess of blood.

It is narrated from Amir Al-Mu'minin ('a) that heat of fever can be reduced through cold water and violets and during summer through pouring cold water on the body. He also said: The remembrance of us, Ahl Al-Bayt ('a) causes reduction in fever and removal of Satanic thoughts. He also said: Consume rain water as it cleans the stomach and removes every kind of illness.

It is mentioned in reliable traditions that Imam Ja'far As-Sadiq ('a) asked someone: Through what do you treat your patients. He replied: Through bitter medicines. He said: When someone is sick, dissolve white lump sugar in water and administer it to him. The God, Who imparts cure in bitter medicine is also capable for curing through sweet things.

It is mentioned in another tradition that Kebab removes fever, especially malaria.

He said in another tradition that cool water also cures fever and said that I was unwell for two months. The Almighty Allah inspired me and according to that I ordered them to wash some rice, roast and grind them into a fine power, mixed them with olive oil and a little water and consumed it; which cured the fever immediately. He also said that the fever of the children of prophets is twice that of others.

It is narrated from Imam Muhammad Al-Baqir ('a) that fever should be treated through three things: vomiting, perspiration and purgation.

It is narrated from Ibrahim Ju'fi that I complained to Imam Ja'far As-Sadiq ('a) about rubb3. He said: Ground lump sugar and mix it in water. When you feel thirsty on an empty stomach you must drink from it. By following this advice there was instant relief.

Imam Musa Al-Kazim ('a) has advised the following treatment for the fever of the third day: Kalonji4 in honey and lick three fingers as both these things are beneficial. With regard to honey, the Almighty Allah says: It is a cure for people and regarding Kalonji, the Messenger of Allah (S) says: There is cure for every illness in it, except death.

It is narrated from Imam Ali An-Naqi ('a) that the best cure of rubb5 fever is that on the day of the turn, consume honey mixed with a lot of saffron in falooda; and do not eat anything else that day.

It is narrated from Imam Ali Ar-Ridha' ('a) in Tibb Al-A'imma that the following supplication for cure of consumption is specially for believers. If God forbid, you are involved in this illness, you must recite it three times every day. Allah will give you relief through His power and strength:

يَا رَبَّ الأَرْبَابِ ويا سيد السادات وَيَا إِلَهَ الآلِهَةِ وَيَا مَلِكَ المُلوكِ وَيَا جَبَّارَ السَّموَاتِ وَالأَرْضِ اشْفِنِي وَعَافِنِي مِنْ دَائِي هَذَا فَإِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ اتقلب فِي قَبْضَتِكَ وَنَاصِيَتِي بِيَدِكَ

Translation: O Allah, O Lord of the lords, O chief of the chiefs; O deity of the deities; O the king of kings; O owner of the heavens and the earth; give me relief from this malady; because I am Your

servant and the son of Your servant. The transformation of my condition and my destiny is in Your control only.

It is mentioned in reliable traditions that the Messenger of Allah (S) had very severe fever. Jibra'il came and recited the following supplication upon him and he was immediately cured:

بسم الله ارقيك بسم الله اشفيك من كل داء يغنيك بسم الله والله شافيك بسم الله خذها فتهنئك بسم الله الرحمن الرحيم

Translation: I begin in the name of Allah and make amulet for you and I bestow you cure in the name of Allah and I cure your every malady through the name of Allah. The name of Allah is sufficient.

I begin with the name of Allah and Allah is the one, Who gives cure. Take this in the name of Allah, as it is good for you. I begin in the name of Allah, Who is forgiving and merciful.

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ

I swear by the destination of the stars and their orbits (***56:75***),

لتبرأن بإذن الله

you will indeed get relief from the illness by the command of Allah.

It is mentioned in many other reliable traditions that there is no sick or afflicted person, on whom seventy times Surah al-Hamd is recited and he does not get relief.

It is narrated in another traditional report that a man came to Imam Ja'far As-Sadiq ('a) and said: I am having fever since one month. I have followed all what the physicians suggested, but the fever was not cured.

Imam ('a) said: Open the knots of your garment and put your head inside the collar and after reciting the Adhan and Iqamah recite Surah al-Hamd seven times. He says that as soon as I did that my fever was dispelled, as if I was released from the prison.

It is mentioned in another tradition that one of the sons of that Imam fell ill. The Imam asked him to say ten times:

يا اللهُ

Translation: O Allah.

Because there is no believer, who calls Allah ten times, but that Allah replies to him: Here I am. Which means: O My servant, I am prepared to hear your plea, tell Me what you want to say. Then you should mention your need.

He said in another tradition that one, who is suffering from some ailment, he should recite Surah al-Hamd seven times; it is likely that he will get relief. If he still does not get relief, he should recite it seventy times; I guarantee that this time, he will definitely get relief.

It is narrated from Dawood Zarbi in a reliable tradition that he was seriously ill in holy Medina. When Imam Ja'far As-Sadiq ('a) learnt about it, he wrote to me: Procure three kilo of wheat and lying flat on the ground put that wheat on your chest and recite the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سألك بِهِ المُضْطَرُّ كَشَفْتَ مَا بِهِ مِن ضُرٍّ وَمَكَّنْتَ لَهُ فِي الأَرْضِ وَجَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَنْ تعافيني مِنْ علَّتي

Translation: O Allah, I ask You through the mediation of this name of Yours, through which whenever the distressed one asked, not only did You remove his harm, You also bestowed him domination on the earth and appointed him as caliph on Your creatures. Bless Muhammad and Aali Muhammad ('a) and the Ahl Al-Bayt of Muhammad and cure me from this malady.

After that sit upright, gather the wheat and recite the same supplication. Then divide the wheat into four portions and distribute it to four beggars. Then recite the same supplication, the third time. Dawood says that I did as instructed, and my sickness was cured as if someone is released from imprisonment. After that many people acted according to it and were cured of even the most severe maladies.

It is narrated from the same Imam in an authentic tradition that when you visit the sick, you should recite the following seven times:

أُعِيذُكَ بِاللهِ العَظِيمِ رَبِّ العَرْشِ العَظِيمِ مِنْ شَرِّ كُلِّ عرق نعَّار وَمِنْ شَرِّ حَرِّ النَّارِ.

Translation: I give you in refuge of the great God, Who is the owner of the great throne; that you remain secure from the disorders of pulse and heat of fire.

He said in another tradition: Recite Surah al-Hamd, Surah at-Tawhid, Surah al-Qadr and the verse of Throne and then write the following with your index finger at the side of the patient:

اللَّهُمَّ ارْحَمْ جِلْدَهُ الرقيق وَعَظْمَهُ الدَّقِيقَ مِنْ سُورَةِ الحَرِيقِ يَا أُمَّ ملدم إِنْ كُنْتِ آمَنْتِ بِاللهِ وَاليَوْمِ الآخِرِ فَلَا تَأْكُلِي اللَّحْمَ وَلَا تَشْرَبِي الدَّمَ وَلَا تُهْلِكِي الجِسْمَ وَلَا تُصَدِّعِي الرَّأْسَ وانتقلي عَنْ فُلَانِ بْنِ فُلَانَةَ إِلَى مَنْ يجعل مَعَ اللهِ إِلٰهًا آخَرَ

لَا إِلٰهَ إِلَّا اللهُ تَعَالَى اللهُ عَمَّا يُشْرِكُونَ عُلُوًّا كَبِيرًا.

Translation: O Allah, have mercy on soft skin and delicate bones of this person. Please save them from the intensity of that heat. O fever, if you have faith in God and Judgment Day, do not consume his flesh, do not drink his blood, do not make his body frail and do not give him headache.

And from him go into the head of a polytheist. (Here write his name and the name of his mother.) There is no deity other that Allah and He is much higher than the false deities, which people regard as His partners. And no one can achieve his high rank.

He said in another traditional report that the patient should insert his head in his collar and recite the Adhan and Iqamah; Surah al-Hamd, Surah al-Falaq and Surah an-Nas once each; and Surah at-Tawhid three times; Surah al-Qadr and Verse of throne each once and then recite:

أُعِيذُ نَفْسِي بِعِزَّةِ اللهِ وَقُدْرَةِ اللهِ وَعَظَمَةِ اللهِ وَسُلْطَانِ اللهِ وبجمال اللهِ وبجمع اللهِ وبرسول اللهِ وبعترته صَلَّى اللهُ عَلَيْهِ وَعَلَيْهِمْ وبولاة أَمْرِ اللهِ مِنْ شَرِّ مَا اخافُ اللهَ واحذر وَأَشْهَدُ أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيمِ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ اللّٰهُمَّ اشْفِنِي بِشِفَائِكَ وَدَاوِنِي بِدَوَائِكَ وَعَافِنِي مِنْ بَلَائِكَ.

Translation: Of whatever things, I fear for myself please keep me secure by the greatness, might, dignity, elegance and perfection of Allah; by his special messenger and progeny of messenger; peace be on them all. And in the refuge of the guardians of his affair. And I witness that Allah is powerful over everything. And there is no power in anything, except for the great and mighty God. O Allah, bless Muhammad and the progeny of Muhammad. O Allah, cure me from Your cure-giving power and treat me with Your medicine and save me from Your calamity.

It is narrated in another traditional report that a man complained to the Imam that he was having fever since a long time. The Imam said: Write Ayat ul-Kursi on a vessel, wash it and drink it.

It is narrated in a reliable book, that for curing fever, the following supplication should be written and tied on the right arm. First write Bismi-Llah, Al-Rahmani, Al-Rahim and then Surah al-Hamd and then write as follows:

بِسْمِ اللهِ وَباللهِ أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ كُلِّهَا الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ وَمِنْ شَرِّ الهَامَّةِ وَالسَّامَّةِ وَالعَامَّةِ واللامة وَمِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ فساق العَرَبِ وَالعَجَمِ وَمِنْ شَرِّ فسقة الجِنِّ وَالإِنسِ وَمِنْ شَرِّ الشَّيْطَانِ وشركه وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

Translation: In the name of Allah and I rely on Allah alone. I seek refuge from all that which He has created, from the evil of poisonous creatures, from the evil eye, from the accidents of the times, from the

malicious of the Arabs and non–Arabs, the humans and Jinns, the Satan and his deceits, from the mischief of every mischievous one, from the evil of every animal, whose destiny is controlled by Allah, I seek the refuge of those perfect words of Allah, from Whom neither the good nor the evil can remain outside the ambit Without any doubt, my Lord is on the right path.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

O Lord, we rely on You and we will return to You only. (***60:4***)

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

O fire, be cool and safe for Ibrahim. (***21:69***)

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ

The infidels tried to plot against Ibrahim (***'a***)***, but We plotted in such a way that they remained in loss.*** (***21:70***)

بَرْدًا وَسَلَامًا عَلَى فُلَانِ ابنِ فُلَانَةَ

(Here mention the name and mother's name of the patient).

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us. Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people. (***2:286***)

حَسْبِيَ اللهُ لَا إِلٰهَ إِلَّا هُوَ فاتخذه وكيلا

My Allah is sufficient for me. There is no deity other than Allah.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا

Take Him alone as your helper and rely on the living, Who will never die and recite His praises, because only He is aware of the sins of His servants. (***25:58***)

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ مَا شَاءَ اللهُ لَا قُوَّةَ إِلَّا بِاللهِ

There is no deity, except for the one God, Who fulfilled His promise and helped His servant and Himself defeated those who attacked His Messenger. What Allah wills happens. There is no strength in anyone, except Him.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Allah has written that I and My messenger will indeed come out victorious. There is no doubt that Allah is powerful and dominant. (***58:21***)

فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

Without any doubt, the party of Allah is also victorious. (***5:56***)

وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

And one, who began to tread the path of Allah, got the straight path. (***3:101***)

وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

And may Allah bless Muhammad Mustafa and his progeny.

It is narrated from Salman Farsi (r.a.) that I came out of my house on the tenth day after the passing away of the Messenger of Allah (S). I met Ali Ibn Abi Talib (‘a), son of the Uncle of the Messenger of Allah (S). He said to me: O Salman! You deserted us after the Messenger of Allah (S). I said: My friend,

Abai Hasan, the like of you are not deserted, but my sorrow for Messenger of Allah (S) got prolonged and it prevented me from visiting you. He said: Salman, come to the house of Fatimah, the daughter of Allah’s Messenger, for she is eager to meet you and desires to present you a gift from the gifts of Paradise she has received.

I asked Ali (‘a): Was Fatimah gifted with something from Paradise after the passing away of the Messenger of Allah (S)? He replied: Yes, yesterday. Salman Farsi said: So I hastened to the house of

Fatimah (‘a), the daughter of Muhammad (S). She was sitting and upon her was a piece of covering so short that when she covered her head, her legs used to be exposed and when she covered her leg, her head used to be exposed.

When she saw at me, she shrunk herself in the sheet and said: O Salman, you deserted me after the passing away of my father (S)? I said: My dear, I did not desert you. She said: Sit down and ponder upon what I tell you. Indeed, I was worried of the discontinuation of divine revelation from us and the going away of the angels from our house.

Suddenly the door opened without it being opened by anybody and three Houries entered, such that no one had seen such beauty or their beautiful forms and none had ever seen such beauty and there was nothing fresher than their fragrance. When I saw them, I stood up without recognizing them and asked, “May my father be sacrificed on you. Are you from Mecca or Medina?” They said: O daughter of Muhammad (S), we are neither from Mecca nor Medina.

We are not even from the earth, rather we are Hur Al-’Ain from the Abode of safety (Dar as-Salam). The Lord of the Might sent us to you, O daughter of Muhammad. We were eager to meet you. Then I asked the one, whom I thought to be the eldest: What is your name? She replied: Maqdooda. Then she said: I am created for Miqdad Ibn Aswad Kindi, companion of the Messenger of Allah (S).

Then I asked the second one: What is your name? she replied: Zarra. I said: Why are you named Zarra (particle) while in my view, you seem to be so exalted? She said: I am created for Abi Dharr al-Ghifari, companion of Messenger of Allah (S). Then I asked the third one: What is your name? She replied: Salma. I said: Why are you named Salma. She replied: I am for Salman Farsi, the protegee of your father, Messenger of Allah (S).

Fatimah said: Then they took out dark blue dates, whiter than snow purer than the fragrance of saffron. She said: O Salman, break your fast with it tonight and bring to me its seed tomorrow. Salman said: Then I took the date and whenever I passed a group of companions of the Messenger of Allah (S) they said: Do you have musk with you. I said: Yes. When it was the time for breaking the fast, I broke it with the date, but did not find any seed or kernel in it.

I went to the daughter of the Messenger of Allah (S) the next day and said to her (‘a): Indeed, I broke my fast with what you had gifted me, but I did not find any seed or kernel in it. She said: O Salman, there could not be seed or kernel in it, because it was from the tree that Allah has planted in the Abode of safety (Dar as-Salam).

Should I not teach you that which my father taught me and which I recite day and night? Salman said: I said: Teach me that discourse, my lady. She said: If you want to be safe from fever as long as you are alive, continue to recite it. Then Salman said: Teach me this supplication: She said:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ بسم اللهِ النُّورِ، بسم اللهِ نُورِ النُّور، بسم اللهِ نُورِ على نُورٍ، بسم اللهِ الَّذِي هُوَ مُدَبِّرُ الأُمُورِ، بسم اللهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ، الحَمْدُ للهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ، وَأَنْزَلَ النُّورَ عَلَى الطُّورِ فِي كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ، بِقَدَرٍ مَقْدُورٍ عَلَى نَبِيٍّ مَحْبُورٍ، الحَمْدُ للهِ الَّذِي هُوَ بِالعِزِّ مَذْكُورٌ، وَبِالفَخْرِ مَشْهُورٌ، وَعَلَى السَّرَّاءِ وَالضَّرَّاءِ مَشْكُورٌ، وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

Translation: In the name of Allah, the Beneficent, the Merciful. In the name of Allah, the light. In the name of Allah, light of the light. In the name of Allah, light upon light. In the name of Allah, Who is the controller of the affairs. In the name of Allah, the One, Who has created the light from the light. Praise be to Allah, the One, Who created the light from light. And sent down the light upon Tur in a written book in a scroll that is spread in a limited quantity upon the delighted prophet.

Praise be to Allah, the One, having celebrated power and by the pride, which is well-known. And upon all sorrows and joys, I am thankful. And may Allah bless our chief, Muhammad and his purified progeny.

Salman learnt it and taught to more than a thousand people of Mecca and Medina, who were sick with fever. All were cured of their illness by the leave of Allah, the Exalted.

It is narrated in a good tradition that a son of Imam Ja'far As-Sadiq ('a) fell sick. Pie said: Recite the following supplication:

اللَّهُمَّ اشْفِنِي بِشِفَائِكَ وَدَاوِنِي بِدَوَائِكَ وَعَافِنِي مِنْ بَلَائِكَ فإني عبدك وابن عبدك

Translation: O Allah, give me relief through Your cure and treat me with Your medicine and give me relief from Your calamity. And without any doubt I am Your servant and the son of Your servant.

It is narrated about Quatrain fever that the following supplication should be written and tied to the arm of the patient:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

"O fire! be a comfort and peace to Ibrahim;" **(*21:69*)**

It is mentioned in another traditional report that the following supplication should be tied on the right arm of the patient:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Translation: In the name of Allah, the Beneficent, the Merciful.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ ۗ بَل لِّلَّهِ الْأَمْرُ جَمِيعًا

And even if there were a Qur'an, with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby; Nay! the commandment is wholly Allah's. (***13:31***)

يا شافي يا كافي يا معافي

O giver of cure, O saver (sufficer), O giver of succour and by the right

وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَلَ

We revealed and by truth it came down (***17:105***)

بِاسْمِ فُلَانِ بنِ فُلَانَةَ.

by the name of so and so son of so and so.

Then continue:

بِسْمِ اللهِ وَبِاللهِ وَمِنَ اللهِ وَإِلَى اللهِ وَلاَ غَالِبَ إِلَّا اللهُ.

Translation: in the name of Allah, and by Allah and from Allah and to Allah and there is none dominating, except Allah.

It is narrated that the following verses should be written for shivering fever (malaria):

بِسْمِ اللهِ

Translation: In the name of Allah,

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

Allah has joined two seas – sweet and salty; (***55:19***)

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ

there is a barrier between the two. (***55:20***)

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

O fire, be cool and safe for Ibrahim (***‘a***). (***21:69***)

فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

Know that indeed the party of Allah is victorious. (***5:56***)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ

Indeed, we promised help to those of Our servants, whom We sent for guidance. (***37:131***)

إِنَّهُمْ لَهُمُ الْمَنصُورُونَ

That is they would get help from Us (***37:132***)

وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ

and our party, which supports them will be victorious over all. (***37:133***)

They cannot affect each other. He has appointed a powerful barrier between them.

5. Comprehensive And Beneficial Supplications

It is narrated from Imam Ja’far As-Sadiq (‘a) in an authentic tradition that one, who is having some pain, should place his right hand at the afflicted part and recite the following supplication three times:

الله الله رَبِّي حقاً لا أشرك به شيئا اللَّهُمَّ أَنْتَ لها ولكل عَظِيمَةٍ ففرجها عَنِّي

Translation: Allah, my Lord is truth, whose partner I cannot take anyone.

O Allah, every greatness is for You. And only You can give relief to this organ. Please remove this discomfort from me.

It is mentioned in another traditional report that say Bismil-Lah and pass your hand over the afflicted

portion and recite seven times:

أَعُوذُ بِعِزَّةِ اللهِ، أَعُوذُ بقدرةِ اللهِ، أَعُوذُ بِجَلَالِ اللهِ، أَعُوذُ بِعَظَمَةِ اللهِ، وأَعُوذُ بجميع خلق اللهِ، وأَعُوذُ بِرَسُولِ اللهِ، وأَعُوذُ بِأَسْمَاءِ اللهِ، مِنْ شَرِّ مَا أَجِدُ وَمِنْ شَرِّ مَا اخاف عَلَى نَفْسِي.

Translation: I take refuge in the Might of Allah. I take refuge in the power of Allah, I take refuge in the Majesty of Allah. I take refuge in the exaltedness of Allah. I take refuge in the force of Allah. I take refuge in the Messenger of Allah. I take refuge in the names of Allah from the evil of what 1 fear and from the evil of what I am afraid of for myself.

It is mentioned in another traditional report that place the hand at the afflicted part and recite three times and pass your hand over it:

بِسْمِ اللهِ وَبِاللهِ وَمُحَمَّدٌ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ

Translation: I begin relying on the name of Allah, on the being of Allah and on the being of Muhammad, the Messenger of Allah (S). There is no power and strength, except with the Almighty Allah. O Allah, please remove my pain.

He said in another traditional report that place your hand at the afflicted part and recite the following seven or at least three times:

أَيُّهَا الوَجَعُ اسْكُنْ بِسَكِينَةِ اللهِ وقِر بوقارِ اللهِ واحجز بحاجزِ اللهِ واهدأ بهداء الله أعيذك أيَّها الإنسَانِ بما اعاذ الله به عرشَهُ وملائكته يوم الرَّجلة والزلازل.

Translation: O pain, be still with the consolation of Allah and become stable with the dignity of Allah and become stable by the stability of Allah and be relieved with the relief of Allah. O man, I give in the refuge of that whom Allah gave His throne and angels on the day of the earthquake.

It is mentioned in reliable traditional reports that the following supplication should be recited for every ailment:

يَا منزِلَ الشِّفَاءِ وَمُذْهِبَ الدَّاءِ، أَنْزِلْ عَلَيَّ مَا بِي مِنْ دَاءٍ شِفَاءً.

Translation: O sender of the cure and the remover of maladies. Send upon me cure of the malady I suffer from.

It is narrated from Amir Al–Mu'minin ('a) that if someone has any physical ailment, he should recite the

following supplication, so that he is not caused any harm:

أَعُوذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ عَلَى الأَشْيَاءِ اعيذُ نفسي بِجَبَّارِ السَّمَاءِ اعيذُ نفسي بِمَنْ لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ اعيذُ نفسي بالذي اسمُهُ بَرَكَةٌ وَشِفَاءٌ.

Translation: I seek refuge in the might and power, which He has on the creation. I give myself in the refuge of the one, Who established the sky. I give myself in the refuge of one, by taking Whose name, no illness can cause any harm. I give myself in the refuge of the one, Whose name is blessing and cure.

It is narrated from Imam Ja'far As-Sadiq ('a) that if a person has some pain, he should place his hand at the affected part and recite the following with sincerity of intention. Whatever the illness may be, the Almighty Allah will give him relief:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

"And We reveal of the Qur'an that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust." (***17:82***)

He said in another tradition that one, who does not get relief from Surah al-Hamd and Surah at-Tawhid, he will not get relief from anything.

It is narrated from Imam Muhammad Al-Baqir ('a) that when someone is affected by some ailment he should recite as follows:

بِسْمِ اللهِ وَبِاللهِ وَصَلَّى اللهُ عَلَى رَسُولِ اللهِ وَأَهْلِ بَيْتِهِ وأَعُوذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ عَلَى ما يشاء من شَرِّ مَا أَجِدُ .

Translation: In the name of Allah and by Allah. May Allah bless His Messenger and his Ahl Al-Bayt. I seek His refuge from the pain, which I perceive and from its evil.

It is mentioned in another tradition that someone complained to the same Imam about his serious ailment and affliction. He told him to recite the following supplication:

توكلت على الحي الذي لا يموت والحمد لله الذي لم يتَّخذ ولداً ولم يكن له شريكٌ في الملك ولم يكن له ولي من الذُّلِ وكَبِّرهُ تكبيرا.

Translation: I rely upon that Living One, Who does not die. And (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from

disgrace; and proclaim His greatness magnifying (Him).

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that His Eminence, Musa Ibn Imran ('a) complained to Allah about excess moisture. Allah ordered him to mix Haleela Wabeela6 and Amla7 in honey fully and consume it. Then the Imam said: It is same, which you call as Atrifal.

It is mentioned in Tibb Al-A'imma that Abbas Ibn Mufaddal said: A scorpion stung me and when it struck, its pincers nearly entered my belly from the severity of the sting. Imam Ali An-Naqi ('a) was our neighbour, so I went to him. My father said: My son is stung by a scorpion and there is fear for him. Imam ('a) said: Give him the comprehensive medication to drink, for it is the medicine of Imam Ali Ar-Ridha' ('a).

I asked: What is it? He replied: It is a well-known medicine. I said: My lord, I do not know. He said: Take Indian nard, saffron, cardamom, pyrethrum, white hellebore, henbane and white pepper, all in equal measures, and two parts of Abarfiyun8. Grid them finely and sieve and a piece of silk. Mix with honey, which has had its froth removed.

Give one grain of it to drink with asafoetida water for the bite of snake and scorpion, and he will be cured immediately. He said: We gave it to him and he was restored to health at once. We use it and give it to people until this day.

It is narrated from Imam Ali Ar-Ridha' ('a) that one tablet of the same medicine should be dissolved in Marwa9 juice and dropped in the nose.

It is narrated from Imam Ali An-Naqi ('a) that a tablet of the same medicine dissolved in cumin seed water will suffice for palpitation.

It is narrated from Imam Ali Ar-Ridha' ('a) in another tradition that for spleen ailment, dissolve one tablet in water and consume it with some vinegar.

It is narrated from Imam Ali Ar-Ridha' ('a) that if the pain is on the right side, take one tablet and then drink cumin seed water. It will be cured. For pain in the left side, take one seed of it with water of boiled celery roots.

He said in another tradition that for loose motion, one tablet should be taken and then to drink myrtle extract.

It is narrated from Imam Muhammad Taqi ('a) that instead of myrtle extract, take rue extract or radish juice.

It is narrated from the Messenger of Allah (S) that if people knew all the benefits of senna leaves, it will be sold at the price of twice its weight in gold. Senna leaves cure skin spots, leukoderma, leprosy, insanity and paralysis.

Its method is that take red senna leaves, large red raisins, chebulic myrobalan, yellow myrobalan, black myrobalan in equal weight and grind them into a mixture. And take one teaspoon of the mixture in the morning on an empty stomach and at night. All the above-mentioned benefits shall be derived. In another traditional report it is called as the best medicine.

It is mentioned in Tibb Al-A'imma that for pain, cold, and weakness in abdomen, take the quantity of one ratl10 of Cassia fistula (khiyar shanbar) and clean it. Pound it and steep it in a rati of water for a day and a night. Then strain it and throw away the residue. Mix with the clear liquid one rati of honey, two rati of the juice (afshuraj) of quince (al-safarjal), and forty mithqal of the oil of roses (dhun al-ward).

Cook on a low fire until it thickens. Then take the pan off the fire and leave it until it cools. Then add three mithqal each of Cassia tona (al-qilqil), long pepper (dar filfil), cinnamon (qirfa al-qaranfal), cardamom (qaqula), ginger (zanjabil), Chinese cinnamon (dar sini), and nutmeg (juzbawwa), all ground and sieved.

Mix these well and put the mixture in a green earthenware jar. Drink two mithqal of it on an empty stomach at one time. It will warm the abdomen, digest the food, and expel the wind from all the joints, if Allah, the exalted wills.

It is mentioned in another report that the narrator contacted the Imam for his brother, who was suffering from stones and could not sleep. Imam ('a) said: Return and take some black myrobalan (al-ihlilaj al-aswad), beleric myrobalan (al-balilaj), emblic myrobalan (al-amlaj).

Take equal parts of blue bdellium (al- kur), pepper (al-filfil), long pepper, Chinese cinnamon, ginger, secacul (shaqaqul), sweet flag (wajj), anise (anisun), and galanga (khulanjan). Grind and sieve them and mix with the clarified butter from a cow (samn baqar). Then mix all of that with twice its weight of honey, which has had its froth (al- rughwa) removed. Drink of it the equivalent of a hazelnut or a gallnut (afsa).

It is narrated in reliable tradition that one day Fir'awn invited all Bani Israel people for dinner and ordered that their food should be laced with poison. The Almighty Allah sent the following medicine to Prophet Musa ('a) and when they took it, they remained unaffected by poison. The method mentioned by Jibra'il was as follows:

Take one part of peeled garlic. Crush it, but do not grind it finely, and put in into a saucepan or cooking pot, depending on the amount that has been prepared. Then light a low fire under it and pour over it clarified butter from a cow – an amount enough to cover it. Cook it over a low fire until that butter is soaked up.

Then pour it over it again and again until the garlic does not absorb anymore. Next pour over it fresh milk, put it on a low fire, and do the same as you did with the fat – let the milk be that of a cow, which has recently given birth – until it (the garlic) does not absorb any more milk. Then take honey from the comb and squeeze it out of its comb. Boil it separately and do not let there be any piece of the comb.

Pour it on to the garlic and put it on a low fire as you did with the fat and milk.

Then take ten dirhams of fennel flower and grind it finely. Clean it but do not sift it. Take five dirhams of pepper and marjoram and grind it. Add them to it (the garlic) and make it into a jelly-like mixture on the fire. Put it into a clean, empty container, free of any odour. Put in the container some of the clarified butter from a cow and oil the container with it.

Then bury it in barley or ashes for forty days, and the older it is, the better. When he is suffering severely, let the patient take the quantity of chick-pea.

One month after this medicine (has been prepared), it is beneficial for throbbing in the teeth and all that is caused by phlegm, after a quantity equivalent to half a walnut is taken on an empty stomach. After two months, it is good for fever accompanied by shivering. The equivalent of half a walnut should be taken before sleep. It is very effective for digesting the food and for every ailment of the eye.

After three months, it is good for black and yellow bile, excessively heated phlegm, and every illness resulting from yellow bile. It should be taken on an empty stomach. After four months, it is good for darkness in the eye and the spirit, which seizes a man when he is walking. It should be taken at night before he sleeps. After five months, violet oil or vinegar oil should be taken with the equivalent of half a lentil mixed with the oil.

The person suffering from continued headache should inhale it. After six months, the equivalent of a lentil should be taken. The person suffering from migraine should inhale it with violet oil, from the side on which his illness is. That should be done before breakfast, in the first part of the morning.

After seven months, it is beneficial for wind in the ears. Put it drop by drop into the ear, taking the equivalent of a lentil of it with the oil of roses, at the first part of the morning when he is asleep. After eight months, it is beneficial for yellow bile and for the illness from which there is a fear of canker. It should be drunk with water and mixed with any oil you wish. That should be done before breakfast at sunrise.

After nine months, it is beneficial, Allah willing, for vertigo, for excessive sleep, talking during sleep, dread and panic. It should be taken with the oil of radish seeds on an empty stomach for anxiety, internal fever and confusion of the mind. Take the equivalent of a lentil of it with vinegar. For whiteness in the eye, drink it in any way you want on an empty stomach before sleeping.

After eleven months, it is beneficial for the black bile, which seizes the person with fear and temptation. Take the equivalent of a chick-pea with oil of roses and drink it on an empty stomach, and drink the equivalent of a chick-pea, without (any oil) before sleep.

After twelve months, it is beneficial for recent and chronic semi-paralysis, when the equivalent of a chick-pea should be taken with marjoram water. Anoint the feet with olive oil and salt before sleeping

and repeat the same next night. Abstain from vinegar, milk, legumes and fish. Eat with the (medicine) whatever you wish.

After thirteen months, it is beneficial for ulcers, laughing for no reason, and playing with one's beard. The equivalent of a chick-pea of it should be taken and mixed with rue water and drunk in the first part of the night. After fourteen months, it is beneficial for all poisons, even if the poison has been drunk. Take the seeds of eggplant and grind it.

Then boil it on the fire, strain it out, and drink it with the equivalent of a chick-pea of this medicine, once or twice or thrice or four times with tepid water. Do not take it more than four times and drink it at dawn.

After fifteen months, it is beneficial for bewitchment, cold (in the belly), and winds. Take the equivalent of half a hazelnut, boil with pure water. Give it to drink when the person has gone to bed, and do not give it at night or the next day until he has eaten a lot of food. After sixteen months, he should take the equivalent of half a lentil and mix it with fresh rain water, which has fallen that day or night, or with hail.

Apply it around the edges of the eyes of the person, who has been blind for some time or become blind recently. Apply it in the early morning and late evening and before sleeping for four days, he will be cured. If not, apply it for eight days, and I have not seen it reaching eight days, without the person being cured, by the will of Allah, the mighty and sublime.

After seventeen months, it is beneficial, Allah, the mighty and exalted, willing, for leprosy. Take the oil of the trotters – trotters of cow, not of sheep – with the equivalent of a hazelnut of the medicine. It is beneficial before bed and before breakfast. Take of it the quantity of one grain and anoint your body with it, rubbing vigorously. Take a little of it and inhale it with olive oil or the oil of roses. That should be done at the end of the day, in the bath.

After eighteen months, it is beneficial, Allah, the exalted willing, for leprosy, which resembles vitiligo, except that if the affected area is cut, it bleeds. Take of the medicine the equivalent of a chick-pea and mix it with walnut oil or biter-almond oil or pine-nut oil.

Drink it after dawn, and inhale a fair amount of it with that oil, and rub it on the body with salt. He said: These ingredients should not be altered in their amount and application, because if they are contradicted, they will disagree with the person and will not be beneficial at all.

After nineteen months, take sweet pomegranate seeds and squeeze out the juice, and take one grain of colocynth. Drink it for forgetfulness, amnesia, excessively heated phlegm, and recent and chronic fever, on an empty stomach with hot water.

After twenty months, it is beneficial with storax water. Extract its water and pour the equivalent of a small lentil into the ear; he will hear. If he still cannot hear, male him inhale that water the equivalent of a lentil on the next day. Pour on his head the remainder of the errhine.

When a person suffering from pleurisy becomes very ill and his tongue is extended, take sour-grape seeds and give the patient this medicine to drink, for it will be beneficial and will relieve him of his illness. The older it is, the better, and a lesser amount of it should be taken.

In another tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that: This is the medication of Muhammad (S) and it is similar to the medication which Jibra'il, the trusted spirit, gave to Musa Ibn Imran ('a), except that this has more qualities as compared to that (previous medicine).

These medications are from the writings of the prophets. If there is an increase or decrease in it, or if one grain is added or taken away from what is stipulated, the original will be violated and the medication will be spoilt. It will not be successful, because when they contradict it, they contradict them (the authorities).

The medicine is: Put four ratl of peeled garlic in a saucepan and pour over it four ratl of cow's milk. Put it on a low fire until it absorbs the milk. Then pour over it four ratl of clarified butter from a cow. When it (the garlic) absorbs it and is well cooked, pour over it four ratl of honey and put it on a low fire.

Add to it the weight of two dirhams of qurad (a marine plant). Stir it vigorously until it thickens. When it thickens and is well cooked and mixed, transfer it while hot to a container. Fasten its top and bury it in barley or clean earth for the summer. In winter, take equivalent of a large walnut every day in the early morning before breakfast. It is a comprehensive medication for all things – big and small, significant and insignificant – and has been tried and is well known among the believers.

Kulayni has narrated in a reliable tradition that Isma'il Ibn Fazal complained to Imam Ja'far As-Sadiq ('a) about flatulence and indigestion. He said: Why do you not take the syrup, which we use? It helps in digestion and removes flatulence. Then the Imam explained its method as follows: Take three kilo of currants and wash them properly then put it in a vessel and fill it with water so that the currants are submerged.

If it is winter, for three days and nights and if it is summer for one day and night. Then knead it and filter it and put clean water in a vessel and boil it till two-thirds of water evaporates. Then put a quarter kilo of clear honey and keep it on fire till one fourth evaporates. Then take dry ginger, galingale, cinnamon, saffron, clove, Roman mastic in equal weight and pound them up; put them in a mesh and insert it in the vessel.

Then wait for so long as it boils for some more times. When it cools down, clean it and store it. Take it in the morning and evening. The narrator of the tradition says that when he acted according to the directions, he was cured of his malady.

6. Cures For Headache, Migraine, Cold, Epilepsy, Insanity And Effect Of Jinns

It is narrated from Imam Muhammad Al-Baqir (‘a) that for headache and migraine, write the following supplication and hang it at the side that is affected:

اللَّهُمَّ أَنْتَ لَسْتَ بإلهٍ اسْتَحْدَثْنَاهُ وَلَا بِرَبٍّ يبيد ذكره وَلَا مَعَكَ شُرَكَاءُ يقضون معك ولا كان قبلك إلهٌ ندعوه ونتعوذُ به ونتضرَّعُ إليه ونَدَعُكَ ولا اعانك على خلقنا من احدٍ فنشُكُ فيك لا إله إلا انت وحدك لا شريك لك عاف فلان بن فلانة وصلِّ على محمدٍ واهل بيته.

Translation: O Allah, You are not such a deity, Whom we have invented. Neither are you such Lord, Whose mention is new. Neither do you have such partners who intervene in Your decision. Neither was there a deity before You that we leave You and seek his help or refuge or complain to him.

Neither did anyone helped You in our creation; that we should have any doubt about You. There is no deity other than You. You are such a one that You have no partner. Give relief to so and so and bless Muhammad and his progeny.

It is narrated from Imam Ja’far As-Sadiq (‘a) in a reliable tradition that if someone is having headache or his urine has stopped, he should place his hand at the painful spot and recite:

اسْكُنْ سَكَنَتْكَ بالذي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ العَلِيمُ.

Translation: Stop. I have stopped you by His name. Through whom everything is established and He hears everyone and He knows the condition of everyone.

It is narrated from Imam Ali An-Naqi (‘a) that recite the following verse on a bowl of water and administer it to the patient for headache:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ

“Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?” (***21:30***)

It is mentioned in reliable tradition that Habib Seestani complained to Imam Muhammad Al-Baqir (‘a) that he got migraine two times in a week. He said: Place your hand on the affected side and recite the following three times:

يَا ظَاهِرًا موجودًا وَيَا بَاطِنًا غَيْرَ مَفْقُودٍ اردد عَلَى عَبْدِكَ الضَّعِيفِ أَيَادِيَكَ الجَمِيلَةَ عنده وَأَذْهِبْ عَنْهُ مَا بِهِ مِنَ اذى إِنَّكَ أَنْتَ رحيمٌ ودودٌ.

Translation: O apparent and present and O the hidden, which does not disappear. Bestow upon Your weak servant Your beautiful rewards and remove from him that with which he is afflicted. Indeed, He is Merciful, the generous.

He said in another tradition that for headache, one should continue to pass the hand over the head and recite the following seven times:

أَعُوذُ بِاللهِ الَّذِي سَكَنَ لَهُ مَا فِي البَرِّ وَالبَحْرِ وَمَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَهُوَ السَّمِيعُ العَلِيمُ.

Translation: I seek refuge of Allah, the One for Whom belongs whatever dwells in the lands and the sea and in the heavens and in the earth and He is the Hearing, the knowing.

It is mentioned in another traditional report that for ear pain recite the following supplication seven times and continue to caress the ear and according to another traditional report the same supplication should be recited placing the hand over the head:

لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا

If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power. (***17:42***)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا

And when it is said to them: come to what Allah has revealed and to the Apostle, you will see the hypocrites turning away from you with (***utter***) ***aversion*** (***4:61*** **&** ***17:42***).

It is mentioned in a reliable tradition that a man said to Imam Ja'far As-Sadiq ('a): I am a frequent traveller. I often come across terrifying places. Please teach me something to ward off fear. Imam ('a) said: When you pass by such a place, place your hand on your head and recite the following aloud:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

"Is it then other than Allah's religion that they seek (***to follow***)***, and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Hint shall they he returned."*** (***3:83***)

That person says that once he reached such a wilderness, which was known for presence of numerous Jinns. He also heard voices urging to catch him. He was terrified and he began to recite the verse. He heard another voice say: How can I catch him; do you not hear that he is reciting that holy verse?

It is mentioned in another tradition that a man complained to the same Imam that he had only one son; sometimes the Jinns harassed him and sometimes Ummu 's-Sibyaan11. The condition is such that all the family members have despaired of his life. Imam ('a) said: Write Surah al-Hamd seven times on a vessel with musk and saffron and wash it with water and administer it to him for one month. The narrator says: The ailment was cured only by giving him the water the first time.

He said in another tradition that the following supplication should be recited on a person suffering from epilepsy:

عَزَمْتُ عَلَيْك يَا رِيحُ بالعزيمة الذي عزم بها عَلِيّ بن أَبِي طَالِبٍ رسول الله صلى الله عليه وآله عَلَى جِنّ وَادِي الصَبْرَةِ فَأَجَابُوا وَأَطَاعُوا لما أَجَبْت وَأَطَعْت وَخَرَجْت عَنْ فُلَانِ بن فُلَانَةَ الساعة.

Translation: O wind I adjure you by the supplication, which the Messenger of Allah (S) recited on Ali Ibn Abi Talib ('a) so that he may remain secure from the Jinns of Sabra valley. And all those had obeyed His Eminence. It is fit that you also obey it and immediately leave the body of so and so.

It is mentioned in another traditional report that a person became mentally unbalanced. Imam Ja'far As-Sadiq ('a) said: Recite the following supplication every night before going to bed:

بِسْمِ اللهِ وَبِاللهِ آمَنْتُ بِاللهِ وَكَفَرْتُ بِالطَّاغُوتِ اللَّهُمَّ احْفَظْنِي فِي مَنَامِي وفي يَقَظْتِي أَعُوذُ بِعِزَّةِ اللهِ وَجَلَالِهِ مِمَّا أَجِدُ واحذر.

Translation: In the name of Allah, the Beneficent, the Merciful. In the name of Allah I begin and on Him I rely. I have brought faith on Allah and I am a denier of false deities. O Allah, protect me in sleep and in awaking. I seek the refuge of the majesty of Allah from the things I find and fear.

It is narrated from Imam Muhammad Al-Baqir ('a) that if Jinns have overcome a person; recite ten times each: Surah al-Hamd, Surah an-Nas, Surah al-Falaq; and write the same chapters in a vessel with musk and saffron, wash them with water and administer to him and make him bath with water of ablution and ritual bath of believers.

It is mentioned in another tradition that Imam Ali Ar-Ridha' ('a) saw a person afflicted with epilepsy. He called for a bowl of water and recited upon it: Surah al-Hamd, Surah al-Falaq and Surah an-Nas and then sprinkled the water on his head and face and he regained posture.

It is narrated from the Messenger of Allah (S) that if the Jinn pelt stones into someone's house, the

owner of the place should pick that stone and recite:

حَسْبِيَ اللهُ وَكَفَى سَمِعَ اللهُ لِمَنْ دَعَا لَيْسَ وَرَاءَ اللهِ مُنْتَهَى.

Translation: Allah is sufficient for me. Allah hears to the plaints of all. There is nothing other than Allah, which can be regarded as the limit.

It is narrated from the Messenger of Allah (S) that you should drop coriander oil in the nostril for headache.

A person came to Imam Ja'far As-Sadiq ('a) and complained of headache. He said: Go to the public bath, but before entering the pool, pour seven bowls of hot water on the head and each time recite Bismil-Lah.

It is narrated that a person complained to Imam Ali Ar-Ridha' ('a) that he was feeling so cold in the head that if it is exposed to the air there is risk that he would swoon. Imam ('a) said: Drop ambergris and jasmine oil in the nostrils after dinner.

It is narrated from Imam Ja'far As-Sadiq ('a) in authentic tradition that from the descendants of Adam there is no one, who does not have two veins. One is in the head, the movement of which creates leprosy and the second is in the body, which causes white spots.

When the vein of the head come into motion, Almighty Allah makes cold dominate him so that it may remove the waste matter of the brain. And when the vein of the body moves, Allah makes boils dominate him so that they may remove the waste matter of the body. Therefore, one, who has cold or gets boils etc, he should thank Almighty Allah.

He said in another traditional report that common cold is an army from the armies of God, which He sends to dispel the waste matters of the body.

It is mentioned in many traditional reports that one must never get treated for common cold. But in one report a treatment is narrated from that Imam that at the time of going to bed, the afflicted person should dip a cotton swab in violet oil and place it in his nostril.

He said in another traditional report that he should take six grains in weight of Kalonji[12] and three grains in weight of mastic and powder them up and use the mixture as snuff. The common cold will be cured.

7. Cure And Supplications For Maladies Of Head, Eyes And

Throat

It is narrated from Amir Al-Mu'minin (‘a) in reliable traditions that the person having sore eyes should recite Ayat ul-Kursi with correct faith; he would definitely get relief.

It is mentioned in another reliable report that Imam Ja'far As-Sadiq (‘a) asked someone: Do you want me to teach you a supplication, which will benefit you in the world and hereafter and give absolute relief to your eyes? He replied: Yes, O son of Allah's Messenger (S). Imam (‘a) said: Recite the following supplication after Morning and Evening prayer without fail:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عليك أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ النُّورَ فِي بَصَرِي وَالْبَصِيرَةَ فِي دِينِي وَالْيَقِينِ فِي قَلْبِي وَالإِخْلَاصَ فِي عَمَلِي وَالسَّلَامَةَ فِي نَفْسِي وَالسَّعَةَ فِي رِزْقِي وَالشُّكْرَ لَكَ أَبَدًا مَا أَبْقَيْتَنِي.

Translation: O Allah, I ask You by the right of Muhammad and Aali Muhammad (‘a) that You bless Muhammad and Aali Muhammad (‘a) and enhance my eyesight, increase my insight in commandments of religion; I should get more certainty and sincerity in acts and well-being in self and widening in sustenance and as long as I am alive I should continue to thank You.

It is narrated in another tradition that the Messenger of Allah (S) used to say that one, who is suffering from sore eyes, should recite the following supplication:

اللَّهُمَّ متعني بسمعي وَبَصَرِي وَاجْعَلْهُمَا الوَارِثَيْنِ مني وانصرني عَلَى مَنْ ظَلَمَنِي وَأَرِنِي فِيهِ ثَأْرِي.

Translation: O Allah, bless me in such way that I should continue to benefit from my senses of sight and hearing till my last moment and help me against one, who is unjust to me and show with these eyes the revenge You take on my behalf.

It is mentioned in another traditional report that a man came to Imam Ja'far As-Sadiq (‘a) and found that Imam (‘a) was having terribly sore eyes. The following day he came to the Imam again and found that there was no sign of sore eyes in him. He asked about it. Imam (‘a) replied: I recited the following supplication:

أَعُوذُ بِعِزَّةِ اللهِ أَعُوذُ بِقُدْرَةِ اللهِ أَعُوذُ بعظمة الله أَعُوذُ بِجَلَالِ اللهِ أَعُوذُ بجمال الله أَعُوذُ بِكَرَمِ اللهِ أَعُوذُ بِبَهَاءِ اللهِ أَعُوذُ بغفران الله أَعُوذُ بِحُكْمِ اللهِ أَعُوذُ بذكر اللهِ أَعُوذُ بِرَسُولِ اللهِ أَعُوذُ بِآلِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَعَلَيْهِمْ مِنْ شَرِّ مَا أَجِدُ فِي عَيْنِي وَمَا أخاف واحذر اللَّهُمَّ رَبَّ الطيبين اذْهَبْ ذلك عنّي بِحَوْلِكَ وَقُدْرَتِكَ.

Translation: I seek refuge in the might, power, greatness, majesty, elegance, nobility, goodness, forgiveness, lenience and remembrance of Allah, and the refuge of the Messenger of Allah (S) and

progeny of the Messenger of Allah (S) from whatever I feel in the eye and whatever, I fear. O Allah, O helper of the righteous, remove the things that I dread.

Ibn Shahrashub has narrated that a blind man heard the Messenger of Allah (S) reciting this supplication. When he reached home, he performed the ablution and prayed and then recited this supplication. When he reached this point:

أَنْ تَجْعَلَ النُّورَ فِي بصري

His sight was immediately restored. The supplication is as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَبَّ الأرواح الفَانِيَةِ وَرَبَّ الأَجْسَادِ البَالِيَةِ أَسْأَلُكَ بِطَاعَةِ الأَرْوَاحِ الرَّاجِعَةِ إِلَى أَجْسَادِهَا وَبِطَاعَةِ الأَجْسَادِ الملتئمة إِلَى أَعْضَائِهَا وبانشقاق القُبُورِ عَنْ أَهْلِهَا وَبِدَعْوَتِكَ الصَّادِقَةِ فِيهِمْ وَأَخْذِكَ بِالحَقِّ مِنْهُمْ إِذَا بَرَزَ الخَلَائِق يَنْظُرُونَ قضاءك وَيَرَوْنَ سُلْطَانَكَ وَيَخَافُونَ بَطْشَكَ وَيَرْجُونَ رَحْمَتَكَ يَوْمٌ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ويَوْمٌ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللهُ إِنَّهُ هُوَ العَزِيزُ الرَّحِيمُ أسألك يا رحمان أَنْ تَجْعَلَ النُّورَ فِي بَصَرِي وَاليَقِينَ فِي قَلْبِي وَذِكْرَكَ بِاللَّيْلِ وَالنَّهَارِ عَلَى لِسَانِي أَبَدًا مَا أَبْقَيْتَنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Translation: O Allah, I ask You. O the Lord of the mortal souls. O nurturer of the increasing bodies. I ask You in the name of that obedience, which the souls did. That they entered their bodies by Your command. I also invoke You in the name of those bodies, whose organs came together by Your command. I invoke by those graves, who would expose by Your command those buried in them.

Then I invoke You in Your true summons, through which all of them would be gathered and invoke You by that recompense, which You will give them rightfully. The time of recompense will be so difficult that all creatures would await for Your decision. They would be staring at Your majesty and would be awed with Your awe and would be hoping for Your mercy. That day would be a day all would be concerned about their own selves.

Neither anything of the master will be of any use to the slave nor anything of the slave will be of any use to the master. No one would help the other, except the one on whom is the mercy of Allah. There is no doubt that Allah is compelling and at the time of recompense He is merciful and forgiving.

O merciful to the sinful servants, I beseech You that as long as in Your view there is exigency in my survival, there should be sight in my eyes, certainty in heart and Your remembrance on days and at nights on my tongue. Indeed, You possess complete power over everything.

It is narrated from Imam Musa Al-Kazim (‘a) in another traditional report that someone complained to him for weak eyesight and said that it has become so less that he was unable to see anything at night. He said: You should recite the following verse on a vessel a few times.:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَىٰ نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

***"Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass,* (*and*) *the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not – light upon light – Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things."* (*24:35*)**

Then wash it with water and store that water in a bottle and apply a hundred applicators with it. The narrator says that I was not able to reach a hundred, but that my eyesight was restored.

It is narrated from Imam Ali Ar-Ridha' ('a) in a reliable tradition that the following detailed things are curing for eyes:

Recitation of Surah al-Hamd, Surah an-Nas, Surah al-Falaq, Ayat ul-Kursi and to grate costus, myrrh, mastic and apply them to the eyes.

We had already mentioned the supplication for ear ache in the sixth section along with the supplication for headache.

It is mentioned in another tradition that a man complained to Imam Muhammad Al-Baqir ('a) about deafness. Imam ('a) said: Pass your hand over your ears and recite the following verses:

لَوْ أَنْزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

***"Had We sent down this Qur'an on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect."* (*59:21*)**

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ

***"He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful."* (*59:22*)**

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

"He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of

security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (***with Him***)***."*** (***59:23***)

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise." (***59:24***)

It is mentioned in another traditional report that recite the following verses seven times on jasmine or violet oil for ear ache:

كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا

As if he had not heard them, as though in his ears were a heaviness. (***31:7***)

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

The hearing and the sight and the heart, all of these, shall be questioned about that. (***17:36***)

For nosebleed, it is mentioned that this verse should be written on the forehead of the patient:

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ

"And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said: Away with the unjust people." (***11:44***)

It is mentioned in another traditional report that the following verses should be recited on the patient for nosebleed:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

"From it We created you and into it We shall send you back and from it will We raise you a second time." (***20:55***)

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

“On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent God so that you shall not hear aught but a soft sound.” (***20:108***)

يَا أَرْضُ ابْلَعِي مَاءَكِ

“O earth, swallow down your water.” (***11:44***)

وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ

“And it was said: Away with the unjust people.” (***11:44***)

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

“And whoever is careful of (***his duty to***) ***Allah, He will make for him an outlet,”*** (***65:2***)

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.” (***65:3***)

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

“And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.” (***36:9***)

It is narrated that a person complained to Imam Ja’far As-Sadiq (‘a) about mouth pain. He said: Place your hand on the mouth and recite the following supplication:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أَعُوذُ بِكَلِمَاتِ اللهِ الَّتِي لَا يَضُرُّ مَعَهَا شَيْءٌ قُدُّوسًا قُدُّوسًا قُدُّوسًا بِاسْمِكَ يَا رَبَّ الظاهر المُقَدَّسِ المُبَارَكِ الَّذِي مَن سألك بِهِ أَعْطَيْتَهُ وَمَنْ دَعَاكَ بِهِ اجبته اسألك يَا اللهُ يَا اللهُ يَا اللهُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَهْلِ بَيْتِهِ وَأَنْ تعافيني مما أَجِدُ فِي فمي وَفِي يَدِي وَفِي رِجْلِي وَفِي جَمِيعِ جَوَارِحِي كُلِّهَا.

Translation: I begin in the name of Allah, Who is most merciful in the world and the hereafter. I begin in the name of Allah, with Whose name, no malady can cause any discomfort. I seek the refuge of the

words of Allah, with whom nothing can cause any harm. Glorified is the Almighty Allah.

O Allah, O Lord, I invoke You in the name of Your blessed name. And this mediation is such that whoever asked for anything through it, You bestowed it to him. And whoever supplicated through its mediation, You accepted it. My plea is that You bless Your Prophet Muhammad (S) and his Ahl Al-Bayt (‘a) and give me relief from the pain in my mouth, head, ears, eyes, stomach, back, hands, legs and all the organs.

Abu Basir complained to Imam Muhammad Al-Baqir (‘a) about toothache and also said that he does not get any sleep because of it. Imam (‘a) said: Now, when you feel the pain, you should place the hand on the affected part and recite: Surah al-Hamd, Surah at-Tawhid and then recite the following verse:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

“And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud- the handiwork of Allah Who has made everything thoroughly; surely He is Aware of what you do.” (***27:88***)

It is narrated from Imam Ja’far As-Sadiq (‘a) that for toothache the above mentioned Surahs and verse should be recited or one may recite Surah al-Qadr .

It is narrated from Amir Al-Mu’minin (‘a) that for relief from pain, you should pass your hand on the portions, which touch the floor during prostration (Sajdah) and then pass the hand over the affected parts and then recite as follows:

بِسْمِ اللهِ الشَّافِي وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِي العَظِيمِ.

Translation: In the name of Allah. Only Allah is the bestower of cure and there is no strength and might, except in the Almighty Allah.

It is mentioned in another traditional report that for toothache, recite Surah al-Hamd, Surah al-Falaq, Surah an-Nas, Surah at-Tawhid and then recite the following supplication:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Translation: In the name of Allah, the Beneficent, the Merciful

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

For Him everything gets stillness in the night and the day and only He is the hearer and the knower. (***6:13***)

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

We said: O Fire, be cool and security for Ibrahim. (***21:69***)

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ

They had tried to deceive him, but We did such that they themselves remained in loss. (***37:98***)

نُودِيَ أَن بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

It was called out: Those who are in the fire and those around it are all blessed. And Allah is the sustainer of all the creatures. Glorified be Him. (***27:8***)

اللَّهُمَّ يَا كَافِيَ مَنْ كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْهُ شَيْءٌ اكفي عبدك وابن امَتِكَ من شَرّ مَا يخافُ ويحذرُ ومِنْ شَرِّ الوَجَعِ الذي يشكوه إِلَيْكَ.

Translation: O Allah, You are sufficient for everything. And there is nothing, which can make one needless of You. Suffice Your servant and slave for that, which he fears, and from the evil of that pain about which he is complaining to You.

It is mentioned in another traditional report that Jibra'il brought the following supplication for Imam Husayn (‘a). It should be recited seven times with hand on the decayed teeth:

العَجَبُ كُلُّ العَجَبِ لدابة تَكُونُ فِي الفَمِ تَأْكُلُ العَظْمَ وَتَتْرُكُ اللَّحْمَ. أَنَا أَرْقِي وَاللهِ الشَّافِي الكافي لَا إِلٰهَ إِلَّا اللهُ وَالحَمْدُ للهِ رَبِّ العَالَمِينَ

Translation: Absolutely astonishing is the worm, which lives in the human mouth. It devours the bone and leaves the flesh. I make it freeze and Allah is sufficer for cure. There is no god, except Allah. All praise is due to Allah.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ

And when you had slain a soul and then disputed about it, although Allah exposes your hidden

matters. (***2:82***)

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

So, We said: Touch some part of the sacrificial cow on this corpse and Allah enlivens the dead in this way and shows His signs to you; perhaps you may mind, (***2:83***)

(mention the name and the father's name of the patient here).

It is mentioned in another traditional report that for pain in molars, take an iron peg and recite upon it Surah al-Hamd, Surah al-Falaq and Surah an-Nas three times each. Then recite:

مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

"Who will give life to the bones when they are rotten?" (***Surah Yasin, 36:78***)

يَا ضِرْس

Translation: O molar!

Of so and so, son of so and so...

اكلتِ الحارَّ وَالبَارِدَ افبالحارِّ تسكنين أَمْ بالبارد تسكنين؟

Translation: You have eaten both heat and cold. Now, tell me whether you get rest by cold or hot?

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

Although, night and day, everything gets rest by the command of the Almighty Allah. And He is the hearer and knower of everything. (***6:13***)

شددت دَاءَ هَذَا الضرس

I have stopped the pain of so and so son of so and so...

بِسْمِ اللهِ العَظِيمِ

Translation: In the name of Allah, the great. Then hammer the peg into the wall, reciting:

الله الله الله.

Translation: Allah, Allah, Allah.

It is mentioned in another traditional report that a person complained to Imam Musa Al-Kazim (‘a) about foul mouth odour. Imam (‘a) said: Recite the following in prostration:

يَا اللهُ يَا اللهُ يَا اللهُ يَا رَحْمٰنُ يَا رَبَّ الأَرْبَابِ يَا سَيِّدَ السَّادَاتِ يَا إِلٰهَ الآلِهَةِ يَا مالك الملك يَا مَلِكَ المُلُوكِ اشفني بشفائك مِنْ هَذَا الدَّاءِ وَاصْرِفْهُ عَنِّي فإني عَبْدَكَ وابن عَبْدكَ واتقلبُ فِي قَبْضَتِكَ.

Translation: O Allah, O Allah, O Allah. O beneficent. O Lord of the lords. O the chief of the chiefs. O God of the (false) gods. O King of the kingdom. O King of the kings. Please cure me through Your curing power and remove this malady from me. As I am Your slave and the son of Your slave and I am not beyond the ambit of Your power even for an instant.

The narrator says that I recited this supplication only once in the prostration and I got relief.

It is narrated from the Messenger of Allah (S) that dambalan[13] is the grass of Paradise and its juice is beneficial for sore eyes.

Imam Ja’far As-Sadiq (‘a) said that brushing teeth stops watering of the eyes and increases eyesight.

It is mentioned in authentic tradition that a person complained to Imam Ja’far As-Sadiq (‘a) about eye trouble. Imam (‘a) said: Take equal quantity of zedoary, camphor and prepare a medicine.

It is mentioned in another traditional report that he also said that by the use of that medicine, strength is imparted to the eyes and heart and weakness is dispelled.

He said in another traditional report that dahne farank[14] oil is good for whiteness of pupils.

It is narrated from Imam Musa Al-Kazim (‘a) in a reliable traditional report that take Sabar Saqootri[15] and camphor in equal weight and grind them, sieve the mixture and store it in silken cloth. And apply it to the eyes like antimony, once a month. One will never have any complaint about eye trouble and headache.

It is narrated that Imam Al-Hasan (‘a) said to one of his companions: Take one piece of yellow myrobalan, seven grains of pepper, grind them finely and cook them and then apply to the eyes.

It is mentioned in a traditional report that a person complained to Imam Ja’far As-Sadiq (‘a) about

whiteness in eyes and also said that he was having joint pains and toothache. Imam (‘a) said: Take these three medicines: Pepper, long pepper, two dirhams each; clean and one dirham of pure sal ammoniac. Then powder the three items and sieve in silk cloth.

Then apply three applicators in each eye and wait for an hour. The whiteness will go away, extra flesh of the eyes will be removed and there will be relief in pain. After that eyes should be washed with cold water and ordinary antimony applied.

It is mentioned in another traditional report that Amir Al-Mu’minin (‘a) said to Salman Farsi and Abu Dharr al-Ghifari: When you have sore eyes, you should abstain from sleeping on your left side and from consuming dates.

Imam Ja’far As-Sadiq (‘a) said that consuming fish is harmful when you have some complaint regarding eyes, and you will remain secure from sore eyes if you pass your hands after washing them after eating. In the same way, trimming moustaches and nails on Thursday and Friday keeps one secure from sore eyes.

It is mentioned in another traditional report that a person complained to the same Imam about ear trouble and also said that his ear bled too much and exuded a lot of dirt. Imam (‘a) said: Take a little of very old paneer and grind it and mix it in human milk and then heat it on fire and put a few drops in the affected ear.

It is narrated in another traditional report regarding ear trouble that take a handful of sesame seeds and same quantity of rye and grind them separately. Then mix them up and extract oil from them and store that oil in a bottle, seal the mouth and leave it. When needed, put two drops in the ear and place a cotton swab in it. Doing this for three days will give relief.

It is mentioned in another traditional report that rue should be cooked in olive oil and a few drops should be dropped into the ear.

It is narrated from the Messenger of Allah (S) that rue is beneficial for ear trouble.

It is narrated from Imam Ja’far As-Sadiq (‘a) that nothing is more beneficial for pain in neck than drinking milk.

It is narrated through authentic chains of narrators from Amir Al-Mu’minin (‘a) that passing by a town, Isa (‘a) observed that the faces of all the people were yellow and the eyes, blue. They complained to him about their malady. He said: Don’t cook meat without washing. It is the rule that the animal which dies, dies in ritual impurity (Janabat). After that they began to cook meat only after washing it and their illness was cured.

In the same way, it is narrated that Isa (‘a) passed by another town and saw that the people had lost their teeth and their faces were swollen. He said: Do not sleep with your face covered. Their malady was

cured by this advice.

It is narrated from Imam Musa Al-Kazim (‘a) that naagarmotha grass must be massaged for toothache. He also said that use of vinegar prepared from wine makes the roots of teeth strong.

It is mentioned in reliable tradition that Hamza Ibn Tayyar came to the same Imam wailing. Imam (‘a) asked him what the matter was. He said: O son of Allah’s Messenger (S), I am dying of toothache. He said: Get cupping done. As soon he got it done, he got immediate relief. After that Imam (‘a) said: There is no cure as effective as cupping and use of honey.

He said in another reliable tradition that take one piece of colocynth and skin it, extract its oil for toothache. If someone’s teeth have decayed, for three consecutive nights, put a few drops of oil and soak a cotton swab and place it in the affected teeth and sleep flat. And if someone has pain in the roots of teeth, he should put two-three drops of the same oil in the ear of that side, he will get relief in a few days.

Then he said: If the mouth of a person is paining or he has bleeding from teeth or has ache in teeth, or has a sore mouth, and his boils are red, he should get a ripe colocynth, heat it, bedraggle in airtight container, then make a hole in its top, take out all the pulp so carefully that no more holes are made in it. Then take vinegar prepared from wine and place it on fire. When it boils, store it.

In times of need, break a chip from it and rub it on the teeth and in the mouth. Then gargle with vinegar or take vinegar cooked in colocynth and place it in a glass or china vessel. But whether it is in that same or another vessel, we must remember to mix more colocynth whenever there is reduction in it. As much the medicine will age, as much it would become beneficial.

It is narrated from Ibrahim Ibn Nazzaam in a reliable tradition that I was waylaid by bandits, who forcibly inserted starch jelly and ice in mouth as a result of which I lost all my teeth. I saw Imam Ali Ar-Ridha’ (‘a) in dream and he was telling me to keep Su’ad[16] grass in my mouth to get my teeth back.

Not many days had passed after seeing this dream that I heard that Imam Ali Ar-Ridha’ (‘a) has arrived in my town on his way to Khorasan. I hastened to the Imam and mentioned my complaint. He dispensed the same advice he had mentioned in dream. Upon acting on his advice, I got a new set of teeth.

8. Cure Of Scrofula, Cracks In Skin Of Hands And Feet; Wound, Warts, Boils, Leprosy, Leukoderma, White Spots

It is narrated from Ali Ibn Noman that he complained to Imam Ali Ar-Ridha’ (‘a) for excessive warts on his body, as a result of which he was extremely uncomfortable. Imam (‘a) said: Take seven pieces of barley for each wart and on each piece recite seven times Surah Waqiyah and seven times the following verse:

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا

“And they ask you about the mountains. Say: My Lord will carry them away from the roots.” (***20:105***)

فَيَذَرُهَا قَاعًا صَفْصَفًا

Then leave it a plain, smooth level;” (***20:106***)

لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا

“You shall not see therein any crookedness or unevenness.” (***20:107***)

Then nib each grain of barley on each wart once. After that gather all the grains and tie them up in a piece of new cloth. Then tie up a stone in that cloth put it in a well. It would be better if this procedure is carried out during moonless nights. The narrator says that I acted according to the direction and all the warts disappeared in a week.

It is narrated from Imam Ja’far As-Sadiq (‘a) that you should rub your hand over the wart and recite the following supplication three times:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللهِ وَبِاللهِ مُحَمَّدٌ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيمِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ.

Translation: In the name of Allah, the Beneficent, the Merciful. In the name of Allah and by Allah. Muhammad is the messenger of Allah (S) and there is no power and strength in anyone other than the Almighty Allah. O Allah, erase from my body what I find in it.

It is narrated from Imam Ali Ar-Ridha’ (‘a) in a reliable tradition that he said: A girl in our family had scrofula. Someone told me in dream that I should ask that girl to recite the following supplication repeatedly:

يَا رَؤُوفُ يَا رَحِيمُ يَا رَبِّ يَا سَيِّدِي.

Translation: O Kind, O merciful, O my Lord, O my chief.

It is narrated in another tradition that someone said to Imam Ja’far As-Sadiq (‘a) that his skin was cracking up and oozing. Imam (‘a) said: Keep fasts for three days and on the fourth day, at noon,

perform ritual bath (Ghusl) and go towards some wilderness or on a roof and recite four units of prayer in the following manner: After Surah al-Hamd you can recite any other Surah; but as far as possible there should be absolute sincerity and concentration.

