

**ĀDĀB E ISLĀMĪ-ISLAMIC ETIQUETTES  
VOL. 2**

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## LESSON: 1 - EXCELLENCE OF KNOWLEDGE & THE LEARNED SCHOLAR---1

In the creed of Islam, for acquiring knowledge and imparting knowledge to others, there are specific norms which have to be practiced by the mentors and also there are norms the learners too have to abide by. In this regard the rules that Islam has promulgated shall be discussed in this volume of our book. At the outset we should first learn about the importance of knowledge and the scholars who function as the mentors to the seekers of knowledge!

### THE IMPORTANCE OF KNOWLEDGE AND THE LEARNED SCHOLARS IN THE VIEW OF THE HOLY QURAN

1. The verses of the Holy Quran that were initially revealed to the Prophet (S.A.W) talked about the creation of man immediately followed by mention of the blessing of knowledge! The Quran says: “Iqra bismi Rabbikallazii khalaq, Khalaqal- ‘insaana min’ alaq. ‘Iqra’ wa Rabbukal- Akram,- ‘Alladhi’ allama bil Qalam,-(.) ‘Allamal-’ insaana maa lam ya’-lam. - “Read in the Name of your Lord who created; Created man from a clinging mass. Read, and *your* Lord is the most generous, who taught by the pen, taught man what he did not know. - Surat Al Alaq, 96: 1-5

2. The superiority of the learned over the ignorant: “..... Yarfa’ ‘illahullaziina’ āmanū minkum wallaziina ūtul-Ilma darajāt’ - “.....Allah will raise those of you who have faith and those who have been given knowledge in rank, ..” -Surat Al Mujadilah, 58:11

3. Those who are endowed with knowledge will get more virtues: “...wa may-yu-tal-Hikmata faqad uutiya khayran-kasiiraa..”- “...and he who is given wisdom, is certainly given an abundant good...”-Surat Al Baqarah, 2: 269

This means that one who has been given wisdom (of knowledge) is also endowed with lot of good; and the way to acquiring wisdom is learning.

4. According to the Holy Quran the persons of learning will have five characteristics:

- I. Eemaan - Faith: “...War-Raasikhuuna fil-‘ilmi yaquuluuna ‘aamannaa bihii.....”- “.....and those firmly grounded in knowledge;.....”-Surat Al e Imran, 3: 7. Those who are firmly grounded in knowledge say that they have Eemaan-- (Faith) on the Book.
- I. Tawheed - Unity of Allah: “Shahi-dallaahu ’anna-Huulaaa ‘illahaa ‘illa Huwa wal-malaaa-wa ‘ulal ilmi...” - “Allah bears witness that there is no god except Him—and (so do) the angels and those who possess knowledge--- ” -Surat Al e Imran, 3:18
- II. Remaining God wary with Allah’s fear (Khushu): “..... ‘innallaziina ‘uutul-ilma min qabliihii ‘izaa yutlaa ‘alayhim yakhirruuna lil-azqaani sujjadaa....yabkuuna wa yaziiduhum khuushuu...” - “.....indeed those who were given knowledge before it when it is recited to them, fall down in prostration on their faces, and say, ‘Immaculate is our Lord! Indeed our Lord’s promise is bound to be fulfilled.’ Weeping, they fall down on their faces, and it increases them in humility”--Surat Al Isra, 17: 107 and 109
- III. Humility, as is referred to in the above mentioned verse.

- IV. Fear: “.....Innamaa yakh-shallaaha min ‘Ibaadihil-‘ulamaaa...” - “.....Only those of Allah’s servants having knowledge fear Him.....” - -Surat Fatir, 35: 28

#### THE STATUS OF KNOWLEDGE & THE LEARNED IN THE TRADITIONS OF THE PROPHET (S.A.W)

“*Man yurīd Allahu bihi khayran yufaqqihahu fid-dīn*” “If God wills goodness for someone, He deepens his knowledge of religion.” - Sahih Bukhari, *Kitāb al Ilm* (The Book of Knowledge), Narrative: 70

“The similitude of the learned scholars of my nation is that of the prophets of the people of Israel.” - Bihar al Anwar, Vol: 2, Ch: 8, Page:22

“The people of knowledge are the heirs of the prophets.” -Sunan Ibn e Maaja, Vol: 1, Ch: 17, Page: 223

“All earthly and celestial beings seek God’s forgiveness for he whom is learned [in religion].” - Sunan Ibn e Dawood, Vol: 2, Page: 285

“Those who are most in proximity to the status of prophecy are the people of knowledge and jihad/exertion. As for the people of knowledge, it is [because] they direct people to that which the prophets brought forth; and the people of jihad have fought with their sword for what the prophets brought forth.”

“On the day of Resurrection, the ink of the scholars would be equally weighed with the blood of the martyrs.” -Previous Reference.

“ *Inna matal al ulema fil arde kamasilil nujume fis Samaa yuhtada beha fi zulumatil bahre fa iza antamasat aw shaka an tazillal hudaat.*”- “The example of the scholars on earth is as the stars in the sky; with it people are guided in the darkness of land and sea and if it falls then the seekers of guidance will be on the verge of becoming misguided.”

“On the face of the earth the example of the Ulema is like the stars shining in the Firmament that through them travel and navigation is possible on the ground and the seas and when any star falls then dangers confront the seekers of guidance!” -Kanz al Amal, Hadith: 28769

God revealed the following to Abraham (upon whom be peace):“O Abraham. I am the [ultimate] possessor of knowledge and I love every possessor of knowledge.”-Ahya al Uloom Ghazali, *Kitab al Ilm*.

“The [calamity for the] death of a scholar far exceeds that of the death of a tribe.”-Ahya al Uloom Ghazali, *Kitab al Ilm*.

“Whosoever deepens his comprehension of God’s religion will be sufficed by Him from his worries and granted provision/sustenance wherefrom he expects not.”- Ahya Al Uloom, Ghazali, *Kitab al Ilm*

“One who deepens his comprehension of religion would be sufficed by God from all his worries and fears and he will receive sustenance wherefrom he expects not.”--Previous reference

“Three types of persons will intercede [on behalf of others] on the Day of Reckoning: the Prophets, scholars and martyrs.”-Sunan Ibn e Maaja, Ch: 20, Volume: 243

“The greatest charity is for a person to acquire knowledge and teach it to his brethren”-Sunan Ibn e Maaja, Ch: 20, Volume: 243

“God, His angels and even the ant in the crevice and the whale in the ocean offer blessings for he who teaches people goodness.”-Kanz al Amal, H: 28736

“Looking at the face of a scholar is [an act of] devotion/worship.”-Bihar Al Anwar, Vol: 1, *Kitab al Ilm*.

“The death of a scholar in Islam creates such a chasm that cannot be filled with perpetual efforts of days and nights.”-Kanz al Amal, H: 28761

### THE IMPORTANCE OF THE STUDENT AND HIS EFFORTS AT LEARNING IN THE TRADITIONS OF THE PROPHET (S.A.W.)

“Seeking knowledge is the bounden duty of every Muslim.”-Sunan Ibn e Maaja, Vol: 1, Ch: 17, H: 224

“Seek knowledge even if it were in China, for it is the duty of every Muslim.”-Bihar al Anwaar, Vol: 1, Ch: 1, Page: 180

“God grants the seeker and acquirer of knowledge a twofold reward; and he who seeks it but does not acquire it is granted but a single one.” -Al Targhib wal Tarheeb, Vol: 1, Page: 96

“Man ahabba an yanzara ila utaquallahe min an naare falyanzuru ilal muta-allemeena fillazi nafsi beyadehi maa min muta-allemin yaqtalifu ila baab il aalime illa katab Allahu lahu bekulle qadamin ibadatahu sanatin wa bani Allahu lahu bekulle madinatan fil Jannatehi wa yamshi alalarde wa hiya taztaghfiru lahu wa yumassio yusibhu maghfoora lahul Malaaekatahu annahum unqa Allahi min an Naar.” “One who wishes to see the persons who are absolved from going to Hell should look at the seekers of knowledge, for by the One in whose hand is my life!

Whenever a seeker of knowledge frequents the door of a scholar, God will grant him for every step he takes the [reward] of worshipping one year, and with every step He will build him a city in heaven. And the ground on which he treads seeks pardon for him; and his sins are pardoned every morn and night and the angels bear witness that God has pardoned him from consignment to the Hell.”-Tafseer Fakhr Raazi, Vol: 2, Page: 180

“He who seeks knowledge sincerely for God is like the person who fasts during the day and spends the complete night in prayers. When he acquires one chapter of knowledge it will be better than spending gold in the way of God equal to the weight of the the Mount of Abu Qabees.”-Tafseer Fakhr Raazi, Vol: 2, P: 180

“One who departs from his home in search of knowledge will remain on God’s way till his return.”-Sunan Tirmidi, H: 2647

“A seeker of learning among the ignorant persons is like a living being among the dead.”-Kanz al Amal, H: 28726

“If a seeker of knowledge meets his death during the course of his seeking, he will be deemed a martyr.”-Targheeb wa Tarheeb, Vol: 1, Page: 97

“On the day of judgment, there will be but a single difference in rank between the prophets and he who seeks knowledge in effort to revive Islam.”-Kanz al Amal, H: 28833

“The angels spread their wings in pleasure to the seeker of knowledge.”-Kanz al Amal, H: 28746

“Man salaka tariqan yatlabu fihe ilman salaka Allahu behi tariqan min taraqil Jannatihi.” He who takes a path for acquiring knowledge will be placed by God on one of the paths to heaven.” - Same reference.

“He who acquires knowledge in order to revive Islam will be but one rank lower than the prophets in heaven.” -Kanz al Amal, H: 28833

“The angels spread their wings for the seeker of knowledge in pleasure for what he is seeking.”-Kanz al Amal, H: 28746

“Man salaka tariqan yatlabu fihe ilman salakallaha behi tariqan min turuqil Jannatun.” –“When a person treads a way to acquire knowledge, God will place him on one of the paths of heaven.”- Previous reference

It is narrated that one day the Prophet (S.A.W) entered the Mosque and looked around finding people occupied in prayer and supplication and also some persons occupied in acquiring learning. Then he (s.a) said:“Kalal majliseene ila khairin amma huwa laae fayadoonallaha wa amma huwa laae fa yata-allamoona wa yaqfahoonal jahela huwa laaee afzalo biltaalime ursilatu.” -“Both these groups are busy in virtuous actions. But those who are acquiring knowledge and imparting it to the ignorant are superior to those who are offering devotions and supplications because I have been sent for the purpose of imparting knowledge.” Then the Prophet (S.A.W) sat with those persons. -Sunan Ibn e Maaja, H: 229, Kanz al Amal, H: 28701, 28873 with some variation.

## SUMMARY

Islam lays much stress on learning and imparting of knowledge to the extent that the first blessing that the Holy Quran referred to was the blessing of learning. In this manner Islam and the Infallibles (upon whom be peace) rate learning and the seekers of learning very high!

## QUESTIONS

1. Relate the qualities of the possessors of learning that the Holy Quran has talked of and mention the verses about this?
2. What description the Prophet (S.A.W) has given about men of learning?
3. Who are the persons whom the Prophet (S.A.W) has deemed free from the Hell?
4. According to the Hadith of the Prophet (S.A.W) why is a man of learning superior to a worshipper or devotee?

## LESSON: 2 - EXCELLENCE OF KNOWLEDGE & THE LEARNED SCHOLAR-2

Excellence of Knowledge & the Learned Scholars according to the traditions of the  
Ahl al Bayt (upon whom be peace)

Imam Ali (upon whom be peace) said, "O People, know that the perfection of religion [lies within] seeking knowledge and acting in accordance with it.

Hazrat Ali (upon whom be peace) has said: "Ayyuhal naaso aalamu anna kamalal deene talabuul ilme wal amalo behi, al-aawa inna talabal ilme ao jabo alaikum min talab al malle, annal maala maqsoomun mazmoona lakum qad qasmahu adilun baynakum wa qad zaminahu wa saifi lakum wal ilmo makhzoona inda ahlehi wa qad amerutum betalabehi min ahlehi fatlubuhu." - "O People, know that the perfection of religion [lies within] seeking knowledge and acting upon it. You should know that acquiring knowledge for you is more essential than amassing wealth because wealth gets divided between you and there is guarantee for it that God, with His Justice, has Himself divided the wealth amongst you; and He has guaranteed that He would assure this division. But the treasure of knowledge is with the learned persons and you are ordered to acquire it from them. Therefore approach the men of knowledge and acquire it from them." - Usool e Kaafi, Vol: 1, Page: 30

Similarly Imam Ali (upon whom be peace) has said: "Knowledge is far superior to wealth in its entirety."

"Knowledge is the inheritance of the prophets whereas wealth is the inheritance of men with Pharonic nature!

"Knowledge doesn't get exhausted with its consumption while wealth does."

"Wealth needs a guardian but knowledge safeguards its possessor."

"Knowledge will remain in the shroud of a person while wealth remains in the world."

"Wealth can be acquired by both the believer and the infidel but knowledge is only acquired, specifically, by the believer."

"Jamiulnaase yuhtajoono ila sahibal Ilme fi amure deenehum wa laa yahtajoono ila sahib al maal." - "With regards to religious affairs, everyone is in need of the learned man and not the possessor of wealth."

"Al ilmo yuqwiarrajulo alal maroore wa alal siraate wal maalo yamunahu." - "Knowledge provides one with the strength of treading the path [in the afterlife] while wealth obstructs it." --- Bihar Al Anwar, Vol: 1, Page: 185

Hazrat Ali (upon whom be peace) says: "The peak of excellence and its extremity is knowledge." - Gharar al Hakm, Page: 16, 41

The Imam (upon whom be peace) says: "Knowledge is a noble inheritance" - Nahj al Balagha Hikmat 5

The Imam (upon whom be peace) also said: "Knowledge is a veil [which protects] one from calamities." - Gharar al Hakm, Page: 794, 64

Similarly, he (upon whom be peace) said: "Al Ilmo daallatul Momine" - "Knowledge is the lost property of the Momin." - Bihar Al Anwar, Vol: 1, Page: 168, Chapter: 1

Imam Zain al Abedin (upon whom be peace) has said in this regard: "Lau yaalam al naaso maafi talab il Ilme latalabuhu wa lau besafukil mohje wa qauzil hajje in Allaha ta-aala aw haiyya ala Daanial: Inna amuqata ibadi il al jaahelul musutakhefun behaqqa ahl al Ilmil taareku liliqtedae

behim wa inna ahabbo abeedi ilayyal taalibo liltawabil jazilal azemo lil ulamaail taabeoo lilhukamaail qaabilo anil hukamaae.” - “If people knew what is lies in seeking knowledge they would shed their hearts’ blood and dive into deep seas to acquire it. God revealed to Daniel (upon whom be peace), ‘For Me the worst person is the ignorant who downgrades the men of learning and doesn’t follow them and the dearest person to Me is the pious and abstinent one who craves for unfathomable felicity and continuously remains with the scholars and is the follower of the wise persons and follows their dictates!’ -Usool e Kaafi, Vol: 1, Page: 35

Imam Mohammed Baqir (upon whom be peace) has said: “Man allama baaba huda-an falahu mitala aajare man amela behi wa laa yanqusu oolaeka min ujoore him shaiyan wa manu allama baaba zalalatin kaana alaihi mitala awzaare man amela behi wa laa yanqusu ulaaeka min awzarehim shyuna.” “He who teaches a chapter of knowledge will be rewarded in equivalence to he who implements it without any diminution from their rewards. Likewise, he who teaches a chapter of misguidance will receive retribution tantamount to the retribution of those who act upon it without any diminution in their retribution.”-Usool e Kaafi, Vol: 1, page: 35

The Imam (upon whom be peace) also said: “Innallazi yuallemul ilma minkum lahu ajurul mutaallme wa lahul fadlu alaihi fataalamul ilma min hamalatehil ilme allemuhu ikhwanakum kama allamakamoohul ulama.” -“He from amongst you who teaches knowledge [to others] receives the reward of the student and is superior to him. Thus, acquire knowledge from its bearers and teach it to your brethren as the scholars have taught you.”-Usool e Kaafi, Vol: 1, page: 35

Abu Baseer relates that Imam Jafar as-Sadiq (upon whom be peace) said:“Man allama khairan afalahu mitalu ajre man amala behi qultu: Fain allamahu ghayarahu yajrio daalika lahu? Qaala: in allamahul naasa kallahum jaraee lahu qulto fa-in maat? Qaala: wa in maat.” “He who teaches beneficial knowledge receives the reward of he who acts upon it. Abu Baseer then asked, “If he teaches it to someone else will he also be rewarded?” The Imam (upon whom be peace) said, “If he teaches it to all of humanity he will receive [all of] the reward.” Abu Baseer further asked, “What if he dies?” The Imam (upon whom be peace) said, “Even if he dies.” -Usool e Kaafi, Vol: 1, Page: 35

Imam Jafar Sadiq (upon whom be peace) also said: “Man tallamalilma wa amela behi wa allama lillahi duiaa fi malakoot alsamawaate aziman faqeelula : Taallama lillahi wa amela lillahi wa allama lillahi” - “He who acquires knowledge, practices it and teaches it for God will be called upon in the celestial kingdom as a lofty person. Then it is said about him that he acquired knowledge, acted upon it and taught it to others, all for the sake of God.”-Usool e Kaafi, Vol: 1, Page: 35

## SUPERIORITY OF THE LEARNED OVER THE IGNORANT

In the traditions of the Prophet (S.A.W) and the Infallibles (upon whom be peace) learning has been termed superior than devotions (Ibadat) and the learned (Alim) superior than the devotee ((Abid). Please see some of the sayings of the Prophet (S.A.W):

“Knowledge is superior to worship.” -Kanz al Amal, H: 2857

“Man kharaja yatlubu baaban man ilmin leyaruddu behi baatilan ila haqqin aw zalalatin ila hudian kaana amaluhu daalika ka-ibadate mutaabbadin arbayeena aaman.” “He who that through it he would promote righteousness instead of falsehood and guidance in place of waywardness; his act would be equivalent to a devotee’s prayers of forty years!”-Kanz al Amal, H: 28835

“Naumun mana-aa ilmin khairun min salatin ma-aa jahulin.” -“Sleeping with knowledge is better than praying with ignorance.” Kanz al Amal, H: 28711

“Talabul ilme afzalu indAllahi minal salate was siyame wal Hajje wal Jihade fi sabeel Allah.” “In the eyes of God, acquiring knowledge is superior to prayer, fasting, Hajj and Jihad in the path of God.” -Kanz al Amal, H: 28655

“Fadlul alime al al abide kafadalil qamare alal saaeral nujume lailatil Badre” - “A learned one has the same superiority over a devotee as the full moon has over the stars.” -Bihar al Anwar, Vol: 1, Page: 124, Chapter: 4

“Fadlu ul alime alal abide saboona darajatan bayna kulle darajatan bayna kulle darajatayne hadurul farase sabaeena aaman daalika le-annal Shaitana yazaool bidataha lilnaase fayabasuruhal aalimo fayuziluha wal abidu yaqbilu ala ibadatehi.” - “The status of a scholar is seventy times greater than a devotee’s and the distance between each stage and the other is equal to a fast steed running for seventy years. The reason for this difference is that Satan promotes innovations among people and the scholar notices the innovations and curbs them while the keeps himself busy in his devotions!” -Al Targhib wal Tarheeb, Vol: 1, Page: 102, H: 36

“Faqihu ashaddu alal Shaitane min alafe aabedin.” - “Contending with Satan a Fiqh (Muslim Jurist) is stronger than a thousand devotees!” -Ahya al Uloom, Kitab al Ilm

“Rakatan min alimin billahi khairan min allafe rakatin min mutajahelin billahi” - “One genuflection (Rakaa) of a person who has Allahs Maarifat (Knowledge of God) is better than a thousand genuflections of an ignorant person!” -Kanz al Amal, H: 28786

Amir al Momineen Hazrat Ali (upon whom be peace) has said: “Al kalimatuhu min al hikmatehi yasumahal rajulu fayaqulu au yaamalu beha khairun min ibadathe sanatin.” - “The actions of he who hears a word of wisdom and acts upon it and shares it with others are greater than worshipping for a complete year.” -Bihar al Anwar, Vol: 1, Page: 183, H: 93

Imam Mohammed Baqir (upon whom be peace) has said: “Tadkarulilme saa-atan khairun min qiyame lailatin.” - “Spending one moment in scholarly deliberations is better than praying a whole night.” ---Bihar al Anwar, Vol: 1, Page: 204, Chapter; 4

The Imam (upon whom be peace) also said: “Alimu yantafau beilmehi afzalumin ibadatehi sabaeena alafa abedin.” - “A scholar benefiting from his knowledge is greater than the worship of seventy thousand worshippers” - --Bihar al Anwar, Vol: 2, Page: 18, Chapter: 8

Imam Jafar Sadiq (upon whom be peace) has said: “Alimu afzalu alf abedin wa min alfe zahedin.” - “A scholar is better than a thousand worshippers and a thousand ascetics.” -Bihar al Anwar, Vol: 2, Page: 19, Chapter: 8

## CHOICE OF CORRECT LEARNING

In the two previous lessons we have discussed the importance of learning and the learned persons in the light of the sayings of the Prophet (S.A.W) and the Imams (upon whom be peace). But the question arises whether a person learned in the worldly disciplines has the same importance and whether he has the same superiority on others which is discussed in the traditions? The reply to the question is that acquiring learning is certainly a virtuous act and the learning which is the need of the society has been termed as Wajib Kifae or necessary. But the superiority of the Ulema highlighted in the quoted traditions is specific for them only. We are quoting here some traditions in support of our contention.

The Prophet (S.A.W) has said: “Maut al alime tulmatan fil Islame laa tusadduma akhtalafal laylu wal nahaar.” - “The death of a scholar creates such a void in Islam that it cannot be filled by the the revolution of the day and the night.” -Kanz al Amal, H: 28761

The Prophet (S.A.W) also said: “Wallazi nafsu Muhammadin beyadehil aalime wahidan ashaddu ala Ibleesa min alafe abede, leannal abeda lenafsehi wal alime leghairehi.” - “By the One in whose hand is Mohammed’s life, the existence of but one scholar is more burdensome for Satan than a thousand worshippers, for a worshipper is solely for his self; whereas a scholar is for others.” -Kanz al Amal, H: 28908

It is said in the traditions that one day the Prophet (S.A.W) entered the Mosque when he saw that some persons sat surrounding another person. He (s.a) asked who that person was. The companions said that he was an Allama. The Prophet (S.A.W) asked, “In what discipline has he specialised in?” They replied, “He is an expert in Arab genealogy, history and the poetry of the Days of Ignorance. Then the Prophet (S.A.W) said: “Zaaka ilmun laa yazurru mun jahelahu wa laa yanfahu man alemahu. Summa qaala: innama talaatun ayatun mohkamatun aw farizatun adelatun aw sunnatun qaematun wa maa khalahunna fa huwa fadalun.” - “It is such a discipline that does not harm a person ignorant of it, and benefits not he who acquaints himself with it. Knowledge is only of three types: A clear verse; a righteous [religious] duty and an established *Sunnah* (of the norms of the Islamic shari’ah) which are mandatory and everything else is superfluous.” -Usool e Kaafi, Vol: 1, Page: 32, H: 1

## SUMMARY

The Ahl al Bayt (upon whom be peace) have talked of the superiority of learning and the learned persons and have exhorted Muslims to acquire higher learning and have termed it more important than acquiring wealth and pelf.

In the view of Islam the status of Ilm (Learning) is more than Ibada (Devotion) and the status of the Alim (Man of Learning) is more than the Abid (Devotee)!

Islam has attached much more importance to the Islamic Learning than learning in other disciplines!

## QUESTIONS

1. Why Imam Ali (upon whom be peace) has termed acquisition of learning more important than acquiring wealth?
2. In the view of Imam Ali (upon whom be peace) what is the difference between wealth and learning?
3. With reference to the traditions quoted in the previous lessons explain why Alim is superior to Abid?
4. Is the importance of all the disciplines same in view of Islam?

## LESSON: 3 - THE JOINT RESPONSIBILITIES OF THE MENTOR/TEACHER AND THE STUDENT---1

After acquainting ourselves with the importance of learning and imparting it to others it is better for us to relate the norms that must be observed in the process of imparting and acquiring learning. Therefore, Shaheed e Thani (r.a) has enumerated three norms and duties about it:

1. The joint responsibilities of the mentor/teacher and the student.
2. Special responsibilities and duties of the mentor/teacher.
3. The student's responsibilities and duties.

During the process of imparting and receiving education the following six things have to be observed by the mentor and the student:

### SINCERITY OF PURPOSE

Islam requires Muslims to be sincere in performing every action in Allah's way because it is only the intent (Niyat) that renders the most important action futile and absurd and only with the change of the intent ordinary actions turn to very great acts and if the intent is pure and the action is for the sake of Allah, the effect of the action will persist as the Holy Quran says: "Maa indakum yanfadu wa maa indallahi baaqin" -"That which is with you will be spent but what is with Allah shall last, ..." -Surat Al-Nahl, 16:96

Therefore, doing anything in the way of Allah (Qurbatan il Allah) one would weigh what would be the value of the action in the view of Allah? The person looks forward to rewards only from Him and if the act is performed for someone else and since all things are transitory and therefore the effect of such acts would nullify and Allah has deemed those who do such acts as persons who would suffer losses:

Qul hal nunabbeakum bilakhsarina aamalan (.) allazeena zalla sayuhum fil hayatid duniya wa hum yasaboona annahum yuhsenoona suna-an" - "Say (O Prophet!), 'Shall we inform you about the biggest losers in regard to works? Those whose endeavour goes awry in the life of the world, while they suppose they are doing good.'" -Surat Al Kahf, 18: 103 & 104

Similarly, the Holy Quran has reminded that those who are desirous of the eternal bounties of the Heaven and remain absorbed in the worldly desires will not get anything in the Hereafter and they will be the losers.

In Surat Shura, the Almighty Allah (SWT) says: "Man kaana haratal aakhirate nazid lahu fi harasehi wa man kaana yureedu harat ad duniya nutihe minha wa maa lahu fil aakhirate min naseebin."- "Whoever desires the tillage of the Hereafter, We will enhance for him the tillage, and whoever desires the tillage of the world, We will give it to him, but he will have no share in the Hereafter." --Surat Al-Shura, 42:20

In another verse it is said:"Man kaana yureedul aajilataha ajjalana lahu maa nashaooleman yureedo summa ja-alna lahu jahannama yaslaha mazmooman madhoora."- "Whoever desires this

transitory life, We expedite for him therein whatever We wish, for whomever We desire. Then We appoint hell for him, to enter it, blameful and spurned.” - Surat al-Isra, 17:18

The actions of a person will have the effect of his intents and the Prophet (S.A.W) has clarified this in the following words: “Innamal aamaalo bil niyaate wa innama lekulle imri-in maa nawai, faman kaana hijuratahu ilallahe wa rasoolehi fahijuratuhu ila duniya yuseebuha aw imuraatin yankehuha fahijuratahu ila maa hajara ilaihi.” “Actions are dependant on the intentions with which they were made. Thus every person will receive only which he intends! One who moves his steps towards Allah and the prophet, this movement would take him towards Allah and His Apostle! But if he proceeds towards the world, or becomes desirous of some woman; he would attain these desires but this migration of movement would only be towards his hearts wishes (that is, he will not have any concern with Allah and the Prophet (S.A.W))” -Kanz al Amal, Hadit: 7272, Maniat al Murid, Page: 132

Therefore, for sincerity of purpose it is necessary that a person akeeps in view the pleasure of Allah and the Prophet (S.A.W) i before starting to receive instruction in any discipline so that his action would please Allah and the Prophet (S.A.W) and would get endorsed in his Nama e Aamal (the Record of Deeds) eternally. This is the reason that the Prophet (S.A.W) says: “Niyyatuhul mumine khairun min amalehi.”- “A believer’s intent is greater than his act”-Usool e Kaafi, Vol: 2, Page: 84

#### HOW CAN SINCERITY OF PURPOSE BE ACQUIRED?

For creating sincerity in one’s heart and making the intent exclusively for Allah the first important thing will be to free the heart of all sorts of indecency that the heart is solely attracted towards Allah. This will be the pure devotion to Allah as He says in the Quran: “.....fa-abude Allah muqlisan lahud deena ala lillahil deenulkhalis ...”- “...so worship Allah, putting exclusive faith in Him. (.) Look! (Only) exclusive faith is worthy of Allah,..”-Surat Al-Zumar, 39: 2&3

In the same manner the Quran says: “Wa maa umeru illa leyyabudu wallaha mukhleseena lahud deena hunafa-aa wa yuqemus salata wa yutooaz-zakaata wa daalika deenul qiyamatehi.” -“Yet they were not commanded except to worship Allah, dedicating their faith to Him as men of pure faith, and to maintain their prayer and pay the *zakat*. That is the upright religion.” -Surat Al-Bayyinah, 98:5

Similarly, for acquiring nearness to Allah and acquiring eternal felicity the Crerator requires one to have firm faith in Tawheed (Unity of Allah) and to have sincerity of intent: “.....faman kaana yarju liqa-aa rabbehi falyaamal amalan saalehan wa laa yushrik be-ibadatehi rabbehi ahada.” “.....So whoever expects to encounter his Lord ---let him act righteously, and not associate anyone with the worship of his Lord.”---Surat Al-Kahf, 18:110

Therefore, for acquiring learning one must determine his purpose and take care of his intent so that he shouldn’t think of anyone or anything other than Allah and his every step should be in the way of serving Allah’s Creed. If this thought escapes from his heart his learning would be futile and he would be subject to severe retribution as the Prophet (S.A.W) says: “man ta-allama ilman mimma yubtaghi behi wajahullahi azza wa jalla la yataallamuhu alla leyusiba behi arazan min-ad

duniya lamu yajedu arufal jannatehi yaum al qiyamatehi.” -“Whosoever acquires knowledge that should be sought for the sake of God but only acquires it for worldly purposes will not smell the fragrance of heaven on the Day of judgement.”---Kanz al Amal, H: 29020, Manyat al Marid, Page: 134

The Prophet (S.A.W) also said:“He who acquires knowledge for someone other than God and seeking [with it] other than God should prepare himself for Hellfire.”---Sunan Tirmidi, Vol: 5, Kitab al Ilm, Ch: 6

The Prophet (S.A.W) also said:“God will dispatch to Hell he who acquires knowledge for the sake of boasting with the scholars or with the intent of showing off his acumen to the ignorant persons and drive people towards himself.”---Kanz al Amal, H: 29036

In another Hadith he (s.a) said:“Laa tallamul ilma letumaru behis sufa-aaho wa tujadalu behil ulama-aa wale tusrefu behi wujuhan naase ilaikum wabtaghu beqaulekum maa indallahi fainnahu yadoomu wa yabqa, wa yunfadu maa siwaahu koonu yanabeeal hikmatehi, masabeehal huda, ahlaasal buyoote, surujal laile jududal qulube qalqanal tyaabe tarafoona fi ahl al samaae wa tukhfoona fe ahl al arde” -“Do not acquire knowledge with the intent of boasting with those who are ignorant, or to argue with scholars, or to attract others to yourself. Seek to acquire what is Godly with your speech for it is eternal and all other things are transitory. Therefore you should become the fountainhead of wisdom, lanterns of guidance, adornment of the homes, and beacon of light in the darkness. Dress modestly that although you remain unknown on the earth you will certainly be well known to the people of the Firmament.”-Sunan Darmi, Vol: 1, Manyat al Marid Page: 135

At another place the Prophet (S.A.W) has said: “Man talabal ilme laa rubain dakhalaanaare: leyubahiya behil ulema-aa au yumaariya behis sufa-ha-aa aw leyusrefa behi wajoohanaase ilaihi aw yaakhuza behi minal umraae”--Sunan Darmi, Vol: 1, Manyat al Marid page: 135

“He who seeks knowledge for the sake of four things will be hell bound:

1. To boast about it with the scholars.
2. To show off to the ignorant people.
3. To attract attention of the people.
4. To extract funds and privileges.”

The Prophet (S.A.W) also said: “maa azdada abudu ilman fa-azdada fid duniya raghbatan illa azdada min allahi boodan.”- “When a person’s increase in knowledge leads to a greater worldly desire, he will only increase in distance away from God.” -Sunan Darmi, Vol: 1, Muniat al Marid, Page: 135

Hazrat Ali (upon whom be peace) narrates from the Prophet (S.A.W):“manuhu maane laa yashuba-aane: taalibu duniya wa talibu ilmin faman iqtasara min ad duniya ala maa ahalla lahu salema wa manu tanawalaha min ghaire hilleha halaka, illa an yutooba wa yurjeaa wa man aakhazal iluma min ahlehi wa amala behi naja wamanu aarada behi duniya fahiya hazzahu.”- “Two hungry persons are such that they are never satiated: First is the seeker of the world and the other is the seeker of knowledge. Thus one who is content with what God has deemed permissible will be safeguarded. The one who illegitimately uses it will be the loser unless he repents and reverts back to the right path. One who acquires knowledge from learned scholars and acts upon it will be absolved. On the other hand, one who has the world in his view will only receive the world.”-Usool e Kaafi, Vol: 1, Page: 46

Imam Jafar e Sadiq (upon whom be peace) says: “Iza Rayatumul aalima mohibban lid-duniya fa-attahemuhu ala deenekum fainna kulla muhibbin le-shaiin yahoota maa ahabba.”- “When you

see a scholar enamoured of the world then get distraught with him about your creed because a person's mind will be dominated by that which he is enamoured of." -Usoole Kaafi, Vol: 1, Page: 46

Then the Imam (upon whom be peace) said, "Allah sent the following revelation to hazrat Dawood (upon whom be peace): "laa tajal bayuni wa bayneka aleman mafutuna bid-duniya fayasuddaki an tariqe mohabbati, fa inna ulaeka fattaoo tareqe ibadi al murideena anna aduni maa ana saaneun behim an anze-aa halawata munajaati min qulubehimu." - "God sent the following revelation to David (upon whom be peace), 'Don't bring a scholar who is attracted to the world between you and Me, otherwise he will divert you from the path of My love; because they are bandits on the path of those who are seeking me. The least that I will [punish] them with is removing the sweetness of supplicating to Me from their hearts.'" -Usool e Kaafi, Vol: 1, Page: 46

Similarly, Imam Jafar Sadiq (upon whom be peace) narrates from the Prophet (S.A.W): "Al fuqahaa-oo amana-ul rusule maalamo yadukhulu fid duniya qeela ya rasool allahi wa maa dakhaluhum fid duniya? Qaala: ittebaaul sultane fa-iza fa-alu zaalika fa-ahzaruhum ala deenekum." -"The scholars are the trustees of the prophets (*upon whom be peace*) so long as they don't indulge in the world.' He was asked, 'O Prophet of God! What is the meaning of indulgement in the world?' The Prophet (S.A.W) said, 'Following the dictates of the rulers, and if they do, then protect your Creed from them!'" -Usool e Kaafi, Vol: 1, Page: 46

Therefore, the first condition for acquiring learning is that it must be done exclusively for the pleasure of Allah and it should be imparted to others with the same intent as well so that the person's status in Allah's view would enhance and the effects of learning become evident and he would get unfathomable felicity in the Hereafter!

## SUMMARY

Since, all the actions of the Momineen have to be for the pleasure of Allah, in the field of education as well it is binding for the mentor/teacher and the learner to be sincere in their intent so that their actions are acceptable to Allah and their services remain eternal!

## QUESTIONS

1. What type of persons the Holy Quran has deemed the losers?
2. How the *Intent (Niyat)* can be rendered pure?
3. What type of learning the Prophet (S.A.W) has warned people against?
4. What type of *Ulema* the Imam Sadiq (upon whom be peace) has asked people to beware of?
5. In the view of the Prophet (S.A.W) who are the *Ulema* who are the trustees on behalf of the Anbiya (upon whom be peace)?

## LESSON: 4 -THE JOINT RESPONSIBILITIES OF THE MENTORS & THE STUDENTS---2

### KNOWLEDGE & ACTION

After sincerity of purpose the other duty of the mentor and the student is that whatever is imparted by the mentor is put to action by the student and he moulds his way of life according to it. In fact, the student should mould his life in that mould!

Every person performs different actions in his life and, therefore, the purpose of his education has to be the reform of his character and actions because if any action is performed without learning and awareness then waywardness will be certain as Maula e Kaa e Naat, Imam Ali (upon whom be peace) has said:

“Innal aamila beghaire ilmin kas-saaere ala ghaire tariqin fala yaziduhu boodahu anit tareeqil waazehi illa boodan, wal aamila bililme kas-saaere alal tareeqil waazehi falyanzuru naaziran asaaeran huwa amu raajeun.” “He who acts without knowledge is similar to a person traversing a wrong path whereby continuing upon it only distances him [from the destination]. However, the scholar whom acts with his knowledge is like the person who is traveling on a clear path. Therefore every person should contemplate whether he is progressing or regressing.”---Nahj ul Balagha, Sermon: 154

The purpose of this saying of Imam Ali (AS) is that if a person keeps changing his route again and again it would mean that he had selected the previous route without knowledge and awareness, without proper guidance. But the person who determines his route with full knowledge then there will not be any question of his losing the way and returning back to square one! This is the reason that he (upon whom be peace) has said that even now there is time to see whether the journey of your life is with sufficient knowledge or you have just come out in a blind alley! When the time is lost one may realise that he was on the wrong track and it may be futile to revert back to the right path at that time!

Imam Jafar Sadiq (upon whom be peace) says:“Al aamilu ala ghaire baseeratin kas-saaere ala ghairil tareeqe wa la yaziduhu sur-atuhul siure min altareeqe illa boudan.”“He who acts without insight is like a traveler on the wrong path whereby traversing faster only increases his distance [from his destination].”---Bihar al Anwar, Vol: 1, Page: 202, Chapter: 5

The Prophet (S.A.W) has even said that: “matalul abidil ladi laa yataaqqahu kamsilillazi yabuni bil laile wa yahdemu bin-nahar.” “A devotee who doesn’t acquire knowledge (and doesn’t know the dictates of the Shariah) his example is like that of a person who labours the complete night to build a house and during the day he demolishes it!”---Kanz al Amal, Vol: 10, Page: 179, Saying: 2893

This thing is very clear that when a person prays the entire night and during the day he goes astray because of unawareness of Halal (legitimate) and Haram (illegitimate), his entire effort of the night would be a waste and because of his inadvertent sins all his felicity would be voided!

Imam Ali (upon whom be peace) has said in this regard: “Al motabadu ala ghaire kahimariil tahhonatehi yaduru wa la yubarahu minu makanehi.” “The example of devotions of a person without the awareness of the Creed is like that of a bullock of the plough that it keeps making rounds incessantly and it doesn’t budge even a little from its spot!”---Kanz al Amal, Vol: 10, Page: 208

Therefore, however much such a person struggles and works hard he doesn’t achieve any spiritual height and because of his ignorance nullifies all his actions. For example, a person fasting continuously but being unaware of the norms abstains from food and water and his fasting would be futile.

This is the reason that Imam Ali (upon whom be peace) has given the simile of a draft animal which is hitched to the plough in the morning and taken out from there in the evening! This proves that for correct action knowledge is very necessary! And knowledge should be such that it should be beneficial for the worldly life and the hereafter as well! This is the reason that for good education the following points should be kept in mind.

