

Manners (Akhlaq)

YEAR 10

TABLE OF CONTENTS

LESSON 10.1: FOOD IN-TAKE MANNERS:	4
Water	5
What to recite when drinking water?	6
Crying for Imam Hussain ^{asws} when drinking water:	6
Those who drink like Camels:	7
Cure in the Rain water, Zamzam and Furat (Euphrates)	7
WORKSHEET 10.1: FOOD IN-TAKE MANNERS::	8
LESSON 10.2: SILENCE AND CONTROLLING THE TONGUE	9
WORKSHEET 10.2: SILENCE AND CONTROLLING THE TONGUE:	10
LESSON 10.3: SOCIAL MANNERS:	11
Offering Salam is Mustahib, but replying is Wajib:	11
Situations When Salam Should not be Offered:	12
One should not humiliate himself by Saying 'Salam' to Everyone:	12
Shaking Hands, Hugging and Saying Goodbye:	12
Who Should Say Salam First:	12
One Person's Salam or Reply is Sufficient on behalf of a Group:	13
Offering Salam to Ladies:	13
Greetings with Non-Muslims:	13
How to Pray for a Jew or a Christian?	14
LESSON 10.4: NEITHER CRITICIZE NOR SPY ON PEOPLE BEHIND THEIR BACKS:	15
How to Know the Opinion of Others about Yourself?	15
LESSON 10.5: SITTING MANNERS	16
The Sitting Distance between Two People:	16
One Should not be Sitting in a Leaning Posture in Masjid:	16
LESSON 10.6: SENSE OF HUMOUR AND LAUGHING	17
A Believer does not laugh but only Smiles:	17
Beware of Jokes:	17
LESSON 10.7: RIGHTS OF NEIGHBOURS:	18
LESSON 10.8: ONE SHOULD BE GENEROUS IN HIS DEALINGS:	19
Prophet Mohammed ^{saww} 's Social Manners:	19
Calling Brethren by his Kunyah and Establishing Friendship:	20
How to Find Loyal Friends:	20
Etiquettes of Correspondence:	20
Instruction on Writing Letters:	21
Wash but Do not Burn Papers with Sacred Names:	21
Say to Others what You Like for Yourself:	21
Extending Brotherhood to Brethren:	22
A Believer Jinn Saves the Lives of Momins:	22
One Has to Recognise a Momin:	22
LESSON 10.9: THE RIGHTS OF BELIEVERS ON EACH OTHER:	24
One Must Inform his Brethren before Going on Journey:	25
Visiting Brothers in Eman:	25
Rewards of Shaking Hands with Believers:	27
Kissing:	28

Hands of only a Prophet or His Successor are Kissed:	28
Kissing the Face, Eyes and Limbs of Prostration of a Zair:	29
Drinking from the Left-Over of a Momin is a Cure for Diseases:	29
A Monin Should not be Faithful to the Unfaithful:	29

Abbreviations: -

azwj: - Az Za Wa Jalla

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

asws: - Allay hay Salawat Wass Salam

as: - Allahey Salam

LESSON 10.1: FOOD IN-TAKE MANNERS:

Amir-ul-Momineen (our 1st Imam) recommended the following¹:

1. Washing hands before and after eating increases 'rizk' (sustenance).
2. One should not puff in prostration of the ritual prayers, nor in the food, the drink or on an amulet (Taweez).
3. Begin and end with salt in every meal. If people realise the benefits of salt, they will prefer it to the medicine. Allah^{azwj} will save him who begins and ends with salt in every meal from seventy diseases, which are unknown to others except Allah^{azwj}.
4. When you sit down to have a meal, you should sit like slaves and eat on the floor.
5. The Prophets^{as} used to have dinner even late at night. Hence, you should not skip dinner. Otherwise, your bodies will become unhealthy.
6. Eat the food crumbs which fall on the food-spread, as these are cures of every illness, by Allah^{azwj}'s permission, for those who seek a cure.
7. Whenever one licks his fingers after finishing food, Allah^{azwj} Says: "Blessings be on you."
8. Do not start eating hot food until it has cooled down (becomes eatable), as the Holy Prophet^{saww} said: "Allah^{azwj} will not Approve of eating hot food when He^{azwj} Placed the blessings and advantages in the cooled (eatable) food."
9. Mention Allah^{azwj} very much during eating food. Do not talk while eating, as it is one of Allah^{azwj}'s Graces and 'Rizk' (Sustenance) for which you should thank and praise Him^{azwj}.