After the prayer, take off all your clothes and wrap an old ritually pure cloth around your waist and prostrate on the ground and placing your right cheek on the dust, recite the following supplication while weeping:

يَا وَاحِدُ يَا أَحَدُ يَا كَرِيمُ يا جَبَّارُ يَا قَرِيبُ يا مجيبُ يَا ارحم الراحمين صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاكْشِفْ مَا بِي مِنْ مرضٍ وألبسني العافية الكافية الشافية في الدنيا والآخرة وامنن عليَّ بتمام النِّعمة واذهب ما بي فقد آذاني وغمَّني

Translation: O One, O alone, O noble, O compeller, O proximate, O answerer, O the most merciful of the merciful ones. Bless Muhammad and the Progeny of Muhammad and remove from me my malady and dress me up in the raiment of health, sufficiency and cure in the world and the hereafter and bestow me the perfect bounties and remove from me that which afflicts me and which aggrieves me.

He said: This ritual will benefit you when your heart is confident and you should be certain that it is definitely effective. That person acted according to the instructions and very soon he was cured.

It is mentioned in another tradition that if one is having swelling on the body and he fears serious consequences, when he performs ablution for daily prayers, before the prayer, he should recite the following verses:

لَوْ أَنْزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

***"Had We sent down this Qur'an on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect."* (*59:21*).**

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ

***"He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful."* (*59:22*).**

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

"He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be

to Allah from what they set up (***with Him***)***.”*** (***59:23***)***.***

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.” (***59:24***)***.***

It will heal the swelling in a few days.

In Makarim al-Akhlaq the following figure is mentioned for cure of smallpox. When there is an epidemic, this amulet should be written and tied around the necks of children, if Allah wills, they would remain secure from smallpox and even if they get it, it will be mild. But maintaining the sequence of numbers is very important. That is the alphabets should be written according to their numeric value.

	786		
13	2	3	16
8	11	10	5
12	7	6	9
1	14	15	4

It is narrated from Imam Ja’far As-Sadiq (‘a) that for boils and prickly heat, circle the affected portion with the finger and recite seven times:

لَا إِلٰهَ إِلَّا اللهُ الحَلِيمُ الكَرِيمُ

Translation: There in no god, except Allah, the forbearing the noble.

In reciting six times the boil should be circled with the finger and the seventh time, press the boil hard with the finger.

He said in another traditional report that boils and prickly heat are often caused due to blood infection. When there is increase in infected blood, it finds an outlet from the skin. Therefore, one, who is troubled by boils etc, before lying down on bed, he should recite the following supplication, he would get relief from them:

أَعُوذُ بِوَجْهِ اللهِ العَظِيمِ وَكَلِمَاتِهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ برٌّ وَلَا فَاجِرٌ مِنْ شَرِّ كُلِّ ذِي شَرٍّ

Translation: I seek refuge in the face of Allah, the great and in His perfect words, which no good or evil can overtake from the evil of every evil.

It is mentioned in another traditional report that the following verses should be recited for syphilis boils and ringworms and also written and kept as amulet:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Translation: In the name of Allah, the Beneficent, the Merciful.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الْأَرْضِ مَا لَهَا مِن قَرَارٍ

And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability. (***14:25***)

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

From it We created you and into it We shall send you back, and from it will We raise you a second time (***20:55***).

اللهُ أَكْبَرُ وانت لا تَكْبَرُ ، اللهُ يَبْقَى وانت لا تَبْقَى، وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِير

Allah is the Greatest, and you aren't, Allah is eternal and you aren't, Allah is powerful over everything.

It is mentioned in a reliable tradition that Yunus Ibn Ammar complained to Imam Ja'far As-Sadiq ('a) about leukoderma patches on his face. Imam ('a) said: Get up in the last one-third part of the night, perform ablution and pray the Midnight (Shab) Prayer and then recite the following supplication in the last prostration of the first two units:

يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمٰنُ يَا رَحِيمُ يَا سَامِعَ الدعوات يَا مُعْطِيَ الخَيْرَاتِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَالآخِرَةِ مَا أَنْتَ أَهْلُهُ وَاصْرِفْ عَنِّي من شَرِ الدُّنْيَا وَالآخِرَةِ مَا أَنْتَ أَهْلُهُ وَاذْهَبْ عَنِّي هَذَا الوَجَعَ

Translation: O High, O Great, O Beneficent, O Merciful, O Hearer of supplications, O Bestower of blessings! Bless Muhammad and the progeny of Muhammad, and grant me the good of this world and the next with that which befits You. And protect me from the evil of this world and the hereafter, as befits You and remove this pain from me.

Then mention the name of that malady and then say:

فإنه قَدْ غَاظَنِي وَأَحْزَنَنِي.

Translation: For indeed it has vexed me and grieved me.

And weep with sincerity while supplicating.

The narrator says that I acted according to the directions and before reaching Kufa, those white patches disappeared.

It is mentioned in another traditional report that Ishaq Ibn Isma'il also complained to the Imam about the same malady and he told them to perform ablution and pray two units of prayer. Then after praising and glorifying Allah, invoke benedictions on Muhammad and Aali Muhammad (‘a) and then recite the following supplication:

يَا اللهُ يَا اللهُ يَا اللهُ يَا رَحْمٰنُ يَا رَحْمٰنُ يَا رَحْمٰنُ يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ يَا أَحَدُ يَا أَحَدُ يَا أَحَدُ يَا صَمَدُ يَا صَمَدُ يَا صَمَدُ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَقْدَرَ القَادِرِينَ يَا أَقْدَرَ القَادِرِينَ يَا أَقْدَرَ القَادِرِينَ يَا رَبَّ العَالَمِينَ يَا رَبَّ العَالَمِينَ يَا رَبَّ العَالَمِينَ يَا سَامِعَ الدُّعَوَاتِ يَا مُنْزِلَ البركات يَا مُعْطِيَ الخيرات صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وأعطني خير الدنيا والآخرة وَاصْرِفْ عَنِّي شَرَّ الدُّنْيَا وَالآخِرَةِ واذهب ما بي فقد غَاظَنِي الأمر وَأَحْزَنَنِي.

Translation: O Allah, O Allah, O Allah, O Beneficent, O Beneficent, O Beneficent, O Merciful, O Merciful, O Merciful, O One, O One, O One, O Alone, O Alone, O Alone, O Sufficient, O Sufficient, O Sufficient, O the most merciful of the merciful ones, O the most powerful of the powerful ones, O the most powerful of the powerful ones, O the most powerful of the powerful ones, O Lord of the Worlds, O Lord of the Worlds, O hearer of supplications, O sender of the bounties, O bestower of the good.

May Allah bless Muhammad and the progeny of Muhammad. Bless me with good in the world and the hereafter and remove from me mischief of the world and the hereafter and remove from me that with which I am afflicted for the matter has vexed and aggrieved me.

He said in another traditional report that Surah Anaam should be written with honey on a vessel and then washed with ritually pure water. That water should be taken for curing white patches.

He said in another traditional report that the same benefit is derived by writing Surah Yasin with honey; and then drinking the water from its wash.

It is mentioned in Makarim al-Akhlaq that for curing leprosy and leukoderma, the following verses should be written and kept with the patient as amulet:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ ۖ وَعِندَهُ أُمُّ الْكِتَابِ

Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book. (***13:39***)

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ

All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four. (***35:1***)

بِاسْمِ فُلَانِ بنِ فُلَانٍ

Translation: In the name of so and so.

For curing white skin spots, the following verses should be written at the affected place:

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

"And there is not a thing, but with Us are the treasures of it, and We do not send it down, but in a known measure." (***15:21***)

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ

"He said: Do they hear you when you call?" (***26:72***)

أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ

"Or do they profit you or cause you harm?" (***26:73***)

It is mentioned in another traditional report that Imam Muhammad Al-Baqir (ʿa) stated for curing the wound of a person that he should acquire some fresh bitumen and an equal quantity of sheep fat. Mix them on a fresh clay pot. Then from the time of noon (Zuhr) till afternoon (Asr) heat it on a low flame.

Then take a piece of old linen and spread the ready ointment over it and then apply it to the wound. If that wound is having an abscess also, a wick of linen should be prepared with the ointment and placed in the abscess.

It is mentioned that Mutawakkil became ill with boils. He was on the point of death. No one dared to touch him with a knife to cut them away. His mother vowed that if he survived, she would send a great deal of wealth from her fortune to Abul Hasan Ali Ibn Muhammad Hadi (‘a).

Fath Ibn Khaqan said to him: “If you send for this man – meaning Abul Hasan Ali Ibn Muhammad Hadi (‘a) – and ask him, perhaps he will have something by which God will bring ease to you.” “Send to him,” he ordered. The messenger departed.

Then he returned and said: “Take the dregs of the fat from a sheep. Mix it with rose water and put it on the boils. It will be beneficial, if God permits.” Those who were present with Mutawakkil began to scoff at his words. Fath said to them: “There will be no harm in trying. By God, I hope there is advantage in it.” The fat was brought, mixed with rose water and put on the boils. They opened out. Out came what had been in them and Mutawakkil got relief.

It is narrated from Imam Ja’far As-Sadiq (‘a) that if beetroot is cooked in cow meat and consumed, it cures white spots.

It is mentioned in another tradition that a person complained to Imam (‘a) about white spots. He said: Go to the bath and mix henna in Noorah there and apply it to the affected parts. They will disappear completely.

It is narrated from Imam Musa Al-Kazim (‘a) that cow meat cures leprosy and leukoderma.

It is narrated from Imam Ja’far As-Sadiq (‘a) that nothing is as beneficial for white spots than taking the purified dust of the grave of Imam Husayn (‘a) mixed in rain water and applying to those spots. He also said: Trimming the hairs of nose keeps one secure from leprosy. And the dust of the holy tomb of the Messenger of Allah (S) also cures leprosy.

He also said that keep away from one, who is suffering from leprosy and leukoderma and do not glance at him again and again and do not remain in his company, because these diseases are contagious.

Amir Al-Mu’minin (‘a) said that trimming moustaches every Friday keeps one secure from leprosy.

It is narrated from Imam Musa Al-Kazim (‘a) that the vein of leprosy is present in the body of every person and eating turnip dissolves it.

It is mentioned in another tradition that a person complained to the same Imam that he was infected with plague. Imam (‘a) said: Take apples. He did that and got relief.

9. Cure Of Internal Maladies, Colic, Indigestion And Cough Etc.

It is narrated that a man complained to Imam Ja'far As-Sadiq (‘a) about pain in chest. Imam (‘a) said: Seek cure from the Holy Qur'an, because Allah says:

وَشِفَاءٌ لِمَا فِي الصُّدُورِ

"And a healing for what is in the breasts..." (***10:57***)

It is narrated from Imam Ja'far As-Sadiq (‘a) that a man said to the Holy Prophet (S): My brother is having stomach ache. The Prophet said: Tell him to mix a little honey and warm water and drink it.

The same man came the following day and said: He had taken honey, but it was of no use. He said: Go and give him honey again and sit near him and recite Surah al-Hamd seven times. When he went away, the Prophet said: His brother is a hypocrite, that is why honey did not cure him.

It is mentioned in another traditional report that a man complained to Amir Al-Mu'minin (‘a) about stomach ache. He said: Take warm water and recite the following supplication:

يَا اللهُ يَا اللهُ يَا اللهُ يَا رَحْمٰنُ يَا رَحِيمُ يَا رَبَّ الأَرْبَابِ يَا إِلٰهَ الآلِهَةِ يَا مَلِكَ المُلُوكِ يَا سَيِّدَ السَّادَاتِ اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وسقم فَإِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ اتقلب فِي قَبْضَتِكَ.

Translation: O Allah, O Allah, O Allah! O Beneficent! O Merciful. O the real Lord of die imaginative lords. O God of the supposed gods! O king of the supposed kings! O chief of the chiefs. Cure me with Your cure from all the pains and discomforts. As I am Your servant and the son of Your servant and I am under Your control all the time.

It is mentioned in another tradition that a man complained to Imam Ja'far As-Sadiq (‘a) about pain in navel. He said: Place your hand on the navel and recite the following verses three times:

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ

"And most surely it is a Mighty Book:" (***41:41***).

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

"Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One." (***41:42***).

It is mentioned in many traditions that for colic pain and stomach ache write Surah al-Hamd, Surah al-Falaq, Surah an-Nas and Surah at-Tawhid on a vessel and also write the following supplication:

أَعُوذُ بِوَجْهِ اللهِ العَظِيمِ وَبِعِزَّتِهِ الَّتِي لَا تُرَامُ وَبِقُدْرَتِهِ الَّتِي لَا يمتنع مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الوَجَعِ وَشَرِّ مَا فِيهِ وَشَرِّ مَا أَحْذَرُ مِنْهُ

Translation: I seek refuge from the evil of this pain and what is in it, in the great face of Allah and His might and His domination, which no one can desire and His power, for which nothing is impossible.

After that wash it with rain water drink on an empty stomach or before going to bed.

It is mentioned in another traditional report that the above procedure is beneficial for paralysis and all other gastric troubles.

It is mentioned in another tradition that a man complained to Imam Muhammad Al-Baqir (‘a) of back pain. He said: When you conclude the ritual prayer pass your hands on the spots of prostration them rub them on the affected part and recite the following verses:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

“What! did you then think that We had created you in vain and that you shall not be returned to Us?” **(*23:115*).**

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

“So exalted be Allah, the True King; no god is there but He, the Lord of the honourable dominion.” **(*23:116*).**

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۖ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

“And whoever invokes with Allah another god – he has no proof of this – his reckoning is only with his Lord; surely the unbelievers shall not be successful.” **(*23:117*).**

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

“And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.” **(*23:118*).**

The narrator says that he acted according to the directions of the Imam and that pain was cured in a few days.

It is narrated from Imam Ja'far As-Sadiq (‘a) in another traditional report that one, who has back pain, should pass his hand over his waist and recite the following three times:

بِسْمِ اللهِ وَبِاللهِ مُحَمَّدٌ رَسُولُ اللهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِي العَظِيمِ اللَّهُمَّ امحُ عَنِّي مَا أَجِدُ فِي خَاصِرَتِي

Translation: In the name of Allah, and by Allah. Muhammad is the messenger of Allah. There is no power and strength, except for Allah, the high and mighty. O Allah, please remove from me whatever I feel in my back.

And every time pass the hand downwards as if one is squeezing away the pain.

It is narrated from Ali Ibn Al-Husayn regarding pain in spleen that the following verses should be written in saffron, washed in Zamzam water and taken:

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا

***“Say: Call upon Allah or call upon, the Beneficent God; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.”* (*17:110*).**

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا

***“And say:* (*All*) *praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying* (*Him*).*”* (*17:111*).**

It is narrated that a man complained to Imam Musa Al-Kazim (‘a) about grumbling in stomach and gas trouble and also that he was so troubled that he was ashamed to interact with people. Imam (‘a) said: Recite the following after daily prayers:

اللَّهُمَّ مَا عَمِلْتُ مِنْ خَيْرٍ فَهُوَ مِنْكَ لَا حَمْدَ لِي فِيهِ وَمَا عَمِلْتُ مِنْ سُوءٍ فَقَدْ حذرتنيه فَلَا عُذْرَ لِي فِيهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ اتكل عَلَى مَا لَا حَمْدَ لِي فِيهِ أَوْ آمَن ما لَا عُذْرَ لِي فِيهِ.

Translation: O Allah, whatever good things I did was by the good sense from Your side. So no praise is

there for me in it. And the evil deeds that I committed, were informed to me by You before only; so, no excuse is there for me. O Allah, I seek Your refuge from relying on my acts, which are not deserving of praise; or that I should become fearless of the acts, regarding which none of my excuses is valid.

In another traditional report, the same supplication is mentioned for dysentery.

In another tradition, a person complained to Imam about dysentery. He said: Take some water and recite the following verses three times:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"Allah desires ease for you, and He does not desire for you difficulty..." (***2:185***).

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ

"Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?" (***21:30***).

Then drink that water a caress your stomach.

Another traditional report says that the following verses should be recited on oil and massaged on the belly:

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ

"So We opened the gates of the cloud with water pouring down," (***54:11***).

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ

"And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained." (***54:12***).

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ

"And We bore him on that which was made of planks and nails," (***54:13***).

بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ

***"We opened for them the doors of all things..."* (*6:44*).**

In the name of so and so...

Then continue:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ

"Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?" (21:30).

It is mentioned in another tradition that Imam Muhammad Al-Baqir (‘a) was on a journey, when his son, Isma’il complained of pain in back and stomach. The Imam said: Lie down flat. And then he recited the following supplication on him:

بِسْمِ اللهِ وَبِاللهِ وَبِصُنْعِ اللهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ انه خبير بما تعملون اسكن يَا رِيح بالذي سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

Translation: In the name of Allah and by Allah. By the handiwork of Allah, Who has made everything thoroughly; surely He is Aware of what He does. Be still, O wind through whom the heavens and the earth are balanced and He is the all-hearing and all-knowing.

It is narrated in another traditional report that someone complained to Amir Al-Mu’minin (‘a) about stomach ache. He said: Place your hand on the affected portion and recite the following three times:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ وَسَنَجْزِي الشَّاكِرِينَ

"And a soul will not die but with the permission of Allah; the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful." (3:145).

And recite Surah al-Qadr seven times.

It is narrated in another tradition that Mufaddal complained of breathlessness to Imam Ja’far As-Sadiq (‘a) and also said that he was out of breath after walking a short distance. Imam (‘a) said: Take camel urine, your breathing will become normal.

Kulaini has narrated in a good tradition that someone complained to Imam Ja’far As-Sadiq (‘a) about cough. He said: Take some Anjdaan rumi[17] and powder an equal quantity of lump sugar, and take it for

a day or two. That man says: I took it only on one day and the cough was cured.

It is mentioned in another tradition that a man complained to Imam Musa Al-Kazim (‘a) about consumption. Imam (‘a) said: Hyacinth, cardamom, saffron, pellitory, bazrabanj grass, white hellebore, white pepper in equal weights and spurge twice the weight and grind them all and sieve in a cloth and mix in honey, whose foam is removed. A gram of this medicine should be taken with warm water at the time of going to bed for three nights. He says that he got relief when he did that.

It is narrated in another traditional report that someone complained to Imam Ali Ar-Ridha’ (‘a) about coughing. He said: Take white pepper, spurge, white hellebore, cardamom, saffron a part each and bazrabanj grass two parts. Grind the mixture finely and sieve it in silk and mix in an equal quantity of pure honey, whose foam is removed, and make tablets from them and store them. Take one tablet with lukewarm aniseed extract at the time of going to bed.

It is narrated in reliable tradition that people asked Imam Ja’far As-Sadiq (‘a) whether Prophet Isa (‘a) also contracted the maladies, which are common in people? He replied: Yes, during his childhood, he suffered from the maladies of youth. And when grown up, he suffered from the maladies of childhood.

Thus, he got back pain in childhood, which is normally experienced by old persons and he used to tell his mother: Get me honey mixed with Kalonji and olive oil. When she brought it he was fearful of taking it. Lady Maryam said: Why are you scared when you asked for it? He replied: I asked for it by the knowledge of prophethood, but hesitation to consume is due to the bad taste of medicine and demands of childhood. Then he used to take it.

It is mentioned in many traditional reports that if fallen crumbs from the dinner spread are collected and eaten, it provides relief from back ache.

It is narrated from Imam Ja’far As-Sadiq (‘a) in another reliable tradition that eating guava freshens the heart and internal maladies are cured.

He said in a traditional report that you must consume Anjdaan rumi[18] as it is good for backache.

It is narrated from Imam Muhammad Al-Baqir (‘a) that Prophet Hizqil (‘a) had ulcer in his liver. He supplicated and the Almighty Allah revealed to him to massage fig juice on his chest. He did that and got relief.

It is mentioned in another traditional report that someone complained to Imam Muhammad Al-Baqir (‘a) about pain in spleen. He said: Spend some money on purchasing tarah leek and cook it in Arabic oil and administer it for three days to one, who has got spleen trouble. If Allah wills, he will get relief.

Kulaini has narrated through authentic chains of narrators from the servants of Imam Musa Al-Kazim (‘a) that: One of us was suffering from enlarged spleen. The Imam was informed about this. He said: Give him tarah leek for three days. It was done and he got relief.

It is narrated from Imam Ali Ar-Ridha' ('a) that consuming vinegar prepared from wine eliminates gastric worms.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who consumes seven pieces of dates at the time of going to bed, if he has gastric worms, they will be eliminated.

It is narrated from Imam Ja'far As-Sadiq ('a) in some traditions that for loose motions, wash some rice and dry them in shade and then roast them up. Then grind them up and take a handful every morning.

In another tradition, it is narrated from the same Imam that for loose motions boil some rice and heat four or five stones and place them in a bowl and put fresh horse fat on those stones and cover with another bowl so its steam should not escape and shake a little so that all the fat is dissolved. When the rice is cooked, put that melted fat on it and eat it.

It is mentioned in another traditional report that Imam Muhammad Al-Baqir ('a) was asked by some people about cure of dysentery. He said: Roast Armenian clay on a low flame, powder it and then take it.

According to another tradition, he said: Roast Qattan seeds, Arabic and Armenian clay Make it into a fine power and eat it. The dysentery will be cured.

It is mentioned in another tradition that a person complained to Imam Ali Ar-Ridha' ('a) about dysentery. He said: Roast some walnuts, and eat them after skinning.

It is mentioned in another tradition that someone complained to Imam Ja'far As-Sadiq ('a) about grumbling of stomach. He said: Take kalonji mixed in honey.

It is mentioned in reliable tradition that a man complained to Imam Ja'far As-Sadiq ('a) about indigestion. He said: Take mewazah[19] leaves with cold water.

10. Cure Of Maladies Like Rheumatism, Paralysis, Piles, Maladies Of Bladder And Other Diseases

It is mentioned in reliable tradition that Moalla Ibn Khunais complained to Imam Ja'far As-Sadiq ('a) about pain in his genitals. The Imam says: It seems that you had undressed at a place, which was not worthy for a believer. Anyway, place your left hand on your genitals and recite the following:

بِسْمِ اللهِ وَبِاللهِ

Translation: In the Name of Allah and on Allah (I rely).

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

***Yes! whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for him nor shall he grieve.* (*2:112*)**

اللَّهُمَّ إِنِّي أَسْلَمْتُ وَجْهِي إِلَيْكَ وفوَّضتُ أَمْرِي إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ.

Translation: O Allah, indeed I submit myself to You and entrust my matter to You. There is no refuge and no saviour from You, except You.

It is mentioned in another tradition that someone complained to Amir Al–Mu'minin ('a) about pain in thighs. He said: Fill a tub with hot water and sit inside it. Place your hand at the affected part and recite the following:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ

***"Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?"* (*21:30*)**

It is mentioned in another tradition that a man complained to Imam Husayn ('a) about pain in legs. He said: Recite the following verses:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Surely, We have given to you a clear victory," (48:1).

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا

"That Allah may forgive your community their past faults and those to follow and complete His favour to you and keep you on a right way," (48:2).

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

"And that Allah might help you with a mighty help." (48:3).

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"He it is Who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise" **(*48:4*).**

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا

"That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah;" **(*48:5*).**

وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۚ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا

"And* (*that*) *He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort." **(*48:6*).**

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

"And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise." **(*48:7*).**

It is mentioned in reliable traditional report that Abu Hamza complained to Imam Muhammad Al-Baqir (ʻa) about pain in knees. He said: Recite the following supplication after every ritual prayer:

يا اجود من اعطى ويا خير من سئل ويا ارحم من استرحم ارحم ضعفي وقلة حيلتي وعافني من وجعي

Translation: O more generous of those, who bestow and O best of those, who are asked O more merciful of those asked for mercy. Have mercy on my weakness and the lack of my avenues and save me from my pain.

When he recited this supplication, he got quick relief.

It is mentioned in another traditional report that Saalim Ibn Muhammad complained to Imam Muhammad Al-Baqir (‘a) about pain in calf and ankles and also said that the pain had rendered him immobile. Imam (‘a) said: Place your hand on the affected portion and recite the following verse seven times:

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

“And recite what has been revealed to you of the Book of your Lord, there is none, who can alter His words; and you shall not find any refuge besides Him.” (***18:27***).

It is mentioned in another tradition that someone complained to Imam Husayn (‘a) about pain in ankle. Imam (‘a) said: Place your hand on the affected part and recite:

بسم الله وبالله والسلام على رسول الله صلى الله عليه وآله

Translation: In the name of Allah and by Allah and peace be on the Messenger of Allah (S).

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

And they have not honoured Allah with the honour that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (***with Him***). (***39:67***)

It is mentioned in another traditional report that someone complained to Imam Ja’far As-Sadiq (‘a) about pain in shoulder. He (‘a) said: Recite the following verses three times at the time of going to bed and recite them once after you wake up:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Do you not know that Allah is powerful over everything. (***2:106***)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

Do you not know that Allah is one, for whom is the kingdom of the heavens and the earth and there is not for you any guardian and helper other than Allah. (***2:107***)

It is mentioned in another traditional report that someone complained in Imam Ali An-Naqi (‘a) that urine

had stopped of a man from his Shi'a. Imam ('a) said: Recite the Holy Qur'an in excess upon him and he will get relief.

It is narrated from Imam Muhammad Al-Baqir ('a) that for every kind of swelling, last four verses of Surah Hashr should be recited and each time apply saliva on the affected part.

It is mentioned in another traditional report that someone complained to the Imam about rheumatism. He said: Recite the following supplication:

اللهم إني أسألك بأسمائك و بركاتك و دعوة نبيك الطيب المبارك المكين عندك صلى الله عليه و آله و بحقه وبحق ابنته فاطمة المباركة و بحق وصيه أمير المؤمنين و بحق سيدي شباب أهل الجنة الا اذهبت عني شر ما أجد بحقهم بحقهم بحقهم بحقك يا إله العالمين

Translation: O Allah, I ask You through Your names and Your blessings and the call of Your Prophet, the pure, the blessed, the firm near You. May Allah bless him and his progeny and by his right and the right of his daughter, Fatimah the blessed and by the right of Amir Al-Mu'minin and by the right of chiefs of the youths of Paradise; that You take away from me the evil in which I find myself for their sake, for their sake, for their sake, By Your right, O God of the worlds.

It is mentioned in another tradition that someone complained to Imam Ja'far As-Sadiq ('a) about sciatica Imam ('a) said: When you feel its effect, keep your hand at the affected portion and recite the following supplication:

بسم الله الرحمن الرحيم بسم الله و بالله أعوذ بسم الله الكبير وأعوذ بسم الله العظيم من شر كل عرقٍ نَعَّارٍ و من شَرِّ حَرِّ النَّارِ

Translation: In the name of Allah, the Beneficent, the Merciful. In the name of Allah and by Allah I seek refuge in the name of Allah the Great. I seek refuge in the name of Allah, the great from the evil of every stinging scorpion and from the evil of the heat of the fire.

That man recited it only three times that he was cured of his malady.

It is mentioned in another traditional report that a man got paralysis. He came to Imam Ja'far As-Sadiq ('a) and the Imam told him to recite two units of prayer at the tomb of the Messenger of Allah (S). Then place your hand on the affected part and recite the following supplication:

بسم الله و بالله أخرج اقسمت عليك من عين إنس أو عين جن أو وجع أخرج اقسمت عليك بالذي اتَّخذ إبراهيم خليلا و كلَّمَ موسى تكليما و خلق عيسى من روح القدس لما هَدَاتَ وطُفِئتَ كما طُفِئت نار إبراهيم اطفئي بإذن الله اطفئي بإذن الله

Translation: In the name of Allah and by Allah, get out by this, 1 adjure you from the eye of human being or the eye of Jinn or pain. Get out I adjure you by the One, Who took Ibrahim for a confidant and spoke to Musa and created Isa from Ruhul Quds when You guided and cooled down the fire for Ibrahim. Cool down by the leave of Allah, cool down by the leave of Allah.

He acted accordingly and got relief.

The cure of Irq Madeeni[20] in Makarim al-Akhlaq is that pluck the hair of camel and twine a rope from it and tie seven knots in it. On each knot recite Surah al-Hamd three times and recite the following supplication after each time of Surah al-Hamd on that boil or that man:

بسم الله الأبد المحصي العَدَدِ القريبِ لما بَعُدَ الطاهر عن الولد العالي من ان يُولَدُ المُنجِزِ لما وَعَدَ العزيز بلا عدد القوي بلا مدد لم يلد ولم يكن له كفوا أحد يا خالق الخليفة يا عالم السر والخفية يا من السماوات بقدرته مرخاة يا من الأرض بعزته مدحوة يا من الجبال بإرادته مرساة يا من نجى به صاحب العِرق من كل آفة و بلية صلى الله على محمد خير خلقك و اشف اللهم فلان بن فلانة بشفائك وداوه بدوائك وعافه من بلائك إنك قادر على ما تشاء و أنت أرحم الراحمين و صلى الله على محمد النبي وآله.

Translation: I begin in the name of Allah, Who is ever-living and Who encompasses the counting. He is more proximate than what we perceive to be far. He is free from having progeny and that He should be born to anyone. He is the fulfiller of promises. He is extremely powerful. He is powerful without the contribution of anyone.

He is neither begotten nor begets. And no one is at par with Him. O creator of the creatures. O knower of the secrets and confidentialities. O one, the stairs of whose power the heaven is. And by whose command the earth spread out, whose anchors of His intention are the mountains. O one, by whose name the drowning one is saved from all calamities and trials. May Allah bless Muhammad the best of Your creation.

O Allah, please give relief to so and so son of so and so by Your power and cure him through some special medicine of Yours. And save him from Your calamity. Indeed, You are able to do whatever You want and You are the most merciful of all those who show mercy. And may Allah bless Muhammad, the Prophet and his progeny.

It is narrated from Amir Al-Mu'minin ('a) that the following supplication should be recited for relief from piles:

يا جَوَادُ يا ماجِدُ يا رَحيمُ يا قَريبُ يا مُجيبُ يا باريءُ يا راحمُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْدُدْ عَلَيَّ نِعْمَتَكَ وَاكْفِنِي أَمْرَ وجَعي.

Translation: O generous, O the glorified, O merciful, O proximate, O responder, O originator, kind, bless

Muhammad and his progeny and restore to me Your blessings and suffice me for my pain.

It is mentioned in another tradition that a man complained to Imam Ali Ar-Ridha' ('a) about piles. He said: Write Surah Yasin with honey, wash it and drink it.

It is narrated from Imam Ja'far As-Sadiq ('a) in an authentic tradition that from swelling and wound, the patient should rub a knife at the affected part and recite:

بِسْمِ اللهِ أَرْقِيكَ مِنَ الحَدِّ وَالْحَدِيدِ وَمِنْ اَثَرِ العَمُودِ والحَجَرِ الملبود من العِرقِ الفاتِرِ ومن لوازم الاجر من الطعام وعَقَره ومن الشَّراب وبردِهِ أمضي اليك بإذن الله الى اجلٍ مسَّمى في الأرض والانعام بسم الله فتحت وبسم الله ختمت

Translation: In the name of Allah, I seek Your protection from the sharpness of iron and iron itself. Fear of the grief of the strike of wood. From the injury of stone. Numbness of nerves, swelling of trauma, food and the heat of food, like the coldness of water.

All these are such that at by the command of Allah any time humans and animals are in pain for an appointed time period and from such you have also received pain. So in order to remain safe from the harm of all of them I recite on you the spell of the name of Allah. I began in the name of Allah and in the name of Allah I end.

After that bury that knife.

He said in another traditional report that when the Messenger of Allah (S) was exhausted or unwell, he used to spread his hand and recite Surah al-Hamd, Surah at-Tawhid, Surah al-Falaq and Surah an-Nas and pass his hand over his face.

It is mentioned in reliable tradition from Imam Musa Al-Kazim ('a) that for colic, flatulence, gout, weakness and internal cold, take handful of fenugreek seeds and one handful of dry fig. Put them in a clean pot and fill it with water such that its level should come above them and then cook them and then strain it. Then drink a little from it every alternate day till the total amount taken is equal to a large tumbler. If Allah wills, all the complaints will be removed.

It is mentioned in another tradition that a man said to Imam Ja'far As-Sadiq ('a) that he was having gases. Imam ('a) said: Mix ambergris in jasmine oil and drop in your nostrils before eating anything in the morning.

It is mentioned in another traditional report that Sahaab Ibn Maharib told Imam Musa Al-Kazim ('a) that a person was affected by paralysis, which has distorted his face and eyes. Imam ('a) said: Place 5 mithqal of cloves in a bottle and close it tight and bury it; then keep it in the sun for one day if it is summer and for two days if it is winter.

Then remove the cloves from the bottle and ground it finely and mix in rain water. Then lie down flat and massage it on the affected side and continue to lie in that position till the cloves are dried. This treatment will cure the condition.

It is mentioned in reliable tradition that a man complained to Imam Muhammad Al-Baqir (‘a) about serious incontinence. He said: Take some wild rue seeds and wash six times with cold water and once with hot water. Then dry it in shade and make it oily with rose oil and make it into a powder and take it.

It is mentioned in another traditional report that for bladder stone take haleela21, baleela22, amla23, pepper, long pepper, cinnamon, ginger, secacul, aniseeds, galingale in equal weight and powder and sieve them and mix with fresh cow ghee. Then take twice the quantity of clarified honey or sugar and store it and take equal to a pine-nut every day.

It is mentioned in many traditional reports that taking tarah leek helps in curing piles.

He said in another traditional report that rice and unripe date cures piles.

It is mentioned in another report that Imam Ali Ar-Ridha’ (‘a) has mentioned the following prescription for piles: Take black haleela24, baleela25, amla26, in equal weight, grind them up and powder them, sieve in a silk cloth and keep it aside. Then soak a little blue maqal27 in tarah leek extract for thirty nights. After that mix the sieved medicine in it. Then make the hands oily with violet oil and make small balls equal to the masoor lentil grain and dry it in shade. The amount prescribed in summer is one mithqal and in winter, two mithqal. During the medication period, abstain from fish, vinegar and green vegetables.

It is narrated in another tradition that a person complained to Imam Ali An-Naqi (‘a) about mouth odour. He said: Take barni date. After some days, he complained of constipation. He (‘a) said: Take barni dates on empty stomach and drink water. This fattened him up and moisture dominated his nature. He then complained of moisture. Imam (‘a) told him to take barni dates and not drink water after that. This made his health perfect.

It is narrated from Imam Ja’far As-Sadiq (‘a) that to cure excess of phlegm take Roman caoutchouc, mastic, Aabshun28, aniseeds, and kalonji in equal quantity, power and sieve the mixture and mix in honey. At the time of going to bed take equal to fundaq.29

It is narrated from Imam Ali Ar-Ridha’ (‘a) that take yellow haleela30, one mithqal, rye two mithqal, pellitory one mithqal. Pound them up and brush the teeth with it, it removes phlegm, gives nice mouth odour and teeth become strong.

It is narrated from Imam Ja’far As-Sadiq (‘a) that going to the bath on an empty stomach removes phlegm and going after eating removes melancholia and yellow bile.

Imam Muhammad Al-Baqir (‘a) said that combing often also removes phlegm.

11. Cure Of Poison And Magic, Supplications For Security From Stinging Creatures And Calamities

It is mentioned in reliable tradition that Amir Al-Mu'minin ('a) said: For warding off magic, write the following amulet on deerskin and keep it with you:

بِسْمِ اللهِ وَبِاللهِ وَمَا شَاءَ اللّٰه لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

Translation: In the name of Allah and by Allah and as Allah willed. In the name of Allah, there is no power and strength, except by Allah.

قَالَ مُوسَىٰ مَا جِئْتُم بِهِ السِّحْرُ ۖ إِنَّ اللَّهَ سَيُبْطِلُهُ ۖ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

Musa said to them: What you have brought is deception; surely Allah will make it naught; surely Allah does not make the work of mischief-makers to thrive. (***10:81***)

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ

So, the truth was established, and what they did, became null. (***7:118***)

فَغُلِبُوا هُنَالِكَ وَانقَلَبُوا صَاغِرِينَ

Thus, they were vanquished there, and they went back abased. (***7:119***)

He said in another report that if you fear some sorcerer or tyrant, between the Midnight Prayer and Dawn Prayer face the direction of his house and recite the following seven times:

بِسْمِ اللهِ وَبِاللهِ

In the name of Allah and by Allah;

سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ

We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (***go***) ***with Our signs; you two and those who follow you shall be***

uppermost. (***28:35***)

It is mentioned in another tradition that Jibra'il came to the Prophet (S) and said: O Muhammad. He replied: Here I am, O Jibra'il. He said: Indeed! so and so Jew has done magic on you and has put the fetish in the well of Bani so and so.

Then send towards it, that is to the well, the most trustworthy of the people near you and the more honourable among them in your eyes, and who is equal to you, so that he may get you that fetish.

He said: So, the Prophet (S) sent for Ali Ibn Abi Talib ('a) and said to him: Go to the well of Dharwan and there is a sorcery object in it, by which Labid Ibn Asim, the Jew, has laid a spell on me. Bring that object to me. Ali ('a) said: So, I did as bidden by the Messenger of Allah (S) and when I descended, the water of the well had become red due to the magic.

So, I went down and searched for it in haste till I reached the depth of the well, but I did not succeed in getting it. Those with me said: Come back, there is nothing in it. I said: No, by Allah, I neither told lies nor was I lied to; and like you, I don't doubt regarding the Messenger of Allah (S).

Then I searched for it calmly and found it. I brought it to the Prophet (S) who said: "Open it," and I opened it. In the container was a piece of date branch and in its middle twenty- one knots were knotted at intervals.

Jibra'il had already descended with the two "I seek refuges" (Surah al-Falaq and Surah an-Nas) on the Prophet (S) so the Prophet said: O Ali recite it on the string. So, Amir Al-Mu'minin ('a) recited the verses till all the knots were loosened and he (the Prophet) was released of it. Thus, Allah, the Mighty and Sublime, removed the spell from His Prophet and saved him.

According to this tradition and many other traditions these two Surahs are having extraordinary effect in removing spells.

It is mentioned in many reliable traditions that the evil eye is also having effect. He also said that most often the evil eye takes men to graves and the camel to the cooking pot; that is why it is appropriate that when someone likes something of another person, he should recite: Allah is the greatest (Allahu Akbar).

It is mentioned in another traditional report that he should mention some name of the Almighty Allah.

It is mentioned in another traditional report from Imam Ja'far As-Sadiq ('a) that when someone apprehends that his evil eye will take effect, he should recite three times:

مَا شَاءَ اللهُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ العَلِيِّ العَظِيمِ.

Translation: As Allah willed. And there is no power and might, except by Allah, the Exalted and the

Mighty.

He said: When a person of elegant appearance is going out, he should recite Surah al-Falaq and Surah an-Nas, so that he is not affected by the evil eye.

He said in another traditional report that one, who is affected by the evil eye, should raise both his hands before his face and recite Surah al-Hamd, Surah at-Tawhid, Surah al-Falaq and Surah an-Nas and pass his hands over his head and face.

It is narrated from the Messenger of Allah (S) that one, who is apprehensive of Satan and sorcerers, should recite the following verse to ward off sorcery:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

***Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and* (*He created*) *the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.* (*7:54*)**

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

***Call your Lord humiliating yourselves, and in secret: Indeed! He does not like those, who exceed the limits* (*7:55*)**

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

***and do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those, who do good* (*to others*). (*7:56*)**

It is mentioned in another traditional report that a man complained to Imam Ja'far As-Sadiq ('a) that evil thoughts and Satanic doubts were dominating him. Imam ('a) said: Place your hand on your heart and recite three times:

بِسْمِ اللهِ وَبِاللهِ اللّهُمَّ مننتَ عَلَيَّ بِالإِيمَانِ واودعتني القُرْآنَ ورزقتني صِيَامَ شَهْرِ رَمَضَانَ فامنن عَلَي بالرحمة

والرضوان والرأفة والغفران وتمام ما اوليتني من النِّعم والإحسان يا منَّان يا دائم يا رحمان سبحانك وليس احدٌ سواك سبحانك اعوذُ بك بَعْدَ هذه الكرامات من الهوان واسألك ان تجلي عن قلبي الأحزان

Translation: In the name of Allah and by Allah. O Allah You have favoured me by faith and called me to Qur'an and gave me the fasts of the month of Ramadan. Then favour me by Mercy and pleasure and soft-heartedness and forgiveness. And perfect all the bounties You have given me.

O the Doer of good, O the Eternal, O Beneficent. Hallowed are You and there is none other than You. Glorified be You, I seek refuge by You after all these favours from degradation. And I ask You that You remove the sorrows from my heart.

After that recite benedictions of Muhammad and Aali Muhammad ('a) in excess.

It is mentioned in another traditional report that a person complained to the Imam that he was terrified in solitude, and a kind of grief overpowered him; but when he came in company nothing of it remained. He said: Keep your hand on your breast and recite:

بِسْمِ اللهِ بِسْمِ اللهِ بِسْمِ اللهِ

Translation: In the name of Allah, In the name of Allah, In the name of Allah.

Then recite the following seven times:

أَعُوذُ بِعِزَّةِ اللهِ وَأَعُوذُ بِقُدْرَةِ اللهِ وَأَعُوذُ بِجَلاَلِ اللهِ وَأَعُوذُ بِعَظَمَةِ اللهِ وَأَعُوذُ بجميع خلقِ اللهِ وَأَعُوذُ بِرَسُولِ اللهِ وَأَعُوذُ بِأَسْمَاءِ اللهِ مِنْ شَرِّ مَا احذُرُ وَمِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي.

Translation: I take refuge in the Might of Allah. I take refuge in the power of Allah, I take refuge in the Majesty of Allah. I take refuge in the exaltedness of Allah. I take refuge in the force of Allah. I take refuge in the Messenger of Allah. I take refuge in the names of Allah from the evil of what I fear and from the evil of what I am afraid of for myself.

It is mentioned in another traditional report that a person complained to the same Imam that he was excessively haunted by thoughts of greed, lust and had many Satanic instigations. The Imam told him to pass his hand over his breast and recite the following:

بِسْمِ اللهِ وَبِاللهِ مُحَمَّدٌ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِي الْعَظِيم

اللّهُمَّ أَمْحُ عَنِّي مَا أَجِدُ

Translation: In the name of Allah and by Allah. Muhammad is the messenger of Allah. Peace be upon him and his progeny. And there is no power and might, except by Allah, the high and the mighty. O Allah, remove from me the pain, which I feel.

After that pass your hand over the belly and recite the same supplication three times. That person acted according to instruction and he was cured.

It is mentioned by Shaykh Ahmad Ibn Fahd in the book of 'Uddat ad–Da'i that for opening one, who is bound to his wife by someone, this supplication should be written and kept with him:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Surely! We have given to you a clear victory, (***48:1***)

لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا

that Allah may forgive your community their past faults and those to follow and complete His favour to you and keep you on a right way (***48:2***).

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When there comes the help of Allah and the victory, (***110:1***)

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

and you see men entering the religion of Allah in companies, (***110:2***)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا

then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (***to mercy***). (***110:3***)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُون

And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people, who reflect. (***30:21***)

ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ

Enter upon them by the gate, for when you have entered it, you shall surely be victorious. (***5:23***)

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ

So We opened the gates of the cloud with water pouring down. (***54:11***)

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ

Then We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained. (***54:12***)

رَبِّ اشْرَحْ لِي صَدْرِي

O my Lord! Expand my breast for me. (***20:25***)

وَيَسِّرْ لِي أَمْرِي

And make my affair easy to me. (***20:26***)

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي

And loosen the knot from my tongue, (***20:27***)

يَفْقَهُوا قَوْلِي

(***that***) ***they may understand my word.*** (***20:28***)

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۚ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

And on that day, We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together. (***18:99***)

كذلك حللتُ فلان بن فلان على فلانة بنت فلانة:

Translation: In this way make lawful so and so son of so and so for so and so daughter of so and so.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Certainly, an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (***he is***) ***compassionate, merciful.*** (***9:128***)

فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

But if they turn back, say: Allah is sufficient for me, there is no god, but He; on Him do I rely, and He is the Lord of mighty power. (***9:129***)

It is mentioned in reliable tradition from Amir Al-Mu'minin ('a) when the Jewess sent poisoned roasted lamb, that roasted lamb spoke up with the command of Allah: O sir, don't consume am as I am laced with poison. Jibra'il descended with the following message:

The Almighty Allah conveys His greetings and says that recite the following supplication and the poison will not harm you. The Prophet ordered his companions to recite that supplication and then he ate from it with all his companions. After that he ordered them to get cupping done and the supplication is as follows:

بِسْمِ اللهِ الَّذِي يسميه بِهِ كُلُّ مُؤْمِنٍ وبه عَزَّ كُلُّ مُؤْمِنٍ وبنوره الَّذِي أَضَاءَتْ بِهِ السَّمَاوَاتُ وَالْأَرْضُ وبقدرته الَّتِي خَضَعَ لَهَا كُلُّ جَبَّارٍ عَنِيدٍ وَانْتَكَسَ كُلُّ شَيْطَانٍ مَرِيدٍ مِنْ شَرِّ السُّمِّ وَالسِّحْرِ واللمم

بِسْمِ اللهِ الْعَلِيِّ الملك الفرد الَّذِي لاَ إِلَهَ إِلاَّ هُوَ

Translation: In the name of Allah, with which all the believers are named and with which are honoured all the believers and by the light which illuminates the heavens and the earth and by the power, with which are humbled all the rebellious tyrants, and all the evil-intentioned Satans from the evil of poison and sorcery and evil eye by the name of Allah the High, the master, the unique, one, except Whom there is no god.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا.

And We reveal of the Qur'an that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust. (***17:82***)

It is mentioned in another tradition from Amir Al-Mu'minin ('a) that if someone is apprehensive for himself and his herd of goats attack from lion or other wild animals, he should draw an imaginary line around himself and around the herd and recite as follows:

اللَّهُمَّ رَبِّ دَانِيَالَ والجُبِّ وربَّ كلِّ اسدٍ مستأسد احفظني واحفظ غنمي

Translation: O Allah, Lord of Daniyal and Jubba and Lord of every daring lion, please protect me and my herd.

If someone recites this supplication for his and his family's security, he should replace the words of "my herd" with "my family".

He also said that one, who is apprehensive of the scorpion, he should recite the following verses:

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ

Peace and salutation to Nuh among the nations. (***37:79***)

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

Thus, do We surely reward the doers of good. (***37:80***)

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

Surely he was of Our believing servants. (***37:81***)

It is narrated in reliable traditions that Imam Ja'far As-Sadiq ('a) said to a person: When you encounter a lion, recite the verse of Throne in front of it and say:

عَرَّفْتُ عَلَيْكَ بعزيمة سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِمَا السَّلَامُ وعزيمة علي أمير المؤمنين عليه السلام وَالأَئِمَّةِ مِنْ بعده إلا تَنحَّيت عن طريقنا ولم تؤذنا فَإِنَّا لاَ نُؤْذِيكَ

Translation: I recite the spell upon you by the name of Sulaiman Ibn Dawood, peace be on them both and I cast spell on you in the name of Ali Amir Al-Mu'minin ('a) and the Imams after him, that you leave our path and do not distress us for indeed we do not trouble you.

The narrator says that by chance I encountered a lion. 1 acted as per the directions and the lion sulked away quietly.

It is mentioned in reliable tradition that a person said to Imam Musa Al-Kazim ('a) that he was a hunter of wild animals and often he had to spend nights in ruins and horrifying places. Imam ('a) said: When you enter a ruin or a horrifying place, utter Bismil-Lah, and when you leave it, you should recite Bismil-Lah and put your left foot first. You will be secure from every trouble.

It is narrated from Imam Ali Ar-Ridha' ('a) that when the lion comes face to face with you, you should recite 'Allah is the greatest' (Allahu Akbar) thrice and then recite:

اللَّهُ أعَزُّ وأَكْبَرُ واجلُّ من كلِّ شيءٍ وأَعُوذُ بِاللَّهِ مِمَّا أخافُ واحذَرُ

Translation: Allah is the mighty and the great. He is incomparable with all things and I seek the refuge of Allah from what I fear and dread.

And when a dog barks and is about to attack you, you must recite:

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ

O assembly of jinn and men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through, but with authority. (***55:33***)

It is narrated from Imam Muhammad Al-Baqir ('a) that the following supplication should be recited to remain secure from the evil of all insects and reptiles:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللهِ وَبِاللهِ مُحَمَّدٌ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وسلم أَعُوذُ بِعِزَّةِ اللهِ وأعوذ بِقُدْرَةِ اللهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ كُلِّ هامَّةٍ تَدُبُّ بِاللَّيْلِ وَالنَّهَارِ إِنَّ رَبِّي عَلَى صِرَاطٍ مُّسْتَقِيمٍ.

Translation: In the name of Allah, the Beneficent, the Merciful. In the name of Allah and by Allah. Muhammad is the Messenger of Allah (S), may Allah bless him and his progeny and peace be on them. I seek refuge in the might of Allah. I seek refuge in the power of Allah upon what He intends from the evil of all creatures that crawl during the night and the day. Indeed, my Lord is on the straight path.

It is narrated from Imam Ja'far As-Sadiq ('a) that if you are terrified of scorpions, every night you should glance in the direction of Soha,[31] which is near the second star of bear constellation, and recite the following three times:

اللَّهُمَّ يَا رَبَّ اسْلَمَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وعجل فرجهم وسلِّمنا مِنْ شَرِّ كُلِّ ذي شَرٍّ

Translation: O Allah, grant security to and bless Muhammad and the progeny of Muhammad and hasten his reappearance and keep us secure from the evil of everything.

The narrator says that since I heard this supplication, I recite it regularly. I forgot to recite it one night and that night I was stung by a scorpion.

He said in another tradition that one, who is apprehensive of snakes and scorpions etc, he should recite the following supplication in the first part of the night:

بِسْمِ اللهِ وَبِاللهِ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ أَخَذْتُ العَقَارِبَ وَالحَيَّاتِ كلها بِإِذْنِ اللهِ تَبَارَكَ وَتَعَالَى بافواهها واذنابها واسماءها وابصارها وقواها عني وعمن أحببت إلى ضحوة النهار.

Translation: In the name of Allah and by Allah and may Allah bless Muhammad and his progeny. I seize the scorpions and snakes, all of them by the leave of Allah, the blessed and the high. That freeze them by their mouths and tails, ears and eyes and their powers throughout till morning from me and all who are dear to me.

It is mentioned in another tradition that the following supplication must be recited:

بِسْمِ اللهِ وَبِاللهِ تَوَكَّلْتُ عَلَى الله

Translation: In the name of Allah and by Allah. I rely on Allah

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

and one, who relies on Allah, He is sufficient for him. Surely Allah attains His purpose. (***65:3***)

اللَّهُمَّ اجْعَلْنِي فِي كِنَفِكَ وَجِوَارِكَ، وَاجْعَلْنِي فِي حِفْظِكَ واجعلني في امنك .

O Allah lodge us in Your protection and Your neighbourhood and put us in Your protection and put us in Your security.

It is narrated from Imam Musa Al-Kazim (‘a) in reliable traditional reports that in some battle, companions of the Messenger of Allah (S) complained to him about bed bugs. He said: Recite the following supplication at the time of going to bed:

أَيُّهَا الأَسْوَدُ الوثّاب الذي لا يبالي غلقاً ولا باباً عزمتُ عليك بأمِّ الكتاب أَن لاَ تُؤْذِيَنِي وَأَصْحَابِي إِلَى أَنْ يذهب اللَّيْلُ ويجيء الصبح بما جاء

Translation: O chief of the bed bugs, who is careless of the closed and the open, I recite upon you the charm of the Holy Qur’an that as long as the night does not end and whatever happens in the morning, it should not come to pass; so, do not distress me and my companions.

It is narrated from Imam Ja’far As-Sadiq (‘a) that one, who gets excessively angry, if he is standing, he should sit down, so the anger is diminished. And if he is infuriated at any of his relative, he should touch his body to that person, and the anger will subside.

He said in another tradition that the following supplication must be recited when one is angry:

اللَّهُمَّ أَذْهِبْ عَنِّي غَيْظَ قَلْبِي وَاغْفِرْ لِي ذَنْبِي وَأَجِرْنِي مِنْ مضَلاَّتِ الْفِتَنِ أَسْأَلُكَ رِضَاكَ وَأَعُوذُ بِكَ مِنْ سَخَطِكَ وَأَسْأَلُكَ جَنَّتَكَ وَأَعُوذُ بِكَ مِنْ نَارِكَ وَأَسْأَلُكَ الْخَيْرَ كُلَّهُ وَأَعُوذُ بِكَ مِنْ الشَّرِّ كُلِّهِ اللَّهُمَّ ثبتني على الهدى والثواب واجعلني راضياً مرضياً غير ضالٍّ ولا مُضِلّ.

Translation: O Allah take away from me the anger of my heart, and forgive me my sins, and take me away from mischief and deviations. I ask You Your pleasure, and I seek refuge of Your displeasure. I ask You Your Paradise and seek refuge by You from Your Fire (Hell). And I ask You for all the good and seek refuge from all evils. O Allah, make me firm on guidance and the correct way, and make me satisfied and able to satisfy You, and not a deviant and deviator.

It is narrated from Imam Ja’far As-Sadiq (‘a) in reliable tradition that when Satan makes you forget something and you want to recall it, you should place your hand on the forehead and recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يا مُذّكر الخير وفاعله والآمرَ به أن تصلي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وأن تُذَكِّرني مَا أَنْسَانِيَهُ الشَّيْطَانُ.

Translation: O Allah, Indeed I ask You, O the One, Who remembers the good and its doer and One that

has commanded it. That You bless Muhammad and the progeny of Muhammad, and remind me what Satan has made me to forget.

It is mentioned in many reliable traditions that the following supplication should be recited for repayment of debts:

اللَّهُمَّ أَغْنِنِي بِحَلاَلِكَ عَنْ حَرَامِكَ وبِفَضْلِكَ عَمَّنْ سِوَاكَ.

Translation: O Allah, make me needless of Your unlawful through Your lawful and needless of the favours of others than You.

A person wrote to Imam Muhammad Taqi (‘a) that he was deep in debts, he replied: You should seek divine forgiveness in excess and also recite Surah al-Qadr in excess.

He said in another traditional report that you must recite Surah al-Qadr a hundred times every day for removing hardships.

It is narrated from Imam Musa Al-Kazim (‘a) that for removal of poverty and difficulties, recite the following supplication ten times after the Morning Prayer

سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللهَ وَأَسْأَلُهُ مِنْ فَضْلِهِ.

Translation: Glorified be Allah, the mighty and praise be to Him. I seek the forgiveness of Allah and I ask Him from His grace.

In a reliable tradition, it is narrated from the Messenger of Allah (S) that one, who is deep in poverty, should recite the following in excess:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِالله

Translation: There is no power and might, except by Allah.

Because this statement is among the treasures of Paradise and there is cure for seventy ills in it, the least of it being grief.

It is mentioned in many reliable traditions that one, who recites a hundred times:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِالله

Translation: There is no power and might, except by Allah.

One who recites the following supplication every day, seventy types of ills will be removed, the least of them being grief and sorrow:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيمِ

Translation: There is no power and might, except by Allah, the mighty and the great.

It is mentioned in reliable traditions that one, who recites:

مَا شَاءَ اللهُ

Translation: As Allah willed.

...a thousand times in a single sitting, he will able to perform the Hajj that same year. And if not that year, he will not die without performing the Hajj.

It is mentioned in many traditions that:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيمِ.

Translation: There is no power and might, except by Allah, the mighty and the great.

...removes every kind of sorrow and grief.

It is mentioned in many reliable traditions from Imam Zayn Al–'Abidin (‘a) that when I recite the following supplication, then if all the j inns and men gather to harm me, I am not worried:

بِسْمِ اللهِ وَبِاللهِ ومن اللّٰه وإلى اللّٰه وَفِي سَبِيلِ اللهِ اللَّهُمَّ إليك أَسْلَمْتُ نَفْسِي وإليك وَجَّهْتُ وَجْهِي وإِلَيْكَ فوَّضتُ امري فَاحْفَظْنِي بِحِفْظِ الإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَمِنْ تَحْتِي وَادْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ ولَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيمِ.

Translation: In the name of Allah and by Allah and from Allah and towards Allah. And in the path of Allah. O Allah, I submit myself to You and to You I turn my face and to You I entrust my affair.

Then protect me by the safety of faith from my front and from my back and from my right side and from my left side and from above and from below me and repel from me by Your power and Your strength. And there is no might and strength except by Allah, the Exalted and the Mighty.

It is mentioned in another traditional report that one day Imam Ja'far As-Sadiq ('a) was summoned to Mansur Dawaniqi when he (Mansur) was extremely enraged. Imam ('a) recited the following supplication at the time of entering his place, and Mansur's anger disappeared:

يَا عُدَّتي عند شدتي ويا غوثي عِنْدَ كُرْبَتِي احرسني بِعَيْنِكَ الَّتِي لَا تَنَامُ واكنفني بركنك الذي لا يرام

Translation: O Provider in my hardship. O Shelter in my helplessness, guard me by Your eye that never sleeps, and help me by Your power, which is never subdued.

It is narrated from Imam Ja'far As-Sadiq ('a) that for return of a slave, who has escaped, write Ayat ul-Kursi in a circle on a piece of paper and write the following supplication in the center:

اللَّهُمَّ السَّمَاءُ لَكَ وَالأَرْضُ لَكَ وَمَا دُونَهُمَا لَكَ فَاجْعَلْ مَا بَيْنَهُمَا اضيق عَلَى فُلَانٍ

Translation: O Allah, the sky is Yours and the earth is Yours and other than them is Yours. So make, what is between them, narrow for so and so.

And write the name of the slave:

من جِلْدِ جمل حتى تَرُدَّهُ علي وتظفرني به

Translation: ...from camel skin till You return it to me and make me successful by it

This supplication should also be recited and the paper buried in the place he used to sleep and something heavy should be kept over it.

He said in another tradition that one, who has lost his property or beast, he should recite the following supplication:

اللَّهُمَّ إِنَّكَ إِلَهُ مَنْ فِي السَّماءِ وَإِلَهُ مَنْ فِي الْأَرْضِ وَمَا فيهما وانت الهادي من الضلالة وتَرُدُ الضالة رُدَّ عليَّ ضالتي فإنها من رزقك وعطيتك اللَّهُمَّ لا تفتن بها مؤمناً ولا تغن بها كافراً اللَّهُمَّ صل على محمد عبدك ورسولك وعلى أهل بيته.

Translation: O Allah, indeed You are the God of those in the heavens and the God of those in the earth and what is between them. And You are the guide from deviation and one, who returns lost property. Return to me my lost property. For it is from Your sustenance and Your bestowal.

O Allah, do not test a believer through it and do not suffice a disbeliever through it. O Allah, Your

blessings be on Muhammad, Your servant and Your Messenger and the People of his House.

It is narrated from Imam Ali Ar-Ridha' ('a) that the following supplication should be recited for the lost (property/person):

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ

And with Him are the keys of the unseen treasures – none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (***it is all***) ***in a clear book.*** (***6:59***)

اللَّهُمَّ إِنَّكَ تهدي من الضلالة وتنجي من العمى وتردُّ الضالة صل على محمد وآله واغفر لي وَرُدُّ ضالتي وصل على محمد وآله وسلم.

Translation: O Allah, indeed You guide me from deviation and save me from my blindness and return lost property. O Allah, bless Muhammad and his Progeny. And forgive me and return my lost property and blessings of Allah be upon him and his progeny and the peace.

It is narrated from Amir Al-Mu'minin ('a) that recite two units of prayer for return of lost (property/person). In every unit, after Surah al-Hamd, recite Surah Yasin and after the prayer, raise the hands to the heavens and recite:

اللَّهُمَّ رَادَّ الضَّالَّةِ والهادي من الضلالة صَلِّ على محمد وآل محمد واحفظ ضالتي وارددها إلي سالمة يا أرحم الراحمين فإنها من فضلك وعطائك. يا عباد اللّه في الأرض ويا سَيَّارَةَ اللّه ِ في الأرض رُدُّوا عليَّ ضالتي فإنها من فضلِ اللهِ وعَطائِهِ.

Translation: O Allah, returner of the lost thing, and the guide of the deviated ones. Bless Muhammad and the progeny of Muhammad and protect for me the lost thing and return it to me safe and sound. O the best of the merciful ones.

It is from Your grace and Your bestowal. O the servants of Allah on the earth and those that move by the power of Allah on the earth, return to me what I have lost. Then it is from the grace of Allah and His bestowal.

It is mentioned in another traditional report that people inquired from Imam Ja'far As-Sadiq ('a) that if they had an amulet with them and they become sexually polluted, what should they do? He replied: There is no problem. But the woman in menses is obliged to keep any amulet that she has with her, sealed (in leather etc.).

He said: You may recite any supplication and the Holy Qur'an for the sick, but you should not recite spells, whose meaning you don't know. He also said that excess of amulets and spells is infidelity.

12. Benefits Of The Dust From The Holy Tomb Of Imam Husayn ('A) And Qualities Of Solitary Medicines

It is mentioned in many traditions that the dust from the holy grave of Imam Husayn ('a) has the cure for all diseases.

It is mentioned in another tradition from Imam Ja'far As-Sadiq ('a) that if someone falls ill, and he seeks cure from dust of the grave of Imam Husayn ('a), he will be definitely cured, except if he is in his terminal illness.

In the third tradition, he said that the dust of the grave of Imam Husayn ('a) is cure for all diseases and security from every fear.

He said in another tradition that you should raise the uvula of your children with dust of the grave of Imam Husayn ('a), so that they may remain secure from calamities.

It is mentioned in another traditional report that when Imam Ali Ar-Ridha' ('a) sent any goods somewhere, he placed a little dust of the grave of Imam Husayn ('a) in them.

It is mentioned in reliable tradition that Ibn Yafur asked Imam Ja'far As-Sadiq ('a) that, "How do some people, who use the clay of Imam Husayn's grave benefit from it while others don't?"

Imam ('a) replied, "No, by Allah, except whom there is no god, anyone, who uses it believing that he will benefit from it through Allah, will benefit."

It is mentioned in another tradition that some of our companions said: A lady gave me some yam and asked me to give it to the keepers of Kaaba to use it in covering of Kaaba. But I did not want to give it to them, because I knew them.

So when we came to Medina, I went to Imam Al-Baqir ('a) and said, "May I be sacrificed on you, a lady gave me some yam and asked me to give it to the keepers of Kaaba, but I don't want to give it to them."

Imam ('a) said, "Sell it and buy some honey and saffron with its price. Then take some clay from the grave of Imam Husayn ('a), mix it with rain water and add some honey and saffron to it. Distribute it among the Shi'a so that they may cure their patients with it."

He said in another traditional report that the clay of Imam Husayn's ('a) grave is a cure, even if it is collected a mile away from the grave.

He said in another traditional report that the clay of Imam Husayn's ('a) grave is a cure, even if it is

collected seventy-seven hands from the grave.

He said in another reliable traditional report that it can be used as a cure, even if it is collected four miles away from the tomb of Imam Husayn (‘a).

He also said that nothing is as effective a cure as this dust and among the things, which reduce its effect are: (1) keeping it in improper place (2) the one consuming it lacks faith in its cure. As for the one, who is certain of its cure, whenever he will seek cure from it, he will not need any other cure.

The devils and disbeliever Jinns also spoil it by rubbing themselves against it. Nothing passes by it, without smelling it. As for the devils and disbeliever Jinns, they envy humans because of it, so they rub themselves against it and all of its fragrance vanishes. Innumerable devils and disbeliever Jinns prepare themselves as soon as the clay leaves the tomb, as they cannot enter it, because of angels, who guard it and they rub themselves against it while it is in the hands of the person carrying it.

If any part of it remained intact and is used to treat a patient, he would be cured immediately. So when you take from this clay, keep it hidden and mention the Almighty Allah more on it.

I have been informed that some people, who collect the dust belittle it so much that some even place it in feedbag of their camels, mules and donkeys, or in their own food containers, or in handkerchiefs used to wipe hands after eating or in their saddlebags.

How can a person, who dishonours it in this way, seek cure from it? Indeed! the uncertain hearts of those, who belittle that which leads to their righteousness, will destroy its effect.

It is mentioned in another tradition that I (the narrator) said to Imam As-Sadiq (‘a), “I am a man with many illnesses and diseases and there is no medicine that I haven’t tried.”

Imam (‘a) said: Why have you not used the dust of Imam Husayn (‘a)? Indeed, it contains the cure for every disease and it is protection against any fear; but when you collect it, you should recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذِهِ الطِّيْنَةِ وَبِحَقِّ الْمَلَكِ الَّذِي أَخَذَهَا وَبِحَقِّ النَّبِيِّ الَّذِي قَبَضَهَا وَبِحَقِّ الْوَصِيِّ الَّذِي حلَّ فيها صَلِّ عَلَى مُحَمَّدٍ وأهل بيته وَاجْعَلْ لي فيها شِفَاءً مِنْ كُلِّ دَاءٍ وَأَمَاناً مِنْ كُلِّ خَوْفٍ.

Translation: O Allah! I ask You through the right of this clay, through the right of the angel, who took from it, through the right of the Prophet, who held it and through the right of the successors, who is lying in it to bless Muhammad and his family and to make it my cure against every disease and my protection against any fear.

Then Imam (‘a) added: The angel, who took from it was Jibra’il, who showed it to the Prophet and said, “This is the dust of this son of yours. Your Ummah will slay him after you.”

The Prophet, who held it was Muhammad and the successor, who is lying in it is Imam Husayn (‘a), the Chief of the martyrs.

I said, “I understand that it is a cure for every disease; but how is it a protection against any fear?”

Imam (‘a) replied: If you fear a ruler or anything like that, don’t leave your house without carrying some of it. When you collect it, you should recite:

اللَّهُمَّ إِنَّ هَذِهِ طِينَةُ قَبْرِ الْحُسَيْنِ وَلِيِّكَ وَابْنِ وَلِيِّكَ اتخذتها حرزًا لِمَا أَخَافُ وَلِمَا لَا أَخَافُ.

Translation: O Allah! This is the clay of the grave of Husayn, Your Wall and the son of Your Wall and I have carried it as protection against that which I fear and that which I do not.

Imam (‘a) added, “It is possible that a tragedy, which you don’t fear might befall you.”

The narrator says: So 1 took it as he had ordered and by Allah, I became healthy. It was also my protection against what I feared and against what I didn’t fear, just as Imam (‘a) had said. Praise be to Allah, I haven’t seen any misfortune ever since.