The knowledge that doesn’t give any material or spiritual benefit shouldn’t be acquired because the Prophet (S.A.W) and the Infallibles (upon whom be peace) offered the following prayer:

“Allahumma inni aozubeka min ilmin la yanfaoo wa min qalbin la yakhshau wa min qalbin la ykhushaoo wa min duain laa yusma-oo wa min nafusin la tushbaoo.” “O Allah! I seek your protection from the learning which doesn’t provide any gain!” ---Kanz al Amal, H: 3609  
Imam Ali (upon whom be peace) has said: “Laa khaira fi qalbi laa yakhushau wa ayoonn laa tadumaoo weilmin laa yanfaoo.” “There is no good in a heart devoid of submission [to God], and in an eye that does not shed tears and in knowledge that does not have benefit.”---Gharar al Hakm, Page: 191

The Imam (upon whom be peace) also said: “Ilumun laa yunfaau kadawain laa yanjaoo.” “Knowledge that does not benefit is like medication that doesn’t cure.”---Gharar al Hakm, Page: 44

Secondly, learning should be acquired because the Holy Quran has criticised the persons who aimlessly talk and has also deemed such act as sin as it says: “Yaa ayyuhal ladeena aamanu lema taqooloona maa la tafualoona (.) kabura maqutan indallahi an taqoolu maa la tafaloon.” “O you who have faith! Why do you say what you do not do? It is greatly outrageous to Allah that you should say what you do not do.”---Surat Al Saff, 61: 2 & 3

In another verse the Jewish scholars who do not act on God’s Scripture are compared to a donkey which carries a heavy weight of books:

“Matalul lazeena hummelul taurata summa lamu yahumeluha kamatalil himare yahumilu asfaran.” “The example of those who were charged with the Torah, then failed to carry it, is that of an ass carrying books.” ---Surat Al-Jumu’ah, 62:5

In the traditions of the Prophet (S.A.W) and the Infallibles (upon whom be peace) it has been pointed out in various ways that knowledge without action is futile and, in fact, it is ignorance

and because of it one would get retribution as Hazrat Ali (upon whom be peace) has recorded the Prophet (S.A.W)'s saying: "Al ulamao rajulaane : Rajulun aakhezun beilmehi fahaaza naajin wa aalimun taarikun leilumehi fahaaza haalekun wa anna ahullal naare letaazzuna min riuhiil aalemil tarike leilmihī wa inna ashadda ahlilnaare nadamatan wa hasratan rajulun da-aa abudan ilallahi tabaraka wa ta-aala fa-astajaaba lahu wa qabela minhu fa ataallaha fa-adukhalahul jannataha wa adukhil addaen naara betarukehi ilmahu wa attebaaehil Hawaii wa toolil aamali , amma ittebaaul hawaii fayasuddu anil haqqe wa toolul aamile yunusil aakhirate." "There are two categories of scholars: Those who act with their knowledge and those who abandon it. The former will be saved while the latter will perish. The dwellers of hell will suffer from the foul smell of the scholar who abandons his knowledge, and the person who will have the greatest regret [on that day] is he who calls another person to God Almighty and that man answers the call, accepts it and obeys God and thus enters heaven while the caller enters hell for abandoning his knowledge and following his whim and false hope. As for following one's own whim, it results in obstructing the path to the Truth, while having false hope results in ones forgetting of the afterlife." ---Usool e Kaafi, Vol: 1- Kitab Fazl e Ilm

At another place the Prophet (S.A.W) deems the persons who act on the knowledge acquired by them as *Alim*:

"Aala wa innal aalima man yaamalu bililme wa inu kaana qaleelal amale."

"Verily, a [true] scholar is he who acts on his knowledge even if it were [his actions] limited." --- Bihar al Anwar, Vol: 76, Chapter: 67

Imam Ali (upon whom be peace) has said: "Alilumu bil amale" "Knowledge is with action."--- Gharar al Hakm, Page: 152

At another place he (upon whom be peace) says: "Maa alima manu lamu yamalu beilmehi" "He who does not act on his knowledge [in reality] does not know." ---Gharar al Hakm, Page: 153

It is narrated from Hazrat Eesa (upon whom be peace) :

"laisa benafeeka an taalama maalamu tamalu kasurat al ilme laa yaziduka illa jahulan iza lam taamalu behi." "It does not benefit you to know that which you don't act upon, for excessive knowledge that is not practiced only increases your ignorance." ---Meezan al Hikma, Chapter: 2888

Imam Jafar Sadiq (upon whom be peace) has said: "Ashaddul naase azaban aalimun laa yanutafeoo min ilumehi beshai-in." "The one who will be most severely punished from amongst the people is a scholar who does not benefit from his own knowledge at all." ---Bihar Al Anwar, Vol: 2, Page: 37

He (upon whom be peace) also said: "innal aalima iza lamu yamalu beilmehi zallato mauezatuhu anilquloobe kama yazillul mataru analsafaun." "When a scholar does not act upon his own knowledge his precepts and admonitions slip away from the hearts of others as rain drops slip away from polished stones." ---Usool e Kaafi, Vol: 1, Page: 44

Imam Ali (upon whom be peace) while addressing the congregation from the pulpit says: "Ayyuhalnaaso iza alimtum fa-amalu bema alimutum la-allakumu tahtadoona innal aalimal aamile beghairehi kaljahelil haeril lazi laa yustafeuqu an jahulehi bal qadu raayutu annal

hujjataha alaihi aoozamu wal hasrata aadoomu ala haazal aalimal munusalikhi min ilmehi minha ala haazal jaahilil mutahaayare fi juhulehi wa kilahuma haaerun baaerun. Laa tartaabu fa tashakku wa laa tashakku fatakufaru wa laa turakhesu leanfusakumu fatuduhenu wa laa tuduhenu fil haqqe fatukhseru wa inna min al haqqe an taffaqa hu wa minal fiquhi an laa taguturru wa inna ansahakum lenafsehi atuwakum lerabbehi wa aghasshakum lenafsehi aosiakum lerabbehi wa man yuteillaha yaamanu wa yasutabusheru wa man yausillaha yahibbu wa yandamu.”

“O people! If you learn something, then act upon it that you may be guided [with it]. A scholar who acts without his knowledge is like the confused ignorant who doesn’t awaken from his ignorance. In fact, I have seen that the proof upon the scholar who abandons his knowledge is greater and his regret lasts longer than the confused ignorant. But my opinion is that both of them are equally curious but the inactivity of the *Alim* is much more harmful than the inactivity of the ignorant person! Don’t allow doubts to daunt you because you may become an infidel nursing doubts. The truth is that you should become an *Alim* and *Ilm* is protection from pride and deception. Among you the one who precepts himself the most will be most obedient to Allah and one who cheats his psyche the most is the most disobedient to Allah! The person who is obedient to Allah will be in His protection! One who disobeys Allah will be put to shame!” ---Usool e Kaafi, Vol: 1, Page:45

Janab Mufazzal bin Omer says that Imam Jafar Sadiq (upon whom be peace) was asked how to recognize those who would get deliverance in the Hereafter. The Imam (upon whom be peace) replied: “Man kaana fauluhu leqaulehi muafiqan fa-ate lahu bilshahadate wa man lam yakunu feuluhu leqaulehi muafiqan fainnama zaalika masutauda-an.” “Whomoevers actions were in compliance with his speech then his deliverance can be guaranteed but when the speech of a person differs from his actions then he will be shaky. (His deliverance will depend on his reform). ---Usool e Kaafi, Vol: 1, Page: 45

In short, various traditions of the Prophet (S.A.W) and the Infallibles (upon whom be peace) treat knowledge and actions as companions, that is, wherever there is knowledge action has certainly to be there. If, God forbid, there is no action then the knowledge too will depart from there! The Prophet (S.A.W) has said: “Innal ilma yahutefu bilamale fain ujabahu wa illa irutahala anuhu.” “Knowledge beckons action; it either responds or the knowledge would depart.” ---Bihar al Anwar, Vol: 2, Page: 36

## SUMMARY

In the view of Islam there is no value of knowledge but the value of instruction is making the seeker of knowledge its good practitioner. Otherwise there is no practical use of knowledge in a person’s life. Islam has asked Muslims not to acquire learning that they would not act on! Similarly, Islam forbids Muslims not to act without proper knowledge!

## QUESTIONS

1. How has Imam Ali (upon whom be peace) compared an Alim who does not practice?
2. In the view of the Prophet (S.A.W) an Alim who is non-practicing is comparable to what?
3. What has Imam Ali (upon whom be peace) compared an ignorant devotee (Abid) to?
4. What has Quran compared a non-practicing Alim with?

5. Relate one tradition which warns of retribution to be faced by non-practicing Alims?
6. What type of persons Imam Sadiq (upon whom be peace) has termed as exempt from Hell?

## LESSON: 5 - THE JOINT RESPONSIBILITIES OF THE MENTORS/TEACHERS & THE STUDENTS---3

### ABSTAIN FROM PRIDE

When the mentor and the students purify their intents and their aim will be Qurbatan il Allah—for nearness to Allah—and they have a firm resolve in their hearts they would spend the rest of their lives in accordance with the instructions, conveyed and received, then no other attraction would interest them. Therefore, human nature is that every individual craves for progress and elevation and makes efforts towards this end. One should know that every excellence one achieves is, and should be, for nearness to Allah because He is the master of every excellence. This is the reason why one should inculcate in himself moral and meaningful spiritual excellence to acquire the pleasure of the Creator to reach near Him.

Knowledge and learning is such an intoxicant that if a person gets engrossed in it, he slowly veers away from the goal and when a person moves away from his aim it is termed in the discipline of morality as Hijab or a Curtain because it turns into a curtain between the person and God since there will be tremendous enhancement in the prowess and strength with the acquisition of knowledge and he comes to possess excessive awareness about the world and all that is in it.

Secondly, there is an unusual effect of knowledge on spiritual excellence so that generally the erudite scholars (Ulema) very fast get engrossed in pride and prejudice and their hearts get covered with curtains as the Prophet (S.A.W) has said: “Alilmu huwal hijabul akbaru.” “Knowledge is the greatest veil.”

The other important thing is that the main purpose of education is the reformation of the psyche and quite contrarily if the person gets involved in failings like pride and prejudice he will certainly be on the look out to enhance his knowledge every day but he will not have even the slightest thought of being in the presence of Allah and instead of acquiring spiritual excellence he will be inadvertently moving away from Allah. What is the use of such learning and education?

Therefore, it is the bounden duty of every person that he should make learning the stepping stone of excellence to remain safe from getting enslaved in waywardness and receive eternal felicity.

### TAWAKKUL OR TRUST IN GOD

Those who are engrossed in educational activity viz: students, mentors, publishers, authors, researchers etc. they must cultivate in themselves self-confidence and also remove from their minds any thought of weakness or inability. It is also necessary for them that they should make Tawakkul their ideal because in scholastic work there is need for hard efforts and one who relaxes wouldn't get the riches of knowledge that he wishes to acquire. Therefore, the person has to be ready to make acute Jihad (struggle) with his Nafs or the spirit. More than the effort the person should have Tawakkul or Trust in God because - LAA HAULA WA LAA QUWATTA ILLA BILLA -There is no power or authority other than that of Allah!

Secondly, those who are deeply engrossed in their scholastic activities will generally be financially stressed and they aren't able to pay much attention to this need and they may get engrossed in financial straits. In many instances they are forced to belittle themselves and approach others for help although Allah has promised to provide their sustenance as the Prophet (S.A.W) has said: "Inallaha taa-ala qadu takaffala letaalibil ilme berizqehi qassatan amma zaminahu legghayurehi." "The Sustainer of the world has ensured general sustenance of all the people and Has particularly assured the maintenance of the seekers of knowledge." ---Kanz al Amal, 28701, Muniat al Marid, Page: 160

Therefore, those who enter the field of learning should have trust in Allah rather than depending on others for succour and seek sustenance from Allah and keep themselves busy in their scholastic activity.

Thirdly, the high echelons of learning are achieved only through education because learning is a Nur (Light) which is in Allah's control and He makes one really rich in it that He wishes to. Imam Jafar Sadiq (upon whom be peace) has said in this regard: "Laysal ilmu bit-tallamu innama huwa nurun yaqaoo fi qalbe man yuridullahu tabaraka wa ta-aala an yahdeyahu."

"Knowledge is not acquired [in reality] through learning. Rather, it is an illumination which God casts into the heart of whom God wishes guidance for." ---Bihar al Anwar, Vol: 1, Ch: 7, Page: 224

Therefore, for reaching the reality of learning one should keep seeking Allah's Guidance and when he advances in this direction he should place his trust on Allah that the promise that He has made to guide the people He will certainly fulfil it!

### TAQWA (PIETY) & REFORM OF THE PSYCHE/SPIRIT

One of the three duties that the mentor/teacher and the student should remember is that he should not be carried away by the knowledge acquired, as the same learning, instead of bringing the person closer to Allah will take him away from Him. To guard against this danger one should make sincere efforts to reform the spirit and focus his attention on Allah's Taqaddus (Sanctity) and acquire closeness to Allah faster than others achieve through their learning.

Taqwa is another condition for acquiring learning because Allah says in the Quran: "Zaalikal kitabu laa raiba fihe hudal lil muttaqeena."

"This is the Book , there is no doubt in it, a guidance to the Godwary (the Pious)." ---Surat Al Baqarah, 2:2

Therefore, only those people will acquire learning and knowledge from the Quran who are pious and abstinent. Secondly, Allah has promised that if one becomes pious, he will be bestowed with the wealth of learning:

"Attaqullaha wa yuallemukumullahu" ".....Be wary of Allah and Allah shall teach you, and Allah has knowledge of all things."---Surat al Baqarah, 2: 282

The Quran also announces: “Yaa ayyuhallazeena aamanu in tattaqullaha yajalu lakum furqanan.” “O you who have faith! If you are wary of Allah, He shall appoint a criterion for you...”---Surat Al-Anfal, 8:29

Criterion is knowledge which enables one to distinguish between truth and falsehood.

Furqan or Criterion is the seeing eye of a person that has the Divine Felicity that at no stage in life he will be faced with bewilderment, wonder or waywardness and will have no difficulty in distinguishing between truth and falsehood.

We have learned from the tradition of Imam Jafar Sadiq (upon whom be peace) that learning is Allah’s Nur (Divine Light) which He infuses in any heart He wishes to endow it. Therefore, to reach the reality of learning one should supplicate only to Allah. The way to do it is to adopt Taqwa wa Parhezgari (Piety and abstinence) to cleanse one’s self and get nearer to Allah. One should make his heart so illumined (Noorani) that Allah’s Nur dwells in it.

The Ulema e Karam (senior scholars) are the examples for the common people and generally they make them their ideals in their lives as a learned scholar said: “The commoners remain one step behind the Ulema! Therefore, if the ulema are pious the people will perform the Mubah (permissible) actions and if the Ulema adopt the practice of following only the Mubah acts then the people might turn to suspicious and Makrooh (Unbecoming) acts! If the Ulema go to the length of doing Makrooh acts the people might perform even the Haram (Illegitimate) acts. And, God forbid, if people see Ulema doing illegitimate acts, they in turn might turn to infidelity!”

### GOOD MORALS

Since the Ulema have the responsibility of guiding the people their morals should be such that when the people meet and transact with them their attitude should be of humility and care so that the common people get impressed and try to come closer to them as Imam Jafar Sadiq (upon whom be peace) has said: “Atlubul ilma wa tazyyanu maahul hilma wal waqara wa tawazzau leman talabutum minhul ilma wa laa takunu ulamao jabbarena fayazhabu baatilakum behaqgekum.” “Acquire knowledge and beautify yourselves with its affability and forbearance and behave affably with those who teach you and those who learn from you. Don’t be like the conceited scholars where your word of truth departs with your wrong acts.” ---Usool e Kaafi, Vol: 1, Page: 36

Allah addresses the Prophet (s.a.w) in the Holy Quran: “Fabema rahmatin min allahi lenta lahumu wa lau kunuta faddan ghalizal qalube laa naffuzzu min hauleka.” “It is by Allah’s mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you.....” ---Surat Al e Imran, 3:159

### IZZAT E NAFS OR SELF RESPECT

The Ulema and their students have the onerous responsibility of propagating the knowledge about the Creed so that they live their lives in the society with dignity so that others don’t look down upon them and extend to them monetary assistance to belittle them. When they do this, they start thinking that they are benefactors and by and by even the Ulema get subjugated to them and, in the process, they forget about propagating the Faith to reform the society.

Therefore, when Allah has assured sustenance to the mentor/teacher and the seeker of knowledge then it isn't right for them to focus attention on others' attention for their monetary requirements. A worse situation than this will be when an Alim becomes attached to a high functionary or a court of some ruler. In such a situation, he forfeits both this world and the Hereafter and people will not have any respect for such a person. Getting attached to the functionaries of the government isn't right if the personal greed for wealth is present. But certainly such contacts are commendable when it is done for the common good of the people. There are many such examples in the annals of the history of Islam like Ali bin Yaqteen, Mohammed bin Ismail bin Bazeeh, Nooh bin Daraj etc. who lived during the regimes of oppressive rulers and continued to help the Momineen, to the extent possible, protected them from the oppression of the ruling class. But this is a very difficult situation and a person might get attracted to the lure of wealth and life of ease. Therefore, one has to take every step with utmost care.

### PROTECTING THE MORAL VALUES

In addition to the norms and moral values of the Creed the mentor/teacher and the student have to ensure they maintain all norms of Islamic life viz: attending congregational prayers regularly, timely offering of prayers, good manners, affability with others, bestowing rights to others, calling on the sick persons, giving attention to the poor and the needy and treating them with kindness.

Similarly, the norms of hygiene and cleanliness should be observed by them; maintain good morals and also discretion in their behaviour as the people would keenly observe them.

In brief, Ulema and their students must set an example by maintaining the rules and norms set by the Islamic Faith so that the people in general agree voluntarily to follow them.

### SUMMARY

Anything besides acquisition of learning that provides pleasure might itself be the cause of a person veering away from his aim of "nearness to Allah". Therefore, the mentors/teachers and the students have to ensure that they avoid any such aberrations.

The hardships that confront a seeker of learning require the mentor/teacher and the students to have absolute trust (Tawakkul) in Allah.

Since knowledge is Divine Light it can be acquired through purification of the psyche (Tazkia e Nafs) and piety (Taqwa). One should look forward to the occasions of such acquisitions.

To be able to do Tabligh (propagation of Faith) and guidance of the people the Ulema have to be paragons of good manners and responsibility.

Trust on Allah and Faith require the Ulema and their students to have sincerity of purpose and their lives should be lives of contentment so that they don't become totally enslaved to others.

To have similarity in intent and action the Ulema and their students should outwardly manifest observation of the Norms of the Faith.

## QUESTIONS

1. Why did the Prophet (S.A.W) term knowledge as “Hijab e Akbar—the Superior Curtain”?
2. Why the Tullab (Seekers of Knowledge) should have more Tawakkul (Trust on Allah)?
3. Why Taqwa (Piety) is an important requirement for acquiring knowledge?
4. According to the Holy Quran why were people attracted to the Prophet (s.a.w)?
5. Briefly describe the duties of the teacher and the student.

## LESSON: 6 - THE DUTIES OF THE TEACHER-(1)

After consideration of the joint duties of the teacher and the student we shall further delve into the duties of the teachers and the students in the next lessons and highlight their specific duties.

Shaheed e Thaani (r.a) has categorized the duties of the mentor and the seekers into three parts:

1. A mentor's duties about himself.
2. The responsibilities of the mentor about the seekers of knowledge.
3. The teacher's responsibility in the process of conducting a class for the students.

### A MENTOR'S DUTIES ABOUT HIMSELF

A person who has the aptitude in his heart to be a teacher, after completing his own education, to an appreciable level, should first ensure that he is well versed in the topics about which he intends to instruct his pupils. Until he judges his own capability under an experienced mentor, he shouldn't move forward in his attempt at teaching. If he does that, he might be overstepping his limits as the Prophet (S.A.W) has said: "Al mutashabeeo bema lam yu-uuta kalabise tubio zurun" "He who gains by what he was not given is similar to he who wears a garment of insidiousness." ---Sunan Ibn e Dawood, Kitab Adab Hadit-4997, Munyat al Marid, P:217

The person should instruct one who deserves to be instructed and who values learning as, otherwise, there wouldn't be any use of instructing the person. The *Ulema* in the past considered it an insult to go to the homes of their students for instructing them and generally called them home for teaching. They thought that if the mentor visited the home of the student to instruct him he would compromise his self-respect and the student, in turn, wouldn't have any value for the instruction imparted to him. Therefore, Islam has promoted migration for acquiring learning because learning is the wealth which should be acquired even if one has to face hardships and difficulties of long journeys.

We have also said earlier that learning should be acquired with the intent of acting on it. But the mentor has a bigger responsibility of practicing the precepts about which he instructs the student. If the mentor doesn't do this, he will not be fulfilling the duty of being a teacher. When the students notice the inaction of the teacher they would not give any attention to his instruction and they might even say that if there was any weight in what the teacher has said he would himself have set an example through his own action. The Holy Quran draws attention towards this fact: "Ataameroon an naase bil birre wa tansoono anfusekum" "Will you bid others to piety and forget yourselves,..." ---Surat Al Baqarah, 2:44

Imam Jafar e Sadiq (upon whom be peace) has said about the verse: "...Innama yaqshillaha min ibadehil ulamau...." "...Only those of Allah's servants having knowledge fear Him..." ---Surat Fatir, 35:28

'Man saddaqa fa-aa lahu wa man yusaddeqa qauluhu fa-aa-lahu falaisa beaalimin.' 'When one's actions are in compliance with his speech [then he is a true scholar]. However, when ones speech does not comply with his actions then he is not a [true] scholar.' ---Usool e Kaafi, Vol: 1, Page: 36

The Imam (upon whom be peace) also said: “Qata-aa zahuri itnaane aalima muthateku wa jaahila mutanseka haaza yasuddul naasa an nusukehi bejahulehi.” “Two persons have shattered my back: A scholar who does not comply with his knowledge and an ignorant ascetic. The former keeps others away from his knowledge and the latter distances people from his asceticism with his ignorance.” --- Bihar al Anwaar, Vol: 1, Page: 208

Therefore, there should not be any inconsistency in the character of the teacher and it is binding that the precepts on which he acts he should invite the students to follow them.

For example, if a learner listens to the talks of the mentor about congregational prayers, need for visiting the unwell, attending funeral processions and need for affectionate treatment of others but if the learner finds the teacher doing something contrary to this, it will certainly not have a good effect on him. But if because of some difficulty of Shariah the mentor isn't able to practice these acts he should try his best to be discreetly away from the observation of others in such situations because Satan might create ill feelings in their minds. For example: Shariah requires even a sick person and travellers not to eat anything in the presence of others during Ramadan. The reason is that one has to maintain the sanctity of the Holy Month. But those who are careless in their attitude and for some flimsy excuse they avoid fasts the *Ulema* and mentors have to set an example before such persons and shouldn't do anything that attracts adverse criticism.

It is narrated that the Prophet (S.A.W) was returning home with one of his spouses one night when he happened to come across one of his companions. He told to the companion that the lady was his spouse. With this utterance he (s.a) dispelled any doubt that might have risen in the mind of the companion.

A mentor has to be more courteous than his students and others whom he comes across in his daily life because he must always set an example before others for his good manners, affectionate behaviour, softness of behavior so that those who interact with him get motivated to act according to his instructions.

It is narrated that one day Eesa (upon whom be peace) told to his companions, “Will you agree with me if I want you to do something for me?” the companions readily expressed their agreement. Then, Hazrat Eesa (upon whom be peace) stood up and started washing the feet of the companions, one after the other. The companions tried to stop him doing it but since they had already given their ready consent, they couldn't do anything other than going through the ritual. When he finished doing it the companions said that instead of his washing their feet, they should have washed his. Hazrat Eesa (upon whom be peace) said, “One who is *Alim e Deen* is the most deserving of service. I have served you in this manner so that you too should treat others in a similar manner. Then, he (upon whom be peace) added, “The home of learning is inhabited through humility and considerateness and not through pride as greenery grows on soft soil and not on stones!”

One should also ensure that learning doesn't go to the undeserving because such persons would acquire knowledge to selfishly strengthen themselves with it and perpetuate their waywardness.

Although, it isn't right to acquire learning just for the sake of worldly benefits and if the mentor gauges such thoughts of his student, he shouldn't deprive him of the learning but should draw his attention towards the wrong attitude and correct him. The sign of a good teacher/mentor is that because of his learning and good morals the students adopt the right path. The *Ulema* always manifested these traits. Prior to commencing their lessons they gave attention to promote good behaviour and manners in the students. Only then would they commence formal training. If they noticed any failing in a student, they excused themselves from proceeding any further with instruction to him.

Therefore, the teacher has to bear in his mind that he imparts his learning to one who is truly deserving of instruction that it doesn't become the cause of destruction of society. His aim should always be to give the right instruction to the learners.

The mentor/teacher should always be ready to impart learning and shouldn't make any access to tardiness in these attempts because Allah has taken a pledge from the *Ulema* and it is said in the Holy Quran: "Wa iz aqaz Allahu meesaq al lazeena ootul kitaba le tunabbeyannahu lilnaase wa laa taktumunahu..." "When Allah made a covenant with those who were given the Book: 'You shall explain it for the people, and you shall not conceal it'..."---Surat Ale Imran, 3: 187

In another verse it is said: "Innal lazeena Yaktumoonu maa anzalna min al bayyinaate wal huda'ee mim bad-e maa bayyenaahu lilnaase fil Kitabe ulaeka yalaanahum Allahu wa yalanuhum al laa'neen." "Indeed those who conceal what We have sent down of manifest proofs and guidance, after We have clarified it in the Book for mankind, ---they shall be cursed by Allah and cursed by the cursers."---Surat Al Baqarah, 2: 159. Imam Mohammed Baqir (upon whom be peace) says: "Zakat ul Ilme an tuallemahu ibaad Allahi." "The Zakat of knowledge is to teach it to the servants of God." Imam Jafar Sadiq (upon whom be peace) says: "Qaratu fi Kitab e Aliyyin (upon whom be peace) InnAllaha lamu yaakhuzu alal juhaale ahadan betalbil Ilme hatta akhaza alal ulamae ahadan bebazulil ilme lil juhaale le-an-al ilme kaana qabul al jahul." "I have read in the Book of Ali (upon whom be peace) that God did not take an oath from the ignorant people for seeking knowledge until he took an oath from the scholars to teach knowledge to those who are ignorant because knowledge preceded ignorance."---Usool e Kaafi, Vol: 1, P: 41

Another duty of the teacher is that he makes access to truthfulness so that falsehood can be identified and people are able to follow the truth with ease. It will certainly be a proof for them that in future none would say that we were unaware of the truth and there was none to guide us to the right path.

Performing the important duty of *Amr bil Maarooif Nahi an il Munkir (enjoining good and forbidding evil)* is certainly the responsibility of the *Ulema* because common people only have to follow the guidance to the extent of their knowledge but the *Ulema* and the mentors are more responsible because of their knowledge as the Prophet (S.A.W) has said: "Iza zaharatul bid'ao fi ummati fal yuzhiril aalimo ilmahu famanu lamu yafalu faalihi laanat Allahi." "When innovations in religion begin to appear in my nation then it will be imperative for the scholar to manifest his knowledge and he who doesn't will bear God's damnation." ---Bihar al Anwaar, Vol: 2, Ch: 13, P: 72

The reason for this is clear that the belief and faith of the commoners totally depend on the Ulema and if they don't propagate faith properly and confront innovations properly people may become victims of waywardness and their Faith would be destroyed.

Therefore, a mentor/teacher should have such courage and truthfulness in him to be able to talk about the truths and confront the evil practices prevailing in society without any fear or reservation.

### SUMMARY

It is necessary for the Mentor/teacher to inculcate in himself the capability of instructing the students, firmness of precepts and actions, capability of identifying truthful and capable learners and being bold and generous in imparting the norms of the Faith.

### QUESTIONS

1. Prior to instructing others what sort of preparation should a teacher make?
2. Can a mentor impart every type of learning to his student?
3. In view of Imam Sadiq (upon whom be peace) what are the qualities of an *Alim*?
4. Why do the senior *Ulema* teach about *Akhlaq (Good manners)* prior to commencing instruction proper?

## LESSON: 7 - THE DUTIES OF A MENTOR (2)

### The duties of the teacher with regard to the student

1. The first duty of the teacher with regard to his students is that he gradually imparts to them instruction about the norms and manners required by faith and acquaints them with the importance of these norms. Thus, he makes the pupils ready to assimilate the higher stages of learning. Basically, everything has a foundation and the foundation of ilm or learning is a pure heart and proper intellect. Therefore, it is necessary for the mentor to make the students capable of bearing the burden of the instruction so that they interact with him with due humility and always respect him. This is the only way through which the pupils would reach the pinnacle of progress and excellence.

Therefore, the first condition is that every teacher/mentor should strive to render the intent of every learner pure and flawless. He should guide them to focus on high and pure intent in their endeavours. Only through this route they would acquire the felicity of Ilm e Ilahi.

2. When the mentor/teacher is sure about the mental capabilities, purity of intent and illumination of mind he should instruct them about the value of learning and also explain to them that a person can get knowledge about the truths of existence when he flies with both the wings, that is, Ilm (Knowledge) and Taqwa (Piety). He should also make the past *Ulema* the beacons of his guidance so that he gets the awareness of the world of Malak and malakoot. The interest of the learners in acquiring knowledge would thus get enhanced.
3. The relationship between the mentor/teacher and the disciple should be built on the basis of the Islamic Guidance and in accordance with the emphasis of learned Ulema they should have relationship like that of father and son. This would mean that the Mentor should treat his disciples as his own sons and whatever he considers wrong for his own natural sons, he should give the same consideration for the disciples. The Prophet (S.A.W) has said “Laa yumenu ahdukum hatta yuhibbu leakhihe maa yuhibbu lenafsehi.” “None amongst you will be a [true] believer until he likes for his brother what he likes for himself.” ---Sahih al Bukhari, Vol: 1, Kitab al Iman, Muniyat al Marid, P:190
4. He should protect his students from doing prohibited acts but in stead of being severe on them, he should very discreetly use other ways to reform them because sometimes direct app-roach might infringe on the moral limits. The best way is to softly explain as Allah instructed Prophet Moosa and Prophet Haroon (upon whom be peace) to go to Pharoah: “Faqoola lahu qaulan layyenan laallahu yatazakkara au yakhsha” “Speak to him in a soft manner; maybe he will take admonition or fear.” ---Surat Ta Ha, 20:44
5. He shouldn't have a stance of pride with the students but should always be considerate and soft which will provide him attachment of the heart with them and they will be attracted towards him. This would improve their performance as well that Allah says: “Wa akhfiz janahaka leman attabaaka min al momineena.” “...and lower your wing to the faithful who follow you.” ---Surat Al-Shuara, 26:215

Therefore, every mentor shall have to be a paragon of kindness for his disciples so that he can create confidence in their hearts that he only cares for their welfare. Then, he can definitely understand the feelings of their hearts.

Only for this reason it is necessary that the mentor/recognize should recognize his disciples with their personal names and he should address them with due respect. If any of them is absent on an occasion he should inquire the reason of the student's absence. This way the teacher will always be successful and he will create respect and affection for him in the hearts of the pupils.

6. While talking about any point of learning the mentor should keep in mind the level of receptivity that the particular group of students manifest because instead of very intricate talks he should speak in an easily comprehensible manner, as otherwise the students might get discouraged. If the students seek any clarification, he should ensure that the reply should be in as simple terms as possible. If intricate discussion is necessary for the reply, he should wait for the opportune time otherwise the student might get entangled in the maze of the matter and might get confused. Similarly, it is necessary for the teacher/mentor to present his discussion in a logical manner so that the students do not face any difficulty in comprehending the lesson.
7. The mentor/teacher should create confidence in the minds of the students and inculcate the spirit to excel in learning and the courage to ask relevant questions without getting bold to ask irrelevant questions. If some ask such questions, the mentor should give a suitable reply with a smile. Ridiculing a student in such a situation might be the cause of discouraging him from asking questions and can negatively affect the relationship with the mentor.
8. Without compromising the value of the process of learning the teacher/mentor should express himself in easily comprehensible language. This is the reason that when the teacher/mentor talks in a complicated and vague manner the students start suspecting their own intelligence and the power of comprehension. They get frustrated about the progress of their education.
9. The teacher/mentor should repeatedly remind the students to practice, do research and write down answers on the possible questions related to the topic discussed so that the exercise would inculcate in them the spirit of hard work. Similarly, if a student asks questions during a lesson or makes scholastic criticism he should be encouraged so that there will be enhancement in his capability and also the other students too would be encouraged to come forward with questions.
10. The teacher/mentor should maintain the same attitude towards all the students and deal equitably with them. He shouldn't show preference for any student over others because all of them have equal rights. It is another matter that some students will be more sincere and hardworking and thus they are more enthusiastic in their efforts. The mentor/teacher should certainly appreciate their merit. But this should be done in a way that it doesn't encourage formation of groups. The biggest injustice would be when weak students are treated the same way as hard working students. This attitude might cause discouragement of the

brilliant students and the laggards would unnecessarily be encouraged. Therefore, the mentor must make it very clear that when he gives importance to certain students over others or gives more respect to them, the reason would be that they perform better in learning and have better moral behaviour.

11. Every mentor/teacher should take up topics for teaching in which he has established expertise. If he attempts to handle topics in which he isn't so well-versed it might affect his own personality and reputation as a teacher and may have to cut a sorry figure in front of the students and also there will be a risk of students going astray. Similarly, it isn't proper for the teacher/mentor to praise only his topic or the subject and deems other disciplines useless.
12. After acquainting himself with the scholastic capabilities of his students the mentor/teacher should recommend them to more learned mentors for further studies.
13. When the teacher/mentor is satisfied with the progress of his students, he should encourage them to enter the field of teaching that they participate in activities of teaching, propagating and debating. It is also for the mentor to introduce them to different forums and, as far as possible, provide them support for entry there.

## SUMMARY

Instructing the students according to Islamic Norms and morals, inviting them towards *Taqwa e Ilahi (Piety)*, maintaining close relations with them, behaving with humility, encouraging them to study and research and making them trust in the future; establishing justice and equity amongst them and making all efforts for their progress are the norms that every teacher/mentor must attend to.

## QUESTIONS

1. Why is it necessary to train the *Nafs/spirit (the Psyche)* of the students prior to giving them formal instructions?
2. What sort of relationship should be there between the teacher/mentor and the student/pupil?
3. What matters should the teacher/mentor should bear in mind while instructing students?
4. With regard to the scholastic capabilities of the students, what is the teacher's duty?
5. After accomplishing the stages of scholastic endeavours of the students what responsibility does the mentor/teacher have towards them?

## LESSON: 8 - THE DUTIES OF THE TEACHER/MENTOR (3)

1. Prior to entering any classroom the mentor should prepare himself fully, not only in the subject matter of the lesson but also his personal appearance and cleanliness, he should enter with ease and he should present himself calm and composed. This doesn't mean that he should use expensive apparel. In short, the mentor should present himself as a respectable person so that he receives the attention of the gathering.
2. It is desirable for every teacher that coming out of the threshold of his house he should remember Allah reciting the following supplication taught by the Prophet (S.A.W): "Allahumma inni a-oozu beka an uzilla au uzalla au uzilla au uzilla au azulema au azulema au ajhala au yujahala allaiyya, azza jaaruka wa jalla tanauka wa la ilaha ghairuka." "O God! I seek Your protection from misguiding people from the Right Path or going astray myself, from shaking others or shaking myself; from becoming cruel with others or others act cruelly with me; from being dragged into ignorance or from being put in the clutches of ignorance. O God! Your neighbour is respectable and Your praise is Jaleel (Glorious) and Azeem (Great) and there is no God but You!"

Then he should say: "Bismillahi! Hasbillaho tawakkalto alallahe wa laa haula wa laa quwwata illa Billahil Ali al Azeeme Allahumma tabbit jinani wa aduril Haqqa ala lisani." "In the name of God! God is my sole need [in any matter I seek], and onto Him I place my trust. There is neither might nor sovereignty save God's! O God! Strengthen me and make my heart steadfast and my make my tongue utter the truth."

3. The teacher should greet the students while entering the class and should maintain a pleasant demeanour and seriousness till the end of the lesson. The actions of the teacher, his posture of sitting and standing should be the best example of Islamic manners. The things that aren't desirable for persons of learning should be avoided by him that might cause disturbance to the learners in hearing the lesson and assimilating the contents thereof. Similarly, it is necessary for the mentor to sit or stand at a place in the classroom which is specially allocated for him and from where he can dominate the proceedings during the lesson and the students are able to comprehend and inculcate the matter.
4. The teacher should commence the lesson by invoking Allah saying Bismilla hir Rehman ir Rahim and conclude the lesson with praise of the Almighty. He should observe this procedure meticulously not only during the lessons, but in all his interactions his attitude should be an example for the students and others. The Ulema e Akhlaq - the Scholars of Morality - have always stressed on the teachers to offer two genuflections (rakaat) of prayer before starting to commence a lesson and seek Allah's help with sincerity that there will be an atmosphere of sanctity and the students give full attention and respect to the talk. Because of the mentor keeping in his view the wish of Allah their intent would be pure.
5. The teacher's style of presentation should be such that the learners are comfortable and thus they place confidence in the lesson or otherwise they might not focus their attention on it. The way for doing this is that the teacher should retain the gravity and seriousness and abstain from any light banter during the lesson. But it must be clear that during a lesson

being serious doesn't mean that it is contrary to being pleasant because retaining gravity doesn't mean manifestation of bad temper or strictness. Another point is that to relieve the seriousness of the proceedings the teacher might make access to some light humour.