It is narrated from Abu Hamza Thumali that Imam As-Sadiq (‘a) said: When you want to take away some clay of Imam Husayn’s grave, recite Surah Fatiha, Surah al-Falaq, Surah an-Nas, Surah Ahad, Surah al-Qadr , Surah Yasin and Ayat ul-Kursi. Then recite:

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَحَبِيبِكَ وَنَبِيِّكَ وَأَمِينِكَ، وَبِحَقِّ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِكَ وَأَخِي رَسُولِكَ، وَبِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ وَزَوْجَةِ وَلِيِّكَ، وَبِحَقِّ الْحَسَنِ وَالْحُسَيْنِ ، وَبِحَقِّ الأَئِمَّةِ الرَّاشِدِينَ، وَبِحَقِّ هَذِهِ التربة، وَبِحَقِّ الْمَلَكِ الْمُوَكَّلِ بِهَا، وبحق الوصي الذي حلَّ فيها، وبحق الجسد الذي تضمنت، وبحق السبط الذي ضمنت، وَبِحَقِّ جَمِيعِ مَلَائِكَتِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْ لِي هَذَا الطِّينَ شِفَاءً لِي مِنْ كُلِّ دَاءٍ ولمن يستشفي به من كل داء وسقم ومرض، وأمانًا من كل خوف، اللَّهُمَّ بحق محمد وأهل بيته، اجعله علمًا نافعًا ورزقًا واسعًا، وشفاءً من كل داءٍ وسقمٍ وآفةٍ وعاهةٍ وجميع الأوجاع كلها، إنَّك على كل شيء قدير .

Translation: O Allah! (I ask You) through the right of Muhammad, Your Servant, Your Messenger, Your beloved, Your Prophet and Your Guardian!

And (I ask You) through the right of Amir Al-Mu’minin, Ali Ibn Abi Talib, Your Servant and the brother of your Messenger!

And (I ask You) through the right of Fatimah, the daughter of Your Prophet and the wife of your Wali!

And (I ask You) through the right of Hasan and Husayn, through the right of the Rightly Guided Imams!

And (I ask You) through the right of this dust and through the right of the angel, who is appointed to it!

And (I ask You) through the right of the Successor, who is buried in this dust, through the right of the body, which is lying within it and through the right of the grandson, who is held within it!

And (I ask You) through the right of all of Your angels, prophets and messengers to bless Muhammad and Aali Muhammad and to make this clay my cure from every disease and for anyone, who uses it as cure against every disease, illness and ailment. (Also) make it my protection against any fear.

O Allah! I ask You through the right of Muhammad and his family, to make it (the cause of) beneficial knowledge and extensive sustenance (for me) and to make it my cure from every disease, illness, sickness, plague, disability and all pain. Indeed, You have power over all things.

Then recite:

اللَّهُمَّ رَبَّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ الميمونة، وَالْمَلَكِ الَّذِي هَبَطَ بِهَا، وَالْوَصِيِّ الَّذِي هُوَ فِيهَا، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وسلم، وَانْفَعْنِي بِهَا، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Translation: O Lord of this blessed and prosperous dust! (O Lord) of the angel, who brought it down with him! (O Lord) of the Successor, who is buried in it! Convey Your peace and blessing on Muhammad and Aali Muhammad and allow me to benefit from it. Indeed! You have Power over all things.

He said in another traditional report that when you want to consume the dust, first you should kiss it, then touch it to your eyes and don't eat more than a gram of it; because one, who consumes too much, it is as if he has consumed the flesh of us, Ahl Al-Bayt ('a). And when you pick the dust, you should recite:

اللهم إني اسألك بحق الملك الذي قبضها واسألك بحق النبي الذي خزنها واسألك بحق الوصي الذي حل فيها أن تصلي على محمد وآل محمد وأن تجعله شفاء من كل داء وامانا من كل خوف وحفظاً من كل سوءٍ

Translation: O Allah, indeed I ask You by the right of the angel, which captures it and I ask You by the right of the prophet, who treasured it and I ask You by the right of the successor, who buried in it. That You bless Muhammad and the Progeny of Muhammad. And that You put in it the cure of all maladies and security from all fears and protection from all evils.

Then tie it up in a piece of cloth and recite Surah al-Qadr over it.

He said in another reliable tradition that if someone, who consumes dust from the grave of Imam Husayn ('a) for any other intention other than seeking cure from it, it is as if he has consumed the flesh of us, Ahl Al-Bayt ('a). And when one consumes it for cure, he should recite:

بِسْمِ اللهِ وَبِاللهِ اللَّهُمَّ رَبَّ هَذِهِ التُربَةِ الْمُبَارَكَةِ الطاهرة وَرَبَّ النُّورِ الَّذِي أنزل فِيه وَرَبَّ الْجَسَدِ الَّذِي سَكَنَ فِيه وَرَبَّ

...الملائكةِ الموكلين به اجعله شِفَاءً مِنْ دَاءٍ

Translation: In the name of Allah, and by Allah. O Allah, Lord of this blessed and purified dust and the Lord of the effulgence, which was sent in it. And the Lord of the body, which rested in it and the Lord of the angels appointed for him. Make it cure of the malady of so and so.

In place of so and so mention his illness; then consume the dust and take a gulp of water. Then recite:

بِسْمِ اللهِ وَبِاللهِ اللَّهُمَّ اجْعَلْه رِزْقًا وَاسِعًا وَعِلْمًا نَافِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قدير

اللَّهُمَّ رَبَّ التُربةِ الْمُبَارَكَةِ وَرَبَّ الْوَصِي الَّذِي وارته صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْ هَذَا الطِّينَ شِفَاءً مِنْ كُلِّ دَاءٍ وَأَمَانًا مِنْ كُلِّ خَوْفٍ.

Translation: In the name of Allah and by Allah. O Allah, make for him a wide sustenance and a beneficial knowledge and cure from all maladies. Indeed You are powerful over everything. O Allah, Lord of the blessed dust and the Lord of the successor, who inherited it. Bless Muhammad and the progeny of Muhammad and make this dust a cure from all maladies and security from all fears.

It is narrated from Imam Musa Al-Kazim ('a) that when the corpse is buried, place a tablet of dust of Kerbala besides his face.

It is mentioned in another tradition that the following five items should always remain with a believer: (1) toothbrush (2) comb (3) prayer mat (4) 34 bead rosary of Turbah32 (5) cornelian ring.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who has a rosary of Turbah, if he recites repentance once, he will be rewarded for seventy repentances and if he only turns the beads, he will get the reward of seven repentances for every bead.

He said in another tradition that one, who indulges in buying and selling Turbah, it is as if he has traded in the flesh of Holy Imam ('a).

We should also know that it is well known among scholars that Turbah can be consumed equal to a gram; but as the word of Masoor (lentil) is mentioned, it is better if we consume only that much.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who has fever, he should take two are three dirhams of Qatuna seeds, he will get relief from that malady and will become secure from delirium and pleurisy.

He said in another tradition that the excellence of jujube over other fruits is as the excellence of us, Ahl Al-Bayt ('a) over the rest of the people.

It is narrated from Amir Al-Mu'minin ('a) that jujube cures fever.

It is mentioned in another traditional report that Ibn Abul Haseeb says that I had whiteness in my eyes and I could not see anything in dark. I saw Amir Al-Mu'minin ('a) in dream one night. He said: Grind jujube and apply it to your eyes. When I woke up, I grinded jujube along with the seed and applied it. My eyes became healthy again.

It is narrated from the Messenger of Allah (S) in reliable tradition that you should seek cure from Meccan Senna,33 because if there is anything, which can ward off death, it is Meccan Senna.

It is narrated from Imam Ja'far As-Sadiq ('a) that four things make ones health normal: Surani pomegranate, unripe dates, violet and chicory.

It is narrated from Imam Ja'far As-Sadiq ('a) that Kalonji is cure for all maladies, except death.

It is mentioned in some traditional reports that people asked the Messenger of Allah (S) the method of using nigella indica, that is Kalonji. He replied: Tie up twenty-one seeds in a piece of cloth and soak it in water at night.

In the early morning, put two drops of that water in the right nostril. Repeat this the following day as well. On the third day, put one drop in the right nostril and two drops in the left; but every night changes the seeds for soaking.

It is narrated from Imam Ja'far As-Sadiq ('a) in another traditional report that a person complained to him of excess urination. He said: You should take black seeds; that is Kalonji late at night.

He also said that I take the same for fever, headache, sore eyes, stomach ache and all maladies and the Almighty Allah cures me through it.

It is narrated from the Messenger of Allah (S) that an angel is appointed on every tree, leaf and grain of purslane and as long as that tree, leaf or grain does not decay that angel remains with it. The roots and branches of that tree ward off grief and sorcery and its seeds contain cure for seventy-two maladies. So, you should use wild rue and mastic as medicines.

It is narrated from Imam Ja'far As-Sadiq ('a) that the Satan runs away to a distance of seventy houses from the house, which contains wild rue and wild rue contains remedy for seventy maladies, the least of them being leprosy.

It is mentioned in another traditional report that some prophet complained to Allah about the cowardice of his followers. It was revealed: Ask them to consume wild rue, as it makes those who consume it, valiant.

He said in the same traditional report that the prophets have liked mastic and its smoke goes up to the

sky the soonest. It removes Satans and calamities.

It is narrated from Imam Husayn (‘a) that if people knew the benefits of yellow haleela,[34] they would buy it at its cost in gold.

It is narrated from Imam Ali Ar-Ridha’ (‘a) that fig is beneficial for colic. He also said that eating fig removes foul mouth odour, bones are strengthened, it promotes growth of body hair and different kinds of pains are removed.

It is narrated from the Messenger of Allah (S) that piles, gout and inner coldness are cured by fresh and dried figs.

Imam Ja’far As-Sadiq (‘a) said that eating purslane leaves sharpens the intellect and no leafy vegetable is beneficial as that.

Imam Ali Ar-Ridha’ (‘a) said that Badroj[35] is our vegetable and tara tezak is the vegetable of Bani Umayyah.

Imam Ja’far As-Sadiq (‘a) said that lettuce reduces blood pressure.

It is narrated from Imam Ja’far As-Sadiq (‘a) that the diet of His Eminence, Khizr and Ilyas was celery and dumbalan[36]

It is narrated from the Messenger of Allah (S) that one, who eats rue before going to bed, that night he will remain safe from internal and external maladies and from pleurisy.

It is narrated in another tradition that the Messenger of Allah (S) used to get dill seeds, kalonji, aabshan[37] powered together and he used to take it after having fatty or heavy foods. And sometimes he mixed salt in it and took it before dinner as well. And he used to say: If I eat this powder on empty stomach, I don’t worry about eating anything else, because it strengthens the stomach, removes phlegm and keeps one secure from paralysis.

The Holy Prophet (S) said that the Almighty Allah has endowed a special blessing to honey; that it contains the cure of all ills and seventy prophets have invoked blessings on it.

Imam Ja’far As-Sadiq (‘a) said that vinegar of wine eliminates the worms of the stomach and enhances intellect.

He said: Consuming Ashnaan[38] weakens the knees, destroys semen and creates foul mouth odour.

He said: One, who consumes dill seeds and walnut; if he is suffering from piles, it will be cured, because dill seeds and walnut together eliminate piles, remove flatulence, makes the stomach soft and warm the kidneys.

He said: Abshaan and salt taken together remove flatulence; softens the stool, the phlegm is eliminated, urine is clear, there is fragrance in mouth, no hardness remains the stomach and the paralysis goes away and it enhances sexual power.

It is mentioned in many traditions that massaging salt removes poison of scorpion and stinging creatures.

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1. One dirham is twelve grams approx.
2. It is a kind of sweet fruit or wild berry.
3. A kind of fever.
4. Botanical name: nigella indica. They are small, black seeds.
5. A kind of fever.
6. Similar to myrobalan.
7. Myrobalan.
8. Abarfiyun may be misprint for afarbiyun (euphorbium).
9. It is an herb containing seeds, which are called Raihan.
10. Unit of weight, around 450 grams.
11. Hydrocephalus of new-born children.
12. Seeds of nigella indica.
13. Truffle.
14. Lit: Imported oil.
15. Sacotri aloes.
16. Cyperus.
17. A type of grass.
18. A type of grass.
19. Leaves resembling celery.
20. A boil, in the centre of which is a worm.
21. Myrobalan-like nut.
22. Bellaric myrobalan.
23. Myrobalan.
24. Myrobalan-like nut.
25. Bellaric myrobalan.
26. Myrobalan
27. A plant, which grows on the shores of Oman and India.
28. Persian herb.
29. A fruit shaped like a small berry.
30. Myrobalan-like nut.
31. A dim star in Ursa.
32. Soil from the grave of Imam Husain (‘a).
33. Botanical name: Cassia lanceolata.
34. Myrobalan-like nut.
35. Badroj is a mountain herb and desert mint leaves, which grow on the banks of streams in excess.
36. Truffle.
37. A herb.
38. A plant with thin stems.

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SHARES

Chapter 10: Etiquette Of Social Interaction, Rights Of Others And Different Rights

1. Rights Of The Relatives, Slaves And Slave Girls

It is mentioned in many reliable traditions that on Judgment Day, close relationship will hold the Divine Throne (Arsh) and say: O Lord, be merciful today on one, who practiced kindness to relatives in the world and also keep away from Your kindness one, who was unkind in the world today.

It is mentioned in many reliable traditions that kindness to relatives makes the deeds acceptable, wealth increases, calamities are repelled, age is prolonged and there will be ease in accounting on Judgment Day.

It is narrated from the Messenger of Allah (S) in a good tradition that one end of Sirat Bridge is trustworthiness and the other, kindness to relatives. So, whoever has not betrayed the trust of others and had been kind to relatives, he will cross the Sirat easily and enter Paradise. And one, who betrayed trust of others and was not kind to relatives, no other deed will benefit him and the Sirat Bridge will cast him into Hell.

Imam Muhammad Al-Baqir ('a) said that those who are kind to relatives and do a good turn to their neighbours, their houses become populous and prosperous.

It is narrated from the Messenger of Allah (S) that no acts is rewarded as swiftly as doing a good turn to relatives.

It is narrated from Imam Ja'far As-Sadiq ('a) in a good tradition that we don't know of anything else other than doing a good turn to relatives, which increases lifespan.

Sometimes it so happens a person, who has only three years of life remaining, performs an act of kindness to his relatives and Allah increases his life by thirty-three years. In the same way, a man has thirty-three years of life left, but due to his breaking off ties of relationship, his life is decreased to three years.

It is mentioned in a trusted tradition that someone asked the same Imam about some relatives of his, who were not Shi'a; did they have any right on him? Imam ('a) said: Why not? The rights of the relatives do not become invalid for any reason, but if the relatives are Shi'a, their rights are twice as much. One is

due to their being relatives and second because of their being Shi'a.

He also said: Doing a good turn to brothers in faith eases the accounting of Judgment Day and many sins are forgiven; therefore, it is best for you not to abandon kindness to relatives, even though it might be limited to greet them or to reply to their greetings.

Amir Al-Mu'minin ('a) said that when relatives are unkind to each other, the property of both sides falls into the hands of evildoers.

It is narrated from Imam Muhammad Al-Baqir ('a) in a correct tradition that there are three acts, the doers of which suffers their punishment before death: injustice, severing relations and taking false oath. And it often happens that there is increase in the wealth and children of evildoers as a result of good behaviour with relatives; but false oath and breaking off relations destroys homes and cuts off generations.

It is narrated from the Messenger of Allah (S) that one, who walks to meet his relatives or to give something to them, the Almighty Allah bestows on him the reward of a hundred martyrs and for each step he walks, his levels are increased forty thousand times in Paradise. And it is as if he has worshipped Allah sincerely for a hundred years.

He said in another tradition that three kinds of people will never enter Paradise: (1) those who imbibed wine (2) those who practiced sorcery (3) those who severed relationships.

He also said that one, who observe the rights of relatives, the Almighty Allah will give him thousands of ranks in Paradise and that there will be a distance of a hundred years of travel between each rank and the first of those stages would be of silver and the second of gold. Then pearls, then emerald, then topaz, then musk, then ambergris and then camphor, in the same way of everything else, which the Almighty Allah has created in Paradise.

It is narrated from the Messenger of Allah (S) in an authentic tradition that on the night of ascension, I saw a man clinging to the Arsh and complaining about one of his relatives. I asked the Almighty Allah: How many generations are there between the two of them? He replied: Forty generations.

In another reliable tradition, the Messenger of Allah (S) said that I guarantee that Allah will love one, who is kind to his relatives, He will increase his livelihood, prolong his age and admit him in Paradise.

He also said that Jibra'il ('a) informed me that even at a distance of a thousand years, man will be able to smell the fragrance of Heaven, but one, who disobeys his parents, the one, who breaks ties with the kith and kin, or the aged adulterer will not be able to smell it. In fact, the fragrance of Paradise will be felt even at a distance of two thousand years, but not by those, who disobey their parents and those, who break ties with relatives.

It is mentioned in another tradition that Imam Muhammad Al-Baqir ('a) said: One, who punishes his

slave or slave girl more than what he or she is deserving off according to rules prescribed in Shariah; even then the expiation of that sin is that he should free that slave or slave-girl.

It is narrated in reliable tradition that people asked Imam Ali An-Naqi (‘a) that a slave was disobedient to his master, was it allowed to beat him up? He replied: No, if he is not of the temperament approved by you, you should emancipate or sell him away.

It is narrated from Imam Ja’far As-Sadiq (‘a) in reliable tradition that children, slaves and slave girls should not be lashed more than five or six times in order to discipline them. These should be delivered uniformly.

It is mentioned in another reliable tradition that Zurarah asked the Imam regarding beating up of slaves. Imam (‘a) said: He is not to blame for that, which is destroyed by him inadvertently, if he disobeys you deliberately, you can beat him. He asked: How much? He replied: Three, four or five lashes.

It is narrated from the Messenger of Allah (S) that Jibra’il (‘a) used to emphasize about the rights of slaves and slave girls so much that I began to think that he would fix a time limit to emancipate them after that.

It is narrated from Imam Ja’far As-Sadiq (‘a) that when the believer slave has served for seven years, he becomes emancipated and it is not allowed to make him serve after that.

Scholars have concluded that it is emphasized recommendation to emancipate this slave.

It is narrated from Imam Muhammad Al-Baqir (‘a) in an authentic tradition that there are four such qualities, which if a person has even one of them, the Almighty Allah will give him salvation and he will be accommodated in the highest rank of Paradise.

They are as follows: To provide help and refuge to an orphan; to be kind to the weak; to spend on one’s parents and to behave kindly with them; to behave amicably with slaves and to co-operate with them in the duties entrusted and to excuse them from duties they are incapable of carrying out.

It is narrated from the Messenger of Allah (S) in reliable tradition that you should give the same food to your slaves, which you eat and dress them in the same clothes, in which you dress.

It is mentioned in another traditional report that the Messenger of Allah (S) asked his companions: Do you want me to inform you about the worst of people? They said: Yes, O Messenger of Allah (S). He said: First is one, who travels alone; secondly, one, who deprives others from the gifts of nature; thirdly, one, who beats up his slave.

He said in another traditional report that there are three kinds of people, who are such that if you don’t oppress them, they would oppress you: firstly; the mean, secondly, the wife; thirdly, the servant.

He said in another tradition that you should be enraged on your slaves according to their intelligence.

It is narrated in reliable tradition that one day a slave of Imam Ja'far As-Sadiq ('a) disappeared. The Imam searched for him and found him asleep at one place. Imam ('a) sat down at his head and began to fan him till he awoke. Then he only said: It is not proper for you to sleep at night as well as day. You should only sleep at night.

It is narrated from the same Imam in reliable tradition that the prayers of three kinds of people are not accepted; firstly, the prayer of that slave who has escaped from his owner, till he returns, secondly, one, who is the prayer leader of some people and the followers do not approve him and thirdly, the wife, whose husband goes to sleep angry with her.

It is narrated from the Messenger of Allah (S) in a reliable tradition that the first of those, who will enter Paradise are the following: (1) the martyrs (2) the slave, who is sincere and well-wisher of his master (3) the person with dependants, who abstains from unlawful and suspected unlawful.

In reliable traditions, it is narrated from the Messenger of Allah (S) that one, who emancipates one slave, in exchange of each part of that slave, Almighty Allah makes the physical parts of that person secure from Hellfire.

Imam Ja'far As-Sadiq ('a) said that on the eve of Arafah and the day of Arafa, it is recommended to emancipate slaves and to pay alms (Sadaqah) with the intention of proximity of Allah.

2. Rights Of Neighbours, Orphans And Family Members

It is narrated from the Messenger of Allah (S) that Jibra'il used to emphasize so much on kindness to neighbours that I thought that a share would be prescribed for them in inheritance.

The Messenger of Allah (S) said that Allah will make the fragrance of Paradise unlawful on one, who harasses his neighbour and his abode shall be Hell.

He also said that one, who usurps one square foot of the land of his neighbour, Allah will make that piece of land till the seventh layer as a fetter and put it around his neck and when he will be brought for accounting that fetter will be around his neck. The only way to escape this punishment is to repent and return the land to him.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who will not harass his neighbour the Almighty Allah will also overlook his sins on Judgment Day.

It is narrated from the Messenger of Allah (S) that three things are the worst banes: (1) the ruler, who will not reward you, if you act in a good way and who will not forgive you, if you do wrong (2) the neighbour, who poses to be happy on seeing you and who curses you secretly; if he sees a good trait in you, he

conceals it and if he notices some defect in you, he advertises it (3) the wife, who never pleases you when she is present and when she is absent, you don't trust her.

He said in another tradition that one, who harasses his neighbour to usurp his house, the Almighty Allah will give his house to another person.

It is narrated in a reliable tradition that people inquired from the Messenger of Allah (S) whether there was any other share in wealth, other than Zakat? He replied: Yes, there is firstly, to help your relatives, who are unkind to you; secondly to help other Muslim neighbours, thirdly, one, who sleeps fully satiated and his Muslim neighbour is hungry, he has indeed not believed in me.

It is mentioned in many reliable traditions from Imam Ja'far As-Sadiq ('a) that till the distance of forty houses in each direction the people living there come under the description of neighbours.

He said in another tradition that Maoon is also a right; and one, who denies it, is threatened with chastisement. Maoon is something, which is lent to the neighbour or it is a good turn towards them or things of daily use. The narrator said that he had such neighbours that if they are lent something, they break them up or spoil them. In that case, is there any sin upon us if we don't give it to them? He replied: In that case there is no sin on you.

He said in another tradition that it is not allowed to deny salt and fire to the neighbours.

It is narrated from the Messenger of Allah (S) that one, who denies lending things of daily use to neighbours, the Almighty Allah will deny them His goodness and mercy in the hereafter and leave them to their devices. And woe be one, who is abandoned by Allah.

It is narrated from Imam Ja'far As-Sadiq ('a) in reliable tradition that you should never refuse to lend yeast, bread and fire; as in addition of being included in good morals, it enhances the sustenance of the family members.

It is narrated from Imam Muhammad Al-Baqir ('a) that you must never overlook the rights, which you have made obligatory on yourself and provide the expenses of your family and do not be miserly in that. And if someone from your relatives want to harass you in a way that is more harmful to you, you should not accept it.

It is mentioned in another tradition that Amir Al-Mu'minin ('a) came to visit Saasa Ibn Sauhan, who was a senior companion of the Imam and among the advices he dispensed included: Do not boast among your people, because I have come to visit you. And if you find them engrossed in something, you don't keep away from that work, because a man cannot live without people and clan; he is always needful of them.

If you don't help them, you will be denying many of their trusts; so if you see them in a good condition, you should help them in that matter and if you find them in difficulties, you should not abandon them to

their devices. Though it is true that your co-operation should be in goodness and obedience of God. There is no doubt that if you help each other in divine obedience and keep away from divine disobedience, you will always remain happy and prosperous.

It is narrated in reliable traditions that some infidel prisoners were brought to the Prophet and one of them was brought to be executed. Jibra'il descended immediately and said: O Muhammad, the prisoner whom you want to execute was very generous in feeding others, and was hospitable and generous to his clansmen.

The Prophet said to the prisoner: The Almighty Allah revealed your traits to me and that is why I am exonerating you from execution. That prisoner asked: Does your God like these traits? He replied: Yes. The prisoner said: I testify for the oneness of that God and your messengership. By the God, who sent you for the propagation of truth, I have never denied my wealth to anyone.

It is mentioned in many traditions that usurping the property of orphans is a greater sin.

It is narrated in reliable tradition that the Messenger of Allah (S) said: One, who cares for an orphan and defrays his expenses; he and I will be as close in Paradise as these two fingers (and he joined his index and middle finger).

He said in another tradition that one, who included an orphan among his children and defrays his expenses in such a way that he is not needful of anyone else, the Almighty Allah will make Paradise obligatory on him just as He made Hell obligatory on one, who usurps the property of orphans.

It is narrated from Amir Al-Mu'minin ('a) in a reliable tradition that if a believer man or woman passed the hand with affection on the head of an orphan, the Almighty Allah will record for each strand of hair, which come under his hand, one good deed in the scroll of his deeds.

It is mentioned in another traditional report that for each strand of hair, the Almighty Allah will bestow him an effulgence on Judgment Day.

It is narrated from the Messenger of Allah (S) in a reliable tradition that one, who is troubled by cruelty, he should summon an orphan, make him seat near him, pass his hand over his head affectionately. The fact is that the rights of orphans are indeed great.

He said in another tradition that when the orphan cries, the divine throne shivers. At that time the Almighty Allah says: Who has caused this servant of Mine, whose parents I have taken away, to cry? I swear by My might and majesty, I will make Paradise obligatory on one, who comforts him.

It is narrated from Imam Ja'far As-Sadiq ('a) in authentic tradition that the Almighty Allah fixed two punishments in the Holy Qur'an for one, who usurps the property of orphans: One is the chastisement of Hell, which will be given in hereafter and the other is the worldly chastisement that others will conduct with his children in the same way when he is dead.

It is narrated from Imam Muhammad Al-Baqir (‘a) that the Almighty Allah will raise some people from the graves on Judgment Day in such a way that flames of fire will be protruding from their mouths. They will be those who had usurped the property of orphans as the Almighty Allah says:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا

“(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.” (4:10).

We should know that the guardian of a person, who can spend from his wealth, is first of all his father and then his grandfather and then one, who was appointed by the father as guardian. If none of them is present, the religious judge, that is the Imam or one, whom he appoints. And if the Imam is not present, most scholars believe that it is the turn of the Islamic jurist, who fulfils all the conditions or one appointed by such a chief jurisprudence (Mujtahid).

It is apparent from reliable traditions that believers and righteous people can also become guardians of orphans and they can take over their property provided they act with honesty and do not refrain from spending it on the welfare of that orphan and keep them satisfied.

But if they are themselves poor and taking care of the property of orphans makes them unable to undertake their own occupation, they can take their expenses from it; but it is better to observe all precautions and not take more than the expenses common in that area. In the same way, the father and grandfather and the guardian appointed by them should also be careful in maintaining the trust.

They should neither face hardships nor should there be extravagance. And if their economic condition is such that they are unable to repay their debts, they are not allowed to borrow from the funds of the orphans. If the father or the grandfather are poor, they can take their expenses from the property of the orphan.

And if the mother is poor, the guardian can also pay for her necessary expenses from the property of the orphan. And if the necessary expenses of the orphan are calculated and the guardian adds his funds in his own assets, and all are maintained from it, there is no problem.

3. Rights Of Friends And Brothers In Faith

It is mentioned in reliable tradition that at the time of his passing away, Amir Al-Mu’minin (‘a) made a bequest to Imam Al-Hasan (‘a) that you should conduct with your brothers in faith amicably with intention of seeking divine proximity and maintain proximity with the good doers due to their goodness.

It is narrated from Imam Ali Ar-Ridha’ (‘a) that one, who befriends a brother believer for the sake of Allah, he will get a house in Paradise.

It is narrated from the Messenger of Allah (S) that after the benefits of Islam no benefit is greater than that of one, who established brotherhood with a believer brother.

It is mentioned in another tradition that a person asked Imam Muhammad Al-Baqir ('a): It often happens that I am so aggrieved at times without any apparent reason that my family members and friends are able to discern its signs from my face.

Imam ('a) said: The Almighty Allah has created the believers from the essence of Paradise and blew in them the soul from the breeze of His mercy. That is why all believers are like blood brothers. And if the soul of one of them is tormented the others are also aggrieved for it.

In reliable tradition, it is narrated from the Messenger of Allah (S) that glancing at the face of the just Imam, glancing at a scholar, looking kindly at parents and looking at that believer brother whom you have befriended for the sake of Allah, is a worship act.

It is narrated from Amir Al-Mu'minin ('a) that believers in faith are of two kinds: (1) Those, whose friendship is reliable (2) Those, whose are friends only in fun and gatherings. The first type are as valuable to you as your limbs or family members.

So, when you have such trust in some brother, you must spend your wealth and life for him; be friends of his friends, be inimical to his enemies and be trustees of his secrets. Conceal his defects and express his good traits. But you should remember that such kinds of friends are more rare than red Sulphur. As for the second kind: enjoy their company and don't hope for more than that from them.

It is mentioned in reliable tradition that brotherhood and familiarity was established in the spiritual sphere only. When they see each other in this world, they are reminded of it.

It is mentioned in other traditions that a believer is a brother of another believer. A believer is the eye of another believer. A believer is a guide of another believer. A believer never misappropriates from another believer.

A believer never oppresses another believer. A believer never cheats another believer. A believer never goes back on the promise made to another believer. A believer never lies to another believer. A believer never backbites to another believer.

It is narrated from Imam Ja'far As-Sadiq ('a) in an authentic tradition that there are a few conditions of friendship and love; if all the conditions are not present in a person, he cannot be considered a true friend and if one does not possess even one of them, he can never be called a friend.

They are as follows: (1) the inner feelings as well outward expression should be same towards you (2) he should regard your honour as his honour (3) there is no difference if he becomes wealthy (4) that he does not deny you something, which is under his control (5) he should not desert you during hard times.

He said in another tradition that the believer brother, who is angry with you two times and does not say a bad word about you even once, he is deserving of friendship and trust.

He said in another tradition that do not rely on any friend or brother so much that you divulge all your secrets to him, because if at any time he is estranged from you, you will not have anything under your control.

It is narrated from Imam Ali Ar-Ridha' ('a) that twenty years of love is equal to relationship and in knowledge and scholars, it creates amity between them, which is present in cousins.

It is narrated from Imam Ja'far As-Sadiq ('a) that if any of your friend becomes a ruler and maintains even one-tenth of friendship as before, he is not a bad friend to you.

It is narrated from Amir Al-Mu'minin ('a) that you should have moderate friendship and do not surrender yourself completely. It should not be that one day they become your enemies. And do not be fully inimical with your enemies; as it is possible that one day they might become your friends.

It is narrated from Imam Ja'far As-Sadiq ('a) that never divulge your secrets to your friends. There is no problem in things, about which even your enemy is aware, because sometime the friend becomes an enemy.

It is narrated from Imam Musa Al-Kazim ('a) that among the good things of life is a big house and many friends.

His Eminence, Luqman said to his son: Make friends with a hundred persons, but do not make even one enemy. Be a slave of the righteous, but never become the son of an evil doers.

It is narrated from Imam Ja'far As-Sadiq ('a) that life is a burden for one, who does not have the following: (1) physical health (2) peace (3) wealth (4) contentment (5) true friend.

He said in another tradition that the sense of a person does not advise him righteousness and his self does not chide him for evil act, and if he does not have a friend, who always tells him what is good and what is bad; then Satan will always be dominating him.

He said in another tradition that never leave the friendship of the friends of your father; you will be such as if you have gone from light into darkness.

He said: One, who gives his love in improper instances, is wasting it.

It is narrated from Amir Al-Mu'minin ('a) that one, who goes to a suspicious place and someone becomes suspicious about him, he should blame himself. One, who maintains his secret, he is under his control and that which is divulged to two persons, is exposed. When you become friends with someone, you should interpret every act of his as good, till it reaches to the limit that no good can be expected

from him.

In the same way, as far as there is chance of good expectation, do not consider any of his statements suspicious. And make friends with many righteous persons as it is a kind of prevention in hard times. And in hard times, they will serve as your defence against your enemies. Seek advice from persons, who fear the Almighty.

Cultivate friendship with brothers in faith in proportion to their fear of Almighty. Beware of loose women and also be careful of the righteous women.

It is narrated from Imam (‘a) that if you want to gain the best of the bounties and that your forbearance gains perfection and your finances are improved, you should not make slaves and vicious people partners in your trade, because if you rely on them, they will cheat you; and if they talk to you, they will lie; and if a calamity befalls you, they will not help you.

Always cultivate the companionship of the intelligent, though he may not be generous. So that you may benefit from his intelligence; but you should keep away from the defect in his behaviour. In the same way, cultivate the companionship of a generous person though he might not be intelligent; because you can gain from his generosity through your intelligence and absolutely keep away from that fool, who is also miserly.

4. Mutual Rights Of Believers, Doing A Good Turn To Others

Through authentic chain of narrators, it is narrated from Mualla Ibn Khunais that he asked Imam Ja’far As-Sadiq (‘a): What is the right of a Muslim on another Muslim? He replied: There are seven rights upon him and each of them is obligatory and one, who abandons even one of them is beyond the pale of love and obedience of God. Mualla asked: What are they? He said: I fear that you may not fulfil them even after being cognizant of them.

But when he insisted, the Imam said: (1) the easiest and the first right is that you prefer for him what you prefer for yourself and dislike for him what you dislike for yourself (2) avoid his anger and keep him satisfied and obey all his commands (3) help him through your life, wealth, tongue and limbs (4) you should be like an eye, a leader and a mirror for him (5) if he is hungry,

you should also abstain from food, if he is thirsty, you should also not drink water and if he is unclothed, you also follow suit (6) if you have a servant and he does not have one, it is necessary that you should send your servant to wash his clothes, cook his food and make his bed (7) if he adjures you to do something, you should fulfil it; if he calls you for dinner at his place, you should accept it, and if he is unwell, you should go to visit him; if he passes away, attend his funeral; if you learn that he is in some need, before he mentions it, you should fulfil it.

Through these steps you and he will have true affection.

He said in another tradition that there is no better worship act in the view of Allah, than fulfilment of the rights of believers.

It is narrated from Imam Ja'far As-Sadiq ('a) in a good tradition that a promise, which a believer makes to another believer brother is such an oath, which has no expiation; and one, who breaks an oath made to a believer, it is as if he has broken an oath made to Almighty Allah and became deserving of divine chastisement.

It is narrated from the Messenger of Allah (S) in another good tradition that one, who has adopted faith in Allah and Judgment Day, he should fulfil his vows.

It is narrated from the Messenger of Allah (S) through many reliable chains of narrators that seven rights of a believer are obligatory on another: (I) he should be respected in his presence (2) he should have love and regard for him (3) he should spend his funds upon him (4) his should regard his backbiting unlawful (5) he should visit him when he is unwell (6) he should attend his funeral when he passes away (7) he should mention only his good traits after he is dead.

Through good chains of narrators, it is narrated from Imam Muhammad Al-Baqir ('a) that you should love your Muslim brother and prefer for him what you like for yourself; and do not like for him what you dislike for yourself. When you need something, ask from him, and when he asks you, you give it to him and do not conceal his good traits so that he may also not conceal from you. Help him in times of need so that he may also help you. You should respect him during his absence.

When he returns from a journey, you should go to meet him. And continue to respect him in every way, because the two of are in fact not separate. If he is angry with you, you should not leave him till you make him reconciled. If he is given some bounty from Allah, you should thank God and if some calamity befalls him, you should help him and be more kind and loving to him.

It is narrated from Amir Al-Mu'minin ('a) that a Muslim has six rights on another Muslim: (1) he should salute him when he meets him (2) he should visit him when he is sick (3) he should pray for him when he sneezes (4) he should attend his funeral when he dies (5) he should accept his invitation (6) he should like for him what he likes for himself and detest for him what he detests for himself.

It is narrated from the Messenger of Allah (S) in authentic tradition that one, who begins his day, without any care for the welfare of Muslims, he is not a Muslim. And one, who hears someone calling: O Muslims, help me, and he does not help him, he is not a Muslim. He said: I like that person most, from whom the people benefit most. He also said that a Muslim, who rescues other Muslims from fire or drowning, Paradise becomes obligatory for him.

It is narrated from Imam Ja'far As-Sadiq ('a) that the right of believer on another is that he should like him sincerely, should not deny him his funds, if he goes on a journey, he should remain concerned about his family; he should help him if someone oppresses him; if the share of Muslims is distributed, he

should take his share and keep it for him; when he dies, he should visit his grave.

He should not oppress him in any way; he should not cheat him; he should not misappropriate his trust; he should not say something detestable to him; if he does so the friendship will end; if he says: you are my enemy; one of them will become an infidel, because if the one, who said it is a liar, he himself is liar and if he is right the other one is an infidel; if someone makes allegation against him, the faith of the allegation maker will dissolve in such a way like salt dissolves in water.

He said in another tradition that the believer should desire for his believer brother what he would have desired for his closest and he should not desire for what he would not have desired for his closest relative. He should have true friendship with him and should be happy in his joy and sorrowful in his grief. If possible, he should try to remove his sorrow, or he should pray to the Almighty Allah to remove his sorrow.

It is mentioned in another tradition that a man came to Imam Ja'far As-Sadiq (‘a); he asked: How are your believer brothers? He said: They are in good health. Imam asked: Do the rich among them have any concern for the poor?

He replied: Very few. Imam (‘a) asked: How often do the rich go out to visit the poor? He replied: Rarely. He asked: How much do the rich help the poor? He replied: As good as nothing. He said: Then how do they claim to be our Shi'a?

He said in another tradition that you should become friendly with righteous people and cultivate friendship with another for the sake of Allah. And when you meet each other, you should mention our religion and our traditions.

It is narrated from Imam Muhammad Al-Baqir (‘a) that it is obligatory to conceal seventy greater sins of the believer.

It is narrated from Imam Ja'far As-Sadiq (‘a) that it is obligatory on a believer to be well-wisher of another believer openly and from the heart.

He said in another tradition that well-wishing for others is obligatory on you, because no other act is better than it in the view of God.

5. Fulfilment Of Needs Of Believers, Cooperating With Them And Making Them Happy

It is narrated from the Messenger of Allah (S) in an authentic tradition that one, who pleased a single believer, it is as if he has pleased me, and one, who pleased me, it is as if he has pleased Almighty Allah.

It is narrated from Imam Muhammad Al-Baqir (‘a) in reliable tradition that to meet a believer with a smiling face is a good deed. And to wipe dust from him is a good gesture and no worship act is liked by Allah than pleasing the believers.

He said in another tradition that Allah addressed Prophet Musa (‘a): O Musa, there are some servants of Mine, whom I will not only bestow Paradise, on the contrary I will appoint them as the rulers of Paradise. Musa (‘a) asked: My Lord, who are they? It was said: The believers, who please other believers.

Then the same Imam said: Musa (‘a) used to live in the kingdom of a tyrant ruler and he was trying to cause harm to him. Musa (‘a) fled from there and went to the land of infidels and sought refuge at the place of an infidel. That infidel provided him with a house, gave him food and treated him with kindness.

The result of this hospitability was that when it was the time of his death, the Almighty Allah said: By My honour and might, if there had been scope for you in Paradise, I would indeed accommodated you in it; but Paradise is not allowed for infidels, so the Hellfire is ordered not to bum and terrorize you. It was also commanded to the angels to supply some food to him both times.

It is narrated from Imam Ja’far As-Sadiq (‘a) in a good tradition that the Almighty Allah revealed to Prophet Dawood (‘a): A servant of Mine will bring a single good deed to Me and I will bestow Paradise to him for that only. Prophet Dawood (‘a) asked: Which is that good deed, my Lord? He replied: To please a believer servant, though it might be through a single piece of date. Prophet Dawood (‘a) said: O Allah, one, who has recognized You, he can never despair from You.

He said in another tradition that one, who pleases a believer, he has not only pleased him, he has pleased me as well; rather he has pleased the Messenger of Allah (S).

It is narrated from the same Imam in reliable traditions that when the believer would emerge from his grave, another person will also emerge with him and give him glad tidings of the honours, which Almighty Allah has awarded him. The believer will say: May Allah give you also glad tidings of blessings.

After that he will remain with that believer. When he will pass a terrifying place, he will say: Why are you afraid, this place is not for you. And when they will pass by a pleasing spot, he will tell him: This place is for you only. In the same way, he will continue to give him one glad tiding after another till, they reach the station of accounting.

When after the accounting command will come from the Almighty Allah to take this believer to Paradise, that companion will convey the last glad tiding to him that the Almighty Allah has ordered you to enter Paradise.

The believer will be content and he will ask: Brother, who are you that has accompanied me from the grave and giving me glad tidings all the time; who was my companion in my loneliness and in the end gave me good news from Allah?

He would reply: I am that pleasure, which you gave to so and so believer brother in the world, the Almighty Allah personified me, so that I may convey good news to you and be your companion in this loneliness.

He said in another tradition that one, who pleases a believer, the Almighty Allah records thousands of good deeds in his account.

He said in another tradition that one, who fulfils a single need of a believer, on Judgment Day, the Almighty Allah will fulfil a hundred thousand of his needs, one of them being Paradise and secondly, he will take his relatives and friends to Paradise, provided that he is not Ahl Al-Bayt hater (Nasibi).

It is mentioned in another tradition that fulfilling a need of a believer is better than twenty Hajj pilgrimages, in each of whom, a hundred thousand dirhams are spent

It is narrated from Imam Muhammad Al-Baqir ('a) in a reliable tradition that one Hajj is better than emancipating seventy slaves and taking the responsibility of a single Muslim household, is better than seventy Hajjs.

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that one, who circles the Holy Kaaba seven times, the Almighty Allah records six thousand good deeds for him and erases six thousand of his sins and raises him six thousand ranks and fulfils six thousand of his wishes; but to fulfil the need of a believer is better than ten circuits of Kaaba.

He said in another tradition that when he fulfils the needs of a Muslim, the Almighty Allah tells him: Your reward is upon Me and I will reward you at least by admitting you in Paradise.

He said in another tradition that when a person walks to help a believer, the Almighty Allah appoints an angel at each side, so that they may seek forgiveness for him and pray that his needs are also fulfilled.

It is narrated from Imam Musa Al-Kazim ('a) in a reliable tradition that it is mercy for one to whom a believer brother approaches to ask for help. If he accepted it, he has joined his friendship to our friendship and one, who has achieved our friendship, the Almighty Allah has loved him.

If in spite of being capable, he refuses to help him, the Almighty Allah will send a serpent for him in grave, so that it may continue to sting him till Judgment Day. On Judgment Day, Allah will have the choice to either forgive him or not.

It is narrated from Imam Muhammad Al-Baqir ('a) that if a believer is approached by another believer brother for help and he is not capable to fulfil that need, and due to that he was aggrieved, the Almighty Allah will make Paradise obligatory on him.

It is narrated from Imam Ja'far As-Sadiq ('a) that a believer, who walks some distance to fulfil the need of another believer, ten good deeds are recorded for him, ten of his sins are erased and he is raised ten

stages in Paradise. And this walking of his is equal to emancipating ten slaves and is better that Itikaaf worship in Masjid al-Haraam.

It is narrated from Imam Ali Ar-Ridha' ('a) that there are some servants of Allah, who make effort to fulfil the needs of other believers; they will remain content on Judgment Day. And the Almighty Allah will please one, who pleases a believer.

It is narrated from Imam Muhammad Al-Baqir ('a) that one, who walks to help a Muslim brother, the Almighty Allah sends seventy-five thousand angels to accompany him and at each step, they record one good deed, erase one sin and raise him by one rank. When he concludes helping them, they write the reward of one Hajj and one Umrah in the scroll of his deeds.

Imam Ja'far As-Sadiq ('a) said to walk some distance to help a Muslim brother is in my view, better than emancipating a thousand slaves or to provide a thousand mounted warriors for holy war.

He said in another tradition that one, who makes effort to help a Muslim brother or walks for that purpose, a thousand good deeds are recorded for him. As a result of this even his relatives, neighbours, friends and acquaintances and all those who have a done a good turn to him, will be given salvation and on Judgment Day, he will be told to approach the gate of Hell and to bring out from there anyone he likes, except the enemies of Ahl Al-Bayt ('a) and take them with him to Paradise.

He also said that Almighty Allah says: My creatures are like My children. The dearest to me among them is one, who is most kind to them and who tries more to help to them.

He also said that one, who helps a believer in need and distress, the Almighty Allah will make seventy-two bounties obligatory for him; one of which will be given to him in the world, so that his worldly issues are resolved amicably and seventy-one good deeds will remain stored for him, so that they may be useful in times of fear and hardships.

He also said that one, who removes a single distress of a believer, on Judgment Day, Almighty Allah will remove many of his distresses and when he comes out of the grave, he will be pleased and content; and one, who feeds a single believer, Allah will serve him with fruits of Paradise and one, who gives water to someone, Allah will serve him with the sealed wine of Paradise.

He said in another tradition that one, who removes one problem of a believer, the Almighty Allah will fulfil many of his needs in the hereafter and one, who conceals a single defect of a believer, Allah will conceal his seventy defects from the world and the hereafter. And as long as a believer remains a helper of another, Allah is Himself his helper.

It is narrated from Imam Zayn Al-'Abidin ('a) that one, who fulfils a single need of a believer brother, the Almighty Allah will fulfil his seventy wishes, one of them being Paradise.

One, who removes a single hardship of a believer, the Almighty Allah will remove many of his hardships

on Judgment Day.

One, who opposes a believer against a tyrant, the Almighty Allah will help him in passing over the Sirat Bridge, when the other people would be stumbling on it.

One, who fulfils the needs of a believer in such a way that he is pleased; it is as if he has pleased the Messenger of Allah (S).

One, who gives water to a person when he is thirsty, the Almighty Allah will bestow him with the wine of Paradise.

One, who feeds a believer to satiation, the Almighty Allah will feed him to satiation with the fruits of Paradise.

One, who provides clothes to an unclothed believer, the Almighty Allah will make him wear robes of brocade and silk.

One, who gives a garment to a believer, who is not naked, as long as even a thread of that garment remains on his body, the donor will remain in the security of Allah.

One, who provides a servant to a believer, on Judgment Day, Allah appoint pages of Paradise for him.

One, who provides a vehicle to a believer, on Judgment Day, Allah will bestow him with a she-camel, as a result of which he will be proud over the angels as well.

One, who gives a shroud to a believer after his death, he will be rewarded so much as if he has provided clothes to him from the time of his birth till his passing away.

One, who gives to a believer with whom he becomes attached, the Almighty Allah will send an angel in his grave to give company to him and that angel will appear to him in the form of his favourite family member.

One, who visits a believer brother when he is sick, angels surround him from all sides and say: Congratulations to you for Paradise.

[After stating till here, the Imam said] By Allah, fulfilling one need of a believer is better than fasting and observing Itikaaf for two months continuously in the holy months.

It is narrated from Imam Musa Al-Kazim ('a) that on Judgment Day, Almighty Allah has appointed a shade under which will be standing the prophets or successors or that believer, who has emancipated a believer or that believer, who has repaid the debts of a believer; or that believer, who had got another believer married.

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that on Judgment Day a believer will

pass by a man condemned to Hell and the angels would be taking him to Hell. That man will see the believer and call out:

Help me now, as I had done such and such goodwill gesture to you and I had fulfilled so and so need. The believer will ask the angel to leave him and the Almighty Allah will order: Free him, as My believer servant is interceding for him.

It is narrated from Imam Zayn Al–'Abidin ('a) in authentic tradition that you should consider all Muslims as your relatives; regard the aged as your father, the young as your children and those of same age as yours, as your brothers. Now, tell me which of them would you like to oppress? Whom will you condemn and whose defects will you expose?

And if Satan wants to deceive you to regard yourself better than others, the way to repel him is that if you see someone senior in age to you, you should conclude that since he is elder to you, he more perfects in faith and deeds and hence he is better than you.

If you see someone younger to you, you should think that your sins are more than his, therefore he is better than you; and if he is of the same age as you, you should think that you are certain of your sins and there is doubt regarding his sins and doubt cannot have precedence over certainty, so he is also better than you.

If people respect you, you should think that it is their own good deed and if people do not respect you, you should think that it is due to your bad deeds.

By acting on these rules, your life would become easy. You will have more friends and few enemies and you will be pleased with the good deeds of people and you will not be distressed by the evil deeds of evildoers. You should know that the most honourable in the view of God is one, whose news they hear being at home and who is heedless of all. Who does not ask from anyone.

After him is the turn of the one, who is needy, but who does not ask from anyone, because the people of the world are all seekers of wealth, and one, who is not a hindrance to them is liked by them most. And one, who instead of asking himself gives them from his property, he will having an extremely high status.

It is mentioned in another tradition that Prophet Isa ('a) said to one of his companions: If you want others not to do evil to you, you should also not do ill to others; and if someone slaps you on one cheek, you should turn your other cheek to him.

It is narrated from Imam Ja'far As–Sadiq ('a) in a reliable tradition that if Allah approaches another Muslim for the fulfilment of his need, and that person is capable of fulfilling it, in spite of that he does not, Allah will condemn him on Judgment Day so that others may learn a lesson and He will say: Your brother came asking you to fulfil a need, on which I had empowered you; but since you did not respond; I also swear by My might and majesty, I will also not have any mercy in fulfilment your needs; in the end

I may forgive you or chastise you.

He said in another tradition that the believer, in spite of being capable, does not help another believer, on Judgment Day the Almighty Allah will raise him with black face, blue eyes, hands tied to the neck and wearing an iron collar. Allah will say: This is your misappropriation against God and Prophet and then it will be ordered to take him to Hell.

It is narrated from Imam Musa Al-Kazim ('a) that three people will be under the shade of Throne (Arsh) on Judgment Day and no other shade will be there: (1) one, who gets his Muslim brother married (2) one, who gives him a servant at times of need (3) one, who maintains a secret of a Muslim brother.

6. Meeting The Believers And Visiting The Sick

In reliable traditions, it is narrated from Imam Muhammad Al-Baqir ('a) and Imam Ja'far As-Sadiq ('a) that one, who goes out to meet a believer brother for the pleasure of Allah, the Almighty Allah appoints seventy angels on him; who continue to call till he returns: You are fortunate; felicitation of Paradise for you.

It is mentioned in reliable tradition that the Messenger of Allah (S) said: Jibra'il informed me that Almighty Allah sent an angel to the earth and he came to a person standing at the door and seeking permission to enter. The angel asked; What do you want from him? He said: He is my Muslim brother; I came to visit him for the sake of Allah. The angel asked: Do you have any other motive? He replied: No.

The angel said: Almighty Allah sent me to you with His greetings and says that he has made Paradise obligatory on you. He also says that a Muslim who goes to meet another Muslim; it is as if he has come to meet Me; and his reward, Paradise, is upon Me.

It is narrated from the same Imam in another tradition that one, who goes to the house of a believer brother to meet him, the Almighty Allah tells him: You are My guest, and you have come to meet Me and your hospitability is upon me; and since you love your believer, I made Paradise obligatory on you.

It is narrated from Imam Muhammad Al-Baqir ('a) in another tradition that a believer, who leaves his house to meet his believer brother, Allah appoints an angel on him and orders him to spread out one of his wings to step on and to shade him with the other wing, till he reaches the house of that believer.

At that time the powerful Lord calls out: You have fulfilled My right and followed the practice of My Prophet, so it is obligatory on Me to fulfil your right. Ask Me, so that 1 may bestow you, whether you may call Me by My name, or remain silent; so that I may initiate mercy. When that believer returns, that same angel shades him with his wings.

When he reaches home, the Almighty Allah calls out: My servant, you have considered My right great; so, it is necessary to honour you. I made Paradise obligatory on you and gave you the right to intercede

for others.

It is narrated from Imam Ja'far As-Sadiq ('a) that to go out to meet a believer brother for the sake of Allah is better than emancipating ten believer slaves and the reward of emancipating a believer slave is that in exchange of each of his part, the Almighty Allah frees his physical parts from hellfire.

It is mentioned in reliable tradition that His Eminence said to Dawood Ibn Farhan: Convey my greetings to my Shi'a and tell them that Allah has mercy on one, who sits with another and mentions our traditions as the third with them is an angel, who invokes salvation for them. And when you meet each other, and mention our traditions, its result is that our faith is enlivened and after us the best is one, who mentions our traditions and one, who remembers us.

It is narrated from Imam Muhammad Al-Baqir ('a) that you should visit each other as our religion is enlivened through this and may Allah have mercy on one, who keeps our faith alive.

It is narrated from the Messenger of Allah (S) that glad tidings for those, who befriend each other for the pleasure of Allah. In Paradise, the Almighty Allah has created a pillar of red ruby and constructed seventy palaces upon it; there are seventy thousand chambers in each palace; and all this is for those, who befriend and meet each other for the sake of Allah.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who is unable to do us a favour, he should do a good turn to the righteous from our Shi'a as the same reward would be written in his scroll of deeds as would be written for doing a good turn to us. And one, who is unable to meet us, should meet the righteous from our Shi'a, so that reward of meeting us is written for him.

It is narrated from Imam Ja'far As-Sadiq ('a) in reliable tradition that one, who goes to meet a Muslim patient; if he visits him in the morning, seventy thousand angels will invoke blessing on him till night and if he visits him at night, seventy thousand angels will invoke blessing on him till the morning.

He said in another tradition that one, who goes to visit a sick believer, seventy thousand angels accompany him so that till he returns, they continue to seek divine mercy for him.

It is narrated from Imam Muhammad Al-Baqir ('a) that one, who goes to visit a sick believer, divine mercy accompanies him; and when he sits beside him, divine mercy envelops him; and when he returns, Almighty Allah appoints seventy thousand angels to invoke blessings for him till the following day, seek forgiveness for him and continue saying: Felicitations of Paradise for you.

And He bestows him with such a huge place in Paradise that a rider can ride in it for forty years without reaching the boundary.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who visits a sick believer for the pleasure of Allah, God will appoint an angel for him, who will visit him in grave and continue to seek forgiveness for him till Judgment Day.

He said in another tradition that Almighty Allah appoints seventy thousand angels for one, who visits a sick person, so that they may visit his place till Judgment Day and praise and glorify Allah and half of that reward is written in the scroll of his deeds.

He said in another tradition that one, who is indisposed, should inform his believer brother so that he may visit him and gain divine rewards; so that he may also be rewarded, as ten good deeds will be recorded for him and ten sins will be erased and ten ranks will be enhanced for him.

In a reliable tradition, it is narrated from Imam Musa Al-Kazim (‘a) that when a person falls ill, he should permit others to visit him; as one supplication will be accepted from each of those who visit.

It is narrated from Imam Ja’far As-Sadiq (‘a) that one, who goes to visit his believer brother, he should ask the patient to pray for him, because the prayer of the sick believer is as effective as the prayer of the angels.

It is narrated from Imam Ja’far As-Sadiq (‘a) that visiting one, who has sore eyes is not recommended. It is necessary to visit for three consecutive days in the beginning and then to visit alternate days; and when the sickness is prolonged, the patient should be left among his family members and he should not be visited.

He said in another tradition that when you go to visit a patient, you should take an apple, quince, citron, perfume or aloeswood, as it provides relief.

He said in another tradition that the perfect way to visit a patient is that you place your hand on his arm and pray for his health and leave him shortly, because the visits of fools is more distressing to the patient than his illness.

It is narrated from Amir Al-Mu’minin (‘a) that the best visitors are those, who leave early; except if the patient prefers his company and asks him to stay on.

7. To Serve Food And Water To Believers, To Clothe Them And To Help Them In Every Way; To Support The Oppressed

It is narrated from Imam Ja’far As-Sadiq (‘a) that Paradise becomes obligatory on one, who feeds a believer to satiation; and it is obligatory on God to fill the belly with Zaqqum of Hell of one, who feeds a disbeliever to satiation.

He said in another tradition that to one, who feeds three Muslims to satiation, the Almighty Allah will give food from three Paradises: Firdos, Adn and Tooba.

He said in another tradition that one, who feeds a Muslim to satiation, except for Allah, no creature can know its reward, even the proximate angel or a messenger prophet. He also said among the acts, which

make salvation obligatory is feeding a hungry Muslim.

It is narrated from the Messenger of Allah (S) that one, who satiates the thirst of a Muslim in a place where water is available, Almighty Allah will reward him with seventy thousand good deeds; and if he provides where water is scarce, He will get the rewards of emancipating ten slaves from the progeny of Isma'il.

It is mentioned in a good tradition that one, who serves food to his believer brother for the sake of Allah, its reward is equal to feeding a hundred thousand other people.

In another good tradition, he said to Sudair Sarraf that why don't you free a slave every day? He replied: I don't have that much money. He said: Feed a Muslim everyday as you will get the same reward. He asked: Should that person be rich or poor? He replied: Sometimes the rich is also as needful as the poor.

He said in another tradition that one eats a single morsel with a believer, in my view it is better than emancipating one slave.

He said in another tradition that one, who serves food to a rich Muslim, he will get such reward as if he has saved and emancipated a slave from the descendants of Isma'il ('a). And one, who serves food to a needy Muslim, he will get as much reward as saving from death and emancipating a hundred slaves from the descendants of Isma'il ('a).

He said in another tradition that there are four acts, that if one performs even one of them, he will enter Paradise: (1) To provide drinking water to the thirsty (2) to feed the hungry (3) to clothe the naked (4) to emancipate a slave in distress.

It is narrated from the Messenger of Allah (S) that the best acts in the view of the Almighty Allah are three: (1) to feed a hungry Muslim (2) to repay the debts of a Muslim (3) to remove the problem of a Muslim. He also said that blessings are removed faster than a knife enters the hump of the camel from the house, where the hungry are not fed.

It is narrated from Imam Zayn Al-'Abidin ('a) that one, who has extra clothes and he is also aware that a believer brother is in need, but he does not give it to him, the Almighty Allah will cast him headlong into Hell fire. And one, who eats to satiation and close to him there is a hungry believer, Allah tells the angels: I hold you as witness, this slave has disobeyed Me and obeyed others. Know that I abandoned him to his devices and I will never forgive him.

It is narrated from the Messenger of Allah (S) that one, who sleeps satiated while his Muslim brother is hungry, he has not believed in me.

It is narrated from Imam Ja'far As-Sadiq ('a) that if a person has a house and a believer is in need of it, but he does not give it to him, the Almighty Allah says: This man is miserly in giving a house of the

world; by My might and honour, I will not allow him to enter Paradise.

It is narrated from the Messenger of Allah (S) that if a person removes an obstacle from the path of Muslims, the Almighty Allah records for him the reward of reciting four hundred verses of Qur'an; in exchange of each of their letter, he will get ten rewards.

He said in another traditional report that a person will be admitted to Paradise only because he had removed a thorn from the path of Muslims.

It is narrated from Imam Ja'far As-Sadiq ('a) that before you mention a need from someone, it is good to send a gift to him. He also said that you must exchange gifts among yourself, as it removes malice from people. He also said that you must return the vessels, so that the gift may be repeated. He also said that gifts are of three kinds: (1) in exchange of which some gain is expected (2) that which is sent as bribe (3) which is only sent for the sake of Allah without any worldly motive.

8. Rights Of The Poor, Weak, Oppressed, Aged, Afflicted And Helpless And The Etiquette Of Behaviour With Them

It is narrated from Imam Ja'far As-Sadiq ('a) in reliable tradition that a poor believer will enter Paradise forty years before the affluent believer. As an example, the simile of the poor and the rich is that of two boats, which pass by the customs; the empty boat will be released immediately and the boat, which is loaded will be stopped for taxing.

He said in another tradition that as much the faith of a person increases, as much his income decreases. He also said that if believers had not beseeched for sustenance, they would have had lesser income.

It is narrated from the Messenger of Allah (S) that poverty and dervishism is a trust of God with the people. And one, who conceals it, the Almighty Allah will give him the reward of one, who fasts during the days and prays during the nights. And one, who will express it to someone, who is capable to fulfil his need, but he does not fulfil it, it is as if that person has slain that poor, not with sword or dagger, but with wound in his heart.

It is narrated from Imam Ja'far As-Sadiq ('a) that on Judgment Day, the Almighty Allah will speak to the poor in an apologetic way and say: 1 had not made you poor in the world, because you were degraded in my view. Today, you will see how I conduct with you. Take the hand of all who had helped you and enter Paradise.

One of them will say: O God, people had beautiful women, wore fine clothes, ate delicious foods, lived in posh houses, rode fine horses; today, bestow us the same bounties. The response will be: I give you seventy times of all the bounties I gave since the beginning of the world till its end.

He said in another tradition that an affluent man dressed in fine garments came to meet the Prophet and

sat in the gathering. Then a poor man arrived and took a seat beside him. That man pulled away his skirt, which had come under the thigh of that poor. The Messenger of Allah (S) asked: Are you wary that his poverty will cling to you? He replied: No. He asked: You thought that your garments will become dirty?

He replied: No. Then why did you act in this manner? He said: O Messenger of Allah (S), because of myself, which is worse that Satan, who presents every evil act of mine in a good light and every good deed defective. So as compensation of this error, I give half my property to this poor man. The Prophet asked that poor believer: Do you accept? He replied: No. Why not, asked the affluent one. He replied: I dread becoming arrogant like you.

It is mentioned in another tradition that Imam Ja'far As-Sadiq ('a) asked a poor man if he ever went to the market and saw different kinds of things, which you are unable to purchase. He replied: Yes, O son of Allah's Messenger (S). He said: When you see something, which you cannot buy, one good deed is recorded in your scroll of deeds.

It is narrated from the same Imam in a good tradition that some people will be raised on Judgment Day and come to Paradise straight away. When they reach the gate of Paradise, angels will ask: Who are you? They will reply: We are needy.

Angels will remark: You are so eager to enter Paradise that you came before the accounting? They will say: What was given to us that you want us to account for? A voice will come from the Lord: You are right, why may enter

It is narrated from Imam Musa Al-Kazim ('a) that Almighty Allah says: I did not make the wealthy people because they commanded respect in My view, neither did I make the poor as such, because they are degraded in My view. But I tested the rich through the poor; because if there had been no poor, the wealthy would not have even glimpsed Paradise.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who regards a believer degraded because of his poverty, on Judgment Day, Allah will degrade him before all the creatures.

It is narrated from the same Imam in an authentic tradition that Almighty Allah says: One, who causes distress to My believer servant, he should prepare to battle with Me. And one, who accords respect of My believer servant, he should remain fearless of My fury.

If only one believer remains with the just Imam from the east to the west, I will regard the worship of the two of them sufficient against the sins of all the creatures. And because of them, the seven heavens and the seven earths will endure. I will make their faith such companion of theirs that they wouldn't need any other companion.

It is narrated in many traditions that the Almighty Allah says: One, who degraded one of My friends, it is

as if he has prepared to battle with Me. I assist My friends very soon.

It is narrated from the Messenger of Allah (S) that the most degraded of people is one, who degrades others.

He said in another tradition that God degrades one, who degrades a person. He also said that the Almighty Allah created the believer from His greatness and power and one, who ridicules a believer or rejects his statement, it is as if he has opposed the Almighty Allah.

It is narrated from Amir Al-Mu'minin ('a) that do not regard your poor believer brothers as degraded, because one, who does that; Almighty Allah will not admit him to Paradise with that believer, except if he repents.

It is narrated from the Messenger of Allah (S) that even if a poor man in dishevelled appearance swears in the name of God, you should not reject his statement.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who mocks the people it is as if he does not care for their affection.

He also said that do not consider the poor believer as degraded, because one, who considers a poor believer degraded, the Almighty Allah regards him as degraded and He remains angry with him till he does not repent.

It is narrated from Amir Al-Mu'minin ('a) that it is not allowed for a Muslim to terrify and threaten another Muslim.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who utters half a word to hurt the feelings of a believer, on Judgment Day, it will be written on his forehead: Despaired of divine mercy.

It is narrated from the Messenger of Allah (S) that one, who enhances his respect by speaking with believer brother kindly, or fulfils some need of his or removes some problem, divine mercy will shade him during the time he spends in that.

Then he said: A believer (Mu'min) is called a believer (Mu'min) because others are assured (itminaan) from him about their life and property; and Muslim is one, from whose hands and tongue no one suffers any harm. And emigrant (Muhajir) is one, who migrates from sins. And angels will continue to curse one, who pushes away, slaps a believer or does any such act to degrade someone, till he does not repent.

Therefore, if there is a dispute, you must avoid taking immediate action as there might be a believer in the opposite group. Nothing is better in the view of God, than leniency and patience.

He said in another tradition that one, who slaps a believer, on Judgment Day, Almighty Allah will reach him in such way that his bones will be separated and an iron collar will be around his neck, his hands will

also be caught in the collar and he will be sent to Hell, except if he repents.

He said in another reliable tradition that it is a greater sin to abuse a believer, it is infidelity to fight with a believer and it is divine disobedience to backbite him.

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that one, who threatens to harm a believer through the ruler and does not cause any actual harm to him, he will enter Hell. And one, who threatens as well as causes harm, he will be in the level of Fir'awn and people of Fir'awn in Hell.

It is narrated from the Messenger of Allah (S) in reliable traditions that one, who slays a person or injures someone seriously unintentionally, he is also cursed by Allah.

He said in another tradition: I swear by the one, in whose hand my life is, if all the folks of the heavens and the earth unite to eliminate a believer, the Almighty Allah will dispatch all of them to Hell.

And by the one, in whose hand my life is, one, who wrongly lashes a believer, on Judgment Day a similar lash will be given to him and one, who glares viciously at a believer, Almighty Allah will terrify him on the day, when there will be no other refuge and He will raise him in the form of an ant.

It is narrated from Imam Muhammad Al-Baqir ('a) that the curse a person gives, continues to circle, if it gets its aimed target, it hits him; otherwise, it returns to the one, who has cursed.

He said in another tradition that one, who ridicules a believer and his face, he will have the worst kind of death and his end will not be good.

It is mentioned in another tradition that a person asked him: What do you say regarding a Muslim, to meet whom another Muslim comes, but in spite of being at home, he neither comes out nor allows him to enter? The Muslim, who comes to meet another Muslim and who in spite of being at home, neither comes out, nor calls him inside, the curse of God will continue to fall on him till the two do not meet again.

It is narrated from Imam Ja'far As-Sadiq ('a) that the believer, who has such restraint that another believer does not have access to him, on Judgment Day, Almighty Allah will place seventy thousand barriers, the thickness of each of them being a distance of a thousand years.

It is narrated from Imam Ali Ar-Ridha' ('a) in another tradition that there were four believers in some place in Bani Israel; three of them gathered to discuss some matter, the fourth also arrived and knocked at the door. The servant came to the door. That believer asked where his master was. He said: He is not at home. The believer went away from there. The slave reported the exchange to his master.