6. The mentor and the teacher should be familiar with the correct method of teaching by making access to special books on methods of teaching and adopt the procedure best suited for the group of students he is handling. The teacher should explain to the students the method of teaching that he would adopt and should always throw sufficient light on the importance and benefits of the topic of the lesson. This would enhance the interest of the students in the lesson.
7. The teacher should avoid long and tiring discussions as it might tire the students and they lose interest in the lesson. It is also necessary for the teacher that he shouldn't be in a hurry to cover important aspects of the lesson that the student might not comprehend. Instead of moving further in this manner the teacher should allow sufficient time so that the students are able to understand the contents of the lesson properly. It is a fact that shorter the talk, the easier it is for the listener to comprehend. The traditions of the Masoomeen (a.s) have immediate impact on the minds of the young listeners because they are couched in simple language and are short narrations!
8. The curriculum of studies, the method of education, the timings of the classes, arrangement of the topics should also be suitable for the convenience of the students and the teacher should adopt such a procedure that it will put lesser burden on the students and they draw maximum benefit from them. The teacher shouldn't speak in a high pitched voice nor should he be so low that his talk becomes inaudible to the students.
9. The teacher should ensure to the best of his capability that no disturbances are created in the class as they are an insult to the teacher as well as the students. Sometimes a noisy atmosphere might be dangerous and this attitude spoils the nature of the students.
10. To maintain discipline and order in the class the teacher should draw attention of the students to be disciplined and remind them of their responsibility towards the society. In the future they will have to bear the burden of affairs of the community.
11. While answering questions the teacher should have an open mind and attachment for the students. He should listen to the questions with full attention because many students ask questions with different intentions e.g: some wish to put the patience of the teacher to test and some others try to change the topic of the lesson with their irrelevant questions. The teacher should answer such questions with equanimity so that the questioner doesn't take advantage of the teacher's response.
12. Another important duty of the teacher is that instead of giving vague replies he should give a point-blank response that he is unaware of the matter. It isn't wrong in any way that the Imam Ali (a.s) has said: "Iza saeltumu amm lā taalamoona fahrabu. Qālu wa kaifal harabu, qāla: Taqūlūna: Allahu a'alamu." "When you are asked a question the reply of which you do

not know, you must try to flee [from answering].” When asked how one would flee? He (a.s) said, “by saying: God knows best.” ---Sunan Dari, Vol: 1, Munyat al Murīd, Page: 215  
 Imam Mohammed Baqir (a.s) said: “Mā ‘alimtum fa qūlū: Allahu aalamu innal rajulu yusrao bil-aayatehi min al Qurane yajirru feeha aabaada maabainal samae wal ard.” “Say whatever you know and what you don’t know say that Allah knows best. Certainly when a person does haste and misinterprets a verse of the Holy Quran (giving a wrong reply) he will sink lower than the depth of the land and the firmament.” ---Usool e Kaafi, Vol: 1, Page: 42

Some persons have an absurd belief that saying ‘I don’t know’ they will be ashamed and the students might think poorly about them. But the reality is quite contrary to this that when the students see that the mentor is frank in accepting about a thing he doesn’t know, they will have more trust on him that whatever he says is nothing but the truth. They also deem this as his Taqwa (Piety) and plain-speaking. They do know that the knowledge of every human being is limited and that every one cannot answer every question. Therefore, one has no need to be hypocritical and cannot answer all the possible questions. If the teacher plainly says that he wasn’t aware of the right answer, the students appreciate that he wouldn’t say anything without proper information and proof thereof.

13. Before winding up the lesson the teacher should repeat a full summary of the lesson and also mention the important points of the topic once again. He should also mention the result of the talk and if any point was missed during the talk he should eliminate any errors that might have been there during the course of the lesson. He should boldly mention to the students if he had inadvertently made some mistakes while giving the talk because honesty and humility requires that one accepts his errors.
14. In the past Ulema insisted on the mentors and teachers that at the end of a lesson they should advise the students so that their intrinsic self, Nafs e Zakiya, is cleansed because the knowledge is retained only by pure and clean hearts.
15. The teacher should save a little time from the scheduled period at the end of the lesson as some students may have questions or doubts about the talk. The teacher shouldn’t wind up the lesson hurriedly. If some students try to walk away from the class in a hurry after the end of the lesson, he shouldn’t stop them.
16. It is better that the mentor concludes the lesson expressing Hamd wa Sana (praise of Allah) reciting the following supplication of the Prophet (s.a.w.): “Allahummaghfirlana maa akhtana wa maa tamadduna wa maa asrarna wa maa aaulanna wa maa anta aalamo behi minna antal muqaddimu wa antal muwaqqiru laa ila ha illa anta.” ‘O Allah! Whatever error we have committed wilfully, hidden or openly and which You know, forgive them! You are the Most Superior and You are the Eternal and there is no God other than You!’”

## SUMMARY

Taking care of personal hygiene and cleanliness of the apparel the teacher should make a supplication to Allah prior to leaving home for conducting the lesson. He should greet the students while entering the class room. He should commence the lesson in the name of Allah and wind up the lesson with a prayer. These are all the Islamic norms of a teacher.

The teacher should follow the right way of teaching abstaining from long-winded talk and tiring lectures. He should maintain discipline in the class. At the end of the lesson he should summarise the lesson and also mention the objective of the talk.

### QUESTIONS

1. What steps should the teacher take prior to the lesson?
2. Why is it necessary to prevent the students from arguments in the class?
3. What should the teacher do when he isn't able to answer the questions of the students?
4. What is the right way of commencing and concluding a lesson?

## LESSON: 9 - THE DUTIES & RESPONSIBILITIES OF STUDENTS

The two previous lessons have enumerated that the duties of the teachers are of three types. Similarly, the duties of the students too are of three types:

1. The students' responsibilities about themselves.
2. The students' duties with regard to the teachers,
3. The students' responsibilities in the classroom.

The students who live in dormitories and hostels too have to follow certain rules. But now we are discussing about the general responsibilities of the students and in the next lesson we shall talk about the responsibilities of the students pertaining to the classroom and the teacher. In the end, we shall talk about the norms to be followed in the hostels/dormitories.

### Responsibilities of the students about themselves

It is necessary for every student that prior to attending a course he should prepare himself mentally for taking it up. He should cleanse and purify his heart. It will be like a farmer preparing the soil prior to the sowing of a crop. To acquire learning in the Uloom e Ilahia (Divine Learning) the student has to cleanse his heart of any thought of sin as the Prophet (s.a.w) has said: "Inside the body there is a lump of flesh which if rectified, the entire body also becomes rectified, and if tainted, then the entire body will also become tainted. This lump of flesh is the heart." ---Sahih Bukhari, Vol: 1, Kitab al Iman, Munyat al Marid, P: 224, Bihar al Anwar, Vol: 58, Page: 225

The scholars of morality have recommended Taqwa (Piety) for strengthening of the memory and abstaining from sinning because the spiritual ailments shut the doors of Uloom e Ilahia (divine knowledge) to a seeker. Therefore, it is necessary that, as far as possible, the seekers of learning should keep their psyches, souls and hearts free of all sorts of thoughts of sin and waywardness.

The best part of one's life which is ideal for acquisition of learning shouldn't be wasted because in this period all the capabilities of the human body will be at their peak and with the slightest effort a lot of benefit can be derived. Also the person will not have other worldly responsibilities which might stress the person's mind. The Prophet (s.a.w) has said: "The example of learning in childhood is that of engraving in stone, whereas learning in old age is like inscribing on water." - --Al Jame al Saghir, Vol: 2, Harf Mim, Munyat al Marid, Page: 225

It is evident that as the age of a person increases his physical capacity keeps diminishing as the Holy Quran says: "Wa man nuammerahu nunakkesahu fil khalqe ....." "And whomever We give a long life, We cause him to regress in creation....." --Surat Yasin, 36:68

In short, the opportunities for learning keep reducing day by day and thus continuing educating oneself becomes difficult. But one should remember that if a person acquires good education at an early age then his spiritual capabilities take the place of his physical strength and thus even in old age the person can increase his learning. Therefore, education of a person should commence from the very tender age. But this doesn't mean that when a person is of advanced age he shouldn't educate himself. There have been persons in recorded history, like "Sakaki", who

commenced getting educated at the age of forty years and with hard work, and effort, created a name for himself to be counted among eminent Ulema of Islam!

One should keep away from such activities, to the extent possible, which might have deleterious effect on education that the attention diverts towards other things. If thoughts of food, raiment, home, entertainment, income and expenses dominate the persons mind then there may not remain any thought for the enhancement of learning because education requires patience, determination and continuous Jihad un Nafs (Perseverance) and one has to curb the thoughts of passing worldly pleasures. In such conditions the urge for acquiring learning cools down.

One should have a second thought about the personal friends and contacts and should look for such friends who aren't careless and who don't waste time on gallivanting. Friendship with such persons would have harmful effect on the progress of the students and they become the cause of retardation of their progress.

One should keep his courage high so that he can inculcate and retain the drive for achieving higher stages of learning. In this way he will progress in his efforts at acquiring learning. One who is unambitiously content with paltry education cannot achieve the heights of learning!

A person should have the urge for the talk of learning and wherever he comes across such atmosphere he should not show tardiness.

While acquiring knowledge one should make intelligence and logic his standard and go forward methodically. Till the person completes the primary and initial stages of education he should not attempt to absorb intricate matters of the subject. Without a firm foundation it is wrong to attempt reading difficult topics on the subject of interest.

#### THE STUDENT'S RESPONSIBILITY ABOUT THE TEACHERS

The first consideration in selecting a mentor for the pupils is that he should be virtuous and truthful because the spiritual and moral training of the children will depend much on the character of the teacher. He should possess two characteristics: i) Truthfulness and virtuosity. ii) Should be perfect in his educational, thinking and cultural background and possess fair experience in the field.

The students should treat the teacher like they treat their fathers, or rather, give him more respect because the parents take care of the physical growth of the children and the mentor looks after the spiritual and mental growth. In this regard Imam Zain al Abedin(a.s) has said: "Wa haqqa saaeeseka bililme, al taazeemu lahu wal tauqeeru lemajulisehi wa husnul istemaae ilaihi wal iqbalu alaihi sautaka wa laa tujeeba ahdan yas-aa lahu an shayin hatta yakoona huwallazi yujeebo wa laa tuhaddisa fi majlisehi ahadan wa la taghtaba indahu ahadan wa an tadufa-aa anhu iza zukera indaka besooiin wa an tasutura ooyubahu wa tuzuhera manaqibahu wa laa tujalisa lahu aduwan wa laa tuaaddi lahu wallian faiza faalta zaalika shahedatu laka malekatakahul lahi jalla wa azza beannaka qasaddatahu wa taallamuta ilumahu lillahi jalla asmuhu laa lilnaase." "The right of the one who trains you through knowledge is magnifying him, respecting the sessions, listening well to him, and attending to him with devotion. You should not raise your voice toward him. You should never answer anyone who asks him about something, in order that he

may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him. If anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and make manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, God's angels will give witness for you that you went straight to him and learned his knowledge for God's sake, not for the sake of the people." ---Man laa Yahdar al Faqih, Vol: 2, hadith: 1626

Treat your teacher with humility and respect because humility in front of every man of learning is necessary. When a person is a man of learning and also the teacher he has to be doubly respected. Humility is the basic requirement for learning and it is impossible to acquire learning with the attitude of pride and conceit. The Prophet (s.a.w) has said: "Taallamul ilma wa tallamul lieilmil sakinataha wal viqara watawa zao leman ta-allamoona minhu." "Acquire knowledge and for knowledge acquire the lesson of respect and be humble towards he who you receive knowledge from." ---Kanz al Amal, Hadit: 28717, Muniyat al Marid, Page: 243.

It is binding on the learner to prefer the opinion of his teacher over his own opinion and in any matter he shouldn't think that the teacher is ignorant. As far as possible he should think that his personal opinion isn't right and hold the teacher's opinion as correct. In this way, firstly the teacher's respect will be maintained and on the other hand many aspects of the subject of discussion would be revealed. Even if the teacher's contention isn't right, the student shouldn't talk to his classmates about it. There have been umpteen ulema who had opinions contrary to the opinions of their mentors in many matters but as long as the mentors were alive they didn't talk about the difference of opinion with others.

It is a part of the etiquette that one must mention his teachers with due respect and address them with the appellations which they deserve. While writing any book, article or letter one should mention the appellation while writing the name of the mentor.

It is also necessary for the students that they value the efforts of the teachers in educating them and, to the extent possible, provide support to them in times of need. If the mentor has expired, the student should offer prayers for his deliverance. The best tribute to the teacher will be that the students make efforts to mould themselves in the same way as the teacher.

The student should ensure the best suited place for the teacher in the class and also at other gatherings as a mark of respect. In the presence of the mentor the students should observe all the norms of respect and their style of sitting and talk should be commensurate with respectability.

One should give attention to the fact that the interest and spirit of the mentor would depend on the interest of the students. Therefore, all the students must try to maintain the good atmosphere of learning all through their course. This attitude encourages the mentor to give the best performance. One should abstain from doing anything that might hurt the feelings of the teacher. They should give full attention to his talk and whatever exercises he prescribed they should complete meticulously and show him.

The student should overlook the verbal or practical errors of the teacher because he too is a fallible human being and subject to some errors. Students should not behave in a manner that

which causes embarrassment to the teacher. For example, if his shirt is buttoned incorrectly or missed, it should be brought to his attention in a discreet manner so that others are not aware of it. And also, the teacher's respect is maintained.

To the extent possible the students shouldn't cause any inconvenience to the teacher and they should meet him only at scheduled timings. They shouldn't call at his house at odd hours without proper appointment that might be disturbance for him.

## SUMMARY

Preparing for getting educated, making use of the period of youth, abstention from unnecessary mental activities, adopting the company of good persons, high thinking, courage, eye on high intents, interest in learning, right way of study are the things about which the seeker of knowledge should think prior to commencing the process of taking lessons from a mentor.

One should select the best-suited mentor and pay attention to the fatherly attitude of the teacher; be humble and respectful with the teacher and express thanks to him for his efforts. These are all the norms that the students should follow during the process of learning.

## QUESTIONS

1. How should one prepare for acquiring learning?
2. What is the best time for acquiring education?
3. With what things one should abstain from during the course of education?
4. What qualities one should look for while selecting a mentor?
5. What are the rights of a teacher over his student?
6. What are the moral duties of a student towards his teacher?

## LESSON: 10 - THE DUTIES & RESPONSIBILITIES OF STUDENTS (2)

### STUDENTS' DUTIES & RESPONSIBILITIES IN THE CLASSROOM

1. The first advice of the Ulema e Islam to the students is that they should give maximum attention to Qira-at (Correct Recitation) and Hifz (Memorization of the Book of Allah) because the Holy Quran is the foundation stream of all the Islamic Knowledge and Learning. Therefore, without this, all other learning isn't of any value. Secondly, the Qir-at and Hifz of Quran is felicitous in all respects and they create freshness in the hearts and the spirit of men and thus it facilitates learning.
2. The student should assess well his capabilities and should not put much pressure on his mind and memory. One should be aware that when one takes a step on the path of learning door of knowledge continue to open for him and his strength and capabilities will continue to increase as well.
3. The student should adopt the right method of study and absorbing the contents of the lessons. Prior to storing the contents of the lesson in his mind he should satisfy himself about the correctness or weakness of the contents of the lesson because what gets entrenched in the mind is rather difficult to erase from it.
4. It is essential that a student has a timetable for his studies for his entire day. He should apportion the time carefully keeping in view the different subjects. Time must be given equitably to every subject.
5. The student should select early morning hours for studies because this is the best part of the day for the purpose when one will be fresh after a good night's rest and the atmosphere is appealing.
6. The student should go to the classroom well prepared and ready for the scheduled lesson. He should do mild exercise, do ablution that it purifies and refreshes a person, then dress neatly and carry the required material for the class.
7. The student should listen to the talk of the teacher with full attention and try to understand all the points covered in the lesson. If he has any doubts about the lesson, he should seek clarification from the teacher. It isn't sufficient to intently listen to the talk with of the teacher he should make a summary and notes of the topic discussed. Also, it is important to repeat and review the subject matter.
8. The student shouldn't absent himself from any class without a valid reason because there will be certain topics on which the teacher talks for several days and missing even a single period might become difficult for the student to comprehend the topic without continuity.
9. At the time of entering the class the student should greet everyone and if the teacher is there in the class he should particularly greet him respectfully. If the teacher enters the classroom after the students have assembled there, they should all stand up with due respect. After the teacher takes his seat, the students should sit with his permission.
10. Students shouldn't try to sit at any particular place unless it is necessary for him to do so. In taking a seat he should observe humility and try to find a suitable spot from where he could properly hear the lecture. He shouldn't sit in a corner or behind a column because his concentration on the lecture might be distracted.
11. The students should respect one other's rights. Therefore, things that might disturb others e.g: obstructing others from seeing the black-board. The students who are tall should sit in the back so that the shorter ones are able to see the teacher and the blackboard. Those

- who have difficulty in seeing things distant from them should be allowed to sit in the front rows. When a student asks a question the other students should care for their turn.
12. The students should be polite with one other and should not talk in an insulting manner. They should not impolitely interrupt others nor ridicule others. They should abstain from giving insulting nicknames to others. They should help each other in studies; particularly the intelligent students should help the weaker ones.

### THE NORMS FOR LIVING IN THE DORMITORIES/HOSTELS

We had indicated at the beginning of this lesson that those students who live in the dormitories/hostels have more responsibilities than the day scholars. We are mentioning some of the important responsibilities:

1. Every school is established with some specific aims and the curriculum of the schools too is devised to suit this. The intents of the founders and managers of the institutions too will be different. Some persons are so generous that they intend to educate and train pious Ulema in their schools and other schools do not care if the students go wayward. Therefore, prior to entering any school one must inquire about the institution not to regret having made the wrong choice. Some magnanimous persons assist in the construction of the premises of the schools and look forward to the prayers of the students. The students should remember and pray for them.
2. The students should observe the rules and regulations of the boarding house although the rules may not suit the temperament of some students. But if every individual student does anything at his will it will be difficult for anyone to board in the dormitory/hostel.
3. The students should care for the cleanliness of the school and the hostel and strictly follow the rules of the institution. They shouldn't neglect their duties in this regard and shouldn't pass the buck to one other! The duties that the students must do together as a team must be done unitedly e.g: cleaning the hostel premises etc.
4. Every student living in the dormitory/hostel has certain rights which must be respected. Others shouldn't disturb him during his study hours and rest. They must treat each other as real brothers.
5. Every student should be an example to the others. Those students who are weak in studies or manners and are a source of disturbance, the other students should try to avoid them. We have separately mentioned about "selection of friends".
6. The residents of the dormitories should live amicably in the hostel and keep informed about each others condition. They should visit the friends in their rooms and inquire about their welfare. If someone is absent from the premises, they should find out about the reason for the absence. If some such person needs help or assistance the friends should offer it. They should take care that such visits should not be at the cost of their studies or rest.
7. It is possible that the residents of a hostel would be from different places, color and race. It is quite likely that their habits and thinking would be different. They should overlook such minor cultural differences because forgiveness and consideration are the proof of goodness. If any one commits a sin or error he must be guided affectionately to correct himself.
8. The students should strictly follow the rules for going out of the dormitories/hostel and returning back. They should also see that there is no contravention of the timings

scheduled by the hostel management. The students shouldn't leave any material in the corridors of the hostel that might disturb other.

## SUMMARY

Every student should observe a well defined programme during the course of his education. He should devise his timetable so meticulously that he makes the best use of his time. He should sit in the class at a place that it isn't disrespectful to the teacher and the other students too aren't disturbed.

The rules and norms of the dormitory/hostel should be followed by the students and they should care for the rights of others paying attention to the cleanliness so that no disturbance is caused to their studies and rest. Living amicably in the hostel is among the rules of the institution.

## QUESTIONS

1. What is the benefit a student would draw from recitation and memorising of the Holy Quran?
2. What manners should a student practice at the classroom or while studying?
3. Which is the best time for studies and reading of the lessons?
4. What behavior is prescribed for the student when he enters the classroom?
5. What sort of school one should select for joining as a student?

## LESSON: 11 – MATRIMONY

Getting married and becoming householders is the practice of peoples of all nations and tribes since old times and it isn't only the way of any specific country or society. Matrimony is prevalent ever since the creation of the human beings. The reason for this is that it has relation to the nature and feelings of the humankind. But the important thing is that we should know what importance different nations attach to the institution of matrimony and how these nations view matrimony and what customs prevail with regard to it.

The rules that exist about the family, household, husband, wife, parents and the offspring are of importance. In the next lessons we shall discuss about the importance of matrimony from the Islamic point of view and also the rights of the wives and husbands.

### IMPORTANCE OF MARRIAGE

Marriage has specific importance in Islam and marriage is an important aspect of the progress of the human race and also its maturity. Although marriage in Islam is *Mustaheb Muwakkid* (Desirably Emphasized) but the assertions that are there in the Islamic Shariah marriage appears mandatory for the Muslims. For further clarification you should peruse the following verses and traditions:

“Wa min ayatehi an khalafa lakum min anfusakum azwaaja letaskunu ilaiha wa ja-ala bainakum mawaddata wa rehmataha inna fi daalika la-aayaate leqaume yatfakkaroon.” “And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect.” ---Surat Al-Rum, 30:21

“Wa ankehu alaaayami minkum.....” “Marry of those who are single among you.....” -Surat Al-Nur, 24:32

Prophet (s.a.w)'s words on the subject:

“Marriage is my *Sunnah* (practice). Thus, he who shuns my practice is not from me.”---Bihar al Anwaar, Vol: 100, Page: 220

“One who wishes not to follow my practice is not from me, and of my practices is marriage. Thus he who loves me must follow my practice.”---Sahih Bukhari

“He who abstains from marriage in fear of unaffordability is [indeed] not from amongst us.”--- Sahih Bukhari

In this regard he (s.a) also said: “He who abstains from marriage in fear of unaffordability has [indeed] thought negatively of God” ---Usool e Kaafi, Vol: 5, Page: 330

“The best persons of my nations are the married ones, and the worst are those who are celibate.” ---Bihar al Anwaar, Vol: 103, Al Mustadrak, Vol: 14, Page: 156

“Shirarukum uzza bukom, rakuatane min mutahale khairun min sabaena rakatin min ghairu mutahalin.” “The worst amongst you are those who are unmarried. Two *raka'as* (Genuflections) from a married person are greater than seventy of the unmarried.” ---Kanz al Amal, Hadit: 44448  
“The worst dead amongst you are those who die unmarried.” ---Bihar al Anwaar, Vol: 100, Page: 220

“He who is married is greater in the eyes of God while asleep than an unmarried person who spends the nights in prayer and the days in fasting.” ---Bihar al Anwaar, Vol: 100, Page: 221, Chapter: 1

“In Islam there is no foundation that has been built which is dearer to God than marriage.”---Al Mustadrak, Vol: 14, Page: 152

“He who marries acquires half of his religion, thus he should fear God in the other half.”--- Bihar al Anwaar, Vol: 100, Page: 219, Ch: 1

“Whenever an individual marries in his early youth, Satan shouts and says, ‘It is a pity that he has safeguarded his religion from me.’” --- Kanz al Amal, Saying: 44441

“He who marries acquires half of worship.” ---Bihar al Anwaar, Vol: 100, Page: 220, Ch: 1

“man ahabba manyulqi allaha tahera amutahhera faleelugehi bezaujatehi.” “A person who wishes to meet God with a pure and felicitous face should meet Him along with his spouse.” ---Bihar al Anwaar, Vol: 100, Page: 221, Ch: 1

## BENEFITS OF MARRIAGE

After reviewing the above the ayats and hadiths, we will look at some of the benefits of marriage. The Ulema, on the basis of Quran and narrations have enumerated many benefits of marriage that summarized below.

1. The first benefit of marriage is that the human race persists because of this and the human beings continue to exist. Allah has certainly provided sexual urge in every man and woman so that they make legitimate access to it and advance the existence of the human race. Therefore, every individual wishes to have the progeny in his and her lap which will cool their eyes and please the hearts as the Holy Quran has said: “Rabbana hab lana min azwajena wa zurriyatena qurrata ayooni.” “...Our Lord! Grant us comfort in our spouses and descendants...” ---Surat Al Furqan, 25:74. Similarly, after marriage people get the urge to get offsprings and procreate as the Holy Quran has mentioned the words of Hazrat Zakariya: Wa zakariya iz naadaaee rabbahu rabbe laa tazarani faradan wa anta khairulwaariseen (.) Fa astajabna lahu wa wahabna lahu Yahya.” “And Zakariya, when he cried out to his Lord, ‘My Lord! Do not leave me without an heir, and You are the best of inheritors.’ (.) So We answered his prayer, and gave him Yahya.....” ---Surat Al Anbiya, 21: 89 & 90. This wish and desire has been described in Surah Maryam: “Zikru rehmatehi Rabbeka abdahu Zakariya (.) Iz naadaaee Rabbahu nidaa-an khaffiya (.) Qaala rabbe inni wahanaal azumu minni wa ashtaalal raasu shayuban wa lam akun beduaeka Rabbe shaqqeaa(.) wa inni khiftul mawaliaa waraee wa kanati amurati aaqeran fahabu li min ladunka waliala.” “(This is) an account of your Lord’s mercy on His servant, zakariya. When he called out to his Lord with a secret cry. He said, ‘My Lord! Indeed my bones have become feeble, and my head has turned white with age, yet never have I, my Lord, been disappointed in supplicating You! Indeed I fear my kinsmen, after me, and my wife is barren. So grant me from Yourself an heir..’” ---Surat Maryam, 19: 1 to 5 And Allah gave to Zakariya (a.s) the tiding of the birth of Yahya (a.s) so that his progeny should continue the series of divinely ordained prophets (a.s).
2. Within two years of marriage the instinct of Taqwa (Piety) and Iffat (Chastity) becomes firm and the person gets rid of the distractions of Satan because according to the sayings there are two important ways of Satan through which he gets command over human beings—one is

anger and the other is lust. Hazrat Ali (a.s) has said in this regard: “layssa leibleesa wa haqqa azamo min al ghazabe walnisa” “No rope is stronger for Satan than females and anger” -- Gharar al Hakm, Page: 408 Imam Sadiq (a.s) says: “Layssa leibleesa jundun ashaddu min al nisae wal ghazab” “Satan doesn’t have any soldier stronger than women and anger.”---Bihar Al Anwaar, Vol: 75, Page: 246, Ch: 23 If we analyse these two forces---anger and lust, there too lust seems stronger. The reason is that lust and sexual urges are there in every human being to some extent and their will be the ways and means of satisfying it. But expression of anger is not possible for everyone. There are umpteen persons who never get angry but certainly they have lusty urges. This would mean that lust is Satan’s strongest weapon which he uses to misguide people. This is the reason that the Shariah orders man keeping away from not closely related (Na Mahram) females because with them Satan comes. In short, after marriage every person becomes safe to some extent from lustful thoughts because the legitimate means of satisfying these urges would be available. This precludes the machinations of Satan for these persons as it is said in the traditions: “He who marries acquires half of his religion.”

3. One benefit of married life is peace and contentment because a person will be morose by remaining single and will feel the absence of a companion. This need is fulfilled with matrimony and the person will be able to contend successfully with poverty and difficulties having a life-partner. Allah has deemed marriage His sign in the verse we have quoted earlier in this lesson because with marriage closeness and love is created between husband and wife.
4. At different stages of life every individual needs help from others and an easy route for this is marriage because no person can contend with every situation all alone. Therefore, through marriage there will be cooperation and understanding between man and wife and the responsibilities of livelihood will be properly apportioned between them. For example the husband works as the bread-earner from morn till eve and when he reaches home tired in the evening he finds the home like blooming greenery and the wife welcomes him with a smile, serves to him his favourite food, prepares the bed for a good night’s rest. More than anything he has a friend and well wisher in his spouse with whom he talks about his achievements and the problems faced by him. Thus, the weight of the worries is lessened and together they plan and execute in their lives for fruition. Man should also take a lesson from the fact that Allah has promised to give contentment to the persons who marry. We see around us several poor and worried persons come to see better days and are successful after marriage.
5. Marriage is an important stage for reaching the stage of human success because whatever one plans to acquire for moral elevation will be firm after matrimony although several problems confront the couple but the capabilities to face them emerge and they get used to struggle with patience and forbearance. The Prophet (s.a.w) has said about this: “He who strives to acquire welfare for his family and dependents is like he who performs *Jihad* in the path of God.” ---Usoole e Kaafi, Vol: 5

The scholars of moral science say that Allah has neither made man perfect nor woman and both are better halves for each other. When both are together as a couple they acquire perfection. This perfection comes about after establishment of family relations which isn’t possible without matrimony!

## SUMMARY

Islam has mandated establishment of families through matrimony as the way that brings about contentment, love, affection and purity of the spirit of the marrying couple and this instinct will be there in every man and woman. Half the Faith of a person is protected with marriage.

## QUESTIONS

1. Why the Holy Quran has deemed marriage as Allah's sign?
2. What did the Prophet (s.a.w) say about the unmarried celebrate person?
3. Briefly describe the benefit of matrimony?
4. Which stratagem of Satan is the most dangerous? Answer this in the light of the tradition of Imam Ali (a.s)
5. Relate a tradition of the Prophet (s.a.w) in which the felicity and benefits of striving to support the family and dependents?

## LESSON: 12 - THE RIGHTS OF HUSBAND AND WIFE

There are certain rights of the spouses over each that both should know and abiding by them is mandatory. Their lives will be pleasant and peaceful if they discharge these rights.

### THE HUSBAND'S RIGHTS OVER THE WIFE

1. Imam Mohamed Baqir (a.s) has narrated that a woman went to the Prophet (s.a.w) and asked him what rights a husband has over his wife? The Prophet (s.a.w) said:

“Aana tutee-aahu wa la tauseeaaahu tatasaddaqa min baiteha sahyyan illa beiznehi wa la tasooma tatawwaha illa beiznehi wa la tammattahu nafsaha wa in kaanat al zahure qatabi wa la taqrja min baiteha.” “To obey him and not go against his word. She shouldn't give away anything from her house as charity without his consent. She shouldn't observe recommended fasts without his permission nor remain away from him even if he is astride the back of a camel. [Finally], she is not to leave the house without his permission.”

The woman asked, “O Prophet (s.a.w)! Who has the greatest right over the husband?” He (s.a.w) said, “His parents.” The woman asked, “Who has the greatest rights over a woman?” He (s.a.w) replied, “Her husband.”--Makarim al Akhlaq, Page: 214

2. For a wife it is also necessary that she should have total attachment for her husband (literally like one body and two hearts!) and she should be on his side in two matters:

- a. It is likely that the husband and wife might have been brought up in different atmospheres and their manners might be different from one other and they also might retain their old ways and agreement between the two persons might be difficult. It is necessary for the woman to mould herself according to the habits and behaviour of the husband. She should patiently bear with any of his bad habits and manners as the Prophet (s.a.w) has said: “A woman who patiently bears her husband's ill-treatment will be granted felicity by God equal to that of Aasia the daughter of Muzahim.” ---Makarim al Akhlaq, Page: 213. It is narrated from Imam Mohammed Baqir (a.s): “Allah has mandated jihad upon men and also upon the women. The jihad of men is to shed their blood and possessions in the path of God while the jihad of women is to patiently bear the hardships and jealousy which they face from their husbands.” ---Makarim al Akhlaq, Page: 215. The Imam (a.s) also said: “Jihadul marate husunul tabba-ule.” “The woman's jihad is taking good care of her husband.” ---Makarim al Akhlaq, Page 215.
- b. Giving a helping hand to the husband and at every difficult moment supporting him and not becoming a headache for the husband creating problems for him at every step. The Prophet (s.a.w) has said: “No good deed will be accepted from a woman who doesn't adopt a soft attitude towards her husband and makes such demands of him that are beyond his capabilities and she will meet God while He is angry with her.” ---Makarim al Akhlaq, Page 215. The Prophet (s.a.w) also said: “Ayyama imarate azatto zaujaha belisaneha lamu yaqbalillahu minhuma sarufan wa la adlan wa la hasanata man amaleha hatta turuziha wa in saamat nahaaraha wa qamatu lailaha wa aataqatil riqaba wa hamalatu ala jihadil khayale fi sabeelillahi fakanatu awwala man yaradilnaara.” “God will not accept the good deeds of a woman that hurts her husband with her tongue and troubles him, even if she was to fast continuously for days and pray during the nights, frees slaves and sends contingent after

contingent for jihad in God's way, she will still be the first to be consigned to Hell."--- Makarim al Akhlaq, Page 215.

- c. It is also necessary for the wife that she ornaments herself and wears perfumes for the husband as Allah says: "Wa la yubdeena zeenatahunna illa lebaoolatehunna aw aabaaehinna aw aabaae baoolatehinna aw abnaehinna aw abnaebaoolatehinna aw ikhwanehinna aw bani iqwanehinna aw bani akhwatehinna..." ".....and not display their charms except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's son, ..." --Surat Al Nur, 24:31. This verse prohibits women from displaying their charms to the strangers who are Non-mahram. The persons about whom the verse mentions the women may display their ornamentation. Imam Jafar Sadiq (a.s) says: "Ayyama amaratin tatayyabat leghaire zaujeha lama yuqbalo minha salata hatta tagtasila min tiyubeha kafusuleha min janabateha." "The prayer of a woman who wears perfumes for anyone other than her husband would not be accepted until she performs ghusl (bath of purification) to remove the perfume just as she performs ghusl al-janabah." ---Makarim al Akhlaq, Page: 215
- d. The woman shouldn't go out of her home without the permission of her husband as it is mentioned in the tradition of the Prophet (s.a.w): "Ayyama amarato kharajto min baiteha beghaire izune zaujeha fala nafaqata laha hatta tarujeaa" "A woman who leaves her home without the permission of her husband will not be eligible for the [monetary] maintenance until she returns home." ---Makarim al Akhlaq, Page: 215 Imam Jafar Sadiq (a.s) has said: "Ayyama amratan wazato tubaha fi ghaire manzile zawajeha a beghaire izunehi lam tazala fi lanatehillahi ila an tarja-aa ila baiteha." "A woman who removes her garments without her husband's permission in someone else's house will be subject to the curse of God until she returns to her house." ---Makarim al Akhlaq, Page: 215

### THE WIFE'S RIGHTS OVER THE HUSBAND

Islam has also prescribed some rights of the wives over their husbands. Some of them are material rights, some ethical and others are spiritual.

The Prophet of Islam (s.a.w) has said: "Awsani Jibraeelu bilmarate hatta zananto annahu la yanbaghi talaquha illa minu faaheshatehin mubayyenatehin" "Gabriel has commanded me about the [good-treatment] of the woman to the degree that I thought that unless they commit adultery they cannot be divorced." ---Makarim al Akhlaq, Page: 216

### THE FOLLOWING THINGS ARE BINDING ON THE MEN

1. Nafaqa for women: This is the maintenance allowance for the wife. In this regard Imam Sadiq (a.s) says: "Yashbao batunaha wa yakusao jattataha wa in jahalato ghafara laha." "He must feed her well, provide her dress and if she commits any mistake, he must forgive her."---Makarim al Akhlaq, Page:216
2. Hazrat Imam Zain al Abedin (a.s) says: "Wa amma haqqal zaujatehi faina talamo anallaha azza wa jalla ja-aalaha laka sakana wa unusa fataalamo anna daalika nematahan min Allahi alaika faturemuha wa tarhaqa beha wa in kana haqqaka alaiha aw jabu fainna laha alaika an taruhamaha leannaha useera taka wa tutemaha wa taksauha wa iza jahalato afawuta anha." "And as for the right of your wife, it is that you know that God has made her a repose and a comfort for you; you should know that she is God's favor toward you, so you should honor

her and treat her gently. Though her right toward you is more incumbent, you must treat her with compassion since she is your prisoner (asir) whom you feed and clothe. If she is ignorant, you should pardon her.” ---Bihar Al Anwaar, Vol: 71, Ch: 1, Page: 4

3. Always treat her with love and affection: The Prophet (s.a.w) says: “Qaulul rajule lilmarate uhebbuka la yuzhabu min qalbeha abadan.” “The husband telling a woman, “I love you,” will never leave her heart.” ---Wasael al Shia, Vol: 20, Page: 23, Ch: 3. Similarly, he (s.a.w) said: “Man sabara ala sooe khulqe imratehi aa-utahullahomin al ajre maa uta Ayyuba alaihis salamo ala balaehi.” “The person who patiently bears the ill behaviour of his wife will be granted a reward tantamount to what God gave Jacob (upon whom be peace) when he was tried.” ---Makarim Al Akhlaq, Page: 213. Imam Sadiq (a.s) says: “Innal maraa yuhtajo fi manzilehi wa ayalehi ila thalate khilalin yatallafaha yakuna fi tabuahi dalika ma-aa-sharata jamilatahan waseataha betaqdeerin wa ghayuratan betahassuni.” “Every individual requires three traits towards his family and household members whether they [the traits] are in accord with his nature or not: virtuousness and good company, generosity with [correct] appropriation and jealousy with chastity.” ---Bihar Al Anwaar, Vol: 75, Page: 235, Ch: 23. The Imam (a.s) also said: “Every husband is in need of three things between him and his wife: (1) Agreement so that he could attract her agreeance, love and desire towards him. (2) Good manners towards her and utilising the leaning of her heart [towards him] in a manner viewed favorable by her, and (3) Generosity towards her.” --- Tahaf al Uqool, Page: 322
4. Abstain from cruelty and harshness with the spouse as the Prophet (S.A.W) has said: “Khayurul rijale mina ummati allazeena la yatatawaloonaa ala ahliyyuhim wa yuhannaona alahim wa la yazlemunahum.” “The best persons of my nation are those who don’t transgress against their family members, treat them with gentleness and love and are not cruel to them.” Then he (s.a.w) recited the following verse: “Ar rijalo qawwamoona ala nisae bema faddalalallah baazahum ala baaz.” “Men are the managers of women, because of the advantage Allah has granted some of them over others...”---Surat Al Nisa, 4:34 ---Makarim Al Akhlaq, Page:217

Similarly, it is in the Hadith e Nabawi (s.a.w) that if a husband is cruel to his wife then none of his good deeds would be accepted as it is said: “Wa kazalikal rajulo iza kaana laha zaaliman” “The same holds true (that none of his deeds would be accepted) if the man is cruel to his spouse.” ---man laa Yahdar al Faqih, Page: 15

## SUMMARY

In the Islam the rights of the husband and wife are clearly defined and are very clear. The husband and wife should abide by them and divide the duties and functions to lead comfortable lives in order to deserve blessings and rewards as pointed by the Holy Quran and the traditions of the Infallibles (a.s).

## QUESTIONS

1. What are the rights of the husband over the wife?
2. What type of women are warned of the punishment of the Hell in the tradition of the Prophet (S.A.W)?
3. What is the Jihad of women in view of the traditions?
4. What type of men the Prophet (S.A.W) has termed as the best of his Ummat?

## LESSON: 13 - THE VALUE OF HARD WORK

In the Islamic Shariah there are some norms for attending to work but prior to talking about these norms we have to search the answer for question whether there is any value for work in view of Islam or not? And if the reply is positive we have to determine its limits? In this lesson we shall present an answer to this question. In the next lesson the norms for work will be discussed in more detail.

There are two types of verses of the Quran and the traditions specific about hard work. According to some verses and traditions hard work for earning livelihood and Rizq e Halal legitimate livelihood are appreciated. Allah says: “Wa ja-alnal nahara ma-aasha” “and made the day for livelihood?” ---Surat Al Naba, 78:11. Allah says in this verse that the day is specifically made for people striving during the daytime for earning their livelihood.

At another place the Holy Quran says: “Wa ja-alna lakum fiha ma-aayaesha qaleelan maa tashkaroon” “.....and made in it (various) means of livelihood for you .Little do you thank.” --- Surat Al-Araf, 7:10

In the above quoted verses Allah has mentioned about his blessing that He has made the daytime bright for the human beings striving to earn their livelihood. He has also made us the owners of the land that we might acquire daily-bread.

The Prophet (S.A.W) has said: “There are certain sins for which the only penance is naught but the inconvenience and trouble of earning livelihood.” ---Ahya Uloom al Deen, Kitab Kasb al Ma-aash

The Prophet (S.A.W) also said: “The truthful trader will be judged on the Day of Judgement along with the Truthful ones and the Martyrs.” ---Sunan Titrmidi, Vol: 5

He also said: “He who seeks the world legitimately and abstains from stretching his hand to others, earns legitimate livelihood for the comfort of his family and helps his neighbours will meet God (on the Day of Reckoning) with his face illuminating like the full moon.”

---Usool e kaafi, Vol: 5, Mustadrak, Vol: 13, Page: 55

About this the Prophet (S.A.W) also said: “Ala suwaqu mawaedulahi faman asaba minuha.” “The bazaars God spreads and whoever goes there will receive benefit.” ---Ahya Uloom al Deen, Kitab Aadab Kasb wa Ma-ash

It is narrated that one day the Prophet (S.A.W) passed through a place with his companions when he saw a healthy and strong youth busy working hard. The companions said, “It is a pity, He should’ve used his energies in the way of Allah!” The Prophet (S.A.W) said, “Laa taqulu! haada fainnahu in kaana yasuaa ala nafsehi leyakfilaha anil masuaalatehi wa yugniyaha anil naase fahuwa fi sabeel allahi wa-ina kaana yasuaa ala abayune zaeefaine aw zurriatehi ziaafe leyughnihumu wa yakfiyahum fahuwa fi sabeelillahi wa in kaana yasuaa tafaqur aw takasura fahuwa fi sabeelal Shaitan.”

“Don’t say this, because if he is working for himself in order not to spread his hand in front of someone else and remains independent of others then he is striving in the path of God. And if he

is working hard for the sake of his old parents and for the upkeep of his innocent children; this too is in the way of God! But if he is working hard for the sake of pride and with the intent of becoming rich then he is on the path of Satan.”

---Ahya Uloom al Deen, Kitab Kasb wa Ma-ash

Imam Mohammed Baqir (a.s) narrates from the Prophet (S.A.W) that he (s.a) said at the time of Hujjat al Wida: “Ala innal roohal amina nafatta fi ruhi innahu la tamooto nafsa hatta tasutakumila rizuqaha fattaqullaha azza wa jalla wa ajumalu fittalabe wa laa tuhmilannakumu asutebutaoo shaiin min alriziqe an tatuleboohu beshaiin minu maasiatehillahe azza wa jalla fainnallaha tabaraka wa taala qassama alla ruzaqa bayuna qaluqahi halalan wa lamu yuqsemuha haraman famanittaqillaha azza wa jalla wa sabara ataahullaho berizqehi minu hillehi wamanu hataka hijabalsiture wa ajjala fa-aakhaza minu ghairu hillehi qassa behi min rizqehil halale wa huwa siba alaihi yaum al qiyamatehi.” “Gabriel has inspired to my soul that no person dies until he receives his complete share of sustenance [in this world]. Therefore, be pious and be moderate in seeking sustenance and do not allow the delay in receiving sustenance to drive you towards seeking it through sinful means for God has divided sustenance between His creatures through legitimate means, not illegitimate. Therefore, one who adopts piety and is patient will be granted his sustenance by God and one who adopts illegitimate ways in acquiring sustenance hastily then his quota of legitimate sustenance will be taken away from him and he will be held accountable for it on the Day of Judgment.” ---Usool e Kaafi, Vol: 5, Page: 80

Mohammed bin Mankadar says that one day he went to the environs of Medina, it was noon-time, and the heat was severe. “I saw Imam Mohammed Baqir (a.s) working in his fields. I thought in my mind that today I shall properly advise him! Therefore I went near him and said, ‘May Allah benefit you! An aged and senior person from the Qureish is doing worldly work under the hot sun?! Don’t you have the fear of Allah that you are in this condition?’ The Imam (a.s) rubbed the sweat off his forehead and said,: ‘Wallahi lau jaanil mautu ala haazal halale jaa-ani wa ana fit a-atehi min taa-aateillahi akfi beha nafsi anuka wa anilnaase wa innama akhafulmauta iza jaa-ani wa ana ala maasiatehi.’ ‘By God! If death approaches me while I’m in this state it will approach me while I’m in [an act of] obedience towards God by making myself independent from you and the people. I only fear death if it approaches me while I am in a state of sinning.’

Then Ibne Munkadar shook his head and said, ‘May God shower blessings upon you O Abu Ja’far (a.s)! I thought that I would advise you, but in fact you have advised me.’” ---Usool e Kaafi, Vol: 5, Page: 73

It is also narrated from Imam Jafar Sadiq (a.s) that he said: “Iza kanalrajulu moseran fa-amala beqadre ma-yaqutu nafsahu wa ahulahu la yatulubu haraman fahuwa kalmujahede fi sabeel Allahi”

“If someone is inflicted with penury thus worked to the extent of fulfilling his needs and those of his dependents without doing so through *haram* (impermissible) means then he is like the Mujahid on the path of God.” ---Usool e Kaafi, Vol: 5, page: 88

The Imam also said: “Alkaaddu ala ayalehi kalmujahedi fi sabeelallah” “A person striving for the sake earning livelihood for his family is like the Mujahid on the path of God.” ---Previous reference

The Prophet (S.A.W) has said: “The person who becomes a burden upon others is accursed.” ---Usool e Kaafi, Vol: 5, Page: 72

Contrary to these verses and traditions there are some narrations that term struggling for livelihood not commendable.

The Prophet (S.A.W) has said: “Maa auhia ilayya an ajma-al mala wa kunu minal tajireena walakinu uhia an sabbaha behamde rabbeka hatta yaateekal yaqeenu” “I haven’t been sent revelation to amass wealth and riches nor to become a tradesman but I have received revelation ordering me to glorify God until I receive certitude.” ---Bihar Al Anwaar, Vol: 69, Page: 47, Ch: 94

Also read his (s.a)’s sayings: “Increase your penitence for it yields sustenance”---Bihar Al Anwaar, Vol: 100, Page: 21, Ch: 2 “God revealed to David: I will suffice he who severs his relationship with everything except Me.” ---Bihar Al anwaar, Vol: 100, Page: 22, Ch: 2 “God grants the world with hereafter actions, whereas He does not grant the afterworld with worldly actions.” ---Bihar Al anwar, Vol: 100, Page 25, Ch: 2

“Alrizqo rizuqana : Taliban wa matloobun famanu talab al duniya talabahul mautu hatta yaqrjuja minha wa man talabal akhirata talabatuhud duniya hatta yatawaffi rizuqahu minha”  
“There are two types of sustenances: That which seeks and that which is sought. Thus, he who seeks the world will have death seek him till he parts from it, and he who seeks the afterworld will be held by the world till he acquires all his sustenance/share from it.” ---Bihar Al Anwaar, Vol: 100, Page: 38, Ch: 2

These narrations gives the wrong idea to some persons that if with repentance and penitence increases sustenance, then what is the need for hard work? Therefore, they want to stop all worldly business and sit offering devotions and supplications. And when the Prophet (S.A.W) said: “In Allaha yutialduniya beamalil aakhirate” “God grants the world for (a person’s) devotions for the Hereafter”

Then why shouldn’t we just keep offering devotions as Allah has taken the responsibility of our Rizq (Sustenance).

When we see the above referred verses and narrations it is well understood that Islam has much praised Muslim men engaging in gainful work for maintaining self and the dependents but if someone is doing the duties of Qadi (judge or ulema) or some other similar job he may draw his allowances from the Bayt al Mal. But inspite of this, it is preferred he engage in personal business activity as Imam Jafar Sadiq (a.s) has quoted Maula e Kaenaat (a.s):

“Aw hallaho ila dawooda (a.s), innaka nyemal abudu laula annaka takulu mim bayteil mal-e wa la taamalu beyedeka shaiyyan. Qaala: fabaka Dawoodu (a.s) arbaena sabahan fa-awhallaho azza

wa jalla ilal hadeede an linu leabdi Dawooda: faalanallaho azza wa jalla lahul hadeeda wa kaana yaamalu kulla yaumin diruan fiyabeyuoha beaalufe diruhamin fa-amala talatu miyatin wa sitteena diruan faba aha betalaate miyatan wa sitteene alfan wasthagna al bayt il male.” “Allah sent revelation to Hazrat Dawood (a.s): ‘You are my best creature but you meet your expenses from Bayt al Mal and don’t draw sustenance from your own earnings. Hazrat Dawood (a.s) cried for forty days when Allah sent a revelation to his tablet: ‘become soft for My creature’. Therefore, when Allah made the tablet soft for him he started taking out one Zira (armour) from it and sold it for a thousand Dirhams. Therefore, he made 360 armours and sold them for 360,000 Dirhams and became free of drawing funds from the Bayt al Mal.” ---Usool Kaafi, Vol: 5, Page: 74

This is the reason why the Prophet (S.A.W) and the Infallible Imams (a.s) used to work in gardens and farms to meet their expenses for social and religious responsibilities.

We learn from this that hard work and toil isn’t wrong and it is not right in the view of Islam that:

1. a person becomes too much enamoured of wealth and shuns contentment . This is the reason that the Prophet (S.A.W) has ordered observation of moderation in acquiring wealth. He (s.a) further said about this: “The best of persons is he who takes funds only to the extent of his needs.” ---Bihar Al Anwaar, Vol: 100, Page: 27, Chapter: 2
2. One should not become so enamoured of hoarding wealth that all his thoughts remain focussed on this and he has no thought of the Hereafter as the Holy Quran describes the trait of Allah’s creatures:

“Rijalun laa tulhihemu tijaratan wa laa baiun an zikr Allahi” “.....by men whom neither trading nor bargaining distracts from remembrance of Allah, .....” -----Surat Nur, 24:37

Making exegesis of this verse Imam Jafar Sadiq (a.s) has said: “Kaanu ashaba tijaratin faiza hazaratil salato tarakul tijarata wa antalaqu ilassalate wa hum azamo ajran mimman layattajiru.” “They were tradesmen who abandoned their work at the time of prayer in order to attend to it. These persons recompense is greater than that of those who aren’t trading.” ---Usool Kaafi, Vol: 5, Bihar Al Anwaar, Vol: 64, Page: 274

It is narrated that when the following verse was revealed: “Wa man yattaqillaha yajalu lahu makhrajan wa yarzuquhu min haisu la yahtasibu” “...And whoever is wary of Allah, He shall make a way out for him, and provide him from whence he does not reckon.....” ---Surat Al-Talaq, 65: 2 & 3

Some persons bolted their doors and engaged themselves in prayer and said that Allah has taken responsibility of their sustenance and they need nothing. When the Prophet (S.A.W) heard about this he (s.a) sent word to those persons: “What made you do what you did?” They replied, “O Prophet of God (s.a), God has taken the responsibility of our sustenance and therefore we are engaging ourselves in His devotion.” The Prophet (S.A.W) said: “Innahu man fa-ala zaalika lam yastajibu lahu, alaikum bil talabe” “Whichever person does this, his prayers wouldn’t be answered. You must earn your sustenance through [your] work/effort.” ---Usool Kaafi, Vol: 5, Page: 84

## SUMMARY

Islam has not only appreciated people working to earn their sustenance but has strongly asked them strive hard to this end because it is like doing Jihad in the way of Allah. Therefore, those who work hard to provide sustenance to their kith and kin will get the best reward on the Day of Reckoning.

## QUESTIONS

1. What is the value of hard work to earn livelihood in Islam?
2. What do you understand from the sermon that the Prophet (S.A.W) gave at the time of Hajjat al Wida?
3. What is the meaning of adopting moderation in earning livelihood? Clarify briefly?
4. What is the part of Taqwa (Piety) in the matter of sustenance?

## LESSON: 14 - THE NORMS OF EARNING SUSTENANCE & TRADING

We have learned that Islam appreciates hard work and has termed it equal to Jihad. Therefore, it is better to acquaint ourselves with its basic principles. Because when we know the norms of work then we wouldn't indulge in any Haram or illegitimate actions and we would automatically know the righteous way of earning our sustenance. We would also learn what Allah expects from us in this matter. Now we shall study briefly about these norms.

### EARNING LIVELIHOOD & THE CHALLENGES OF TRADING

We know now that Islam appreciates the trait of hard work and praises the activity of those who work hard. It has termed hard work as equal to Jihad in the way of Allah. Therefore, it is better that one acquaints with the norms and the basic principles of this activity. If we do not know the correct and right way of performing our work there can be the likelihood of committing harmful, Haram (illegitimate) activities in the process. With this care we shall find the right path and also we will find out what Allah expects from us in this regard.

#### 1. ACQUAINTANCE WITH THE PROBLEMS OF TRADING:

At the outset we should know the orders of the Shariah for trading activity because there are certain trades which the Shariah has deemed illegitimate. The seller and the buyer should take care of this rule while making transactions.

Imam Ali (a.s) says: “Man ittajara baghaire fiqihin irtatama fir riba” “A person who trades without abiding by the jurisprudential rulings might (inadvertently) indulge in *riba* (usury).” --Bihar al Anwaar, Vol: 100, Page: 93, Ch: 1

The Imam (a.s) also said: “A person who starts trading without acquiring knowledge about its rulings would get submerged in the mire of interest. Therefore, none should sit in the bazaar except he who is aware of the intricacies of buying and selling.”---Usool e Kaafi, Vol: 5, Page: 154

Asbag bin Nabata says: “I heard Imam Ali (a.s) saying from the pulpit: ‘Ya mausharal tujjaril fiqihu summal matjarru wallahi lilriba fi haazahil ammatehi akhfi min dabeebil namale ala safa, soonu amwaalukum bissadaqatehi, altajeru fajer wal fajeru fiilnaare illa man aakhazal haqqa wa aati al haqqa.’ ‘O tradesmen! Learn the laws of trading then trade, learn the laws of trading then trade! For by God, usury in this nation is more subtle than an ant’s sound moving on a rock. Conserve your funds through charity, for the tradesman *is* Fajir (Sinful) and the end of fajir is Jahannum (the Hell) barring the persons who take their rights and give according to the rights!’ ---Usool e Kaafi, Vol: 5, Page: 154

These narrations indicate that the norms of trading that are recorded in the books of fiqh are very important to be studied prior to starting trade.

#### 2. ABSTINENCE FROM HOARDING:

One bad and dangerous habit of the traders is that they acquire huge quantities of materials of daily use and hoard the stocks till the time when there is shortage in the market and the demand is up. Then they sell the same material at exorbitant prices for profiteering. This

hoarding is not good for the common man and the Prophet (S.A.W) has condemned it very strongly saying: “Man ahutakaral ta-aama arbaeena yauman faqad barriaa min Allahi wa barriallahu minhu.” “He who hoards stocks of food for forty days and does not sell them is disassociated from God and God will disassociate Himself from him.” --Ahya al Uloom: Kitab Aadab Kasb wa Muashirat

Imam Ali (a.s) has said: “Man uhtakaral ta-aama arbaeena yauman qasi qalbahu.” ---“He who hoards stocks of food for forty days becomes a person with a calloused heart.” ---Ahya al Uloom, Kitab Aadab Kasb wa Muashirat

Contrary to this if a person makes sales of his materials in times of need, the Prophet (S.A.W) has praised him: “Man jalaba ta-aaman faba-ahu beseuri yaumehi faka annama tassadaqa behi.” “He who has a stock of food (and people have urgent need for them) and sells them at the market price, it will be as though he has given charity.” ---Ahya al Uloom, Kitab aadab Kasb wa Muashirat

Therefore all the traders, with true belief will abstain from hoarding material. In this regard an incident is reported that a representative of a trader lived in Basra. The trader used to send materials to the person and he used to market them in the bazaar. One day he sent a boat-load of food-grains and sent word that the very day the consignment reached Basra it should be put for sale there at the prevailing rate. When the material reached there the representative’s friend advised him to hold it for a few days so that he would gain twice the profit for the same quantity. The agent liked the suggestion and he delayed sales for a day which enhanced the profits many fold and he informed about it to the trader. The trader felt very sorry for the act of his representative and he wrote to him that for him only a marginal profit was sufficient so that it would have kept his Deen (Faith) intact. He added what was the benefit of the profit which destroys the faith of a person. You have inflicted cruelty on me and yourself and therefore express penitence to Allah and whatever proceeds are there should be distributed to the poor and needy of Basra. Perhaps Allah might pardon us with this act of yours!

### 3. DUA—SUPPLICATION:

The Prophet (S.A.W) and the Infallibles (a.s) have advised that whenever a person, while he thinks of doing any work or intends to go to market, should remember Allah, that is, he should commence every work in the name of Allah and always keep an eye on Allah’s wish and in no matter he should forget Allah! The Prophet (S.A.W) said:

“ Man zakr Allaha fissooqe mukhlisaha inda ghaflatehil naase shagulehim bema feehe katab Allaholahu aalafa hasanatehi wa yaghfirullahao lahu yaum al qiyamatehi maghfiratan lam takhuturu ala qalbe bashare.” “If a person sincerely remembers God in the bazaar while others are oblivious of His remembrance, God will inscribe a thousand good deeds in his name and will grant him such forgiveness on the Day of Judgement which no one can imagine.” ---Bihar Al Anwaar, Vol: 100, Page: 102, Ch: 1

It is mentioned in the supplications of Imam Mohammed Baqir (a.s) that prior to going to the bazaar one should offer this prayer: “Allahumma inni asaalaka min khairaha wa khairahleha.”

And when he sits for transaction of business he should make this prayer:

“I bear witness that there is no God but God, alone with no partners. And I bear witness that Mohammed (s.a) is His servant and Messenger. O God! I ask for *Halal* (legitimate) and pure sustenance and seek your protection that I don’t inflict any cruelty on others nor someone else inflicts cruelty on me. I seek refuge in you against any losing transaction or a false promise given by me to others.” ---Usoole Kaafi, Vol: 5, Page: 155

The best virtue of a Momin trader is that despite worldly affairs and the commercial transactions etc they are not oblivious to the remembrance of Allah as a result Allah enhances their livelihood.

#### 4. ABSTAINING FROM OATHS:

In the view of Islam making oaths and promises to convince the opposite party is not only undesirable but in all walks of life Shariah forbids taking oaths and making promises and it is allowed only in extremely important matters as Allah has said:

“wa la tajalu Allaha arzatan leaimanekum” “Do not make Allah an obstacle, through your oaths.....” ---Surat Al Baqarah, 2:224

On this basis making oaths on simple matters like buying and selling has been forbidden and the Prophet (S.A.W) has said: “mam baa-aa wa ashtara falyahfazu khamusa khisalin wa ila fala yabuanna wa laayashutareyanna : ar-riba wal khalafu wa kitmanal ayube wahamdu iza ba-aa wal lamma iza ashtara-ee” “A person who wishes to buy and sell he should protect himself from five things or else he shouldn’t take up this activity: Interest, making oaths, hiding defects (in products), praising the material while selling and running the product down (wrongly) while buying.”---Bihar Al Anwaar, Vol: 100, Page: 95, Ch: 1

Imam Moosa Kazim (a.s) has said:“Talatanlaa yanzurallaho azza wa jalla ilaihim yaum al qiyamatchi ahdahum rajlun attaqazallaha bizaatan laa yabuyau illa beyamunin ...” “God will not at all look at three persons on the Day of Reckoning: one of which is the person who has assumed that God is his asset that he neither sells anything without making oaths nor buys without making oaths...” ---Usool eKaafi, Vol: 5, page: 162

The oaths that are described in the above narrations are true oaths. But if one makes oaths falsely, it is a major sin which is strongly forbidden by Islam as you have seen from the saying of the Prophet (S.A.W) that he has asked the trader not even to praise his wares.

#### 5. POINTING OUT THE DEFECTS:

In the norms of trading it is required that the things that one wants to sell he should not hide its defects. One who does it would be guilty of cheating. Shariah has termed such act as Haram and the person will be severely admonished on the Day of Reckoning for such acts. It is reported from the life of the Prophet (S.A.W) that a person was selling wheat in the bazaar when he (s.a) passed by. He liked the look of the wheat but when he touched it he noticed moisture in it. He asked why the wheat was moist? The trader said the moisture was there because of exposure to rain. He (s.a) said, “Why don’t you keep the stock nearer so that they

can look at it closely?” Then the Prophet (S.A.W) said: “man ghashhna laisa minna” “He who cheats is not one of Us.” ---Sahih Muslim, Vol: 1

#### 6. JUSTICE:

While buying and selling justice and fairplay is a part of the norms of trading. Justice means acting with fairness. If the buyer is having much need for the product the seller shouldn't charge him a price more than the right price. Similarly, if the buyer sees that the seller is anxious to sell the product he shouldn't buy it at a very low price. In short the buyer or the seller if one buys the material of the other at very low price or the seller sells his product at a very high price the transactions will be termed as unfair and Islam terms this as Haram!

It is mentioned in history that Imam Jafar Sadiq (a.s) gave one thousand Dinars to his slave Masadaf and asked him buy some materials and go to Egypt (because the number of his dependent has gone up). The slave bought the materials, as ordered, and started on his journey along with other traders. When they neared Egypt they met another caravan returning from there. They inquired from them the status of the market there and they learned that at that time the material that they had wasn't available there. They jointly took an oath that they would part with the materials at double the price. Therefore, their profit was doubled and when they returned to Medina, Masadaf went to the presence of the Imam (a.s) and presented two hampers containing two thousand Dinars each and said, “I sacrifice my life on you! From this money half is the real value and the other half is the profit!” The Imam (a.s) said: “Subhan allahi tuhalefoona billahi ala qaume alaa tabyuhum aw yarybahul dinaru dinaran!”

“What to say of your taking an oath against Muslims that you wouldn't part with your material at double the price of its value!” Then he picked up one of the hampers and said, “This is my legitimate fund and I don't need the profit.” Then he said,

“Ya Masadaf! Mjadalathl sayoofe ahwanu man talabal Halal.”

“O Masadaf! Taking the blows of swords is certainly easier than earning Halal (Legitimate) livelihood!” In this manner the Imam (a.s) established a moral principle for trading.

---Bihar Al Anwar, Vol: 74, Pages: 42 /45

#### 7. SOFT APPROACH WITH THE POOR:

Islam requires the traders to adopt a soft attitude with the impecunious persons while transacting business with them and they shouldn't treat them harshly lest they return home empty handed and disappointed. Therefore, as far as possible keep a soft attitude with them and reduce the price without boasting about the reduction or give the material for deferred payment without impressing on them that they were given a concession because of their poverty. For such a person the Prophet (S.A.W) offered this prayer: “Rahem Allaho amri sahalul bayue sahalul sharae sahal alaqtazae” “May God's Mercy be upon the person who has a soft attitude while buying, selling, finalising deals and recovering amounts that are due.” --Wasael Al Shia, Vol: 17, Page 42/45

“One who gives time to a worried person for clearing his debt or writes it off that God too will be soft in taking his account of deeds.”

#### 8. ABSTAINING FROM ADULTERATION OF GOODS:

Giving adulterated materials, defective things or counterfeit currency and coins with full knowledge about it is cheating and theft. Therefore, one must abstain from such acts.

It is common with the honest and religious traders that they throw away spoilt things like rancid shortening, oil etc that gets Najis (Unclean). They may bear using such things themselves but they don't give defective materials to the customers.

## SUMMARY

In Islam there are certain norms of trading and some rules on which every Muslim must act. Since these rules are devised by the Shariah, they are binding both for the buyers and the sellers of goods. One should thoroughly know these rules so that others' rights are properly protected and the transactions are correct morally and in accord with the Shariah.

## QUESTIONS

1. Why have the Imams (a.s) said, "First Fiqh, then trading"?
2. Why does Islam condemn Ehtkar and hoarding of goods as Haram?
3. Can one make promises and oaths while buying and selling goods?
4. Briefly describe the duties of a seller of goods?

## LESSON: 15 - CLEANLINESS & APPEARANCE

Cleanliness too is among important tenets of Islam and it requires Muslims to maintain cleanliness of their bodies, dress, homes etc like brushing and flossing the teeth (miswak), combing the hair, clipping the nails and maintaining the cleanliness of the homes and their environments.

A Muslim isn't truly a Muslim till he observes all these norms and tardiness in maintaining personal hygiene and cleanliness isn't permissible.

Please read the following statements of the Prophet (S.A.W): "Inallaha tayyabo, nazyufa yuhebbul nazafatha." "God is good [in his Essence] and likes those who are good; He is clean [in his Essence]<sup>1</sup> and likes cleanliness." ---Sunan Tirmidi, Vol: 10

"Cleanliness is a part of faith." ---Kanz al Amal, 25998

"Awwalu ma yuhasibu behil abudal tahura" "The first matter which a person will be questioned regards [in the afterworld] is cleanliness."

"Tanazzefu bekulle ma astaatum fa-innallaha ta-aala bana-al Islama alal nazafatehi wa lan yadukhulal jannata illa kullo tazyufin." "You must observe cleanliness with all your means because God has founded Islam upon cleanliness and none will be admitted into Heaven save he who is clean.." ---Kanz al Amal, 31010

"Alislamo nazyyafo fatanazafu fainnahu illa nazyif." "Islam is a clean Faith and therefore you should be clean and tidy. No doubt except the clean persons none else would enter Heaven." ---Kanz al Amal, 26003

"Inallaha yuhebbul naasekal nadeef." "God loves clean and tidy devotees." ---Kanz al amal, 2600. Imam Raza (upon whom be peace) has said: "AkhlAQ il Anbiyail tanaazufu." "Cleanliness and tidiness are of the etiquettes of the prophets (peace be upon them)." ---Bihar al Anwaar, Vol: 75, Page: 335, Ch: 26

Certain aspects of cleanliness are binding on every Muslim in view of the Shariah viz: Wudhu (Ablution), Ghusl (Bath of Cleanliness), Tayammum (Dry Ablution) etc the details of which are there in Tauzeeh al Masail and other books of theology. In addition to these there are certain other norms that are optional which will be discussed in this lesson and the lessons that follow.

### CLEANLINESS OF THE BODY

The Prophet (S.A.W) has said: "Taheru haazehil ajsaada tahhara kumuullahu, fainnahu layusa abudun tahiran illa baata ma-aahu malakun fi shiaarehi wa laa yataqallabu saa-atan minal layule illa qaala: allahumma aghfiru leabudeka fainnahu baata taهران," "Keep your bodies neat and

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<sup>1</sup> When qualities such as goodness and cleanliness are ascribed to the Divine, they are not to be understood in their normative terms which befit temporal beings but rather must be understood in a sense devoid of any negative attributions which are limited in their nature as such limitations cannot be ascribed to the exalted reality of the Absolute. Moreover, these qualities are a reflection of a higher reality which transcends any temporal limitation. Thus, when God is described as being Clean, it could refer to the transcendence of His Ultimate Being, meaning that He cannot be bound by any negative quality or association.

clean and Allah will keep you clean, for when a person sleeps neat and clean in the night an angel will remain with him the whole night and when the person turns in the bed in his sleep the angel prays, ‘O God! Pardon this creature of yours because he spent the night in state of cleanliness.’ --- Kanz al Amal, 26003

Imam Ali (upon whom be peace) says: “Tanazzefu baluma-aae minal sannatantil reehil lazi yuta-azzi behi ta-addu anfusakum fainnallaha azza wa jalla yabughazu min ibadehil qazooratil lazi yataannafu behi min jalasa ilaihi.” “Remove with water your odor that harms others and take care (of your body and clothes) because God detests those who are dirty and unclean who sit with others and are harmed by his odor.” ---Bihar Al Anwaar, Vol: 10, Page: 98, Ch: 7

The Prophet (S.A.W) says: “Beusal Abdul qazuratuhu” “The worst person is he who is dirty and unclean.” ---Usool e Kaafi, Vol: 6, Page: 439

He (s.a) also said: “Halakal mutaqqaddaroon” “Those who are unclean will suffer severely.” ---Kanz al Amal, 7422

### THE RULES OF THE BATH (HAMAM)

Imam Ali (upon whom be peace) has said about the importance of hamam: “Naym al baytul hamamu tazukaru feehirtaara wa yuzhibu biddatane.” “The best home is the *hammam* in which in which hellfire is remembered and his dirt is dispelled.” ---Makarim al Akhlaq, 53 Note: that the Hamams of the Arab countries are different from the bath-rooms in our country-The Urdu translator.

The Imam (upon whom be peace) also said: “Beusilbaytul hammamo yuhtekul situra wa yazhabu bilhaya” “The worst dwelling is the *hammam* where the apparel is removed and the curtain of bashfulness is torn.” ---Makarim al Akhlaq, Page: 53

This hadith is contrary to the previous one because if the hamam has walls and roof then there would be no chance of compromising ones modesty. Imam Jafar Sadiq (upon whom be peace)’s narration mentions the norms for the use of the Hamams and he prescribes saying this prayer while entering the Hamam: “allahumma azuhebu annir rijusal najisa wa tahirah jasadi wa qalbi” “O God! Dispel uncleanness and dirt from me and render my body and heart clean and chaste.”--Makarim al akhlaq, Page: 53

When hot water is poured on the body one should say: “Naoozu billahi min an naare wa nasualahul jannataha” “We seek Allah’s protection from the fire and asking for Heaven from Him” When the person finishes bathing he should recite the following prior to putting on his clothes: “Allahumma alabisunil taqwa wa jannubnil rada” “O God! Dress me in the garment of piety and protect me from lowliness.” ---Makarim al Akhlaq, Page: 52

For entering the hamam it is also necessary that one should hide the private part fully. The Prophet (S.A.W) says: “Laa yudkhulanna ahadukumal hammama illa bema-aa-zarin.” “No person should enter the *hammam* without wearing a loin-cloth.” ---Bihar al Anwaar, Vol: 73, Page: 69, Ch: 3

Similarly, Imam Jafar Sadiq (upon whom be peace) has said: “Min al adabe an layudqial rajula waladahul maahul hamama fayanzura ala auratehi.” “Among the norms [which must be followed]

is that a person shouldn't take his son with him into the *hammam* and undress before him whereat [the son] can witness his private part." ---Makarim al Akhlaq, Page: 53

The Imam (upon whom be peace) also said "Man dakhala hamama bemaazarin satarahullahu besatarehi." "When a person enters the *hammam* wearing the loincloth, God will conceal him with His concealment." ---Bihar al Anwar, Vol: 73, Page: 74, Ch: 3

The Prophet (S.A.W) says: "Inallaha tabaraka wa ta-aala karraha lakumu ayyatuha alummthuha... dakhoolal anhaare illa bemeazarin." "God detests for the people of this nation ... to enter the canal without having the loincloth on." ---Bihar al Anwaar, Vol: 73, Page:69, Ch: 3

Bathing isn't restricted only to the hamam but at every place, and for everyone, wearing the loincloth is compulsory and looking at others' private parts is prohibited as the Imam Jafar Sadiq (upon whom be peace) has said: "Man dakhala hamama fafazza tarafahu an innazare ila a-urate akhiuhi amanahullaho min al hameeme yaumal qiyamatehi." "God will protect from hellfire the person who enters the *hammam* and doesn't look at the private part of his Muslim." Bihar al Anwaar, Vol: 73, Page: 74, Ch: 3

Someone asked Imam Mohammed Baqir (upon whom be peace) whether Amiral Momineen (upon whom be peace) prohibited people from reciting the Quran in the hamam? The Imam (upon whom be peace) said: "Laa. Innama nahi-aa an yaqura arrajulu wa huwa uruyaana fa-iza kaana alaihi izarun fala ba-asa." "No! But Amiral Momineen (upon whom be peace) has prohibited reciting (the Quran) in complete nakedness but if a person covers himself with a loincloth then there is no problem with it." ---Makarim al Akhlaq, Page: 52

It is also a sunnat that one should remove the hairs from the arm-pits, from under the pubis every fifteen days, every three weeks or after every forty days. If forty days go by without clipping the hairs the person will not have any felicity. ---Bihar Al Anwar, Vol: 76, Ch: 6

### CLEANLINESS OF CLOTHING

Before any consideration of the choice of colour or design of the dress Islam requires one to take care of its cleanness. It is narrated that the Prophet (S.A.W) saw a person who was wearing shabby and dirty clothes. He (s.a) said: "Amma kana haaza yajedu maa-an yaghuselu behi toobahu?" "Couldn't he find water to wash his clothes?" ---Sunan Abi Dawood, Ch: 4

Similarly he (s.a) said: "Manal deenil mutaatuhu wa izuhaarul nematehi." "Utilizing blessing and urging blessings is part of faith." ---Usool e Kaafi, Vol: 6, Page: 441

Similarly the Prophet (S.A.W) said: "Man ittakhaza tooban faluyunazzefuhu" "He who wears clothing should also keep it neat and clean." -Usool e Kaafi, Vol: 6, Page: 441

He (s.a) addressed lady Ayesha and said: "Ya Ayesha! Ighusili haazainil twwabaene amma alemute annal tuwaba yusabbehu faiza tasakha inqata-aa tasubeyahuhu," "O Ayesha! Wash both of these cloths. Don't you know that cloth too glorifies God, but when it becomes soiled the process it stops glorifying?" ---Kanz al Amal, 26009

Imam Ali (AS) has said: “Annazeefu min altiyaabe yuzuhebul hamma wal huzuna wa huwa tahoorun lilsalate.” “Neat and clean clothes dispel sadness and it is the means of achieving purity of the prayer.” --- Usoole Kaafi, Vol: 6, Page: 444

Imam Jafar Sadiq (upon whom be peace) has said: “Attoobul naqqiu yukubetul aduwwa.” “Neat and clean apparel shames the enemy.” ---Makarim al Akhlaq, Page: 103

Imam Ali (AS) interpreted this verse: “wa thyabakafa tahhir” “and purify your cloak” ---Surat Al-Muddaththir, 74:4

as “Fashammir” or make it shorter. For the *Tafsir* of the same verse Imam Jafar Sadiq (upon whom be peace) has said: “Ayyu farufauha wa laa tajurrha” “Raise it and don’t drag it on the ground and if the cloth touches the ground it would get soiled.”

We learn from the traditions of the Prophet (S.A.W) and the Infallibles (upon whom be peace) that the most superior is the white cloth and this was the reason that the Prophet (S.A.W) generally used garments of white cloth and he used to advice his companions to use the same:

“Albasul bayaza fainnahu atayyabu wa attharu wa kaffinu feehe mautakum.” “Wear white clothes because it is more clean and chaste and give the dead the shroud of white cloth.” ---Kanz al Amal, 41101, Kaafi, Vol: 6, Page: 445

Also the Prophet (S.A.W) said: “Ahsanu maazurutum allaha azza wa jalla behi fi quburekum wa masajidekumal bayazo.” “The best apparel for encountering God in your graves and mosques is that which is white.” ---Meezan al Hikama, Ch: 3548

He (s.a) also said: “Min ahabbe tiyabekum ila allahilbayazu fasallu fiha wa kaffenu fiha mautakum.” “The most desired of your apparel in the Eyes of God is that which is white. Therefore offer prayers and shroud your dead with it.” ---Kanz al Amal, H: 41117

About the type of clothing several traditions are there about the cotton cloth while the silks are prohibited for men but the women can use them as Maula e Kaaenaat (upon whom be peace) has said: “Ilabasu tiyabal qutune fa-annama huwa libasu rasoolallahi wa huwa libasuna.” “Wear cotton because this is the clothing of the Prophet (S.A.W) and our clothing as well.” ---Usool e Kaafi, Vol: 6, Page: 446

The Prophet (S.A.W) has said: “Hurrema libaul hareere waddahabe ala zakoore ummati wa uhillal laa natehim” “The apparel of silk and gold is forbidden for men of my nations while it is permitted for women.” Kanz al Amal, H: 1210

The main purpose of the clothing is to cover the body and wearing expensive apparel to show-off one’s status is not desirable in view of the Shariah as the Prophet (S.A.W) has said: “Man labasa tooban yubahi behi leyarahul naasu lama yanzur illahu ilaihi hatta yanuza ahu.” “He who wears clothes for the sake of showing off in front of others will not be looked at by God until he removes them.” ---Kanz al Amal, H 41203

## SUMMARY

Islam announces that “cleanliness is the part and parcel of the Faith”. Therefore the appearance of the Muslim must be clean and neat, his hair must be properly dressed and the clothing should be clean and tidy.

Bathing, keeping the body and clothes clean too are the part of Islamic norms which every Muslim must observe.

### QUESTIONS

1. What is the importance of cleanliness in Islam according to the tradition of the Prophet (S.A.W)?
2. Mention a tradition about the men whom Allah dislikes?
3. Briefly describe the rules of the Hamam?
4. Why the Prophet (S.A.W) has insisted on wearing white clothing?
5. What type of clothing has Allah prohibited?

## LESSON: 16 - CLEANLINS & APPEARANCE (2)

The Prophet (S.A.W) has said about *Miswak* (*brushing the teeth with a twig of a tree*):

“Maazaala Jibraeelu yuwassini bilsiwake hatta zanantu annahu sayajulahu fareyuzatahan.”