The master did not remark and continued with the discussion. The following day that person again came to them and saw them leaving the house and preparing to leave for the fields. He greeted them and asked permission to accompany them. They responded to the greeting and allowed him to accompany

them, but no one apologized for what had happened the previous day because that believer was poor.

On the way, a cloud appeared all of a sudden and they began to walk fast fearing the impending rain. But when the cloud came over them, a caller called out from the heavens: O fire catch the three of them. I am Jibra'il, who is commanding you on behalf of the Almighty Lord. Fire appeared at once and reduced them to ashes and that poor man remained terrified and worried. He returned to the town and narrated the matter to His Eminence, Yusha (‘a).

He said: The Almighty Allah became furious with them, because they behaved like this with you, in spite of the fact that they were believers. He said: I have forgiven their mistake. His Eminence said: If forgiveness were before chastisement, it would have been useful; now what is the use? It might be of some use on Judgment Day.

It is narrated from Imam Ja'far As-Sadiq (‘a) in reliable tradition that the believers who do not help the believer brother in spite of being able to, the Almighty Allah refuses to assist them in the world and the hereafter.

It is narrated from Imam Muhammad Al-Baqir (‘a) that when you don't have the power to assist, you should not be present when a tyrant ruler is punishing a believer, because it is obligatory on one, who is present there, to help the oppressed believer.

It is narrated from Imam Ja'far As-Sadiq (‘a) in a good tradition that at his burial, a righteous man was made to sit up in the grave by the angels and told: We will lash you a hundred times. He was terrified: How can I bear a hundred lashes? So, they reduced it by one lash. He continued to beg and they continued to reduce the lashes. Till they came to twenty lashes. Yet he said that he was unable to bear them.

At last, the angels said: One lash is a must. He asked: Why do you want to lash me after all? They replied: Because on such and such day, you prayed without ablution and on so and so occasion passed by a poor believer, who was being punished and you had not helped him. Thus, they delivered one lash of divine chastisement and his grave was filled with fire.

He said in another tradition that Almighty Allah will glance with mercy on Judgment Day: (1) the trader, who takes back the goods he had sold, if the buyer returns it (2) one, who helps a person in distress (3) one, who frees a slave (4) one, who gets a bachelor married.

It is narrated from the Messenger of Allah (S) that one, who helps a believer brother in distress, the Almighty Allah will record ten good deeds for him, raise him ten ranks and give him the rewards of freeing ten slaves and save him from ten chastisements and provide him with ten intercessions on Judgment Day.

It is narrated from Imam Hasan Al-'Askari (‘a) that one, who gives a lift to his believer brother when he

was in distress, he is told by Allah that you have indeed helped your believer beyond your capacity; so I appoint some angels to you, whose number is more than those, who were born since the beginning of the world till its end, and the strength of each of them is such that lifting all the heavens and the earth is nothing for them, that they should construct palaces for you in Paradise and raise your ranks so that when you reach Paradise, you would be regarded among the kings of Paradise.

One, who removes the harm of an oppressor from a believer, the Almighty Allah in exchange of each letter of his statements and each of his movements and rests and according to the duration of the time spent, will create a hundred thousand angels to ward off the Satans, who intend to deviate that person.

And in exchange of the least harm, which he had removed, he would be given a hundred thousand Houries and a hundred thousand servants, all of whom would serve him saying: We are the recompense of the physical or monetary harm, which you removed from a person.

It is narrated from the Messenger of Allah (S) that if one respects an aged person due to his age, Almighty Allah will make him free of the terror of Judgment Day. He also said that respect of an aged believer is respect of God.

He also said: One, who is not merciful on our youngsters and who does not respect our elders, is not from us.

He said in another tradition that one, who fulfils a worldly need of a blind person or walks some distance to help him or makes such effort so that his need is fulfilled, Almighty Allah keeps him secure from hypocrisy in the world and from Hellfire in the hereafter and fulfils his seventy worldly needs and divine mercy continues to shade him as long as he is engrossed in rendering the help.

It is narrated from Imam Ja'far As-Sadiq ('a) that it is an easy charity (Sadaqah) to make a person hard of hearing understand something.

It is narrated from Imam Hasan Al-'Askari ('a) that Amir Al-Mu'minin ('a) said: If a person escorts a blind person for forty steps, its reward is nothing compared to the whole world filled with gold. And if he enables him to avoid some danger, the account of that person will be created a hundred thousand times the good deeds of all the people, so that it will exceed all his sins and convey him to the lofty palaces of Paradise.

It is narrated from the Messenger of Allah (S) that do not stare at leprosy affected people much, as they are distressed by it.

He said in another tradition that flee from the leper, like you flee from a lion and when you speak to them, there should be at least a distance of a yard between you and him.

It is narrated from Imam Ja'far As-Sadiq ('a) that when you see such persons, you should seek forgiveness of Allah and do not become careless of their malady, lest it infect you also.

It is narrated from the Messenger of Allah (S) that it is necessary to avoid five kinds of persons: (1) leprosy patients (2) patients of leukoderma (3) insane (4) illegitimate born (5) Bedouin Arabs.

He said in another tradition that you should glance less at those, who are afflicted and you should visit them less and when you pass by them, pass quickly so that you may not contract the same illness.

It is narrated from Imam Muhammad Al-Baqir ('a) in a trustworthy tradition that when you see someone afflicted in this way, you should recite the following supplication softly lest he hears it:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَيْكَ وَعَلَىٰ كَثِيرٍ مِمَّنْ خَلَقَ

Translation: Praise be to Allah, Who kept me secure from the malady, with which He has afflicted you and gave me excellence over you and many other creatures.

In a good tradition, it is narrated from the same Imam that when you see a person suffering this terrible illness, you should recite the following supplication softly three times:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَلَوْ شَاءَ فَعَلَ.

Translation: Praise be to Allah, Who kept me secure from the malady in which He involved you. And if he wanted, He could have done that.

One, who recites this supplication, will remain secure from those maladies.

Imam Ja'far As-Sadiq ('a) said in a reliable tradition that one, who recites the following supplication after seeing an afflicted person, he will never be afflicted by such affliction:

الْحَمْدُ لِلَّهِ الَّذِي عَدَلَ عَنِّي مَا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَيْكَ بِالْعَافِيَةِ. اللَّهُمَّ عَافِنِي مِمَّا ابْتَلَيْتَهُ بِهِ.

Translation: Praise be to Allah, Who kept me away from the malady with which He afflicted you and gave me the excellence of health. O Allah, save me from the malady You involved him in.

He said in another traditional report that the following supplication should be recited:

اللَّهُمَّ إِنِّي لَا اسْخَرُ وَلَا أَفْخَرُ وَلَكِن أَحْمَدُكَ عَلَىٰ أَعْظَمِ نِعْمَاءك عَلَيَّ.

Translation: O Allah, neither do I ridicule this person nor do I feel proud; on the contrary I thank You for the greatness of the bounties, which You bestowed me with.

It is narrated from the Messenger of Allah (S) that when you see such afflicted persons, you should recite:

الْحَمْدُ لِلَّهِ

Translation: Praise be to Allah.

9. Observing The Rights Of Believers And Their Backbiting

It is mentioned in reliable traditions that someone said to Imam Zayn Al-'Abidin ('a) that so and so person regarded him as deviated and heretic. The Imam said: You have not observed the rights of his companionship and conveyed his statement to me and did not observe my right by telling me about him what I did not know.

Death is imminent for everyone and all of us shall be raised and Judgment Day is appointed forjudging everyone. Allah will decide between us. Beware, next time do not indulge in backbiting. Backbiting is the diet of the condemned.

It is narrated from the Messenger of Allah (S) in reliable traditions that one, who believes in God and the Prophet, he should never sit in a gathering where an Imam is being abused or a Muslim is being backbitten.

He said in another tradition that one, who backbites a Muslim, the reward of his fast and ablution is lost and on Judgment Day his body will smell worse than carrion; which will torment all the people of gathering and if he dies before repenting, it will be as if he has considered the unlawful as lawful.

Also, one, who does a favour to a believer brother; that is people are backbiting about him in gathering and he stops it, the Almighty Allah will save him from a thousand kinds of evils of the world and the hereafter. And if in spite of being able, he does not restrain them, seventy times their sins will be recorded in his scroll.

It is narrated from Imam Ja'far As-Sadiq ('a) that the person, whom you don't see sinning with your own eyes, and two just witnesses do not testify for that sin and that person is regarded as just and his testimony is valid, though he might be a sinner in fact; in that case one, who exposes his sin, he will be out of the bounds of our friendship and help and will enter the friendship and help of Satan.

Indeed, my respected father has narrated from his holy forefathers, who narrated from the Messenger of Allah (S) that one, who backbites a believer regarding a defect, which is present in him, the Almighty Allah will not gather the two of them in Paradise. And one, who backbites a believer regarding a defect, which is not present in him, their mutual relationship is destroyed and the backbiter is destined for Hell.

He said in another reliable tradition that one, who mentions such things about his believer brother, which are seen and heard, he will be included among those regarding whom Allah says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ

***"Surely* (*as for*) *those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter."* (*24:19*).**

He said in another tradition that to expose a defect of a believer, which Allah has concealed, is backbiting and to mention a defect, which he does not have, is allegation.

He said in another tradition that one, who backbites a believer brother without there enmity between them, Satan has been a partner in his seed.

He said in another tradition that there are three such qualities, that if they are present in a person, four things would become obligatory on him: (1) there should be no falsehood in whatever he says (2) he should not be unjust to others in transactions (3) he should keep his word.

Due to these three qualities, he would become such that (1) people will to confess his righteousness. (2) they will praise his magnanimity (3) his backbiting will be unlawful on them (4) his brotherhood will be obligatory on them.

It is narrated from the Messenger of Allah (S) that backbiting is worse than adultery, because when an adulterer repents, the Almighty Allah accepts his repentance and the repentance of the backbiter is not accepted till the victim does not exonerate him.

It is narrated from Imam Ja'far As-Sadiq ('a) that when your brothers are not present, you should mention then in such words as you wish them to mention you in your absence.

He said in another tradition that there is no prohibition in backbiting about one, who sins openly without any restraint.

It is narrated from Imam Muhammad Al-Baqir ('a) that there is no prohibition regarding the following: (1) one, who starts an innovation (2) an unjust leader (3) one, who sins openly.

It is narrated from the Messenger of Allah (S) that Paradise will be given to one, who refutes a negative point mentioned against a believer brother.

In authentic tradition, it is narrated from Imam Muhammad Al-Baqir ('a) that if a believer brother is spoken against in the presence of a person and he supports him, then the Almighty Allah will not help him in the world and the hereafter and if in spite having the power, he does not stop the backbiting, Allah will degrade him in the world and the hereafter.

It is narrated from Imam Hasan Al-'Askari (‘a) that a person, who is present in gathering in which disrespectful things are spoken about a believer brother, and he is a respectable person and he restrains that backbiter and saves the honour of the believer brother, the Almighty Allah will order that angels should gather for Hajj at Baitul Mamoor.

Thus, half the angels of the heavens and angels of the Arsh and Kursi, who are half the angels of veil of majesty and greatness, will gather and all of them will mention his quality and praise and beseech for his exaltation. Almighty Allah will say: I have made the gardens and palaces obligatory for him equal to the number of each of you and number of each quality. And I have bestowed so much that it is impossible for the intellect of creatures to calculate.

It is narrated from Imam Ja'far As-Sadiq (‘a) that one, who criticizes a believer in order to expose his defect and he is degraded among people, Almighty Allah expels him from His help and he is regarded as a supporter of Satan.

It is mentioned in reliable traditions that one, who is such that his apparent and hidden is not same; that he praises others in their presence and talks ill of them in their absence, he will get two tongues of fire on Judgment Day. One will be in his mouth and the other protruding from behind his neck. And a caller will call out: He is one, whose apparent and hidden was not same.

It is mentioned in another traditional report that Muhammad Ibn Fazal asked Imam Musa Al-Kazim (‘a) that there is a believer brother regarding whom I hear things, which I don't like and when I ask them about those things, he denies them, though many trustworthy persons have conveyed this information to me.

Imam (‘a) said: Regard your sight and hearing as false against your believer brother. Even if fifty persons swear against him, you should still accept his words alone. And do not divulge any of his points, which might cause him loss or disrepute.

It is narrated from the Messenger of Allah (S) that one, who mentions a sin and exposes a person, he will be given as much chastisement as if he has himself committed that sin. And one, who ridicules a believer for some act, he will not leave the world before committing that same act.

It is narrated from Imam Zayn Al-'Abidin (‘a) that one, who restrains himself from speaking ill of Muslims, on Judgment Day, Almighty Allah will forgive all his sins.

It is narrated from Imam Ja'far As-Sadiq (‘a) in an authentic tradition that one, who makes a false allegation against a believer man or woman, the Almighty Allah will imprison him in Hell in a puss, which will flow from the genitals of fornicators and boiled in cooking pots; and he will remain in that condition till that person forgives him.

It is narrated from Imam Musa Al-Kazim (‘a) that it is not back biting to speak about a person what

people are aware of.

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that do not be elated at the calamity, which befalls your believer brother. Perhaps Almighty Allah has mercy on him and taking away that calamity from him, sends it on you.

He also said that one, who is pleased on a calamity that befalls his believer brother, he will not leave the world till he himself is involved in the same calamity.

It is mentioned in many reliable traditions that on the next rank after infidelity is one, who is a friend to believer and remembers his mistakes and sins with the intention to ridicule him some day.

It is narrated that the Messenger of Allah (S) said: O people, who have become Muslims only verbally and faith his not reached your heart; do not pick faults of the Muslims, because one, who picks faults of Muslims is definitely exposed by the Almighty Allah even though he might commit that sin within the four walls of his house.

Imam Ja'far As-Sadiq ('a) said: Allah will degrade in the world and hereafter; one ridicules a believer.

It is narrated from the Messenger of Allah (S) that the worst lie is suspicion.

It is narrated from Imam Ja'far As-Sadiq ('a) that if one makes an allegation against his brother in faith, faith dissolves from his heart like salt dissolves in water.

It is narrated that the Messenger of Allah (S) said: Do you want me to inform about the worst among you? They said: Yes, O Messenger of Allah (S). He said: the worst are those, who tell tales and cause split between friends and cast aspersion on faultless people.

Imam Muhammad Al-Baqir ('a) said that Paradise is banned for those who tell tales.

It is narrated from Imam Ja'far As-Sadiq ('a) that when two friends split after a dispute, one of them is definitely eligible for divine curse and sometimes both of them become eligible for it. People asked: If one of them is oppressed, how can he deserve curse? He replied: It is because he does not approach the other and get the matter cleared, so that he may overlook his deed and normalize the relationship.

It is narrated from the Messenger of Allah (S) that dispute and separation should not extend beyond three days.

It is narrated from Imam Ja'far As-Sadiq ('a) that till two Muslims remain estranged from each other, the Satan is pleased and when they are reconciled, his knees break and he wails: What a catastrophe has befallen me.

It is narrated from the Messenger of Allah (S) that if two disputants split and remain as such for three days, both of them are expelled from Islam and they lose faithful love. One, who takes the first step in

reconciliation, will be the first to enter Paradise.

10. Rules Of Conduct With Oppressors And Their Brief Description

In reliable traditions, it is narrated that Imam Musa Al-Kazim (‘a) told his Shi’a: O Shi’a, do not degrade yourself by leaving the obedience of the ruler. If he is just, pray for his health and if he is a tyrant, pray for his reform; as your well-being lies in the well-being of your ruler and an equitable ruler is having the status of a kind father. So, pray to God for what you pray for yourself and not for what you don’t wish for yourself.

It is narrated from the Messenger of Allah (S) through authentic chains of narrators that may Allah have mercy on one, who helps his ruler in his righteous acts.

It is narrated from Imam Ja’far As-Sadiq (‘a) that Allah neither gives any reward nor bestows patience to one, who suffers hardship because of opposing the ruler.

It is narrated from the Messenger of Allah (S) that one, who praises an unjust ruler or behaves with humility to him for some profit, he will be his companion in Hell, because the Almighty Allah says:

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

“And do not incline to those who are unjust, lest the fire touch you.” (***11:113***).

He also said that one, who guides an oppressor in some oppression, he will remain in the grade of Hamam, the Prime Minister of Fir’awn. And one, who harasses people on behalf of the ruler, when the angel comes to him, he will say: Curse of God be on you and may you have the news of the fire of Hell.

One, who holds a whip and stands before a tyrant ruler, on Judgment Day, Almighty Allah will transform that whip into a dragon, seventy yards long and it will be imposed on him in Hell. He also said: Do not eat at the table of transgressors.

Amir Al-Mu’minin (‘a) willed to Imam Al-Hasan (‘a): Be affectionate to the righteous for their righteousness; be apparently friendly to unrighteous, but hate them from your heart.

It is narrated from Imam Ja’far As-Sadiq (‘a) that one, who wished for the health of oppressors, it is as if he has wished people to disobey Allah. He has been openly inimical to God.

He said in another tradition that Prophet Isa (‘a) used tell Bani Israel that you must not help the oppressor in his oppression, or you will lose respect.

It is narrated from the Messenger of Allah (S) that four things corrupt the heart and create hypocrisy like water irrigates a plant: (1) singing and listening to songs (2) obscene talk (3) to attend the royal court (4) to take part in hunts.

It is narrated from Imam Ja'far As-Sadiq ('a) that guard your religion by avoiding the unlawful and strengthen your faith by dissimulation from opponents and relying on God not seeking your needs from others.

If a person shows humility to a ruler, who is not of the same faith, Almighty Allah makes him nameless, regards him as an enemy and leaves him to his devices and if he gains some material benefits, Allah takes away blessings from it; and if that money is used for Hajj or Umrah or emancipating a slave, He does not give any reward.

In reliable tradition, it is narrated from the Messenger of Allah (S) that on Judgment Day a caller will call out from Almighty Allah: Bring the oppressors and all their helpers. Even those who have replenished their inkpots, fastened their bags or refilled a pen for them, would be raised with them.

At another time, he said that as much one becomes proximate to the ruler as much one is distanced from God. And as much the wealth of a person increases, as tough his accounting is. As vast is the kingdom of a person, as much his Satans increase.

He also said that keep away from rulers and confidants of the rulers and their courts, because those who are more proximate to royal courts, are more away from God. And one, who leaves God and becomes attached to the king, the Almighty destroys his piety and abandons him bewildered.

It is narrated from Imam Ja'far As-Sadiq ('a) in a correct tradition that one, who in spite of having power, does not take revenge of the oppression of an oppressor, the Almighty Allah will impose a tyrant upon him who will victimize him fully. If he prays at that time, his prayer will not be accepted and if he is patient on hardships, he will not be rewarded for it.

He said in another correct tradition that one, who cooperates with an oppressor to victimize someone, till he does not leave that cooperation, the Almighty Allah will continue to be furious with him.

He said in another tradition that during the period of Prophet Musa ('a), there was a tyrant ruler, who had fulfilled the request of a believer at the instance of a righteous man. By chance, that ruler and the righteous man died the same day. People gathered at the funeral of the king and the markets remained closed, while the corpse of the righteous man lay at his home, till worms ate into the flesh of his face.

After three days Musa ('a) saw the corpse and said to Allah: O God, that tyrant was Your enemy, but he was given such a grand funeral while he is Your believer, and he is lying in such a sorry state. Almighty Allah revealed: O Musa, in spite of being My friend, he makes a request to a tyrant, which he fulfilled. I recompensed him for fulfilling the need of a believer and imposed worms on this believer for asking from

the tyrant

It is narrated in another tradition that Sulaiman Ja'fari asked Imam Ali Ar-Ridha' ('a): What is your opinion about the tasks entrusted by rulers? Imam ('a) said: To participate in the working of rulers is equal to infidelity and to look at them intentionally is a greater sin.

It is narrated from Amir Al-Mu'minin ('a) that two-third religion is destroyed of one, who begs before a wealthy man.

It is narrated from Imam Muhammad Al-Baqir ('a) in reliable tradition that one, who advices piety and righteousness to a ruler, will be rewarded equal to all Jinns and humans.

Ali Ibn Abi Hamza says that one of my friends was a scribe with Bani Umayyah. One day he requested me to take him to Imam Ja'far As-Sadiq ('a). I took him to Imam ('a). He greeted and said, "May my life be sacrificed upon you, 1 was a scribe with Bani Umayyah earned a huge amount of wealth without giving any thought to the right or wrong of it.

Imam ('a) said: "If people like this had not been in the service of Bani Umayyah – to write letter for them, collect their wealth for them, fight their enemies and attend their assemblies – they would not have usurped our rights. And if they had been left alone, they would not have been able to accumulate any wealth more than what they had."

The man said, "May I be sacrificed for you, can I attain salvation after what I have done?"

Imam ('a) said: "Separate whatever you earned from them and try to return it to the rightful owners if you know them. Whatever you cannot should be given as charity (Sadaqah) on their behalf. So that I can guarantee that Allah will send you to Paradise."

Upon hearing this, the young man bowed his head thoughtfully for some time. Then he raised his head and said, "May I be sacrificed on you, I will do as you have ordered." After this he accompanied me to Kufa and returned all his wealth to the rightful owners as much as it was possible; the rest he gave away as Sadaqah. He even gave up the dress he was wearing. I procured some money for him and bought him a dress and gave him some amount for his expenses.

After some months he fell ill and I paid him a visit. I found that he was in a very serious condition. He opened his eyes and told me, "Ali Ibn Abi Hamza, by Allah, your Imam ('a) has fulfilled his promise." He died soon after. I supervised his final rites and returned to Medina to meet Imam Ja'far As-Sadiq ('a).

Imam ('a) said, "O Ali! I have fulfilled my promise to your friend."

I said, "May I be sacrificed for you! You are right, because my companion testified to it at the time of his death."

It is narrated from Mufaddal Ibn Mazid, scribe of caliphs and a Shi'a by faith that he said to Imam Ja'far As-Sadiq (‘a): You are aware of the services that I have to render to the Caliph. Yes, you should give away to the Shi'a whatever you earn from those services, because the Almighty Allah says:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

"Surely good deeds take away evil deeds." (***11:114***)

It is narrated in a reliable tradition that Safwan Ibn Mahran Kufi was a very pious companion of Imam Ja'far As-Sadiq (‘a) and Imam Musa Al-Kazim (‘a). He used to earn his livelihood by hiring out camels. He owned a large number of camels. He says that one day he came to Imam Musa Al-Kazim (‘a), who said, "Safwan every action of yours is meritorious, except one." "May I be sacrificed for you, what action is that?"

He said, "You hire your camels to Harun Rashid." He said, "I don't give my camels for hunting or games, but he takes them when he goes for Hajj and I do not serve him myself, I order my servants to accompany them on the journey."

Imam asked, "Do they pay you in advance or after their return?" "After they return", he replied. "Don't you carry the hope that they return safe and sound from their journey, so that you receive your payment?" "Yes." Imam (‘a) said, "One, who wishes them to remain alive is like them and one, who is connected with them will go to Hell."

It is mentioned in another tradition that Abdul Ghaffar Ibn Khasam asked Imam Muhammad Al-Baqir (‘a) about his opinion regarding interceding with the ruler? He replied: I don't consider it good for you. He said: I often have to travel to Syria, where people often ask me to intercede for them with Ibrahim Ibn Walid. Imam (‘a) said: Approaching the ruler has three consequences: (1) love of world (2) forgetting death (3) not to be content with whatever God has given you.

Abdul Ghaffar asked: O son of Allah's Messenger (S), I am a man with dependants and I travel there for business. Imam (‘a) suggested some other venue of income.

It is narrated from Amir Al-Mu'minin (‘a) that one, who approves the rulership of an oppressor and who cooperates with him, he will be included among his friends.

It is narrated from the Messenger of Allah (S) that there are two kinds of people in my followers, such that if they are good, it is good for the whole Ummah and if they are bad, the whole Ummah is bad: (1) the religious jurists (2) rulers.

Imam Ja'far As-Sadiq (‘a) said that I am hopeful for salvation for all, who believe in our Imamate from the Ummah, but three kinds of persons are excepted: (1) the powerful: one, who oppresses his

subordinates (2) one, who creates heresies in religion (3) one, who sins openly.

He also said that there are three kinds of persons and degraded will be one, who disputes with them: (1) the father (2) ruler (3) the creditor.

It is narrated from the Messenger of Allah (S) that the rulers are the most disloyal persons in the world and they have the least number of friends.

It is narrated from the Messenger of Allah (S) in a good tradition that one, who is able to achieve a kingdom and is determined to dispense justice and he keeps his door open for every person in need to approach him, then on Judgment Day, it is obligatory on Almighty Allah to change his fear into security and to admit him in Paradise.

He said in another tradition that when Allah wishes good for a country, He appoints a kind ruler over it and gives him a just minister.

It is narrated through reliable chains from the Messenger of Allah (S) that Almighty Allah says: I am the god, except whom there is no deity. I created the kings and I control their minds. I make the rulers kinds to the people, who are obedient to Me. And I make the rulers infuriated against people, who are disobedient to Me.

So, when you are oppressed by the ruler, you should not waste time in condemning them; on the contrary you should seek forgiveness from Me, so that I make them kind.

He said in another tradition: When Almighty Allah created Paradise, He said: I swear by My might and power, I will never admit the following people in Paradise: (1) those, who drink wine (2) tale-tellers (3) pimps (4) muscle-men of oppressors (5) those, who open graves (6) octroi collectors (7) those, who break off relations (8) those, who believe in predestination.

He said in another tradition: One, who unlawfully becomes the leader of some people, for each day, Almighty Allah will keep him in Hell for a thousand years. After that he will be brought into the field of gathering with his hands tied to his neck. Then it will be seen if he had been equitable with the people or not. If he was equitable, he will be released and if he was unjust, he will be cast into Hell again.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who becomes the ruler of Muslim and who is not attentive to their property, Almighty Allah will also deprive him of His mercy.

It is narrated from Amir Al-Mu'minin ('a) that the ruler, who denies people what they request him, on Judgment Day, Almighty Allah will not fulfil his needs. And if he accepts gifts from them, it will be considered as theft from war booty, which is the worst stealing. If he accepts bribes, he will be considered to have committed polytheism, which is not forgivable.

In reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that the Almighty Allah revealed to a

prophet, who lived in the kingdom of a tyrant king to go and inform the king: I have not made you a ruler, so that you may eliminate people and usurp their property; I made you a ruler, so that the downtrodden may not have to plead to Me, because I definitely accept the plea of the downtrodden, even though they might be infidels.

It is narrated from Imam Muhammad Al-Baqir ('a) that there is a mountain in Hell named Sauda and there is a field in that mountain, named as Saqar and there is a well named Habab. When that well is uncovered all the folks of Hell scream due to its heat and this well is reserved for the oppressors.

In another traditional report, it is narrated by Muhammad Ibn Isma'il Ibn Bazi that Imam Ali Ar-Ridha' ('a) said: There is a group of God as well in the court of kings, whom Almighty Allah bestows the religion of truth and gives them discretion on subjects that they may save His friends from loss and oppression, to reform the affairs of Muslims and be refuge for Muslims in their hard times and our poor Shi'a search for their mediation.

Through these people, Almighty Allah changes the fear of believers into security. They tread the right path in the rule of oppressors, they remain steadfast on truth and they are the security of God on the earth. The folks of the earth are illuminated by their light like the folks of the earth are lit up by the stars. On Judgment Day, the field of gathering will be illuminated by their effulgence.

These people are created for Paradise. If you also want to be included among them, you should keep our sincere Shi'a happy.

In an authentic tradition, it is narrated from Imam Musa Al-Kazim ('a) and in a reliable tradition it is narrated from the Messenger of Allah (S) that one, who conveys to the ruler the request of a person, who does not have direct access to him, on Judgment Day, Almighty Allah will keep him steady on the Sirat Bridge.

In reliable tradition, it is narrated that Himyari sent a request to the Imam of the Age that a person is a trustee of a trust and he regards it lawful to have discretion over those funds and he freely spends those funds. Sometimes, I happen to visit his town. If 1 do not eat with him, he would be infuriated with me. And sometimes he also sends presents to me.

Imam ('a) replied: If he has some other source of income other than those trusts, you can eat with him and accept his gifts.

It is narrated from Imam Ja'far As-Sadiq ('a) that three kinds of supplications are never rejected: (1) supplication of a father for his righteous children and curse of a father for his unrighteous children (2) supplication of an oppressed against the oppressor and in favour of one, who takes revenge from the oppressor (3) the supplication of a needy believer in favour of a believer, who helps him through his funds. Supplication of the needy believer against one, who, in spite of being able, refuses to help him.

It is narrated from the Messenger of Allah (S) that the Almighty Allah says: My fury is maximum for two kinds of people: (1) the oppressor (2) one, who seeks the help of someone else other than Me.

It is mentioned in another tradition that the Almighty Allah said: I never answer the supplication of a person, who has the right of someone else upon him.

It is narrated from Amir Al-Mu'minin ('a) that the oppressor, helper of the oppressor and one, who approves his oppression, all three of them are partners in sin.

It is narrated from Imam Ja'far As-Sadiq ('a) that for one, who oppresses someone, Almighty Allah imposes someone to oppress him or his children.

He said in another tradition that one, who denies the right of a believer, on Judgment Day, Almighty Allah will make him stand in one place till rivers of sweat flow from him and the caller will call out: This is the same oppressor, who did not give the right, which Allah has fixed. Then he will be cursed for forty days and then ordered to be taken to Hell.

It is narrated from the Messenger of Allah (S) that the best Jihad is that when someone awakes, he should not have any thought of oppressing anyone.

11. Interaction With Infidels And Other Muslims; Dissimulation (Taqiyyah)

It is narrated from Imam Ja'far As-Sadiq ('a), in an authentic tradition that it is not advisable for a believer to be partner in trade with Zimmi disbelievers or to give some hinds to them to buy something for them or to give them something else or to cultivate friendship with them.

In a true tradition, it is narrated from Imam Musa Al-Kazim ('a) that Muslims should never eat with fire-worshippers in the same plate, sit with them on the same carpet or be friends with them.

He said in another tradition that if you have to consult a Christian or fire- worshipper doctor, there is no problem in greeting him, as it will not give him any profit.

It is narrated from the Messenger of Allah (S) that you should not precede in greeting the People of the Book. If they initiate the greeting, you should just respond: On you too (Alaykum). Do not shake hands with them. Do not address them by their agnomen (respectfully), but when one is compelled, there is no problem.

It is narrated in another tradition that a person asked Imam Ja'far As-Sadiq ('a): I have to travel to the lands of disbelievers and people say that if you die there, you will be raised with them only. Imam ('a) said: No, that is untrue. If you die there, you will be raised alone and on Judgment Day, your effulgence will precede you.

It is mentioned in another tradition that people asked the same Imam: How can we greet the Jews and Christians? Imam (‘a) replied: You should say: May Allah bless you in your worldly life.

He said in another tradition that if you shake hands with Jews, Christians and Majus you must wrap a cloth around your hand; you should wash your hand if it touches them.

He said in another tradition that if you shake hands with Zimmi disbelievers, that is Jews, Christians and Majus, you must scrub your hands in earth and if you shake hands with enemies of Ahl Al-Bayt (‘a), you must wash your hands.

It is a well-known among scholars that hands should be scrubbed in earth if the hand of the Muslim or those people was wet.

It is narrated from Imam Muhammad Al-Baqir (‘a) in an authentic tradition that if a person shakes hand with a Majus, he should wash his hands.

It is mentioned in another reliable tradition from the Messenger of Allah (S) that you should recite the following on seeing a Jew, Christian or fire worshipper:

الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنِي عَلَيْكَ بِالْإِسْلَامِ دِينًا وَبِالْقُرْآنِ كِتَابًا وَبِمُحَمَّدٍ نَبِيًّا وَبِعَلِيٍّ إِمَامًا وَبِالْمُؤْمِنِينَ إِخْوَانًا وَبِالْكَعْبَةِ قِبْلَةً

Translation: Praise be to Allah, Who graced us by Islam as the religion and by the Qur’an as the Book and by Muhammad as the Prophet and by Ali as the Imam and by the believers as brothers and by the Kaaba as Qibla.

Then Almighty Allah will not send that person to Hell along with that disbeliever.

In authentic tradition, it is narrated from Imam Ja’far As-Sadiq (‘a) that Taqiyyah is the shield of faith. One, who does not practice Taqiyyah, he does not have faith. He also said that Taqiyyah is nine-tenth of faith.

It is narrated from Amir Al-Mu’minin (‘a) that Taqiyyah is obligatory in the country of opponents and one, who takes an oath in order to remove some harm, he is not liable for any sin or penalty.

Imam Musa Al-Kazim (‘a) said: The best among you in the view of Almighty Allah is one, who practices the most Taqiyyah as per the occasion.

It is narrated from Imam Ja’far As-Sadiq (‘a) that you should observe Taqiyyah from the opponents (Nasibi). Conceal your faith and protect your religion, because among the opponents, you are like the honeybees among the birds. If the birds come to know that the bees contain honey, they will not leave any of them alive. If the opponents realize that our love is present in your hearts, they will indeed eliminate you all.

Imam Ali Ar-Ridha' ('a) said: One, who abandons Taqiyyah when it is necessary, is just like one, who abandons the Prayer.

You should remember that Taqiyyah is obligatory in the lands of adversaries when there is risk of some harm; that is one should not express ones religion; one should display only their religion and where it is not possible to practice ones faith even secretly; it is allowed to do ablution and pray according to their method.

And everyone knows when there is risk and where Taqiyyah is advisable; whether it is the country of Shi'a or others, whenever there is a risk, Taqiyyah is allowed, except in case of murder, where Taqiyyah is not allowed. For example, if a person is told to slay someone, he should never do that even though he might be killed himself.

12. Rights Of The Deceased

We should know that when a person observes signs of death in himself, he should pay attention to his own condition, because he is about to undertake the journey of the hereafter, so he should be equipped for it.

First of all, it is necessary for him to confess to his sins, complete recantation for the future and seeking divine forgiveness. So that God may not leave him to his devices in the circumstances, which are to befall him in the future.

After that he should draw up his will and fulfil all the rights of God and people, which are obligatory on him. He should not leave it for his successors, because once a person is dead, he had no control over his property and after he is dead, Satans instigate the successors not to fulfil the rights upon the deceased. He implores to be taken back only for a little while, so that he may do from his funds what he wants. But it is of no use.

Then he should make a will for one-third of his property, for charities and whatever else he likes. Then he should ask his brothers in faith to condone his faults. For example, if he has backbitten, insulted or harassed someone, and they are present, he should seek their forgiveness. If they are not present, he should ask other believers to get them to forgive his faults

After that he should entrust his dependants to a trustworthy person. He should appoint a trustee for his young children. Then he should ask for his shroud and get written on them with dust of the grave of Imam Husayn ('a) the dual testimonies of faith, the true beliefs and supplications, which are mentioned in details. It is when he had not prepared his shroud from before. Whereas the believer should have his shroud ready all the time.

Thus, it is narrated from Imam Ja'far As-Sadiq ('a) that one, who has a shroud ready from before, he will not be written among the negligent; and whenever he looks at it, he will get divine rewards.

After calling for the shroud, he should stop thinking about wealth and family and focus his attention on Almighty Allah. He should remember Him alone, and he should realize that these temporal things are of no use to him and nothing is going to help him, except divine mercy.

When I have been righteous, the affairs of the survivors will be automatically taken care of. Even if I remain alive, without the will of Allah, no one can cause any profit or loss to them. It is true that God is their creator and He is most kind to them.

Then he should adopt the attitude of being between fear and hope. He should hope most for the arrival of the Messenger of Allah (S) and the Holy Imams ('a), because they arrive at such time, give glad tidings to their Shi'a and recommend their case to the angel of death.

It is narrated through authentic chains of narrators from the Messenger of Allah (S) that one, who does not make a good will at the time of death, his intellect will be considered defective. People asked: O Messenger of Allah (S), how should we draw a will? When it is the time of death and people gather around him, he should say:

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ إِنِّي أَعْهَدُ إِلَيْكَ إِنِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَبْدُكَ وَرَسُولُكَ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّكَ تَبْعَثُ مَنْ فِي الْقُبُورِ وَأَنَّ الْحِسَابَ حَقٌّ وَأَنَّ الْجَنَّةَ حَقٌّ وَمَا وَعَدَ اللهُ فِيهَا مِنَ النَّعِيمِ والمأكل والمشرب وَالنِّكَاحِ حَقٌّ وَأَنَّ النَّارَ حَقٌّ وَأَنَّ الْإِيمَانَ حَقٌّ وَأَنَّ الدِّينَ حَقٌّ كَمَا وَصَفْتَ وَأَنَّ الْإِسْلَامَ كَمَا شَرَعْتَ وَأَنَّ الْقَوْلَ كَمَا قُلْتَ وَأَنَّ الْقُرْآنَ كَمَا أَنْزَلْتَ وأنك أَنْتَ اللَّهُ الْحَقُّ الْمُبِينُ وَإِنِّي أَعْهَدُ إِلَيْكَ فِي الدار الدُّنْيَا إني رَضِيتُ بِكَ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيًّا وَبِعَلِيٍّ إِمَامًا وَبِالْقُرْآنِ كِتَابًا وَأَنَّ أَهْلَ بَيْتِ نَبِيِّكَ عليه وعَلَيْهِمُ السَّلَامُ أئمتي اللَّهُمَّ انتَ ثقتي عِنْدَ شِدَّتِي وَرَجَائِي عِنْدَ كُرْبَتِي وعدَّتي عِنْدَ الْأُمُورِ الَّتِي تَنْزِلُ بِي وَأَنْتَ وَلِيِّي فِي نِعْمَتِي والهي وإله آبائي صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَلَا تَكِلْنِي إِلَىٰ نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَآنِس فِي قَبْرِي وحشتي وَاجْعَلْ لِي عِنْدَكَ عَهْدًا يَوْمَ القاك مَنْشُورًا

Translation: O Allah, the originator of the heavens and the earth. Knower of the unseen and its seer. The beneficent and the merciful. Indeed! I promise to You. Indeed! I testify that there is no god, except You. You are one without partner. And that Muhammad, may Allah bless him and his progeny, is Your slave and Your Messenger and indeed the Hour will arrive, there is no doubt in it.

And indeed! You raise those in the graves and that the accounting is truth and that the Paradise is fact and what Allah promised in it from the blessings of foods and drinks and marriage are all true.

And that the Hell is a fact and faith is truth as You described and that Islam is like You legislated and the statement as You stated and that the Qur'an as You revealed and that You are Allah the truth manifest and indeed I promise You in the abode of the world that I am pleased with You as a Lord and by Islam as religion and by Muhammad as Prophet (peace be on him and his progeny and blessings) and by Ali as the Imam and by Allah as the Book and that Ahl Al-Bayt of Your Prophet (peace be on them all) are my Imams.

O Allah, You are my trust in distress and my hope in difficulty and my refuge in every matter that befall me and You are my guardian in my bounty and my God and the god of my forefathers, may Allah bless Muhammad and his progeny and do not leave me to my devices even for the blink of the eye and give companionship to my loneliness in the grave and make my covenant open with You on the day of meeting You.

After that the Messenger of Allah (S) said: When the dying person wants to make a bequest his promise to the Almighty Allah is as mentioned above; and making a bequest is obligatory on all Muslims.

Imam Ja'far As-Sadiq ('a) said: The testimony of this statement is mentioned in Surah Maryam as well, where the Almighty Allah says:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا

"They shall not control intercession, save he who has made a covenant with the Beneficent God." (***19:87***).

The oath mentioned in the verse is this only.

The Messenger of Allah (S) said to Amir Al-Mu'minin ('a): Jibra'il taught me the above-mentioned will. You memorize it and teach it to your Ahl Al-Bayt ('a) and Shi'a.

After the bequest, if you have not prepared your scroll from before, you should summon some believers and make them testify for your beliefs. And mention the beliefs as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Translation: In the name of Allah, the Beneficent, the Merciful. I testify that there is no god, except Allah. He is one, there is no partner for him. And that Muhammad is His slave and His Messenger. May Allah bless him and his progeny. And that Paradise is a fact and that the Hell is a fact and that the Hour will arrive without any doubt in it. And that Allah will raise those, who are in the graves.

Then the following should be written on a piece of cloth or paper:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ شَهِدَ الشُّهُودُ الْمُسَمُّونَ فِي هَذَا الْكِتَابِ أَنَّ اخاهم فِي اللهِ عَزَّ وَجَلَّ فُلَانَ بْنَ فُلَانٍ اشهدهم واستودعهم وَأَقَرَّ عِنْدَهُمْ أَنَّهُ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وأن

مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ وَأَنَّهُ مُقِرٌّ بِجَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِ عَلَيْهِمُ السَّلَامُ وَأَنَّ عَلِيًّا وَلِيُّ اللَّهِ وإمامه

وَأَنَّ الْأَئِمَّةَ مِنْ وُلْدِهِ أَئِمَّتُهُ وَأَنَّ أَوَّلَهُمُ الْحَسَنُ وَالْحُسَيْنُ وَعَلِيُّ بْنُ الْحُسَيْنِ وَمُحَمَّدُ بْنُ عَلِيٍّ وَجَعْفَرُ بْنُ مُحَمَّدٍ وَمُوسَى بْنُ جَعْفَرٍ وَعَلِيُّ بْنُ مُوسَى وَمُحَمَّدُ بْنُ عَلِيٍّ وَعَلِيُّ بْنُ مُحَمَّدٍ وَالْحَسَنُ بْنُ عَلِيٍّ وَالْقَائِمُ الْحُجَّةُ عَلَيْهِمُ السَّلَامُ وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَالسَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَسُولُهُ جَاءَ بِالْحَقِّ وَأَنَّ عَلِيًّا وَلِيُّ اللَّهِ وَالْخَلِيفَةُ مِنْ بَعْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَاسْتَخْلَفَهُ فِي أُمَّتِهِ مُؤَدِّيًا لِأَمْرِ رَبِّهِ تَبَارَكَ وَتَعَالَى وَأَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالْحَسَنَ وَالْحُسَيْنَ أَبْنَاء رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسِبْطَاهُ وَإِمَامَا الْهُدَىٰ وَقَائِدَا الرَّحْمَةِ وَأَنَّ عَلِيًّا وَمُحَمَّدًا وَجَعْفَرًا وَمُوسَى وَعَلِيًّا وَمُحَمَّدًا وَعَلِيًّا وَحَسَنًا وَالْحُجَّةَ عَلَيْهِمُ السَّلَامُ أَئِمَّةٌ وَقَادَةٌ وَدُعَاةٌ إِلَى اللَّهِ عَزَّ وَجَلَّ وَحُجَّةٌ عَلَىٰ عِبَادِهِ

Translation: In the name of Allah, the Beneficent, the Merciful. The names of the witnesses mentioned in this document all of them testify that our brother in faith, so and so son of so and so (write the name of the deceased and his father here – then continue) made us witness and regarded us as the safe keeper of his statement and confessed to us in our presence that there is no god, except Allah.

The one, who has no partner. And that Muhammad (may Allah bless him and his progeny) is His servant and His messenger. And that He made all the prophets and messengers confess to it (peace be on them all).

And that Ali is the Wali of Allah and His Imam and that the Imams from his progeny are His Imams and that the first of them is Hasan and Husayn and Ali Ibn Al-Husayn and Muhammad Ibn Ali and Ja'far Ibn Muhammad and Musa Ibn Ja'far and Ali Ibn Musa and Muhammad Ibn Ali and Ali Ibn Muhammad and Hasan Ibn Ali and the Qaim Hujjat, peace be on them.

And that the Paradise is truth and the Hell is truth and that the Judgment Day will indeed arrive, without any doubt and that Allah will raise those, who are in the graves and that Muhammad, may Allah bless him and his progeny, came with the truth. And that Ali is the Wali of Allah and His caliph after the Messenger of Allah, may Allah bless him and his progeny.

And he left him in his Ummah as the fulfiller of the command of Allah, the blessed and the high. And that Fatimah, the daughter of the Messenger of Allah, may Allah bless him and his progeny, and her sons, Hasan and Husayn, the two sons of the Messenger of Allah, may Allah bless him and his progeny, and his two grandsons and the Imams of guidance and the leaders of mercy.

And that Ali and Muhammad and Ja'far and Musa and Ali and Muhammad and Ali and Hasan and the Hujjat, peace be on them all, are the Imams and leaders and the callers to Allah, the Mighty and Sublime and His proofs on His servants.

Names of the witnesses should be mentioned under the will. Then he should call them by names and say:

اِثْبُتُوا لي هَذِهِ الشَّهَادَة عِنْدَكُمْ حَتَّى تَلْقَوْنِي بِهَا عِنْدَ الْحَوْضِ

Translation: Remember firm on your testimony till the time we meet at the Cistern of Kauthar.

Then the witnesses should tell him:

نَستَودِعُكَ اللَّهَ وَالشَّهَادَةَ وَالْإِقْرَارَ والإخاء وموعوده عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَتَقْرَأُ عَلَيْهِ السَّلَامَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ

Translation: We entrust you to Allah and we promise that our testimony, your confession and our being brothers in faith be mentioned before the Messenger of Allah (S) and convey to him salutations and the peace and mercy of Allah.

Then that scroll should be rolled up and sealed by the person and the witnesses and at the time of burial, it should be kept on the right side of the deceased.

It is narrated that the Messenger of Allah (S) went to a man from Ansar, when he was in the throes of death and asked about his condition. He replied: I am hopeful of divine mercy and afraid of my sins. He said: Almighty Allah will definitely fulfil the wishes of one having such condition at the time of death.

It is mentioned in another tradition that the Messenger of Allah (S) went to see a person when he was in his last moments and told him to recite:

اللَّهُمَّ اغْفِرْ لِيَ الْكَثِيرَ مِنْ معصيتك وَاقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ

Translation: O Allah, forgive me the excess of Your disobedience and accept from me the least of Your obedience.

As for the matter related to the survivors and friends of the dying person, they should not leave him alone. They should recite the Holy Qur'an, supplications, Surah Yasin and Surah Saffat and repeatedly teach him the oneness of God, prophethood of the Messenger of Allah (S), Imamate of the Holy Imams ('a) and other beliefs – that Hell and Paradise are facts, that Allah is having the most perfect qualities and free from defective traits. If is unable to recite, they should recite for him.

They should also recite Dua Adilah. If he does not understand Arabic, they should inform him of the meaning. They should turn his feet to the Qibla. Persons, who are in menses or in condition of sexual impurity should not come near him as angels dislike this. If anyone else is not present, they are allowed to stay near the dying person. But they should move away at the final moment.

It is mentioned in reliable traditions that if a person is having a difficult death, he should be taken to a place, where he used to pray or he should be laid on the prayer mat, so that if he is to recover, he will do so or he will die in peace.

It is mentioned in reliable tradition that the Messenger of Allah (S) went to visit a person from the descendants of Abdul Muttalib when he was in his throes of death. He ordered them to turn his feet to Qibla, so that angels may approach him and the divine mercy may descend on him.

It is narrated from Imam Ali Ar-Ridha' ('a) that you should never touch the dying person when he is in the throes of death and if he flays his limbs, you should not stop it as the ignorant do. On the contrary, recite the Holy Qur'an, recitations and invoke blessings on Muhammad and Aali Muhammad ('a).

It is narrated in another tradition that a son of Imam Ja'far As-Sadiq ('a) was in the throes of death and Imam Muhammad Al-Baqir ('a) was seated in the comer of the room. If anyone approached the dying person, he told him not to touch him as he was very weak in that condition and touching him was like killing him.

In reliable tradition, it is narrated from the Messenger of Allah (S) that you should ask the dying person to recite:

لَا إِلَٰهَ إِلَّا اللهُ

Translation: There is no god, except Allah.

Because, one, whose last words are these, will enter Paradise.

He said in another tradition that you recite to them:

لَا إِلَٰهَ إِلَّا اللهُ

Translation: There is no god, except Allah.

As it removes the sins.

It is narrated from Imam Muhammad Al-Baqir ('a) in an authentic tradition that when you find anyone in the throes of death, you should make him recite the following words of relief (Faraj)

لَا إِلَٰهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَٰهَ إِلَّا اللهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Translation: There is no god except Allah, The Forbearing, the Noble. There is no god except Allah, the Exalted and the Mighty. Glory be to Allah, the Lord of the seven heavens and the Lord of the seven earths. And what is in them and what is between them. And the Lord of the great power. And praise be to Allah, the Lord of the worlds.

It is mentioned in another tradition that if someone was in the throes of death in the house of Amir Al-Mu'minin ('a), he made him recite the words of relief (Faraj) and when he concluded, he used to say: Now, there is no fear for you.

It is mentioned in a good tradition that the Messenger of Allah (S) went to see a man from Bani Hashim during the throes of his death and commanded him to recite the words of relief (Faraj) When he concluded, he said: Praise be to Allah, Allah has saved him from hellfire.

It is narrated from Imam Ja'far As-Sadiq ('a) in another authentic tradition that Satan appoints with every person a group of Satans so that they may continue to cast doubts about religion at the time of his death. If the dying person is a perfect believer, they cannot cast doubts on him.

But others are not free from hardships. Therefore, as long as a person can speak, he should be made to recite the words of relief (Faraj), the dual testimony of faith and confession to the Imamate of the Holy Imams ('a), one after another.

He said in another authentic tradition that even if an idol-worshipper sincerely confesses to the belief of Shi'a and the Holy Imams ('a), the hellfire will not touch him at all.

He said in another tradition that a person was about to die. The Messenger of Allah (S) went to see him with some companions. He was unconscious at that time. He said: O angel of death, wait for a moment, I want to ask him something.

That man regained his consciousness. The Holy Prophet (S) asked: What do you see? He replied: Excess of whiteness and darkness. He said: Which is closest to you? He replied: Darkness. He said: Recite:

اللهم اغفر لي الكثير من معاصيك واقبل مني اليسير من طاعتك

Translation: O Allah, forgive me the excess of Your disobedience and accept from me the least of Your obedience.

Then that person lost consciousness again. Then he told the angel of death to give him some respite. Then he regained his senses. Again, the Messenger of Allah (S) asked: What can you see now? He replied: Excess of whiteness and darkness. He said: Which is the closest? He replied: Whiteness. He said: This man has got salvation.

After narrating this tradition, Imam Ja'far As-Sadiq ('a) said: If you reach a person at this time, you should make him recite this supplication only.

It is mentioned in another tradition that a young man was on his deathbed when the Holy Prophet s) came, sat near him, and told him to recite two testimonies of faith (Shahadatain). But the youth could not

speak. The Holy Prophet (S) inquired if his mother was present? A woman sitting near his head said, “Yes, I am his mother.”

The Holy Prophet (S) asked, “Are you displeased with him?” ‘Yes, O Prophet (S), we have not spoken to each other since the past six years.’

The Holy Prophet (S) asked this woman to forgive her son. She forgave him. At once the young man was able to recite the Kalimah. The Holy Prophet (S) asked, “What do you see now.” “O Prophet of Allah, a dark and smelly man is holding me and is not leaving.” The Holy Prophet (S) told him to recite the following supplication:

يَا مَنْ يَقْبَلُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ اِقْبَلْ مِنِّي الْيَسِيرَ وَاعْفُ عَنِّي الْكَثِيرَ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Translation: O one, Who accepts the easiest and forgives much. Accept the easiest and forgive me the excess. Indeed You are the forgiving and merciful.

He recited it. Then Prophet asked, “Now, what do you see?” He replied, “A fair, handsome and fragrant man is moving towards me.” The Prophet said, “Keep repeating this supplication.” When the youth repeated, he said “O Prophet of Allah (S) both have disappeared from my sight.” After this the face of the Holy Prophet (S) was illuminated with joy. He said, “O Allah forgive the sins of this young man.” Then the youth passed away.

When a believer passes away, it is recommended to close his eyes and mouth and to tie a strip of cloth from below the chin to the head and straighten his hands and cover him with a cloth. The Holy Qur’an should be recited besides him and haste should be made in his funeral.

It is narrated from Imam Ja’far As-Sadiq (‘a) that the faithful should be informed of his death, so that they may attend his funeral prayer and supplicate for his deliverance; so that they as well as the deceased are rewarded.

It is narrated from Imam Ja’far As-Sadiq (‘a) in a good tradition that when people place the believer in his grave, he is told: The first gift that We give you is Paradise and the first reward We give to those, who attended your funeral is that they are forgiven.

He said in another tradition that the first gift, which a believer receives in grave is that all who participated in his funeral are forgiven.

He said in another tradition that one, who remains with a deceased believer till he is buried, on Judgment Day, Almighty Allah will appoint seventy angels for him to accompany him from the grave till the place of accounting and they will continue to seek forgiveness for him.

He also said that twenty-five sins are forgiven of a person, who supports the bier on one comer. If he

supports from all four comers, all his sins are forgiven. And the best method is to firstly take the left upper end of the deceased on the right shoulder; then give the right shoulder to the lower comer; then lift the lower end of the bier on the left shoulder, then lift the left shoulder of the deceased on the left side. This method is known as Tarbee.

If one wants to repeat it, one should not cross the bier from the front, but from behind and repeat the procedure. It is better that one should follow the bier or walk at the side and not to walk in front of it.

The apparent meaning of these traditions is that if it is the bier of a believer, it is better to walk in front of it; but it is not advisable to walk before the bier of a person from opponents, because angels of chastisement come to 'welcome' him. It is detestable to ride with the corpse.

It is narrated from the Messenger of Allah (S) that one, who recites the following supplication on seeing a bier, no angel remains in the heavens, which does not weep at his forlorn call:

الله أكبر

Allah is the greatest.

هٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُه

This is what Allah and His Messenger promised. And Allah and His Messenger said the truth. (***33:22***)

اللهم زدنا إيمانًا وتسليماً الحمدلله الذي تعزَّر بالقدرة وقهر العباد بالموت

Translation: O Allah. Increase faith and submission for us. Praise be to Allah, Who is dominant by His power and Who subdues the servants by death.

It is narrated from the Messenger of Allah (S) that one, who accompanies a bier, for each step of his, a hundred thousand good deeds will be written for him, a hundred thousand sins will be erased from the scroll of his deeds and a hundred thousand ranks will be elevated for him in Paradise.

And if he prays on that deceased; after his death, Almighty Allah will send a hundred thousand angels to pray on his bier, who will continue to seek forgiveness for him till he is buried and if he remains present till the burial, Allah appoint the same hundred thousand angels to seek forgiveness for him till Judgment Day and till he emerges from the grave.

It is narrated from Imam Muhammad Al-Baqir ('a) in a reliable tradition that a believer, who gives the

funeral bath to a believer, and who recites the following supplication at the time of turning him from one side to another, his sins of one year will be forgiven, but they do not include the major sins:

اللهم إن هذا بدن عبدك المؤمن وقد أخرجت روحه منه وفرَّقت بينهما فعفوك عفوك

Translation: O Allah, indeed this is a body of Your believer slave and indeed You removed his soul from him and separated the two of them. Please be merciful, merciful.

He said in another tradition that one, who gives the funeral bath to a deceased and does not divulge any of the defects he notices in the body, all his sins will be forgiven.

He said in another tradition that Prophet Musa (‘a) inquired from his Lord about the reward of a person, who gave a funeral bath of the deceased. He was told: I purify him from sins as if he is just bom.

In a good tradition, it is narrated from Imam Ja’far As-Sadiq (‘a) that one, who gives the funeral bath to a believer, and at the time of giving the funeral bath, he repeatedly says:

رَبِّ عفوك عفوك

Translation: Lord, please be merciful, merciful.

The Almighty Allah forgives him as well.

It is mentioned in Fiqhat Ar-Ridha’ (‘a) that the person bathing the dead should recite the following supplication at the time of passing the hand over the belly:

اللَّهُمَّ إِنّي سَلَكتُ حب مُحَمَّدٍ وَآلِ مُحَمَّدٍ صلواتك عليهم في بطنه فاسلك به سَبِيل رَحْمَتِكَ.

Translation: O Allah, indeed I have filled the belly of this deceased with love of Muhammad and his progeny, now You be merciful on him.

In reliable tradition, it is narrated from Imam Muhammad Al-Baqir (‘a) that one, who gives shroud to a believer, he will be rewarded so much as if he had taken the responsibility to clothe him till Judgment Day. One, who digs a grave for a believer, he will be rewarded so much, as if he had given a nice house for the believer to live till Judgment Day.

It is narrated from the Messenger of Allah (S) that one, who prays on one bier, seventy thousand angels will pray on his bier; and all his previous sins would be forgiven. Then if he remains there till the burial, he will get one karat reward and each karat will be equal to Mt. Uhad.

He said in another tradition that Paradise becomes obligatory on a person who prays on the bier of a believer, except if he becomes a hypocrite after that or he is disowned by the parents.

Through reliable chains of narrators, it is narrated from Imam Ja'far As-Sadiq ('a) that when a believer dies, and forty believers attend his funeral and say:

اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ مِنَّا

Translation: O Allah, indeed we know of good from him and You are more knowing about it than us.

The Almighty Allah says: I have accepted your testimony and forgiven all his sins, which 1 know and you are unaware of.

It is narrated from the Messenger of Allah (S) in another reliable tradition that after the death of a believer it is mentioned in title of his scroll of deeds, what people say regarding him – righteous or unrighteous.

In a good tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that the corpse should be lowered into the grave from the feet side. And when it is placed in the grave, recite the following after Ayat ul-Kursi:

بِسْمِ اللّهِ وَفِي سَبِيلِ اللّهِ وَعَلَى مِلَّةِ رَسُولِ اللّهِ اللّهُمَّ افسح لَهُ فِي قَبْرِهِ والحقه بنبيّه اللّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَاغْفِرْ لَهُ وارحمهُ وَتَجَاوَزْ عَنْهُ

Translation: In the name of Allah and in the path of Allah and upon the religion of the Messenger of Allah. O Allah, open in this grave a window to Paradise and join him with the Messenger of Allah (S). O Allah, if he is righteous, increase his good deeds and if he is bad, forgive his sins. Have mercy on him and overlook his mistakes.

And pray for his forgiveness in excess.

When Imam Zayn Al-'Abidin ('a) used to lower a corpse into the grave, he used to recite the following supplication:

اللّهُمَّ جَافِ الأَرْضَ عَنْ جنبيه وَصَاعِدْ عَمَلَهُ ولَقِّهِ منك رضواناً

Translation: O Allah, expand the earth from his sides. Accept his scroll of deeds and be pleased with him.

He said in another tradition that when the corpse is placed in the grave, it is necessary that the persons senior to him should be at his head. They should be intoning the name of God. They should be invoking

blessings on Muhammad and progeny of Muhammad, seeking refuge from the evil of Satan, and they should be reciting Surah al-Hamd, Surah al-Falaq, Surah an-Nas, Surah at-Tawhid and Ayat ul-Kursi.

After placing the corpse in the grave, if it is possible, the cheek should be touched to the ground. At that time the dual confession of Islam and confession of belief in the Imams and other true beliefs should be reminded.

He said in another tradition that the following should be recited when the grave is being filled up:

اللّٰهُمَّ إِيمَانًا بِكَ وَتَصْدِيقًا بِبَعْثِك

Translation: O Allah, we have faith in You and testimony is given that You will raise the dead on Judgment Day.

هٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ

This is what Allah and His Messenger promised. (***33:22***)

Instead of each particle of that soil, a reward will be written in their scroll of deeds. When people return after making the grave, the closest relative of the deceased should sit at the head of the grave and recite the Talqeen. As because of this the Munkir and Nakeer do not question him.

It is emphatically recommended that the survivors of the deceased should be given condolence after the burial near the grave only. It is also recommended to give condolence to the relatives of the deceased before the burial as well,

It is narrated from the Messenger of Allah (S) that one, who gives condolence to an aggrieved person, on Judgment Day he will be given a robe of Paradise and he will get as much reward as the person affected by the tragedy without there being any decrease in the reward of that person.

It is mentioned in many reliable traditions that one, who recites Surah al-Qadr seven times upon the grave of a believer brother, Almighty Allah will appoint an angel on his grave to worship God and the reward of that worship will be recorded for that person. And when he will be raised from his grave, till he reaches Paradise, he will be protected by that angel from all the terrors of Qiyamat.

The Messenger of Allah (S) said: One, who passes a cemetery, should recite Surah at-Tawhid eleven times and gift the reward to those buried there; he will get the same amount of reward as those, who are buried there will get.

[1] [1]

SHARES

Chapter 11: Etiquette Of Social Interaction

Chapter 11: Etiquette Of Social Interaction – Also: Saluting, Shaking Hands, Hugging, Kissing, Sneezing, Meetings And Companionship

1. Etiquette Of Greeting And Its Reply

It is mentioned that the Messenger of Allah (S) ordered his companions to adopt seven excellent moral qualities: (1) to visit the sick (2) to attend funerals (3) to believe anyone, who swears (4) to bless one, who sneezes (5) to help the oppressed (6) to greet everyone (7) to accept invitations.

In another reliable tradition, it is narrated from the Messenger of Allah (S) that there are some houses in Paradise from which all outside conditions are visible and inside from outside. Those from my Ummah will get to live in these houses, who interacted with others cordially, who feed them, who greet aloud and who pray at night when all are asleep.

After that he said: To greet aloud implies that you must not be miserly in greeting any Muslim.

It is narrated from Imam Ja'far As-Sadiq ('a) that humility includes greeting anyone, who happens to come before us.

It is narrated from the Messenger of Allah (S) that you must not reply to one, who begins speaking without greeting; and you must not even offer him to eat anything.

He said in another tradition that the most helpless is one, who is helpless in supplicating. And the most parsimonious is one, who is parsimonious in greeting.

He said in another tradition that one, who meets and greets ten people while walking here and there, the reward of emancipating a slave will be recorded for him.

It is narrated from Imam Ja'far As-Sadiq ('a) that angels respond to the greeting of the believer, who greets a group of believers.

سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللّهِ وَبَرَكَاتُهُ أَبَدًا.

Translation: Peace be on you and the mercy of Allah and His blessings forever.

It is narrated from the Messenger of Allah (S) that greeting is recommended and responding to it is

obligatory.

It is narrated from Imam Ja'far As-Sadiq (‘a) that when someone greets, he should do so in a loud voice, so that all hear it, so that he cannot claim that he greeted and no one replied. In the same way, the greeting should also be responded aloud, so that the person who has greeted may not be able to say that he greeted, but no one responded.

He said in another tradition that one, who says:

سَلَامٌ عَلَيْكُمْ

Translation: Peace be on you (all).

Ten rewards are given to him. And one, who says:

سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللّهِ وَبَرَكَاتُهُ

Translation: Peace be on you, and the mercy and blessings of Allah.

Thirty rewards are given to him.

He said in another tradition that there are three persons, such that even if they are alone, the plural verb should be used for them...one, who sneezes, he should be told:

يَرْحَمُكُمُ اللّهُ

Translation: May Allah have mercy on you (all).

Though there might be no one with him.

Secondly, one, who is greeted: he should be told:

السَّلَامُ عَلَيْكُمْ

Translation: Peace be on you (all).

Or:

سَلَامٌ عَلَيْكُمْ

Translation: Peace be on you (all).

Though he might be alone.

Thirdly, the one, who is blessed, should be said:

عَافَاكُمُ اللّهُ

Translation: May Allah forgive you (all).

Though he might be alone. Its reason is that angels are present with him. Also, the believers not present there can be included among the blessings.

It is narrated from Amir Al-Mu'minin ('a) that it is detestable to bless someone by saying:

حَيَّاكَ اللّهُ

Translation: May Allah keep you alive.

If you want to say this, you should state:

حَيَّاكَ اللّهُ بِالسَّلَامِ.

Translation: May Allah keep you alive with health.

It is narrated from Imam Ja'far As-Sadiq ('a) that you should never greet three kinds of people: (1) one, who is accompanying a corpse (2) one, who is going for Friday prayer (3) one, who is in the bathroom, and there is chance that he does not have cloth around his waist.

It is narrated from Imam Muhammad Al-Baqir ('a) that when you reach the Masjid and people are praying, you should not greet them. On the contrary, you should greet addressing the Messenger of Allah (S) and join the prayer. And if you reach a gathering, where people are speaking, you can greet them.

It is narrated from Amir Al-Mu'minin ('a) that one, who enters his house, he should greet his family members and if no one is present, he should say:

السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا

Translation: Peace be upon us from our Lord.

He also said that if someone says to you:

حَيَّاكَ اللّهُ بِالسَّلَامِ

Translation: May Allah keep you alive with health.

You should reply:

أَنْتَ فحياكَ اللّهُ بِالسَّلَامِ واحلَّكَ دَارَ المقام

Translation: May Allah keep you also alive with health and convey you to Paradise.

It is narrated from the Messenger of Allah (S) that when you meet each other, you should greet and shake hands with each other and when you disperse, you should seek forgiveness for one another.

He said in another tradition that one, who comes home and greets his family members, that house will be blessed and angels will become fond of that place.

It is narrated from Imam Ja'far As-Sadiq ('a) that if a lady comes across some people, she must address them and say:

عَلَيْكُم السَّلَامُ

Translation: Peace be on you (all).

And if a man comes across some people, he should address the people of the gathering and say:

السَّلَامُ عَلَيْكُم

Translation: May peace be on you (all).

Or

سَلَامٌ عَلَيْكُم

Translation: Peace be on you (all).

It is mentioned in some traditions that there are some people, who should not be greeted: (1) Jews (2) fire-worshippers (3) Christians (4) idol-worshippers (5) one, who is in the washroom (6) one, who is apparently drinking liquor (7) the poet, who indulges in obscene talks regarding chaste ladies or composed wanton poems (8) those, who regard abusing one another in the name of their mother as a past time

(9) one, who is playing one of the following games: dice games, chess, playing cards, gambling (10) one, who is playing a musical instrument (11) the homosexual (12) one, who takes usury from Muslims (13) a person, who commits open transgression (14) one, who is praying.

It is mentioned in authentic tradition that it is a greater sin to greet a person, who is playing chess; same is the case of one, who is drinking (wine).

It is possible that the traditions mentioned above, prohibiting greetings, might imply that there is not much merit in greeting these people, or it implies that they should not be greeted from the aspect of mercy and love or not to greet them on being pleased at their sorry behaviour, because many traditions have come that it is good to greet everyone.

It is narrated from the Messenger of Allah (S) that when a person leaves a gathering and greeting the people says farewell to them, after that if they begin talking of nice things, that person will also be rewarded; and if they start talking of bad things, the chastisement will be on those people and not the one, who greeted.

It is narrated from Imam Ja'far As-Sadiq ('a) that the young should salute the old, one, who is walking or one, who arrives should greet those who are sitting, the smaller group should greet the bigger group.