“Gabriel has emphasised upon me the [importance] of using *miswak* to the degree that I felt that the practice would be deemed mandatory.” ---Bihar al Anwaar, Vol: 73, Page: 126, Ch: 18

Imam Jafar Sadiq (upon whom be peace) has said: “Man akhlaqil Anbiyail Miswaku.” “Using a *miswak* is of the practice of the prophets.” ---Bihar al Anwaar, Vol: 73, Page: 131, Ch: 18

Also, the following sayings of the Prophet (S.A.W) should be borne in mind: “Laula aan ashuqqa ala ummati la-aamarutuhumu bissiwake inda wazuwuhi kulle salatin.” “If it wasn’t difficult for my nation I would have prescribed the usage of *miswak* prior to performing ablutions for every prayer.” ---Sunan Ibn e Maaja, Hadit: 287, Bihar Vol: 73, Page: 137, Ch:18

“Salatun ala atarissiwake afzalu min khamsin wa saba-een salatin beghairilsiwake.” “Offering one prayer after using the *miswak* is greater than seventy five prayers without it.” ---Bihar Al Anwaar, Vol: 77, Page: 344, Ch: 7

He (s.a) advised Hazrat Ali (upon whom be peace): “Alaiuka bissawake lekulli salatin.” “Use a *miswak* prior to every prayer.” ---Bihar Al Anwaar, Vol: 73, Page: 132, Ch: 18

“Assiwaaka shaturul wadui wal waduo shatar al Iman.” “*Miswak* is a part of *wudhu* (*ablution*) and *wudhu* is a part of faith.” ---Kanz al Amal, hadit: 2699, Bihar al Anwar, Vol: 73, Page: 140, Ch: 18

“Inna afuwahakumu turuqul Qurani fatayyebuha bissiwake.” “Your mouths are the passageways of the Quran. Therefore make their scent pleasant with the use of a *Miswak*.” ---Sunan Ibn e Maaja, Hadit: 291, Bihar al Anwaar: Vol:81, Page: 330

“Tahheru afwahakum fainnaha turuqul Qurani.” “Keep your mouths clean for they are the passageways of the Quran.” ---Kanz al Amal, Hadith: 2804, Almustadrak, Vol: 1, Page: 367

“Nazzefu tariq al Qurane” “Clean the passageway of the Quran. They asked, ‘O Prophet of God! What is the passageway of the Quran?’ He (s.a) replied, ‘Your mouths.’ They then asked, ‘With what should we clean them?’ He (s.a) answered, ‘With *Miswak*.’” ---Bihar al Anwar, Vol: 73, Page: 130, Ch: 18

“Afwahukumu tariqun min taruqi Rabbikum fa-ahabbuha ilallahi aatuybuha riyhan fa-tayyubuha bema qadarutum alaihi.” “Your mouths are one of the passageways of your Lord. Therefore, God likes most the mouth which smells most pleasantly thus you should keep your mouth as clean as possible.” ---Bihar al Anwar, Vol: 73, Page: 131, Ch: 18

“Maali aarakum tadhuluna allayya qulhan murghan malakum la tastakoona.” “Why do you visit me while your teeth are yellow? Why don’t you use the *miswak* to [clean your] teeth?” ---Usool e Kaafi, Vol: 6, Bihar: Vol: 73, 32, 1 Ch: 18

### BENEFITS OF MISWAK

The Prophet (S.A.W) told to Imam Ali (upon whom be peace): “Ya Allio! Filsiwake itunta ashurata khasulatahan: huwa minalsunnamehi wa huwa mutaharratan lilfame wa majulatan

lilbasare wa yarzir rahmana wa yubayyzul asnana wa yazhibu bilhazare wa yashuddul lattataha wa yushhihil ta-aama wa yazuhebu bilbalughame wa yaziyudu fil hifuze wa yuzaeful hasanaate wa yufarehul malaekateha.” “O Ali! There are twelve qualities in the *miswak*: It is a practice/norm [of mine]; It keeps the mouth clean; improves the vision; pleases God; keeps the teeth white and removes their dirt; strengthens the roots (of the teeth), improves the appetite, dispels phlegm, strengthens the memory, doubles the rewards [from God] and pleases the angels.” ---Bihar al Anwaar, Vol: 77, Page: 346, Ch: 7

Hazrat Ali (upon whom be peace) says: “Assiwaku min maruzaate Allahi azza wa jalla wa sunnatan lilnabi wa mutayyebatun lilfame.” “In using the *miswak* there is pleasure of God and it is also the act of following the Prophet (S.A.W)’s *Sunnah* and it keeps the mouth clean.” ---Bihar al Anwaar, Vol: 73, Page: 129, Ch: 18

He (upon whom be peace) also said: “Assiwaku yajulul basara.” “Using a *miswak* improves the vision of the eyes.” ---Bihar al Anwar, Vol: 73, Page: 124, Ch: 18

Imam Jafar Sadiq (upon whom be peace) has said: “Aliyukum bissiwake fa-innahu yuzuhebu wa susatahal sadre.” “You should use the *miswak* for it dispels the lurking fears of the heart.” --- Bihar al Anwaar, vol: 73, Page: 139, Ch: 18

Imam Raza (upon whom be peace) has said: “Assiwaku yajulul basara wa yunubetush shaura wa yazuhebu biddammaatehi” “Using the *miswak* enhances eyesight of the person, makes the hair grow and stops the tearing of the eyes.” ---Bihar al Anwaar, Vol: 73, Page: 137, Ch: 18

The Prophet (S.A.W) has described another benefit of doing Miswak that: “Assiwaku yazidulrajulu fasahathan.” “The *miswak* enhances the eloquence of the person [who uses it].” --- Bihar al Anwaar, Vol: 73, Page: 135, Ch: 18

### THE WAY OF USING THE MISWAK

The Prophet (S.A.W) has said: “Istaaku arzan wa laa tastaaku toolan.” “Use the *miswak* horizontally and not vertically.” ---Bihar al Anwaar, Vol: 73, Page: 139, Ch: 18

The Prophet (S.A.W) has said: “Iza sumtumu fasutaku bil ghadate wa laa tastaaku bil asshiye, fa-annahu lausa, min saamin tayubasu shafatahu bilasshiye illa kaana nuran abayuna ayunehe yaumal Qiyamatehi.” “When you fast you must use the *miswak* during the early morning (prior to the Adhaan) and not at night for the dry lips of every fasting person will appear before his eyes as an illumination on the Day of Judgment.” ---Bihar al Anwaar, Vol: 73, Page: 139, Ch: 18

Imam Mohammed Baqir (upon whom be peace) has said: “Innal siwaka fis-sahare wa qablal wazue min al sunnatehi.” “Using the *miswak* at the last portion of the night (before morning prayers) and prior to performing ablution is a *Sunnah*.” --Wasael al Shia, Vol: 1

The Imam (upon whom be peace) also said: “Laa taduhu (ayyilsiwaka) fi kulle talatatehi ayyamin walau an tamarrahu marrata wahedatan.” “Do not miss using the *miswak* at least once every three days even if it were just rubbing it on the teeth only once.” ---Usool e Kaafi, Vol: 3, Bihar al Anwaar, Vol: 73, Page: 137, Ch: 18

### CUTTING HAIR

Cutting hair and clipping the moustache and not shaving the beard are included in Islamic Norms and are necessary to be followed by every Muslim. The Prophet (S.A.W) says: “Leyakhuz

ahdukum min sharebehi washshural lazi fi aanfehi walyatamahadu nafsahu fa-inna daalika yazidu fi jamalehi.” “Everyone of you should certainly trim your moustaches and the hairs growing in your noses and take good care of your appearance for that will enhance your appearance.” ---Bihar al Anwaar, Vol: 73, Page: 109, Ch: 12

Imam Jafar Sadiq (upon whom be peace) has said: “Aakhuzul shaure min al aanfe yuhusinul wajuha.” “Clipping the hairs of the nose improves the appearance of the face.” ---Bihar al Anwaar, Page: 109, Ch: 12

The Prophet (S.A.W) said: “Laa yatwillanna ahdukum sharebahu fa-innal Shayutaana yattakhezuhu makhuba-an yasutaterubehi.” “Don’t grow long moustaches because Satan makes them his refuge and hides in them.” --- Bihar al Anwaar, Page: 112, Ch: 13

Imam Jafar Sadiq (upon whom be peace) has said: “ Man lam ya-aa khuzu sharebahu falaysa minna.” “He who doesn’t trim his moustache is not from us.” The Prophet (S.A.W) has said: “ Ahufulshshawariba wa aful lahia wa laa tatashabbahu bilyahud.” “Trim your moustaches, your long beards and do not imitate the Jews.” ---Makarim al Akhlaq, Tabarsi

Janab Ali bin Jafar asked his brother Imam Moosa Kazim (upon whom be peace) the order about the beard when he (upon whom be peace) said: “Amma min aarezahi fala basa wa amma min muqaddameha fala yakhuzu.” “There is no problem in removing the hairs above the cheek but one shouldn’t remove them from the front.” --Bihar al Anwaar, Vol: 73, Ch: 13, Page: 112

Imam Jafar Sadiq (upon whom be peace) has described the permissible size of the beard as follows: “Taqbezu beyadeka allallehayatehi wa tajuzza maa fasala.” “Catch your beard in your fist and whatever surpasses the fist should be removed.” ---Bihar al Anwaar, Vol: 73, Ch: 13, Page: 112

The Imam (upon whom be peace) also said: “Maazaada min al lehyatehi an il qabzatehi fafinnaare.” “More than a fist hold of beard is a part of hellfire.” ---Bihar al Anwaar, Vol: 73, Page: 129, Ch: 13

About the decency of the hair the Prophet (S.A.W) has said: “ As-shaurul hasanumin kiswatillahi fa-akuremuhu.” “Good hair is a divine raiment which must be respected.” ---Bihar al Anwaar, Vol: 73, Page: 116, Ch: 14

It is narrated from Imam Jafar Sadiq (upon whom be peace) that: “ Almushtu yunufil faqura yuzuhebul da-aa” “Using the comb will dispel penury and illness.” ---Bihar al Anwaar, Page 113-14

The Imam (upon whom be peace) also said: “Imurul mushute ala sadureka yuzuhebu bilhum.” “Running the comb on the chest dispels sadness and moroseness.” ---Bihar al Anwaar, Vol: 73, Page: 114, Ch: 15

Imam Raza (upon whom be peace) was asked about the following verse of the Quran: “.....Khuzu zeenatakum inda kulle masjidin” “Put on your adornment on every occasion of prayer,.....” ---Surat Al Araf, 7:31

The Imam (upon whom be peace) said: “Min zaalikal tamashhatu inda kulle salatin.” “One of the adornments is that prior to every prayer one must comb his hair.” ---Makarim al Akhlaq, Page: 69

It is narrated from Imam Jafar Sadiq (upon whom be peace): “Kana shauru Rasoolillahi iza taala, taala ila shahumatehi uzunuyehi.” “If the Prophet (S.A.W)’s hair would grow long, it would grow to the lobes of his ears [i.e. he would not allow it to grow longer than this position].” ---Makarim al Akhlaq, Page: 70

### CLIPPING THE NAILS

The Prophet (S.A.W) has said about clipping of the nails: “Man qallama azufarahu yaum al Jum’aatehi akhurajallahu min anamelehi daa-an wa adukhala fiha shifa-an” “A person who clips his nails on Friday will have ailments dispelled from his nails and replaced with wellness by God.” ---Makarim al Akhlaq, Page: 64

A companion requested Imam Jafar Sadiq (upon whom be peace) to teach to him a supplication which would help enhance his sustenance. The Imam (upon whom be peace) said: “Khuzu min sharebeka wa azufareka waluyakin zaalika fi yaum il jumu’atehi.” “Trim your moustaches and clip your nails and this should be done on Friday.” ---Bihar al Anwaar, Vol: 73, Page: 110, Ch: 13

The Imam (upon whom be peace) also said: “Taqliyumul azufare yaum al Jumu’atehi yuomin min al juzame walubarase waluamian.” “Clipping the nails on Fridays relieves one from leucoderma, leprosy and blindness.” ---Bihar al Anwaar, Vol: 73, Page; 110, Ch: 13

The Imam (upon whom be peace) also said: “man Qallama azufarrahu wa qassa sharebahu fiy kulle jumu’atehin summa qaala: Bismillahi wa ala sunnatehi Mohammadin uteeaa bekulle qalamatin wa jazazatin itqu raqabatehin min wulude Ismail.”

“When a person cuts his nails and trims his moustache every Friday and says, ‘Bismillah wa ala sunnati Muhammadin wa Aale Muhammadin’ then he will be rewarded with what is tantamount of freeing a slave from the progeny of Ismail (upon whom be peace) for every nail he clips and hair he trims.” ---Bihar al Anwaar, Vol: 73, Page: 110, Ch: 11

The day of Jumuaa (Friday) is specified for persons to be particularly clean and tidy because, at least, for one day in the week the people observe the habit of cleanliness, but generally one is required to be clean all the time. It is not necessary to wait for Jumuaa for clipping one’s nails if they have much grown as someone asked Imam Moosa Kazim (upon whom be peace) that some people say that the nails and the moustaches should be trimmed only on Fridays? The Imam (upon whom be peace) said: “Subhan Allahi! Khuzuha in shiuta fil Jumu’atehi wa in shiuta fiyu saeril ayyame.”

“Exalted is God! If you desire you may trim them on Friday or [if you desire] on any other day of the week.” ---Makarim al Akhlaq, Page: 64

This means that if one has pressure on time, he can do this on any day but the particularity of Friday is there because it is deemed *Mustaheb (Desirable)*. Therefore, Imam Jafar Sadiq (upon whom be peace) was once asked about it, he said: “Laa yazalu mutahheran ila yaum il Jumu'atehil ukhraee” “He will be cleansed until the next Friday.”

---Makarim al Akhlaq, Page: 65

And the Prophet (S.A.W) said: “Man qallama azufarahu yaumul sabute wa yaum al qameese wa aakhaza min sharebehi oofiaa min wajuilazurase wa wajuil ayunaine.” “The person who cuts his nails and moustache on Saturday and Thursday will be prevented from pain in his teeth and eyes.” ---Makarim al Akhlaq, Page: 65

Imam Mohammed Baqir (upon whom be peace) gave the following way of cutting the nails: “Inna man yuqallemu azufarahu yaum al Jumu'atehi yabudaun bekhinusarehi min yadehilyusura wa yakhutemu bekhuzurehi min yadehil yumuni.”

“The person who cuts his nails on Friday should begin with the nail of the index finger of the left hand and conclude with the nail on the index finger of the right hand.” ---Makarim al Akhlaq, Page: 66

## SUMMARY

Islam has particularly stressed on maintenance of good health and hygiene. It requires the *Momineen* to do *Miswak* every day and has emphasized trimming hair and nails every week.

## QUESTIONS

1. What is the felicity of offering prayers after doing *Miswak*? Quote one *Hadith* of the Prophet (S.A.W) about this?
2. What benefits of doing *Miswak* have been mentioned by the Prophet (S.A.W)?
3. What are the best timings for doing *Miswak* and what is the procedure?
4. How should the hair of the head and the moustache be maintained? Explain this in the light of a *Hadit*.
5. What is the importance of combing the hairs? Mention one *hadith* about it.
6. What is the right procedure of clipping the nails and what time is appropriate for it?

## LESSON: 17 - CLEANLINESS & APPEARANCE (3)

### PERFUMES & THEIR USE

In the traditions and narrations it is mentioned that the Infallibles (upon whom be peace) have strongly advised the people on the use of perfumes and scents. The Prophet (S.A.W) has said: “Attayyabo yashuddulqalba” “Perfumes strengthen the hearts”-Usool e Kaafi, Vol: 6, Page: 510

Imam Jafar Sadiq (upon whom be peace) has said: “Alataru min sunanil mursalina” “[Wearing] perfumes is of the practice of the prophets”---Usool e Kaafi, Vol: 6, Page: 510

Imam Raza (upon whom be peace) has said: “Attayyabo min akhlaqil anbiya” “Wearing perfume is of the etiquettes of the prophets” ---Makarim al Akhlaq, Page: 40

The Imam (upon whom be peace) also said: “Min akhlaq al anbiyattayyubu” “Use of perfumes is of the etiquettes of the prophets” ---Makarim al Akhlaq, Page: 40

Imam Jafar Sadiq (upon whom be peace) has said: “Innallaha-ta-aala yahibbul jamala wal tajammul wa yakurahul baosa wattabaoosa wa innallaha ta-aala iza anama ala abudin neumatahan ahabba an yurai alaihi asaraha qiula: wa kaifa zaalika? Qaala yunazzefu toobahu wa yutayyebu wa riyuhahu wa yubayyezu darahu wa yakunnusu afuniyatahu hatta an-al siraja qabula magheyubil shamuse yunufilfaqura wa yazidu fir-rizuqe.”

“God likes beauty and beautifying and dislikes ugliness and untidiness. Whenever God endows a blessing upon any of His creatures, He wishes that it be manifested in that person. Someone asked, ‘How would that be done?’ He replied, ‘By cleaning his apparel, wearing perfume, sweeps his abode and lights the lamps at sundown. This dispels penury and his sustenance increases.’ ---Makarim al Akhlaq, Page: 41

The Prophet (S.A.W) says: “Hubbaba ilayya min duniyakumu: annisao wat tayyabo wa juela qurratu aini fis-salate” “There are three things which have been made delightful to me in this world of yours: women, perfume and the delight of my eyes is in *Salat (the Prayer)*”

---Bihar al Anwaar, Vol: 73, Page: 142, Ch: 19

Similarly, he (s.a) said: “Arba-an min sunanil mursalina: alatauru wan nisau wassiwaku wal hinaw” “Four things are of the practices of the messengers [of God]: perfume, women, miswak and henna.”--Bihar al Anwaar, Vol: 73, Page: 142, Ch: 19

In another tradition it is narrated from him (s.a): “laa tadid tayyaba fa-innalmalaekateha tasutanushiqu riyuhal tayyabe min al momine fala tadail tayyuba fi kulle jumatehin.”. “Don’t abstain from using perfume because the angels smell the fragrance of the believer. Therefore, don’t leave out wearing perfume on every Friday.”---Usool e Kaafi, Vol: 6, Page: 511. Imam Jafar Sadiq (upon whom be peace) has also said: “Manu tatayyaba awwalalnahare lamu yazalu aqulu maahu ilal laile” “When a person wears perfume at the beginning of the day, his intellect will remain with him till the night.”---Usool e Kaafi, Vol: 6, Page: 510

Imam Moosa Kazim (upon whom be peace) has said: “La yunbaghi lilrajule an yadal tayyuba fi kulle yaumin fa-in lam yaqudru alaihi fayaumun la, fa-in lam yaquderu fafi kulle jumu-aa” “A person should wear perfume every day. If this isn’t possible one should wear it on alternate days and if this too isn’t possible one should wear perfume on every Friday.” --Usool e Kaafi, Vol: 6, Page: 510. Imam Jafar Sadiq (upon whom be peace) has said: “Maa anufaqa fit-tayyube falausa besarain” “Whatever one spends on fragrances isn’t extravagance.” ---Makarim al Akhlaq, Page: 41

The Imam (upon whom be peace) also said: “Kaana Rasoolulla yunufequ fittayyebe akusara mimma yunufequ fit-ta-aam” “The Prophet (S.A.W) used to spend more on his perfumeries than on his food.” ---Wasael al Shia, Vol: 2, Page: 146

Imam Ali (AS) has said: “Innal Nabian kaana laa yaruddal tayyuba wal haluva “ “The Prophet (S.A.W) never rejected perfumes or *halwā* [a type of sweet]’.” ---Usool e Kaafi, Vol: 6, Page: 513

Anas bin Malik says that whenever any perfume was presented to the Prophet (S.A.W) he didn't return it. ---Sunan Ibn e Maaja, Vol: 8

Imam Jafar Sadiq (upon whom be peace) was asked by one of his companions that when a person is presented any perfume, and he returns it, what would be the opinion of the Imam (upon whom be peace). The Imam (upon whom be peace) replied: “Laa yanubaghi lahu an yaruddal karamatun.” “He shouldn't turn down the good offer made to him.” ---Wasael al Shia, Vol: 2, Page:147

### THE HOME & CLEANLINESS OF ITS SURROUNDING

As Islam has mandated cleanliness of one's person and apparel similarly it requires the homes, lanes and all other things required by human beings to be maintained clean and tidy. In short, Islam wants to see everything clean and attractive. A Muslim should not only care for his manners and behaviour but should present himself clean, tidy and attractive and be an example for the others. To Islam and the Guides of the Creed untidiness of any kind wasn't tolerable and this is also the way to protect oneself from illnesses and infections. Therefore, some Ulema are of the opinion that in some narrations the reference of 'Satan' means bacteria and viruses of diseases. For example, read this *hadith* of the Prophet (S.A.W): “Laa yatawilanna ahdukum sharebahu fa-innal Shaitana yattakhezahu makhabban yasutateru behi.” “Don't grow long moustaches because Satan makes them his refuge and hides in them. ---Usool e Kaafi, Vol: 6, Page: 488

Therefore, if everyone follows the precepts of the Prophet (S.A.W) and the Imams (upon whom be peace) our lives will be clean and our environment will be safe from pollution, dirt, disease and infection.

There are two types of traditions in this regard. In some traditions there is stress on the cleanliness of the environment and other traditions give precepts about maintaining it.

It is worthy to pay attention to the extent possible to keep our homes clean. In the same manner we should take care of the cleanliness of our surroundings. One who keeps his home clean also wishes to see his surroundings clean as well and wouldn't infringe on others' rights by putting garbage and litter on the lanes and roads.

Imam Mohammed Baqir (upon whom be peace) has said:“Kanus albayute yunufil faqura” “Sweeping the house dispels penury.” -Wasael Shia, Vol: 5, Page: 317

Imam Jafar Sadiq (upon whom be peace) has said:“Ghasul al ana-ee wa kanusul fina-ee majulabat lirizqe” “Washing utensils and sweeping the homes increases in ones sustenance.”--- Wasael Shia, Vol: 5, Page: 317 Bihar al Anwaar, Vol: 73, Page: 1174, Ch: 36

It is said in the hadith Nabawi (s.a) that: “Laa-tuwu-wa minudiula allahme fil bayute fa-innahu marubazul Shaitane, wa laa tuwawwal turabe khalufal baabe fa-innahu maawaail Shaitane.” “Don’t leave the parchment of meat in the home because it is the place of the Satan and similarly don’t put whatever you sweep behind the door because that is the refuge of Satan.” ---Bihar al Anwaar, Vol: 73, Page: 1174, Ch: 36

Similarly, it is narrated from him (s.a): “laa tabitul qumamata fi buyutekum wa ukhrejuha naharan fa-innaha maq-ad al Shaitane.” “Don’t keep garbage [in your home] overnight but throw it out during the daytime because it is the refuge of Satan.”--- wasael al Shia, Vol: 5, Page: 318. Amir al Momineen (upon whom be peace) says that the Prophet (S.A.W) said: “Laa tazaru minudeelal ghamure filbayte fa-innahu marubazul Shaitane” “Don’t leave the garments soiled with fat inside the house because they are the place of Satan.” ---Bihar al Anwaar, Vol: 73, Page: 176, Ch: 36

Hazrat Ali (upon whom be peace) also said: “Bayutulshayateeni min biyutekumu byutul ankaboote.”In your homes the spiders’ webs are the abode of Satan.”---Wasael al Shia, Vol: 5, Page: 322

The Imam (upon whom be peace) also said: “Nazzefu buyutakum min hawukil ankaboote fa-inna turkahu filbayte yuresulfaqura” “Clean your homes from spider webs because leaving them there creates penury.”

Imam Jafar Sadiq (upon whom be peace) has said: “Nahia Rasoolallahi an yaduqula bayutan mazuleman illa bemisbahin” “The Prophet (S.A.W) has warned against entering a house in darkness except with a lantern”, and at another place he (s.a) said: “Inna Rasoolallahi kareha an yadukhulu baytan muzuleman illa besirajin” “The Prophet (S.A.W) detested entering a dark house without taking lantern with him.” ---Wasael al Shia, Vol 5, Page: 322

He also said: “Alsiraju qabula maghiyubil Shamse yanufil faqura wa yazidu fir-rizq” “Lighting a lantern prior to sunset dispels penury and increase ones sustenance” ---Bihar al Anwaar, Vol: 73, Page: 175, Ch: 36

Imam Ali Raza (AS) says: “Isurajan qabula mughiyubil shamse yunfial faqura” “Lighting lanterns before sunset dispels penury” ---Wasael al Shia, Vol: 3, Page: 573

### CLEANING THE SURROUNDINGS

It is mentioned in the narrations that the public places like roads, lanes, water lakes (water tanks), fruit and shady trees where people sit to relax, the surrounds of mosques and homes the people are strongly advised to abstain from urinating, defecating or dirtying them.

Imam Jafar Sadiq (upon whom be peace) quotes through his forbears that the Prophet (S.A.W) said: “Nahia Rasoolallahi an yataghawwata ala shafiyure beyure maa-in yasutoozabu minuha aw nahurin yusutaozabu aw tahuta shajaratin fiha samaratuha” “The Prophet (S.A.W) warned against defecating near the mouth of a well from where drinking water is drawn, or in a river which is used for drinking, or under a fruit bearing tree.” ---Wasael al Shia, Vol: 1, Page: 325

The Imam (upon whom be peace) also said: “Qaala Rasoolullahi talautan (talatahin) malaonian man fa-alahunna: almutaghawwetu fi zilil nazali wal maaneul mail matunaabe wa saadultariqil masulooke” “The Prophet (S.A.W) said, ‘three persons are accursed because of their actions: they defecate under a shady place where people take rest, they deny water to others and close the common pathways.’” ---Wasael al Shia, Vol: 1, Page: 325

Imam Ali (upon whom be peace) said: “Naha Rasoolallahi an yaboola ahada tahuta shajaratn mushumirate aw alal qqareatehil tareqe” “The Prophet (S.A.W) has warned against urinating under fruit bearing trees and on a route/pathway.” ---Wasael al Shia, Vol: 1 Page: 325

Imam Jafar Sadiq (upon whom be peace) has quoted through his forbears that:“ Qaala Rasoolullahi: Inallaha kareha lakumu ayyatuhul ummatuhi aruba-an wa ishureuna khasulatan wa nahakumu anuha ial anu qaala: wa karehal baoola ala shatter nahurin jarin wa kareha an yahurusal rajulu tahuta shajaratn musumeratin qad ayunaato ao naqulatehi qad ayunaatu yani aa-samaratu” ‘ O people of my nation! God dislikes twenty four things for you and, therefore, has warned you against them,’ until he said, ‘and disliked someone urinating near a flowing stream, or under a fruit bearing tree, or defecating under a palm tree bearing dates’” ---Wasael al Shia, Vol: 1, Page: 328

A person asked Imam Zain al Abedin (upon whom be peace) where one can attend the nature’s call. He (upon whom be peace) said: “Yattaqi shutuwutal nuhare waltaruqul nafizata wa tahutal ashujaril mashumerate wa mawaze-al laune faqiulu lahu: wa ayuna mawazeul laune? Qaala: abwaabad doore”. “He should avoid the banks of rivers, common-ways, under fruit bearing trees and away from places of cursing. Someone asked what are the places for cursing? He (s.a) said, ‘The doors (thresholds) of homes.’” --Wasael al Shia, Vol: 1, Page: 324

## SUMMARY

Islam has particularly asked the people keep their homes and environments clean, that it will create a clean and tidy society.

## QUESTIONS

1. Relate a tradition of the Prophet (S.A.W) about wearing perfume.
2. How much can a Muslim spend on fragrances?
3. What did the Infallibles (upon whom be peace) say about the cleanliness of the homes?
4. In what places it is prohibited attending nature’s calls?

## LESSON: 18 - THE RULES FOR USING THE REST ROOM

After acquainting oneself with the Islamic precepts about our body, apparel, home and environment we must briefly consider the rules for the use of the washroom that Islam requires us to follow.

### Away from the view of others

One should relieve oneself at a place where none else should be there. Therefore, the washroom should have high walls and must also have a roof and door so that no one happens to see the person attending his call. If a person is in the desert or the forest he should move to a remote place, or a behind secluded hillock.

Imam Jafar Sadiq (upon whom be peace) says: “Man ata alghayata falyasutateru” “A person who goes to defecate should conceal himself from the view of others” ---Wasael al Shia, Vol: 1, Page: 306

The Imam (upon whom be peace) also said: “Qaala Luqmanu leibnehi: iza saafaruta ma-aa qaumin fa-akusera asutesharatahum, (ila an qaala) wa iza araduta qaza-aa haajateka fa-aabuedilmazuhaba fil arz” “Luqman instructed his son: When you travel with any tribe then consult with them as much as possible but when you need a place to relieve yourself you should move away from the path.”

The Imam (upon whom be peace) also said: “Maa ootiiya Luqmanul hikumataha lehasabin wa laa maalin wa laa basatin fi jismin wa laa jamalin wa laa kinnahu kaana rajulan qawian fi amr illahi mutawarrean fillahe saakinan misukeenan (ila an qaala:) wa lam yarahu ahadan min-annaase ala bolin wa laa ghayetin qattu wa laa aghutesalin leshiddata tasatturehi wa tahaffuzehi fi amrehi (ila an qaala:) fabezaalika ootiyal hikumataha wa munehal qazyyataha” “Luqman was not granted wisdom because of his ancestry, wealth, physical health or beauty but he was very strong in Godly matters and had extreme fear of God; he was a person with abstinence and calmness...” until he said, “he was so particular of being decently apparelled that none saw him urinating or having a bath in front of others. The Imam (upon whom be peace) said that this was the reason that he was endowed with wisdom” ---Wasael Shia, Vol: 1, Page: 305

### Hiding the private parts

Every Muslim must hide his private parts from others as the Prophet (S.A.W) has said: “Iz aghtasala ahdukum fi fazaee minalarze faluyuhazir ala auratehi wa qaala: laa yuduqulu ahdukumul hammama illa bemeuzarin wa nahiaa an yanzural rajulu ila auratehi aqiuhil musulime laanahu sabaoona alufe malakin, wa nahial marauta an tanzura ila awuratil maruaate wa qaala man nazran ila awurate akhiuhil musulime aw aurate ghauru ahulehi mutammedan adukhalallahu maa al munafeqeenal lazeena kaanu yabuhasoona an awuratilnaase wa lam yaquruju min adduniya hatta yafzahallahu illa an yatuba” “ If you take bath in the open you must keep your private part hidden. And he (s.a) said no one should enter the hamam without wearing the loincloth and is warned from looking at the private part of any Muslim that ‘When a person looks at a Muslim brother’s private part with interest there will be the curse of seventy thousand angels. Similarly, warning the women against looking at each other’s private parts he (s.a) said: ‘When a person looks at the private part of any woman other than his better-half Allah

will count him among the hypocrites (Munafiqeen) who are on the lookout for others' private parts. Such a person will go from the world in such a way that Allah will put him to intense shame unless he repents.” ---Wasael al Shia, Vol: 1, Page: 299

Imam Jafar e Sadiq (upon whom be peace) was asked the exegesis of this saying of Allah: “Qul lilmomineena yaghuzzu min absarehim wa yufazu furujahum zaalika azakka lahum.....” “Tell the faithful men to cast down their looks and to guard their private parts. That is more decent for them.....” ---Surat Al-Nur, 24:30

The Imam (upon whom be peace) said: “Kullo maa kaana fi kitab Allahi min zikure hifuzil faruje fa-huwa minazzina illa fi haazal maooze-ee fa-innahu lihifuze min an yunuzara ilaihi” “Wherever there is talk of guarding the private parts in the Quran it refers to adultery except this verse which is referring to concealing the private parts from the view of others.” ---Wasael al Shia, Vol: 1, Page: 300

### AVOIDING THE DIRECTION OF QIBLA

Facing the Qibla sitting to defecate or urinate is Haram and Islam has termed such acts sinful. The Prophet (S.A.W) has said: “Iza dakhaltumul ghaeta fatajannubul qiblataha” “When you enter the washroom don't sit facing the Qibla” ---Wasael al Shia, Vol:1, Page: 302

Imam Jafar Sadiq (upon whom be peace) has said: “Nahia Rasoolullahi anisteqbalil qiblatehi beboolin aw ghayetin” “The Prophet (S.A.W) has warned against facing the Qibla while urinating or defecating” ---Wasael al Shia, Vol: 1, Page: 300

Similarly, in another tradition of the Prophet (S.A.W), he (s.a) said: “Iza dakhaltal makhraja fala tastaqbelil qiblataha wa la tastadberuha walaakin sharreku awgharrebun” “When you enter the washroom, don't sit facing or opposing the Qibla but rather you should turn perpendicularly.” ---Wasael al Shia, Vol: 1, Page: 302

Imam Raza (upon whom be peace) has said: “Laa tastaqbelil qiblataha wa laa tastadberuha wa la tastaqbelil reeha wa la tastadberha” “Don't face or oppose the Qibla while urinating or defecating. Likewise, don't face or oppose the direction of the wind while doing so.” ---Bihar al Anwaar, Vol: 77, Page: 182, Ch: 2

### KEEPING QUIET

While attending to the nature's call it isn't right to speak or recite the Quran. However, if one hears the call of the Adhaan there is no problem in taking Allah's name as Imam Raza (upon whom be peace) has said: “Naha Rasoolallah an yajeebarrajulu aakhara wa huwa alalghayate aw yukallemahu hatta yafraghan.” “The prophet warned against replying to another person while attending the nature's call until he is done.” ---Wasael Shia, Vol: 1, Page: 309

Imam Ali (AS) has said: “Sab-aatan laa yaqraoonal Quran: Arrakeeo was-sajedu wa fil kaneefe wa fil hammame wal junubu wan-nafasaa wal haayezo.” “Seven [types] of people shouldn't recite the Quran: those in the process of *Ruku* (genuflection), *sujood* (prostration), in the bathroom and washroom; those who are *mujnib* (had coition), *Nafsa* and *Haaez*.” ---Bihar al Anwaar, Vol: 77, Page: 174, Ch: 2

Imam Sadiq (upon whom be peace) has said: “Iza samaytal azaana wa anta ala khalae faqul misla maa yaqoolul muwazzanu wa laa tadoo zikrallahi azza wa jalla fi tilkal halle lema anna zikrallhi hasanan ala kulle halin.” “When you hear the call of the Adhaan while you are in the lavatory, repeat whatever the *Muaddhin* says and do not stop the remembrance of God because His remembrance is good in every state.” ---Bihar al Anwaar, Vol: 77, Page: 175, Ch: 2

The Imam (upon whom be peace) also said: “Laa baasa bezikr allahi wa anta tabulu fa-inna zikrallahi hasanan ala kulle haalin wa laa tas-aamu min zikr Allahi.” “There is no problem in remembering God even when you are urinating because His remembrance is good in every state and you should never abstain from His Remembrance.” ---Bihar al Anwaar, Vol: 77, Page: 190, Ch: 2

### REMAINING RULES

While entering the bathroom one should first put the left foot in and while coming out, put out the right foot first.

One shouldn't make water standing as Imam Jafar Sadiq (upon whom be peace) reports from the Prophet (S.A.W): “Albolu qaaeman min ghaire allatin minaljafae walistinjaae bilyameene min aljafaae.” “Standing to urinate is a detested act and clearing the [male private part] with the right hand after nature's call [from urine] is also a detested act.” --Bihar al Anwaar, Vol: 77, Page: 174, Ch: 2

Don't urinate on a hard surface, like stone, or on stagnant water. Imam Moosa Kazim (upon whom be peace) quoted on the authority of his forbears that the Prophet (S.A.W) said: “Al boolu filmaail qaaeme min al jafae” “Urinating on stagnant water is cruelty.” --Bihar al Anwaar, Vol: 77, Page: 188, Ch:

Similarly, Imam Mohammed Baqir (upon whom be peace) has said the following on the subject: “Naha Rasoolullahi an yatmahar-rajulu bebolehi minalsathe fil hawae” “The Prophet (S.A.W) has warned against urinating in the air from a rooftop.” ---Bihar al Anwaar, Vol: 77, Page: 188, Ch: 2

### SUMMARY

Islam has framed the following rules for the use of the washroom: The private parts should be kept hidden from others. The person shouldn't sit in the washroom facing or with back towards the *Qibla*. The person should remain quiet in the washroom but if the *Adhaan* audible, its words should be repeated and thus Allah should be remembered.

### QUESTIONS

1. What was the cause of Hazrat Luqman being endowed with wisdom?
2. What has the Prophet (S.A.W) said about seeing the private parts of which person by whom? Relate a tradition about this.
3. Sitting in which direction in the lavatory is *Haram (prohibited)*?
4. Can one speak while attending to the natures' call?
5. Briefly describe the rules for the use of the washroom?

## LESSON: 19 - THE RULES FOR EATING & DRINKING

Progress and welfare of the human life depends on what food and beverages one takes. Eating is a natural human need and, therefore, Islam attaches great importance to it. For this, particular moral and juristic rules and orders are there in Islam. As we have said earlier that if we follow these rules well then the entire Islamic Society would be well organized and peaceful. In the view of Islam the chaste life is that in which all the problems, material and spiritual, are resolved.

Inshaallah, in the coming lessons we shall discuss with you the Islamic precepts about food that we take.

### HALAL - LEGITIMATE & CLEAN FOOD

Before eating anything every Muslim must consider certain basic things:

1. The food material should be *Halal (Legitimate)*: In Islam consuming *Haram (Illegitimate)* food materials is forbidden like flesh of a carcass, not properly butchered animal, pork, liquors. Therefore, prior to eating any meat a Muslim must ensure from which animal it is drawn and also whether it has been slaughtered according to the Islamic procedure or not.
2. The food should be clean that no *Najis (Unclean)* substance has been laced in it. If such a lacing has been done the person who eats the food would lose the purity and divinity of his spirit and he wouldn't reach the heights of spirituality. This is the reason Islam emphasized Muslims to avoid taking food from outside the home because the local food industry may not necessarily observe the rules properly and this may have an impact on the person's spirituality. Even in some societies, although the restaurant food may be pure and legitimate it is better to avoid it. This is a spiritual directive.
3. The food should have been acquired legitimately. Islam has very well described the Halal and Haram ways of acquiring livelihood. After acquisition of the food materials legitimately one should also maintain their legitimacy by paying the prescribed *Khums* and *Zakat*. Therefore, every Muslim must ensure that his entire earning is thoroughly legitimate and his business or profession shouldn't be exposed to *Haram* earning.

### WASHING THE HAND

A person does several things from morning till evening when his hands are rendered dirty. Therefore, before starting to eat food every Muslim should wash his hands as the Prophet (S.A.W) has said: "Alwadu-u qablal ta-aame yanfe-il lamama wa yusehhul basara" "Before eating washing the hands would dispel the person's penury and washing them after eating dispels madness and improves the vision of the eyes." ---Makarim al Akhlaq, Page: 139

In some versions the word 'yanfi al hum' has come in the place of 'al-lamam', that means washing of hands dispels sadness and sorrow. It is also narrated from him (s.a): "Munarada anyaksura khairuhu falyatawazza-aa inda huzure ta-aamehi." "One who cares for his welfare and virtue to increase should perform *Wadu (Ablution)* prior to eating food."---Makarim al Akhlaq, Page: 139

Imam Jafar Sadiq (upon whom be peace) has said: "Mun ghasala yadahu qablat-taame wa baadahu burika lahu fi awwalehi wa akherehi wa asha ma asha fi sa-atin wa-aufi min balwai fi jasadehi". "He who washes his hands before and after eating the food will be blessed during his

meal from beginning to end and will live his life will comfortably, safe from bodily afflictions/ailments.” ---Makarim al Ikhlas, Page: 139

The Imam (upon whom be peace) also said: “Man ghasala yadahu qabl attaaame fala yamsaha bilmindeele fainnahu laa tazaalul barakatahu fittaame madamatinnadavathu filyadi.” “Don’t dry your hand with a towel after washing it prior to eating because as long as the hand remains wet the food will continue to be blessed.” ---Makarim al Ikhlas, Page: 139

Safwan Jamal, a companion of Imam Jafar Sadiq (upon whom be peace) says that one day he was in the presence of the Imam (upon whom be peace) when the spread was arranged for the meal a servant washed the Imam’s (upon whom be peace) hand and presented the napkin for drying it and he (upon whom be peace) said: “Innamal wazuoo min haaza wa amsalehu” “We have washed our hands for eating and things which are similar.” --Makarim al Ikhlas, Page: 139

A companion saw Imam Moosa Kazim (upon whom be peace) had washed his hands before his meal and hadn’t dried them but when he washed the hands after the meal he dried it with a towel.---Makarim al Ikhlas, Page: 139

### THE WAY OF SITTING AT THE SPREAD FOR EATING

A Muslim should sit at the spread in such a manner that it conveys his humility to Allah and he should eat in such a manner that would reflect his obedience and servitude to the Creator as narrated by Anas bin Malik: “Ma akala Rasool Allahi ala khuwanin wa la fi sukrujatin qeela lahu fa-ala maaza kuntumu takuloona? Qaala: alassafate.” “The Prophet (S.A.W) never ate food from the salver or sukurja (a small bowl).” When asked to tell how he (s.a) used to eat, Anas said, “He (s.a) used to sit on the spread and eat [from it].” --Ahya al Uloom al Deen, Kitab Aadab Akal Please also see this hadith of the Prophet (S.A.W)” “Aana laa akal muttakean innama aana abdan akulu kama yaakulul abdu wa ajlis kama yajlisul abd.”. “I don’t rest my back against anything while eating. I am but a servant [of God] and therefore I eat like a servant and sit like one.”--- Sunan Ibne Maaja, H: 32620

Imam Ali (upon whom be peace) has said: “Iza jalasa ahdukum alat-taaame faluyajulisu jilusatal abude walyakulu alalarze wa laa yazaoo ihdaee rijulihe alal ukhraee yatarabbao fainnaha jilusatan yaghezuhallaho azza wa jalla wa yamqetu sahebaha.”. “Whenever one of you sits to eat, he should sit like a servant and not keep one foot over the other foot (don’t sit cross-legged) because Allah does not like this way of sitting and is angry with those who sit like this.” Usool e Kaafi, Vol: 6, Page: 272

It is narrated from Imam Jafar Sadiq (upon whom be peace) : “Maa aakala Rasoolallahu muttakean munzu baatahullahu azza wa jalla ila an khabazahu wa kaana yaaakulu aakalatahal abde wa yajlisu jilsatal abde qeela: wa lama dalika? Qaala: tawazuan lillahi azza wa jalla.” “The Prophet (S.A.W), from the moment which God sent him as a messenger until he returned to Him, never sat with his back against a wall while eating and he used to eat and sit in the position of a servant. He (s.a) was asked, “Why was that?” He replied, ‘It was done as humility to God.’”- --Usool e Kaafi, Page: 270

### SAYING ‘BISMILLAH’ BEFORE EATING

The Prophet (S.A.W) told to Maula e Kaenaat (upon whom be peace): “Ya Alliyu iza aakulata faqulu bismillahi wa iza faraghta faqululhamdulillahi fainna haafezika la yastareyuhane min an

yaktuba lakal hasanaate hatta tumbe zahu anaka”. “O Ali! When you eat begin with ‘Bismillah’ and when you finish eating say ‘Alhamdu Lillah’, for the two angels deputed with you will not find respite from recording your virtues until you [the food] is lifted.” -Makarim al Akhlaq, Page: 142

Imam Ali (upon whom be peace) has said: “ Zamintu leman sammi ala ta-aamehi an la yashtakai minhu” “I guarantee for whoever recites the name of God upon his food that he will not have a complaint about it.”---Usool e Kaafi, Vol: 6, Page: 295. Imam Jafar Sadiq (upon whom be peace) has said: “Inna man nasia an yusammia ala kulle launin falyaqulu: Bismillahi ala awwalehi wa akhirehi” “When a person forgets saying ‘bismillah’ before eating anything, he should say ‘bismillah ‘ala awwalihi wa aakhirih’ (In the name of God on its beginning and end).”--Makarim al Akhlaq, Page: 143

The scholars of ethics say that one should say ‘bismilla’ before taking each morsel because this is a part of worship.