He said in another tradition that the mounted should greet the pedestrian. One mounted on camel should greet one mounted on donkey. The standees should greet the seated. The one mounted on horse should greet the one mounted on mule.

It is narrated from the same Imam in many traditions that when some people pass by a group of people and one of them greets, it will be considered to be on behalf of all of them. In the same way, if a person greets a group of people, and one of them replies, it will be considered to be from all of them.

It is narrated from the same Imam in a good tradition that the Messenger of Allah (S) used to greet the ladies and they used to reply to the greetings.

Amir Al-Mu'minin ('a) used to greet aged ladies and considered it detestable to greet young ladies and said: I fear that her voice might be nice and in that case the sin would exceed the reward of greeting. But he has mentioned these points to teach others, because that Imam was free from all such things.

It is narrated from Imam Ja'far As-Sadiq ('a) that you should not initiate greeting Jews, Christians and Majus. If they initiate, you must only reply: And upon you too (Alaykum).

He said in another traditional report that when a Jew, Christian or a polytheist greets, you must only say: And upon you too (Alaykum).

We should know that as there are other kinds of greetings, in the same way, there is salutation for seeking permission. When you want to enter the house of someone, it is recommended to say the Salaam from outside three times. If you get a response, you may enter, otherwise you should return from there. No is obliged to reply to this salutation.

It is narrated from Imam Ja'far As-Sadiq ('a) that permission should be sought three times, because they only hear it the first time, and the second time they think who is at the door. The third time, if they like, they respond and if not they keep silent, so that he may go away and the Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا

***"O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates."* (*24:27*).**

Imam Ja'far As-Sadiq ('a) said that 'tasnanisu' implies tapping at the ground loudly, which makes the occupants of the house aware that someone is at the door.

2. Excellence And Etiquette Of Shaking Hands, Hugging And Kissing

In an authentic tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that those who are present in a place, their greeting is complete by shaking hands and one, who has returned from a journey, his greeting is by hugging him.

It is narrated from Abu Ubaidah in a reliable tradition that I was traveling with Imam Muhammad Al-Baqir ('a) in the same litter. At the time of departure, I used to go and sit in the litter first and the Imam mounted later. When we adjusted ourselves, the Imam used to greet me and asked about my well-being; like people who meet after long and inquire of each other.

When it was time to alight, the Imam alighted first and when we reached the ground, the Imam used to greet me and ask about my well-being in the same way. I said: O son of Allah's Messenger (S), other people do not act like this? He replied: Perhaps you don't know about the excellence of shaking hands.

During the period when two believers remain engrossed in shaking hands and meeting each other, all the while their sins fall off them like trees shed leaves and till, they do not separate, the Almighty Allah looks at them with kindness.

In a good tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that if after shaking hands, there is gap

only long enough to circle a date tree, even then they should shake hands again.

Imam Ja'far As-Sadiq ('a) said that when the Messenger of Allah (S) shook hands with a person, till that person did not retract his hand, His Eminence did not take his hand away.

He said in another tradition that you must shake hands with each other as due to it the breasts are cleared of malice.

In another tradition, it is narrated from Ishaq Sarraf that I was in Kufa and the many Shi'a of that place used to visit me and I was afraid of publicity. I told my slave to tell any believer who comes asking for me that I am not present here. By chance I went for Hajj the same year and when I went to meet Imam Ja'far As-Sadiq ('a) I did not find his conduct with me same as before.

I asked: May I be sacrificed on you, what is the reason of this change? He replied: The same, which is the reason of your change of behaviour with the believers. I said: I was afraid of publicity, otherwise Allah well knows how much I love them. Imam ('a) said: O Ishaq, grief will not reach the believers by seeing you as when a believer meets his brother, he says: welcome, Almighty Allah writes 'welcome' for him till Judgment Day.

When you shake hands with him, Allah bestows a hundred blessings – ninety-nine for one, who loves the other more. And He looks at them with mercy. But the mercy is more for one, who loves the other more. And when they embrace each other, divine mercy encompasses them completely and if they have met solely for the pleasure of God, they are told: All your sins are forgiven, you may act anew.

And when they ask of each other's well-being, angels say: Move away, perhaps they may discuss something confidential, because Almighty Allah also conceals their secrets.

Ishaq says: I said: O son of Allah's Messenger (S), then whatever we speak at that time must not be recorded? Imam ('a) sighed and wept so much that tears flowed over his beard, and he said: O Ishaq, due to respect of believers, the Almighty Allah has ordered the angels to move away when two believers speak.

Though at that time, they might not be writing, but the Almighty Allah is fully aware of their circumstances and their most confidential secrets. Then would He not become aware of what they talk about?

O Ishaq, fear Allah in such a way, as if you are seeing him and He is seeing you. If you think that He does not see you, you are a disbeliever and if you know that He sees you and then you conceal your sins from creatures, but commit them openly before Him, it means that you consider Him inferior to His creatures.

He said in another tradition that the reward for your mutual shaking of hands is as rewarding as waging a battle in the path of God.

It is narrated from Imam Ja'far As-Sadiq ('a) and Imam Muhammad Al-Baqir ('a) that the believer, who goes out to meet another believer, subject to the condition that he is aware of his right, on each step, Almighty Allah records one good deed for him, erases one sin and elevates him one rank.

And when he knocks at the door of that believer, the doors of heavens open up for him and when they shake hands or hug each other, Almighty Allah glances at them with glance of mercy and boastfully tells the angels: See these believer servants, who have met each other for My pleasure and who are friends of each other for My sake. Thus, it is obligatory on Me that I should not punish them henceforth.

When the believer returns from there, many angels accompany him, who are equal to the number of his breathes, steps and his words. They remain with him to protect him from worldly calamities till the same hour the following day and if he dies during that period, he is saved from chastisement of Judgment Day. And the person, who was paid a visit, if he was aware of his right, he also gets the same amount of reward.

It is narrated from Imam Ja'far As-Sadiq ('a) that there is an effulgence in the foreheads of you, Shi'a, due to which people of the world recognize you. When you meet each other, you should kiss the forehead of each other.

He said in another good tradition that you must not kiss the hand or head of any person, except that of the Messenger of Allah (S), or one implying him. It implies the Holy Imams ('a) and apparently Sayyids and scholars are also included in this.

So that people honour Sayyids, because of their being descendants of Prophet and honour the scholars, due to their being the defenders and promoters of the faith of Messenger of Allah (S). But precaution demands that we don't kiss the hand or head of anyone other than the Messenger of Allah (S) and the Holy Imams ('a).

Thus, it is narrated in another tradition from Imam Ja'far As-Sadiq ('a) that it is not proper to kiss the hand of anyone other than the Messenger of Allah (S) and his successor.

It is narrated from Imam Musa Al-Kazim ('a) in an authentic tradition that one, who kisses his relative, because of his relationship, there is no problem in it.

One should kiss the cheeks of brothers-in-faith, and forehead of Imam ('a). It is narrated from Imam Ja'far As-Sadiq ('a) that only kiss the mouths of one's wife and children.

3. Etiquette Of Attending Gatherings

It is narrated from the Messenger of Allah (S) that he said to Imam Ali ('a): If eight kinds of persons are degraded, they should condemn themselves. (1) one, who goes uninvited to a feast (2) one, who orders about the owner of the house (3) one, who makes demands (4) one, who hopes for favour from the

parsimonious (5) one, who interferes in conversation of two persons (6) one, who regards a ruler as unimportant (7) one, who sits in a gathering at a place undeserving for him (8) one, who speaks to one, who pays no attention to him.

It is narrated from Amir Al-Mu'minin ('a) that if a person does not have the following three traits collectively or individually, and he sits at the head of a gathering, he is a fool: (1) he should be able reply to all queries (2) when others fail to mention the truth, he should speak the whole truth (3) he should be able to render an advice, in which their welfare for all who follow it.

It is narrated from Imam Ja'far As-Sadiq ('a) that when some people are seated in a gathering, the believer should sit behind all of them, because to cross all of them to reach the center of the gathering is a sign of foolishness.

It is narrated from the Messenger of Allah (S) through reliable chains of narrators that the following are included among acts of modesty: (1) to sit at a place lower than what one is eligible for in a gathering (2) to greet all the participants (3) to avoid disputes, even though one may be right (4) not hope others to praise your piety.

He said in another tradition that when people are in their seats in a gathering and a person enters; if they make space for him, he should go and sit there, as it is an honour, which his believer brother has offered. If no one calls him, he should sit wherever he gets space.

He said in another reliable tradition that one, who visits the house of a person, he should sit wherever the owner asks him to, because the owner is more aware of the situation in his house.

Amir Al-Mu'minin ('a) said that you must not sit on public roads.

He said in another tradition that it is not advisable to sit exposing the thigh.

It is narrated from Imam Hasan Al-'Askari ('a) that one, who happily sits at a place less deserving his status, till he does not arise, Allah and the angels will continue to invoke blessing for him.

It is narrated from Imam Ja'far As-Sadiq ('a) that when the Messenger of Allah (S) entered a gathering, he sat nearest to the entrance.

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that the Messenger of Allah (S) often sat facing the direction of prayers (Qibla).

It is mentioned in a good tradition that Imam Ja'far As-Sadiq ('a) in his house also, used to sit near his door facing the Qibla.

It is narrated in another tradition that the Messenger of Allah (S) used to adopt three styles of sitting: (1) sometimes his kept his knees upright and held them with his hands (2) sometimes he sat with folded

legs like in prayers (3) sometimes he sat keeping one leg over another. But he never sat cross-legged.

It is narrated from Abu Hamza in a good tradition that I saw Imam Zayn Al-'Abidin ('a) seated in such way that one of his legs was placed on the thigh of the other leg. I said: People do not regard this style of sitting as good and say that this is the style of sitting for the Almighty Allah. Imam ('a) said: I have sat like this due to fatigue, but there is no fatigue for God; neither He has slumber nor sitting.

It is mentioned in another traditional report that Imam Ja'far As-Sadiq ('a) was seated in such a way that his right leg was placed on the left thigh.

It is narrated in reliable tradition that the Messenger of Allah (S) said: Those, who sit in a place during summer, it is necessary that each of them should sit at a distance of one hand span from each other so that others do not suffer due to heat.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who sits spreading out his legs and hands in a tight place, do not regard him as human.

It is mentioned in many traditions that Ihtibah is a wall of Arabs. It is raising the knees from the floor and to tie a cloth around them, or hold them with hands. It implies that Arabs used to sit like this in deserts and places, where no wall was available to recline on.

In a trustworthy tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that people inquired from him about Ihtibah, He said: If the genitals are not visible, there is no problem in it.

He said in another tradition that it is not allowed for males to sit in Ihtibah position near the Kaaba.

4. Etiquette Of Conduct With Guests

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that, except for seniority sanctioned by religion, it is detestable to arise for anyone as a mark of respect: (1) for the scholar because of his knowledge (2) the righteous for his piety.

It is narrated from the Messenger of Allah (S) that one, who visits someone, the host should walk a little with him at the time of his arrival and departure.

He also said that if a person visits someone, till he does not leave, he is a ruler on the host and he should obey whatever he commands.

It is narrated from Imam Ja'far As-Sadiq ('a) that if a believer brings a gift for another believer, for example a pillow, mat or dress; or an eatable, or if a believer just greets another believer, even Paradise comes near to reward him for that.

At that time the Almighty Allah says: I made the food of the folks of Paradise unlawful, except for the

prophets and their successors. On Judgment Day, Paradise will be ordered to recompense the gifts of believers; at that time heavenly pages and Houries will bring huge trays covered with covers lined with pearls and bring to those people in the field of gathering.

They will be fascinated – one side is Hell and its stations and the other side is Paradise and its bewildering bounties. They will just stare and not eat anything from the trays. Then a caller will call out from below the Arsh'. the Almighty Allah has prohibited Hell on one, who eats anything from the food of Paradise. At that time, they will eat from it eagerly.

It is mentioned in another tradition that two persons came to the house of Amir Al-Mu'minin ('a). Imam ('a) spread a mat for each of them. One of them sat on it and the other refused to sit. Imam ('a) said: Sit down, because when honour is offered, none, but a donkey refuses. Then he said: It is the command of Messenger of Allah (S) that when a respectable person of the community visits you, you should also accord respect to him.

It is narrated from Imam Ja'far As-Sadiq ('a) in another tradition that all, except the hypocrite are aware of the right of three persons: (1) white bearded Muslim (2) memorizer of Qur'an or one, who knows the meaning of Qur'an (3) the just Imam.

He also said that according respect to the aged is according respect to God.

It is narrated from the Messenger of Allah (S) that you should accept the honour of that person, who is respected by people; no one can deny respect, except the donkey.

It is mentioned in many traditions that people asked Imam Ali Ar-Ridha' ('a) what is that honour, which should not be rejected? He replied: Making space for others to sit, to present perfume or to spread a mat etc., and such other acts.

It is narrated from Imam Hasan Al-'Askari ('a) that you should not entertain anyone so luxuriously, that he might not be able to entertain in that way.

It is narrated from the Messenger of Allah (S) that one, who serves some Muslims, the Almighty Allah will bestow him with pages equal to their number.

Imam Ja'far As-Sadiq ('a) said that one, who accords honour to his believer brother, who comes to him; it is just as if he has accorded respect to God.

It is narrated from the Messenger of Allah (S) that instead of every kindness, which a person shows to his believer brother, the Almighty Allah will bestow him with Houries and pages in Paradise.

He said in another tradition that one, who honours his believer brother with leniency and removes his grief, as long as he is engrossed in that welcome, divine mercy will shade him.

5. Lawful Gatherings And Interaction

It is narrated from Imam Muhammad Al-Baqir (‘a) that you should follow the person, who makes you weep, but he is your well-wisher and do not obey one, who makes you laugh, but who intends to deceive you.

It is narrated from the Messenger of Allah (S) that you should first realize with whom you are talking to and whose company you are cultivating; because at the time of death, every person is shown his companions; if they are righteous, he is pleased and if they are wanton, he is aggrieved.

Imam Ja’far As-Sadiq (‘a) said that the brother I like most is one, who reveals my defects to me. He also said that you should consider love of old friendships as obligatory and continue to fear the company of new friends, because they do not fulfil their oaths loyally and be suspicious of all people, no matter how much you rely on them.

Amir Al-Mu’minin (‘a) willed at the time of his passing away that you must keep away from false allegations and from the companionships, regarding which people are suspicious, because a bad companion deceives his friend.

It is narrated from the Messenger of Allah (S) that one, who cultivates the company of evildoers, he is more blameworthy.

It is narrated from Amir Al-Mu’minin (‘a) that one, who is present at a blameworthy place and people become suspicious of him, he has himself to blame.

It is narrated from Imam Musa Al-Kazim (‘a) that avoid the instances of suspicion and false blame. It is not inappropriate to stand with even your mother on the road, because all cannot know that she is your mother.

It is narrated in reliable tradition that His Eminence, Isa (‘a) said: Bad company blemishes the moral behaviour of a person and a bad friend causes your destruction. So you should see what kinds of friends you have cultivated.

It is narrated from Imam Ja’far As-Sadiq (‘a) that friendship of the righteous with other righteous person is deserving of divine reward and friendship of the evil with the righteous is cause of excellence for the righteous. And enmity of the unrighteous with the righteous is an ornament for the righteous. And enmity of the righteous with the unrighteous is insult for the unrighteous.

It is narrated from Imam Zayn Al-’Abidin (‘a) that you should never take five kinds of people as your friends: (1) the liar, his simile is like that of a mirage; he will always deceive you and often show you the far as near and the near as far (2) the transgressor, because he will betray you for a morsel or less than that (3) the miser, because he will not help you even when you need it most (4) the fool, even if he wants

to benefit you, he will harm you (5) that person, who severs relations; because Almighty Allah has cursed such a one in three instances in the Holy Qur'an.

Prophet Isa ('a) said that it does not befit a Muslim to make take a transgressor, a fool or a liar as his friend.

The Messenger of Allah (S) said that company of three kinds of person deadens the heart: (1) the degraded (2) women (3) ruler.

His Eminence, Luqman told his son: Do not come too close to your friends as it finally causes separation and do not keep aloof from them, as it causes degradation. Do a good turn to one, who asks you for it and like there is no friendship between wolf and sheep, in the same way there can no friendship between the righteous and the evil.

One, who approaches a leech, it will definitely cling to him; in the same way one, who frequents the company of wanton, he will definitely learn evil acts. One, who fights with others will be definitely abused. One, who attends a wanton gathering, will be definitely blamed.

One, who cultivates the company of bad friend, he will not remain safe from evil. One, who does not guard his tongue, he will always be regretful.

It is narrated from Imam Ja'far As-Sadiq ('a) that avoid the company of heretics, or people will also regard you as such.

The Messenger of Allah (S) said: Man follows the religion of his friends and companions. He also said that you must not become friends of a fool, because when you are pleased with him it is possible that he will make you aggrieved.

It is narrated from the Messenger of Allah (S) that the most-wise is one, who flees from the company of the ignorant.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who sees the believer committing an evil and who is able to restrain him as well, in spite of that he does not; then he has betrayed trust of friendship and brotherhood. And one, who does not avoid the company of a fool, very soon he will be imbued with his moral habits.

Amir Al-Mu'minin ('a) said: The worst of your companions is one, who presents sins in favourable light for you. He also said that company of the wanton people causes suspicion about the righteous.

It is narrated from Imam Ja'far As-Sadiq ('a) in an authentic tradition that if companionship of person does not benefit you morally, do not cultivate his company.

He said in another tradition that the following things are completely wasted: (1) loving a disloyal person

(2) doing good to a person, who does not acknowledge favour (3) to impart knowledge to a person, who pays no attention (4) to divulge a secret to one, who does not maintain it.

It is narrated from Imam Musa Al-Kazim ('a) that to remain in the company of a scholar on a garbage heap is better than the company of the ignorant on a fine carpet.

It is narrated from the Messenger of Allah (S) that disciples of Isa ('a) asked him: Whose companionship should we cultivate? He replied: People, seeing whom you are reminded of God, whose statements increase your knowledge and whose acts increase your inclination to the hereafter.

He said in another tradition that cultivating the company of religious persons is the honour of the world and the hereafter.

Imam Muhammad Al-Baqir ('a) said that to sit with a person on whom you can rely, is better for me than the worship of a year.

He said in another tradition that you must not frequent the company of the rich, because when a person goes to meet him, though he knows that the Almighty Allah bestowed him many blessings, company of the rich makes him think that Allah has given him nothing.

It is narrated from the Messenger of Allah (S) that four acts deaden the heart: (1) repeatedly sinning (2) talking to women in excess (3) disputing with fools (4) cultivating the company of dead. People asked: O Messenger of Allah (S), who are the dead? He replied: Rulers, who have forgotten God.

It is narrated that Imam Zayn Al-'Abidin ('a) used to tell his children: Cultivate the company of religious people and if you have not access to them, solitude is better and safer. And if you are compelled to be in company, you should cultivate the company of magnanimous as they do not talk wanton things in their gatherings.

It is narrated from Imam Musa Al-Kazim ('a) that it is obligatory to accord respect to the friends of one's father, because doing a good turn to them is same as doing a good turn to one's father.

He said in another tradition that His Eminence, Luqman told his son: If you intend to join a gathering, you must consider them with insight first; if it includes some religious persons, you may join it, because, if you are a scholar, they will gain from your knowledge and if you are ignorant, you will gain from them and it is possible that God may send mercy on them and you may share it.

If some people from them do not remember God, you must not go near them: for if you are learned, they will gain nothing from your knowledge and if you are ignorant, your ignorant will increase further and it is possible that God may send some chastisement on them and include you in it as well.

It is narrated from Amir Al-Mu'minin ('a) that it is obligatory to attend the gathering, in which God is mentioned.

Another tradition informs about visits that are recommended (1) to visit the House of Allah for Hajj and Umrah (2) to go to meet religious rulers as their obedience is linked to the obedience to God (3) to go to the house of scholars to gain knowledge of religion and world (4) to visit the house of generous persons, who spend for the sake of the hereafter (5) to visit the houses of those fools, to whom people become needful due to accidents of time (6) to visit the wealthy for fulfilment of some needs (7) to visit reliable people for their advice (8) to visit believer brothers considering it an obligatory act (9) to visit adversaries to remove their malice (10) to visit a gathering to learn the etiquette of meeting people.

6. Etiquette Of Sneezing, Burping And Spitting

It is narrated from Imam Ja'far As-Sadiq ('a) that it is the right of one Muslim over another that when he meets him, he should greet him, and to visit him when he is sick, to be his well-wisher in his absence, and to pray for him when he sneezes.

It is necessary that a person who sneezes should say:

الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ لا شَرِيكَ لَهُ

Translation: Praise be to Allah, the Lord of the worlds. He has no partner.

Others should say to him:

يَرْحَمُكَ اللَّهُ

Translation: May Allah have mercy on you.

He should respond:

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُم

Translation: May Allah guide you and improve your conditions.

It is narrated from the Messenger of Allah (S) when a person sneezes, you should pray for him, though between you and him there is a sea or a river.

It is narrated from Imam Ali Ar-Ridha' ('a) in an authentic tradition that the mouth of man is a gate of Satan and sneeze is from the Almighty Allah.

It is narrated in another tradition that when a person is healthy, he is having many blessings from Almighty Allah, but he forgets to thank for those blessings. Due to this Allah orders the wind to run

through his body and exit through the nose. That is why praise of Allah should be recited, because it is thankfulness for those blessings and compensation of that forgetfulness.

Imam Muhammad Al-Baqir (‘a) said that sneeze is a nice thing; it benefits the body and reminds one of God.

It is narrated from that same Imam in a good tradition that after a person has sneezed, he should say:

الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وأهل بيته

Translation: Praise be to Allah, the Lord of the worlds. And may Allah bless Muhammad and his Ahl Al-Bayt.

It is narrated from the same Imam in a good tradition that when a person sneezes, those near him should say:

يَرْحَمُكَ اللَّهُ.

Translation: May Allah have mercy on you.

He should respond:

يَغْفِرُ اللَّهُ لَكَ وَلَنا.

Translation: May Allah forgive you and us.

And he said in a tradition that the person who has sneezed, should say:

الحَمْدُ لِلَّهِ لا شَرِيكَ له

Translation: Praise be to Allah. There is no partner for him.

And others should say:

يَرْحَمُكَ اللَّهُ

Translation: May Allah have mercy on you.

He should say in reply:

يَغْفِرُ اللَّهُ لَكَ وَلَنا.

Translation: May Allah forgive you and us.

It is narrated from Imam Ja'far As-Sadiq ('a) that a young boy was in the company of the Messenger of Allah (S). He sneezed and remarked:

الحَمْدُ لِلَّهِ

Translation: Praise be to Allah.

The Messenger of Allah (S) responded:

بَارَكَ اللَّهُ فِيكَ

Translation: May Allah bless you in it.

It is narrated in another tradition that when Imam Ja'far As-Sadiq ('a) sneezed, he said:

الحَمْدُ لِلَّهِ رَبِّ العالمين

Translation: Praise be Allah the Lord of the worlds.

Then he placed his finger on the nose and said:

رَغمَ انفي لِلَّهِ رَغْمًا دَاخِرًا.

Translation: I am more degraded before Allah.

It is narrated from Amir Al-Mu'minin ('a) that one, who says after sneezing:

الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ عَلَى كُلِّ حَالٍ

Translation: Praise be Allah, the Lord of the worlds in every condition.

He will never have ear or teeth problems.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who praises Allah and invokes blessings on Ahl

Al-Bayt (‘a) on hearing someone sneeze, he will remain secure from eye and teeth trouble.

He also said that even if there is a sea between you and the person who sneezes, you must mention the praise of God.

He said in another tradition that for cure of toothache, you should say the following when you sneeze:

الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ

Translation: Praise be to Allah, the Lord of the worlds.

It is narrated in another tradition that a Christian sneezed. Imam (‘a) said:

يَرْحَمُكَ اللَّهُ

Translation: May Allah have mercy on you.

In another tradition, it is narrated from the Messenger of Allah (S) that when a Muslim falls silent for some reason after sneezing, the angels say:

الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ

Translation: Praise be to Allah, the Lord of the worlds.

...on his behalf. And if he says it himself, the angels say:

يَغْفِرُ اللَّهُ لك

Translation: May Allah forgive you.

He also said that the sneeze for a patient is a sign of his health and causes physical comfort.

It is narrated from Imam Ja’far As-Sadiq (‘a) that sneezes are beneficial to the body, if they are not more than three. And if they exceed three, they are regarded as disease.

He said in another tradition that one who sneezes and keeping his hand on the nose says:

الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ كَثِيرًا كَمَا هُوَ أَهْلُهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

Translation: Praise be to Allah, the Lord of the worlds in excess, as befits Him. And may Allah bless Muhammad, the Prophet and his progeny and peace be on them.

From his right nostril emerges a creature smaller than a locust and bigger than a fly, and it goes below the Arsh and continued to seek forgiveness for him till Judgment Day.

He said in another tradition that one, who sneezes, remains secure from death for seven days.

It is mentioned in many traditional reports from the Messenger of Allah (S) that sneeze is the testimony of good health.

It is narrated from Imam Muhammad Al-Baqir ('a) that when a person sneezes, he should place the index finger of his right hand on his nose and say:

الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ رُغْمَ انفي لِلَّهِ رَغْمًا دَاخِرًا صَاغِرًا غَيْرَ مُسْتَنْكِفٍ وَلَا مستحسرٍ

Translation: Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and his chaste progeny. I am more degraded, humiliated and cowardly before Allah and I have no reservation or regret in confessing this.

And when someone else sneezes, he should say thrice:

يَرْحَمُكَ اللَّهُ

Translation: May Allah have mercy on you.

And if he sneezes more than that, he should say:

شَفَاكَ اللَّهُ

Translation: May Allah give you health.

He also said that when a believer sneezes, you should say:

يَرْحَمُكَ اللَّهُ

Translation: May Allah have mercy on you.

And if it is a lady, you should say:

عافاكَ اللَّهُ

Translation: May Allah forgive you.

And for a child:

زَرَعَكَ اللَّهُ

Translation: May Allah increase you.

For the indisposed, you should say:

شَفَاكَ اللَّهُ

Translation: May Allah give you health.

For the disbeliever, you should say:

هَدَاكَ اللَّهُ

Translation: May Allah guide you.

And for the Prophet or an Imam, you should say:

صَلَّى اللَّهُ عَلَيْكَ

Translation: May Allah bless you.

And for someone else, you should say:

يَغْفِرُ اللَّهُ لَنَا وَلَكُم.

Translation: May Allah forgive us and you.

It is narrated from Imam Ja'far As-Sadiq ('a) that excess of sneezes makes one secure from five kinds of maladies: (1) leprosy (2) paralysis (3) watering of the eyes (4) dryness of nostrils (5) eye troubles. And

if you want to stop sneezes, drop sweet majoram oil in the nostril. The narrator says: I did this for five days and the sneezes stopped.

It is narrated from Imam Muhammad Al-Baqir (‘a) that if someone sneezes in the toilet, he should say: ‘Praise be to Allah’ to himself and it is possible that the Imam implied saying it softly.

It is narrated from Amir Al-Mu’minin (‘a) that when someone sneezes, people should says:

يَرْحَمُكَ اللَّهُ

Translation: May Allah have mercy on you.

And he should respond with:

يَغْفِرُ اللَّهُ لَكُم وَيَرْحَمُكُم.

Translation: May Allah forgive you and have mercy on you.

It is narrated from Imam Ali Ar-Ridha’ (‘a) that at the time of sneeze and while slaughtering an animal, it is obligatory to invoke blessings on the Messenger of Allah (S) and his progeny.

It is narrated from the Messenger of Allah (S) that if someone burps, he should not lift his mouth to the sky and he has also said that burp is a divine blessing. After that one should say: Praise be to Allah.

It is narrated from Amir Al-Mu’minin (‘a) that a believer should not spit in the direction of the Qibla; and if he does so forgetfully, he should seek divine forgiveness.

It is narrated from Imam Ja’far As-Sadiq (‘a) in a good tradition that if a person sneezes in prayer, he should say: Praise be to Allah, the Lord of the worlds.

He said in another tradition that if you hear someone sneeze while you are praying, though there might be a sea between you, you should say:

الحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation: Praise be to Allah and may Allah bless Muhammad and the progeny of Muhammad.

7. Joking, Laughing, Whispering, Etiquette Of Companionship

And Maintaining Secrets

In an authentic tradition, it is narrated from Imam Muhammad Al-Baqir (‘a) and in another tradition from Imam Musa Al-Kazim (‘a) that when three persons are present in a gathering, two of them should not whisper among themselves as it will irk the third one.

It is narrated from the Messenger of Allah (S) in reliable tradition that one, who interrupts his Muslim brother, it is as if he has scratched his face.

It is narrated in many traditions that companionship is secrecy; that is whatever is mentioned in a gathering, should not be mentioned outside the circle.

It is narrated from the Messenger of Allah (S) that it is not proper for anyone to mention what his friend wants to keep secret, except that he is aware of it that its expression is necessary or it is about the positive traits of that friend.

It is narrated from the Messenger of Allah (S) that confidence should be mentioned about all gatherings, except where someone is slain unrightfully, fornication is done or some property is usurped.

It is narrated from Imam Ja’far As-Sadiq (‘a) that there is no believer who does not have the habit of humour and good nature.

It is mentioned in another tradition that he asked a person: to what extent do you have humour? He replied: Very less. Imam (‘a) said: You should increase it, as humour is included in the excellence of morals and joking makes the believer happy. And often the Messenger of Allah (S) used to be humorous with persons he wanted to please.

It is narrated from Imam Muhammad Al-Baqir (‘a) that one, who is humorous with others, till he does not indulge in vulgar talks, the Almighty Allah likes him.

It is narrated from Imam Ja’far As-Sadiq (‘a) that laughing of a believer should be only a smile, without audible laughter.

He said in another tradition that laughing too much deadens the heart of man and religion is wasted in such a way like salt dissolves in water. He also said that it is foolishness to laugh without a surprise.

It is narrated from him in another good tradition that you must not joke in excess, as it makes the face lose its shine. He also said that you should joke with those you love, but you should not scuffle with them.

He said in another good tradition that laughing out aloud (cackling) is from the Satan. He also said that laughing in excess makes the face lose its shine.

It is narrated from Amir Al-Mu'minin (‘a) that you should not ridicule others as it is also a kind of abuse and it creates enmity.

It is narrated from Imam Muhammad Al-Baqir (‘a) that when you laugh out aloud, you should say:

اللّهُمَّ لَا تَمقُتني

Translation: O Allah, do not be inimical to me.

It is narrated from Imam Ja'far As-Sadiq (‘a) that joking too much damages respect and others are not awed by you.

He said in another tradition that scuffle will lead to loss of love and too much joking will make people bold with you.

It is narrated from Imam Musa Al-Kazim (‘a) in an authentic tradition that ridiculing each other will decrease magnanimity,

He said in another tradition that Prophet Yahya (‘a) used to always weep and Prophet Isa (‘a) wept as well as laughed. But the nature of Isa (‘a) was better than that of Yahya (‘a).

It is mentioned in another tradition that Prophet Dawood (‘a) said to Sulaiman (‘a): Do not laugh in excess, as it makes one poor on Judgment Day.

The Messenger of Allah (S) said that I am astounded at one, who has certainty of Hell, how it is possible for him to laugh?

Imam Ja'far As-Sadiq (‘a) said that there are many people who laugh as time pass. They will have to cry much on Judgment Day. And there are some, who weep in excess on their sins. They will be elated in Paradise and they will laugh in excess on Judgment Day.

The conclusion of these and other traditions is that a believer should not be sullen and reserved. He should have a good nature and smiling disposition. But being too much humorous and to ridicule others is unadvisable.

8. Etiquette Of Company And Mutual Rights Of Companions

It is narrated from the Messenger of Allah (S) that you should behave kindly with your companions and neighbours and fulfil their rights. So that your faith may become perfect. And fulfil the rights of your companions, so that your Islam is perfected.

It is narrated from Mufaddal: I went to meet Imam Ja'far As-Sadiq (‘a). He asked: Who was your

companion in the journey? I replied: A believer brother. He asked: Where did he go? I said: I don't know of his location since I entered the town. Imam ('a) said: When you accompany a person for forty steps, Almighty Allah will ask about his rights as well.

It is narrated from the Messenger of Allah (S) that sufficient for a person is the defect that he ignores in his own self what he considers bad in others. And to condemn others for habits, which he himself cannot abandon. And to torment his companion regarding something through which he cannot gain anything.

Imam Muhammad Al-Baqir ('a) said that people are of two kinds: Believers or ignorant. Believers should not be harassed and ignorant persons should not be conducted with foolishness; or you will also become like them.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who does not fulfil the rights of companionship, and does not show loyalty to his benefactor, he neither belongs to us nor we belong to him.

It is narrated from Imam Muhammad Al-Baqir ('a) that be cordial with the hypocrite apparently; but your sincere affections should be reserved for true believers. And if you have some Jew companion, you should fulfil the rights of companionship in his case as well.

The Messenger of Allah (S) said: Be cordial with people, so that they may become fond of you.

He said in another tradition that three things increase the love of person with his believer brother: (1) when he meets him, he does with a smiling face (2) when he wants to sit near, he makes space for him (3) he should call him by the name he likes most. He also said that expression of affection to others is half the wisdom.

It is narrated from Imam Ja'far As-Sadiq ('a) in an authentic tradition that when you make friends with a person, you should make your sincerity more apparent as it will strengthen that affection. .

He said in another authentic tradition that the Messenger of Allah (S) used to pay equal attention to all the people in a gathering. And he never stretched his legs towards his companions. .

It is narrated from Imam Musa Al-Kazim ('a) in an authentic tradition that when someone is present, he should be addressed with his agnomen (Kuniyah); and when you mention him in his absence, you should do so by his name.

Instead of agnomen (Kuniyah), titles are used among the non-Arabs: like Akhund, Agha, Mirza and Nawab etc.

It is narrated from the Messenger of Allah (S) that when a person is having affection towards a Muslim brother, he should learn the name of his father, his clan and his relatives; as it is among the necessary rights of friendship. If he does not, it would be regarded as a meeting of fools.

He said in another tradition that helpless are the following three: (1) a person invites him for dinner, the guest promises, but fails to arrive (2) a person is a companion of another and he goes away; but till the end he does not know who he was and from where he had arrived (3) a person copulates with his wife and he ejaculates before her orgasm; therefore one should not be hasty and delay it much as possible so that the orgasms are together.

It is narrated from Imam Musa Al-Kazim ('a) that you should not be completely informal with your believer brother; you should allow some formality to exist between you so that mutual modesty remains.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who removes from the face of his brother in faith, twigs or dust, the Almighty Allah records ten good deeds in the scroll of his deeds. And one, who smiles on seeing his believer brother, ten good deeds will be recorded for him as well.

It is narrated from Amir Al-Mu'minin ('a) that one, who removes a twig etc., from the face of the believer, he should say:

أَمَاطَ اللَّهُ عَنكَ مَا تَكْرَهُ

Translation: May Allah keep away from you that which you detest.

It is mentioned in another tradition that the Messenger of Allah (S) prohibited saying the following words:

لَا وَحَيَاتِكَ وَحَيَاةِ فُلَان

Translation: I swear by your life and the life of so and so.

He said in another tradition that the worst people of my Ummah are those from whose evil people are terrified of. All such people neither belong to me nor do I belong to them.

It is narrated from Imam Ja'far As-Sadiq ('a) that a person of illegitimate birth is having the following signs: (1) enmity to Ahl Al-Bayt (2) inclination to fornication (3) to degrade the religion of God (4) to openly torment others; one, who does this, is definitely of illegitimate birth or his mother became pregnant with him during her menses.

It is narrated from the Messenger of Allah (S) that never dispute and argue with others as it makes one lose dignity and consideration. And like Jibra'il ('a) conveyed the prohibition of wine and idol worship from the Almighty Allah, in same way he prohibited disputing with others.

It is narrated from Imam Ja'far As-Sadiq ('a) that malice of a believer is confined to limits of the place of dispute. When he goes away from there, his malice also goes away. But malice towards the disbeliever lasts forever.

It is narrated from Imam Muhammad Al-Baqir (‘a) that a person came to the Messenger of Allah (S) and said: Please render some advice to me. The Prophet said: When you meet your believer brother, you should meet him with a smiling face.

Imam Ja’far As-Sadiq (‘a) said that the limit of the excellence of morals is that you conduct with others with a smiling face and speak in kind words.

The Messenger of Allah (S) said that meeting others with a smiling face removes malice.

Imam Ja’far As-Sadiq (‘a) said that there is well-being of the world and the hereafter in three things: (1) forgive one, who is unjust to you (2) you should interact with one, who wants to sever relationship with you (3) you be forbearing and magnanimous with one, who behaves ignorantly with you.

He said in another authentic tradition that one, who in spite of possessing power, controls his anger; on Judgment Day the Almighty Allah will fill his heart with faith and save him from the terror of the Final Gathering (Mahshar).

It is narrated from Imam Muhammad Al-Baqir (‘a) that one, who in spite of possessing power, does not use his anger, the Almighty Allah will increase his respect in the world and the hereafter.

9. Excellence Of Remembering God In Gatherings

It is narrated from the Messenger of Allah (S) that you should reach the gardens of Paradise as soon as possible. People asked: What are gardens of Paradise? He replied: Gatherings, where God is mentioned.

Amir Al-Mu’minin (‘a) said: Remember God in every place as He is with you in all the places.

He said in another tradition that when the Messenger of Allah (S) arose from a gathering; even though he might have been there for a few moments; he used.to seek divine forgiveness twenty-five times there only.

In reliable traditions, it is narrated from the Messenger of Allah (S) that one, who mentions Allah among the heedless is same as one, who fights in the way of Allah, when others have taken to flight from there.

It is narrated from Imam Ja’far As-Sadiq (‘a) in a correct tradition that in a meeting comprising of righteous as well as wanton people if they disperse without remembering God in any way, their gathering will be regretful for them on Judgment Day.

It is narrated from the Messenger of Allah (S) that a meeting, which is convened, in which neither God is remembered nor the Prophet is blessed; that gathering will be a cause of regret on Judgment Day.

It is mentioned in a correct tradition from Imam Muhammad Al-Baqir (‘a) that in the unaltered Taurat, it

was mentioned that Prophet Musa (‘a) said to Almighty Allah: O God, some people approach me before whom I regard Your majesty much more that I should mention it before them. Allah said: O Musa, mentioning My name on every occasion is nothing, but good.

It is narrated from Imam Ja’far As-Sadiq (‘a) that the Almighty Allah said: O son of Adam, remember me in the crowd of humans, so that I may remember you in the crowd, which is much better than your crowd.

He said in another tradition that Almighty Allah says: One, who mentions Me in the presence of believers; I mention him before the angels.

It is narrated from Imam Muhammad Al-Baqir (‘a) that one, who wants to gain the full divine reward on Judgment Day, he should recite the following verses when he leaves a gathering:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

Glory be to your Lord, the Lord of Honour, above what they describe. (***37:180***)

وَسَلَامٌ عَلَى الْمُرْسَلِينَ

And peace be on the apostles. (***37:181***)

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And all praise is due to Allah, the Lord of the worlds. (***37:182***)

It is mentioned in another tradition that recitation of these verses at the end of a gathering serves as a penalty of the sins of that meeting.

10. Remembering The Messenger Of Allah (S) And Imams Of Ahl Al-Bayt (‘A); To Discuss Their Sciences And To Narrate The Traditions Of Their Excellence

It is narrated from Imam Ja’far As-Sadiq (‘a) that those, who gather in a program and do not mention us or Almighty Allah; they will have to regret that meeting on Judgment Day.

Imam Muhammad Al-Baqir (‘a) said that our remembrance is the remembrance of God and remembrance of our enemies is remembrance of Satan.

It is narrated from Imam Ja'far As-Sadiq (‘a) that some angels of Allah are appointed to tour the earth; when they pass by some people, who are speaking of Muhammad and Aali Muhammad (‘a), they tell each other: wait we have found what we were looking for. They sit down to listen to them. When they disperse, if one of those people is unwell, they come to visit him, and if one of them dies, the angels attend his funeral and if one of them disappears, the angels search for him.

He said in another tradition that angels are especially attentive to the Shi'a, who alone or in twos or threes, discuss the excellence of Ahl Al-Bayt (‘a). Then they tell each other: Do you not see the courage of these people; that despite their minority, and excess of their enemies, they are narrating the excellence of Aali Muhammad (‘a)? Another group of angels replies:

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

"That is Allah 's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace." **(*62:4*).**

It is narrated in authentic traditions that Imam Muhammad Al-Baqir (‘a) asked Mubashshir: Do You Shi'a meet together and discuss the knowledge and excellence of us, Ahl Al-Bayt (‘a). He replied: Yes, by Allah. Imam (‘a) said: By Allah, I also would like to attend that gathering and smell your fragrance as you are on the religion of God and the angels of God. Now, help us by avoiding the unlawful and making effort in worship of Allah, so that we may intercede for you.

He said in another tradition that wherever three or more believers gather, an equal number of angels are also present there. If the believer prays for something, the angels say: Amen. If they seek divine refuge from something, the angels also supplicate that may Allah remove that harm from them. And if they beg for something, angels supplicate for the fulfilment of their need.

And a place where three or more deniers of the rights of Ahl Al-Bayt (‘a) come together; they are joined by Satans, ten times their number. They make the same kinds of statements as them. If they laugh, the Satans also laugh with them and if they condemn the friends of God, they also accompany them.

So, if a believer happens to be trapped in such a situation, he should leave that place when condemnation of friends of God begins, because no one can bear divine fury and nothing can ward off divine curse. And if he is unable to leave that place, he should deny those condemnations in his heart, he should leave that place for some intervals.

It is narrated from Imam Musa Al-Kazim (‘a) that nothing injures Satan and his mercenaries as the going of believers to meet each other. When two believers meet each other, remember God and discuss excellence of us, Ahl Al-Bayt (‘a), all the flesh from the face of the Satan falls off and nothing remains. And the torment suffered by him makes him cry for refuge.

When the angels of the heavens and Paradises learn of this, they curse him and no proximate angel remains, who does not curse him. At that time, he falls to the earth in despair and deprivation.

It is narrated from the Messenger of Allah (S) that embellish your gatherings with the mention of Ali Ibn Abi Talib ('a), because this mention contains seventy qualities of the prophets.

He said in another tradition that the Almighty Allah has given so many excellences to my brother, Ali, that they cannot be computed. And one, who mentions of these merits and also has faith in it sincerely, all his past and future sins will be forgiven though on Judgment Day the number of his sins will be equal to the sins of all humans and Jinns.

And one, who writes one of those merits, till the trace of that writing remains, the angels would continue to pray for his salvation. And if one listens to one of those merits, the Almighty Allah will forgive all sins related to the ears. And one, who glances at one of those merits, all his sins related to the eyes will be forgiven.

He said in another tradition that one, who walks in pursuit of knowledge, the Almighty Allah will widen his path to Paradise and angels willingly spread out their feathers for the seeker of knowledge. And all the creatures in the heavens and earths seek forgiveness for him, even the fishes. Also, the excellence of a scholar over a worshipper is same as the full moon over the stars.

He said in another tradition that there is regret for one, who does not free him himself from worldly matters even on Friday to learn about religion.

He said in another tradition that the Almighty Allah says: Discussion of My knowledge enlivens the dead hearts in My servants.

He said in another tradition that when you meet each other, you should discuss knowledge and narrate traditions; because traditions illuminate the hearts, which have become rusted. And hearts become rusted like swords; and like the swords are sharpened, in the same way the hearts are polished by traditions.

It is narrated from Imam Muhammad Al-Baqir ('a) that discussions about knowledge is having same value as that of a prayer, which has been accepted.

11. Seeking Counsel From Brothers In Faith And Its Etiquette

It is narrated from Amir Al-Mu'minin ('a) that one, who considers his personal view sufficient and does not seek the counsel of others, he puts himself into many risks.

He said in another tradition that you must seek counsel from people, who fear God. And have affection to brothers in faith in proportion of their piety. Beware of evil women and do not rely fully on righteous

wives as well. If they ask you to do something good, you should act against it, so that they may not think that they would be able to make you obey them in evil.

He said in another tradition that I am aloof from such a one that when a Muslim seeks his counsel, he does not inform him of that in which his well-being lies.

It is narrated from the Messenger of Allah (S) that when some people hold mutual consultation and among them is a person named Muhammad, Hamid, Mahmud or Ahmad, what is best for them will indeed become clear for them.

It is narrated from Imam Ja'far As-Sadiq ('a) that he said to Ammar Sabati: If you want that you should benefit from the bounty of God properly, become famous as magnanimous and that your life passes in prosperity, then you should not seek the advice of slaves and mean persons in your affairs.

It is narrated from the Messenger of Allah (S) that do not seek the counsel of cowards; they will make the easy way to come out of calamities difficult for you. And do not seek the counsel of misers, as they will restrain you from achieving your aim; and do not seek the counsel of the greedy, because they will mention the merits of the worst ways.

He said in another tradition that: O Ali, one, who seeks divine counsel (Istikhara), is never confused and one, who takes counsel from people, he does not have to regret.

Amir Al-Mu'minin ('a) said that one, who will take counsel, will be secure from destruction.

It is narrated in another tradition that it often happened that Imam Ali Ar-Ridha' ('a), in spite of the perfect intellect that he was having, used to take counsel from one of his African slaves. And he used to remark: At times, the Almighty Allah makes us know what is good for us through his tongue.

It is narrated in reliable tradition that take counsel from the wise and religious persons; and do not act in contravention of what they say, or it will cause the destruction of your world and the hereafter.

It is narrated from Imam Ja'far As-Sadiq ('a) that a person from whom a brother in faith seeks counsel and he does not tell him that in which his well-being lies, Almighty Allah seizes his intellect and counsel.

He said in another tradition that there are some rules of counsel; for one, who does not observe them, the loss will be more than profit. (1) the person whose counsel is sought, should be wise (2) he should be free and religious (3) he should be a brother in faith or a true friend (4) the matter, in which counsel is sought should be explained to him fully - then he should keep his counsel confidential.

By acting on these rules, if the advisor is wise, you will gain from his advice and if he is free and religious, he would fulfil the right fully in your well-being. And if he is a brother in faith or a true friend, he will not divulge the secret you have confided with him.

We should know that it is sufficient an excellence of seeking counsel that Allah, the Mighty and Sublime has ordered His Messenger, who was having perfect intellect. The Almighty Allah says:

وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

***"And take counsel with them in the affair; so when you have decided, then place your trust in Allah."* (*3:159*).**

12. Etiquette Of Writing Letters

It is narrated from Imam Ja'far As-Sadiq ('a) that the mutual affection of brothers in faith becomes clear from the fact that when they are present in the same town, they should go to meet each other and when they are on a journey, they should remain in contact through correspondence.

In a reliable tradition, it is narrated from the same Imam that just as it is obligatory to reply to greeting (Salaam), in the same way it is obligatory to reply to a letter.

He said in another tradition that: Do not avoid writing: "In the name of Allah, the Beneficent, the Merciful," though you may write only a couplet after that.

He said also said that when you write a letter the script of "In the name of Allah, the Beneficent, the Merciful" should be better and more beautiful than the matter of the letter.

It is mentioned in a trusted tradition that people asked the Imam what his opinion was about writing the name of the addressee before the name of the sender. He replied: There is no problem in it. It is an honour, which you bestow to him.

It is mentioned in another tradition that the Imam ordered them to write a letter. When the letter was shown to him, he said: How can we hope for any action on this letter? Because, 'if Allah wills (Insha Allah)' is omitted where it should be there. Then he said: Observe it carefully, and add if Allah wills (Insha Allah)' wherever you think proper.

It is narrated from Imam Ali Ar-Ridha' ('a) in a reliable tradition that when you write a letter, you should sprinkle mud on it, as the request is fulfilled well through this.

It is mentioned in another tradition that Imam Ali An-Naqi ('a) used to mention the following at the beginning of the letter:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اَذْكُرُ إِنْ شَاءَ اللَّهُ

Translation: In the name of Allah, the Beneficent, the Merciful. Mention: If Allah wills.

He also said that one, who does not mention:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation: In the name of Allah, the Beneficent, the Merciful

...in business and correspondence, it will not be an exaggeration if he is compared to person who does not pray.

It is narrated from Imam Ja'far As-Sadiq ('a) that the style of a letter makes one estimate the wisdom of the scribe.

He said in another tradition that when you write a letter of request and you want that request to be fulfilled, first you should just write the following supplication without ink at the beginning:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ اللَّهَ وَعَدَ الصَّابِرِينَ المَخْرَجَ مما يَكْرَهُونَ والرِّزْقِ من حيث لا يحتسبون جَعَلَنَا اللَّهُ وَإِيَّاكُم مِّنَ الَّذِينَ لَا خَوْف عَلَيْهِمْ وَلَا هُم يَحْزَنُونَ.

Translation: In the name of Allah, the Beneficent, the Merciful. Indeed! Allah has promised to the patient relief from what they despise and sustenance from where they did not anticipate and may Allah make us and you for whom no fear shall come upon them, nor shall they grieve.

The narrator says that when I acted on this, my request was fulfilled.

It is narrated in authentic tradition that a person inquired from Imam Musa Al-Kazim ('a) that many papers collect with us. Can we burn them if the name of Allah is not mentioned on them? He replied: No, first you should wash them with water.

It is narrated from Imam Ja'far As-Sadiq ('a) in another tradition that you should not bum the letters; you should erase them or tear them up.

It is narrated in a good tradition that people asked the same Imam if it was allowed to erase the name of God with saliva. He replied: Erase it with the most ritually purified thing you can get.

It is narrated from the Messenger of Allah (S) that if you want to strike out or erase the writing of Qur'an or a name of God, you should do so with the purest thing you have and he emphatically prohibited burning of Qur'an or striking it out (with pen). In some versions, the word of step (Qadam) is mentioned instead of pen (Qalam).

[1] [1]
SHARES

Chapter 12: Etiquette Of Entering And Leaving The House

1. Well-Spaced House

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

According to a reliable tradition, Imam Musa Al-Kazim (‘a) purchased 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 that he could not move into the new house, as the house he lived in, was built by his father. The Imam answered that it was not necessary for his friend to stick to the mistake his father had committed.

According to Imam Ja'far As-Sadiq (‘a) there are three things, which are a source of satisfaction and comfort for a believer. (1) the house should be open (i.e. airy); it should also be hidden or sheltered to the extent that its faults and secrets are not open to the public eye; (2) a pious wife, who is his helper in the affairs of this world and the next (3) that sister or daughter, who leaves the house, only after getting married or at her death.

It is narrated from Imam Musa Al-Kazim (‘a) that the pleasure of life lies in the big size of the house and in excess of servants.

He said in another tradition that the pleasure of life lies in the big size of the house and in excess of friends.

It is narrated from Imam Muhammad Al-Baqir (‘a) that the small size of the house is also a misfortune of life.

In another tradition, it is mentioned that a man from emigrants (Ansar) complained to the Holy Prophet (S) about the small size of his house. The Prophet said: You should supplicate in excess to Almighty Allah for a large house and He will bestow you.

In another tradition, he has stated the following things, which are signs of good fortune for man: (1) his son resembles him (2) he should have a beautiful, but pious wife (3) he should have a vehicle (4) his house should be spacious.

In another tradition, he has stated that the following things are inauspicious in a house: (1) small courtyard (2) bad neighbours (3) many defects in the house.

In a tradition, he has also stated that following things are regarded as signs of good fortune: (1) good wife (2) spacious house (3) good neighbours (4) nice vehicle. And four things are signs of misfortune: (1) bad wife (2) small house (3) unsuitable neighbour (4) unruly mount.

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

2. Reproof Of Making A House Tall And Having Many Extra Provisions

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

In another tradition, he has stated that a building, which will be more grand than necessary, will be a source of burden for its owner on Judgment Day.

He said in another tradition that if a person makes a house for himself more than what he needs, it will be pushed on its owner on Judgment Day.

According to Imam Ali An-Naqi ('a), God has named a few places on the earth as sacred and He desires that His name should be mentioned there and people should pray to Him so that He may accept their prayers.

In the same manner, He has reserved certain places of land as places of fury, on which He makes those people live, who earn by illegal and prohibited ways, and waste their money.

It is mentioned in another tradition that Amir Al-Mu'minin ('a) passed by the door of a person, whose house was constructed of solid bricks. Imam ('a) asked: Whose house is this? Someone said: Of so and so heedless arrogant man. After that he passed by another house. It was also made of solid bricks. He remarked: It seems to be the house of another heedless arrogant man.

According to the Holy Prophet (S), a person, who constructs a building for fame and name, will find that on Judgment Day, 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 it. But if he seeks remission, he will be saved.

When people asked the Holy Prophet (S) to explain "fame and name", the Holy Prophet (S) replied that it applies to those, 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.

It is narrated from Imam Ja'far As-Sadiq ('a) that God has kept an angel for all the buildings. When the roof of any building exceeds eight hands, the angel says, "O wicked man, how far will you go". In

another tradition, instead of ‘O wicked man’ it is mentioned ‘O most wicked man’.

It is narrated from Imam Ja’far As-Sadiq (‘a) in another tradition that Jinns and Satans inhabit the house having a roof higher than eight hands.

According to another tradition, a person complained to Imam Ja’far As-Sadiq (‘a) that the Jinns harass his children. The Imam asked him how high was the roof of his house. He replied that it was ten hands. The Imam asked him to measure eight hands and write Ayat ul-Kursi between the eighth and tenth hands on all the four sides. Jinns 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, Ayat ul-Kursi should be written on the walls where the measurement exceeds eight hands.

It is mentioned in another tradition that a person said to Imam Muhammad Al-Baqir (‘a) that Jinns have expelled them from their house. Imam (‘a) said: You should limit the height of your roof to seven yards and keep pigeons around the house. The narrator says that when we did that, we were never troubled again.

In a reliable tradition, it is narrated from Imam Ja’far As-Sadiq (‘a) that you should make the roof of your house seven yards high, because if you make it higher, it will be occupied by Satan, because he neither lives in the heavens nor the earth; he lives in space.

In another reliable tradition from Abu Khuzaimah, it is stated that he saw Ayat ul-Kursi written over the door of Imam Ja’far As-Sadiq (‘a) and also facing Qibla, where the Imam’s prayer mat was spread.

3. Prohibition Of Drawing, Sketching And Building Three Dimensional Images Of Living Things

It is famous among scholars that building of an idol, which casts its shadow is strictly prohibited. Making pictures on walls and cloth is supposed to be detestable (Makruh) 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.

A reliable tradition quoted from the Holy Prophet (S) says that angel Jibra’il said: O Muhammad, Almighty Allah send His greetings to you and prohibits you to make idols and draw pictures.

In a reliable tradition from the Holy Prophet (S) angel Jibra’il said that angels do not enter that house, which has a dog or an idol or that (unclean) utensil in which people urinate.

In another reliable tradition from the Holy Prophet (S) it is stated that a person, who makes idols will be

asked to give life to those idols on Judgment Day. And when he will be unable to do that, he will be punished.

A trusted tradition states that some people asked Imam Ja'far As-Sadiq ('a) his opinion about pictures carved on floors or printed on household linen used for spreading on the floor. He said: It does not matter if they are inside the house and they are trodden upon.

In a good tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that it does not matter as long as the faces of the forms were mutilated.

An authentic tradition from Imam Musa Al-Kazim ('a) states that one should not pray in that house, which has pictures hung in front. 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 some reliable traditions, it is narrated from Amir Al-Mu'minin ('a) that the Messenger of Allah (S) sent me to Medina to convey the command that all idols and pictures should be destroyed and to level all the high graves and to eliminate all the dogs.

In two more traditions, it is narrated from Imam Ja'far As-Sadiq ('a) that no building should be constructed over the grave and no picture should be sketched on the roof of a house, because the Messenger of Allah (S) considered both these acts extremely detestable.

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

4. Etiquette Of The Floor And Bed-Making

According to Imam Musa Al-Kazim ('a), there are three sources of beautification: (1) a four-footed animal with elegant gait (2) a well-behaved slave (3) a beautiful carpet.

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

It is narrated in another tradition that Imam Zayn Al-'Abidin ('a) had some beds and carpets with different kinds of pictures and he was using them.

It is mentioned in another tradition that some people came to that Imam and seeing luxurious beds and carpets, remarked: We observe in your place things, which we do not like. Imam ('a) said: When we marry, we give the dower of women; they may purchase whatever they like from those funds; this is not our property.

It is narrated in another tradition that a person came to Imam Muhammad Al-Baqir ('a) and found that he was present in a well-furnished house having nice carpets. When he went the next day, he found

nothing, other than a sack and he was also dressed in coarse garments. Imam (‘a): What you saw yesterday was the house of my wife and it was her turn.

It is mentioned in an authentic tradition that a person said to Imam Muhammad Al-Baqir (‘a) that a person uses a carpet on which pictures are woven. He said: Other communities regard such a carpet valuable, but we absolutely dislike it.

In another authentic tradition, it is narrated that people inquired from Imam Musa Al-Kazim (‘a) if it was allowed to use brocade and muslin carpets for sitting, sleeping and praying. He said: You can use it for sitting and sleeping, but don’t prostrate on them.

In a reliable tradition, it is stated that Imam Ar-Ridha’ (‘a) used to sit on dried grass mat during summers and on a blanket in winters. He wore rough clothes at home and when he went outs, he wore better clothes and made himself presentable to people.

It is mentioned in a reliable tradition that when Imam Ali (‘a) married Lady Fatimah Az-Zahra’ (‘a), he possessed only a cloak to cover himself, a bedding of goat skin and pillow of the same skin filled with date-tree peelings.

In another tradition, it is stated that Imam Ja’far As-Sadiq (‘a) 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 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 people said that at times they used to have carpets with pictures woven in them. Imam (‘a) said: What is used as a carpet and is for ordinary use – that is the pictures should be stepped on – there is no problem in it.

5. Etiquette Of Praying At Home

According to a reliable tradition from Imam Ja’far As-Sadiq (‘a), Imam Ali (‘a) had reserved a small room for himself in his house. There was only Qur’an and a sword there, nothing else; and he used to pray there.

According to another trusted tradition, Imam Ali (‘a) had reserved a room in his house for prayer, which was neither big nor small. At night, he used to take his prayer mat and pray over there.

According to another tradition Imam Ali (‘a) 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 admit him into heaven; not to pray anything against Islam law and against anyone.

In reliable tradition, it is narrated from the Messenger of Allah (S) that you should brighten your house by

reciting Qur'an instead of turning it into a grave like Jews and Christians pray in churches and synagogues, but never in their homes. That home improves its condition where Holy Qur'an 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.

In a good tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that a house, where someone recites the Holy Qur'an, folks of heavens point at that house just as folks of earth point out at stars.

It is narrated from Amir Al-Mu'minin ('a) that a house where the Holy Qur'an is recited or Allah is mentioned, the blessings of that house increases, angels reside in it and Satans flee from it and the light of that house reaches the folks of heavens just as light of the stars reaches the folks of earth. And where the Holy Qur'an is not recited or Allah is not mentioned, its blessings decrease, angels keep away from it and Satans are present there.

6. Keeping Animals, Especially Pigeons And Hens As Pets

It is narrated from the Messenger of Allah (S) that you should keep many animals as pets, so that Satans may be engrossed with them and not harm your children.

It is narrated from Imam Muhammad Al-Baqir ('a) that it is good to keep animals like pigeons, hens and goats in the house, so that the children of Jinns may play with them and keep away from your children.

In reliable tradition, it is narrated that a person complained to Messenger of Allah (S) about loneliness. He said: Keep a pair of pigeons as pets.

It is narrated from Imam Ja'far As-Sadiq ('a) in an authentic tradition that pigeon is from the birds of prophets.

It is narrated in another good tradition that pigeons of the Holy Sanctuary are descendants of the pigeons, which Prophet Isma'il ('a) had kept. Therefore, it is recommended to keep some pigeons in the house, after trimming their feathers, so that they become attached to the house.

He said in another tradition that the house, where pigeons are present, the inmates of that house will be secure from the harassment of Jinns, because children of Jinns also play in the house. They remain engrossed with the pigeons if they are present in the house and do not pay any heed children of humans.

He said in another tradition that you should keep pigeons in the house, because Nuh ('a) was fond of them and he had blessed them and no bird is as attractive as a pigeon.

It is narrated from Imam Musa Al-Kazim ('a) that the feather of pigeon, which falls off is the cause of the flight of Satans.

It is narrated from Dawood Ibn Farqad in another tradition that: I saw a Raabi pigeons in the house of Imam Ja'far As-Sadiq ('a), which cooed too much. Imam ('a) asked: Do you know what he says? I replied: No. He said: He invokes curse on the killers of Imam Husayn ('a). You should also keep such pigeons.

It is narrated from another reporter that that Imam was breaking bread into pieces for the pigeons, which he had in his house.

It is narrated from Abdul Karim in another tradition that I went to the house of the Imam and saw that there were three green pigeons. I remarked: They dirty the house. Imam ('a) said: Keeping them in the house is recommended.

He said in another tradition that the Messenger of Allah (S) had a pair of red pigeons.

He said in another tradition that a well was dug up during the time of Amir Al-Mu'minin ('a). People informed the Imam that Jinns threw stones in that well. Imam ('a) arrived and standing at the edge of that well said: Refrain from this mischief or I will inhabit this place with pigeons. Then he said: Satans are driven away by the sound of the wings of pigeons.

It is narrated from Muhammad Ibn Karama that he went to meet Imam Musa Al-Kazim ('a) and found that a pair of pigeons was present in the house of the Imam. The male was green with white dots and the female was black. Imam ('a) was crushing bread for them. Imam ('a) remarked: They move in the night and they are my companions and when they flutter the wings at night, they drive away the Jinns and Satans.

In many traditions, it is narrated from Imam Ja'far As-Sadiq ('a) that in whichever direction a courier pigeon is sent, it travels to a distance of ninety miles and back with the help of its sense. To return from further than that does not depend on its sense, it depends on fate, and food and water.

It is mentioned in many other traditions that pigeons remember God much, they have affection to Ahl Al-Bayt ('a) and they bless the people of the house.

In reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that the house, which has white cock with large feathers, that house and seven houses around it, will be safe from calamities. But fluttering of a dual-coloured cock is better than seven white cocks.

He said in another tradition that white cock is a friend of me and every believer.

It is narrated from Imam Musa Al-Kazim ('a) that the cock possesses five traits of the prophets: (1) generosity (2) valor (3) to recognize the time of prayer (4) excess of copulation (5) magnanimity.

It is narrated from Amir Al-Mu'minin ('a) that the crowing of the cock is its prayer and its fluttering is genuflection and prostration.

It is narrated from the Messenger of Allah (S) that do not abuse the cock, as it wakes up people for prayer.

7. Domesticating Sheep And Goats

In a trusted tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that the house owner, who keeps a sheep or ram in his house as pet, the Almighty Allah will bestow its sustenance and also increase the sustenance of all the inmates and poverty will move one stage away from the house. And if he keeps two sheep or rams, Almighty Allah will give sustenance to both of them. He will increase the sustenance of inmates of the house and their worries will be removed from them to a distance of two stages.

And if he keeps three sheep or rams, Almighty Allah will give sustenance to all three of them. He will increase the sustenance of all inmates of the house and remove their worries and poverty completely.

It is narrated from Imam Muhammad Al-Baqir ('a) that the house, which has a milch sheep; every angel will tell the inmates of the house two times: May God bless you.

It is narrated from Imam Ja'far As-Sadiq ('a) in another tradition that the believer, who has a milch goat in his house, everyday an angel blesses him and his children in the morning: May you remain pure and chaste, may God bless you and make you prosperous. And if there are two milch goats, two angels do the same.

In reliable tradition, it is narrated that the Messenger of Allah (S) said to his aunt: What prevents you from keeping divine increase (barakah) in your house?

She asked: O Messenger of Allah (S), what is divine increase (barakah). He replied: Milch goat or sheep. Then he said: A house, which has a milch goat, sheep or cow, it is the cause of divine increase (barakah) of that house.

He said in another tradition that the Almighty Allah has sent three things with divine increase (barakah): (1) water (2) fire (3) sheep and goats.

It is narrated from Imam Ja'far As-Sadiq ('a) in a reliable tradition that the house in which there are thirty sheep and goats in the evening, till the following day, angels will guard that house.

He said in another tradition that you should rear sheep, goats and camels as well.

The Messenger of Allah (S) said that sheep and goats are very good property.

He said in another tradition that when you keep goats and sheep, you should make a nice enclosure for them and keep them clean and tidy.

8. Birds And Animals Allowed To Be Killed

It is mentioned in reliable tradition that a dove had made a nest in the house of Imam Muhammad Al-Baqir (‘a). One day, the Imam heard it cooing. He asked those present: Do you know what they are saying? No, they replied. He said: They are saying: Faqat tokum Faqat tokum (you will be destroyed). Then he said: Before it drives me off, I will drive it away. Then he instructed them to eliminate it.

It is mentioned in another tradition that one day, Imam Ja’far As-Sadiq (‘a) came to the house of Isma’il, his son and found that a dove was placed in a cage and it was cooing. Imam (‘a) said: Son, why have you kept this dove as a pet? Do you not know that it is inauspicious and it curses the owner? Destroy it, before its inauspiciousness destroys you.

It is narrated in reliable tradition that one day a person with a dead swallow passed by Imam Ja’far As-Sadiq (‘a). The Imam arose and snatching the bird from him threw it away. Then he asked: Has any of your scholar or monk ordered you to kill this bird?

My father has narrated through his forefathers from my grandfather, the Messenger of Allah (S) that he prohibited killing six kinds of animals: (1) honeybee (2) ant (3) frog (4) Surad[1] bird (5) hoopoe (6) swallow. The honeybee as it consumes pure food and stores pure food and it is that which is neither from the humans nor Jinns, but the Almighty Allah has sent revelation to it as the Holy Qur’an says:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

“And your Lord revealed to the bee…” (***16:68***).

And the ant because there was a famine during the period of Prophet Sulaiman (‘a) and His Eminence had gone out with his companions. He noticed an ant supplicating to heavens: O Lord, we are from Your creatures; please bestow sustenance to us from Your hidden treasure and do not make us pay the price of the sins, which descendants of Adam have committed. Prophet Sulaiman (‘a) said: Let us return, the Almighty Allah will send rains as a result of the prayers of others.

And he prohibited killing the frog, because when Nimrod lighted a fire to bum Prophet Ibrahim (‘a), all the creatures of the earth had sought permission to douse that fire with water. The Almighty Allah did not permit anyone, except the frog. It bore such hardship that its two-third portion was burnt up, what remains now is one-third.

It is prohibited to kill hoopoe, because it informed Prophet Sulaiman (‘a) about the Kingdom of Bilquis.

Surad is a big-headed bird, which hunts birds. It is prohibited to kill it, because it guided Adam (‘a) for a whole month and brought him from Sarandeep to Jeddah.

It is prohibited to kill the swallow, because it circles the sky being aggrieved on the victimization of Ahl Al-Bayt (‘a) and its humming is recitation of Surah al-Hamd; have you not noticed that in the end it clearly says: Waladh dhaaaleen?2

It is narrated in authentic tradition that people inquired from Imam Musa Al-Kazim (‘a) regarding killing of ants. He said: As long as they do not trouble you, you should also not trouble them. Then they asked about killing of hoopoe He said: Do not harass it or slaughter it; it is a very nice bird.

It is narrated from Imam Ali Ar-Ridha’ (‘a) in another tradition that the Messenger of Allah (S) had prohibited killing five animals: (1) Surad3 (2) hoopoe (3) honeybee (4) ant (5) frog. And five animals are supposed to be killed: (1) crow (2) hornet (3) snake (4) scorpion (5) mad dog.

He said in another tradition that the Messenger of Allah (S) said: One, who killed a snake, it is as if he slew a disbeliever.

It is narrated in a trusted tradition that people inquired from Imam Musa Al-Kazim (‘a) about killing of a snake. He said: the Messenger of Allah (S) said that one, who refrains from killing a snake thinking that it is unlawful, he does not belong to my Ummah. But if he leaves it thinking that it is an animal and it is of no harm to us, there is no problem in that.

It is narrated in another tradition that the Messenger of Allah (S) prohibited burning of animals.

It is narrated from Imam Ja’far As-Sadiq (‘a) that the Almighty Allah will punish a woman, because she had tied up a cat and it perished of thirst.

It is also mentioned in a tradition that there is no problem in eliminating ants, whether they trouble you or not.

It is narrated from the Messenger of Allah (S) in another tradition that you must accord respect to swallow, because as compared to other bird, it becomes more attached to human beings and when it chirps, it recites Surah al-Hamd.

It is narrated from Imam Ali Ar-Ridha’ (‘a) in a reliable tradition that on every wing of hoopoe it is written in Syriac:

آلُ مُحَمَّدٍ خَيْرُ البَرِيَّةِ

Translation: The descendants of Muhammad are the best of creation.

It is narrated from Imam Ja’far As-Sadiq (‘a) in reliable tradition that you should not eat hoopoe and neither should you abuse it or allow children to play with it, because it mentions God much and its chant is as follows:

لَعَنَ اللَّهُ مبغضي آلِ مُحَمَّدٍ

Translation: Curse of Allah be on the enemies of Aali Muhammad (‘a).

In reliable tradition, it is narrated from Imam Zayn Al–’Abidin (‘a) that hairs on the head of hoopoe appeared, because Prophet Sulaiman (‘a) passed his hand over it, as one day its male wanted to copulate with it, but she refused. The male said that he wanted issues, who may remember God. So the female agreed.

When it was time to lay the eggs, the male asked: Where will you lay the eggs. She said: I want to lay them away from the roads. The male said that it would be better to lay them near the road, because if someone notices us, he will think that we have come to pick grains. She did that and when it was time for the eggs to hatch, they saw Sulaiman (‘a) marching to them and birds were shading him.

The female said: See, Sulaiman has arrived with his army, now he will trample us and our young ones. The male said: Sulaiman (‘a) is kind and merciful; do you have something, which you have hidden for your children? She replied:

Yes, I have a locust, which I concealed from you; and have you also stored something for your children? He replied: Yes, I have hidden a date. She said: You take your date and I will take my locust, and we will present them to Prophet Sulaiman (‘a) and mention our request. He is very fond of gifts. So, the male took the date in its beak and the female took the locust in its claw and they came to Sulaiman (‘a).

He was seated on his throne. When he saw them approach, he spread out his hands. The male sat on his right hand and the female perched on his left. The Prophet asked about their condition and they reported their problem. Sulaiman accepted their gifts and instructed his army to turn away from their nest. After that he passed his hand over their head, due to which they got hair.

It is mentioned in many reliable traditions you should not capture young ones of birds from the nest. On the contrary, you should leave them till they are able to fly. And hunting or trapping at night is not advisable, because at night, they are in refuge.

It is narrated from Imam Ali Ar–Ridha’ (‘a) in an authentic tradition that there is no problem in capturing birds at night, but scholars have said that hunting birds at night and taking away their young ones is detestable. In the same way, killing other animals at night is also detestable.

It is mentioned in another tradition that people were praising the peacock in the presence of Imam Ali Ar–Ridha’ (‘a). Imam (‘a) said: The elegance of no animal is as much as the elegance of white cock and it is more melodious and luckier as well. It makes people aware of prayer times, while the peacock curses itself due to the sin it committed and because of which it was transmogrified.

In another tradition, it is mentioned that when Tawus Yamani came to Imam Ja’far As–Sadiq (‘a), the

Imam asked: Are you Tawus Yamani? He replied: Yes, O son of Allah's Messenger (S). He said: Peacock (Tawus) is inauspicious. It makes the crowd worry wherever it enters.

It is mentioned in another tradition that Saalim met the Imam and heard a large number of birds chirping. Imam ('a) asked: Do you know what they are saying? He replied: No. He said: They are saying: O Allah, we are also from Your creatures and we cannot survive without Your sustenance, please provide us with food and water.

It is narrated in another tradition that Imam Zayn Al-'Abidin ('a) said at such occasion that they are remembering their God and asking Him for their sustenance.

In reliable tradition, it is narrated from Imam Ali Ar-Ridha' ('a) that the owl initially lived in houses and it joined the dining table at dinner and it ate whatever it was given. When enemies martyred Imam Husayn ('a), it abandoned inhabited places and started living in ruins, mountains and jungles; and remarked: You are a very evil community that you slain the son of your Prophet. I am afraid that you might slay me as well.

In many traditions, it is narrated from Imam Ja'far As-Sadiq ('a) that since Imam Husayn ('a) was martyred, the owl only emerges during the night. From that day it has sworn that it will not live in habited places and it fasts all day long and remains depressed. At night, it breaks its fast and till the morning, laments for Imam Husayn ('a).

In another tradition, it is narrated from the same Imam that if the housefly did not sit on food, every person would have been afflicted with leprosy.

In reliable tradition, it is narrated from the Messenger of Allah (S) that when a housefly drops in any food or water utensil, you should remove it after dipping it, because there is poison in one of its wing and cure in another and it always dips the poisonous wing in food and water. You should dip its other wing as well.

9. Prohibition Of Keeping A Dog In The House

In a good tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that the presence of a dog in the house of a Muslim is detestable.

It is narrated from the same Imam in another tradition that one, who keeps a dog in house, from his deeds a portion is reduced every day.

A reliable tradition from Amir Al-Mu'minin ('a) 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 trusted traditions from Imam Ja'far As-Sadiq ('a), one can keep the hunting dog in the

house, but it should have a separate room, 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) allowed keeping of dogs in the homes of those who live far away from the population.

In another trusted tradition, it is mentioned that the dogs, which are completely black, are in fact Jinns.

It is narrated from the Messenger of Allah (S) that dogs are weak Jinns. When you sit to eat and a dog is present, either you give it some food or remove it from there, because they have evil selves.

It is narrated from Imam Ja'far As-Sadiq ('a) that dogs, which completely black, white or red, are from Jinns; and the piebald dogs are transmogrified from Jinns and humans.

In an authentic tradition, it is narrated from Abu Hamza that I was in the company of Imam Ja'far As-Sadiq ('a) between Mecca and Medina. All of a sudden, the Imam turned to his left and saw a black dog and said to it: Curse on you, why are you moving so fast?

I saw that it changed into a bird and flew away. I asked: O son of Allah's Messenger (S), what was that? He replied: It was Atham, the messenger of Jinns. Hisham has died at this moment and he goes to every town with that news.

In another tradition, it is narrated that the Messenger of Allah (S) permitted people, who live far away from habited areas, to keep dogs.

A reliable tradition from the Holy Prophet (S) states that one should not go for hunting often and whenever one hears a dog or an ass, one should seek refuge of God from the mischief of the accursed Satan for these animals can see things, which human cannot.

In a trusted tradition, it is mentioned that it is not allowed to make animals fight, but it is allowed to use a dog for hunting other animals.

It is mentioned 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, you should cut its throat (zibha) and even if the animal is dead, it is allowed (halal) provided you had said Bismil-Lah 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 dies before you reach. And if the animal is dead, but you had said Bismil-Lah before letting off the arrow, it is permissible; otherwise, it is not.

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, it is unlawful.

In reliable tradition, it is narrated from Amir Al–Mu'minin ('a) that you must eat the animal, which is hunted by a black dog, because the Holy Prophet (S) ordered such animals to be eliminated and scholars have regarded its prey as detestable.

In the same way, it is not allowed to eat the hunted animal, killed by a dog trained by a Jew, a Christian or Majus. Scholars regard its prey also as detestable. In the same way, they have also prohibited fishing on Fridays before the Friday Prayer and there is condition that it should be removed from the water alive and it should die outside. If it dies in water, it is unlawful.

And it is necessary that a Muslim should take it out. If a disbeliever takes it out and a Muslim takes it and it dies on the hand of the Muslim, it is lawful. In the same way, if a fish comes ashore by its own and a Muslim catches it alive, it is lawful. And if it was seen alive and it died before one took it in his hand, there is difference of opinion in it, and precaution advises avoiding it.

Locust is also hunted in the same way; that a Muslim should catch it with his hand or with a hunting tool. And the locust without wings is not lawful.

We should know that to regard hunting as pastime is not allowed. And if a journey is undertaken for such a hunt, one should pray in full and keep fast as well. But if it was to get food or to earn sustenance, it is allowed. In that case, the prayer and fast will be shortened (Qasr).

There is no scope for details about hunting in this book, and detailed books containing laws of hunting should be referred.

10. Lighting A Lamp, Purchasing A House And Occupying A New House

It is narrated from the Messenger of Allah (S) in reliable tradition that you should put out the lamp at night, lest the mouse carries away the wick putting the house to fire.

It is narrated from Imam Ja'far As–Sadiq ('a) that four things are completely wasted: one them being the lamp, which is lighted in moonlight.

In another tradition, it is narrated from Amir Al–Mu'minin ('a) that five things are complete waste: (1) a lamp lighted in sun, its oil is wasted (2) rain, which falls on saline lands, the water is completely wasted (3) food, which you get for someone, who has already eaten (4) a beautiful woman, who is married to an impotent husband (5) a good turn towards a thankless person.

In another tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that lighting the lamp before sunset removes poverty and enhances income.

It is narrated from the Messenger of Allah (S) in another reliable tradition that it is detestable to enter a dark house; and a lamp should be lighted before entering.

It is narrated from Imam Ja'far As-Sadiq ('a) that when you light a lamp in your house, you should recite the following supplication:

اللَّهُمَّ اجْعَلْ لَنَا نُورًا نَمْشِي بِهِ فِي النَّاسِ وَلَا تَحْرِمْنَا نُورَكَ يَوْمَ نَلْقَاكَ وَاجْعَلْ لَنَا نُورًا إِنَّكَ نُور لَا إِلَهَ إِلَّا أَنْتَ

Translation: O Allah, please appoint a light for us, in which we may walk among the people and do not deny us Your effulgence on the day we meet You and appoint for us a light as indeed You are an effulgence and there is no god, except You.

And when you put out the lamp, you should recite:

اللَّهُمَّ أَخْرِجْنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ.

Translation: O Allah, take us out from darkness into light.

It is narrated from the Messenger of Allah (S) in reliable traditions that one, who buys a house should give a feast (Walima).

In reliable tradition, it is narrated from the Messenger of Allah (S) that one, who builds a new house, it is fitting that he should slaughter a fat sheep and serve the mutton to poor; he should also recite the following supplication:

اللَّهُمَّ ادحِر عني مَرَدَةَ الجِنِّ وَالْإِنس وَالشَّيَاطِين وَبَارِكْ لِي فِي بِنَائِي

Translation: O Allah, keep away from me the rebellious Jinns, men and Satans and bless me in my domination.

The Almighty Allah will keep away from him the harm of rebellious Jinns, men and Satans and building that house would be auspicious for him.

11. Etiquette About The House

According to a reliable tradition from Imam Ali ('a), a man should never stay for a night in the house, which has no curtains.

According to the Holy Prophet (S), the Almighty God take away His security from three types of persons. (1) One, who takes up residing in a dilapidated house (2) one, who offers prayer on a public road (3) one, who leaves his animal free, without appointing anyone to look after it.

In authentic tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that you sweep the ground in your houses and do not imitate Jews, who do not sweep their homes.

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

It is narrated from Imam Muhammad Al-Baqir ('a) that sweeping and cleaning the house keeps poverty away.

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

A trusted tradition from Imam Ja'far As-Sadiq ('a) states that you should keep utensils of water and food covered, for the devil does not uncover utensils and one should blow off the lamp 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) used to sleep out from Thursdays and when winter began, he started sleeping inside from a Friday.

According to Imam Muhammad Al-Baqir ('a), the Satan will overcome those, who urinate or excrete on a grave or in 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 Shaitan can easily get hold of a man and will not leave him until he goes out of his mind.

Once it so happened that when the Holy Prophet (S) was on his way to a holy war, he crossed a valley inhabited by Jinns. The Holy Prophet (S) ordered his companions to go through the valley in pairs; no one must pass 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), who pressed the thumb of the unconscious man and recited:

بِسْمِ اللَّهِ اخْرُجْ خَبِيثُ. أَنَا رَسُولُ اللَّهِ

Translation: 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) asked a person where he was staying. The person replied that in a certain house. The Holy Prophet (S) 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) 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 Shaitan; and one should not collect rubbish before the door, as it is the retreat of Shaitan; and when one enters one's room, one should say Bismil-Lah as Shaitan runs away and when entering one's room, one should say the Salaam as it increases the fortune of the house and angels get attached to it.

It is narrated from the Messenger of Allah (S) that rubbish should not be kept in the house at night as Satan perches on rubbish only.

It is narrated from Imam Ali ('a) that one should not keep cobwebs in the house as they cause poverty and anxiety.

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

It is narrated from Amir Al-Mu'minin ('a) that allowing cobwebs and rubbish to accumulate in the house increases poverty.

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

According to Imam Ja'far As-Sadiq ('a), one should not keep utensils uncovered as Shaitan spits in them and takes out as much as he likes from the contents.

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

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

In another tradition, the Holy Prophet (S) states that God does not like the Holy Prophet (S) to have six habits which the Holy Prophet (S) in turn does not like the Imams and Shias to possess. They are: (1) playing with one's beard or clothes during prayer; (2) talking vulgar while fasting; (3) making someone realize that you gave charity to him as an obligation; (4) visiting mosques when unclean; (5) laughing in a graveyard (6) peeping in houses of others.

It is narrated in an authentic tradition that one day the Messenger of Allah (S) was present in the room of one of his wives when a person peeped through a hole in the door. The Prophet said: If I were near, I would have pierced your eye.

12. Etiquette Of Entering And Leaving The House

According to the Holy Prophet (S), 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 Muhammad Al-Baqir ('a) states that when a person leaves the house, he should say:

بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: 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 makes the angles slap the devil and keep him away from you.

According to the Holy Prophet (S), when a person says:

بِسْمِ اللَّهِ

Translation: In the name of Allah.

...when coming out of the house, the angel retorts that he should live well. And when the man says after it:

لَا إِلَهَ إِلَّا اللَّهُ

Translation: There is no god, except Allah.

...the angle replies that all his tasks will be accomplished; and when the man says:

تَوَكَّلتُ عَلَى اللَّهِ

Translation: I rely on Allah.

...the angle retorts that he will be safe from anxieties and troubles.

Imam Ar-Ridha' ('a) states that when his father left his house, he used to recite the following supplication:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خَرَجْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ لَا بِحَوْلِي وَقُوَّتِي بَلْ بِحَوْلِكَ وَقُوَّتِكَ يَا رَبِّ متعرّضا لرزقك فائتني بِهِ فِي عَافِيَةٍ.

Translation: In the name of Allah, the Beneficent, the Merciful. 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 1 have started in search of daily bread, which You give me with comfort.

A reliable tradition from Amir Al-Mu'minin ('a) states that when a person enters his house, he should offer salutations and if his family is not present, he should say:

السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا

Translation: May there be peace on us from our God.

When he is inside the house, he should recite Surah at-Tawhid, as it keeps away poverty and anxiety. When one has to go out for some special work, one should go on a Thursday morning and recite the following verses from Aali Imran and Ayat ul-Kursi, Surah al-Qadr and Sure Hamd:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

***"Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand."* (*3:190*)**

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

***"Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire:"* (*3:191*)**

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

***"Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust:"* (*3:192*)**

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

“Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.” (***3:193***)

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

“Our Lord! and grant us what Thou hast promised us by Thy apostles; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.” (***3:194***)

It is narrated from Imam Muhammad Al-Baqir (‘a) in an authentic tradition that when you leave the house, you should recite the following:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا خَرَجْتُ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا خَرَجْتُ إِلَيْهِ اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ وَأَتِمَّ عَلَيَّ نِعْمَتَكَ وَاسْتَعْمِلْنِي فِي طَاعَتِكَ وَاجْعَلْنِي راغباً فِيمَا عِنْدَكَ وتوفني فِي سَبِيلِكَ وَعَلَى مِلَّتِكَ وَمِلَّةِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

Translation: In the name of Allah. I rely on Allah. As willed. There is no power and strength, except by Allah. O Allah, I ask You for the betterment of that for which I have come out and 1 seek Your refuge from the evil of what I have come out for.

O Allah, expand upon me Your grace and complete on me Your blessing and make me engrossed in Your obedience and make me a seeker of the bounties, which You are having and make my end on the path You like most and on the faith of Your messenger, may Allah bless him and his progeny.

It is narrated from Imam Muhammad Al-Baqir (‘a) in another tradition that one, who recites the following supplication at the time of leaving his house, Almighty Allah will forgive his sins, accept his repentance, fulfil his wishes and keep him secure from calamities. The supplication is as follows:

أَعُوذُ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللَّهِ وَرُسُلُهُ مِنْ شَرِّ هَذَا الْيَوْمِ الْجَدِيدِ الَّذِي إِذَا غَابَتْ شَمْسُهُ لَمْ تَعُدْ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ غَيْرِي وَمِنْ شَرِّ الشَّيَاطِينِ وَمِنْ شَرِّ مَنْ نَصَبَ لِأَوْلِيَاءِ اللَّهِ وَمِنْ الْجِنِّ وَالْإِنْسِ وَمِنْ شَرِّ السِّبَاعِ وَالْهَوَامِ وَمِنْ شَرِّ ركوب الْمَحَارِمِ كُلِّهَا اجير نَفْسِي بِاللَّهِ مِنْ كُلِّ سُوءٍ.

Translation: I seek refuge from that through which the proximate angels of Allah sought refuge, and the messengers from the evil of this new day. From the disappearing of the sun, after which it does not return.

From the evil of myself and from the evil of others than me. From the evil of Satan and from the evil of those, who were inimical to the saints of Allah and from Jinns and humans and from the mischief of the beasts and stinging creatures and from the evil of the committing of all impermissible acts and entrust

myself to Allah in order to be secure from all evil.

It is narrated from Imam Ja'far As-Sadiq ('a) in a good tradition that one, who recites Surah at-Tawhid ten times before leaving the house, he will remain in the security of Almighty Allah till he returns.

In another reliable tradition, it is narrated that the Imam used to recite the following supplication at the time of leaving the house:

اللَّهُمَّ بِكَ خَرَجْتُ وَإِلَيْكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ اللَّهُمَّ بَارِكْ لِي فِي يُومِي هَذَا وَارْزُقْنِي فَوْزَهُ وفتحه وَنَصْرَهُ وَطهُورَهُ وهداه وَبَرَكَتَهُ وَاصْرِفْ عَنِّي شَرَّهُ وَشَرَّ مَا فِيهِ بِاسْمِ اللَّهِ وَبِاللَّهِ وَاللَّهُ أَكْبَرُ وَالحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ اللَّهُمَّ إِنِّي خَرَجْتُ فَبَارِكْ لِي فِي خُرُوجِي وَانْفَعْنِي بِهِ.

Translation: O Allah, by You I come out and to You I submit and in You I believe and on You I rely. O Allah. Bless me on this day and grant me success and victory and help and purity and guidance and blessing in it.

Ward off from me its evil and what is in it by the name of Allah and by Allah and Allah is the greatest and praise be to Allah, the Lord of the worlds. O Allah, I am going out, so bless my departure and profit me by it.

It is narrated from the same Imam in a good tradition that when a person leaves his house, he should recite: Allah is the greatest (Allahu Akbar) three times; then he should recite:

بِاللَّهِ أخرج وَبِاللَّهِ أَدْخُلُ وَعَلَى اللَّهِ أَتَوَكَّلُ

Translation: 1 leave with the help of Allah and I enter by the leave of Allah and I rely on Allah.

Then he should recite three times:

اللَّهُمَّ افْتَحْ لِي فِي وَجْهِي هَذَا بِخَيْرٍ وَاخْتِمْ لِي بِخَيْرٍ وَقِنِي شَرَّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Translation: O Allah open for me in this my face with good and end it for me with good and save me from the evil of all the animals. You are the One, who holds their forelocks. Indeed! my Lord is on the straight path.

As one, who recites this supplication, will remain in the security of Allah till he returns.

In trustworthy tradition, it is narrated from Imam Muhammad Al-Baqir ('a) that one, who recites the following supplication at the time of leaving the house, Almighty Allah will improve his worldly and religious affairs:

بِسْمِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا وَأَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ.

Translation: In the name of Allah. Allah is sufficient for me. I rely on Allah. O Allah, I ask You the best in all my affairs and I seek Your refuge from the humiliation of the world and the chastisement of the hereafter.

It is narrated in another tradition that the Imam recited the following supplication when he came out of the room:

بِسْمِ اللَّهِ خَرَجْتُ وَعَلَى اللَّهِ تَوَكَّلْتُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Translation: I leave in the name of Allah and upon Allah I rely. There is no power and might, except by Allah.

It is narrated from Amir Al-Mu'minin ('a) that one, who looks at the gem of ring after turning it around to his palm and after reciting Surah al-Qadr , recites the following at the time of leaving the house:

آمَنْتُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ آمَنْتُ بِسِرِّ آلِ مُحَمَّدٍ وَعَلَانِيَتِهِمْ

Translation: I have faith in Allah. The one, without any partner. I believe in the concealed ones of Aali Muhammad ('a) and their apparent ones.

...then no harm will come to him that day.

It is narrated in another traditional report that the following supplication must be recited at the time of leaving the house:

بِسْمِ اللَّهِ وَبِاللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ

Translation: In the name of Allah and by Allah. There is no power and might, except by Allah. I rely on Allah.

Then he should recite Surah al-Hamd, Surah al-Falaq, Surah an-Nas, Surah at-Tawhid, Ayat ul-Kursi each one towards all six sides and recite the following at the time of entering the house:

بِسْمِ اللَّهِ وَبِاللَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation: In the name of Allah and by Allah. I testify that there is no god, except Allah, the one, who

has no partner and I witness that Muhammad is His servant and His Messenger.

Then he should greet the occupants of the house and if no one is present there, after that supplication, he should say:

السَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ خَاتِمِ النَّبِيِّينَ السَّلَامُ عَلَى الائمة الهادين المهديين السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

Translation: Peace be upon Muhammad Ibn Abdullah, the seal of the prophets. Peace be upon the guiding and the guided Imams. Peace be upon us and on the righteous servants of Allah.

It is narrated from Imam Ja'far As-Sadiq (‘a) in reliable tradition that if one ties the turban in tahtul hunak[4] manner on leaving the house, I guarantee that he will return safe and sound.

It is narrated from Imam Muhammad Al-Baqir (‘a) in a trusted tradition that when you go out for some need, you should go during the day as no need is fulfilled at night.

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1. A hunting bird, also known as Latura.
2. “Nor of those who go astray.” (1:7)
3. A hunting bird, also known as Latura.
4. Fold passes under the chin.

[1] [1]
SHARES

Chapter 13: Etiquette Of Walking On Foot, Riding, Going To The Market, Trading, Farming And Rearing Animals

1. Riding Different Kinds Of Horses, Mules And Donkeys

It is narrated from the Messenger of Allah (S) that having a quadruped for riding is among the good fortune of man.

It is narrated from Imam Ja'far As-Sadiq (‘a) that you should keep a quadruped, as it is your honour and

it is very useful at times and its sustenance is on God.

It is narrated from Imam Muhammad Al-Baqir (‘a) that keeping a defective animal is cause of endless worry.

It is narrated from Imam Ja’far As-Sadiq (‘a) that one, who buys a quadruped, its advantage is for the buyer and its sustenance is the responsibility of God.

He said in another tradition that is a sign of good fortune for man that he should have a quadruped for riding; which he may ride for his errands and to help his believer brothers.

It is narrated in another tradition that he said to Yunus Ibn Yaqub: You should keep a donkey with you as it will help you to commute and its sustenance will be provided by God. The narrator says: I purchased a donkey and since I used to have yearly expenditure; when I calculated at the end of the year, there was no increase in the expenses.

It is mentioned in another traditional report that Imam Musa Al-Kazim (‘a) asked Ibn Tayfur, which animal he used for riding? He replied: A donkey. He asked: How much did you buy it for? He replied: Thirteen gold coins. Imam (‘a) said that it was too much to spend for a donkey; why he did not buy a mule instead.

He said: The mule is more expensive to maintain. He said: One, who gives you the expenses of donkey, He will give for the mule as well. Perhaps you don’t know that one, who keeps a horse and awaits the reappearance of us, Ahl Al-Bayt, and he enrages our enemies by showing that horse, the Almighty Allah sends its upkeep, expands the breast of that man and fulfils his aims.

It is mentioned in another traditional report that one day Imam Musa Al-Kazim (‘a) was mounted on a mule. A man from the adversaries’ party remarked:

What a useless animal is this! Neither can you chase the enemy on it nor fight mounted upon it. Imam (‘a) said: In this animal, there is neither exaltation of a horse nor degradation of a donkey and the best condition is that of moderation.

In another tradition, it is narrated from the same Imam that one, who keeps a pure breed Arabian horse, three sins are deleted from his scroll of deeds every day and eleven good deeds are recorded in it.

And one, who keeps a horse, which had one of the parents Arabian, everyday two of sins are erased and seven good deeds are recorded and one, who keeps only a pony for his elegance and for fulfilling of his needs, or to ward off his enemies, even then one sin will be erased from the scroll of his deeds and six good deeds will be recorded.

In a reliable tradition, it is narrated from Imam Musa Al-Kazim (‘a) that one, who has a red horse with a small or a big white spot on its forehead, it is blessed. And if it is piebald, in my view it is yet better. A

family having such horse will not be troubled by poverty and as long as it remains with that household, it will not face injustice.

It is narrated from Imam Muhammad Taqi (‘a) that one, who leaves his or someone else’s house early in the morning and he sees a piebald horse; that day he will have only good fortune. And as much will be the whiteness of its head, as much will be the good fortune. And if someone goes out on an errand and notices such a horse, his aim will be fulfilled.

He said in another tradition that Amir Al-Mu’minin (‘a) brought four horses from Yemen for the Messenger of Allah (S). The Prophet inquired if one of them had a white spot? Amir Al-Mu’minin (‘a) replied: Yes, a red horse is of that type. He said: Reserve it for me. Then he asked if there were bay horses among them? He replied: Yes.

He said: Reserve them for Hasan and Husayn (‘a). Then he said: The fourth is single colour of musk. He said: Sell it and spend the money on your family, because blessed is only that horse, which has a white spot. Thus, the Holy Prophet (S) implied piebald.

Imam Musa Al-Kazim (‘a) said that except for the donkey and mule, it is detestable for the animals to be single coloured and white spot on the ‘forehead’ of a donkey or mule is not auspicious. Except that there should be a strip and that is also not much nice.

It is narrated from Imam Muhammad Al-Baqir (‘a) that the best quadruped in my view is the donkey.

It is narrated from the Messenger of Allah (S) that the auspiciousness of the horse lies in its colour being dark brown or brown and its forehead being white. And three legs should be white; that is there should not be whiteness in the right foreleg.

It is narrated from Tarkhan, an agent for quadrupeds that Imam Ja’far As-Sadiq (‘a) asked him to procure a black mule and said that its mouth should be white and the centre of the back and legs should also be black.

2. Rearing Quadrupeds And Observing Their Rights

In reliable tradition, it is narrated from the Messenger of Allah (S) that every quadruped has six rights on its owner: (1) when he dismounts, he should provide it grass and water (2) whenever he comes across water on the way, he should take it there; so that if it needs it may have water (3) he should not hit on its mouth, as it also glorifies God in its language (4) he should not stand on it, except in case of fighting Jihad (5) he should not load more than its capacity (6) it should be driven only as fast as it can run and not to torment it in excess.

This tradition is narrated in the same way from Imam Ja’far As-Sadiq (‘a), but with the addition that he also said that you should not brand any quadruped on its mouth (head).

It is narrated from Amir Al-Mu'minin (‘a) that one, who takes a quadruped on journey, it is obligatory that when he alights at the station, before refreshing himself, he should provide grass and water to the animal.

The Messenger of Allah (S) said that when three persons are mounted on a quadruped, one of them is accursed. That is one, who is seated in the front.

It is mentioned on another tradition that the Messenger of Allah (S) saw a loaded camel with its legs tied. He said: Tell its master to be prepared, as this camel will sue him before the Almighty Allah.

It is narrated in reliable tradition that a train passed before Imam Ja'far As-Sadiq (‘a). He observed that only one of the beasts was loaded. He said: Be just regarding this animal, as God likes equitability.

It is narrated in reliable tradition that Imam Zayn Al-'Abidin (‘a) performed twenty Hajj pilgrimages on the same camel, but he did not ever hit it once.

It is mentioned in reliable traditions that you should not hit on the mouth of a living animal as it praises and glorifies God; and everything has some value and the respect of animals demands that they should not be lashed on their mouth.

It is narrated from Abu Dharr al-Ghifari that the quadrupeds say: O God, bestow kindness to our master, so that he behaves kindly with us, keep track of our feed and water, and he should not be cruel to us.

It is narrated from Imam Ja'far As-Sadiq (‘a) and Imam Musa Al-Kazim (‘a), through two reliable chains that when the owner of a quadruped wants to mount it, he should recite:

اللَّهُمَّ اجْعَلْهُ لِي رَحِيمًا

Translation: O Allah, make it kind for me.

In another reliable, it is narrated from Imam Ja'far As-Sadiq (‘a) that a man saw Abu Dharr al-Ghifari in Rabdha making his donkey drink water in excess. He asked: Don't you have any servant to perform this errand for you? He replied: I heard from the Messenger of Allah (S) that every quadruped prays to Allah in the morning: O Lord, bestow good sense to my master to give me feed and water and not to make me labour more than my capacity.

In a trustworthy tradition, it is narrated from Safwan, the camel driver that I bought a camel worth eighty dirhams for Imam Ja'far As-Sadiq (‘a). When I brought it to the Imam, he said: Can he lift a litter? I loaded it with a litter and brought it to the Imam. He remarked: If people come to know that Almighty Allah has bestowed such strength to weak animals to lift loads, they would never purchase expensive animals.

It is narrated from Ibn Abi Yafur in another tradition that Imam Ja'far As-Sadiq ('a) saw me walking on foot. He asked: You have a camel, why don't you ride it? I said: It is weak, and I want to keep it light. He said: You don't know whether the camel is weak or strong. Both are given the same capacity to lift weights.

It is narrated from the Messenger of Allah (S) in many reliable traditions that a Satan perches on the hump of every camel. So, when you use it, you should do so gently and while loading or mounting it, you should mention the name of God.

In another reliable tradition, it is narrated from the Messenger of Allah (S) that the camel, which is taken on Hajj seven times, and it has reached Arafat every time, then Almighty Allah will, without any doubt, include it among the quadrupeds of Paradise.

In another tradition, five times is mentioned instead of seven times and in yet another tradition only three times is reported.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who mounts a loaded camel and he dismounts by jumping carelessly, if he dies, he will go to Hell.

He said in another tradition that if a quadruped falls when it is mounted and the master says: May you be destroyed. It replies: May the most disobedient to God from us be destroyed.

It is narrated in two reliable traditions from the Messenger of Allah (S) that if a quadruped flees, it should be beaten up and if it stumbles and falls, it should not be beaten.

He said in another tradition that you should neither sit cross legged while mounted nor should you dangle both your legs on one side. You should also not make its back a place of rest, that you chat mounted on it, while it stands. You should dismount at such time.

It is narrated from Imam Zayn Al-'Abidin ('a) that animals are not unaware of four things: (1) they recognize their God (2) they know their pasture (3) they are familiar with death (4) they discriminate between male and female.

People asked Imam Ja'far As-Sadiq ('a) that when was it justified to hit the animal while driving it. He replied: When it does to move with the gait, with which it hastens to the feeding trough when it is hungry.

3. Rules Of Saddle And Reins

We should know that precaution dictates that nothing from the saddle or rein should be made of gold or silver and it is recommended that the saddle should neither be of silk nor red in colour and it is extremely detestable for ladies to mount a saddle.

It is mentioned in reliable traditions that among the signs of the last period of time is that women will ride

in saddles.

It is narrated from Imam Ja'far As-Sadiq ('a) in a good tradition that riding on saddles is cursed and unlawful for women.

Through reliable chains of narrators, it is narrated from Imam Muhammad Al-Baqir ('a) that it is not allowed for women to ride on saddle, except in case of urgent need or during journey.

In authentic tradition, it is narrated that Ali Ibn Ja'far asked Imam Musa Al-Kazim ('a) whether it was allowed to mount a horse having a silver saddle or rein? He replied: If it is only gilt, which cannot be removed, then there is no problem; otherwise, it is not allowed.

In another tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that the halter of the she-camel of the Messenger of Allah (S) was made of silver.

It is mentioned in many traditions that the Messenger of Allah (S) said to Amir Al-Mu'minin ('a): Beware never mount on red saddle cover, whether it is on a camel or a horse. It is among those things on which the Satan mounts.

It is mentioned in another traditional report that Imam Zayn Al-'Abidin ('a) and Imam Ja'far As-Sadiq ('a) used to mount on red saddle cover of a camel.

It is mentioned in another tradition that people asked Imam Ja'far As-Sadiq ('a): Was it allowed to use lion or cheetah skin as saddle cover? He replied: It is allowed, but not to pray on it.

In reliable tradition, it is narrated from the Messenger of Allah (S) that I will never give up five things as long as I am alive: one of them being riding a saddled donkey.

It is narrated from Imam Musa Al-Kazim ('a) that there is a Satan in the nostril of every quadruped. Therefore, it is best to recite Bismil-Lah when one is putting the rein on it.

In authentic tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that the quadruped, which is unruly at the time of reining it, then if it is possible to hold its ear or just recite the following verse on it:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

***"Is it then other than Allah's religion that they seek* (*to follow*)*, and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned."* (*3:83*).**

4.. Etiquette And Supplications Of Riding Beasts

Through authentic chains of narrators, it is narrated from the Messenger of Allah (S) that if the person

says: In the name of Allah, at the time of mounting the beast, an angel mounts behind him and he guards him as long as he is mounted.

And if he does not say it, a Satan mounts behind him and says: Sing a song for me. But since he does not know singing, the Satan says: Harbor false hopes. Thus, as long as he remains mounted, he remains involved in impossible thoughts.

He also said that one, who recites the following at the time of mounting:

بِسْمِ اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّه

Translation: In the name of Allah. There is no power and might, except by Allah.

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

Praise be to Allah, Who guided us to Islam and if He had not guided us to it, we would not have been guided by Allah. (***7:43***)

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Glory be to Him, Who made this subservient to us and we were not able to do it. (***43:13***)

Then till he dismounts, he and his animal will remain secure in every way.

It is narrated from the Messenger of Allah (S) that one, who while mounting recites Ayat ul-Kursi and then recites:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الحَيُّ القَيُّومُ وَأَتُوبُ إِلَيْهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Translation: I seek the forgiveness of Allah, besides whom there is no god. The living, the everlasting and I turn to Him (in repentance). O Allah, forgive my sins, because no one other than You can forgive the sins.

The Almighty Allah tells the angels: My servant has confessed that no one other than Me can forgive the sins. So you remain witness that I have forgiven his sins on this only.

It is narrated from Amir Al-Mu'minin ('a) that when you mount the quadrupeds, you should mention God and recite:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

"Glory be to Him Who made this subservient to us and we were not able to do it" **(*43:13*).**

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

"and surely to our Lord we must return." **(*43:14*).**

It is narrated from Ali Ibn Rabia that when Amir Al-Mu'minin ('a) inserted his foot in the stirrup, he used to recite: 'In the name of Allah,' and when he was mounted, he used to recite:

الحَمْدُ لِلَّهِ الَّذِي كَرَّمَنَا

Translation: Praise be to Allah, Who honoured

وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

and carries us in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We created. **(*17:70*)**

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Glory be to Him, Who made this subservient to us and we were not able to do it. **(*43:13*)**

Then he recited:

سُبْحَانَ اللَّهِ

Translation: Glory be to Allah

...thrice

الحَمْدُ لِلَّهِ

Translation: Praise be to Allah

...thrice

اللَّهُ أَكْبَرُ

Translation: God is the greatest

...thrice. After that he recited:

رَبِّ اغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Translation: O Lord, forgive me, because none other than You can forgive the sins.

It is mentioned in another traditional report that when Imam Ja'far As-Sadiq ('a) inserted his foot in the stirrup, he used to say:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Glory be to Him, Who made this subservient to us and we were not able to do it. (***43:13***)

Then seven times each:

سُبْحَانَ اللَّهِ

Translation: Glory be to Allah.

الحَمْدُ لِلَّهِ

Translation: Praise be to Allah.

لَا إِلَهَ إِلَّا اللَّهُ

Translation: There is no god, except Allah.

It is mentioned in another traditional report that when that Imam mounted the camel, he recited the following supplication:

بِسْمِ اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّه

Translation: In the name of Allah. And there is no power and might, except by Allah.

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Glory be to Him, Who made this subservient to us and we were not able to do it. (***43:13***)

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ

And surely to our Lord we must return. (***43:14***)

It is narrated from the Messenger of Allah (S) that there is a Satan on the hump of every camel. So when you mount it, you should recite the following as the Almighty Allah says:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Glory be to Him, Who made this subservient to us and we were not able to do it. (***43:13***)

It is narrated in another reliable tradition that when the beast of the Messenger of Allah (S) stumbled or slipped, he used to recite:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَمِنْ تَحَوِيل عَافِيَتِكَ وَمِنْ فُجَاءَةِ نِقْمَتِكَ.

Translation: O Allah, I seek Your refuge from the decline of Your blessing and from the changing of Your relief and the sudden arrival of Your fury.

It is mentioned in reliable tradition that a person complained to Imam Ja'far As-Sadiq ('a) that his mount used to abruptly stop while moving. Imam ('a) said: Recite the following verses in its ear:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ

"Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters? (***36:71***).

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

"And We have subjected them to them, so some of them they have to ride upon, and some of them they eat." (***36:72***).

In a good tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that it is obligatory on the mounted to

warn the pedestrians, so that they may not get any harm from his mount.

He also said that once Amir Al-Mu'minin (‘a) was mounted. Some people started walking with him. Imam (‘a) asked: Do you want something from me? They replied: No, we only want to accompany you to pay respect to you. He said: There is no need; go back as the walking of people with a mounted person creates arrogance in the rider and degrades the pedestrians.

In another tradition, it is narrated from Abdullah Ibn Ataa that one day I went to meet Imam Muhammad Al-Baqir (‘a). Imam (‘a) said: Saddle two horses for us. I saddled a mule and a horse and presented the mule for the Imam to mount. He said: No, get me the donkey as in my view, it is the best among animals and you mount the mule. I followed the directions, brought the donkey and stood holding the stirrup. When the Imam was mounting, he recited:

الحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَعَلَّمَنَا الْقُرْآنَ وَمَنَّ عَلَيْنَا بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وسلم وَالحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ وَالحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ

Translation: Praise be to Allah, who guided us to Islam and taught us the Qur'an and blessed us with Muhammad (S). And praise be to Allah, Who made this subservient to us and we were not able to do it. And surely to our Lord we must return. And praise be to Allah, the Lord of the worlds.

After that he set off. On way, I observed that the donkey was trotting and the Imam was holding the saddle in the front. I asked: O son of Allah's Messenger (S), are you uncomfortable? He said: The Messenger of Allah (S) had a donkey named Yafur. When he mounted it, it used to trot so much in gaiety that the shoulders of the Prophet hopped. He used to hold the saddle in the front and remark:

اللَّهُمَّ لَيْسَ مِنِّي وَلَكِنْ ذَا مِنْ عفير

Translation: O Allah, this not from me, this haughty movement is from Yafur.

O friends, we should remember that the Prophet was terrified even when a donkey moved with pride and he used to seek excuse of Allah. So those of Arab descent and fast horses with arrogance and pride; through their prancing gait as if they are favouring the sky and the earth. They do not accord any value to anyone. Then how they will seek pardon?

In reliable tradition, it is narrated from Imam Ja'far As-Sadiq (‘a) that: Are you not ashamed that you remain in sleep of ignorance mounted on your quadruped and while carrying you, it remains in remembrance of its Lord?

It is narrated from Amir Al-Mu'minin (‘a) that he said: My quadruped never stumbled, because I never trampled on the crop of anyone while riding.

5. Etiquette Of Walking On Foot

Some traditions of this section were mentioned in the chapter of etiquette of dress and footwear.

It is narrated from Imam Musa Al-Kazim (‘a) in a reliable tradition that the beauty of the believer is destroyed by walking fast.

It is narrated from the Messenger of Allah (S) in a good tradition that ladies should walk on the sides of the road and men should walk in the centre.

He said in another tradition that the pedestrian as compared to the mounted, and the bare-footed as compared to one wearing shoes, is more worthy of walking in the centre of the road.

In reliable tradition, it is narrated that Imam Zayn Al-’Abidin (‘a) used walk with such demeanour as if a bird was perching on his head. And his right hand never moved ahead of the left.

It is narrated from the Messenger of Allah (S) in reliable tradition that when a person walks arrogantly the earth, everything below and above it, curses him.

He said in another tradition that when the people of my Ummah ignore the beggars and walk arrogantly, Allah swears that He will punish them in such a way that they would cause harm to each other.

He said in another tradition that when people of my Ummah start walking arrogantly, there will be such mischief among them that they will wield the sword on each other.

He said in another tradition that one, who, during journey or at station, keeps a walking stick in his hand and instead of being arrogant, he is humble, then a thousand good deeds are recorded for him for every step, a thousand sins will be erased and he will be elevated a thousand ranks.

He said in another tradition that you should carry a walking stick as it is the practice (Sunnah) of prophets. And all young and old of Bani Israel used to carry the stick so that arrogance may not appear in them.

He also said that carrying a walking stick removes poverty and Satan does not come near him.

It is narrated from Imam Muhammad Al-Baqir (‘a) that if you are wise, you should make a proper intention where you want to go and restrain yourself from what is opposed to Islamic law. You should also contemplate on the creations surroundings you and refrain your eyes from what is unlawful and continue to remember God, because all the places, on which Allah is remembered, will testify for him on Judgment Day and seek forgiveness for him so that he may enter Paradise.

Do not talk too much while walking. It is against good manners and most paths are ambushes of Satan. Do not be neglectful of his deceit. In other words, you should be such that you’re going and coming back

should be in obedience to God. And your outing should be for pleasure of God. And always keep in mind that all your actions are recorded in your scroll of deeds.

6. Keeping Of Cows, Buffaloes, Goats And Sheep

It is narrated in reliable tradition that people asked the Messenger of Allah (S) which was the best profession. The Prophet said: Farming. A person who himself ploughs the field, sows and harvests the crop; then he takes his share and pays the share of God.

Then they asked about the second-best profession. He replied: Goat farming. That is he should graze them in pasture, pray there and then pay the Zakat of his property. They asked: After goat farming? He replied: Dairy farming. They asked: After that? He replied: Date tree farming.

Then he said: Date trees are very good property. One, who sells them away it is as if he has taken the cost of the sand which the storm picked up and threw on the mountain. But it is valid only when he takes cash for them and does not exchange them for other trees. People asked: O Messenger of Allah (S), which is the next best profession? The Prophet did not reply.

A certain person asked: O Messenger of Allah (S), why did you not mention about rearing of camels? He replied: More effort is required for this line of work. Often it demands staying away from home and there are continuous expenses.

He said in another tradition that there is gain in keeping goats and sheep when they are alive and also useful even after being killed. That when they are dying, you should slaughter and consume them and there will be no loss for you. And as long as cattle is alive, they are profitable and after death they cause loss.

As for camel: it is the neighbour of Satan. There is loss in its presence as well as in absence. That is when it is in health, it causes harm to the master and does not bring any profit. People asked: O Messenger of Allah (S), who will keep camels after what you have said? He replied: There will be unfortunate persons in every age, who will continue to rear camels.

He said in another tradition that from the ten parts of sustenance, nine parts are present in trade and one is present in goat farming.

He said in another tradition that you must definitely take to goat farming as they will profit you every day.

It is mentioned in another reliable tradition that presence of camel brings respect to the owner.

It is mentioned in authentic tradition that Imam Ja'far As-Sadiq ('a) said to Safwan, the camel driver, to purchase a camel for him, but it should be ugly, because it lives longest.

He said in another tradition that you must purchase black and ugly camels as they live longest.

It is mentioned in another reliable tradition that you must never acquire red haired camels, as they have short lifespans.

It is narrated from the Messenger of Allah (S) that never walk through the camel train as there is no train, in which a Satan is not present between each pair of camels.

It is mentioned in good tradition that Imam Zayn Al-'Abidin ('a) used to buy and ride a camel worth a hundred gold coins.

In reliable tradition, it is narrated from Amir Al-Mu'minin ('a) that one of the carriers of the Divine Throne (Arsh) looks like oxen, and it is the chief of all animals and the best of them. And till Bani Israel had not worshiped the calf, the oxen was the most beautiful and respected of the animals.

When Bani Israel committed that mistake, the angel having the form of oxen, bowed down its head in shame and this was emulated by every ox and from that time no ox ever looks at the heavens due to shame.

It is narrated from the Messenger of Allah (S) that the camel, which consumes human excreta, should be quarantined for forty days and provided only grass. Only after that can its flesh and milk be used; and only after that can it be used for riding.

In view of scholars, its flesh and milk is absolutely unlawful and riding it, is detestable. The same rule applies to all animals. They can be purified only after being quarantined for a period of time. Different time period is prescribed for different animals and all details are mentioned in books of Islamic jurisprudence.

7. Rules Of Buying And Keeping Of Animals

In reliable tradition, it is narrated from Imam Musa Al-Kazim ('a) that one, who buys a quadruped, it is necessary for him to stand to the right of the beast and holding its fur with his right hand, recite the following on its head: Surah al-Hamd, Surah at-Tawhid, Surah al-Falaq, Surah an-Nas and last four verses of Surah Hashr:

لَوْ أَنْزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

"Had We sent down this Qur'an on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect." (***59:21***).

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَٰنُ الرَّحِيمُ

“He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful.” (***59:22***).

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

“He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (***with Him***).***”*** (***59:23***).

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.” (***59:24***).

And last two verses of Surah Bani Israel:

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا

“Say: Call upon Allah or call upon, the Beneficent God; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.” (***17:110***).

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا

“And say: (***All***) ***praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying*** (***Him***).***”*** (***17:111***).

...then say:

اللَّهُ أَكْبَرُ

Translation: Allah is the greatest.

It is narrated from Imam Ja’far As-Sadiq (‘a) that it is obligatory on one, who recites these last verses of Surah Bani Israel, to recite:

اللَّهُ أَكْبَرُ

Translation: Allah is the greatest.

Then recite Ayat ul-Kursi. After that the Almighty Allah will keep that quadruped secure from all calamities.

In trusted tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that when you purchase a slave girl, you should recite:

اللَّهُمَّ أَسْتَشِيرُكَ وَأَسْتَجِيرُكَ

Translation: O Allah, I seek counsel from You and seek well-being from You.

And when you want to purchase a beast, you should recite:

اللَّهُمَّ قَدِّرْ لِي أَطْوَلَهُنَّ حَيَاةً وَأَكْثَرَهُنَّ مَنْفَعَةً وَخَيْرَهُنَّ عَاقِبَةً

Translation: O Allah, may the lifespan of this animal be the longest and may it be most beneficial and convenient for me.

It is mentioned in authentic tradition that Ali Ibn Ja'far asked Imam Musa Al-Kazim ('a) whether it was allowed to brand the mouth (head) of an animal? He replied: There is no problem in it. [that is, it is not unlawful; it is detestable.]. Thus, in trustworthy tradition, it is narrated that people inquired from Imam Ja'far As-Sadiq ('a) regarding branding of animals. He replied: It is best to brand any of its part, except its head (front).

He said in another tradition that the Messenger of Allah (S) disallowed branding the heads of animals or to beat them on their faces as they also intone divine praises.

It is mentioned in another tradition that people inquired from him regarding branding the faces of sheep. He replied: You should brand them near the ears.

It is narrated from the Messenger of Allah (S) that you should leave a little milk in the udders when you milk them, as it will enable quick replenishment.

He said in another tradition that animal pens should be cleaned thoroughly and that their oozing should be removed. You should pray in their pens, because sheep and goats are animals of Paradise.

It is narrated from Imam Ja'far As-Sadiq ('a) that you must signal to the sheep and goat by whistling while urging them out of the pen and click the tongue while recalling them from the wild.

It is mentioned in reliable tradition that people asked the Imam about castration of animals. He replied: There was no problem in it and it was not unlawful.

It is narrated from Imam Muhammad Al-Baqir (‘a) that castration of animals and making them fight was detestable.

He said in another tradition that one day Amir Al-Mu’minin (‘a) passed through a place where people were mating a pair of animals right in the middle of the road. The Imam looked away and said: This is not only inappropriate, but also detestable. It should be done in a place unseen by any human.

It is narrated in reliable tradition that people asked Imam Ja’far As-Sadiq (‘a) whether it was allowed to cut the fat tail of a living ram? He replied: If it is aimed at improving the health of the animal, it is allowed. But the detached fat tail will be regarded as carrion and you cannot use it in any way.

We should remember that among the scholar, it is well known in accordance with reliable tradition that if a kid of goat or sheep sucks the milk of pig to an extent that its flesh and bones develop, its flesh is unlawful and regarding sheep and goats, about whom it is known that they are from its progeny all of them are unlawful.

Even if it has sucked little and no flesh and bones developed from it, even then its milk and flesh is detestable. And the method of removing this detestability, is that if it is on milk, it should be quarantined and fed the milk of sheep or goat and if it has stopped sucking, it should be fed lawful grass and grains.

It is narrated in authentic tradition that a person wrote to Imam Ali An-Naqi (‘a) that a woman suckled a lamb (or kid) as long as it needed to nurse. Now, it was grown up. It has itself given birth to a kid and produced milk. Was it allowed to consume its milk. The Imam replied: The act of that woman was detestable, but there is no problem in consuming that milk.

8. A Brief Description Of The Types Of Animals

In reliable tradition, it is narrated from Imam Ja’far As-Sadiq (‘a) that all birds and wild animals and fishes, which are hunted, as many divine praises they used to intone are wasted.

He said in another tradition that in the beginning, all the animals lived together in unity till Qabeel, the son of Adam (‘a) slain his brother, Habeel. After that they became inimical to each other and became disunited and every animal became inclined to the animal resembling it.

It is mentioned in another tradition that Prophet Yaqub (‘a) told his son: Do not fornicate, because the bird, which fornicates loses its feathers.

It is narrated from Imam Husayn (‘a) that when the vulture screeches, it says: O son of Adam, you may live in whichever way you want, but the end is death in any case. Then it calls out: O knower of the

unseen, O remover of calamities!

The peacock says: I oppressed myself, I was arrogant on my beauty. Now, You forgive me.

The partridge says:

الرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ

"The Beneficent God is firm in power." (***20:5***).

The wild fowl says: One, who recognizes God, cannot become forgetful of Him.

The domestic cock says: Rely on God, so that He may give you sustenance.

The falcon says: I believed in Your divinity and on Judgment Day.

The eagle says: One, who is obedient to Allah is never unfortunate.

The hawk says:

سُبْحَانَ اللَّهِ حَقًّا حَقًّا

Translation: Glory be to Allah, truly as a matter of fact.

The screeching owl says: Separation creates love.

The wild crow says: O giver of sustenance, give me lawful sustenance.

The heron says: O God, protect me from my enemies.

The stork says: One, who lives away from people, will be secure of their harm.

The drake says: O God, I seek forgiveness from You.

The Hoopoe says: One, who disobeys God is very unfortunate.

The dove says: O knower of unseen, O God.

The dubsi1 says: O God, You are the Lord, there is no god, except You.

The sparrow says; I seek divine forgiveness from all that infuriates God.

The bulbul says:

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا

Translation: The fact is that there is no god, except Allah.

The red-legged partridge says: The truth is near, the truth is near.

The samana bird says: O son of Adam, how oblivious are you of death?

The dove says:

يَا وَاحِدُ ويَا أَحَدُ يَا فَرْدُ ويَا صَمَد

Translation: The one, the only, the sole, the sufficient.

The greenfinch says: O my master, please save me from the fire of Hell.

The Hooja bird says: O my master, please accept the repentance of all the sinners.

The domestic pigeon says: If You don't forgive my sins, I will be unlucky.

The ostrich says: There is no god, except Allah.

The swallow recites Surah al-Hamd and says: O one, who accepts the repentance of all sinners. O God, the true praise is Your alone.

The lamb says: Death is sufficient as a teacher.

The kid says: My death overtook me and my sins are in excess and they are serious.

The lion says: Much attention should be paid to the worship of God.

The bullock says: Avoid sins; because you are before a God, whom no one can see and He sees everyone; and He is the master of all creatures.

The elephant says: Nothing can save one from death.

The cheetah says:

يَا عَزِيزُ يَا جَبَّارُ يَا متكبرُ يَا اللَّهُ

Translation: O mighty, O powerful, O haughty, O Allah.

The camel says: The Almighty Allah degrades the oppressors and He is absolutely pure. Glorified be

Him.

The horse says: Glorified be our Lord.

The wolf says: One, whom Allah protects, can never be destroyed.

The jackal says: There is regret and severe chastisement for those, who persist on sins.

The dog says: Disobedience of God is sufficient for degradation.

The rabbit says: O God, the praise is only Yours, please don't destroy me.

The fox says: The world is the abode of deceit.

The deer says: Please save me from torment.

The rhinoceros says: Please help me or I will be destroyed.

The lion cub says: Glorified be God, Who is the greatest. I also glorify him.

The snake says: O merciful God, how unfortunate is one, who disobeys You!

The scorpion says: Sin is fearsome.

Then the Imam said: There is none among the creatures of God, who do not intone some praise, as the Almighty Allah has said:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

***"The seven heavens declare His glory and the earth* (*too*)*, and those who are in them; and there is not a single thing hut glorifies Him with His praise but you do not understand their glorifications."* (*17:44*)**

It is narrated from Imam Musa Al-Kazim ('a) that there are twelve kinds of animals, which have been transmogrified: (1) elephant – it was a king, who indulged in fornication and sodomy (2) bear – it was a wild Bedouin, who practiced cuckoldry (3) rabbit – it was an unfaithful wife and she did not perform ritual bath of menses (4) lion – it was thief, who stole dates (5) Canopus (dog star) – he was a man in Yemen, who collected tithe by force

(6) Venus – it was a woman, who deceived Harut and Marut (7) monkey (8) pig; both these were from Bani Israel; they hunted on Saturday (9) iguana (10) lizard; these two were from Bani Israel, during the time of Isa ('a) they did not believe in the table, which was sent for him from heavens, and that is why they were transmogrified; one group of them went to the sea and another remained on land (11)

scorpion – he was a mischief–maker, who created discord among people (12) wasp – it was a butcher, who under weighed.

It is mentioned in another traditional report that the bear was a man with whom people committed sodomy. The iguana was a Bedouin, who robbed the Hajj pilgrims. The spider was a woman, who practiced sorcery against her husband. Daymoos was a tale–teller, who created discord between friends. Snake and fish were cockolders. The lion stole dates. The monkey – Jews, who fished on the Sabbath. Pigs and monkeys – they were people, who did not believe in the heavenly table.

It is narrated from Imam Ali Ar–Ridha' ('a) that the rats are a group of Jews, who were punished by the Almighty Allah.

The mosquito – it was a person, who ridiculed the prophets.

The lice – which was transmogrified due to jealousy. There was a prophet of Bani Israel, who was praying one day when an ignorant man began to ridicule him. He was transmogrified into a lice.

The lizard was also a group of Bani Israel people, who abused the descendants of prophets and bore malice to them.

It is mentioned in another tradition that tortoise was a nasty tempered man.

It is mentioned in some traditional reports that Venus and Canopus (dog star), who are transmogrified, are not two stars; on the contrary they are two aquatic animals.

It is mentioned in reliable traditional reports that those who die from Bani Umayyah are transmogrified into lizards. He also said that whenever you kill a lizard, you should perform the ritual bath (Ghusl).

It is mentioned in reliable tradition that those who were transmogrified, did not live for more than three days. But the Almighty Allah created some animals in their form and made them unlawful (to consume etc); so that others may gain lesson from them.

It is narrated from the Messenger of Allah (S) that the Almighty Allah transmogrified seven hundred communities, because they did not obey successors of their prophets; thus 400 types live on land and 300 went into the sea.

9. Excellence Of Business And Lawful Income

In reliable traditions, it is narrated from the Messenger of Allah (S) that wealth is the best helper in order to escape from sins and to acquire piety.

It is narrated from Imam Ja'far As–Sadiq ('a) that one, who does not desire to gather wealth from lawful ways, his aim being to save himself from asking others, to repay his debt and to do a good turn to his

relatives, there is no merit in him.

He said in another tradition that seek help from the world to achieve the hereafter and do not become a burden on people.

It is narrated from the Messenger of Allah (S) that one, who imposes the burden of expenditure of his family on others, is accursed.

It is mentioned in a good tradition that a man asked Imam Ja'far As-Sadiq ('a) if it was allowed to desire material world? He asked: What for do you need material wealth? He replied: For bearing the expenses of self and family, for doing a good turn to the relatives, for charity, for Hajj and Umrah. Imam ('a) said: Earning for all this is not seeking the world – it is seeking the hereafter.

He said in another tradition that prosperity, which keeps one away from oppression is better than poverty, which motivates one to sin.

It is mentioned in reliable tradition that a Sunni scholar met Imam Muhammad Al-Baqir ('a) when he was walking assisted by two servants and it was a hot day. That man objected: You are from the elders of Quraish, you should not come out at such time for seeking material wealth; what if death came to you in such condition?

He replied: If death comes in this condition, it would be the best, because it would have come at a time, when I was engrossed in worship of God; and doing something, which will enable me to remain needless of people like you.

One should fear death when one is busy in divine disobedience. That man was regretful of his audacity. He said: You are right, I wanted to advise His Eminence, but I was myself advised.

It is narrated from Amir Al-Mu'minin ('a) in reliable tradition that Almighty Allah said to Dawood ('a): If you had worked yourself and did not take anything from the public treasury, you would have been very righteous.

Dawood ('a) continued to weep for forty days after that. Then Allah commanded iron to become soft as wax for Dawood ('a) and he prepared an armour and sold it for a thousand dirhams. So much so that he made 360 armours during his lifetime and was never needful of the public treasury.

It is narrated in another tradition that Imam Ja'far As-Sadiq ('a) asked about the well-being Amr Ibn Muslim. People said that he has closed his business. The Imam said thrice: It is an act of Satan. Does he not know that the Messenger of Allah (S) used to trade?

And the Almighty Allah has also praised the traders when He said: There are some whom trade does not prevent from the remembrance of God; it implied those traders who became engrossed in prayer, when it was prayer time. Such traders are many times better than those, who do not trade, but pray on time.

It is mentioned in trusted tradition that the people told the Imam about a person that he said: I will remain at home, pray, fast, worship God; my sustenance will arrive from somewhere. The Imam said: He is from those three, whose supplication is not accepted.

It is narrated in another tradition that someone asked the Imam that I want the Almighty Allah to give me sustenance with ease. He said: Till you don t make effort as Allah has ordered, I will not pray for you.

It is mentioned in another reliable tradition that Imam asked the people about some person. They said: He was in financial crisis. Imam (‘a) asked. In what trade is he now? They said: He remains at home, but is engrossed in worship of God. He asked: How are his expenses managed?

They said: Some believer brothers support him. Imam (‘a) said: The worship of those, who are paying for his needs is much better than the worship of that man.

In reliable tradition, it is narrated from Imam Muhammad Al-Baqir (‘a) that one, who seeks material wealth with the aim to become needless of others, to maintain his family member and to be kind to his neighbours; on Judgment Day his face will glow like the full moon.

It is narrated from the Messenger of Allah (S) that there are seventy parts of worship; the best being earning lawful sustenance.

It is mentioned in reliable traditional report that when you opened your shop and sat spreading out your wares, then you did your duty; the rest is upon God – rely on Him (alone).

In reliable traditions, it is narrated from the Messenger of Allah (S) and he mentioned it during the farewell Hajj that Jibra’il informed me that any living thing, which dies, has consumed all the sustenance that Allah had destined for it.

So, you should fear God and do not make exceeding effort in seeking livelihood and delay in it, should not make you incline to disobey God for getting something; because Almighty Allah has distributed lawful sustenance among His creatures and not unlawful sustenance.

Now, one, who refrains from disobedience of God and observes patience, he will definitely get his lawful sustenance; and one, who is not patient, and he takes unlawful wealth, the same amount of his lawful sustenance will be decreased and on Judgment Day, he will be answerable about the unlawful.

It is narrated from Imam Ja’far As-Sadiq (‘a) that even if man goes into a hole Allah will send his sustenance there; therefore, do not make exceptional efforts in seeking livelihood.

It is narrated from the same Imam in reliable traditions that Almighty Allah has placed the sustenance of a believer, at places where it is least expected. That is why since, they are unaware from where they will get it, they pray more from the Almighty Allah.

It is narrated from Imam Ja'far As-Sadiq ('a) in other traditions that practicing business enhances the intellect and leaving it, reduces it.

Imam Musa Al-Kazim ('a) said to a trader: You should go out early in the morning after that, which will earn you respect; that is the market.

It is mentioned in many traditions that you should leave early in the morning for earning sustenance.

10. Etiquette Of Business

It is narrated that Amir Al-Mu'minin ('a) used to say from the pulpit: O traders, first learn the rules of trade and then undertake it; because for this Ummah, the difference between gain and interest is thinner than the line made by the ant on a stone. And do not take a false oath. All traders are transgressors and the abode of transgressors are Hell.

It is narrated from the Messenger of Allah (S) that one, who undertakes monetary transactions, he should avoid five things: (1) usury (2) taking oath (3) concealing the defect of goods (4) to praise his wares (5) to condemn the goods he wants to buy.

It is narrated in reliable tradition that early in the morning Amir Al-Mu'minin ('a) patrolled the markets of Kufa with a lash on his shoulder and said: O people, when you become engrossed in buying and selling, first you should supplicate God for well-being. Observe ease in buying and selling and do everything with full attention, so that you may be blessed.

You should increase awareness about the customer and conduct warmly with them. Make forbearance and patience your habit. Refrain from taking false oath and lying. Do not oppress people and be equitable in the matter of oppressed. Do not go near interest. Give full measure. Do not cheat.

He said in another tradition that except for those who know the rules of trade, no one should enter a trade; because one, who conducts business without knowing the rules of business, his business will be considered usury.

It is narrated from Imam Muhammad Al-Baqir ('a) in authentic tradition that one, who goes to the market in the morning and late afternoon, and when he reaches the market, he says:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ أهلها

Translation: O Allah I seek of You benefits from this market and from those in it.

Almighty Allah appoints an angel for him, who guards him and his goods, till he returns home. That angel tells him: Today you escaped the market and the folks of the market; and you achieved their

goodness by the command of God. After that when you sit in the shop, you should recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وأشهدُ أنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ رِزْقًا حَلَالًا طَيِّبًا وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ وأعوذ بك من صفقةٍ خاسرةٍ ويمينٍ كاذبةٍ

Translation: 1 bear witness that there is no God, except One, Who has no partner and I also stand witness to Muhammad (S) 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 for doing any cruelty on anyone or anyone doing any cruelty on me and also seek refuge from trade, which incurs losses and false oaths.

When he recites this supplication, the angel appointed on him will say: Glad tidings to you, today no one has a share more than you in this market. You have made haste in gathering good deeds and in erasing evil deeds. Now, in a short time lawful, pure and blessed sustenance, which Almighty Allah has made lawful for you, is about to come.

In authentic tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that when you reach the market, you should recite the following:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ أَهْلِهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَبْغِيَ أَوْ يُبْغَى عَلَيَّ أو اعتدي أو يعتدى عليَّ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ إِبْلِيسَ وَجُنُودِهِ وَمِنْ شَرِّ فسقة الْعَرَبِ وَالْعَجَمِ وحَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Translation: O Allah, indeed I ask You for its good and the good of its people and I seek refuge from its evil. O Allah, I seek Your refuge from that I should oppress and be oppressed or transgress or be transgressed against or dominated or be dominated.

O Allah, I seek Your refuge from the mischief of Iblis and his army and from the evil of what the Arabs and non-Arabs sin. And Allah is sufficient for me and there is no god, except Him. Upon Him do I rely and He is the Lord of the mighty throne.

It is narrated from the same Imam in another authentic tradition that one, who recites the following while entering the market or the Masjid, gets the reward of an accepted Hajj:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَاللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ

Translation: I testify that there is no god, except Allah. The one, without any partner and Allah is the greatest of the great. And praise be to Allah in excess. And glory be to Allah in the morning and night. And there is no power and might, except for Allah, the mighty and the great and may Allah bless Muhammad and his progeny.

It is mentioned in another tradition that Almighty Allah will record ten million good deeds in the scroll of one, who says the following in the market:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation: I bear witness that there is in no god, except Allah, the one, Who has no partner and I bear witness that Muhammad is His servant and His messenger.