### NIYAT—THE INTENT

At the time of eating every person should have the intent that the energy that his body gets from the food would be used in the way of Allah and not just for the taste of the tongue or to fill the tummy. Eating only for enjoying the food one goes down to the level of wild beasts. Therefore, the basic intent of the Muslims has to be obedience to Allah and not just living to eat!

Imam Ali (upon whom be peace) advised Imam Hassan (upon whom be peace) :“Ya bunayya laa tat-aa manna luqmatan min haarin wa la baridin wa laa tasrabanna sharbatan illa wa anta taqoolu qabla an taakulahu wa qabla tasrabahu: Allahumma inni asaluka fi akuli wa shurubi assalamataha min wakatehin walquwwata behi ala taateka wa zikreka wa shkreka fima baqayyatahu fi badani wa an tashajjaani bequwwatehi ala ibadateka wa an taluhamani husnal taharruzi min maasiateka.”. “O son! Do not eat anything, hot or cold, nor drink a sip or gulp without you saying, “O God! I ask you in my eating and drinking to grant me protection from sickness and give me strength for obeying You; and to keep myself safe from waywardness and guide me to the right path.” ---Makarim al Akhlaq, Page: 143

### METHOD OF STARTING TO EAT

After sitting at the table, and saying ‘Bismillah’, it is Mustaheb (Desirable) that one eats with the right hand and starts with eating the salt. Imam Jafar Sadiq (upon whom be peace) was asked about the Aadaab (etiquette) of eating and he said:“laa yakulu beshimalehi wa laa yashrabu beshimalehi wa laa yatanawalu beha shaya-an”. “Do not eat, drink, nor grab anything with the left hand.”---Wasael al Shia, Vol: 24, Page: 258

The Imam (upon whom be peace) also said:“laa takulu bilyiusrae wa aanuta tastatiyuuaa”. “Do not eat with your left as long as you are able not to.”--Wasael al Shia, Vol: 24, Page: 258. Maulae Kaenat (upon whom be peace) has said: “Ibdaoo bilmilhi fi awwalil ta-aame falau alimal naasu maa fil malhe laa khataruhu ala tiryaaqal mujarrabe”. “Start with salt when you want to eat for if people know the benefits of salt they will prefer it over very effective antidote.”--Makarim al Akhlaq, Page: 142

Imam Jafar Sadiq (upon whom be peace) has said: “Innama nabdau bilmihī wa naqtumu bilkhillē.” “We commence our food with salt and conclude it with vinegar.” ---Makarim al Akhlaq, Page: 142

## SUMMARY

Eating and drinking are the parts of human needs and Islam has mandated certain Aadaab (etiquettes) for them. Some of them are obligatory and others are morally optional. Following these etiquettes one rises up the steps of perfection.

Prior to eating clean and *Halal* food and thereafter one should wash his hands, sit respectfully on the spread and also Isla has mandated remembering Allah as a part of the etiquette of eating.

## QUESTIONS

1. What is the most important duty of a Muslim about eating and drinking?
2. What is the Islamic way of sitting on the spread of the food?
3. How should one start eating?
4. What is the purpose and *Niyat (Intent)* of eating?

## LESSON: 20 - THE RULES OF EATING & DRINKING (2)

### METHODS OF EATING

When one sits on the spread of the food, the person should eat only what is served in front of him and shouldn't stretch his hand towards the food served in front of others. One should take small morsels because it will be easier to chew the food and digest it. Bigger morsels are not a part of good manners for a Muslim and also it would be difficult to properly chew and digest bigger morsels. One should eat from the corner of the bowl from which the food is served and not from the centre. Till one properly chews and eats one morsel, he shouldn't take the next morsel.

As far as possible one shouldn't look at others and shouldn't also eat in a hurry. One should be relaxed and peaceful at the spread and if any food is served that the person doesn't like, he shouldn't make his dislike apparent and not be critical of the food as Imam Hassan (upon whom be peace) has said: "Fil maaedate itna ashrata khaslatan yajebu ala kulle Muslimin an yaarefuha: Abaun minha farzun wa arbaun minha sunnatun wa arbaun minha taadibun fa ammal faruzu fal maarifatuhu warriza wattasmiyatuhu washukru. Wa ammal sunnatahu falwuzuu qabl al ta-aame wal julusu alal janibil yasare walaakulu betalate asabe-ee. Wa ammal tadeebu fal-akulu mimma yalihi wa tasghirul luqmatehi wal mazghul shadidu wa qallatuhul nazare fi wajahil naas." "There are (12) important points regarding eating food that every Muslim must know. Four aspects are mandatory, four are recommended practices and the remaining four are part of etiquette. As for the mandatory ones, they are: 1. Knowledge of God (*ma'rifa*). 2. Contentment 3. Beginning with the name of God 4. Thanking God

As for the recommended practices: 1. washing hands prior to eating. 2. Sitting on the left side. 3. Eating with three fingers. 4. Licking the fingers.

As for the etiquette: 1. eating from what is in front of the person. 2. Taking small morsels. 3. Chewing the food properly. 4. Minimize looking at others.--Makarim al Akhlaq, Page: 141

Imam Jafar Sadiq (upon whom be peace) has narrated that the Prophet (S.A.W) has said: "Qaala Rasool Allah iza akala ahdukum falyakulu mimma yaluhu" "When you eat, eat only what is served in front of you." ---Wasael al Shia, Vol: 24, Page: 369

It is also narrated the he (s.a) said: "Inna le kulle shai-in hadda-an yantahi ilaihi wa maa min shai-in illa wa lahu haddun fa-aata bilkhawane faqeela maa hadduhu? Faqaala: hadduhu iza waza-ar rajulu yadahu qaala bismillahi wa iza rafaaha alhamdulillahi wa yakulu kullu insaanin min baine yadayehi wa laa yatanawalu min quddamil aakhare." "Every thing has a limit at which it concludes, and there is nothing without a limit. At that time the tray of food was brought and he(s.a) was asked about it's limit? He (s.a) said, "When you start eating, say, 'Bismillah' and when you stop eating, say, 'Alhamdulillah'. Everyone should eat from what is in front of him and shouldn't take food from what is in front of others." ---Wasael al Shia, Vol: 24, Page: 370

The Imam (upon whom be peace) also said: "Aateelul juloosa alal mawaedee fa-innaha saatan la tahsabu min aamaarekum" "Sit prolongly on the spread because this time isn't counted from your lifetime." ---Makarim al Akhlaq, Page: 141

The Imam (upon whom be peace) also said: "Aaqirru harra hatta yabruda fa-inna Rasoolallah qarba ilaihi ta-aamun harrun . faqaala: aqirru hatta yumakkina maa kaanallahu leyutemanannaara

wa barakatahu fil baarid.” “Let the hot food cool down because when hot food was served to the Prophet (S.A.W) he said, ‘Keep it as it is till it cools down for God doesn’t want us to eat fire and there is blessing in the food which is cool.’ ---Wasael al Shia, Vol: 24, Page: 399

In another tradition Imam Jafar Sadiq (upon whom be peace) says: “Inna Rasoolallahi nahi an yunfakha fita-aame aw sharab” “The Prophet of God warned against blowing on food and drinks.” ---Wasael al Shia, Vol: 24, Page: 401

### ABSTAIN FROM EXCESSIVE EATING

We should avoid excessive eating because it will have deleterious effect both on the body and spirit of the person and therefore the Infallibles (upon whom be peace) have strictly warned against excessive eating. The Prophet (S.A.W) has said: “Laa tumeetul qulooba bekasratil-taame washarabe fa-innal qalba yamootu kaz-zare iza aksara alaihil maa-ee.” “Do not kill your hearts by eating and drinking excessively, for hearts die just as crops do with excessive watering.” ---Makarim al Akhlaq, Page: 149

He (s.a) also said: “Laa yadhulu malakootal samawate wal arde mala-aa batnuhu” “He who fills his stomach will not enter the Kingdom of the Heavens (*malakut al-samawat*).” --Meezan al Hikmat, Ch: 99

The Prophet (S.A.W) also said: “Laisa shai-an aabaghazu ilallahi min batanil mala-ee” “There is nothing more detestable to God than a full stomach.” ---Wasael al Shia, Vol: 25, Page: 24

He (s.a) also said: “Ayyakum wa fuzool al matame fa-innahu yusimmul qaluba bilqiswathi wa yubtiyu biljawarehi anittaatehi wa yusimmul himama an samail mauezatehi.” “Abstain from excessive eating because it makes the hearts hard, the bodies lazy from worshipping God and the person becomes weak in taking advice.” ---Bihar al Anwaar, Vol: 74, Page: 184, Ch: 7

See the following sayings of Imam Ali (upon whom be peace): “Kasratal akle wal naume yufsidanil nafsa wa yajlebanil mazzarata.” “The excess of eating and sleeping results in the soul becoming tarnished and in the bringing of harm [upon oneself].” ---Mustadrak al Wasael, Vol: 16, Page: 214

“Man kasura akuluhi qallat sehhatuhu wa saqulat ala nafsehi maoonatuhu” “He who eats a lot will decrease his health and increase his expenses.”---Mustadrak al Wasael, Vol: 16, Page: 214  
“Ayyakum wal batnataha fa-innaha muqsadatan lilqalbe, maksilatan anilsalate mafsadatan liljasade.”

“Refrain from over-eating for it hardens the heart, makes one lazy/negligent when it comes to performing prayers and harms the body.”---Gharar al Hakm, Page: 360

“laa fitnata maa albatnatahe”. “Intelligence doesn’t combine with excessive eating”---Gharar al Hakm, Page: 360

“Al shabaoo yufsedl wara-aa” “Excessive eating destroys abstinence and piety”---Gharar al Hakm, Page: 360

“Nayma aunul ma-aasil shaba-oo” “The best helper of sins is excessive eating.”---Gharar al Hakm, Page: 361

It is narrated in a tradition of the Prophet (S.A.W) : “Man qalla ta-aamuhu sahha badanuhu wa safa qalbuhi wa man kasura t-aamuhu saquma badanuhu waqasa qalbuhi” “The body of a person who eats little will be healthy and his heart will be pure. And he who eats excessively, his body will be sickly and his heart calloused.”---Bihar al Anwaar, Vol: 59, Page: 268, Ch: 88

The Prophet (S.A.W) also said:“Man qalla akluhu hisabuhu” “One who eats less, his accountability will also be less.”---Bihar al Anwaar, Vol: 59, Page: 292

Imam Ali ( upon whom be peace) has said: “Qullathul ghizae akramu lilnafse wa dawamulissuhatehi”

“Eating little is more dignifying for ones self and more enduring for ones health.”---Gharar al Hakm, Page: 360. The Imam (upon whom be peace) also said: “Iza aradallahu subhanahu salaha abdehi alhammahu qillatahal kalame wa qallatehal ta-aame wa qallatahal maname.” “If God wishes the welfare his creature then He will inspire him to speak less, eat less and sleep less.” ---Gharar al Hakm, Page: 211

He (upon whom be peace) also said: “Qullatul akule min an ifafe wa katrattuhul israf” “Eating less is of integrity/righteousness and eating excessively is of extravagance.”---Gharar al Hakm, Page: 360

In the rules for eating only eating when the person has the appetite too is included. Therefore the Prophet (S.A.W) said: “Kul wa anta tashtahi wa amseku wa anta tashtahi” “Eat when you have an appetite for [the food] and stop eating while you still have the appetite for it.” ---Bihar al Anwaar, Vol: 59, Page: 290, Ch: 89

Imam Ali (AS) has said: “Laa tarfa-anna yadaka minat taaame illa wa anta tashtahihe. Faiza fa-alta dalika fa-anta tastamarenahu.” “Don’t stop eating the food unless you still have an appetite for it, for if you do this then the food will be pleasant for you.”---Bihar al Anwar, Vol: 74, Page: 219

## EATING TOGETHER

In Islamic Aaadab(etiquette) it is also said that, as far as possible, one shouldn’t eat all alone and, atleast, one should eat along with the members of the family. In fact Islam wishes that one eats in company of others as the Prophet (S.A.W) has said: “Ajtameu ala ta-aamekum yubaraku lakum fih”-“Eat together in a group so it [the food] may be blessed for you.” --Sunan Ibn e Maaja : 3286

Imam Jafar Sadiq (upon whom be peace) has narrated tha the Prophet (S.A.W) has said: “Aala Rasoolallahi: at-ta-aamu iza jama-aa arbau khisalin faqadtamma: iza kana min halalin wa kasuratil aidi, wa sami fi awwalehi wa hamedallahu azza wa jalla fi aakherehi.” “If four qualities are combined in a meal then it has been completed: 1. If it was legitimate food. 2. Many people eat from it. 3. Beginning in the name of God. 4. Thanking God after finishing.” --- Usool e Kaafi, Vol: 6, Page: 273

## THE RULES FOR EATING TOGETHER

- \*The younger ones should wait for the elders to start. The elders should not delay and make others wait longer than necessary.
- Talking less while eating is recommended. Taling while there is food in the mouth is makruh (not recommended). One should be attentive to others and not say anything that would be hurtful.
- The host should make arrangements that the guests can eat comfortably and not face any embarrassment or hesitation.

- While eating one shouldn't look at others because it is possible that others may not eat to satisfaction due to being embarrassed. The host should eat at a slow pace because if they stop others may not eat to satisfaction and this is not appropriate.
- People sitting on the spread should be careful not to do anything distasteful like making noises from the mouth, belching etc.
- The host should first start eating first and should keep eating till the end so the guests eat satisfaction.
- Guests should not desire food that the host cannot afford because the traditions that the worst friend is that for whom others have to put themselves into difficulty.
- When the bread is served on the spread eating should commence as the Prophet (S.A.W) has said: "Akremul khubuza, fa-qiula: Ya Rasoolallah! wa ma ikramuhu? Qaala, iza wuzeaa laa yantazaru behi ghairuhu." "Give respect to the bread. When asked what is the way of respecting bread, the Prophet (S.A.W) said, 'When it is put on the spread, don't wait for anything else.' ---Usool e Kaafi, Vol: 6, page: 303

## SUMMARY

Following are the rules of eating:

Eat what is served on the spread, the morsel should be small, chew it properly, eat slowly and prior to starting to eat one should say 'Bismillah' and at the end express thanksgiving to Allah.

One should avoid excessive eating and eating with a group of persons is the part of Islamic norms. When you eat in a group, show respect to the elders, take care of others while eating, enquiring welfare of each other prior to starting to eat. Do not talk while chewing and do not look at others during eating too are parts of the norms of eating.

## QUESTIONS

1. What are the teachings of Islam about eating?
2. What rules of the spread were mentioned by Imam Hassan (upon whom be peace)?
3. What has the Prophet (S.A.W) said about excessive eating?
4. When should one pull away the hand from eating?
5. What are the rules of persons eating together?

## LESSON: 21 - IBADAT OR DEVOTIONS

From the very day of the creation the caravan of humanity has a special place for Ibadat, therefore there is no society in the world in which there is no practice of worship in some form or other. The proof of this is that in human nature devotion and worship are deeply ingrained. Therefore, they worship some god or other. Because of various causes the style of worship in societies kept changing and they got engrossed in the clutches of satans and the distortors worshipping self designed and self made gods, idols and deities. Despite all this it is certain that the human psyche has natural impulse for worship that if one becomes oblivious of the religious teachings one is bound to search for some existence in front of whom he would like to bow his head.

This is the reason that the Prophets (Anbia) have insisted on worship and among their teachings it is on the top of the ladder of priorities. The prophets (upon whom be peace) have been sent with the specific purpose of inviting people towards worship of Allah and to warn them against worshipping gods of ignorance. Because of the importance of worship that people offer we are covering in this lesson the different causes, the varieties of worshipping and their effects and results.

### DEVOTION---PURPOSE OF CREATION & ANNUNCIATION

Allah says in the Holy Quran: “Wa maa qalaqtal jinna wal insa illa leyabudun.” “I did not create the jinn and the humans except that they worship Me.” --Surat al Dhariyat, 51:56

It is certain that Allah is in no need of our devotions nor He gets any benefits from them as He Himself says: “.....fa inallaha ghaniun ankum.....” “.....indeed Allah has no need of you.....” -- Surat al Zumar, 39:7

Imam Hussain (upon whom be peace) submits to Allah thus in Dua e Arafat: “Antal ghanniu bezaateka an yasela ilaikal nafahu minka fakaifa laa takoonu ghanian ghanniyu.” “O Lord! You are, in Your Essence, needless of receiving benefit from Yourself; hence how will you not be needless of Me?”---Bihar al Anwar, Vol: 95, Page: 226, Ch: 2

Secondly, Allah has made the purpose of the annunciation of Anbiya (upon whom be peace) to propagate His Creed and invite the people towards devotion to Him as it said in the Quran: “Wa laqad ba-athna fi kulle ummatin rasoolan anibad Allaha wa ajtanebut-taaghuta.....” “Certainly We raised an apostle in every nation (to preach:) ‘Worship Allah, and keep away from the Rebels’”---Surat Al Nahl, 16: 36

From the two points mentioned above the result we obtain is that the benefit of devotion to Allah would accrue only to the devotee(s) and the peak of this benefit is reaching the peak of perfection. For reaching this peak nearness to Allah is compulsory and nearness could be acquired through devotion to Him and Godwaryness. Therefore, Allah has said: “Ya ayyuhalnaaso aabudu wa rabbakumullazi khalaqakum wallazeena min qablekum la-allakum tattaqoon.” “O mankind! Worship your Lord, who created you and those who were before you, so that you may be Godwary (pious).” ---Surat Al Baqarah, 2:21

Imam Jafar Sadiq (upon whom be peace) has said about one important aspect of devotion, Salah (Prayer) that: “Assalatu qurubanu kulla taqqi-in” “Prayer is the cause of nearness [to God] for every pious individual.” ---Man laa Yahzar al Faqih, Vol: 1, Page: 210

In short, devotion is the only way of reaching nearness to Allah.

### THE SUPERIORITY OF DEVOTION

Imam Ali (upon whom be peace) says: “al Ibadatu fauzun” “Devotion is success” ---Gharar al Hakm, Page: 198, H: 3932

“Fazilathus saadate husnal ibadat.” “The excellence of the superiors is perfecting worshipping.” ---Gharar al Hakm, Page: 199, H: 3937

“ Iza ahaballaho abada alhamahu husnal ibadat.” “When God loves a servant, He inspires him the perfection of devotions.” ---Gharar al Hakm, Page: 198, H: 3935

“Dawam al Iadate burhan al zafare bissaaadate” “Continuous devotion is the proof of achieving happiness.” ---Gharar al Hakm, Page: 198, H: 3936

“Maa taqarraba mutaqqarrebun bemisle ibadatillahi.” “One cannot gain proximity [to God] with anything better than worshipping Him.” ---Gharar al Hakm, P: 199, H: 39423.

### THE REALITY OF DEVOTION & SUBMISSION

Imam Raza (upon whom be peace) says: “Awwala ibadat Allahi maarifat Allahi tauheeduhu” “The beginning of worshipping God is knowing Him, and the basis of knowing Him is believing in His Unity.” ---Bihar Al Anwar, Vol: 4, Page: 227, Ch: 4

A companion of Imam Jafar Sadiq (upon whom be peace) says that he asked a question about devotion and submission when the Imam (upon whom be peace) said:

“Talatatun ashiyain: an laa yarail abdu lenafsehi fima khawwalahullahu malkan leannal abeeda laayakoonu lahumu milkun, yaroon al maala mall allahi yasrefoonahu haitu amrahumallahu behi wa laa yudabberal abudu lenafsehi tadbeeran wa jumlatuhu ishteghalehi fima amrahu ta-aala behi wa nahahu anhu...fa-haaza awwala darajatittaqa.”

“The reality of devotedness is three things: firstly a person should not see what God has granted him as his own possession as servants don’t have any possessions. They see money as the money of God whereby they spend it where God has ordered them to; secondly he shouldn’t make any plans of his own for himself but rather be occupied with what God has ordered and refrain from what God has prohibited ... This is the first stage of acquiring piety.” ---Bihar al Anwar, Vol: 1, Page: 224, Ch:7

Imam Ali (AS) has said: “Aluboodiyatuhu qamsatuhu ashiyain khulal batune wa qaraatuhul Qurane wa qiyamal laile wattazarrau indal subhe wal bukaau min khasiyatallahi.” “Devotedness is five things: 1. Being with an empty stomach. 2. Reciting the Quran. 3. Remaining awake in the nights. 4. Lamentation in the morning. 5. Crying due to the fear of God.” ---Mustadrak al Wasael, Vol: 11, Page: 244

### DEVOTION WITH MAARIFAT (RECOGNITION OF ALLAH)

The Prophet (S.A.W) has said: “Ilamo anna awwala ibadatehil maarifatuhu behi” “Know that the beginning of worshipping him is knowing Him.” ---Amali Toosi, Page: 526, Bihar al Anwar, Vol: 77, Page: 47

Imam Ali (AS) has said: “Laa khaira fi ibadatin laisa fiha tafaqqahun.” “There is no good in an act of worship without comprehension.” ---Bihar al Anwar, Vol: 2, Page: 49

Imam Ali (AS) also said: “Sakunu fi anfusekum *maarifat* maa taboodoona hatta yanfaakum maa tuharrekoona min al jawarehi leibadate man taarefuna,” “Entrench in your hearts the knowledge of what you are worshipping so that the movement of your limbs in worshipping benefits you.” - --Tahaf al Uqool, Page: 223, Bihar al Anwar: Vol: 78, Page: 63

The Imam also said: “Almuta-abbedu beghaire ilmin kahimaril tahoonaatehi yaduru wa laa yabrahu minn makanehi.” “Devotion of a person without knowledge and awareness is like the bull (animal) of the sugar-cane crusher which keeps making rounds but doesn’t move from its place.” ---Gharar al Hakm, Vol: 2, Page: 125

### REASONS FOR DEVOTION

Imam Ali (upon whom be peace) says: “Inna qauman abadullaha raghbatan, fatilka ibadatahl tujaare, wa anna qauman Allaha rahbatuhu, fatilka ibadatuhul abeede, wa inna qauman abadu Allaha shukran afatiluka ibadatuhul ahraare.” “There are people who worship God out of greed and this is the worship of the tradesmen. Others offer devotions out of fear which is the worship of the slaves. Then there are those who worship God out of gratefulness and this is the worship of the free.” ---Nahj ul Balagha, Hikma, 237

Imam Jafar Sadiq (upon whom be peace) has said: “innalnaasa yabudoonaallaha azza wa jalla ala talatahi awjuhin: yaabudunahu raghbatuhun fi sawabehi fatilka ibadathul harsai wa huwat tamoo, wa aakharoona yaabudunahu farqan minan naare fatiluka ibadatul baeede wa hiya rahubatan, wa laakinni aabuduhu hubban lahu azza wa jalla fatilka ibadatul kirame wa huwal amanu lequalehi azza wa jalla (wa hum min fazain yaumezein aamenoon) Wa le qaulaehi azza wa jalla: (Qul in kuntum tuhibbunallaha fa attabaooni yuhbibkum Allahu wa yaghfiru lakum zanubakum) Faman ahaballaha ahabbahullahu azza wa jalla kaana min al aameneena” “People worship God in three ways: one group in greed of His reward and this is the worship of covetousness, which is in fact greed. The second group worship Him to save themselves from getting consigned to Hell, this is the devotion of the slaves who [worship] out of fear, but I worship Him for the sake of His love. This is the worship of the virtuous which is peace and tranquility because God says” ‘...Wa hum fazain yaumezin aamenoon’ ‘...and they shall be secure from terror on that day.’” ---Surat al Naml, 27:89

Allah also says: “Qul in kuntum tuhibbunallaha fa-attabeooni yuhbibkum allaho wa yaghfirlakum zunubakum...” “Say, ‘If you love Allah, then follow me; Allah will love you and forgive you your sins,...’” ---Surat Al e Imran, 3:31

Therefore, when a person loves Allah, Allah too will love him and one whom Allah loves is a person in His protection! ---Bihar al Anwar, Vol: 67, Page: 204, Ch: 53

### TYPES OF DEVOTION

The Prophet (S.A.W) has said: “Al Ibadatu sabaoona juzan talabul halale” “Worship has seventy partitions, the most important of which is seeking what is permitted [by God].” ---Bihar al Anwar, Vol: 100, Page: 17, Ch: 1.

Imam Ali (AS) has said: “Altafakkaru fil aalaa allahhil naymal ibada” “Contemplating over the blessings of God is the best [form of] worship.” ---Gharar al Hakm, Page: 56

He (upon whom be peace) also said: “Altafakkaru fi malakootilsamawaate wal arde ibadatul mukhliseena.” “Contemplating about the firmament and the earth is the worship of the sincere persons.” ---Gharar al Hakm, Page: 56

And he said: “Inna min al ibadate leyanul kalame wa afshaussalame.” “Speaking gently and greeting loudly is part of worship.” ---Gharar Al Hakm, page: 215

The Prophet (S.A.W) said: “Annazaru ilalalime ibadatan wannazroilal imamil muqsite ibadatan wan-nazara ilal walidaine beraffata wa rehmatin ibadatan wannazaro ilal akhe tawadduhu fillahi azza wa jalla ibadatan.” “Looking at a scholar, a just Imam, at the parents with tenderness and love, and at a brother whom he loves for the sake of God is all worship.”--Bihar al Anwar, Vol: 1, Page: 181, Ch: 1

Similarly, he (s.a.w) said: “Man kharaja yatlubu baban min ilme leyarudda behi baatilan ilal haqqe aw zalalatehi ila hudai kana amaluhu kaibadate muta-abbedin arbaena aaman.”

“The actions of a person who stirs out of his home with the intent of acquiring a chapter of knowledge in order to refute falsehood towards the truth and waywardness towards virtue will be equal to the worship of forty years of the devotees.” -Bihar al Anwar, Vol: 1, Page: 181, Ch: 1

It is narrated in the traditions that Jibraeel Ameen mentioned to the Prophet (S.A.W) his wish: “Ya Muhammad! Lau kaanat ibadatuna ala wajahil arde laamelna talaata khisalin saqiul maae lilmuslimeena wa ighasutuhu ashaabalayaale wa satrulzunoobe.” “O Muhammad! If we got the opportunity to offer devotion on the Earth we would have performed three tasks: 1. quenching the thirst of Muslims with water. 2. Helping the persons with larger families. 3. Hiding the sins of others.” ---Mizan al Hikma, Ch: 249

## SUMMARY

Since the purpose of the creation of the human beings is to make them reach the real superiority it is possible to achieve it only with the love and will of Allah. Therefore, the very purpose of creation in Islam is *Ibadat (Devotion)* because the only way of earning Allah’s pleasure is devotion and submission to Him in abiding by His orders.

## QUESTIONS

1. Why Allah has deemed *Ibadat* as the purpose of the Creation in the Quran?
2. What part devotion plays in the lives of the human beings in the light of the traditions?
3. What is *servitude*?
4. How should the devotion of a person be?
5. Mention different purposes of devotion?
6. In Islam what actions are deemed as devotion?

## LESSON: 22 - SUPERIORITY OF PRAYER (SALAH)

Among all the Islamic devotions Salah (namaz) has a special importance. In the traditions it is mentioned as the pillar of the Creed, the Meraj or the peak of the Momin and the source of strength of Islam. On the Day of Reckoning everyone will be first questioned about the Salah. If the person's Salah is approved, other actions would receive the seal of approval. If, for some reason, the Salah isn't accepted, the other actions of the person too would be disapproved.

There are so many verses about Salah in the Quran, and that their importance is so much that it would require several volumes to describe their rules, mores and pillars etc. Therefore, in this lesson we are throwing light on only one very important aspect of the subject with some verses and traditions.

### IMPORTANCE OF SALAH (namaz) IN THE LIGHT OF THE QURAN

Allah says in the Holy Quran: "Wa maa umeru illa leyabudu wallaha mukhleseena lahud deena hunafa-aa wa yaqee mussalata wa u-tuaz zakaata wa zaalika deenulqiyama." "Yet they were not commanded except to worship Allah, dedicating their faith to Him as men of pure faith, and to maintain the prayer and pay the zakat. That is the upright religion." - Surat al Bayyinah, 98: 5 "...wa aaqimassalata innalsalata tanha an il fahshae wal munkare wal la zikrullahi akbar..." "and maintain the prayer . Indeed prayer prevents indecencies and wrongs and the remembrance of Allah is surely greater." ---Surat al Ankabut, 29:45. "Allazeena in makkannahum filarde aaqamussaalta wa aatuaz-zakata ...." "Those who, if We granted them power in the land, maintain the prayer, give the zakat,...." -Surat Al Hajj, 22:41. "Maa salakakum fi saqar (.) Qaalu lamnaku min al musalle-een." "What drew you into Hell?(.) They will answer, 'We were not among those who prayed. -Surat Al Muddaththir, 74: 42 & 43. "Wastaeenu bissabre wassalate wa innaha lakabeeratun illa al al khasheena," "And take recourse in patience and prayer, and it is indeed hard except for the humble." --Surat al Baqarah, 2: 45. "Wa awsani bissalate wazzakate ma dumto hayyan." "...and He has enjoined me to (maintain) the prayer and to (pay) *zakat* as long as I live,"---Surat Maryam, 19:31. "Rabbe ajalni muqem assalate wa min zurriati rabbana wa taqabbal duae." "Make me a maintainer of prayer, and my descendants (too). Our Lord, accept my supplication." --Surat Ibrahim, 14:40. "...innalsalata kaanat alalmomineena kitaban mauqoota." "...for the prayer is indeed prescription for the faithful." ---Surat al Nisa, 4:103

### THE IMPORTANCE OF SALAH (namaz) IN THE PROPHET (S.A.W)'S TRADITIONS

The Prophet (S.A.W)'s sayings about the greatness and importance of Salah "Ja-al Allahu jalla thanaahu qurrata aini fissalate wa habbaba ilai assalata kama habbaba ilal jaaye-eil ta-aama wa ilal zamanilma-aa , wa innal jae-aa iza akala shabe-aa wa innalzamaana iza shirba ravia wa aana laa ashbaoo min assalate." "God has made *salat* my delight (the delight of my eye), and has made it lovable/desirable to me as he made food lovable/desirable to he who is starving, and as he made water lovable/desirable to the thirsty. Yet, if he who is starving eats, he will be satiated, and similarly if he who is thirsty drinks water would also be satiated but I never feel satiated from prayers." -Bihar al Anwar, Vol: 74, Page: 80, Ch: 4. "Assalato imaduddeene faman taraka salatahu muta-ammedan faqad hadama deenahu wa man taraka awqaataha yadqulalwaila, walwailu waadin fi jahannama kama qaalallahu ta-aala: 'allazeenahum an salatehim sahoon allazeenahum yaraoon. "Salah is the pillar of religion. One who forgoes Salah wilfully has demolished his faith and he who doesn't offer Salah at the scheduled times enters '*wayl*'. Wayl is

a valley in the Hell as God has said: ‘Woe to them who pray, ---those who are heedless of their prayers’. --Surat al Ma-un, 107:4 & 5. “Iaa tuzayyefu salatukum fa-inna manzayya-aa salatahu hasrahullahu maa-aa Qaaroona wa Firauna wa Haamana laanahumullaho wa aakhuza hum wa kaana haqqan alallahe an yudkhilahun naara maa al munafiqeen. Falwailu leman lam yuhaafezu salatahu.” “Don’t render your prayer invalid. One who makes his prayers invalid Allah will retribute him with Qaroon, Pharoah and Hamaan and Allah will curse them and shame them! Allah has the right to consign them to Hell with the hypocrites. The ‘wail’ is for them who don’t protect their prayers.” ---Bihar al Anwaar, Vol: 79, Page: 202, Ch: 1. “Matalul salata matalu amoodil fastaate iza sabatal umoodo nafatil awtaadu wal ghishao wa iza ankasaral amoodu lam yanfaoo tanabun wa laa tadda wa laa ghisha-an”. “The example of Salah is like the pillar of a tent. As long as the pillar stays erect, the ropes and nails and the curtains are useful. But when the pillar breaks, then neither any rope will be of use nor the nails and the curtains!” --Usool e Kaafi, Vol; 3, Page: 266. “Haafezu alassalate fa-innallaha tabaraka wa ta-aala iza kaana yaum al Qiyamate yaati bilabde fa-awwaluu shai-in yasaluhu anhussalata fa-in jaadabeha tammatan wa illa zukkha filnaar.” “protect the Salah because on the Day of Reckoning. While taking account of deeds, Allah will first ask about the person’s Salah. If the person presents the record of fully completed prayers (Salah) he will be pardoned. Otherwise he will be consigned to Hell.”. --- Bihar al Anwaar, Vol: 79, Page: 202, Ch: 1. “Iza qamuta ilas salate watawajjahata wa Qara-ata umm al kitabe wa maa tayassare minas suware, summa rak-ata faatamamata rukuaha wa sujudaha wa tashahadduta wa sallamuta ghufera laka kulo zunbe fima baynaka wa baynas-salatillati qaddamutaha ilassalatil muaqqerate.” “When you stand for the prayer, make the *Niyat (Intent)*, recite the Surat Al Fateha and another Surat, do the *Ruku(Genuflection)*, *Sujood (Prostrations)* and also recite *Tashahhud(Avowing faith by reciting the formula called ‘kalima e Shahadat’)* and *Salam (Salutation)* then the sins you might have committed from the previous prayers to this prayer would be pardoned.” ---Bihar al Anwaar, Vol: 79, Page: 205, Ch: 1. “Maa dumta fis salate fainnaka tafrau fis salate fa-innaka tafrau bab al malikil jabbare wa man yaksuru qar-aa bab al maleke yaftahu lahu” “When you are engrossed in *Salah* you are knocking at the door of the Omnipotent King (Allah) and the person who knocks at the door frequently, the door would open for him!” ---Bihar al Anwaar, Vol: 74, Page: 80, Ch: 4. “Ma min salate yahzuru waqtuha illa nadaee malaka bayna yadin naase: Ayyuhannaasu! Qumu ila niyaranekumullati aw qad tumuha ala zahurekum fa-atfeoha besalatekum.”. “Whenever the time for a *Salat* is there an angel announces before the people to rise so that the fire that they have on their backs they can quench with the *Salah (Prayer)*.” ---Bihar al Anwaar, Vol: 79, Page: 209, Ch: 1. “As salata min shara-ee aldeene wa fiha marzatur rabbe azza wa jalla fa-hiya minhaajul anbiya.” “Namaz (salah) is the way to reach the *Din (the Creed)* and there is the pleasure of Allah in it and it is the *Sirat (Way)* of the Prophets (upon whom be peace)” ---Bihar al Anwaar, Page: 231, Ch: 1

#### SUPERIORITY OF SALAH MENTIONED IN THE TRADITIONS OF THE IMAMS (UPON WHOM BE PEACE)

Imam Ali (AS) has said: “Assalato hisnun min satawaat-isshaitan” “*Salat* is a fort of protection against the attacks of Satan.” ---Gharar al Hakm, Page: 175, Hadit: 3343. “Assalato tunzel ur rahmata” “*Salat* brings down divine Blessings.” --- Gharar al Hakm, Hadit: 3341. “Allaha Allaha fissalate fa-innaha amoodu deenekum.” “For Allah sake! For Allah’s sake! Take care of your *Salah (Prayer)* for it is the pillar of your religion.” ---Nahj al Balagha, Maktoob: 47. “Faraq Allahul eemana tatheeran min al shirke was salata tanzeeuhan anilkibure.”. “God has mandated faith to purify from polytheism and prayers to protect from pride.” -Nahj ul Balagha, Hikmat

512. “Lau yaalam al musalli maa yaghshahu min jalal Allahe, maa sarrahu an yarfa-aa rasahu min as sujoode.” “If he who is praying knew how deeply he was immersed in Majesty of God he wouldn’t have liked to raise his head from prostration.” --Bihar al Anwaar, Vol: 79, Page: 207, Ch: 1. “Iza astaqabalar Rahmanu bewajehi laa ilaha ghairahu.” “When a devotee stands facing the *Qibla*, Allah, that there is no god other than Him, turns towards the *devotee*.” ---Bihar al Anwaar, Vol: 79, Page: 219, Ch: 1. “Inna awwala maayahasabu behilabdus salatu fa-in qubelat qubela maa siwaha”. “The individual will firstly be accounted for his prayers. If it is accepted then all other actions will also be accepted.” ---Bihar al Anwaar, Vol: 80, Page: 25, Ch: 6

In this regard Imam Jafar Sadiq (upon whom be peace) has said: “Lekulle shai-in wajhun deenukumas salatu.” “Everything has a face and the face of your religion is *Salah*.” --Bihar al Anwaar, Ch: 79, Page: 227, Ch: 1. “Inna taa-at Allahi khidmatun fil arde falaisa shai-an min khidmatin yaadelul salat.” “Obeying God is a service on Earth, and there is no greater service that equals *salat*.” --Bihar al Anwaar, Vol: 79, Page: 219, Ch: 1. “Man ata al salata arifan behaqqeha ghafira lahu.” “The person who performs *salat* – knowing its right- would have his sins forgiven.” -Biharal Anwaar, Vol: 79, Page: 207, Ch: 1. “La hizza fil Islam leman tarakal *Salata*” “A person who doesn’t offer *salat* has no place in Islam.” ---*Bihar al Anwaar*, Vol: 79, Page: 232, Ch: 1. “aalamu annas *salata* hijzatuhullahi fil arde faman ahabba an yalam maa yudriku man nafe-ee *salatehi* falyanzuru fa-in kaanat *salatuhu* haijzatuhu anil fawaheshe wal munkare fa-innama adraka man nafeha beqadre maa ahtajaza.” “Remember! *Salah* (*namaz*) on the Earth is an embankment of God. Therefore, if one wishes to know how much benefit accrues from his *Salah*, he should see how much the *Salah* prevented him from sinning, for it is as beneficial as the extent to which he was prevented from sinning.” ---Bihar al Anwaar, Vol: 81, Page: 263, CH: 16

## SUMMARY

*Salah* (*namaz*) is the most important devotion in Islam and it has been termed as the pillar of the religion. *Salah* is the foundation and pillar of all devotions and it has come in the narrations that on the Day of Reckoning every individual will first of all be asked about it.