It is narrated from Imam Muhammad Al-Baqir (‘a) in reliable tradition that one, who reaches the market and sees profit and loss of transactions and increase and decrease, he should recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللهم إني أسألك من فضلك واستجير بك من الظلم والغِرَمِ والمآثم

Translation: I bear witness that there is no god, except Allah. The one, without any partner and that Muhammad is His servant and His messenger. O Allah, indeed I beg You of Your grace and seek Your help from oppression, interest and slump.

It is narrated from Imam Ja’far As-Sadiq (‘a) in another traditional report that one, who recites the following supplication on reaching the market:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وأن مُحَمَّدًا عَبْدُهُ وَرَسُولُه اللهم إني أعوذ بك من الظلم والمآثم والمغرم

Translation: I bear witness that there is no god, except Allah. The one, without any partner and that Muhammad is His servant and His messenger. O Allah, indeed I beg You of Your grace and seek Your refuge from oppression, interest and slump.

The Almighty Allah will reward him equal to the number persons in the market, whether they are speaking or silent.

It is narrated from Amir Al-Mu’minin (‘a) that when people are engrossed in worldly transactions, you should mention God much, as it would be a penalty of your sins; and increase rewards; and you will not be included among the neglectful. And when you go to the market to buy things you need, as soon as you reach there, you should recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وأشهدُ أن مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صلى الله عليه وآله

اللهم إني أعوذ بك من صفقة خاسرة ويمين فاجرة وأعوذ بك من بوار الأيمِ

Translation: I bear witness that there is no god, except Allah. The one, without any partner and that Muhammad is His servant and His messenger, may Allah bless him and his progeny. O Allah, I seek Your refuge from a deal of loss and transgression and I seek Your refuge from a painful perdition.

It is narrated from the Messenger of Allah (S) in reliable tradition that one, who recites the following on reaching the market, the Almighty Allah will give rewards equal to that of all His creatures from the beginning till the end:

سُبْحَانَ اللَّهِ وَالحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَي لَا يَمُوتُ بِيَدِهِ الخَيْرُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Translation: Glory be to Allah and praise be to Allah and there is no god, except Allah. The one, there is no partner with Him. For Him is the kingdom and for Him is the praise. He gives life and death and He the living that never dies. In His control is the good and He is powerful over everything.

It is narrated from Imam Ja'far As-Sadiq ('a) in authentic tradition that when you purchase some goods, you should recite three times: Allah is the greatest (Allahu Akbar) and recite the following supplication three times:

اللَّهُمَّ إِنِّي اشتريته التمس فيه من خيرك فَاجْعَلْ لِي فِيهِ خَيْرًا اللَّهُمَّ إِنِّي اشتريته التمس فيه من فضلك فاجعل لي فيه فضلاً اللَّهُمَّ إِنِّي اشتريته التمس فيه من رزقك فاجعل لِي فِيهِ رِزْقًا.

Translation: 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 me 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 narrated in another traditional report that Imam Ali Ar-Ridha' ('a) used to write the following on goods he purchased:

بَرَكَةً لَنا

Translation: Bless (it) for us.

There is possibility that Imam used to write with his finger.

In authentic tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that when you want to buy something, you should recite the following supplication three times:

يَا حَيُّ يَا قَيُّومُ يَا دَائِمُ يا رَؤُوف يَا رَحِيمُ أَسْأَلُكَ بِعِزَّتِكَ وَقُدْرَتِكَ وَمَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تَقْسِمَ لِي مِنَ التِّجَارَةِ الْيَوْمَ أَعْظَمَهَا رِزْقًا وَأَوْسَعَهَا فَضْلًا وَخَيْرَهَا عَاقِبَةً فَإِنَّهُ لَا خَيْرَ فِي مَا لَا عَاقِبَةَ لَهُ

Translation: 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.

He also said that when you buy an animal or a slave, you should recite:

اللَّهُمَّ قَدِّرْ لِي أَطْوَلَهَا حَيَاةً وَأَكْثَرَهَا مناعةً وَخَيْرَهَا عَاقِبَةً.

Translation: O Allah, destine for me its long lifespan and increase its benefits for me and make its end good.

It is narrated from the same Imam, in a good tradition, that when you go out to buy a quadruped, you should recite the following supplication three times:

اللَّهُمَّ إِنْ كَانَتْ عَظِيمَةَ الْبَرَكَةِ فَاضِلَةَ الْمَنْفَعَةِ ميمونة الناصية فيسِّر لِي شرائها وَإِنْ كَانَتْ غَيْرَ ذَلِكَ فَاصْرِفْنِي عَنْهَا إِلَى الَّذِي هُوَ خَيْرٌ لِي مِنْهَا فإنَّك تَعْلَمُ وَلَا أَعْلَمُ وَتَقْدِرُ وَلَا أَقْدِرُ وَأَنْتَ عَلَّامُ الْغُيُوبِ.

Translation: O Allah, if this beast is more blessed and more auspicious and it is also lucky, make its acquisition easy for me and if it is not so, show some other beast like it, which may be better for me, because You are knowing and wise and I am unaware and ignorant. You are powerful and I am helpless and you are well aware of all the unseen things.

It is mentioned in another traditional report that when you want to go out on some errand, you should go at a time when the sun has gone up so high that the redness of its rays is gone. Before departing, you should recite two units of prayer. In the first unit, after Surah al-Hamd, recite Surah at-Tawhid and in the second unit, after Surah al-Hamd recite Surah Kafiroon. After the prayer recite the following supplication:

اللَّهُمَّ إِنِّي غَدَوْتُ التمس مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي فَارْزُقْنِي مِنْ فَضْلِكَ رِزْقًا حَسَنًا وَاسِعًا حَلَالًا طَيِّبًا وَأَعْطِنِي فِيمَا

رَزَقْتَنِي الْعَافِيَةَ. غَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ. غَدَوْتُ بغير حول منّي ولا قوة ولكن بحولك وقُوَّتك وأَبرَءُ إليك من الحَوْلِ والقُوَّة اللَّهُمَّ إِنِّي أَسْأَلُكَ بَرَكَةَ هَذَا اليَوْمِ فَبَارِكْ لِي فِي جَمِيعِ أُمُورِي يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ

Translation: O Allah, I saw the morning in the condition that I beg You according to Your order for Your grace. So, bestow on me from Your grace lawful sustenance in excess and bestow me that which may give complete relief. I began the day with the might and power of Allah and not with my power; on the contrary I know that the real might and power is in Allah only.

O Allah, today I beg You for blessings. O the most merciful of the merciful ones. Bless all my affairs and bless Muhammad and his purified progeny.

It is mentioned in Fiqhat Ar-Ridha' that when you want to pack something for safekeeping, you should recite Ayat ul-Kursi on it and also write and place inside it. Also, write the following supplication with it:

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

We have set a wall before them and another behind them and have closed the gap from above. They can think of nothing. (***36:1***)

لَا ضيعة على مَا حَفِظَ اللَّه

That thing cannot be lost, whose protector is Allah.

فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And if after this they do not see in the right direction, then say Allah is enough for me: Allah! There is no god, but He! I rely on Him and He is the Lord of the Great Throne. (***9:129***)

This will ensure the safety of that thing.

He also said: If your goods are damaged or destroyed, you should recite:

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ امَتِكَ وفي قبضتك نَاصِيَتِي بِيَدِكَ تَحْكُمُ فِي مَا تَشَاءُ وَتَفْعَلُ مَا تُرِيدُ اللَّهُمَّ فلك الْحَمْدُ عَلَى حُسْنِ قضاءك وبلاءك اللَّهُمَّ هو مالُكَ ورزقك وانا عبدك خَوَّلْتَنِي حِينَ رَزَقْتَنِي فَالْهِنِي شُكْرَكَ فيه وَالصَّبْرَ عَلَيْهِ حِينَ اصبتُ واخذت اللَّهُمَّ أَنْتَ أَعْطَيْتَ وَأَنْتَ اصبت اللَّهُمَّ لَا تحرمني ثوابه وَلَا تَنْسِنِي مِنْ خَلَفِهِ او في دنياي وآخرتي إِنَّكَ على ذلك قَادِرٌ اللَّهُمَّ انا لك وإليك ومنك لا املك لنفسي نَفْعًا وَلَا ضَرًّا.

Translation: O Allah, O Allah indeed 1 am Your servant and the son of Your servant and the son of Your maidservant; and I am in Your control. You may command what You like and You do what You intend. O Allah, Your decision and calamity from You is for the best.

O Allah, it was Your property and Your sustenance and I am Your servant. When You have bestowed it to me, You have made me its owner.

O Allah, now it is taken away from me and I am aggrieved due to it. Regarding it, bestow me good sense of patience and thankfulness. O Allah, You had given it to me and You have taken it. O Allah, do not deprive me of its reward and do not forget me in the world and the hereafter. There is no doubt that You are able to fulfil my need. O Allah, only You have created me and I am only Your servant and my requests are aimed at You only and Your are my hope in every need. 1 have not the least discretion upon my profit and loss.

In reliable tradition, it is narrated from the Messenger of Allah (S) that markets are the worst parts of land, and they are fields of Satan, where he pitches his flag every day and sits on his chair dispersing his progeny; so that they may instigate someone to under weigh and deceive someone to measure less and to incite someone to quote the wrong price.

Then he emphatically orders them that the group, whose father, Adam, is dead, you should pursue them properly and do not leave any deficiency in misleading them; I am your father, who is alive (and I was humiliated due to their father).

Thus, the first one to step into the market is accompanied by Satan and it leaves with one, who is last to leave. And the Masjids are the best parts of the earth and the one loved most by Allah is one, who is first to enter the Masjid and the last to leave it.

He said in another tradition that the most hated one by Allah is one, who is first to enter the market and the last to leave it.

It is narrated from Imam Ja'far As-Sadiq ('a) that do not buy anything from one, whose business is failing, as there is no blessing in dealing with him.

Do not be friends with Kurds. They are a group of Jinns, who are disabled by Allah from becoming invisible.

It is mentioned in reliable traditions that you should not deal with persons, who are suffering from contagious diseases.

He said in another tradition that you should not have transactions with the neo-rich; you should deal with those, who have grown up in prosperity.

He said in another tradition that you should not have any deal with one, who is heedless in abusing

others and in getting abused.

He said in another tradition that one, who deceives a believer, is out of our group. He also said that the Messenger of Allah (S) prohibited adulterating milk with water.

It is mentioned in a good tradition that Imam Ja'far As-Sadiq ('a) said to Hisham: You should not sell your goods under the roof and in shade, as their reality is not exposed and the buyer is cheated and cheating is not allowed.

He also said that one, who swears at the time of buying and also at the time of selling, Almighty Allah will not look at him with mercy on Judgment Day.

It is narrated from Amir Al-Mu'minin ('a) that one must never take an oath, because the gain made through an oath becomes lawful, but there is no divine increase in it.

It is narrated from the Messenger of Allah (S) that a person, who sells soon after buying will earn his sustenance and one, who refrains from selling with the intention to sell it when its price will increase, is accursed.

He also said that the group, which brings merchandise to sell should be allowed to enter the city and that you should not bargain outside the city. Also, residents of the city should not become middlemen for people of village. Almighty Allah supplies sustenance to some people through certain Muslims.

It is narrated in reliable tradition that Imam Ja'far As-Sadiq ('a) said to Ishaq Ibn Ammar that he should not become a moneychanger, because a moneychanger can never avoid interest; neither should he undertake selling of shroud cloths, because a shroud seller is eager for death of people and more the people die, more he is happy.

Neither should he sell barley and wheat as dealers of these cannot avoid hoarding. Neither should be taken up the profession of butcher, as one, who undertakes it, becomes hard hearted and a cruel person is away from divine mercy. Neither should he take up trading in slaves, because the worst is one, who sells human beings.

It is narrated from the Messenger of Allah (S) that I gave a slave to my aunt and forbid her to make him work as a butcher, cupper and goldsmith.

It is mentioned in other traditions that if the compensation of cupping is not fixed from before, there is no problem in this profession.

The profession of weaver is also condemned in some traditions.

It is mentioned in another tradition that a person asked Imam Ja'far As-Sadiq ('a) regarding the profession of teaching. He said that should they charge for it? He said that they read books of poems

and treatises etc. Should I fix my compensation from before? He replied: There is no problem in it. But you should regard all children as equal and give same attention to all.

In another tradition, it is stated that the people complained that the group against the Imam considered the profession of teaching unlawful. The Imam replied that those enemies of God are liars.

They want the children of the people to remain in the dark about the Holy Qur'an and also, they should not be able to recite it. If a parent keeps his child under the care of a scholar, the scholar should accept it as a rightful means of earning; but he should not bargain in the beginning and accept whatever is offered to him happily.

It is narrated in another tradition that people said to the same Imam that Ahle Sunnat say that the profession of teaching is unlawful. He said: Those enemies of God are wrong. They want the children of the community not to read the Qur'an. If a person pays to a teacher to teach his child, it is absolutely lawful for him. But it is better that he should not bargain in the beginning. He should accept what the guardian of the child pays.

According to a reliable tradition, when one sells a Qur'an, one should sell it with the intention of selling for the sake of paper and binding and not for the script.

In authentic tradition, it is narrated from Imam Musa Al-Kazim ('a) that there is no problem in taking remuneration for inscribing the Qur'an.

According to another tradition, Imam Ja'far As-Sadiq ('a) stated that a person, who does not sleep the whole night thinking about ways of earning then that earning is not permissible for him. Many scholars have considered it as repulsive and non-permissible.

In many reliable traditions, it is narrated from the same Imam that those, who have surrendered himself to others on the pretext of employment, they have deprived themselves of the sustenance of God.

11. Excellence Of Farming

It is narrated from Ali Ibn Hamza that he saw Imam Musa Al-Kazim ('a) ploughing and sowing his own field, although even the legs of the Imam were sweating. He said: May I be sacrificed on you, where are the servants that you have to do this yourself? He replied: The Messenger of Allah (S), Amir Al-Mu'minin ('a) and all my ancestors used to plough and sow their fields themselves. This is the profession of all prophets, their successors and the righteous persons from their nations.

In reliable traditions, it is narrated from Imam Ja'far As-Sadiq ('a) that Almighty Allah has liked ploughing and sowing for His prophets so that they may not detest it.

In another tradition, he said that the Almighty Allah kept the sustenance of the prophets in farming and in

the udders of milch animals, so that they may not dislike even a drop of rain, which falls from the sky.

He said in another tradition that undertake farming and orchard sowing. By Allah, no one can undertake a profession, which is purer than this. By Allah, you will continue to follow this occupation even after the advent of Dajjal.

In reliable traditions, it is narrated from Imam Zayn Al–'Abidin (‘a) that agriculture is the best profession, through which everyone – bad and good – gets sustenance. The difference is that whatever the righteous consume, their food seeks forgiveness on their behalf and the food of the wicked curses them. Also, many animals and birds get sustenance through farming.

It is narrated from Imam Ja'far As–Sadiq (‘a) that fanning is the greatest alchemy.

He said in another tradition that farmers are the treasurers of other people. They plough and sow the fields and Allah bestows them pure sustenance. On Judgment Day their position will be better than others and they will be considered among the proximate and will be named as blessed.

It is mentioned in another that the same Imam passed by some people, who were sowing the fields. He said: Go on sowing as the Almighty Allah can produce crops through wind, just He does so through water.

It is mentioned in reliable traditions that the same Imam passed by some people, who were ploughing the fields. He remarked: Go on ploughing as Amir Al–Mu'minin (‘a) used to personally plough the fields and the Messenger of Allah (S) used to moisten the saplings of date trees with his saliva and sow them and the plant used to grow up immediately.

It is mentioned in reliable traditions that Amir Al–Mu'minin (‘a) emancipated one thousand slaves during his lifetime through the income of his own work on agricultural farms.

It is narrated in a trustworthy tradition that Amir Al–Mu'minin (‘a) was carrying more than thirty bundles of fine date saplings. He was asked: What is this? He replied: If Allah wills, these are a thousand date trees. Then he sowed them in his orchard and all grew up and fructified. Not one of them failed to develop.

In reliable tradition, it is narrated from Abi Amr that I saw Imam Ja'far As–Sadiq (‘a) in coarse garments working on his fields with the spade. Sweat was dripping from the back of the Imam. I said: May I be sacrificed on you, please give me the spade, so that I may do this for you. He replied: I do not like that a person should not bear sunlight while earning his own sustenance.

In another reliable tradition, it is narrated from the same Imam that there are six things, whose benefit continues to reach the believer even after death: (1) a righteous son, who may seek forgiveness on his behalf (2) his Qur'an, which others may recite (3) the well, constructed by him (4) the tree planted by him (5) a stream dug at his behest (6) a good practice initiated by him, on which others continue to act.

In a good tradition, it is narrated from the same Imam that from all what a person leaves at the time of his death, he is not regretful about anything as he is about leaving behind his wealth. He should buy orchards, properties and houses.

He said in another tradition that one, who sells a property having water and does not purchase a similar property, the price that he received will be wasted and no one will be able to benefit from it.

12. Etiquette Of Farming And Agriculture

Through reliable chains of narrators, it is narrated from Imam Ja'far As-Sadiq (‘a) that when Adam (‘a) landed on the earth, he became needful for food and water. He complained to Jibra'il (‘a). He suggested that he should undertake farming. Adam (‘a) asked Jibra'il to teach him some supplication. He taught him the following:

اللّهُمَّ اكفني مؤونة الدنيا وكل هول دون الجنة وألبسني العافية حتى تهنئني المعيشة.

Translation: O Allah, be the provider of my daily needs in the world and give me relief from everything, except worry of Paradise and keep me secure from detestable things, so that the life of the world becomes nice for me.

In a good tradition, it is narrated from Imam Ja'far As-Sadiq (‘a) that when you want to sow a field, take a handful of seeds, face the Qibla and recite three times:

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ

***“Have you considered what you sow?”* (*56:63*).**

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

***“Is it you that cause it to grow, or are We the causers of growth?”* (*56:64*).**

Then say once:

اللّهُمَّ اجعل حبا مباركا وارزقنا فيه السلامة

Translation: O Allah, make the seed blessed and bestow it with health.

Then sow the seeds you are holding.

It is mentioned in another traditional report that you should recite the following supplication at the time of sowing:

اللّهُمَّ قد بذرت وانت الزارع فاجعله حبا مباركا

Translation: O Allah, I have sown the seed, but You are the grower. Now, You make its ears grow up.

He said in another traditional report that at the time of planting the saplings and sowing the seeds, on whichever piece the following is recited, it will not be wasted, if Allah wills:

سبحان الباعث الوارث

Translation: Glorified be the one, Who raises after death and Who survives all.

He said in another traditional report that you should recite the following supplication at the time of sowing a tree or while fanning:

مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

***And a parable of a good word* (*being*) *like a good tree, whose root is firm and whose branches are in heaven.* (*14:24*)**

تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

***Yielding its fruit in every season by the permission of its Lord.* (*14:25*)**

It is narrated that Imam Muhammad Al-Baqir (‘a) said: Take a handful of seeds, stand facing the Qibla and recite as follows:

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

***“Is it you that cause it to grow, or are We the causers of growth?”* (*56:64*).**

Then say:

اللّهُمَّ اجعله حرثًا مباركًا وارزقنا فيه السلامة والتَّمام واجعله حبا متراكبا ولا تحرمني خير ما ابتغي ولا تفتنّي بما متَّعتني بحقِّ محمد وآله الطيبين

Translation: O Allah, bless this crop for us and may we get full sustenance from it, with health. Convert these seeds into ears (shoots) and do not deprive me of the profit, I want from them. By the right of Muhammad and his purified progeny.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who wants that the date trees to grow well and fructify in excess, he should take small dried fish and half grind them and sprinkle them on each sapling and the remaining should be kept in a ritually purified bag and placed in the middle of the date tree.

In another tradition, it is narrated from the same Imam that you should never cut down date trees, lest divine chastisement descend upon you.

He said in another traditional report that cutting down the date tree is detestable. People inquired about cutting down of other trees. He replied that there was no problem in it. Then they asked about cutting down of the jujube plant. He said: It is not good to cut down jujube trees in the wild, as they are less over there; but there is no problem in cutting them down in habitations.

People asked Imam Ali Ar-Ridha' ('a) about the legality of cutting down the jujube tree. My respected father had got a jujube tree cut down and, in its place, had a grape plant sowed.

It is narrated from Amir Al-Mu'minin ('a) that there was no problem in throwing human excreta in agricultural fields.

It is narrated from the Messenger of Allah (S) that Isa ('a) passed through a place, where the fruits had excessive worms. The people complained to Isa ('a) about it. He said: At time of sowing the plants in pails, you must be putting the mud first and then water. You should first put the water and then the mud. They followed this advice and their fruits grew healthy.

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who waters a jujube tree, it as divinely rewarding as giving water to a thirsty person when he is thirsty.

He also said that all the trees, which Allah has created were bearing edible fruits. When people adopted the dogma of son of God half the fruits disappeared; and the reason behind growth of thorns is that people adopted polytheism.

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1. A kind of dove.

[1] [1]
SHARES

Chapter 14: Etiquette Of Traveling

1. Lawful And Unlawful Journeys. Auspicious And Inauspicious Times For Traveling

According to Imam Ja'far As-Sadiq (‘a), it is written in the wisdom of the progeny of Dawood (‘a) that one should travel only for three purposes: (1) to gain salvation (2) for livelihood (3) for lawful recreation.

In another tradition, the Imam has stated that one should travel to gain health, one should do Jihad (participate in Holy War) that one may be blessed with rewards of this world and hereafter and perform Hajj that one may get wealthy and is not dependent on others.

He said in another tradition that journey is a part of chastisement. So, when the aim of journey is achieved, you should hasten back home.

In a reliable tradition, it is stated that Muhammad Ibn Muslim inquired from Imam Ja'far As-Sadiq (‘a) that he wanted to visit a place, where there was only snow and how then should he perform ablution for prayer in such a place. The Imam (‘a) 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 a place, where one cannot carry out the orders of one's religion.

In a reliable tradition, it is narrated that a person asked Imam Musa Al-Kazim (‘a) that he was proceeding on a journey, would the Imam please bless him. The Imam asked: On what day will you depart? He replied: On Monday, it is auspicious as Messenger of Allah (S) was born on Monday. Imam (‘a) said: Those, who say this, are liars.

The Messenger of Allah (S) was born on a Friday. No day is more inauspicious than Monday, as it was on that day Messenger of Allah (S) passed away. It was that day that divine revelation stopped descending on our house. It was that day that our right was usurped. Do you want me to inform you of the day for easing of hardships, on which day, the Almighty Allah softened iron for Prophet Dawood (‘a)? He said: Yes, O son of Allah's Messenger (S). Imam (‘a) said: It is Tuesday.

According to Imam Ja'far As-Sadiq (‘a), one should travel on Saturday if one wants to go on a journey; and if on Saturday, the stone moves away from a rock, God will definitely return it and when there is a difficult task ahead, one should travel on Tuesday as Almighty God softened iron for Prophet Dawood (‘a) on that day.

In a reliable tradition, it is stated that the Holy Prophet (S) used to travel on Thursday and say that it was the day of Almighty God, His Holy Prophet (S) and creatures of the sky (heaven).

According to Imam Ja'far As-Sadiq ('a), 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.

It is narrated from Imam Ali Ar-Ridha' ('a) that one, who travels on the last Wednesday of the lunar month in order to prove wrong those who say that it is inauspicious to travel that day, he will remain safe from every trouble and Allah will fulfil all his aims.

It is mentioned in some traditional reports that journey should be undertaken on the following dates: 3rd, 4th, 5th, 13th, 16th, 20th, 21st, 24th, 25th, and 26th.

It is mentioned in another tradition that 4th and 21st are good for travel.

It is mentioned in another traditional report that the 8th and the 23rd is not good for travel. 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 come down about Saturday.

In another tradition, it is stated that one, who travels or gets married when the moon is in Scorpio, it will not be auspicious.

2. Charity (Sadaqah) And Supplications Remove Inauspiciousness Of Journeys

A reliable tradition from Imam Ja'far As-Sadiq ('a) states that if one gives charity (Sadaqah) at the time of travel, one can travel on any day.

In another authentic tradition people inquired of the Imam ('a) if they could travel on days like Wednesday etc. as it was considered detestable. The Imam ('a) replied that one should give charity when starting the journey and then one can leave at any time.

A tradition states that Ibn Abi Umair, in spite of his knowledge of astrology, had doubts about performing tasks at certain moments. At last, he went to Imam Musa Al-Kazim ('a) and expressed his doubts. The Imam ('a) 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 with his work; the Almighty will keep the harm of that hour from you.

In another tradition, it is stated from Imam Ja'far As-Sadiq ('a) that one, who gives some alms in the morning, the Almighty Allah removes the inauspiciousness of that day from him.

In another tradition, it is stated that whenever Imam Zayn Al-'Abidin ('a) 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 placed his foot in the stirrups and when he used to return safely, he gave away in charity, whatever he could get.

In a good tradition, it is stated that Abdul Malik complained to Imam Ja'far As-Sadiq (‘a) that he had become involved with astrology and whenever he had to perform a certain work, he looked it up in his charts and if the moment was not auspicious, he would refrain and would only go when, through his knowledge, he would come to know that the moment is right.

Then Imam (‘a) 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. The Imam asked him to bum his almanac.

A tradition from Sayyid Ibn Tawus (r.a.) states that if a believer has to travel at a time when it is detestable (Makruh\ then before he begins his journey, he should recite Surah al-Hamd, Surah al-Falaq, Surah an-Nas, Surah at-Tawhid, Ayat ul-Kursi, Surah al-Qadr and the last verses of Surah Aali Imran from:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

***"Most surely in the creation of the heavens and the earth..."* (*Surah Aali Imran, 3:190*).**

Till the end of Surah. Then recite the following supplication:

اللَّهُمَّ بِكَ يَصُولُ الصَّائِلُ وَبِكَ يَطُولُ الطَّائِلُ وَلَا حَوْلَ لكلّ ذي حول إِلَّا بِكَ وَلَا قُوَّةَ يمتازها ذُو القُوَّةِ إِلَّا منك أَسْأَلُكَ بِصَفْوَتِكَ مِنْ خَلْقِكَ وخيرتك من بريَّتك مُحَمَّدٍ نبيّكَ وَعِتْرَتِهِ وسلالته عليه وَعَلَيْهِمُ السَّلَامَ صَلّ عليه وعَلَيْهِمْ وَاكْفِنِي شَرَّ هَذَا اليَوْمِ وَضُرَّهُ وَارْزُقْنِي خَيْرَهُ وكفاية الطاغية الغوية وكل ذِي قدرة لي على أَذِيَّةٍ حَتَّى أَكُونَ فِي جُنَّةٍ وعصمةٍ مِنْ كُلّ بَلَاءٍ ونقمةٍ وَأَبْدِلْنِي فِيهِ مِنَ المخاف أَمْنًا وَمِنَ العَوَائِقِ فِيهِ يُسْرًا حَتَّى لَا يَصُدَّنِي صَادٌّ عَنِ المراد وَلَا يحِل بِي طَارِقٌ من أَذَى العِبَادِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَالأُمُورُ إِلَيْكَ تَصِيرُ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِيرُ.

Translation: O Allah, by You attack the one, who attacks and by You the giver gives. And there is no strength of the strong one, except by You. And there is no strength more than the strength of any strong one, but from You. I ask You by the selected one of Your creatures and the best of Your creatures, Muhammad, Your Prophet, and his progeny and his descendants.

Upon him and upon them be peace. Bless him and them and save me from the evil of this day and its harm and grant me its good and its security and decide for me in my path by the good of the salvation of reaching the love and victory by safety and restrain the misdoings of the rebellion ones and all those, who are capable of harming me till I am in Paradise and protected from every calamity and punishment.

And change for me in it fear to safety. And make easy its hurdles till there is nothing to prevent the

fulfilment of my wishes. And there is no way for the people to harm me. Indeed, You are powerful over everything and the affairs return to You. O One, like Whom there is nothing. And He is the hearing, the seeing.

It is narrated from Imam Musa Al-Kazim (‘a) in authentic tradition that it is inauspicious for seven things to come across for one, who is setting out on a journey. (1) crowing of the crow on his right (2) a dog, which has lifted its tail (3) a wolf crouching on its tail and seeing him, it screams and rises and falls three times

(4) deer, which crosses the path from the right to the left (5) screeching of owl (6) white haired old lady coming before him (7) a donkey with its ears slit. When one of these appear for a traveller, he should recite the following supplication:

اعتصمت بِكَ يا رَبِّ مِن شَرِّ مَا أَجِدُ فِي نَفسِي فَأَعصِمني من ذلك

Translation: O Lord, I seek You from the evil of the fear that passes my mind. So grant me security from it.

Then no harm will come to him.

It is mentioned in another traditional report that when you give alms before journey, you should recite the following:

اللّهُمَّ إِنّي اشْتَرَيْتُ بِهَذِهِ الصَّدَقَةِ سلامتي وسلامة سَفَرِي وما معيَ فسلِّمني وسلِّم مَا مَعِي وَبَلِّغْنِي وَبَلِّغْ مَا مَعِي ببلاغك الحَسَنِ الجَمِيل

Translation: O Allah, I pay this Sadaqah in exchange of security and safety in my journey and what is with me. So, keep me and those with me safe and make me and those with me reach my destination in good health.

After giving the alms, recite the following:

لَا إِلَهَ إِلَّا اللَّهُ الحليم الكريم لَا إِلَهَ إِلَّا اللَّهُ العَلِيُّ العَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وربِّ الأرضين السَّبع وما فيهن وما بينهن وربِّ العرش العظيم وسلام على المرسلين والحمد لله ربِّ العالمين وصلى الله على محمد وآله الطيبين الطاهرين. اللهمَّ كُنْ لي جارًا من كلِّ جبار عنيدٍ ومن كلِّ شيطانٍ مريدٍ. بِسْمِ الله دخلت وبِسْمِ الله خرجت، اللهمَّ إني أقدم بين يدي نسياني وعجلتي بِسْمِ الله وما شاء الله في سفري هذا ذكرته أم نسيته، اللهمَّ أنت المستعان على الأمور كلها وأنت الصاحب في السفر والخليفة في الأهل، اللهمَّ هون علينا سفرنا واطوِ لنا الأرض وسيرنا فيها بطاعتك وطاعة رسولك، اللهم أصلح لنا ظهَرَنا وبارك لنا فيما رزقتنا وقنا عذاب النار، اللهمَّ إنا نعوذ بك من وعثاء السفر وكآبة المنقلب وسوء الظن في الأهل والمال والولد، اللهمَّ أنت عضدي وناصري، اللهمَّ اقطع

عني بعده ومشقته واصحبني فيه واخلُفني في أهلي بخير ولا حول ولا قوة إلا بالله العلي العظيم.

Translation: There is no god, except Allah, The Forbearing, the Noble. There is no god, except Allah, the Exalted and the Mighty. Glory be to Allah, the Lord of the seven heavens and the Lord of the seven earths. And what is in them and what is between them. And the Lord of the great power. And peace be upon the messengers and praise be to Allah, the Lord of the worlds. May Allah bless Muhammad and his pure and chaste progeny. O Allah, be for me one, who rids from every deviant oppressor and from every rebellious Satan.

By the name of Allah, I enter and by the name of Allah I leave. O Allah, indeed I put before You my forgetfulness and my haste. By the name of Allah and as Allah willed, in this my journey what I remember or I have forgotten. O Allah, You are the helper in all the affairs and You are companion in the journey and the caretaker in the family.

O Allah, ease our journey for us and widen the earth and make us travel in it by Your obedience and obedience of Your Messenger. O Allah, reform for us our apparent and bless for us, what we are bestowed in it by You. And save us from the chastisement of the fire.

O Allah, indeed we seek Your refuge from discomfort of the journey and the deviation from the aim and bad thoughts in our family, property and children. O Allah, You are my strength and my helper. O Allah, reduce the distance between us and their difficulties and be my companion in the journey and leave me in my family with good. And there is no power and strength except by Allah, the Exalted and the Mighty.

3. Ritual Bath, Prayer And Supplications At The Time Of Departure

A tradition from Sayyid Ibn Tawus (r.a.) states that when a person decides to proceed on a journey, at the time of departure he should first take a ritual bath and while bathing, recite the following supplication:

بِسْمِ اللهِ وَبِاللهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيمِ وَعَلَى مِلَّةِ رَسُولِ اللهِ والصادقين عن اللهِ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ اللَّهُمَّ طَهِّرْ بِهِ قَلْبِي وَاشْرَحْ بِهِ صَدْرِي ونوّر به قبري اللَّهُمَّ اجْعَلْهُ لِي

نُورًا وَطُهُورًا وحرزًا وشفاءً مِنْ كُلِّ دَاءٍ وَآفَةٍ وعاهةٍ وسوءٍ ممّا أَخَافُ وَأَحْذَرُ وَطَهِّرْ قَلْبِي وَجَوَارِحِي وَعِظَامِي وَدَمِي وَشَعْرِي وَبَشَرِي ومخي وعصبي وَمَا أَقَلَّتِ الأَرْضُ مني اللَّهُمَّ اجْعَلْهُ لِي شَاهِدًا يَوْمَ حَاجَتِي وَفَقْرِي وفاقتي إِلَيْكَ يَا رَبَّ الْعَالَمِينَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِير.

Translation: 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 parts 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), the best caretaker of your family, who will look after them while you are traveling is, that at the time of departure you should offer two units of prayers and recite:

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ نَفْسِي وَأَهْلِي وَمَالِي وَذُرِّيَتِي وَدُنْيَايَ وَآخِرَتِي وَأَمَانَتِي وَخَاتِمَةَ عَمَلِي.

Translation: 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.

Sayyid Ibn Tawus has said that in the first unit of the prayer mentioned above, recite Surah at-Tawhid and Surah al-Qadr in the second unit.

It is mentioned in reliable tradition that when Imam Muhammad Al-Baqir ('a) intended to undertake a journey, he gathered his children in a room and recited the following:

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ الغداة نفسي ومالي وأهلي وَوَلَدِي والشاهد منّا والغائب اللَّهُمَّ احْفَظْنَا وَاحْفَظْ عَلَيْنَا اللَّهُمَّ اجْعَلْنَا فِي جَوَارِكَ اللَّهُمَّ وَلَا تسلبنا نعمتك ولا تغّير ما بنا من عَافِيَتِكَ وَفَضْلِكَ.

Translation: O Allah, today morning, I entrust to Your safety myself, my property, my family and relatives, who are present or absent. O Allah, protect all of us and accommodate us in the neighbourhood of Your mercy. O Allah, do not confiscate Your blessing from us and let there be no difference in Your grace and blessings upon us.

It is narrated from Sayyid Ibn Tawus that the following supplication should be recited after that prayer:

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ اليومَ نَفْسِي واهلي ومالي وولدي ومن كان منّي بسبيلٍ الشاهد منهم والغائب اللَّهُمَّ احْفَظْنَا وَاحْفَظْ عَلَيْنَا اللَّهُمَّ اجمعنا فِي رحمتك ولَا تُسَلِّبْنَا فضلك إنا إليك راغبون اللَّهُمَّ إنا

نعوذ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوءِ المنظر فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أتوجه

إِلَيْكَ هذا التوجُّه طَلَبًا لِمَرْضَاتِكَ وَتَقَرُّبًا إِلَيْكَ فَبَلِّغْنِي مَا اؤمِّلُهُ وأرجوه فيك وفي أوليائك يَا أَرْحَمَ الرَّاحِمِين

Translation: O Allah, I give in Your refuge myself, my family and my property and my children and whatever I have, whether present or absent. O Allah protect us. O Allah, please gather us again in Your mercy. And do not take away Your grace from us, as we all hope in You. O Allah, we seek–Your refuge in the world and the hereafter from the difficulty of the journey and from the evil eye targeting our property and family.

O Allah, I undertake this journey seeking Your pleasure and proximity. O Allah, may all my wishes be fulfilled, because the abode of my hope are Your special ones, O the most merciful of the merciful ones.

Or recite the following:

اللَّهُمَّ خَرَجْتُ فِي وَجْهِ هَذَا بِلَا ثِقَةٍ منّي بغيرك وَلَا رَجَاءٍ يؤوي بِي إِلَّا إِلَيْكَ وَلَا قُوَّة أَتَكِلُ عَلَيْهَا وَلَا حِيلَةٍ الجاء إِلَيْهَا إِلَّا طَلَبَ رِضَاكَ وَابْتِغَاءَ رَحْمَتِكَ وتعرضا لِثَوَابِكَ وسكونا إِلَى حُسْنِ عائدتك وَأَنْتَ أَعْلَمُ بِمَا سبق لِي فِي علمك في وجهي مِمَّا أُحِبُّ واكرّهُ اللَّهُمَّ فَاصْرِفْ عَنِّي مَقَادِيرَ كُلِّ بلاء ومقضيَّ كُلَّ لَأْوَاءٍ وَابْسُطْ عَلَيَّ كنفا مِنْ رَحْمَتِكَ وَلُطْفًا مِنْ عَفْوِكَ وَسَعَةً مِنْ رِزْقِكَ وَتَمَامًا مِنْ نِعْمَتِكَ وَجَمَاعًا مِنْ معافاتك وَوَفِّقْ لِي فِيهِ يَا رَبِّ جَمِيعَ قضائك عَلَيَّ موافقة هَوَايَ وَحَقِيقَةَ عَمَلِي وَادْفَعْ عَنِّي مَا أَحْذَرُ وَمَا لَا أَحْذَرُ عَلَى نَفْسِي مما أَنْتَ أَعْلَمُ بِهِ مِنِّي وَاجْعَلْ ذَلِكَ خَيْرًا لِي لآخرتي وَدُنْيَايَ مَعَ مَا أَسْأَلُكَ أَنْ تخلفني فِيمَنْ خَلَفْتَ وَرَائِي مِنْ ولدي وَأَهْلِي وَمَالِي وجميع اخواني وجميع خزانتي، بافضل مَا تخلُفُ فِيهِ غَائِبًا من الْمُؤْمِنِينَ فِي تحصين كُلَّ عَوْرَةٍ وحفظ كُلَّ مضيعة وَتَمَام كُلِّ نِعْمَةٍ وَدَفَاع كُلِّ سَيِّئَةٍ وَكِفَايَةَ كُلِّ مَحْذُورٍ وصرف كُلِّ مَكْرُوهٍ وكمال مَا يجمع لِي بِهِ الرِّضَا وَالسُّرُورَ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ ارْزُقْنِي ذِكْرَكَ وَشُكْرَكَ وَطَاعَتَكَ وَعِبَادَتَكَ حَتَّى تَرْضَى وَبَعْدَ الرِّضَا اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ الْيَوْمَ دِينِي وَنَفْسِي وَأَهْلِي وَمَالِي وذريتي وجميع إخواني اللَّهُمَّ احْفَظْ الشَّاهِدَ مِنَّا وَالْغَائِبَ اللَّهُمَّ احفضنا وَاحْفَظْ عَلَيْنَا اللَّهُمَّ اجْعَلْنَا فِي جِوَارِكَ وَلَا تَسْلُبْنَا نِعْمَتَكَ وَلَا تُغَيِّرْ مَا بِنَا مِنْ نِعْمَتِكَ وعافيةٍ وفضلِ.

Translation: O Allah, I have not set on this journey relying upon myself. My hope and reliance is upon You only. Except for seeking Your pleasure, neither I have any power on what I can rely. Nor do I have any determination on which I can depend, I only seek Your pleasure and am hopeful only of Your reward and desire benefits from You only.

You are more aware of what is to befall me during this journey, whether good or bad, as You are more knowing than me. O Allah, remove the hardships destined for me. Widen Your mercy for me. Forgive my sins and bestow me sustenance in excess. Complete Your favour on me. Neither should I be harmed by anyone, nor should anyone be harmed by me.

And O Lord, whatever You have destined for me, let them be in accordance to my hopes. And whatever I fear for myself and what I don't fear, but which are harmful for me, keep me safe from all of them, as You are more knowing. And make this journey fortunate for my world as well as the hereafter.

O Allah, protect my wealth, family, children and relatives, whom I leave behind better than what You say

regarding those believers, who go away from home. Neither the veil of my relatives should be trespassed and nor should anything be lost.

May Your blessings continue for them and may every kind of peril and detestable things be deflected from them. And nothing negative may befall them. And may they get all which bestow me Your pleasure and joy in the world and the hereafter.

Then bless me with Your remembrance and Your thanks and Your obedience and Your servitude till You are pleased. And after seeking Your pleasure, O Allah, this day I entrust to You my religion, myself, my family, my wealth, my children and all my brothers.

O Allah, those of them, who are at home and those who are abroad, protect them in every way. O Allah, accommodate us in the neighbourhood of Your mercy. Do not confiscate Your blessing and do not change Your mercy and blessings, which are upon us.

It is mentioned in reliable traditions that when Imam Ja'far As-Sadiq ('a) intended to travel, he recited the following:

اللّهُمَّ خَلِّ سَبيلَنَا وَأَحسِن سَيرَنَا وَأَنعِم علينا

Translation: O Allah, clear our path, may our traversing it be blessed and may we remain in the best of health.

It is mentioned in another traditional report that when the Messenger of Allah (S) intended to travel, he recited:

اللَّهُمَّ بِكَ انتشرت وَإِلَيْكَ تَوَجَّهْتُ وَبِكَ اعتَصَمْتُ انت ثقتي وَرَجَائِي اللَّهُمَّ اكْفِنِي مَا اهمني وما لا اهم له وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ زَوِّدْنِي التَّقْوَى وَاغْفِرْ لِي ووجهني إلى الخير حَيْثُ مَا تَوَجَّهْتُ

Translation: O Allah, with Your power, I arise and to You only do I become attentive and only Your refuge do I take. You are the abode of my hopes and upon You I rely. O Allah, suffice me for that about which I worry and about which I do not worry and You are more cognizant of them than me. O Allah, may piety be my provision and my sins be forgiven and wherever I go, I should see well-being and goodness.

It is narrated from Imam Musa Al-Kazim ('a) in reliable tradition that one, who wants to undertake a journey, he should stand at his door facing the direction in which he is to depart and recite Surah al-Hamd and Ayat ul-Kursi in his front and to his right and left. Then recite the following supplication:

اللَّهُمَّ احفَظنِي واحفَظ مَا مَعِي وَسَلِّمنِي وَسَلِّم مَا مَعِي وَبَلِّغنِي وبلغ مَا مَعِي ببلاغك الحَسَنِ الجَمِيل

Translation: O Allah, protect me and protect that which is with me and keep me and what is with me in protection and make me reach the destination in the best way.

One, who performs this ritual, the Almighty Allah will keep him secure and everyone and everything with him and convey him to his destination safely.

It is narrated by Sayyid Ibn Tawus that one, who exits the door with the intention of taking up a journey, he should stand at the door and recite the Tasbih of Lady Fatimah Az-Zahra' ('a) and Surah al-Hamd and Ayat ul-Kursi as was mentioned in the above-mentioned tradition and then recite the following supplication:

اللَّهُمَّ إِلَيْكَ وَجَّهْتُ وَجْهِي وَعَلَيْكَ خَلَّفْتُ أهلي وَمَالِي وَمَا خَوَّلْتَنِي قَدْ وَثِقْتُ بِكَ فَلَا تُخَيِّبْنِي يَا مَنْ لَا يُخَيِّبُ مَنْ أَرَادَهُ وَلَا يَضِيعُ مَنْ حَفِظَهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاحْفَظْنِي فِيمَا غِبْتُ عَنْهُ وَلَا تَكِلْنِي إِلَى نَفْسِي يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ بَلِّغْنِي مَا تَوَجَّهْتُ لَهُ وسبب لِيَ المراد وَسَخِّرْ لِي عبادك وَبِلَادِكَ وَارْزُقْنِي زِيَارَةَ نبيّك ووليّك أَمِيرِ الْمُؤْمِنِينَ وَالْأَئِمَّةِ مِنْ وُلْدِهِ وجميع أَهْلِ بيته عليه عَلَيْهِمُ السَّلَامُ ومُدَّني منك بِالْمَعُونَةِ فِي جَمِيعِ أَحْوَالِي وَلَا تَكِلْنِي إِلَى نَفْسِي وَلَا إِلَى غَيْرِي فَأَكِلُ واعطب وزوّدني التَّقْوَى وَاغْفِرْ لِي فِي الآخرة والأولى اللَّهُمَّ اجْعَلْنِي أَوْجَهَ مَنْ تَوَجَّهَ إِلَيْكَ

Translation: O Allah, to You do I turn and to You do I entrust my family and my property and wealth and my reliance is on You only. O Allah, those who have faith in You are never deprived. And those whom You protect are never wasted, please do not deprive me as well.

O Allah, bless Muhammad and the progeny of Muhammad and O one, Who is the most merciful of the merciful ones, please protect me in those places, which are not present before me and I should not have to worry for myself. O Allah, please make me reach my destination. Please create the conditions favourable for fulfilment of the aim and make Your servants and cities obedient to me.

Please honour me with the visitation of Your Messenger, Prophet, Your Wali and the Imams from his progeny and their Ahl Al-Bayt, who are worthy of blessings and salutations and be my helper in every condition. Neither leave me to my devices nor abandon me to someone else as I would fall into distress. May piety and purity be my provision and forgive my sins in the world and the hereafter. O Allah, may dignity be most among all those, who have turned to You.

Then he should recite the following:

بِسْمِ اللَّهِ وَبِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ وَاسْتَعَنْتُ بِاللَّهِ والجأت ظهري إلى الله وَفَوَّضْتُ أَمْرِي إِلَى اللَّهِ رَبِّ آمنتُ بكتابك الذي انزَلتَ وبنبيّكَ الَّذِي أَرْسَلْتَ لأنه لَا يَأْتِي بِالْخَيْرِ إلهي إِلَّا أَنْتَ وَلَا يضرب السُّوءَ إِلَّا أَنْتَ عَزَّ جارك وَجَلَّ ثناؤُك وَتَقَدَّسَتْ أَسْمَاؤُكَ وَعَظُمَتْ آلَاؤُكَ وَلَا إِلٰهَ غَيْرُكَ

Translation: In the name of Allah and by Allah. And I rely on Allah. And I seek help from Allah and I take the support of Allah and I entrust my matter to Allah. O my Lord, I believe in Your Book, which You

revealed and, in Your Prophet, whom You sent. I am certain that one, who conveys all blessings and favours and one, who wards off all calamities is none other than You. One, who takes Your refuge gets respect.

Your praise is the greatest. Your name is pure. Your names are purified and Your bounties are the greatest and there is no deity, except You.

It is also mentioned in this traditional report that one, who recites this supplication at the time leaving in the morning, till he does not return till night, no harm will come to him. If someone happens to stay out at night and he recites this supplication, he will remain secure from every trouble till he returns in the morning.

It is mentioned in another traditional report that when Imam Ja far As-Sadiq (‘a) used to proceed on a journey, he recited the following supplication:

اللَّهُمَّ احْفَظْنِي وَاحْفَظْ مَا مَعِي وبلّغ ما معي ببلاغك الحَسَن بِاللَّهِ أَسْتَفْتِحُ وَبِاللَّهِ أَسْتَنْجِحُ وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
أتوجه اللهم سَهِّلْ لِي كُلَّ حَزُونَةٍ وَذَلِّلْ لِي كُلَّ صُعُوبَةٍ وَأَعْطِنِي من الخير كُلَّهُ أكثر مما ارجو واصرف عني من الشر
أكثر مما احذر في عافية يا أرحم الراحمين

Translation: O Allah, please protect me and what is with me and convey me and what is with me with a good conveyance. I begin the journey in the name of Allah. Success is hoped from Allah alone and the mediation of Muhammad (S) is there in this journey.

O Allah, clarify for me all, which I am doubtful of and make easy for me those things, which seem difficult for me and bestow me with goodness beyond my expectations and ward off from me the difficulties, which I am apprehensive of. O the most merciful of the merciful ones, please bestow me with health and well-being.

And he also recited the following supplication:

أَسْأَلُ اللَّهَ الَّذِي بِيَدِهِ ما دقَّ وجَل بيدِهِ اقواتُ الملائكة أَنْ يهب لَنَا فِي سَفَرِنَا أَمْنًا وَإِيمَانًا وَسَلامَةً وَإِسْلامًا وفقها
وَتَوْفِيقًا وَبَرَكَةً وَهُدًى وشكرا وعافيةً ومغفرةً عَزمًا لا تغادر ذنبًا.

Translation: I ask from Allah, in whose hands all great matters rest and in whose hands are subtle points and who is the controller of sustenance of angels that He keep us safe and secure in the journey. Our faith remains firm on Islam and may we get the good sense to act on guidance and Islamic jurisprudence. May divine increase and health support us. May our sins be forgiven. And our determination should be so strong so as not to break down half-way and may we not fall into any sin.

It is narrated from Amir Al-Mu’minin (‘a) that when a person sets out on a journey, he should recite:

اللهم انت الصاحب في السفر والحامل على الظهر والخليفة في الأهل والمال والولد

Translation: O Allah, You are the companion in the journey and one, Who gives strength to mount the vehicle and the protector of family and property.

After that he should recite the supplications prescribed for the time of setting out and were mentioned in the previous sections. When he has boarded (mounted) his vehicle, he should recite:

الحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَمَنَّ عَلَيْنَا بِمُحَمَّدٍ وَآلِه

Translation: Praise be to Allah, Who guided us to Islam and favoured us with Muhammad and his progeny.

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Glory be to Him, Who made this subservient to us and we were not able to do it. (***43: 13***)

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ

And surely to our Lord we must return. (***43: 14***)

وَالحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ أَنْتَ الحَامِلُ عَلَى الظَّهْرِ وَالمُسْتَعَانُ عَلَى الأَمْرِ اللَّهُمَّ بَلِّغْنَا بِلَاغًا تُبلَغُ بِهِ إِلَى خَيْر تُبلَغُ بِهِ إِلَى رحمَتِكَ ورِضْوَانِكَ وَمَغْفِرَتِكَ اللَّهُمَّ لا ضَيْرَ إِلَّا ضَيْرُكَ وَلا خَيْرَ إِلَّا خَيْرُكَ وَلا حَافِظَ غَيْرُكَ.

Translation: And praise be to Allah, the Lord of the worlds. You are the one, Who enabled us to ride the back of the mount and one, from Whom help is sought in every matter.

O Allah, conveys us to our destination in such a way that it might be beneficial to us. So that we may get Your mercy, pleasure and forgiveness. The real profit and loss is that, which comes from You and there is no protector other than you.

4. Complete Etiquette Of Departure And Necessary Equipment

In a reliable tradition, it is narrated from Amir Al-Mu'minin ('a) that the Messenger of Allah (S) said: One, who takes a staff of bitter almond with him while setting out on a journey and he recites the verses mentioned below, then till he returns, Almighty Allah will keep him secure from every wild and poisonous animal and robbers. And till he does not keep the staff away, seventy-seven angels will seek divine

forgiveness on his behalf. The prescribed verses are as follows:

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ

"And when he turned his face towards Madayan, he said: Maybe my Lord will guide me in the right path." (***28:22***).

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ

"And when he came to the water of Madayan, he found on it a group of men watering, and he found besides them two women keeping back (***their flocks***). ***He said: What is the matter with you? They said: We cannot water until the shepherds take away*** (***their sheep***) ***from the water, and our father is a very old man."*** (***28:23***).

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

So he watered (***their sheep***) ***for them, then went back to the shade and said: My Lord! surely I stand in need of whatever good Thou mayest send down to me."*** (***28:24***).

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۖ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

"Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people." (***28:25***).

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

"Said one of them: O my father! employ him, surely the best of those that you can employ is the strong man, the faithful one." (***28:26***).

قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَانِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

"He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good." **(*28:27*).**

قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۖ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

He said: This shall be* (*an agreement*) *between me and you; whichever of the two terms I fulfil, there shall be no wrongdoing to me; and Allah is a witness of what we say." **(*28:28*).**

In another traditional report, it is narrated from the same Imam that one, who wants the land to fold up for him, he should carry a staff of bitter almonds with him.

He said in another tradition that Adam (‘a) was seriously ill and he was having palpitation. Jibra’il (‘a) said: You should point a stick of bitter almond to your chest. He followed the advice and Allah cured his palpitation.

We should know that the equipment, which should be carried in journey, includes rosary of the dust of the grave of Imam Husayn (‘a). Thus, it is narrated that when Imam Ja’far As-Sadiq (‘a) traveled to Iraq and people came to meet him, they asked: O son of Allah’s Messenger (S), we know that the dust of the grave of Imam Husayn (‘a) is cure of all maladies; does it also grant security from fear?

Imam (‘a) replied: If a person wants to be safe from fear, he should take the rosary of Turbah - Khake Shifa (curative dust) and recite this supplication three times:

أَصْبَحْتُ اللَّهُمَّ معتصما بذِمَامِكَ وَجِوَارِكَ المَنِيعِ الَّذِي لَا يُطَاوَلُ وَلَا يُحَاوَلُ مِنْ شَرِّ كُلِّ غَاشِمٍ وَطَارِقٍ من سَائِرِ من خَلَقْتَ وما خَلَقْتَ مِنْ خَلقِكَ الصامِت والناطِق فِي جُنَّة مِنْ كُلِّ مَخُوفٍ بِلِبَاسِ سَابِغَةٍ وَلاءِ أَهْلِ بَيْتِ نَبِيِّكَ مُحْتَجِبًا مِنْ كُلِّ قَاصِدٍ الى اَذِيَّةٍ بِجِدَارِ حَصِينٍ الإِخْلَاصِ فِي الإِعْتِرَافِ بِحَقِّهِمْ وَالتَّمَسُّك بِحَبْلِهِمْ ان الحق لهم ومعهم وَفِيهِمْ وَبِهِمْ اوَالِي مَنْ وَالَوْا وَأُجَانِبُ مَنْ جَانَبُوا فاعذني اللَّهُمَّ بِهِمْ من شر كُلِّ مَا أَتَّقِيهِ يَا عَظِيمُ حجزت الأَعَادِي عني ببديع السموات والأرض

Translation: Today, I have taken refuge with You and so strong is the fort of Your protection that neither anything is higher than it nor anyone can attack it. (and I am sure that) I will be secure in it from all Your creatures, whether silent or talking (especially from) oppressors from the humans or those who suddenly arrive at night to harass people; as if I am wearing an armour and I am holding the shield and I am hiding behind the boundary of the fort.

What is that armour and shield, it is devotion of Ahl Al-Bayt of your Prophet, which prevents everyone, who tries to cause harm to me. And what is that boundary? It is the sincere confession of their rights and to hold their firm rope and to have certainty that the truth is for them, with them and in their statements only. It is among them and merged with them. I am the friend of their friends and I am inimical to their

enemies.

And I am stranger to those who are aloof from them. O Allah, in their name, please give me refuge from the evil of whatever, I fear. O the greatest of all. I have through You, Who is the creator of the heavens and the earth, enclosed the enemies.

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

Indeed, and We have made before them a barrier and a barrier behind them, then We have covered them over, so that they do not see. (***36:1***)

After that kiss the rosary and touch it to the eyes and recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذِهِ التُّرْبَةِ المُبَارَكَة وَبِحَقِّ صاحبها وَبِحَقِّ أَبِيهِ وَبِحَقِّ أُمِّهِ وَبِحَقِّ أَخِيهِ وَبِحَقِّ وُلْدِهِ الطَّاهِرِينَ اجْعَلْهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَأَمَانًا مِنْ كُلِّ خَوْفٍ وَحِفْظًا مِنْ كُلِّ سُوءٍ

Translation: O Allah, I ask You by the right of this blessed soil and by the right of one interred in it. And by the right of his father and by the right of his mother and by the right of his brother and by the right of his purified descendants that you give cure to it from all maladies and a protection from all fear and a shield from every evil.

If one performs this ritual in the morning, he will remain in divine security till nightfall.

In another traditional report, it is narrated that one, who is fearful of a ruler or someone else, when he is going out, he should perform the above-mentioned ritual, as it will serve as an armour in order to keep him secure from their evil.

The rings recommended for a traveller to keep with himself were mentioned in the concerned section. There is no need to repeat it here.

In reliable tradition, it is narrated from Imam Ja'far As-Sadiq (‘a) that one, who leaves his house wearing a turban, I guarantee that he will return to his people safe and sound.

In another traditional report, it is narrated from Imam Musa Al-Kazim (‘a) that one, who intends to undertake a journey and he ties up the turban and passes the other end below the chin and then ties it, I am surety that he will not face any danger of robbery, drowning and burning.

In reliable tradition, it is narrated from Imam Ali Ar-Ridha' (‘a) that the Messenger of Allah (S) said that one, who undertakes a journey on Saturday and has a white turban on the head and he has tied up Tahtul Hunak;[1] even if he goes out to uproot a mountain, his aim will be fulfilled.

It is narrated in reliable tradition that His Eminence, Luqman advised his son: O son, when you go out on a journey, you should carry with you the sword, bow, horse, socks, turban, necessary ropes, water skin, needle and thread and medicines, which you or your companions might need.

It is narrated in another tradition that when the Messenger of Allah (S) used to undertake a journey, he used to carry a bottle of (hair) oil, antimony holder, scissor, mirror, tooth brush, comb, needle-thread, rope and shoe laces.

Along with the amulets, which should be carried on a journey, regarding which it is reported that they were fixed in the handle of the sword of the Messenger of Allah (S). The amulet is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَسْأَلُكَ يَا مَلِكَ المُلُوك الأول الْقَدِيمِ الْأَبَدِيِّ الَّذِي لَا يَزُولُ وَلَا يَحُولُ أَنْتَ اللَّهُ الْعَظِيمُ الكافي لكل شَيْءٍ الْمُحِيطُ بِكُلِّ شَيْءٍ اللَّهُمَّ اكْفِنِي بِاسْمِكَ الْأَعْظَمِ الْأَجَلِّ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ واحجب شُرورَهُم وَشُرورَ الأَعداءِ كُلَّهُم وَسُيُوفَهُم وبأسَهِم واللّٰه من ورائهم محيط اللَّهُمَّ اِحْجُبْ عَنِّي شَرَّ مَن أَرادَنِي بحجابك الَّذِي احْتَجَبْتَ بِهِ فَلَمْ يَنْظُرْ إِلَيْهِ أَحَدٌ مِنْ شَرِّ الجِنِّ وَالإِنسِ وَمِن شَرِّ سلاحهم وَمِنَ الحَدِيدِ وَمِنْ كُلِّ مَا يُتَخَوفُ وَيُحْذَرُ وَمِنْ كُلِّ شِدَّةٍ وَبَلِيَّةٍ وَمِن شَرِّ مَا أَنتَ بِهِ أَعلَمُ وَعَلَيهِ أَقدَرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَصَلَّى اللَّهُ عَلَى نَبِيِّهِ مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسلِيمًا

Translation: In the name of Allah, the Beneficent, the Merciful. O Allah, O Allah, O Allah. I beseech You, O king of the Kings. The first, the prior, the everlasting, Who has no decline and no change. I beg You and You are the great Lord sufficient for me and dominant on everyone. By Your great name, the mighty, the one, the unique, the self-sufficient. One, who neither begets nor his He begotten and there is nothing like Him.

Please suffice for me and prevent from me, the evil of people, from the mischief of the sword of all enemies and every kind of torment. When Allah has surrounded them from all sides (then what is the danger).

O Allah, in order to protect me from one, who wants to harm me, throw upon me a veil like the veil of Your greatness, as neither the harm of the rebellious Jinns and men can reach near You nor their weapons, nor iron and neither those things, which people normally dread and neither any calamity or trouble and nor the evil of things about whom You are more cognizant and over whom You are absolutely powerful. Indeed, You are powerful over everything.

And blessings and salutations of Allah be on His Prophet, Muhammad and his progeny.

The amulet, which is supposed to be placed in the turban is:

أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ الْآمِنِينَ

Step forward, do not fear. Indeed you are safe. (***28:31***)

لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

Do not fear, you are saved from the unjust people. (***28:25***)

لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ

Do not fear, you would gain dominance. (***20:68***)

لَا تَخَافَا ۖ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ

Do not fear, I am with you both. I will listen to what you have to say. And I will see how you obey the orders. (***20:46***)

لَّا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ

Do not fear of the future happenings. (***20:77***)

الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ

Do not fear, Allah is the one, Who gives them food in hunger and gives them security in fear. (***106:4***)

فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

So, Allah will suffice you from the mischief of all of them, because He hears everything and knows every matter. (***2:137***)

فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

And Allah is best protector and He is more merciful of all the merciful ones. (***12:64***)

ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۚ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُم مُّؤْمِنِينَ

Enter upon them by the gate, for when you have entered it, you shall surely be victorious. And upon Allah, you should rely if you are believers. (***5:23***)

The amulet, which should be tied to the neck of quadruped:

اللهم احفظ عليَّ ما لوْ حَفِظَهُ غيرك لضاع واستر عليَّ ما لوْ سَتَرَهُ غيرك لكاع واجعل عليَّ ظلاً ظليلا اتوقى به كل من رماني بسوء او نصب لي مكرا او هيأ لي مكروها حتى يعود وهو غير ظافر بي ولا قادر عليَّ اللهم احفظني كما حَفِظْتَ به كتابك المُنزَل على قلب نبيّك المُرسَل اللهم إنَّكَ قُلت وقولك الحق

Translation: O Allah, please protect me, because something, which has a protector other than You is definitely destroyed. And please keep me veiled as one, whom You veil, because that which is concealed by someone other than You, is definitely exposed. And remove the burden of my worry, because if someone other than You removes the thoughts, a defect is created and throw upon me the shade of Your mercy, so that if someone wants to commit some evil on me or if someone tries to cast a net on me, or who is determined to torment me, he should fail.

Neither he should emerge victorious over me nor should he gain control upon me. O Allah, protect me like You protect Your Book, which You revealed on the heart of Your Messenger Prophet. O Allah, You have said and your statement is truth:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed, We have revealed the remembrance and We are its protector. (***15:9***).

It is narrated from Imam Ja'far As-Sadiq ('a) that one, who writes Surah Abasa on a white paper and keeps it with himself, on whichever road he travels, he will not see anything, but good; and he will remain safe from all the evils of that route.

5. Etiquette Of Carrying And Using Provisions During Journeys

It is narrated from Imam Ja'far As-Sadiq ('a) that when you proceed on a journey, you should carry the dinner spread (tiffin) with nice food items.

It is narrated from the Messenger of Allah (S) that it increases the honour of man that when he proceeds on a journey, he should take nice food items with him.

It is mentioned in another tradition that when Imam Zayn Al-'Abidin ('a) proceeded on a journey for Hajj or Umrah, he carried the best kinds of foods with him. For example, confectionary, sweets, and sour and sweet chick-pea flour mix.

It is narrated from Imam Ja'far As-Sadiq (‘a) that the food taken on journey should include leavened bread, as it is auspicious.

It is mentioned in another tradition that Imam Musa Al-Kazim (‘a) noticed a tiffin having brass handles. He said: Remove these handles and put iron ones so that animals may not be able to enter it,

It is mentioned in another tradition that Imam Ja'far As-Sadiq (‘a) asked one of his companions if he travelled for the Ziyarat pilgrimage of the tomb of Imam Husayn (‘a). He replied: Yes, O son of Allah's Messenger (S).

Imam (‘a) asked: Do you carry the tiffin with you? Yes, he replied. He said: If you go to visit the graves of your parents, you should not do this. He asked: Then what should we eat? He replied: Leavened bread with milk or buttermilk.

He said in another tradition that I have heard that some people go to the Ziyarat of Imam Husayn carrying different kinds of foods including sweet meats and other desserts. Indeed, if they had gone to visit the graves of their loved ones, they would not have done thus.

It is narrated from the Messenger of Allah (S) that the best way of spending in the view of Allah is to spend in moderation and He does not like wasteful expenditure, except during Hajj and Umrah.

In a good tradition, it is mentioned that Safwan asked Imam Ja'far As-Sadiq (‘a) that he used to take his family members with him for Hajj and that he kept the money tied to his waist. Imam (‘a) said: It is good. My respected father used to say that the strength of the traveller lies in the fact that he should keep his money secure.

It is mentioned in another tradition that another person asked the same Imam whether it was allowed to carry coins with images of living things and tie it to his waist belt? Imam (‘a) replied: There is no problem in it. It is your purse and after God, your reliance is upon it only.

6. Etiquette Of Taking Along Friends And Behaving With Them

It is mentioned in many traditions that one, who travels alone, is accursed.

It is mentioned in another tradition that the Messenger of Allah (S) advised Amir Al-Mu'minin (‘a): O Ali, never proceed on a journey alone, because Satan accompanies one, who is alone and he keeps off a little from two persons. O Ali, one, who travels alone, is astray and if only two people travel, they are both astray. If three travel together, they are travellers.

It is mentioned in another tradition that a person came to Imam Ja'far As-Sadiq (‘a) and the Imam asked him who had accompanied him on his journey. He replied: I was alone. He asked: If you had met me before the journey I would have taught you the etiquette of traveling.

Then he said: One, who travels alone, is a Satan and two persons, who travel together, are two Satans. Three persons, who travel together are companions and four persons, who travel together are friends.

Through reliable chains of narrators, it is narrated from Imam Musa Al-Kazim (‘a) that one, who is compelled to travel alone, he should recite the following:

مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ آنِسْ وَحْشَتِي وَأَعِنِّي عَلَى وَحْدَتِي وأَدِّ غيبتي.

Translation: As Allah willed. There is no power and might, except with Allah. O Allah, please be my companion in my loneliness. Please be my helper in solitude. And please protect from the enemy those of my things, which are out of sight.

In reliable tradition, it is narrated from the Messenger of Allah (S) that first you should find a companion and then you should begin the journey. He also said that of the two friends, the most loved by God is one, who takes care of his friend more.

He said in another tradition that the best option is to have four persons on a journey. And in the group having more than seven members, there will more confusion and noise.

The gist of the above-mentioned traditions is that the least number of companions is three and maximum, seven and it is not nice to have more than seven persons during the journey.

It is narrated from the Messenger of Allah (S) that it is recommended that companions traveling together should place their funds before others as it promotes goodwill and displays manners.

It is narrated from Amir Al-Mu’minin (‘a) that you should not travel with one, who does not accord you as much respect as you accord to him.

It is narrated from Imam Ja’far As-Sadiq (‘a) that you should cultivate friendship with one, due to whom your respect increases and do not adopt the friendship of one, whose cause of respect you would be.

In another tradition, it is narrated from Shahab that I said to Imam Ja’far As-Sadiq (‘a) that he was aware of my financial status and how I was charitable to my brothers in faith. Thus, I spend lavishly on my companions during Hajj.

Imam (‘a) said: Don’t do this, because if they emulate you, they would face poverty and if you continue to spend and they don’t emulate you, it will be insulting to them. So companionship should be with people of similar status.

It is narrated from Imam Muhammad Al-Baqir (‘a) in another traditional report that if you want companionship, you should adopt the companionship of persons, who are equal in status and do not become a companion of one, who takes the burden of your expenses on himself as it is insulting for a

believer.

It is narrated from Imam Ja'far As-Sadiq ('a) that the right of the traveller on his companions is that if he falls ill, they should wait for him for three days.

It is mentioned in another tradition that people asked Imam Muhammad Al-Baqir ('a) that if many people are traveling together and one of them is affluent and the rest are poor, can that wealthy person bear the expenses of all of them? He replied: If he is sincerely willing, there is no problem in it.

In another tradition, it is narrated that people asked Imam Ja'far As-Sadiq ('a) that a person travels with persons, who are much richer than him. Imam ('a) said: I don't like that he should accompany them and degrade himself. He should adopt the companionship of those, who are of same financial status.

In reliable tradition, it is mentioned that those, who do not behave kindly with their companions neither belong to us nor do we belong to them.

7. Complete Etiquette Of Travel

A tradition from Imam Ja'far As-Sadiq ('a), states that His Eminence, Luqman ('a) advised his son that when he was traveling with others, he should consult his companions about his own affairs; he should be happy at the time of his meeting 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 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.

When the time for prayer arrives, he should pray and think over the matter once more, in short, he should not make haste with the decision; but think about it 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, Almighty God atrophies his reason and wisdom and takes back what He had given.

If he sees his companions walking on foot, he should also walk with them and whenever he finds them busy in some work, he should join them and also when they are giving charity or loan to someone. If the companions are elderly, he should accept all their sensible suggestions. If his companions ask him to do something, 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, he should climb down from his conveyance, then and there and if he is doubtful about the path, he should stand and consult 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 His Eminence, Luqman (‘a) 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 existing things, which the hidden cannot see.

He asked his son not to be lenient about his prayers, but to pray at the right time, for prayer is a duty, which should be fulfilled earliest, so that the man feels light, and to offer Friday Prayer even when he was in the face of spears.

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 unit) prayers before relaxing. If one feels need for urination or excretion, one should go very far from the caravan. When one has to pack up one’s things, one should offer (two units) prayers and bid farewell to the part of land, where one had rested and salute the inhabitants of that land for there is no peace on earth, where a few angels do not reside.

If possible, before 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 Qur’an 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 is, 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 Imam Ali (‘a), it was considered best of humanity, while staying at home, to recite the Qur’an, sit in the company of scholars, discuss different branches of knowledge, offer all prayers in congregation 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 As-Sadiq (‘a), the following things are included in the etiquette of travel: (1) to have necessary things of journey (2) whatever food one keeps for a journey, should be best cooked (3) to share one’s food with one’s companions (4) maintain the secrets of companions, which he has come to know during their companionship, even after they part company (5) to enjoy oneself with all those things, which do not incur divine anger.

In another tradition, he said that it is improper to divulge the defect of what one observes during the journey.

It is narrated from the Messenger of Allah (S) that reciting Huda (camel song) and couplets without any wanton matter and falsehood is good to pass time during journeys.

It is narrated from Imam Ja’far As-Sadiq (‘a) that when you are on a journey with some people, you should not dictate to them. For you should leave the decisions to them there will be someone among them, who will take care of the problems.

It is narrated from the Messenger of Allah (S) in reliable traditions that one, who assists a believer traveller, in addition of saving him from grief, Almighty Allah will ward off seventy-three calamities from him and when people would be suffocated of the terror of Judgment Day, he would be secure from seventy calamities of the hereafter as well.

8. Etiquette Of Halting And Alighting On Stages

Reliable traditions from the Holy Prophet (S) state that if one is tired of walking, 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, so that one may be able to walk easily.

In reliable tradition, it is narrated from Imam Ja’far As-Sadiq (‘a) that you should travel in the morning and during late afternoon.

Another tradition from the Holy Prophet (S) states that one should start one’s journey during the night hours, as the distance is shortened comfortably during the night.

According to Imam Ja’far As-Sadiq (‘a), traveling the last half of the night shortens the journey.

He also said that when Amir Al-Mu’minin (‘a) wanted to travel, he used to set out in the last part of the

night.

According to the Holy Prophet (S), when one has to halt during the night, one should not alight by the roadside or in a river bed, as these places are frequented by snakes and animals.

In reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that you should not halt in river beds, lest it gets flooded.

It is narrated from the Messenger of Allah (S) in a reliable tradition that the Almighty Allah likes helping nature. He helps one, who helps others. So, when the beasts of your journey are emaciated, you should halt at every station and pass the arid areas quickly; and rest after short intervals where grass is available.

It is narrated from Imam Muhammad Al-Baqir ('a) that if you happen to travel through an arid land, without grass, you should cross it quickly and when you pass lands with grass and water, you should drive the beasts slowly so that they may be able to graze.

It is narrated from the Messenger of Allah (S) that when you lose your way, you should take the route going to the right.

It is narrated from Amir Al-Mu'minin ('a) that one, who loses his way during a journey, should call out:

يا صالح اغثني

Translation: O Salih, help me.

...because one of your believer brothers in Jinns is named Salih, who roams the deserts for the pleasure of God. When he hears you call, he shows the way.

In reliable tradition, it is narrated from Imam Muhammad Al-Baqir ('a) that when you lose your way, you should call out:

يَا صَالِحُ أَرْشِدونا إِلَى الطَّرِيقِ رَحِمَكُمُ اللَّهُ

Translation: O Salih, guide us to the path, may Allah have mercy on you.

The narrator of the tradition says that we lost our way during a journey. I saw a person from among us go a little way and call out in this fashion. He returned a very moments later and said: I heard a voice saying that the road was to the right So, we travelled some distance in that direction and found the way.

It is narrated from Umar Ibn Yazid, who is included among the trustworthy narrators of traditions, that we

lost our way during journey to Mecca and stayed there for three days. We searched a great deal, but could not find the way. Our water stock was also exhausted. So we put on the Ihraam garments like shrouds and also anointed ourselves. One of friends arose and called out:

يَا صَالِحُ يَا أَبَا الْحُسَيْنِ

Translation: O Salih, O Abai Hasan.

...someone replied from far away. I asked: May God have mercy on you, who are you? He replied: I am from the Jinns, who embraced faith on the Messenger of Allah (S). Now, other than me, no one survives. My job is to show the way to lost travellers. So, we followed his direction and found our way.

9. Supplications During Journey And At Halts

It is narrated from Imam Ja'far As-Sadiq ('a) in an authentic tradition that during journey, when the Messenger of Allah (S) had to climb down an incline, he used to recite: Glory be to Allah. When his path inclined up, he recited: God is the greatest.

He said in another authentic tradition that when you are in a journey, you should recite as follows:

اللّهُمَّ اجْعَلْ مَسِيرِي عِبَرًا وَصَمْتِي تَفَكُّرًا وَكَلَامِي ذِكْرًا.

Translation: O Allah, make my travel a decrease of distance; regard my silence as pondering on Your strange creation and consider my speech as Your remembrance.

It is narrated from the Messenger of Allah (S) in a reliable tradition that one, who climbs down the bed of a river, he should recite:

لَا إِلٰهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Translation: There is no god, except Allah and Allah is the greatest.

The Almighty Allah will make the whole river bed full of good deeds for him.

He said in another tradition that one, who recites the following on elevated places:

لَا إِلٰهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Translation: There is no god, except Allah and Allah is the greatest.

Whatever is before him till the end of the earth, will repeat the same statement.

It is narrated in reliable tradition that two persons came to the Messenger of Allah (S) and said: We want to travel to Syria for business. Please teach us a supplication, which if we recite on the way, we would be safe in every way. He said: Wherever you halt, and lie down to sleep after Isha Prayer, you should first recite Tasbih of Fatimah Az-Zahra', then recite Ayat ul-Kursi once, and you will remain secure from every trouble till the morning.

Thus, when they set out, a band of robbers followed them. On reaching the station, they followed the directions of the Prophet. Late at night the robbers sent someone to see if they were asleep. When he came, he saw only a wall and there was no trace of the travellers.

He returned and reported what he had seen. The robbers came in person to verify the statement of their servant and observed the same thing.

In the morning, they met them again and inquired where they halted at night? They replied: Here only. The robbers said: We came looking for you at night, but there was nothing here, except a boundary wall.

Do you possess some supernatural power? They said: We recited the Tasbih of Lady Fatimah ('a) and Ayat ul-Kursi as per the instructions of the Holy Prophet (S). The robbers said: You may go on; no robber will be able to harm you.

In another tradition, it is narrated from the Messenger of Allah (S) that one, who happens to halt at a station, where there is more danger from wild animals, he should recite:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ سَبُعٍ

Translation: I testify that there is no god, except Allah. The One, without a partner. For Him is the kingdom and for Him is the praise and in His hand is all good. And He is powerful over everything. O Allah, indeed I seek Your refuge from the evil of all beasts.

The effect of this supplication is that till he does not set out from that station; he will remain secure from wild animals.

In reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that one, who has to travel to a place, where some danger is perceived, he should recite the following:

وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا

Lord, may my going there and coming back be truth and please appoint some proof from Yourself for my help. (***17:80***)

When that person or that, which he fears, comes before him, he should recite Ayat ul-Kursi.

He said in another tradition that when you are traveling through a desert or wilderness and you are apprehensive of Jinns or Satans, you should place the right hand on your head and recite:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

"Is it then other than Allah's religion that they seek (***to follow***)***, and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned."*** (***3:83***).

It is narrated in another traditional report that the Messenger of Allah (S) said to Amir Al-Mu'minin ('a): O Ali, when you halt at a stage, you should recite:

اللَّهُمَّ أَنْزِلْنِي مَنزِلاً مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ.

Translation: O Allah, make me halt at a blessed station and You are the best of the hosts.

So that you may get all the advantages of that place and remain secure from every kind of disadvantage of that place.

In reliable tradition, it is narrated that the Messenger of Allah (S) said to Amir Al-Mu'minin ('a): O Ali, when you happen to travel to a city, town or village; when you sight that place, you should recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَها وَأَعُوذُ بِكَ مِنْ شَرِّها اللَّهُمَّ اطعمنا من جَناها واعِذنا من وباها وَحَبِّبْنَا إِلَى أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا.

Translation: O Allah, I ask You for the good of this place and I seek Your refuge from its evil. O Allah, may I get to enjoy its fruits and protect me from its maladies and please cast affection for us in the inhabitants of this place and put in my heart, the affection of the righteous ones of this place.

In another traditional report, it is narrated from Imam Ja'far As-Sadiq ('a) that when you reach a town and observe its population, you should recite:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظَلَتْ وَرَبَّ الأَرَضِينَ السَّبْعِ وَمَا أَقَلَّتْ وَرَبَّ الرِّيَاحِ وَمَا ذَرَتْ وَرَبَّ الشَّيَاطِينِ وَمَا أَضلتْ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَسْأَلُكَ مِنْ خَيْرِ هَذِهِ القَرْيَةِ وَمَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا.

Translation: O Allah, the Lord of the seven heavens and what they shade and the Lord of the seven earths and what they carry. And the Lord of the wind and what separates from it. And the Lord of the Satans and what they deviate.

I beg You to bless Muhammad and the progeny of Muhammad and I ask You of the good of this place and what is in it and I seek Your refuge from its mischief and the mischief of what is in it.

It is narrated from Imam Muhammad Al-Baqir (‘a) in another tradition that Satan comes to the litters and saddles and frighten the animals; therefore, toward them off, you should recite Ayat ul-Kursi.

It is narrated from Imam Musa Al-Kazim (‘a) that one, who is on a journey and is apprehensive of robbers or wild animals, he should write the following on the mane of their beasts:

لَّا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ

Neither you dread being apprehended, nor fear the consequences. (***20:77***)

In order to remain secure from their harm by the command of God.

The narrator of this tradition says that he was himself on the journey to Hajj, when suddenly he and his co-travellers were surrounded by Bedouins. He says: They beat up all the travellers and I was also among them, but I had written the above verse on the mane of my horse.

I swear by the One, who sent Muhammad (S) as a messenger and honoured Amir Al-Mu’minin (‘a) with Imamate that as if Almighty Allah made those robbers blind from me. They could cause no harm to me.

It is narrated in another traditional report that the Messenger of Allah (S) recited the following at night when he was on a journey:

يَا أَرْضُ رَبِّي وَرَبُّك اللَّهُ واعوذ بِكَ مِنْ شَرِّكِ وَمِنْ شَرِّ مَا فِيك وَمِنْ سوءِ مَا خُلِقَ فِيكِ وسوء مَا يَدبُّ عَلَيْكِ واعوذ بِاللَّهِ مِنْ اسدٍ وَأَسْوَدَ وَمِنْ شَرِّ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَلَدَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا اظللن وَرَبَّ الأَرَضِينَ السَّبْعِ وَمَا اقللن وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ وَرَبَّ الشَّيَاطِين وَمَا اضللن اسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَة وَخَيْرَ هَذَا اليَوْمِ وَخَيْرَ هَذَا الشَّهْرِ وَخَيْرَ هَذِهِ السَّنَةِ وَخَيْرَ هَذَا البَلَدِ وَأَهْلِهِ وَخَيْرَ هَذِهِ القَرْيَةِ وَأَهْلِهَا وخير ما فيها واعوذ بِاللَّهِ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَمِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

Translation: O earth, my Lord and your Lord is Allah and I seek your refuge from your mischief and from the mischief of those, who are in you. And the mischief of those, who created in you. And from the mischief of those, who move over you. And I seek the refuge of Allah from the evil of the lion and its kind. And from the harm of snakes and scorpions and from the evil of those settled in towns, whether

they have children or not.

O Allah, Lord of the seven heavens and what they shade and Lord of the seven earths and what they carry. And the Lord of the winds and what they scatter and the Lord of the Satans and those they deviate.

I beg You that You bless Muhammad and the progeny of Muhammad and I ask You of the good of this night and the good of this day and the good of this month and the good of this year and the good of this town and its people and the good of this village and its residents and the good of what is in them.

And I seek the refuge of Allah from its evil and the mischief of those in it and from the mischief of all the moving creatures. My Lord take hold of them by their forelocks. Indeed! my Lord is on the straight path.

Sayyid Ibn Tawus has narrated that when the traveller happens to climb a hillock or cross a bridge, he should recite:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَٰهَ إِلَّا اللَّهُ واللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَىٰ كُلِّ شَرَفٍ.

Translation: Allah is the greatest. Allah is the greatest. Allah is the greatest. There is no god, except Allah and Allah is the greatest. And praise be to Allah, the Lord of the worlds; for You is all excellence.

It is also mentioned that one, who is apprehensive of robbers or enemies during the journey, he should recite:

يَا آخذا بنواصي خلقه والسابقُ بِهَا إِلَى قُدْرَتِهِ والمنفذُ فِيهَا حُكْمُهُ وخالقها وجاعل قضائه لها غالبا إِنّي مَكيد ولقُوَّتِكَ على من كادني تعرضتُ فإن حُلتَ بيني وبينهم فذلك ما ارجو وان اسلمتني إليهم غيَّروا ما بي من نعمتك يا خير المنعمين لا تجعل أحدا مغيَّرا نعمتك التي انعمتُ بها عليَّ سواك ولا تغيّرها انت ربي وقد ترى الذي نَزَلَ بي فحُل بيني وبين شرّهم بحق ما به استُجيبَ الدعاء يا اللهُ ربَّ العالمين.

Translation: O One, who catches His creatures by their forelocks and one, who is knowledgeable of them from the first day due to His power. And one, whose command is effective on all of them. O creator of all the creations and that being, whose decision is dominant on all of them. I am in a condition of suspicion due to my weakness. But upon Your strength, I am ready to confront those, who want to deceive me.

If You come between me and them, it would be good. If You abandon me to them, they would change the blessings, which You have bestowed.

O the best of those, who bestow, do not allow anyone to change the bounties, which You have bestowed on Your servants, because You are my Lord, You also do not affect any change in them. You

are my Lord and You can see those, who are bent on causing harm to me. I beseech You by those things, through which You accept supplications. O Allah, Lord of the worlds.

It is narrated from Amir Al-Mu'minin ('a) that the following supplication should be recited for safety against enemies:

Translation: O Allah, indeed I seek Your refuge from the fact that in spite of Your dominance I should be harassed. O Allah, I seek Your refuge from the fact that in spite of there being guidance from You, I should be deviated. O Allah, I seek Your refuge from the fact that in spite of Your affluence, I should remain poor.

اللّهُمَّ إِنّي اعوذ بِكَ أَنْ أُضام في سلطانِكَ اللّهُمَّ إِنّي اعوذ بِكَ أَنْ أَضِلَّ في هُدَاكَ اللّهُمَّ إِنّي اعوذ بِكَ أَنْ اَفتقر في غِنَاكَ اللّهُمَّ إِنّي اعوذ بِكَ ان اضيع في سلامتك اللّهُمَّ إِنّي اعوذ بِكَ أَنْ أُغلب والْأَمْرُ لَكَ.

O Allah, I seek Your refuge from the fact that in spite of Your protraction I should be destroyed. O Allah, I seek Your refuge from the fact that in spite of the fact that the command belongs to You, I should be defeated.

It is narrated from Imam Ja'far As-Sadiq ('a) that if you encounter a wild herd of animals, you should recite the call of prayer (Adhan).

Sayyid Ibn Tawus (r.a.) has narrated that when you halt at a station, you should recite:

اللَّهُمَّ أنزلني منزلاً مباركاً وانت خير المنزلين

Translation: O Allah, bless my halt at this place as You are the best of those, who cause to alight.

After that recite two units of prayer, in every unit of which, after Surah al-Hamd any short chapter can be recited; after the prayer recite the following:

اللَّهُمَّ ارْزُقْنَا خَيْرَ هَذِهِ الْبُقْعَةِ وَأَعِذْنَا مِنْ شَرِّهَا اللَّهُمَّ أَطْعِمْنَا مِنْ جَنَاها وَأَعِذْنَا مِنْ وباها وَحَبِّبْنَا إِلَى أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا

Translation: O Allah, bestow us the good of this place. Please keep us safe from its evil. O Allah, may we get to relish its fruits and may we remain safe from its maladies and may we get to like the righteous inhabitants of this place.

After that recite as follows:

ً أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عَلِيًّا أَمِير الْمُؤْمِنِين والائمة من ولده أئمة اتولاهم واتبرَّءُ من اعدائهم اللهم إني اسألك خير هذه البقعة واعوذ بك من شرّها اللهم اجعل اوَّل دخولنا هذا صلاحاً واوسطه فلاحاً وآخره نجاحاً

Translation: I bear witness that there is no god, except Allah. The one, without any partner. And that Muhammad is His servant and His Messenger. And that Ali is the chief of the believers and the Imams from his descendants are the Imams. I am devoted to them and I am aloof from those, who were inimical to them. O Allah, I beg You for good in this place. Please keep us safe from its evil. O Allah, let the first part of our journey be blessed, the middle part to be improvement of affairs and the last to be successful.

Sayyid Ibn Tawus also stated that if you fear the crawling creatures at some station, you should recite the following supplication, which is from the hidden secrets:

يَا ذارئ من فِي الْأَرْضِ كلها لعلمك بِمَا يَكُونُ مما ذرأت لك السُّلْطَانُ عَلَى كُلِّ مَنْ دونك إِنِّي أَعُوذُ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ مِنْ الضُّرِّ في بدني من سَبُعٍ أَوْ هَامَةٍ أَوْ عَارِضٍ مِنْ سَائِرِ الدَّوَابِّ يَا خَالِقَهَا بفطرةٍ اِدْرَأْهَا عَنِّي واحجرها ولا تسلطها عَلَيَّ وعافني مِنْ شَرِّهَا وَبَأْسِهَا بِاللهِ الْعَلِيِّ الْعَظِيمِ احْفَظْنِي بِحِفْظِكَ واحجبني بسترك الوافي فِي مَخَاوِفِي يَا رَحِيمُ.

Translation: O the creator of ail the creatures of the earth, Who is fully aware of whatever occurs, whatever is going to occur and in whichever way it will occur with regard to His creatures. You have power over everything other than You. Indeed, I seek the refuge of Your power over everything.

I seek refuge in Your power, which You have over everything from physical harm, and bite of wild animals, crawling creatures and every kind of animals. O the creator of all things, through Your power, please keep all kinds of their harms away from me. None of them should be able to overpower me and keep safe from their mischief. O Allah, O high and mighty, keep me in Your security and O the most merciful of the merciful ones, be a shield for me in all the terrifying situations.

Shaykh Tabarsi (r.a.) has stated that when you set out from a station, you should recite two units of prayer and beseech the Almighty for His help and protection, bid farewell to the residents of that place, as every place is inhabited by angels as per the command of God and in the end recite as follows:

السَّلَامُ عَلَى مَلَائِكَةِ اللهِ الْحَافِظِينَ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

Translation: Peace be on the protecting angels of Allah. Peace be on us and upon the righteous servants of Allah be the mercy and blessings of Allah.

10. Etiquette Of Travels By Sea And Crossing Bridges

In authentic tradition, it is narrated from Imam Muhammad Al-Baqir (‘a) and Imam Ja’far As-Sadiq (‘a) that it is detestable to undertake sea journey with the aim of trade.

It is narrated from Amir Al-Mu’minin (‘a) that one, who undertakes a sea journey with the aim of business, he has not made effort to earn through a nice channel.

In a true tradition, it is narrated from Imam Muhammad Al-Baqir (‘a) that one, who boards a ship with the intention of trading, he has put his religion in danger.

Reliable traditions from the Holy Prophet (S) state that traveling by sea during stormy season is prohibited.

A good tradition from Imam Ar-Ridha’ (‘a) states that when one is embarking on a ship or a boat, one should say:

بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

“In the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful” (***11:41***).

If there is a storm, you should lie on your left and point out to the waves with the left hand and recite:

قُرّي بقرار اللهِ وَاسْكُنِي وقرّي بِوَقَارِ اللهِ وَاهْدأي بِإِذْنِ اللهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

Translation: Be still, by the power of Allah and adopt stillness through the tranquillity of Allah. And be guided by the permission of Allah. And there is no power and might, except by Allah.

The narrator of this report says that I travelled many times by sea and whenever there was a storm, I acted according to the direction of Imam Ali Ar-Ridha’ (‘a) and the sea used to fall so quiet as if there was no storm at all.

It is narrated from Amir Al-Mu’minin (‘a) that one, who fears drowning, he should recite the following:

بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

In the name of Allah be the sailing and anchoring; most surely my Lord is Forgiving, Merciful. (***11:41***)

بِسْمِ اللهِ الْمَلِكِ الْحَقِّ

In the name of Allah, Who is the true ruler.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

And they have not honoured Allah with the honour that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (***with Him***). (***39:67***)

In another tradition, it is narrated from the same Imam that if you fear drowning, you should recite the following verses:

الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ

"Allah, Who revealed the Book, and He befriends the good". (***7:196***).

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِنْ شَيْءٍ ۗ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ ۚ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۖ قُلِ اللَّهُ ۖ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

"And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (***neither***) ***you nor your fathers. Say: Allah then leave them sporting in their vain discourses."*** (***6:91***).

In another tradition, it is stated that whenever one wants to embark on a ship, one should recite hundred times:

اللَّهُ أكبر

Translation: Allah is the greatest.

...a hundred times Durood, and the following curse a hundred times:

اللَّهُمَّ الْعَنْ مَنْ ظَلَمَ آلَ مُحَمَّدٍ

Translation: O Allah, curse those, who oppressed Aali Muhammad (‘a).

Then recite:

بِسْمِ اللهِ وَبِاللهِ وَالصَّلَاةُ عَلَى مُحَمَّدٍ رَسُولِ اللهِ وَعَلَى الصَّادِقِينَ من آله اللَّهُمَّ أَحْسِنْ مَسِيرَنَا وَعَظِّمْ اجورنا اللَّهُمَّ بِكَ انتشرنا وَإِلَيْكَ توجهنا وَبِكَ آمَنَّا وبحبلك اعتصمنا وَعَلَيْكَ تَوَكَّلْنَا اللَّهُمَّ أَنْتَ ثقتنا ورجاؤنا وناصرنا لا تحل بنا ما لا نحب اللَّهُمَّ بك نحل وبك نسير اللَّهُمَّ خل سبيلنا وأعظم عافيتنا انت الخليفة في الأهل والمال وأنت الحامل في الماء وعلى الظهر

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

اللَّهُمَّ أَنْتَ خَيْرُ مَن وُفِدَ إِلَيْهِ الرِّجَالُ فَأَنْتَ أَكْرَمُ مَزُورٍ وَأَكْرَمُ مقصود وَقَدْ جَعَلْتَ لِكُلِّ زَائِرٍ كَرَامَةً وَلِكُلِّ وَافِدٍ تحفةً فَأَسْأَلُكَ أَن تَجْعَلَ تحفتك إياي فكاك رقبتي من النار واشكر سعيي وارحم مسيري من أهلي بغير منٍّ مِنّي عليك بل لك المنَّة علي أن جعلت لي سبيلا إلى زيارة وليّك وعرفتني فضله وحفظتني في ليلي ونهاري حتى بلغتني هذا المكان وقد رجوتك فلا تقطع رجائي وامَّلتك فلا تخيِّب أملي واجعل مسيري هذا كفارة لذنوبي يا ارحم الراحمين

Translation: In the name of Allah and by Allah and blessings be on Muhammad, the Messenger of Allah and upon the truthful among his descendants. O Allah, regard our travel as good deeds and magnify its rewards for us. O Allah, because of You, we rise up after sleep and we have focused our attention upon You only.

We have faith in You only. We hold to each of Your ropes and on You we rely. O Allah, we trust You only and hope in You alone.

You are our helper. And without Your permission, neither do we get any favour nor any calamity befalls us. O Allah, we halt at a station relying only upon You and with Your support, we set out again. O Allah, please make our path free of hardships and may relief be more. You are the protector of life and property.

You also grant protection in the sea and accord security during the journey. Nuh (‘a) said: Come aboard in the name of Allah, due to which ships sail and berth.

Without any doubt, My Lord is most forgiving and merciful. And they have not honoured Allah with the honour that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him). O Allah, You are better than what the people delegate to You.

Then, You are my honoured chief. And You are greater than those whom people intend to visit. You have appointed a rank for every visitor to the tomb and a gift for everyone, who visits Your House. I beseech You that my gift from You should be immunity from Hell fire.

O Allah, accept my jogging (Sayee) to be thanksgiving and have mercy on my separation from my family, although You owe no favour to me. On the contrary, it is Your greatest favour on me that you open a venue for me to visit the grave of Your Wali. That You bestowed on me the awareness of his excellence.

That You kept me secured at night and day, till You conveyed me to this place. O Allah, I have reposed hope in You; so please do not make me hopeless. And I have an expectation from You, so do not make me despair. And O the most merciful of the merciful ones, deem this journey of mine to be the penalty of my sins.

Sayyid Ibn Tawus (r.a.) said that if the aim of the traveller is anything other than Ziyarat, he should change the words of the supplication to match his aim.

In reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that a Satan lives on every bridge. So, when you reach there, you should recite:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Translation: In the name of Allah, the Beneficent, the Merciful.

So that he may flee from you.

In another tradition, it is narrated that when you step on the bridge, you should recite:

بِسْمِ اللهِ اللّٰهُمَّ ادْحَرْ عَنِّيَ الشَّيْطَانَ الرَّجِيمَ

Translation: In the name of Allah. O Allah, please keep away the accursed Satan from me.

11. Etiquette Of Escorting The Outgoing Traveller A Little And To

Receive Him When He Returns; Etiquette For Traveller Returning From A Journey

A reliable tradition from Imam Ja'far As-Sadiq ('a) states that whenever the Holy Prophet (S) bid goodbye to a believer traveller, he said:

رحمكم اللهُ وَزَوَّدَكُمُ التَّقْوَىٰ وَوَجَّهَكُمْ إِلَى كُلِّ خَيْرٍ وَقَضَى لَكُمْ كُل حَاجَةٍ وَسَلَّمَ لَكُمْ دينكم وَدُنْيَاكُمْ وَرَدَّكُمْ سَالِمِينَ

Translation: May Allah shower His mercy on you and make piety a part of your kit. May you have all the happiness and may all your desires by 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.

In another reliable tradition, it is narrated from Imam Muhammad Al-Baqir ('a) that when the Messenger of Allah (S) bid farewell to a traveller, he held his right hand or shoulder and said:

أَحْسَنَ اللهُ لَكَ الصَّحَابَةَ وأكمل لَكَ المعونة وَسَهَّلَ لَكَ الحزونة وقرَّب لك البعيد وكفاك المهم وحفظ لك دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ وَوَجَّهَكَ لكل خَيْرٍ عَلَيْكَ بتقوى اللهِ استودعك الله

سِرْ عَلَى بَرَكَةِ اللهِ.

Translation: May Allah bestow you good companions and may you continue to get food and water. May difficult parts of the journey pass easily. May those left behind join soon. May the difficulty, which you face, become easy for you.

May Allah remain the protector of religion and your security. May you get everything in a nice way. Regard every piety to be obligatory on yourself. I entrust you to Allah. Go. May Allah bless you.

It is mentioned in another traditional report that at that time the Messenger of Allah (S) used to say:

استَودعُ الله دينك وأمانتك وخواتيم عملك ووجَّهَكَ للخير حيث ما توجَّهتَ وزوَّدَكَ التقوى وغفر لك الذنوب.

Translation: I entrust to Allah the conclusion of your religion, your faith and your deeds to Allah. Wherever you may go, you should get welfare and well-being. May piety be your provision and may Allah forgive your sins.

Another tradition states that a group of Imam Ja'far As-Sadiq's ('a) companions went to bid him farewell. At that time the Imam said:

اللَّهُمَّ اغْفِرْ لَنَا مَا اذنبنا وَنَحْنُ مذنبون وثبتنا وإياهم بالقول الثابت وَعَافِنَا وإياهم مِنْ شَرّ مَا قضيت فِي عبادك وبلادك في سنتنا هذه المستقبلة وعجّل نصر آلِ مُحَمَّدٍ ووليّهم واخز عدوّهم عَاجِلًا.

Translation: 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 Aali Muhammad (S) and their followers and defeat their enemies.

A reliable tradition states that when a believer returns from his journey, he should invite his fellow-believers to a dinner.

According to Imam Ja'far As-Sadiq ('a), when a person returns from a journey, he should bring a gift for his family, even if it may be a stone.

In reliable tradition, it is narrated from Imam Muhammad Al-Baqir ('a) that it is recommended for a person returning from a journey to get something for his family members, though it might be just a stone.

It is narrated from Imam Ja'far As-Sadiq ('a) that the Messenger of Allah (S) used to say to one, who has returned from Mecca:

قبل اللّٰهُ منكَ واخلف عليك نفقتك وغفر ذنبك

Translation: May Allah accept your effort and deeds. May He improve your conditions and may He forgive your sins.

Another tradition states that when a Haji returns from Hajj 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 units) prayers and has rendered thanks to the Almighty a hundred times.

When His Eminence, Ja'far Tayyar returned from Abyssinia, the Holy Prophet (S) embraced him and kissed his forehead and it was the custom of the Prophet'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.

A reliable tradition states that one should bid farewell to a traveller for some time and even welcome him for a certain period: and for this purpose, one is allowed to offer shortened (Qasr) prayers.

12. Horse Racing And Archery

It has come down in reliable traditions that laying bets is allowed only in a few cases: horse, mule, camel and elephant races and in archery.

It is mentioned in reliable traditions that the Messenger of Allah (S) participated in horse race, betting a few Awqiya2 of gold.

According to the Holy Prophet (S), one should ride a horse, but I like archery better.

He also said that every vain pastime and every betting is unlawful for believers, except for three: (1) in training a horse (2) in archery (3) betting against one's wife – as it is allowed.

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 fighter and one, who used the arrow in Jihad.

It is narrated in reliable tradition that at the time of laying the bets, the angels move away and invoke curse on the person who commits this act, except when that betting is on horse, camel, mule, donkey and elephant race or archery or sword fighting.

We should know that it is allowed to lay bets on horse, mule, donkey, camel, and elephant races; but in case of pigeon race, sailing, running, wrestling, weight-lifting, betting is not allowed at all. As for competing in those games, there is difference of opinion, but justification is stronger, especially in case of wrestling, as some traditions prove its lawfulness.

Thus, in reliable traditions, it is mentioned that the Messenger of Allah (S) came to the house of Lady Fatimah Az-Zahra' ('a) one evening accompanied by Imams Hasan and Husayn ('a). He told them to stand up and wrestle. Lady Fatimah Az-Zahra' ('a) was not present in the house at that time. When she returned, she heard the Prophet saying: O Hasan, bring down Husayn! Fatimah observed: O father, it is surprising that you are urging the elder to throw down the younger?

The Messenger of Allah (S) said: My daughter, do not aggrieve, Jibra'il is standing on the opposite side and urging Husayn to throw down Hasan.

According to Fiqhat Ar-Ridha', one should never play polo for in this game the Shaitan plays with one hand and the angels hate it; and if in this someone falls and dies, he goes to Hell.

We should know that the absolute condition in betting is that the prize amount should be only for one, who wins. Thus, if the prize is offered for one to be defeated, it is not allowed and it is not allowed for non-participants to lay bets as is done nowadays in archery, fencing and horse racing.

If the Imam has fixed from Public Treasury (Baitul Maal), monetary rewards for one, who covers the most distance in races or to hit targets in shooting, it is allowed. In the same way, if someone puts aside

a part of his funds for one, who wins the horse race, it is allowed. In the same way, persons, who race horses can earmark an amount from their funds and lay bets that the winner will get all the money, it is allowed.

Similarly, what is famous among scholars is that there are some rules for horse racing.

First: deciding the distance that participants have to cover.

Second: specification of prize or amount of cash.

Third: animals which will be used in the race should be specified exactly.

Regarding this some scholars opine that it is also allowed even if the qualities of the animals are mentioned without seeing, it is allowed.

Fourth: It is not allowed to use animals who are absolutely unequal in strength and/or speed etc.

Fifth: the same class of animals should be used in a race: that is two horses, or two donkeys etc. Thus, horses cannot compete with donkeys in the same race and so on, although in view of the writer, this condition is not proved.

Sixth: both the animals should be released together, as is well known among scholars.

Seventh: the animals should be ridden. Thus, if horses are conducted without riders, the betting is not allowed.

Eighth: the distance specified should not be so long as to exhaust the animal.

Ninth: the riders should be males.

Tenth: All the participating animals should begin from the same starting line together although there is difference of opinion regarding this, and the most common opinion is that they should be roughly close to each other.

In Arabic, the ten horses in a race upon reaching the finish point are named as (1) Majalli (2) Musalli (3) Tanni (4) Baara (5) Murtaah (6) Khatti (7) Aatif (8) Muammla (9) Lateem (10) Fukui.

Except for the last one, it is allowed to lay huge amounts in bets on all the animals and if all the animals reach the finishing points together, no one will get anything.

We should know 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.

Thirdly, to determine the reaching of aim, whose details will be given below. Fourthly, the archer and the target should be fixed. Fifthly, to fix the length and breadth of the target. Sixth, that the bows and arrows should be of the same material. There is difference of opinion among scholars in this condition and there is more support to the view that it is not required and there is consensus that the particular arrow or bow should be fixed. Some even say that by fixing the arrow and bow the bet itself is invalidated.

Seventhly to fix that archery will take place by the rule of mubadira or mahatta. In mubadira, no number is fixed. Whoever manages to shoot more arrows that hit target is the winner. For example, from two persons each threw ten arrows, one hit the target five times and the other four times: in that case the one, who hit five times, wins the competition. If both manage to hit five times, none of them wins.

In Mahatta, the number required for winning is fixed. For example, to fix that one, who hits the target with five more arrows will win the competition. In that case one, who hits by lesser is out of the competition. By way of example, if each shot twenty arrows, one managed to hit fifteen and the other ten; then the former wins.

And if one hits fourteen and the other ten, then no one wins. The precaution is that one of these conditions should be fixed, so that there is no dispute later.

We should also know that there many kinds of hitting the target.

First, Jaaee, which first hits the ground and then jumps up and then hits the target.

Second: Haasir, which hits near one of the two sides of the target.

Third: Khariq, which hits the target, but does not enter it.

Fourth: Khasiq, which stops after breaking the target.

Fifth: Maariq, which goes through the target, breaking it.

Sixth: Kharim. which breaks the side of the target, but is not buried in centre.

It is necessary that one has to initially fix any of the above-mentioned conditions. If someone is able to get a better condition than what was fixed for winning, he will win the competition.

We should know that in horse racing and archery competitions, the Muhallil are also included, that is the participation of one, who participates on the condition that if he wins, he will take his share and if he loses, he will give nothing. It is better that those who bet their property, they should also include a third person.

Precaution demands that persons laying bets should recite the formula of betting: one mentions it in words and the other accepts it.

It is obligatory that the aim of archery and horse racing should not only be entertainment, it should aim at exercise to strengthen religion and faith and to perform Jihad to defend the Shi'a, which is very important and rewarding.

In reliable traditions, it is narrated that the Messenger of Allah (S) urged his followers to have horse races and he paid the amount, which was used to lay bets.

It is mentioned in another traditional report that the amount was 154 mithqal silver.

While returning after the Battle of Tabuk, the Messenger of Allah (S) himself laid bets against Usamah and raced the camel.

The Holy Prophet (S) was above all revelry and pleasure-seeking, and all this was in the interest of strengthening Islam and making people inclined towards Holy Wars (Jihad), so that disbelievers may not be able to defeat the Muslims and Shi'a and people can repel any attack on their life, property and self-respect.

During the Major Occultation of the Imam, the Holy War (Jihad) implies keeping the Shias of Imam Ali ('a) safe from the mischief of dissidents. Jihad and defence are allowed when any group of disbelievers, pagans or dissidents attacks the Shi'a, and all those, who are killed in Jihad are martyrs. If the group being attacked is weak, then all the believers are bound to come forward with their help and defend it.

According to the Holy Prophet (S), 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 believer, who dies trying to save his honour and property is a martyr.

Another tradition from the Holy Prophet (S) states that a gate in Paradise is named as the Door of holy fighters. All those, who died for the sake of God, will enter from this gate and see angels saying: Well done! Well done! (Marhaba).

He also said that the Almighty Allah honoured my nation due to the galloping of horses and points of spears.

He also said that Jibra'il ('a) informed him that if any of the followers do Jihad in the cause of God and even if a drop of rain falls on him or he suffers a headache, in his record of deeds will be written the reward meant for martyrdom.

In reliable tradition, it is narrated that during the time of Amir Al-Mu'minin ('a) the mercenaries of Muawiyah plundered Anba. On getting reports of this, the Imam delivered a sermon containing the merits of performing Jihad as follows:

Now, then surely Jihad is one of the doors of Paradise, which Allah has opened for His chief friends. It is the dress of piety and the protective armour of Allah and His trustworthy shield. Whoever abandons it, Allah covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect).

Truth is taken away from him, because of missing Jihad. He has to suffer ignominy and justice is denied to him.

Beware! I called you (insistently) to fight these people night and day, secretly and openly and exhorted you to attack them before they attacked you, because by Allah, no people have been attacked in the hearts of their houses, but they suffered disgrace; but you put it off to others and forsook it till destruction befell you and your cities were occupied.

The horsemen of Banu Hamid have reached Anbari and killed Hassan Ibn Hassaan Bakri. They have removed your horsemen from the garrison.

I have come to know that every one of them entered upon Muslim women and other women under protection of Islam and took away their ornaments from legs, arms, necks and ears and no woman could resist it except by pronouncing the Verse,

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

***"We are for Allah and to Him we shall return."* (*2:156*).**

Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this, he is not to be blamed, but rather there is justification for him before me.

How strange! How strange! By Allah my heart sinks to see the unity of these people on their wrong and your dispersion from your right. Woe and grief befall you. You have become the target at which arrows are shot.

You are being killed and you do not kill. You are being attacked, but you do not attack. Allah is being disobeyed and you remain agreeable to it. When I ask you to move against them in summer, you say it is hot weather.

Spare us till heat subsides from us. When I order you to march in winter, you say it is severely cold; give us time till cold clears from us. These are just excuses for evading heat and cold, because if you run away from heat and cold, you would be, by Allah, running away (in a greater degree) from sword (war).

O you semblance of men, not men, your intelligence is that of children and your wit is that of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had not seen you nor known you. By Allah, this acquaintance has brought about shame and resulted in

repentance.

May Allah fight you! You have filled my heart with pus and loaded my bosom with rage. You made me drink mouthful of grief one after the other. You shattered my counsel by disobeying and leaving me; so much so that Quraish started saying that the son of Abu Talib is brave, but does not know (tactics of) war.

Allah bless them! Is any one of them fiercer in war and older in it than I am? I rose for it although yet within twenties, and here I am, have crossed over sixty, but one, who is not obeyed can have no opinion.

He said in another tradition that the Almighty Allah made Jihad obligatory and accorded greatness to it. He made Jihad as a means of victory and assistance. By Allah, neither religion can be reformed nor the world, without it.

It is narrated from the Messenger of Allah (S) that one, who conveys a warrior to his people, in addition of earning the reward of participating in Jihad, he also gets the reward of emancipating a slave.

He said in another tradition that you must wage Jihad, it would be a means of your honour.

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1. It literally means below or front of the palate. Passing one end of the turban from the front of the neck and below the face.
2. Measure of weight.

[1] [1]
SHARES

Miscellaneous Etiquettes And Beneficial Acts

Imam Ja'far As-Sadiq ('a) states that often his followers forget saying:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

...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 they face. Therefore, it is advisable that every person, before starting his work, should say:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

According to Imam Muhammad Al-Baqir (‘a), when God had forbidden Adam (‘a) 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).

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا

“And do not say of anything: Surely I will do it tomorrow” **(*18:23*).**

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ

“Unless Allah pleases; and remember your Lord when you forget.” **(*18:24*).**

That is, one should never say one will do some work tomorrow. On the contrary, one should say “If God wills” 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 a year.

According to Imam Musa Ibn Ja’far (‘a), the following nine acts makes one forgetful: (I) eating sour apples (2) coriander (3) cheese (4) food already eaten by a rat (5) urinating in standing water (6) reading epitaphs (7) walking between two women (8) leaving the lice alive (9) having blood taken out from the back of neck.

It is mentioned in reliable traditions that once the Imam was aggrieved. He said: I don’t know why I became aggrieved, although I have neither sat on the threshold nor passed through the herd of goats. Neither have I worn pyjama standing and neither wiped hands and face with the clothes I am wearing.

It is narrated from Imam Ja’far As-Sadiq (‘a) that the following ten acts remove grief: (1) walking (2) riding (3) diving (4) looking at greenery (5) eating or drinking something (6) copulating (7) brushing teeth (8) washing the head with marsh-mallow (9) looking at the face of a beautiful lady (10) conversing with men.

According to Imam Ali (‘a), there are certain things, which lead to poverty and others that lead to wealth. Things causing poverty and need are sixteen: (1) having cobwebs in the house (2) urinating in bathroom (3) eating in the state of ritual impurity (Janabat) (4) cleaning teeth with broom twig (5) combing hair while standing (6) keeping rubbish in the house, in spite of having a broom (7) false oath (8) adultery (9) greed

(10) sleeping between Maghrib and Isha Prayer (11) sleeping between early morning and sunrise (12) excessive lying (13) listening to songs (14) sending away a beggar, particularly in the night, empty-handed (15) spending more than capacity (16) behaving badly with relatives.

There are seventeen things, which bring wealth and prosperity (1) offering Asr prayers immediately after Zuhr prayers (2) offering Maghrib and Isha prayers together (3) reciting recommended prayers and supplication after Morning and Asr prayers

(4) being kind and generous to one's relatives (5) going early in the morning to earn one's living (6) sweeping the house (7) reciting Istighfar (i.e. 'Astaghfir Ullah Wa-atubo Ilayh') often (8) refraining from misappropriation (9) speaking truth (10) repeating the Muezzin proclaiming Adhan

(11) keeping silent in the toilet (12) not being greedy for material things (13) thanking for blessings (14) washing hands before eating (15) eating fallen crumbs after meal (16) saying 'Subhan Allah' thirty times every day (17) 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 As-Sadiq ('a), a person, who writes a poem or couplet in praise of Ahl Al-Bayt ('a), God will make a house for him in Paradise.

In another tradition, it is mentioned that one, who writes a couplet or poem in praise of Ahl Al-Bayt ('a), is helped by the holy spirit (Ruhul Quds).

A tradition from Imam Ar-Ridha' ('a) states that a person, who writes a poem in praise of Ahl Al-Bayt ('a) 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 reaches that city, angels will surround him and all great Prophets will go to meet him.

According to the Holy Prophet (S), a stomach filled with dirty blood and pus is better than a chest filled with couplets or poems, which are not in praise of Almighty God or Ahl Al-Bayt ('a).

It is narrated from the Messenger of Allah (S) in a reliable tradition that you should not eat anything in a state of ritual impurity (Janabat) and said that it creates poverty. He also refrained from biting nails, brushing teeth in the bathroom and cleaning the nose in Masjids.

He also stated that Masjids should not be used as a thoroughfare. In case one is forced to go through a Masjid, one should offer (two unit) 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.

He also said that one, who bathes in open should be careful that his nakedness is not exposed.

It is not allowed to drink from the handle of the cup, as dirt accumulates there.

It is not allowed to urinate in standing water, as it makes a person lose his intellect.

It is not allowed to walk wearing shoe in one foot and wearing the shoe in standing position.

Urinating, while facing the sun or moon, is prohibited.

He said: You should refrain from sitting facing the Qibla or back to Qibla when you are in the toilet.

He has prohibited wailing in excess, when a tragedy strikes.

Women are prohibited to accompany the coffin, when it is taken out for funeral.

To write or wipe off any writing of the Holy Qur'an is prohibited.

Fabricating 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 that, he will be punished.

It is not allowed to make images (idols) and said that one, who does this, on Judgment Day, the Almighty Allah will order him to insert soul into that image; and since he would be unable to accomplish this, he would be chastised.

It is not allowed to bum any living creature in the fire.

It is not allowed to curse the cock as it wakes up for prayers.

It is also prohibited to interfere when a believer is selling something and saying that one's thing is better than what is offered by the believer.

Also, if a believer is buying something, no other believer should become a customer by offering a better price.

He said in another tradition that rubbish should not be kept in the house at night as Satan resides in it.

He said: You must not sleep with your hands soiled with food leftovers; because if this leads to insanity, you will be to blame.

It is not allowed to clean the genitals with bone or dung after relieving oneself.

A woman is prohibited to leave her house, without the permission of her husband and in case she does, all the angels, Jinns and people of that place curse her until she returns.

A woman is prohibited to beautify herself, except to please her husband; otherwise, it is compulsory for God to bum her in Hell and she is also prohibited to talk more than five words with other than her

husband or Mahrams (mother, father, brother and sister). He also prohibited two females sleeping together without clothes.

He has prohibited the women to mention to any other woman what passed between her and her husband.

It is not allowed to copulate in the direction of Qibla.

It is not allowed to copulate in public places. If one commits this act, the Almighty Allah, angels and all people will curse him/her.

It is not allowed to visit those, who talk of unseen. Like the astrologers, soothsayers, numerologist and false Gnostics. One, who visits them and testifies to their statements; it is as if he has deviated from that which was revealed on the Holy Prophet (S). It is not allowed to play chess and draught etc., and to play the tambourine and harp etc.

Backbiting and tale telling is not allowed. He also said that tale teller will not enter Paradise. It is not allowed to accept the invitation of transgressors.

It is not allowed to take a false oath. And the Prophet said that one, who swears falsely, becomes homeless.

He said that one, who swears falsely in order to usurp the property of a Muslim, on Judgment Day, the Almighty Allah will be infuriated on him, except that he repents and restores the property.

It is not allowed to sit at a table, on which liquor is being served.

It is not allowed for a husband to permit his wife to visit the public bath in a place where there is no need to visit the public bath.

It is not allowed to visit the (public) bath without a cloth around the waist.

It is not allowed to slap the face on occasions of grief.

It is also not allowed to perform any act, which makes one forgetful of God.

It is not allowed to eat from utensils of precious metals.

It is not allowed for men to wear silk and brocade, but there is no problem in it for ladies.

It is not allowed to sell the dates on trees, before they turn red or yellow.

It is not allowed to sell fresh dates, which are yet un-plucked and to take in their exchange dried dates; or to exchange grapes on plants in exchange of raisins.

It is not allowed to deal in equipment of chess and draught.

It is not allowed to buy or serve liquor. The Holy Prophet (S) said that the Almighty Allah has cursed wine and one, who plants a grape creeper with intention of producing grapes for wine, one, who squeezes the grapes, one, who drinks the wine, one, who serves it, one, who sells it, one, who purchases it, one who uses its income, one, who transports it and one for whom it is transported.

He said: Prayer is not accepted for forty days from one, who drinks liquor and if he dies with some liquor in him, it is obligatory on God to make him drink boiled puss and rot, which will melt his stomach and innards.

It is not allowed to take usury, to give a false testimony and draw up a document of usury. The Almighty Allah has cursed one, who takes usury, one, who pays it, one, who draws up a document and one, who witnesses it.

It is not allowed to shake hands with Zimmi disbelievers.

It is not allowed to recite poems in Masjid and to bewail for a lost thing.

It is not allowed to unsheathe the sword in the Masjid and to hit on the heads of animals.

It is not allowed to glance at the genitals of a Muslim and said that one, who does so intentionally, seventy thousand angels curse him.

It is not allowed for a woman to glance at the genitals of another woman.

It is not allowed to blow at food, drinks and place of prostration.

It is not allowed to pray in the cemetery, in the middle of roads and mills, in dried river beds, in places, where camels are tied, and on the roof of the Kaaba.

It is not allowed to kill a honeybee and to brand on the mouth of a quadruped.

It is not allowed to swear in the name of anyone, except God. He said: One, who does this, is removed from God's mercy.

It is not allowed to swear by any chapter of the Holy Qur'an. He said: One, who does so, a penalty for each of its verses will become obligatory on him, whether it is true or false.

In view of scholars, this penalty is recommended and it is also prohibited to take oath by the life of someone.

It is not allowed to remain in the Masjid in a state of ritual impurity (Janabat).

It is not allowed to become completely naked whether during the day or the night.

It is not allowed to get cupping done on Wednesday and Friday.

It is not allowed to speak, when the prayer leader is reciting sermon of Friday. If one does this, he will not get the fill rewards of Friday.

It is not allowed to wear ring of brass and iron.

It is not allowed to get the image of a living thing engraved on a ring stone.

It is not allowed to recite Nafila prayer at sunrise, sunset and noon.

It is not allowed to fast on Eid of Ramadhan, Eid of sacrifice, especially in Mina, three days after Eid of sacrifice and on day of doubt with intention of the month of Ramadhan.

It is not allowed to drink water putting the mouth into water like quadrupeds. He said: You should take it in your cupped hand and drink it. It is your best vessel.

It is not allowed to spit into the well from which you drink.

It is not allowed to make the labour start working before deciding about his labour charge.

It is not allowed that two persons should separate after estrangement. And if it is unavoidable, they should not remain estranged for more than three days, because one, who does this, the Hell fire is there for him.

It is not allowed to sell gold for gold and silver for silver with increase. Similar material should be sold in equal quantity.

It is not allowed to praise others in their presence and said that you should cast mud on one, who does this.

If a person makes another work for him, but does not pay him for his services, the Almighty Allah confiscates the rewards of his deeds and the fragrance of Paradise becomes unlawful for him.

One, who learns the Qur'an by heart and then forget it due to carelessness, on Judgment Day, his hands will be tied to his neck and Almighty Allah will appoint a serpent on him for each verse, except that he should be saved in some other way.

One, who uses unlawful property after reading the Qur'an or instead of following the laws of Qur'an is more attracted to the world, he will be more eligible for divine fury, except if he repents. And if he dies without repenting, the Qur'an will be claiming for damages from him.

One, who commits fornication with a Muslim, infidel, Jew or Fire worshipper woman; whether she is free or enslaved and that person dies without repenting, the Almighty Allah opens 300 windows of Hell into

his grave through which snakes and scorpions of Hell will enter and he will continue to bum in Hellfire till Judgment Day.

When he emerges from the grave, people will be anguished at his stench and all would know that he was a fornicator till he is sent to Hell.

He said that one, who tries to find out the confidential secrets of a believer's family, the Almighty Allah will include him among those hypocrites, who try to find defects in believers and he will not die till the Almighty Allah does not expose him, except that he repents.

He said: One, who is not satisfied with the sustenance given by God, and he complains and who is not patient in the scarcity of his sustenance, none of his good deeds will be accepted; and on Judgment Day, the Almighty Allah will be infuriated with him, except that he should repent for it.

He said that one, who does not pay the dower of his wife unlawfully, in view of Almighty Allah he is an adulterer and on Judgment Day, Allah will chastise him for not fulfilling the oath given to God. His good deeds will be confiscated and given to the woman instead of the dower and if they do not cover the dower, it will be ordered to cast him into Hell.

It is not allowed to withhold testimony and one, who does this, on Judgment Day, the Almighty Allah will make him eat his own flesh in the presence of all.

He said: Jibra'il emphasized so much about the rights of neighbours, that I thought that they would be given a share from inheritance.

In the same way, he emphasized so much about slaves that I thought that a time limit will be fixed after which they would have to be compulsorily emancipated.

In the same way, he emphasized so much about brushing of teeth that I thought that it would become obligatory.

In the same way, he emphasized so much about Midnight Prayer that I thought that the religious people of my nation will be unable to sleep all night.

He said: One, who regards the poor Muslim degraded, he has in fact insulted the Almighty Allah. Thus, on Judgment Day, Almighty Allah will regard him degraded, except that he repents.

The Almighty Allah will be pleased at one, who respects the ordinary Muslim.

One, who is desirous of a sin or unlawful things and he keeps away from it due to fear of God, the Almighty Allah will save him from Hell and make him secure from the terror of Judgment Day and give him the two Paradises promised in the Holy Qur'an.

One, who being doubtful between the world and hereafter, but prefers the world over the hereafter, on

Judgment Day, there will be no good deed in his account, through which he may be saved from Hell. And one, who prefers the hereafter over the world, the Almighty Allah will be pleased with him and forgive his sins.

One, who looks with attention at what is unlawful for him, on Judgment Day, the Almighty Allah will fill up his eyes with fire, except that he repents.

The Almighty Allah is infuriated at one, who shakes hands with a woman, who is unlawful for him.

One, who embraces a woman with the intention of unlawful, he will be chained with a fiery Satan and cast into Hell.

One, who cheats a Muslim in buying and selling, he is not from our group. On Judgment Day, he will be raised with the Jews.

The woman who harasses her husband through sharp words, the Almighty Allah does not accept any of her good deeds till she does not make amends to him, although she might be fasting during the days, praying at nights, emancipating the slaves and financing holy wars. Same will be the condition of the man, who is unjust to his wife.

One, who, in spite of having power of retaliation, controls his anger, Almighty Allah will give him the reward of a martyr.

He has prohibited from misappropriating the property of others and said that one, who does this and dies, he will have died on a religion other than Islam. The Almighty Allah will be infuriated with him on Judgment Day.

One, who gives a false testimony, the Almighty Allah will suspend him in the lowest Hell among the hypocrites.

One, who buys goods of misappropriation, it is as if he has himself committed misappropriation.

One, who usurps the rights of a believer brother, the Almighty Allah makes the blessings of sustenance unlawful for him, except that he should repent.

One, who exposed the sin of someone else, it is as if he has himself committed that act.

One, who, in spite of being able, does not lend to another believer, the Almighty Allah makes the fragrance of Paradise unlawful on him.

One, who is patient on the ill temper of a wife due to the fear of God, the Almighty Allah bestows him the reward of the thankful.

The woman, who is not sweet to her husband and she burdens him that which he is incapable of

bearing, the Almighty Allah will not accept any of her good deeds and on Judgment Day, He will be displeased with her.

One, who respects his Muslim brother, it is as if he has honoured the Almighty God.

He has prohibited leading in prayer people, who do not approve of him and one, who leads people with their approval, he arrives punctually and performs the prayer properly, he will get the reward equal to the sum total of the reward of all the worshippers, without there being any decrease in their rewards.

One, who visits his relative or a lonely person, or he takes something for him, the Almighty Allah will give him the reward of a hundred martyrs and on each step, forty thousand good deeds will be recorded for him, and forty thousand sins will be erased and he will be elevated forty thousand ranks and it will be as if he has worshipped God for a hundred years.

One, who fulfils a worldly need of a visually handicapped person and for this purpose if he has to undertake a journey, the Almighty Allah will grant him immunity from Hell fire and fulfil seventy of his worldly wishes. And till he does not return; divine mercy will continue to shade him.

One, who remains ill for a day and a night and he does not complain to those who visit him, the Almighty Allah will raise him with Prophet Ibrahim (‘a), till he passes over the Sirat Bridge like lightning.

–● One, who makes efforts to fulfil a wish of a patient, whether he succeeds in it or not, he will be washed of his sins in such a way, as if he was born that day.

A person from migrants (Ansar) asked: If that person is from his family members, will he get more reward? He replied: Yes.

He said: One, who removes from a believer any of the worldly problems, the Almighty Allah will give him relief from seventy–two problems of the hereafter and remove from him seventy–two problems of the world, the easiest of them being stomach–ache.

He said: One, who demands his right from a person and he, in spite of being capable, delays it, the sin of collecting unlawful sea tax will be noted in his scroll of deeds.

One, who does a good turn to a believer brother and then reminds him of the favour, the Almighty Allah invalidates all his acts and does not give any reward and the Almighty Allah says: I have made Paradise unlawful on one, who reminds of favour, the miser and tale teller/back biter.

One, who gives alms (Sadaqah) will for each dirham, get the reward of Mt. Uhud from the bounties of Paradise. And one, who carries the money for this purpose, will get the same reward as ones who pay alms, without there being any reduction in their rewards.

One, who weeps for the fear of God, the Almighty Allah will gift him a palace in Paradise in exchange of

each tear, which will be studded with pearls and all gems; and it will have that which neither the eyes have seen, the ears have heard and neither one has imagined.

One, who goes to the Masjid with intention of congregation prayer, for each step, seventy good deeds are noted in his scroll, seventy ranks are elevated. If he dies in that condition, the Almighty Allah will appoint seventy thousand angels to visit him in the grave and give him company. And till the time of rising up they will continue to seek forgiveness on his behalf.

One, who recites the call for prayer (Adhan) for the pleasure of God, the Almighty Allah will bestow him the reward of forty thousand martyrs and forty thousand truthful; and admit to Paradise forty thousand sinners through his intercession.

Without any doubt, the believer, who recites the call of prayer (Adhan) recites:

أشهد أن لا إله إلا الله

Translation: There is no god, except Allah.

Seventy thousand angels invoke blessings for him and seek forgiveness on his behalf and he will remain under the shade of divine throne (Arsh) on. Judgment Day, till the Almighty Allah completes the accounting of the creatures. And the reward of saying:

أشهد أن محمدًا رسول الله

Translation: I testify that Muhammad is the messenger of Allah.

Will be similar forty thousand such angels.

If one is careful to sit in the front row in congregation prayer and to participate in the first Allahu Akbar (Takbir), and he does not hurt the feelings of any Muslim, the Almighty Allah will give him the reward of the Muezzin in the hereafter.

He said: Do not regard any sin as light, although it might seem light in your view; and do not regard any good deed as great, even though it might seem very big in your view; because by repenting, no greater sins remain greater and by repeating a sin, no smaller sin remains small.

It is mentioned in another tradition that he prohibited killing of snakes, which inhabit houses. He also refrained from listening to others secretly. He also said that one, who does so, on Judgment Day, molten lead will be poured into his ears.

He has prohibited laughing in the graveyard.

In reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that the Almighty Allah will not look with mercy on three people: (1) the pimp (2) one, who does not mind abusing and being abused (3) one, who in spite of having something asks others for it.

It is narrated from the Messenger of Allah (S) that Paradise is banned on every shameless obscene talker, who does not care what he is talking and what people say about him. If the condition of such a person is ascertained, he would either come out to be illegitimate born, or that Satan will have shared his seed.

He said in another tradition the fragrance of Paradise will reach to a distance of five hundred years of travel, but one, who is disowned by parents and the pimp will be unable to smell it. People asked who is pimp? He replied: One, whose woman is fornicator and he knowingly ignores it.

In reliable tradition, it is narrated from Imam Ja'far As-Sadiq ('a) that lesbians will be made to don garments of fire on Judgment Day. And a rod of fire will be inserted in their genitals and they will be cast into Hell. Those who committed this act first of all were from the nation of Prophet Lut ('a).

It is narrated that the Messenger of Allah (S) said: By God, ten persons from my Ummah are disbelievers: (1) one, who kills people unjustly (2) sorcerer (3) pimp (4) one, who copulates through anus (5) one, who copulates with animals (6) one, who commits incest (7) one, who creates mischief and discord (8) one, who sells arms to infidels (9) one, who does not pay Zakat (10) one, who in spite of being capable, does not perform the Hajj.

It is narrated from Imam Musa Al-Kazim ('a) that one, who becomes intoxicated and dies within forty days, in view of the Almighty Allah, he is like an idol worshipper.

It is mentioned in another tradition that one, in whose house tambourine or any other instrument of music, chess and backgammon is kept for forty days, he will be eligible for divine chastisement. If he dies during this period, he will die a transgressor and his abode will be Hell.

It is narrated from Amir Al-Mu'minin ('a) that pigeons curse those, who play musical instruments or keep singing women or play the flute or guitar.

It is narrated from Imam Ja'far As-Sadiq ('a) in reliable tradition that a house in which tambourine is played for forty day the Almighty Allah appoints on it a Satan named Qandaz. None of his physical parts remain, but that Satan sits upon it.

When this happens, the person becomes absolutely shameless and he does not care what others say. So shameless he becomes that even if he learns that his ladies are fornicating, he is unashamed.

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

"Therefore, avoid the uncleanness of the idols and avoid false words" **(*22:30*).**

Imam (‘a) said that the idols are chess and false words are songs. And dice is worse than chess. To keep chess set is disbelief, playing it, is polytheism, but to remind it to someone is not polytheism; but it is a deadly sin.

To greet those are playing chess is a sin. One indulges in chess is, as if he has touched pork. To see chess is like seeing the genitals of his mother. And the legal penalty becomes obligatory on him.

One, who plays dice with betting, is like one, who consumed pork and one, who plays without betting, is like one, who put his hand in the flesh and blood of pig. Playing backgammon and other competitive games, are included in gambling, even playing of marbles.

Beware, never play the harp, because the Satan comes running to you and angels flee from you.

It is narrated from Imam Ali Ar-Ridha’ (‘a) that one, who commits sodomy is punishable either by burning in fire, burying in a demolished wall or killing with a single stroke.

Mother and sister of that boy become unlawful for that sodomist and on Judgment Day, angels will take him by his neck to the edge of Hell and till Almighty Allah completes the accounting, he will be made to stand there and after that he will be cast into the fire and will be punished in every level of Hell till, he reaches the last layer. The sodomist is worse than adulterer, because the Almighty Allah did not destroy any nation due to adultery and due to sodomy He destroyed many towns.

It is narrated from Amir Al-Mu’minin (‘a) that sodomy implies becoming intimate with a boy other than copulating with him; if anal intercourse takes place, it is disbelief.

It is narrated from the Messenger of Allah (S) that one, who is a habitual sodomist, will definitely be sodomized before his death.

It is narrated from Imam Muhammad Al-Baqir (‘a) that the Almighty Allah swears by His might and majesty that the homosexual will be unable to sit on the carpet of Paradise.

It is mentioned in trustworthy tradition that a person came to Imam Ja’far As-Sadiq (‘a) and said: Please render some advice to me. The Imam gave the following advices: If you know that the Almighty Allah is guarantor of your sustenance, why are you apprehensive about it? If you know that the sustenance has been fixed by Allah, why are you greedy? If you are certain that accounting on Judgment Day is truth, why do you hoard wealth?

If you are hopeful that God gives recompense to all that is spent in His way, why are you miserly? If you know that Hell is the consequence of displeasure of God, why do you disobey Him? If you regard death as a fact, why are you happy? If you know that nothing is hidden from God, what is the use of deceit?

If you regard Satan as your enemy, why are you careless about him? If you know that everyone will have to pass over the Sirat Bridge, what is the use of selfishness and arrogance? If you know that all the affairs are in compliance to divine decree then why are you aggrieved? If you have realized that this world is temporal, why are you attached to it?

In reliable tradition, it is narrated from the Messenger of Allah (S) that the most pious is one, who performs all that is obligatory on him. The most charitable is one, who pays the Zakat of his wealth. The most abstemious is one, who leaves what God has forbidden. The most religious is one, who speaks the truth in every instance, even if it causes harm to him.

The most equitable is one, who likes for others, what he likes for himself. The greatest is one, who remembers his death most. The wisest is one, who on reaching his grave is confident of divine chastisement and who is hopeful for divine rewards. The most heedless is one, who does not learn from the changes in the world. The most respectful is one, in whose view, the world is worthless.

The most intelligent is one, who increases his knowledge through the know-how of others. The bravest is one, who continues to suppress his selfish desires. The most dignified is one, whose good deeds are more.

The most worthless is one, whose good deeds are scanty. The most unfortunate is one, who is jealous of the condition of others. The most restless is the miser. And the worst miser is one, who is miserly even about that, which Allah has made obligatory on him.

The most eligible to rule the people is one, who acts on truth the most. The most degraded is the transgressor. The most unfaithful and least friendly of people is the ruler. The greedy is the poorest of all. One, who is not greedy is most needless of all. The most excellent in manners, will be the strongest in faith. One, whose is more religious will be more respected and one, who is most respected will not object to that which is of no use to him. The most religious is one, in spite of being right, refrains from entering disputes.

The liar is the most disloyal. The rulers are the unluckiest of people. The proud are the most hated people in the view of God as well as people. One, who has left sinning will be regarded as one, who is most striving in obedience of God.

The wisest is one, who keeps aloof from the ignorant. The most successful is one, who cultivates friendship with the pious. One, who is most humble to people is the one, who is the wisest. One, who frequents bad company will be the target of most suspicion.

The greatest transgressor is one, who eliminates a person, who does not intend to cause any harm to him. The one, most qualified to forgive is one, who also has the right to punish. The most sinful is one, who poses as dumb and behind the back makes fun of others. The most mischievous is one, who insults others.

The most foreseeing is one, who control his anger most. The most cultured is one, who is most courteous with others. The best is one, through whom others benefit.

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