## QUESTIONS

1. What is the importance of *salah* in the Islamic commandments?
2. How dear was *Salah* to the Prophet (S.A.W)?
3. With what did the Prophet (S.A.W) compare *Salah*?
4. What felicities did the Imams (upon whom be peace) attribute to *Salah*?

## LESSON: 23 - THE RULES OF SALAH OR PRAYER

### STEPS & CARE FOR THE PROVISIONS

The most important duty of a devotee is to take utmost care of the rules and perform the prayers implicitly in accordance with the prescribed procedures viz: wudhu (ablution), Taharat (Cleanliness and purity), apparel, place, time, Qibla (Direction facing the Holy Kaaba), Qira'at (recitation of the verses and supplications) and performing all other mandates and narrations according to the guidance of respectable Ulema. The devotees should also consult the *Tauzih al Masael* of Marajeh al Taqleed and perform the prayers according to the guidance given therein or, otherwise the prayers might go void and may not be accepted.

### IN THE PRESENCE OF ALLAH

The devotee should all the time have the feeling that offering the prayer facing the Qibla, he and she, would reach the Presence of Allah. As one stands in front of the elders with due respect one should be more respectful with the feeling of being in the presence of Allah as the Prophet (S.A.W) has said in this regard: "Aabudallaha ka-annaka tarahu fa-in kunta laa tarahu fa-innahu yaraka." "Offer prayer to Allah in a way as if you are seeing Him because if you can't see Him, He is certainly seeing you." --Bihar al Anwaar, Vol: 74, Page: 75, Ch: 4

It is recorded in the narrations that one day the Prophet (S.A.W) entered the Mosque and saw that Anas bin Malik was distractedly looking this side and that side while offering his prayer. The Prophet (S.A.W) told him: "Ya Anas! Salle *Salat* muwaddein tarai annaka laa tusalli baaduha salatan abadan izrebu bebasareka mauze-aa sujudeka laa taarefu man an yameeneka wa laa an shimaleka waalamo annaka bayna yada-ee man yaraka wa laa tarahu."

"O Anas! Treat every prayer as your last in the sense that you may not have an occasion to offer another one. Fix your eyes on the point of prostration and don't look to your left or right during the prayer. Remember that you are standing in the presence of God who is seeing you although you aren't seeing Him." --Bihar al Anwaar, Page: 228, Ch: 16

One day the Prophet (S.A.W) saw that a person was playing with his beard during the prayer. He (s.a) said: "Amma innahu lau khasha-aa qalbuhu lkhasha-ta jawarehuhu." "Certainly if he had fear of God and humility before Him in his heart his body and limbs would also have fear and humility." --Bihar al Anwaar, Page: 228, Ch: 16

The Prophet (S.A.W) also said: "Inallaha kareha sittan: Alabato fis-salate" "God detests six things ... [one of which is] performing undesirable things during *Salah*." ---Bihar al Anwar, Page: 267, Ch: 16

Imam Mohammed Baqir (upon whom be peace) says about his father Imam Zain al Abedeen (upon whom be peace): "Iza qaama fis-salate ka-annahu saaqu shajarate laa yataharraku minhu illa maa harrakuhur reehu minhu" "When he used to stand up for prayers he appeared as a tree which moves only to the extent that the wind can move it." --Bihar al Anwaar, Page: 248, Ch: 16.

### DELIGHT & ENTHUSIASM

The devotee should offer every prayer with delight and enthusiasm and keep aside every feeling of laziness because the Holy Quran talking about the qualities of the hypocrites mentioned that they are very lazy during the prayers and it has criticized them in these words:

“innal munafeqeena yuqadeoona allaha wa huwa kahdeuhum wa iza qaamu ilas-salate qaamu kusala yuraoonal naase wa laa yazkuroonallaha illa qaleela.” “The hypocrites indeed seek to deceive Allah, but it is He who outwits them. When they stand up for prayer, they stand up lazily, showing off to the people and not remembering Allah except a little” ---Surat Al Nisa, 4: 142

The Prophet (S.A.W) says: “Afzalunnaase man ashiqal ibadata fa-aanaqaha wa ahabbaha beqalbehi wa basharaha bejasadehi wa tafarragha laha fahuwa laa yubali ala maa asbaha min ad duniya ala asrin am ala yusrin” “The best of persons is he who has [strong] affection for worship to the point of uniting with it (hugging it) and loves it with his heart. He would come on to it with his body and empties his time for it and is indifferent to whether he is in a state of worldly comfort or not.” ---Bihar al Anwar, Vol: 67, Page: 253, Ch: 55

Imam Mohammed Baqir (upon whom be peace) says: “Laa taqumu ilassalate mutakaselan wa laa mutanaesan wa laa mutasaqelan fa-innaha min khalalilnifaqe fainallaha nahi al momineena an yaqoomu ilassalate wa hum sukarae yani min al naum.” “Do not stand at prayers lazily, drowsily or sleepily because such actions are hypocritic and God has forbidden believers from praying in a state of senselessness or when they are sleepy” --Bihar al Anwar, Vol: 81, Page: 213

### KHUSHU WA KHUZU—FEAR OF ALLAH & HUMILITY (ATTENTIVENESS)

Allah has given glad tiding in the Holy Quran of welfare and success to the Momineen who offer prayers with Khushu wa Khuzu: “Qad afla almuininun allazeena hum fi salatehim anil laghwe Khasheoon” “Certainly , the faithful have attained salvation ---those who are humble in their prayers” ---Surat al Muminun, 23: 1 & 2

When Prophet (S.A.W) was asked about Khushu (attentiveness), he said “Khushu here means humility in prayers and giving attention to Allah from the depths of one’s heart.”

Ulema e Akhlaq say that there are two types of Khushu in prayers:

1. Qalbi Khushu (Khushu of heart): This means that the devotee removes all the thoughts from the heart and gives exclusive attention to Allah.
2. Jismani Khushu (Khushu of body): where the person’s body and mind do not perform anything that is contrary to the sanctity of the prayer. In such a state the person’s eyes will be set on the Sajda Gah (turbah), the spot of prostration, and not elsewhere and the movements of arms and legs should be strictly according to the norms of the prayer.

The Prophet (S.A.W) says: “Innamal salato tamaskunna wa tawazoan wa tazarroan wa tabasan wa tanaddum wa tafannaun bemadde yadaeka fataqoolu: Allahumma, allahumma, faman lam yafal fahia khaddajan” “Salah is meekness, humility, lamentation, piety and expression of remorse. You should raise your hands and say, ‘allahumma! Allahumma!’ (O God! O God!). The prayer of he who doesn’t do this is imperfect.” --Ahya ul Uloomaldeen, Kitab Israr al Salah

### HUZUR E QALB (PRESENCE OF MIND)

The devotee, at every step, should and particularly after one makes the Niyat (the Intent) for the prayer the mind and the heart should be away from all sorts of thoughts and the attention should be towards Allah. The person should remember being in the presence of Allah busy is prayer, supplication and not thinking of other matters of daily life. The Prophet (S.A.W) says: “Laa yaqbalullahu salata abdin laa yahzuru qalbahu ma-aa badanehi” “He whose heart isn’t present with his body during prayer will not have his prayer accepted.”-Bihar al Anwaar, Vol: 81, Ch: 16, Page: 242

Imam Ali (AS) says: “Laa yaqumanna ahadukum fisalate mutakaselan wa lanaesan wa laa yufakkaranna fi nafsehi fa-innahu bayna yadayee rabbehi azza wa jalla wa innama lilabde min salatehi maa aqbala alaihi minha beqalbehi.” No person should stand lazily, yawning in prayer and he should not be immersed in his personal cares because he is in the presence of God. Moreover, a person will only receive that part of the prayer in which his heart is present in it.” --- Bihar al Anwaar, Vol: 81, Page: 239

Abu Hamaza Thumali says: “I saw Imam Zain al Abedeen (upon whom be peace) one day when he was in prayer and his aba’ fell down from his shoulder but he didn’t touch it till the prayer was over. I asked, ‘Why didn’t you set your aba’ right?’ He (upon whom be peace) said: “wa yahaka bayna yadi man kunto ? Innal abda laa yaqbalu min salatehi illa maa aqbala alaihi minha beqlbehi” “Shame on you! You don’t know in whose presence I was standing?! Every person’s prayer will be accepted only to the extent his heart is present at that moment of prayer.” ---Bihar al Anwaar, Vol: 81, Page: 237

The Prophet (S.A.W) says: Inal abda layusallil salata laa yaktabu lahu sudusuha wa laa ashuruha wa innama yukutabu lilabude min salatehi maa aqala minha.” “When any person prays, neither it’s sixth or tenth will be recorded, but what will be recorded is the portion of his comprehension of his prayer.” ---Bihar al Anwaar, Vol: 81, Page: 249

### RESPECT FOR THE PRAYER

It is necessary for every Muslim and Momin to respect the Salah and should value it as great because belittling prayer is a major sin. Those who belittle prayer the Prophet (S.A.W) and the Imams (upon whom be peace) have condemned them and do not consider them as their followers. Therefore, the Prophet (S.A.W) says: “Laisa minni man istakhaffa besalatehi laa yaridu allaiyal hauza laa wallahi.” “He isn’t from me who belittles his Salah. By God! He will not come near me at the *Kawthar* river (a river in Paradise).” ---Wasael al Shia, Vol: 4, Page: 23, Ch: 6

Imam Mohammed Baqir says:“Laa tatahawanu besalateka fainnan nabia qaala inda mautehi laisa minni man istaqaffa besalatehi”“Don’t think that your *Salah(namaz)* is paltry because the Prophet (S.A.W) had said at the time of his demise: ‘One who thinks that his *Salah* is paltry (valueless) isn’t from me.’” --Bihar al Anwaar, Vol: 79, Page: 224, Ch: 1

Imam Jafar Sadiq (upon whom be peace) has said: “Shafa-atuna laa tanalo mustakheffan besalatehi.” “Those who belittle their *salat* will not receive our intercession (on the Day of Reckoning)”---Bihar al Anwaar, Vol: 82, Ch: 1

### OFFERING SALAH AT THE BEGINNING OF ITS SCHEDULED TIMINGS

*Salah* should be offered, preferably, at the start of the scheduled time for the prayer. In the traditions much stress has been given to this aspect. Praying at the start is a good proof of dedication and realisation of the greatness and importance of *Salah*.

Therefore, Imam Mohammed Baqir (upon whom be peace) says: “Ailam anna awwala waqtin abadan afzalu fa-ajjilu bilkhair maa astaa-ata wa ahabbul aamale ilallahi maa dawamal abdu alaihi wa in qalla.”“Know that the beginning time (of the schedule) is always best. Always try to be early for any good deed. In God’s view, the most likeable action is that which is [performed] for good [reasons] and is performed repeatedly, howsoever little it might be.”---Usool e Kaafi, Vol: 3, Page: 274

Imam Jafar Sadiq (upon whom be peace) has said: “Fazlal waqtil awwale alal aakhere kafazlil aakhirate alaldunia.”“The sanctity of doing things early rather than doing them late is like the sanctity of the Hereafter over the world.”---Mustadrak al Wasael, Vol: 3, Page: 102, Ch: 3  
The Imam (upon whom be peace) also said:“ Nafzalul waqtil awwale alalaakhire khairun lilmomine an maalehi wa waladehi.”“Instead of acting late doing the task early has more sanctity than the wealth and the progeny.” ---Bihar al Anwaar, Vol: 82, Ch: 5

### ADORNMENT

Allah has said addressing His creatures in the Holy Quran: “Ya bani Adama khuzu wa zeenatakum inda kulle masjidin.....” “O children of Adam! Put on your adornment on every occasion of prayer.....” ---Surat Al A’Raf, 7:31

Therefore, it is good that the devotee is properly dressed, and is neat and clean, in suitable apparel. This would mean that his apparent personality should be presentable when he presents himself in front of Allah (This has been explained in the previous lesson).

### CONGREGATIONAL PRAYER

As far as possible a devotee should offer the mandatory prayers in congregation at the Mosque because the felicity of congregational prayer is beyond one’s imagination and it is said in the traditions that if ten persons congregate for a prayer all the angels together wouldn’t be able to account the virtues of the congregation.

### SUMMARY

Taking utmost care of all the parts and rules of *Salah* while in the presence of Allah with total application and interest of the heart, humility and fear of Allah, respect for the prayer at the onset of scheduled timing of the mandatory prayer is among the norms of devotion.

### QUESTIONS

1. What are the norms of presenting oneself in the presence of Allah?
2. How is the *Salah (Devotion)* of the hypocrites?
3. Which type of person the Prophet (S.A.W) has deemed as the most superior?
4. What is the meaning of *Khuzu wa Khushu (Attentiveness and Godwaryness)* in *Salah*?
5. According to the tradition what type of persons the Prophet (S.A.W) has deprived from his intercession?
6. How much is the felicity of praying at start of the scheduled prayer time?

## LESSON: 24 - THE IMPORTANCE OF FASTING

After *Salah* (*namaz*) fasting (*Saum*) is the most important devotion for the Muslims that Allah has deemed mandatory for all believers during the Holy month of Ramadan. The details of this tenet can be studied from the books of *Fiqh*.

Fasting is the best source of training one's psyche and through it every Muslim can purify the heart, the mind and the intrinsic self. He can make the aims firm and get rid of the animal instincts and thus reach spiritual heights which will entitle the person to get Raza e Ilahi--- the Divine Approval---ultimately to reach the Heaven.

In this lesson we shall highlight the importance of fasting in the light of the traditions of the Prophet (S.A.W) and the Imams (upon whom be peace) and also we shall mention the rules, benefits and the results that accrue from fasting.

### FASTING IS FOR ME

The Prophet (S.A.W) has said: “Qal Allahu ta-ala, kullo hasanatin beashare amsaleha ila sab-aa mia-tehi ziyafein illal siyama fa-innahu lee wa aana aajezi behi”“God says: ‘In return of every virtuous deed other than fasting ten to seven hundred times reward is given. Fasting is for Me and I shall Myself give reward to the person who fasts!’”---Sunan Nisai, Vol: 4. Imam Jafar Sadiq (upon whom be peace) has said: “Astaainu bis-sabre was-salate yaani bis-sabre: alsauma.” “Seek help through patience and prayer.”---Usool e Kaafi, Vol: 4. In this verse *Sabr* (*Patience*) means *Saum* (*the fast*) and the verse says: ‘Innama yuaffal saaberoona ajrahum begaire hisab’ “.....Indeed the patient will be paid in full their reward without any reckoning” ---Surat Zumar, 39:10. Since according to the saying of Imam Jafar e Sadiq (upon whom be peace) ‘patience’ means ‘fasting’ putting both the verses together ( 2: 45 and 39:10) it becomes clear the status of the person who observes ‘Saum’ will be rewarded without reckoning.

This means that other than Saum all other devotions have limited reward but the reward for fasting is only known to Allah and this is enough to highlight the superiority and status of fasting in Islam.

It is said in the tradition of the Prophet (S.A.W): “Qaal Allaho tabaraka wa ta-aala: Kullo amale ibne Adama huwa lahu ghairas siyamu huwa li wa aana ajuzi behi was siyamo jannatuhul abudil muomine yaum al Qiyamatehi kama yaqee ahdakum salahuihu fid-duniya wa lakhlufu famis sayeme atuyabo indallahi azza wa jalla riuhil misuke was sayemu yafrahu befaru hataene: heena yafturu wa yashrabu wa heena yaluqani fa-adqiluhul Jannata.” “Allah said: ‘Other than the *Saayem* (*Fasting person*) every person from the progeny of Adam has all the actions for that person only and the fasts are for Me and I shall myself give reward for it, and the Momin is shielded on the Doomsday in such a way the same way the ammunitions of battle protect and the odor from the mouth of the fasting person is better than the scent of *Musk* for Allah. Every fasting person gets happiness twice: Once when the person breaks the fast and eats and drinks something and also when I give the person admittance to the Heaven!’” ---Bihar al Anwaar, Vol: 93, Page: 249, Ch: 30

The Prophet (S.A.W) also said: “Wallazi nafsi beyadehi lakhalufu famis saaemi atuyabu indallahi min reehil miske yaqool Allaha azza wa jalla innama yazru shahwatahu wa ta-aamahu wa sharabahu le-ajliu fas-saumu li wa aana ajziu behi.” “By Him in whose power is my life! The odor of the mouth of the fasting person is better than the scent of musk in the eyes of God. God says: ‘The person has foregone his desire, food and drink for my sake! Therefore, fasting is only for Me and I am He who compensates for it.’”---Sahih Bukhari, Vol: 3

### FASTING IS THE SHIELD

The Prophet (S.A.W) said: “Assaumu jannatun min an naar.” “Fasting is a safeguard from Hell.”--Bihar al Anwaar, Vol: 93, Page: 126, Ch: 14

In this regard he (s.a) also said: “Alaika bilsaume fa-innahu jannatun min an naare wa in ista-ata an yatiyakal mautu wa batnuka jaae un fafulu.” “Observe fasting bfor it is a safeguard from Hell and if possible, be on an empty stomach at the time of death.”---Bihar al Anwaar, Page: 258, Ch: 30

The Prophet (S.A.W) has termed fasting as the shield that guards man against two strong things: lust and anger. If these two are left uncontrolled they can put humanity to tremendous destruction. Therefore he (s.a) said: “Alsaumo jannatun maalam yakhrequha” “Fasting is a [protective] shield till it is broken” (i.e., till it isn’t rendered void)--Bihar al Anwaar, Vol: 93, Page: 296, Ch: 36

### THE REASONS FOR FASTING

Imam Ali (AS) says: “Assiyama batelaa-an leiqlasil khaluq” “Fasting is a trial [mandated] for sincerifying.” ---Nahj al Balagha, Hukm: 252

Lady Fatima (SA) says: “Faraz Allahul siyama tasbiyatan liliqlase” “God has mandated fasting in order to affirm sincerity.” ---Bihar al Anwaar, Vol: 93, Page: 368, Ch: 46

Imam Jafar Sadiq (upon whom be peace) has said: “Immal illatuhu fis siyame leyastawi behil ghanian wal faqiru wa zalika leannal ghanian lam yakun leyajeda massal jaue fa-yar hammal faqira leannal ghannian kullama aarada shiana qaddara alaihi fa-arad Allaha azza wa jalla an yusavvia baina khalqeha wa an yaziqal ghanian massal jaue walalme leyasraqun azzaeefe wa yarmahamal jaa-ee.” “The reason that fasting was made mandatory is that through it the rich and the poor would be rendered equal because it’s not until the rich feel hunger that they feel for the poor because they can get what their hearts crave for. Therefore, God wanted that equity be established between all the creatures and that the rich also feel the pain of hunger which results in rendering their hearts soft towards the weak and thus they will treat the hungry kindly.”--- Bihar al Anwaar, Vol: 93, Page: 371, CH: 46

Imam Raza has said about fasting becoming mandatory: “Fa-in qaala: Falema aameru bis-saume? Qeela: Lakai yarefu aalamaljue wal atashe fayastadallu ala faqare ala khiratehi waleyakoon assayemu khashean zalilan mustakeenan maajooran mohtaseban aarefan, saberan lema asabahu minal jooee wal atashe fayastaujebul sawwaba ma-aa ma fihe min al inkisaare anil shahawaate waleyakoona zaalika waezan lahum fil aajile wa raezan lahum ala aadaae ma kallafahum wa daleelan filaaajile wa yarefu ashiddata mablaghe zaalika ala ahl il faqare wal maskanatehi fid duniya fayuwaddu ilaihim maa aftaraz Allahu ta-aala lahum fi amwalehim.” “If someone inquires about the reason behind the mandating of fasting, he must be told that it is because he should also get the feeling of hunger and thirst. Furthermore, through this (fasting) he should feel [to a certain degree] the poverty in the hereafter. The one who fasts should bear hunger and thirst and present himself as lowly (humble) and poor before God. He should be

seeking the reward of God and expect His forgiveness. Moreover, fasting is the antidote of desires. It should create willingness to perform [religious] obligations, and create guidance for the future so that they realize how difficult it is for the poor and the beggars to bear the hardship of their state. As a result, they would give them their rights which God has mandated upon them as a share of their assets.” --Bihar al Anwaar, Vol: 93, Page: 369, Vol: 46

### SPIRITUAL EFFECTS OF FASTING

The Prophet (S.A.W) has said: “The sleep of the fasting person is worship and his breath is glorification of God.” ---Bihar al Anwaar, Vol: 93, Page: 258, Ch: 30

“God has designated specific angels to answer the prayers of those who fast.” ---Bihar al Anwaar, Vol: 93, Page: 253, Ch: 30

“If one who fasts voluntarily is given gold which would fill the world, it would yet remain less than the reward he deserves. Thus he can only receive his deserving reward in the hereafter.”--- Bihar al Anwaar, Vol: 93, Page: 252, Ch: 30

Imam Ali (AS) has said: “The fasting person’s sleep is worship, his breath glorification of God, his prayer is accepted and the reward for his actions will be multiplied.” --Bihar al Anwaar, Vol: 93, Page: 255, Ch: 30

He (upon whom be peace) also said: “At the time of *Iftar (breaking of the fast)* the prayer of the fasting person will not be turned down.” ---Previous reference

The Prophet (S.A.W) has said: “The fasting person will be deemed busy in devotion even during his sleep so long as he does not backbite a Muslim.” ---Bihar al Anwaar, Page: 247, Ch: 30

### THE BOUNDARIES OF THE FAST

Imam Jafar Sadiq (upon whom be peace) has said: “Fasting is not only abstaining from eating and drinking but rather when you fast then your ears, eyes, tongue, stomach, and private parts should also observe fasting. Keep your hands and private parts secured, and remain silent most of the time save if you wish to speak anything beneficial. Furthermore, be gentle on your servants.” ---Wasael al Shia, Vol; 10, Page: 165, Ch: 11

Imam Raza (upon whom be peace) has said: “When you [do] fast, then your ears, eyes, skin and hair should also be fasting.”---Bihar al Anwaar, Vol: 93, Page: 291, Ch: 36

### SUMMARY

Another important devotion mandated by Islam is fasting because a Muslim can control the desires of his psyche with fasting and will be able to purify it. Allah has great rewards in store for the fasting persons.

### QUESTIONS

1. Why has Allah (SWAT) said that the reward for fasting is with Him?
2. What are the delights of a fasting person that will be doubled?
3. ‘Fast is the shield of Jahannum’. What is the meaning of this sentence?
4. What is the reason for the fasts being mandatory?
5. What are the spiritual and intellectual signs of fasts?
6. Is fasting only abstaining from food and water?

## LESSON: 25 - SUPERIORITY OF THE HOLY QURAN

### QURAN IS SUPERIOR

The Prophet (S.A.W) has said: “The Holy Quran has the same superiority over every word as God has superiority over His creatures.” ---Bihar al Anwaar, Vol: 89, Page: 17, Ch: 1. The Prophet (S.A.W) also said: “The Holy Quran is such a wealth that indifference from it is impossible and there is no penury after receiving it.” ---Previous reference. He (s.a) also said: “The truest word, most eloquent expression and the best of narratives is the Book of God” --- Bihar al Anwaar, Vol: 74, page: 116, CH: 6. Imam Ali (AS) has said: “You must read the Quran and take it as your leader and vicegerent.” ---Kanz al Amal, Hadith: 4029. Similarly, he (upon whom be peace) said: “Ailamu innahu laisa ala ahadin baadal Qurane min faqatehin wa laa leahadin qabl al Qurane min ghaniin fastashafuho min adwaekum fa-inna fihe shifa-an min akbar addaa-ee wa huwal kufru wan-nifaqu wal ghayyu wal azlal.” “Know that no one will be in need of anything after [guidance from] the Qur’an, nor will anyone be free from any want prior to [guidance from] the Qur’an. Therefore, cure your ailments through it and assist yourselves with it in hardships because there in it is the cure from the severest of ailments which are infidelity, hypocrisy, rebellion and waywardness.”. ---Nahj ul Balagha, Sermon: 176.

### THE SUPERIORITY OF RECITATION OF QURAN

In this regard the Prophet (S.A.W) has said: “The most superior devotion of my people is the recitation of the Qur’an” ---Sunan Dari, Vol: 2. “Ahlal Qurane Ahl allahi wa khasatuhu” “The people of the Quran are the people of God and His elite.” ---Sunan Ibn e Maaja, Hadith: 215. ““The hearts rust just as steel rusts’. Someone asked, ‘What is the way of derusting it?’ He (s.a) said, ‘through the recitation of the Quran and remembrance of death.’” ---Ahya Uloom al Deen, Kitab Aadab, Musradrak al Wasael, Vol: 2, Pg: 104. “If one of you wishes to speak to his Lord then he must recite the Qur’an.” ---Kanz al Amal, Tilawat al Quran, Hadith: 2257. “Recite the Quran for it is an expiation of sins, a protection from hellfire and a safeguard against retribution/punishment.” ---Bihar al Anwaar, 89, Page: 17, Ch: 1. “Don’t neglect the recitation of the Quran for it enlivens the heart and protects one from vile deeds, evil doings and injustice.” ---Kanz al Amal, Hadit: 4033. Imam Ali (AS) says: “One who enjoys the recitation of the Qur’an will be unaffected by loneliness.” ---Gharar al Hakm, Page: 112, Hadit: 1993. The Imam (AS) also said: “The pollination of faith is the recitation of the Qur’an.” ---Gharar al Hakm, Page: 112, Hadith: 1992. Imam Jafar Sadiq (upon whom be peace) says: “He who recites the Qur’an while being a young believer will have the Qur’an assimilated in his flesh and blood and God will rank him amongst His righteous people.” ---Bihar al Anwaar, Vol: 89, Page: 187, Ch: 20.

### THE SUPERIORITY OF STUDYING THE HOLY QURAN

The Prophet (S.A.W) has said: “This Quran is the spread of God so acquire as much knowledge from this spread as you can.” ---Kanz al Amal, Vol: 1, Page: 526, H: 2356. He (s.a) told to Ma-aaz bin Jabl: “Yaa Ma-aaz! Min arduta aishal sa-adae wa maitatal shohadae wal tajatha yaumulhashre wal aamana yaumal khaufe wan nura yaum az-zulamate waz-zilla yaum al harure war-raee-aa yaum al atashe wal wazna yaumal khiffate wal hudaya yaum al zalalate fa-adrusil Quraana fa-innahu zikrur Rahmane wa hirzun mil al Shaitane wa rujuhanun fil mizane.” “O Ma-aaz! If you wish to have the life of the felicitous, death of the martyrs, deliverance of the Day of Judgement, light for the day of darkness, and guidance on the day of misguidance then acquaint

yourself with the Holy Quran for it is the remembrance of the All-Merciful, the talisman of protection from Satan and more weighty than everything else on the scale [of deeds].” ---Kanz al Amal, H: 2439. “The best amongst you is one who learns the Quran and teaches it to others.” ---Kanz al Amal, H: 2351. “One who teaches another person only one verse of the Quran would become his master, therefore abandoning him or preferring someone else over him isn’t right. Committing such an act is tantamount to severing one of the ropes of Islam.” ---Kanz al Amal, H: 2320. “Whenever some persons gather in a House of God (Mosque) and recite God’s Book and study it amongst each other will certainly have peace descend upon them, be overcome with mercy and the Angels would surround them and talk of their virtues.” ---Kanz al Amal, H: 2320. “Whoever teaches his child the Qur’an will have granted him a garland on his neck which will astonish all the creations in the hereafter.” ---Kanz al Amal, H: 2386. Imam Ali (AS) has said: “The right of the son over his father is that the father gives him a beautiful name, a good upbringing and educate him with the Qur’an.”--Nahj al Balagha, Hikmat 399. The Imam (upon whom be peace) also said: “Acquaint yourselves with the Qur’an for it is the best of words; deepen your understanding of it for it is the spring of the hearts and seek cure from its light because it is the cure for the hearts and beautify your recitation of it for it is the most beneficial narration.”---Nahj al Balagha, Sermon: 110. Imam Jafar Sadiq (upon whom be peace) says: “A believer must not die without having learned the Qur’an or be in the process of learning it.” --- Bihar al Anwaar, Vol: 89, Page: 189, Ch: 20

#### THE FELICITY OF HIFZ E QURAN (MEMORIZING THE QURAN) AND UNDERSTANDING IT

The Prophet (S.A.W) said: “The noblest people amongst my nation are the bearers of the Quran and those who remain awake during the night in vigil and prayer.”---Bihar al Anwaar, Vol: 89, Page: 177, Ch: 19 “The bearers of the Qur’an are the gnostics of Heaven.”---Previous reference. “God will not punish a heart which contains the Qur’an.” --- Previous reference Page: 178. “The people of the Qur’an are in the highest rank amongst everyone save the prophets and messengers (upon whom be peace). Therefore, the rights of the people of the Qur’an shouldn’t be belittled for they occupy a [prestigious] rank before God.” --- Usool e Kaafi, Vol: 2, Page: 603. “He whom God grants the blessing of memorizing the Quran yet doubts that someone else has a greater blessing than him has belittled the greatest blessing of God.” -Kanz al Amal, H: 2478. “He who doesn’t have a part of the Quran in his heart is like a desolate house.” ---Kanz al Amal, Hadit: 2478. Imam Jafar Sadiq (upon whom be peace) has said: “The memorizer of the Qur’an who acts in accordance with it will be with the virtuous and venerable prophets (upon whom be peace).” --- Bihar al Anwaar, Vol: 89, Page: 177, Ch: 19. The Imam (upon whom be peace) also said: “Inna minannaase man yaqraul Qurana leuqaala fulaanan qaarian wa minhum man yaquraan leyatluba behid-duniya wa laa khaira fi zaalika wa minhum man yaqraul Quraana leyuntafeaa behi fi salatehi walailehi wa naharehi.”. “Some persons read the Holy Quran so that people say that they are the *Qari* (reciters) of the Quran. There are some other persons who read the Quran for worldly gains. There is no virtue in this. There are also persons who read the Quran so that through this in their devotions (*Salah*) day and night they derive benefit (in their day-to-day-life).” --Usool e Kaafi, Vol: 2, Page: Page: 607

#### LISTENING TO THE RECITATION OF THE QURAN

The Prophet (S.A.W) has said: “Whomsoever longs for God should listen to the words of God (the Qur’an.)” Kanz al Amal, H: 2472. “A person who listens to one verse of the Quran will

receive a twofold reward and the one verse of the Qur'an which is recited will become an illumination for him in the hereafter." --Kanz al Amal, H: 1316. "Worldly calamities are repelled from a person who recite the Qur'an and afterworldly calamities are repelled from him who listens to it." ---Kanz al Amal,: 4031

## SUMMARY

Since the Holy Quran is the book of felicity and guidance, one should study it with prudence and give attention to its meanings. This will be the best way of searching its felicity. Therefore, the Infallibles (upon whom be peace) have stressed the believers to be attentive to the Quran in every aspect of life.

## QUESTIONS

1. What importance of the Quran has been highlighted in the traditions of the Infallibles (upon whom be peace)?
2. What is the Spiritual (*Maanavi*) result of the recitation of the Quran?
3. What is the importance and value of studying the Quran and teaching it to others?
4. What are the felicities of the *Huffaz e Quran (Memorizers of the Quran)* described in the traditions?
5. What is the felicity of listening to the recitation of the Quran?

## LESSON: 26 - THE NORMS & RULES OF RECITATION OF THE QURAN

The Holy Quran is the word of Allah and this great book is superior to all other books and there are particular norms and rules for its recitation which every Muslim must follow. Some of the rules are for the respect that the Book must be given and other rules are for comprehending and deriving benefits from its recitation. In this lesson we are throwing light on these rules.

### 1. THE APPARENT RULES OR ETIQUETTES FOR RECITATION OF THE QURAN:

While reciting the Quran one has to be with *Taharat (ritual purity)* which requires one to perform *Wudhu (the Ablution)* and the person should observe the requirements of decorum. Whether sitting or standing, one should always be modest and respectful abstaining from attitude of pride like spreading the limbs etc. In short, those who are reciting the Book and those who are listening to the recitation should observe all the norms of good manners. It is also good for the reciter to do *Miswak* and wash the face prior to commencing the recitation because the Prophet (S.A.W) has said: “Nazzeifu tareeqal Qurane. Qeela: Ya Rasoolallahe wa maa tareeq al Quran? Qaala: Aafwahukum. Qeela: bemaaza? Qaala: Bis-siwake.” “Clean the passageway of the Quran. They asked, ‘O Prophet of God! What is the passageway of the Quran?’ He (s.a) replied, ‘Your mouths.’ They then asked, ‘With what should we clean them?’ He (s.a) answered, ‘With the *Miswak*.” ---Bihar al Anwaar, Vol: 89, Page: 213, Ch: 26. He (s.a) also said: “Inna afwahakum taruqul Qurane fatayyebuha bis-siwake” “Your mouths are the passageways of the Quran. Therefore make their scent pleasant with the use of a *Miswak*.” ---Kanz al Amal, H: 2751, Bihar al Anwaar, Vol: 81, Page: 330, Ch: 20

2. THE PLACE OF RECITATION OF QURAN: Giving due respect to the Holy Quran is binding on every Muslim. Therefore reciting verses from the Book in the bathroom or the toilet isn't permissible. The reciter should therefore select appropriate place like the Mosque or any venerable place for the purpose. The Muslim brothers should read the Quran at their homes which is highly beneficial as the Prophet (S.A.W) has said: “Nawweru bayutekum betilawatehil Qurane wa laa tattakhizuha qubooraan kama fa-altul yahudu wal Nasara. Sallu filkanaese wal baiee wa atillu buyutahum. Fa-innal bayta iza kasura fihe tilawatulqurane kasura khairuhu wa attasaa ahluhu wa aaza-aa laa hulissamae kama yuzaoon nujum assamae le ahl addunia.” “Illuminate your homes with the recitation of the Qur'an and make them not as graves similar to what the Christians and Jews have done by worshipping in Churches and Synagogues and abandoning it in their homes. The more the Quran is recited at home, the better it will be for the inmates and they will get felicities and the homes will appear shining to the inhabitants of the firmament as the stars seem to the people of the earth.” ---Usool e Kaafi, Vol: 2, Page 610. Imam Ali (AS) says: “Grace is ever-increased in the house in which the Quran is recited and God remembered. The angels will be present therein while the Satans depart therefrom. The house illuminates the heavens just as the stars illuminate to the inhabitants of the Earth. Contrarily, grace will be diminished in the house in which the Quran is not recited nor God remembered, and the Satans will be present in it while the angels will depart.” ---Usool e Kaafi, Vol: 2, Page: 610.

3. THE QUANTUM OF RECITATION: Imam Jafar Sadiq (upon whom be peace) has said: “The Qur'an is God's testament for His creatures. Therefore, a Muslim must look into it and

read from it atleast fifty verses every day.” ---Usool e Kaafi, Page: 609 It is good to recite the Quran as much as one can do but care must be taken that the meanings and purports are not affected and, therefore recitation should be limited to the extent the person is able to comprehend the contents as one person asked Imam Jafar Sadiq (upon whom be peace), “Can I complete the full recitation of the Quran in one day? The Imam (upon whom be peace) said: “It does not please me that you complete the recitation of the Qur’an in less than a month.” --Usool e Kaafi, Vol: 2, Page: 617 It is narrated from the Prophet (S.A.W): “Whosoever completes the recitation of the Qur’an in three days has [surely] not comprehended it.” ---Sunan Ibn e Maaja, H: 1347.

4. **ISTEAAZA & TASMIA—SAYING AOOZU BILLA & BISMILLAH:** Prior to commencing the recitation of the Quran one should seek protection of Allah against the machinations of the Satan saying: ‘Aoodhu billahi min ash-shaitanir rajeem’ “I seek refuge in God from the accursed Satan.” Therefore, when you recite the Quran you should seek Allah’s protection against Satan. ---Surat Nahl, V: 98 After Iste-aaza one should say: “bismillahir Rehman ir Rahim” “In the Name of God, the Beneficent, the Merciful.” About this Imam Jafar Sadiq (upon whom be peace) has said: “Close the doors of sinning by seeking refuge in God, and open the doors of worship by mentioning the name of God (i.e. saying, ‘In the name of God.’” ---Bihar al Anwaar, Vol: 89, Page: 216, Ch: 26 Whenever Imam Moosa Kazim (upon whom be peace) supported any of his arguments with a verse from the Holy Quran, prior to reciting the verse, he always said: “Audhu billahi min ash-Shaitan ir rajeem, Bismillahir Rahman ir Rahim.” Thereafter he would recite the chosen verse. ---Bihar al Anwaar, page; 210, Ch: 26
5. **TARTEEL – CLEAR & DISTINCT RECITATION OF THE QURAN:** Allah says in the Holy Quran: “Wa rattil al Qurana tarteela” “.....and recite the Quran in a measured tone.” --Surat Al Muzzammil, 73:4 Imam Jafar Sadiq (upon whom be peace) was asked the meaning of this verse and he said Hazrat Amir al Momineen (upon whom be peace) had said: “Recite it at ease and do not recite in a singing tone like the couplets (of poems). Don’t scatter the words like sand. Make your stiffened hearts fearful [while reciting] and make not your worry [reach] the end of the chapter.” In short the recitation should be done comfortably that the reciter gets the opportunity to think over the contents.
6. **PLEASING TONE:** The Prophet (S.A.W) has said: “Embellish the Quran with your [pleasant] voices.” ---Sunan Darmi, Vol: 2. “Certainly the pleasant voice is the embellishment of the Quran.” ---Bihar al Anwaar, Vol; 89, Page; 190, Ch: 21 “Everything has an adornment and the adornment of the Quran is a pleasant voice.” ---Previous reference
7. **HUZN WA KHUSHU—SORROW & HUMILITY:** One rule of recitation of the Quran is that the reciter adopts sorrow and humility in his tone which is the effect of comprehending the purport of the verses and with this the person will develop humility in his heart as Allah says in the Quran: “is it not time yet for those who have faith that their hearts should be humbled for Allah’s remembrance and to the truth which has come down (to them).....” ---Surat Al Hadid, 57:16. The Prophet (S.A.W) has said: “Read the Quran with sadness for the Quran has been revealed with sorrow.” ---Kanz al Amal, H: 2777. “Lament while reciting the Quran. If you cannot lament then at least act as if you are crying.” ---Sunan Ibn e Maaja, H:

4196. "An eye which sheds tears while reciting the Quran will be pleased on Day of Reckoning." ---Kanz al Amal, H: 2824

8. Contemplation: The most important duty of the reciter is that he should try to give contemplate on the contents of the Quran because the main purpose of reading the Book is to understand its purport and act according to it.. Remember that this cannot be achieved by just reading the text, therefore it is necessary to give thought to the contents and if one doesn't understand the contents after thoughtful reading, the person should study the exegesies as the Quran says: "Kitabun anzalnahu ilaika mubarakun leyudabbaru ayatehi wa le yatazakkara ululalbate." "(It is) a blessed Book that We have sent down to you, so that they may contemplate its signs, and that those who possess intellect may take admonition." ---Surat Sad, 38:29. In another verse Allah says: "Afala yatdabbaroonal Qurana am ala quloobin afqaaluha." "Do they not contemplate the Quran, or are there locks on the hearts?" ---Surat Muhammad, 47:24. Imam Ali (AS) has said: "There is no benefit in reading devoid of any contemplation." ---Bihar al Anwaar, Vol: 89, Page: 210, Ch: 26
9. RECITING THE QURAN WHILE LOOKING AT THE TEXT: It is better that the Quran is read looking at its text even if the reciter is a Hafiz who has memorized the text that a companion of Imam Jafar Sadiq (upon whom be peace) told to the Imam (upon whom be peace), "I have memorized the Quran! Is it better I recite it without looking at the text or I look at the Book while reciting?" The Imam (upon whom be peace) said: "It is better to read the Quran and look at it. Do you not know that even looking at the text of the Quran is worship?" ---Bihar al Anwaar, Page: 196, Ch: 22

## SUMMARY

Give due respect to the Quran and derive full benefit from it the reciter shall have to keep in mind certain rules like sitting respectfully facing the *Qibla* while reciting the book, deciding the quantum of recitation (at a sitting), following the right method of recitation and giving thought to the contents of the text.

## QUESTIONS

1. How should a person be while he is reciting the Quran?
2. In what places it isn't right to recite the Quran?
3. How many minimum verses one should recite everyday?
4. What is the meaning of *Tarteel*?
5. Explain the importance of *Tadabbur of Quran*?

## LESSONS: 27 - IMPORTANCE OF DUA, ZIYARAT, SUPPLICATION & SALUTATION

In this lesson we shall first search the answer to the question as to the importance of making supplication to Allah. After getting the answer we shall know the importance of Dua. In this lesson we shall also discuss about seeing the Aulia Allah and after their demise going for Ziyarat of their mausoleums.

### 1. THE STATUS OF DUA OR SUPPLICATION

To understand the status of *Dua* we shall see the following traditions - The Prophet (S.A.W) said: "Dua is the basis of worship, for no person who supplicates would perish." --Bihar al Anwaar, Vol: 90, Page: 300, Ch: 16

The Prophet (S.A.W) also said: "Abandoning Dua is a sin." --Mizan al Hikama, Ch: 1189 Amir al Momineen (upon whom be peace) said: "The most liked act by God in this world is supplicating/praying." ---Usool e Kaafi, Vol: 2, Page: 467 Allah says: ".....Innallazeena yastakberoon an ibadati sayadkhuluna jahannama dakhireen." ".....Indeed those who are disdainful of My worship will enter hell in utter humility." ---Surat Ghafir, 40:60

Imam Mohammed Baqir (upon whom be peace) said about this verse: "It is referring to supplicating/praying, for the best act of worship is to supplicate/pray." ---Usool e Kaafi, Vol: 2, Page: 466.

One person asked Imam Mohammed Baqir (upon whom be peace): "Which devotion is the best?" The Imam (upon whom be peace) replied: "maa min shaiin afzalu indallahi azza wa jalla min an yusaala wa yatlabu mimma indahu wa maa ihadun abazu ilallahi wa laa yasaalu maa indahu." "In the view of Allah there is no devotion better than one asking for what he has and in Allah's view the person most deserving of His wrath is one who abstains from devotion and doesn't ask for whatever Allah has (for him)!" ---Previous ref.

These traditions prove the importance of Dua and since Allah's wish is that every person reaches the real peak of perfection and His purpose of the creation is Ibadat or Devotion therefore one cannot reach perfection without devotion as Allah has said:

"Wa maa qalaqtul jinna wal insa illa leyaboodoon" "I did not create the jinn and the humans except that they may worship Me." ---Surat Al-Dhariyat, 51:56

Man should remember this fact that he is personally dependent. Whatever he has is the gift of Allah. It is said in the Quran: "Ya ayyuhalnaasu antum al fuqarao il Allahe wallaho huwal ghaniul hameed." "O mankind! You are the ones who stand in need of Allah, and Allah--- He is the All-sufficient, All-laudable." ---Surat Fatir, 35:15

When man realizes this truth he will spontaneously move towards *Dua*, devotion and *Khuzu wa Khushu* (fear and humility) towards Allah. Allah says in the Holy Quran: "Qul maa yabubekum Rabbi lau laa Dua-ukum....." "Say, 'What store my Lord would set by you were it not for your supplication?'....." ---Surat Al Furqan, 25:77

It is only Dua (supplication) that strengthens the relation between the human being and the Creator--- the relation that is between creature and Creator, between indigent and rich, dependent creature and independent Creator! This is the reason that at several places in the Holy Quran there is stress for Muslims to make access to Dua:

“fa ad-oo Allaha muqliseen...” “So supplicate Allah, putting exclusive faith in him...”  
---Surat Ghafir, 40:14

“wa qaala Rabbukum adooni astajib lakum innal-lazeena yastakberoona an ibadati sayadhkhaluna jhannama dakhreeen.” “Your Lord has said, ‘Call Me, and I will hear you! Indeed those who are disdainful of My worship will enter hell in utter humility’.” ---Surat Ghafir, 40:60

One who abandons supplication will become the example of sin and waywardness while the habit of supplicating will become a person’s representative in the Court of Allah. Allah’s virtuous and truthful creatures are those who pray to Him. Allah talks about such persons in the Quran relating their virtues. “....yadoona Rabbahum khaufan wa tam-an wa mimma razqnahum yunfeqoon.” “....to supplicate their Lord in fear and hope, and they spend out of what We have provided them.”---Surat al Sajdah, 32:16

“....Wa yudoonana raghaban wa rahban wa kaanu lana khashe-een.”“....and they would supplicate Us with eagerness and awe and were humble before Us.”---Surat Al Anbiya, 21:90

## 2. THE STATUS OF *DUA* (*Supplication*) AND ITS EFFECTS

The Prophet (S.A.W) has said: “Dua is the armament of the believer, the pillar of faith and the light/illumination of the earth and heavens.” ---Usool e Kaafi, Vol: 2, Page: 468

He (s.a) said: “Fate can only be repeled through prayer.” ---Bihar al Anwaar, Vol: 90, Page: 294, Ch: 16

The Prophet (S.A.W) also said: “Treat your sick with [giving] charity and repel misfortunes through through *duas* (*supplications*).” ---Bihar al Anwaar, Vol: 90, Page: 228, Ch: 16

The Prophet (S.A.W) used to say: “Maa min shai-in akramu alallahe ta-aala min adduae” “In God’s view there is nothing more honourable than *Dua* (*Supplication*).”

---Bihar al Anwaar, Vol: 90, Page: 294, Ch: 16

Amir al Momineen Imam Ali (upon whom be peace) has said: “The one who knows God most is he who supplicates to God.” ---Gharar al Hakm, Page: 192, Hadit: 3734

“*Dua* (*supplication/prayer*) is the key to God’s Mercy and the lamp which illuminates darkness.” ---Bihar al Anwaar, Vol: 90, Page: 300, Ch: 16

“He who knocks on the door of God, Exalted be He, the door will open for him.” ---Gharar al Hakm, Page: 193

“Ad-duau aanfazu min as-sinan.” “*Dua* (*Supplication*) is more effective than the spear!” --- Bihar al Anwaar, Vol: 90, Page: 295, Ch: 16

## 3. VISITING OR MEETING THE AULIA (INFALLIBLES AND FRIENDS OF ALLAH)

Every person keeps some sort of social relations with others and because of this they keep meeting one other. The reason for this is that man gets attracted with someone because of the affectionate attitude of the other person and then, as an expression of love he keeps meeting him. Such social contacts develop only when they have something common between them. In some cases the thinking and political views of persons bring them together and because of similarity of thoughts and material benefit they keep meeting. In brief, the following can be the purpose of people meeting:

1. Expression of love and affection.
2. To establish relationship on the basis of the group or the party.

### 3. For spiritual or material benefits.

In the religious world people meet their religious leaders and men of piety and maintain relationship with them on the same basis because they are more knowledgeable in religious matters and thus are closer to Allah.

The expression of love and affection for such persons is because of the love for Allah in their psyche and they meet them to quench their spiritual thirst. Meeting *Aulia* for such purpose is termed as *Ziarat (Privilege of seeing someone)*.

Although meeting *Aulia Allah* and pious *Ulema* has been rated high in all times but the best *ziarat* is the *Ziarat* of the Prophet (S.A.W) and the Infallible Imams (upon whom be peace). Fortunate are those persons who had the opportunity of meeting the Infallibles (upon whom be peace) in their lifetime. But after the period of the Infallibles (upon whom be peace) too the people haven't been deprived of the felicity that they visit the mausolia of the Infallibles (upon whom be peace) to quench their spiritual thirst.

The Prophet (S.A.W) says: "I will intercede on the day of judgment for whoever visits me whether I was alive or dead." --- Bihar al Anwaar, Vol: 97, Page: 139, Ch: 1.

The Prophet (S.A.W) also said: "I am informed of he who sends me his salutations anywhere in the world, and whoever sends me his salutations at my grave, I hear his greeting." ---Bihar al Anwaar, Vol: 97, Page: 182, Ch: 3

Imam Jafar Sadiq (upon whom be peace) says: "When you perform Haj, conclude your Haj with our visitation (ziyarah) because this is the sign of completion of the Haj." ---Bihar al Anwaar, Vol: 97, Page: 139, Ch: 1

Sadiq al e Mohammed (upon whom be peace) said: "Whosoever visits us after our death is as if he visited us during our lifetime." ---Bihar al Anwar, Vol: 97, Page: 124, Ch: 2

Therefore, a Momin living anywhere on the face of the Earth should, from the depths of his heart, present his offering of greetings and salutations to the Prophet (S.A.W) and similarly he should do the *Ziarat* of the *Aimma* (upon whom be peace). This act is the love for the Prophet (S.A.W) and the Imams (upon whom be peace) and an announcement of the hatred and distance from their enemies. The Prophet (S.A.W) and his *Itrat* (upon whom be peace) only will intercede on our behalf on the Day of Reckoning.

### SUMMARY

The purpose of the creation of the human race was for it to reach the pinnacle of success and without worship and submission to the Creator reaching that peak is impossible. Since human beings express about their indigence and needs in their supplications to Allah their *Ubudiat* (servitude) and *bondage (Salutation)* assumes a form and comes before the eyes. Because of this *Dua (Supplication)* has a high status in the Islamic Disciplines.

Similarly, for achieving elevation of position too the *Ziarat* of the Prophet (S.A.W) and the *Ahl al Bayt* (upon whom be peace) too is important.

## QUESTIONS

1. Why the tradition of the Prophet (S.A.W) says that *Dua (Supplication)* is the life of Devotion?
2. What is the connection between indigence and need and *Ubudiat (servitude)* and *Ibadat (Devotion)*?
3. In the light of traditions describes the signs of *Dua (Supplication)*?
4. What could be the aims of mutual contacts and meetings between persons?
5. What are the benefits and results of the *Ziarat*?

## LESSON: 28 - SOME NORMS & RULES OF *DUA (SUPPLICATION)* AND *ZIARAT*

There are some rules and conditions for dua and Ziarat and the *Zaer* must bear them in mind when going for the *Ziarat*. We are mentioning some of these norms.

### AADAB E DUA (Etiquettes of Dua)

1. **MAARIFAT E PARWARDIGAR (Recognition of Creator):** The heart of the supplicant should have *maarifat of Parwardigar*---the Awareness of the Creator. This means that the person should know that Allah is omnipotent and has control over everything and it is He who is the fountainhead of everything! The Prophet (S.A.W) says: “God says, ‘Those who ask (address) me while acknowledging that it is I who benefits and harms they will have their prayers accepted.’” ---Bihar al Anwaar, Vol: 90, Page: 305, Ch: 17. It is narrated from Imam Moosa Kazim (upon whom be peace) that some persons asked Imam Jafar Sadiq (upon whom be peace) why their prayers weren’t answered? The Imam (upon whom be peace) said: “It is because you call upon Him whom you know not.” ---Shara Nahj al Balagha, Vol: 11, Page: 230
2. **UMEED WA RAJA (HOPE & OPTIMISM):** In the previous lesson we have we mentioned this saying of Allah: “Wa adoohu khaufan wa tam-an inna rehmatallahi qareeban min al mohseneen.” “.....and supplicate Him with fear and hope: indeed Allah’s mercy is close to the virtuous.” -Surat al A’Raf, 7:56. Here ‘Tam-aa’ means that person should keep ‘hope’ on Allah and should have confidence that Allah is Samih wa Mujeeb (Hears & grants Prayers). The Prophet (S.A.W) says “Adoo Allaha wa antum muqenoona bilijabatehi.” “Supplicate with confidence that God will answer your supplication.” ---Bihar al Anwaar, Vol: 90, Page: 305, Ch: 17  
Imam Jafar Sadiq (upon whom be peace) says: “When you supplicate you should have the confidence that it will be accepted.” ---Usool e Kaafi, Vol: 2, Page: 473
3. **DON’T HAVE HOPE IN OTHER THAN ALLAH:**One who supplicates to Allah must stop putting hopes on others. Imam Jafar Sadiq (upon whom be peace) has said: “If one of you wishes that God grants his requests then you must forgo all hope in others and place it only in God. When God notices this state of your heart then whatever you ask will be granted by Him.” ---Usool e Kaafi, Vol: 2, Page: 148
4. **HUZoor E QALB (PRESENCE OF MIND):**Among the obligatory norms of Dua one norm is Huzoor e Qalb which means that prior to uttering from the tongue the same prayer should come from the depths of the heart and come to the tongue. Imam Jafar Sadiq (upon whom be peace) has said: “God does not accept the prayer of he whose heart is distracted. Therefore, if you wish to supplicate/pray, then give attention to God from your heart and thus have certitude that He will accept it.” ---Usool e Kaafi, Vol: 2, Page: 473
5. **TAZARRO WA RIQQAT E QALB (HUMILITY AND SOFT HEARTEDNESS):** With tenderness of heart and humility it is established that the person is needy and when one is in this state he should supplicate. Imam Jafar Sadiq (upon whom be peace) says: “When

someone's heart softens, he should supplicate/pray because in such a state there will be sincerity of heart."

6. **STARTING WITH 'BISMILLAH'**: The Prophet (S.A.W) has said: "A prayer which commences with 'Bismillahir Rahmanir Rahim' (in the name of God, the Beneficent, the Merciful) will not be rejected." ---Bihar al Anwaar, Vol: 90, Page: 313, Ch: 17. Generally, every action has to be commenced with the utterance of 'Bismillah'.
7. **HAMD WA SANA E ILAHI (THE PRAISE OF ALLAH)**: The Dua should commence with praise and encomium to Allah and eulogising Him. Imam Jafar Sadiq (upon whom be peace) says: "Kullo Duaain laa yakoonu qablahu tamjeedun fa-huwa abtaru." "Every supplication prior to which there is no glorification of God is an incomplete supplication." ---Bihar al Anwaar, Vol: 90, Page: 317, Ch: 17
8. **DUROOD WA SALAM (SALUTATION PROPHET (S.A.W) & HIS PROGENY (UPON WHOM BE PEACE))**: After praise and encomium of Allah one should make salutation on the Prophet (S.A.W) and his Progeny (upon whom be peace). The Prophet (S.A.W) has said: "Sending salutations upon me is the cause of acceptance of your supplications and the purification of your actions." ---Bihar al Anwaar, Vol: 91, Page: 54, cH: 29. Imam Jafar Sadiq (upon whom be peace) has said: "Till the salutations on the Prophet (S.A.W) and his Progeny (upon whom be peace) aren't made the *supplication* will not reach the Firmament." ---Bihar al Anwaar, Vol: 90, Page: 313, Ch: 17
9. **TAVASSUL OR MEDIATION OF PROPHET (S.A.W) AND HIS PROGENY (UPON WHOM BE PEACE)**: Since the Prophet (S.A.W) and the Ahl al Bayt (upon whom be peace) are the intercessors for the blessing of Allah they have the right of Shafa-at (Intercession) with Him. Therefore, for getting supplications accepted one should seek their mediation and make them the intercessors with Allah.
10. **CONFESSION OF SINS**: Prior to making the supplication one should express being weak, helpless and also confess about the weaknesses and the sins committed and express repentance for those acts. Imam Jafar Sadiq (upon whom be peace) says: "Innahu wallahi maa kharaja abdan min zunbin illa bilaqrar." "By God! No person will be free of sins which he committed without confessing." ---Usool e Kaafi, Vol: 2, Page: 484
11. **PURE & HALAL (LEGITIMATE) FOOD**: It is said in the Hadit e Qudsi: "Praying is your act and accepting is My responsibility. Do not refrain from asking me anything except for gaining illegitimate provisions." ---Najdat al Daae: Page: 139 The Prophet (S.A.W) said: "Man ahabba an yustajaba duaun falyatayyab mat-aa mahu wa kasbahu." "One who wishes for his supplications to be accepted, his food and earning of sustenance should be pure and clean." ---Bihar al Anwaar, Vol: 90, Page: 372, Ch: 24
12. **REPITITION OF SUPPLICATIONS**: One should keep repeating the supplication and shouldn't tire of asking and keep beseeching. Beseeching means here that the supplicant considers Allah the first and last authority and that only He can fulfil the wish and resolve the

problems! The Prophet (S.A.W) said: “God loves the beseeching persons [in their prayers].” -  
--Bihar al Anwar, Vol: 90, Page: 300, Ch: 16

13. COLLECTIVE SUPPLICATION: When one wants others to know about his needs, the person should assemble the persons in his household and also his friends to make a collective supplication to Allah. Imam Jafar Sadiq (upon whom be peace) says: “When my revered father used to be sad he would gather the ladies and children and then supplicate while they repeat ‘Amen’ [after him.]”---Usool e kaafi, Vol: 2, Page: 487
14. ACTION ALONG WITH SUPPLICATION There is difference between ‘Tawakkal’ and ‘Tawakal’. ‘Tawakkal’ means a person makes efforts and at the same time keeps faith and confidence in the wish of the Almighty. Contrary to this ‘Tawakal’ is beseeching Allah to remove the difficulties and sitting doing nothing. It is binding on the supplicant to make the best effort, struggle and also have ‘tawakkal’ on Allah! Amir al Momineen (upon whom be peace) says: “One who wishes to teach others but does not practice what he teaches is like he who throws an arrow without a bow.” ---Nahj ul Balagha, Hikmat: 337
15. PRESENTING THE NEEDS TO ALLAH: One should make access to the supplications taught by the Ahl al Bayt (upon whom be peace) because these supplications besides having the norms of supplication and the excellence of expression also have the element of Usool e Tarbiat (the Principle of Training) and Tazkia e Nafs (Purification of the Psyche) in them. Of these supplications: Dua e Kumail, Dua e Sabah, Dua e Abu Hamza Thumali and Munajaat e Shabaniya are well known supplications. There are etiquettes of dua such as being with wudhu, with taharat, facing the qibla, appropriate time and place.

#### AADAB E ZIARAT (ETIQUETTES OF ZIARAT)

1. Prior to going for the ziarat of Aamma e Masoomeen (upon whom be peace) one should have a bath, be neat and clean and it is desirable that at the time of the ziarat one should have done wadu (Ablution) and should wear clean apparel.
2. Facing the qibla while reciting the Ziarat.
3. One should be respectful: The Zaaer should observe the norms of etiquette implicitly while going for the ziarat. The person should adopt the humility and manners of the personality whose Ziarat he intends doing. When going there one should think that the personage is present there.
4. Reciting approved Ziarat: Although Salam wa Tahiyyat (Salutations) are sufficient but the ziarat mentioned in the narrations should be recited.
5. Namaz e Ziarat: The Zaaer should offer two genuflections of Namaz e Ziarat which is Mustahab (Desirable). This requirement is for the ziarat of the Aamma (upon whom be peace).
6. Recitation of the Quran: Reciting the Quran and it is desirable to offer the recitation to the personality whose Ziarat the Zaaer does.

#### SUMMARY

The supplicant should have maarifat to the extent that the personality addressed and who is going to accept the supplication is Allah (SWT). It is also the responsibility of the supplicant to ensure that connection with anyone other than Allah should be severed and during the Dua one should

lament and cry and centre the thoughts exclusively on Allah, praise Him and offer Durood wa Salam to Mohammed (s.a) and his Aal (upon whom be peace). Lamenting while supplicating too is among the norms of Dua. During the supplication one should express helplessness and also make confession of faults making Mohammed (s.a.w) and al e Mohammed (upon whom be peace) the intercessors because the intercession of Maasoomen (upon whom be peace) is accepted.

## QUESTIONS

1. What is the importance of Maarifat of Allah for the Duas (Supplication)?
2. What should be the way adopted by the supplicant?
3. Why it is essential for the supplicant to cut away from other than Allah while supplicating?
4. What are the things necessary prior to supplicating?
5. Why the intercession of Mohammed (s.a.w) and his Progeny (upon whom be peace) is necessary?
6. The supplication of what sort of persons isn't accepted? Explain with reference to traditions?

## LESSON: 29 - TRAVELLING: PURPOSE & BENEFITS

Every person, for some reason, purpose or other, makes journeys. The purpose of a journey could be good or could be otherwise. Another thing is that a journey may not be specifically for the need of the person travelling and it may be for the sake of others. Therefore, Islam has discussed about travel in two ways.

1. Travel from the point of view of *Shariah*.
2. Travel from the point of view of *Society*.

From the point of view of the *Shariah* it is clear that one has to make sure that the purpose of the journey is legitimate, *Halal*, or is it *Haram*? Then, accordingly, the rules of Salah (Prayers), Saum (fasting) become applicable.

Travel for the sake of societal contacts concerns the mutual relations of the people, e.g: what sort of fellow travellers one should select? What norms of etiquette one should follow during the journey.

In this lesson we shall discuss the purpose and benefits of travelling in the light of traditions. In the next lesson we shall cover the rules and norms of travelling, Insha Allah.

### THE LEGITIMATE PURPOSES OF TRAVELLING

#### 1. TRAVEL FOR ACQUIRING LEARNING & MAARIFAT

Among the legitimate purposes of travelling visiting other places to acquire knowledge and learning is on top of the list. If the purpose of travel is to acquire knowledge in religious disciplines and understanding of Allah it is a very high and great act.

There are two ways of acquiring learning through travelling. Man studies the signs of creation on the Earth and also studying different tribes and races as also the histories of the past nations, to draw a lesson from the failings and tribulations of the past societies and to observe Allah's signs and the bounties that exist in those parts.

One may also travel to such a city where respected scholars reside and the city is a centre of learning. Such travel is highly commendable.

Allah says: "Qul sieru fil arze fanzuru kaifa bada al khalqa summallahu yunshiul nishat al akhirat. Inallaha ala kulle shaiin qadeer." "Say, 'Travel over the land and then observe how He has originated the creation.' Then Allah shall bring about the genesis of the Hereafter. Indeed Allah has power over all things." ---Surat Al Ankabut, 29:20

At another place Allah says "Afalam yasiru fil arze fatakoona lahum quloobun yaaqeloonahum beha aw aazanun yasmaoona beha...." "Have they not traveled over the land so that they may have hearts by which they may apply reason, or ears by which they may hear?....." ---Surat Al Hajj, 22:46

About deriving lessons from the stories of the past peoples Allah says: "Fasiuru fil arde fazarukaifa kaana aaqebatul mukaddebeen." ".....So travel over the land and then observe how was the fate of the deniers." ---Surat Al e Imran, 3:137.

Also Allah says: “Awalam yasiru fil arde fayanzuru kaifa kaana aaqebatul lazeena kaanu min qablehim kaanu hum aashaddu minhum quwwata wa aasaran fil arde fa-akhazahumullahu bezunubehim wa maa kaana lahum min Allahi min waq.” “Have they not traveled over the land so that they may observe how was the fate of those who were before them? They were greater than them in might and also with respect to the effects (they left) in the land. But then Allah seized them for their sins, and they had no defender against Allah (punishment).” ---Surat Ghafir, 40:21

Like the above quoted verses there are also other verses which mention two purposes of travel:

1. The trait of search and curiosity in human nature and the wish to see the signs of Allah scattered all over the Earth highlights the greatness of the Creator and the His tenderness and blessing.
2. Seeing the relics and ruins of the past Ummats and nations and the forts, palaces built by their kings with pity and taking lesson from the past history to search the right path.

The Prophet (S.A.W) has said: “Man kharaja min baytehi fi talabil ilme fa-huwa fi sabeelallahi hatta yarjeaa.” “One who stirs out of home will be on the Way of Allah till he returns back.”---Tirmidi, Vol: 10

The Prophet (S.A.W) also said: “Man salaka tariqan yaltamisu behi ilman sahhallallahu lahu tariqan ilal Jannatehi.” One who traverses distance in search of knowledge Allah will ease the way of the Heaven for him.” ---Muniyat al Marid, Page: 104

## 2. PROTECTING THE FAITH

If remaining in the home country following the mandated norms of Faith and protecting the beliefs become impossible it becomes necessary to travel and *Hijrat (Migration)* becomes necessary that the persecution by the tyrants shouldn't become the cause of destruction of the Faith and beliefs. In such a situation it is binding on Muslims to move away to a different place where it is possible to follow the tenets of Faith in peace. Allah says in the Holy Quran:

“Innal lazeena tawwaffahum ul malakaetahu zaalimi anfusahum qaalul fima kuntum qaalul kunna mustazafeena fil arde. Qaalul alam takun ardullahi waseatan fatuhajeru fiha .....”

“Indeed, those whom the angels take away while they are wronging themselves, they ask, ‘What state were you in?’ They reply, ‘We were abased in the land.’ They say, ‘Was not Allah’s earth vast enough so that you might migrate to it?’ .....” ---Surat Al-Nisa, 4: 97

This is the reason that the Holy Quran has praised the persons who migrate from their homes for the purpose of protecting their Faith in the following words: “.....wa man yaqraj min baytehi muhajiran ilallahi wa Rasoolihi summa yudrikhul mautu faqad waqa-aa ajruhu alallahi ...” “.....And whoever leaves his home migrating toward Allah and His Apostle, and is then overtaken by death, his reward shall certainly fall on Allah,.....” ---Surat Al-Nisa, 4:100

## 3. HAJJ AND ZIARAT

If a person is capable must perform the Hajj of Bayt Allah atleast once in the lifetime. Being capable means that the person has the requisite funds for the journey to and from Mecca and is physically fit to take up the trip. Similarly, planning to perform the Hajj and also perform Ziarat

to the Mausolia of the Prophet (S.A.W) and the Imams (upon whom be peace) is highly felicitous.

#### 4. SEARCH FOR LUQMA E HALAL-HALAL LIVELIHOOD

One of the purposes of travelling is also the search of legitimate livelihood. Similarly travelling for pleasure too is permissible provided one doesn't indulge in illegitimate activities. Imam Jafar e Sadiq (upon whom be peace) said: "It is written in the '*Wisdom of David's family*' (upon whom be peace) that one should travel but only for three purposes: For sustenance in the Hereafter, For earning livelihood, For seeking legitimate pleasures.---Bihar al Anwaar, Vol: 73, Page: 221, Ch: 45

#### THE BENEFITS OF TRAVELLING

The Prophet (S.A.W) says about the benefits and the results of travelling: "Travel and you will become healthy and obtain the benefits of travelling." ---Previous reference

The Prophet (S.A.W) also said: "Musaferu fa-innakum in lam taghnemu maa lan ufidtum aqlan." "Travel, for even if you don't gain wealth you will certainly increase your wisdom." ---Makarim al Akhlaq, Page: 240

He (s.a) also said: "Do travel for it brings upon you good health and sustenance." ---Kanz al Amal, H: 17469

The following couplets are attributed to Amir al Momineen Hazrat Ali (upon whom be peace):

Taghrib anal autane talab alula  
Wa musafir fafil asfare khamsu fawaeda

Tafurruju hamain wa iktesaab maashiatchi  
Wa ilmun wa aadab wa sohbatu maajid.

There are five benefits in travelling for men,  
Go out of your homeland for insight,  
One will get knowledge and learning with wise company,  
Obliterate grief, travel for earning your livelihood!

---The Compendium of poetry attributed to Imam Ali (AS), Pg: 139, Mustadrak al Wasael, Vol: 8, Page: 115

In this way travelling becomes the source of strengthening the spirit and enhancement of learning. Through travelling one gets enhanced livelihood, one gets acquaintance with the culture and practices of different nations and tribes, avenues of trading and chances of earning fair livelihood open up and also through travelling a preacher gets chances of propagating his creed and the opportunities to guide peoples of different cultures and to invite them to the path of Islam. The reward the preacher would get from his journeys would be known only to Allah.

#### SUMMARY

According to Islam, the legitimate purposes of travelling are: Acquiring learning, protecting the creed and the beliefs, going for Hajj Bayt Allah and Ziarat of the mausolia of the Prophet (S.A.W) and the Imams (upon whom be peace), search for legitimate livelihood, travelling for halal pleasures and abstaining from illegitimate things.

## QUESTIONS

1. How many ways of travelling are there for acquiring *maarifat e Ilahi* ?
2. What kind of travel the Holy Quran stresses on?
3. Some persons bow down to tyranny and don't do *Hijrat*... Which verse of the Quran talks about this? Quote the verse and briefly explain it?
4. In the light of Imam Jafar Sadiq (upon whom be peace)'s hadith mention the reasons for Hijrat?
5. What benefits a person can get from travelling?

## LESSON: 30 - ETIQUETTES OF TRAVELLING

It is the responsibility of a traveller to maintain the decorum and follow the rules of making the journey.

### 1. SELECTING THE COMPANIONS FOR THE JOURNEY

As far as possible one shouldn't make a journey all alone and should look for companions because it will obviate the ennui of loneliness of the journey and instead of the dreariness of the journey one will find attachment and camaraderie from the companions. If a person faces some problems during a journey the companions would volunteer to help him. Besides this, travelling alone a person might have the risk of falling into some moral vices.

Hazrat Jafar e Sadiq (upon whom be peace) has quoted this saying of the Prophet (S.A.W): 'Should I not inform you about the worst of the persons?' The men said, 'O Prophet of God (s.a), please do inform us.' The Prophet (S.A.W) said, 'The worst person is he who prefers to travel alone, who grudges his companions and beats his slave.' ---Man laa Yahdar al Faqih, Vol: 2, Page: 276

The Imam (upon whom be peace) also quoted: 'The Prophet (S.A.W) deemed three persons as accursed persons: 1. He who eats his food on a journey alone. 2. He who ho sleeps alone while at home. 3. He who travels alone in open lands.'---Man Laa Yahdar al Faqih, Vol: 2, Page: 277

In this regard Hazrat Amir al Momineen (upon whom be peace) said: "Ar-rafeequ qablal tareeqe" "Get one fellow traveller before embarking on a journey." ---Bihar al Anwaar, Vol: 73, Page: 229, Ch: 47

Therefore, selecting the best companion for a journey is necessary and the best companion is one who impresses you with his manners and character and is impressed with your manners and character. In this way there will be improvement in the character of both the travellers.

Imam Ali (upon whom be peace) says: "Don't accompany a person on a journey who doesn't believe in respecting you as much as you respect him." ---Man laa Yahzar al Faqih, Vol: 2, Page: 278

### 2. DISCHARGING THE RIGHTS

One who has plans to travel he must clear the debts, if any, and then he should commence his journey. If he cannot clear the debts he should make a written will so that the debt could be cleared from his assets if he passes away. Like Huqooq al Naas (the Rights of the People) the person should also discharge Huqooq Allah (Allah's Rights) prior to commencing the journey.

### 3. PARAPHERNALIA OF THE JOURNEY

The requisites and paraphernalia of the journey must be organized prior to starting on the trip. If one travels without the essential materials he will face hardships on the way and might also become a burden on the companions and he would lose their respect. The Prophet (S.A.W) has said: "A person's decency and greatness is in his carrying ample provision for his journey with him." ---Man laa Yahdar al Faqih, Vol: 2, Page: 278

The Prophet (S.A.W) also said: “When a people or a caravan commences a journey it is of good practice that they separate their travel provisions for it is for their own good and would suite their good manners.” ---Man laa Yahdar al Faqih, Vol: 2, Page: 278

This point is very important and is also the basis if social relationship and morality that when all the persons in the caravan divide their *Zad e Rah (Travelling Funds)* equitably then there wouldn't be any weight on any one of the party and mutual respect and love would enhance.

#### 4. DUA & REMEMBRANCE OF ALLAH

Prior to commencing the journey supplication and remembrance of Allah is essential. In fact, the Islamic Norms require the Muslims to do this prior to commencing any other activity as well. It is desirable that the traveller recites Surat al Hamd, Ayat al Kursi and the supplications about travelling taught by the Imams (upon whom be peace). It is narrated Imam Jafar Sadiq (upon whom be peace) used to recite the following supplication during his travels: “O God! Make our way safe, our journey good and enhance our welfare!” ---Man Laa Yahdar al Faqih, Vol: 2, Page: 271

The Imam (upon whom be peace) used to recite this verse when he put his foot in the stirrup of his steed while commencing the journey: “.....Subhanallazi sakhkharalana haaza wa maa kunna lahu muqarreeneen.” “..... ‘Immaculate is He who has disposed this for us, and we (ourselves) were not much for it.” ---Surat al Zukhruf, 43:13

Then the Imam (upon whom be peace) used to say seven times: ‘Subhan Allahi’ (Exalted is God), Seven times: ‘Alhamdu lillahi’ (All thanks is due to God), Seven times: ‘La ilaha il Allah’ (There is no God but God.)

Imam Redha (upon whom be peace) has said: “When you stir out of your home for a journey or some other task, then say, ‘In the name of God! I have faith in God, I depend only on God’s will and other than Him none wields any power or might.’” ---Man laa Yahdar al Faqih, Vol: 2, page: 272

#### 5. CHARITY

Giving *charity* to the indigent and the disabled is desirable according to the Islamic norms but when one decides to travel the Islamic Shariah insists very much on one giving *charity*.

The Prophet (S.A.W) has said: “Charity dispels calamities.” ---Bihar al Anwaar, Vol: 93, Page: 137, Ch; 14

“Charity closes seven doors of evil.” ---Bihar al Anwaar, Vol: 93, page: 132, Ch: 14

“Charity prevents seventy kinds of calamities of which the most ordinary is leprosy and leucoderma.” ---Kanz al Amal, 15982

“Charity saves one from a bad death.” ---Bihar al Anwaar, Vol: 93, Page: 130, Ch: 14

#### 6. CONSIDERATENESS

During a journey all the travellers should respect others and treat them with good manner, consideration and bravely and the hardships of the journey must be borne equally by all and they shouldn't inconvenience others. The Prophet (S.A.W) has said: “When two persons accompany each other on a journey, the one who is more deserving of reward and dearer to God will be he who is gentler on his companion.” ---Wasael Shia, Vol: 11, Page: 412

The Prophet (S.A.W) also said: “Considerateness in a journey means spending your provisions, manifesting good manners and showing good humour devoid of sins.” ---Bihar al Anwaar, Vol: 73, Page: 266, Ch: 49

The leader of the faithful (upon whom be peace) has said: “Considerateness in a journey means spending your provisions on others, abstaining from being critical of those who accompany you and the remembrance of God at every elevation, depression and whereat you move or settle.” ---Wasael al Shia, Vol: 11, Page: 437

Imam Jafar Sadiq (upon whom be peace) has said: “Imma murawwatulsafare fabazuluzzaade wal mizahu fi ghaire maa yas khetullaha azza wa jalla wa qillatuhul khilafe ala man sahebaka wa tarukal riwayatehi alaihim iza aanusta farqatahum.” “Considerateness in travelling, that is, spending the *Zade Rah*, manifesting such sense of humour that doesn’t displease Allah, not opposing the companions and also not back-biting after getting separated from them.” ---Wasael Shia, Vol: 11, Page: 436

The Imam (upon whom be peace) also said: “Luqman told his son: ‘Consult those whom you accompany during your travels with regards to your affairs and theirs; Smile amply to them; be generous in spending your provisions on them. If they call you, respond to their call. If they seek your assistance, then assist them.’” ---Wasael Shia, Vol: 11, Page: 440

#### 7. PRESENTATIONS & GIFTS:

The Shariah of Islam demands that when a traveller returns home after a journey he should bring along gifts and presents for his family members because they eagerly await his return and pray to meet him. A gift from the person will be an expression of his love and affection for them.

The Prophet (S.A.W) has said: “If any of you travels and then returns home, do bring a gift for your family members, even if it is a piece of stone.” ---Bihar al Anwaar, Vol: 73, Page: 283

In addition, there are other rules of undertaking a journey such as writing a will, praying two rakats salat, bidding farewell to his relations and friends, so that when he returns they will see him and welcome him upon his return. Similarly, if a group or a caravan is travelling they should select one of them as the leader of the group and everyone should accept his word. In this regard the Prophet (S.A.W) has said: “If [even] three persons travel together, they must appoint one of them as a leader.” ---Kanz al Amal, Hadit: 7549

But the one who has been chosen as the *Emir* should take care that he is chosen to serve his companions and to control the affairs of the group as the Prophet (S.A.W) has said: “During travel, the head of the tribe is the servant of the tribe members.” ---Bihar al Anwar, Vol: 73, Page: 273, Ch: 49

#### SUMMARY

There are certain rules for travelling: One shouldn’t travel alone, the person should clear debts prior to starting on the journey and make a will about settlement of the debt in the event of his death during the journey. One shouldn’t be a burden on the fellow travellers. The members of the travelling group should select one of them as the chief.

It is also in the norms of travelling that the travellers recite supplications and recite the Quran. It is emphasized to give *Charity* while setting out on a journey. They should travel amicably with other members of the group. While returning home they should remember to buy suitable gifts for the members of the family.

#### QUESTIONS

1. Describe some etiquettes of travelling?
2. Explain the hadith: “Arrafeequ qablattareeqe”?
3. How should one treat the fellow travellers?
4. While returning what sort of gifts one should take for the family members?

*“Wa aakheru duana innal hamdu lillahi Rabbil aalameen Allahumma sale ala mohammedin wa aale Mohammedin’*

*Kama sallaita ala Ibrahima wa aale Ibrahima innaka hamidun majeedun”*

THE END