¹ الخصال ج : 2 : ص : 611

Water

Allah^{azwj} Says: ***We made from water every living thing. Will they not then believe? (21:30)***

Our 1st Imam (Amir-ul-Momineen Ali^{asws} ibn abi Talib^{asws}) said:

‘Water is the chief of drinks both in this world as well as in the Hereafter.’²

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: “If one enjoys and appreciates the taste of water in this world, Allah^{azwj} will Give him water in Jannah (Paradise).”³

Our 6th Imam (Imam Jafar e Sadiq^{asws}) narrates that the Prophet of Allah^{saww} said: “Drink water in a sipping manner but do not gulp and pour it down at once; it may cause liver illness.”⁴ He^{saww} also had said: “Drinking water in three breaths is better than in one breath.”⁵

Imam Musa-e-Kazim^{asws} (our 7th Imam) said: “I wonder about the one who eats ‘a lot’ but does not drink any water on it, how is it that his stomach does not burst.”⁶ The Imam^{asws} also said: “Drinking cold water is more delicious.”⁷

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: “Do not drink water excessively. It is the substance of every illness.”⁸

Our 6th Imam (Imam Jafar e Sadiq^{asws}) also said: “During the day drinking water when standing makes the food more pleasant; but drinking water during the night when standing causes illness.”⁹ The Imam^{asws} also said: “It is not proper to drink water from a silver or gold bowl.”¹⁰

Our 1st Imam (Amir-ul-Momineen Ali^{asws} ibn abi Talib^{asws}) said: ‘Do not drink water from a broken part of a cup or from its handle because Satan sits on the broken part and on its handle.’¹¹

² Al-Kafi, Vol.6, Chapter on Drinks, h 5.

³ Ibid, h 6

⁴ Al-Kafi, Vol.6, Chapter on Drinks, Chapter 2, h 1.

⁵ Al-Kafi, Vol.6, Chapter on Drinks, Chapter 4, h 7.

⁶ Ibid, h 4.

⁷ Al-Kafi, Vol.6, Chapter on Drinks, Chapter 3, h 1.

⁸ Ibid, h 4.

⁹ Al-Kafi, Vol.6, Chapter on Drinks, Chapter 4, h 2.

¹⁰ Ibid, Chapter 6, h 3.

¹¹ Ibid, Chapter 6, h 5.

What to recite when drinking water?

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said:

1. If one of you drinks water and says 'بِسْمِ اللَّهِ' (Bismillah) and
2. then drinks, then stops and says 'الْحَمْدُ لِلَّهِ' (al-hamdo lillah) and
3. then before drinks and says 'بِسْمِ اللَّهِ' and
4. then says (after drinking) 'الْحَمْدُ لِلَّهِ' and then stops and
5. says 'بِسْمِ اللَّهِ' before drinking
6. and after drinking says 'الْحَمْدُ لِلَّهِ'
7. After this water keeps on saying 'Tasbeh' (repeating what you had recited) in your stomach until it leaves your body.¹²

The Imam^{asws} also said: When you like to drink water during the night, move the water and recite: "O water, Water of Zamzam and Furat are sending 'السَّلَامُ' (Salam) on you."¹³

Crying for Imam Hussain^{asws} when drinking water:

Dawood Al-Riqqiy says: I was with my 6th Imam (Imam Jafar-e-Sadiq^{asws}) when he asked for water and when he drank water, I saw him weeping and tears came out of his eyes. He said to me, 'May Allah^{azwj} condemn those who assassinated Al-Hussain^{asws}. Whoever of the believers when drinking water, remembers Al-Hussain^{asws} and his^{asws} family and condemns his^{asws} killers, Allah^{azwj} Writes for him one hundred thousand good deeds and Deletes one hundred thousand of his bad deeds, raises his position one hundred thousand levels and it is as if he has set free one hundred thousand slaves. Allah^{azwj} will Raise him with his heart filled with comfort and peace of mind.'¹⁴

¹² Al-Kafi, Vol.6, Chapter on Drinks, Chapter 5, h 3.

¹³ Ibid, h 4.

¹⁴ الكافي 6 391 باب النوادر ص : 390

Those who drink like Camels:

It was asked from our 6th Imam^{asws} about that person who likes to drink water in one breath until he is satisfied. Imam^{asws} asked: "Is the pleasure of taste everything for him?" He replied: "But people say that it is the way of a thirsty camel would drink." Imam^{asws} said: "They have spoken a lie. Thirsty camels' way of drinking is when the name of Allah^{azwj} is not mentioned."¹⁵

Prophet Mohammed^{saww} has prohibited seeking cure from the hot fountains, which are in mountains in which the smell of sulphur is found, as it has the smell of hell.¹⁶

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: "Hail is not edible because Allah^{azwj} has said: ***With it (hail) He Causes whomever He Wants to suffer. (13:13)***"

Cure in the Rain water, Zamzam and Furat (Euphrates)

There are several Ahadith of Masomeen^{asws} about the excellence of Water of Furat, water of Zamzam and rain water.¹⁷

¹⁵ Al-Kafi, Vol.6, Chapter on Drinks, Chapter 4, h 9.

¹⁶ Ibid, Chapter 10, h 1.

¹⁷ Al-Kafi, Vol.6, Chapter on Drinks, see Chapters 7,8 and 9.

WORKSHEET 10.1: FOOD IN-TAKE MANNERS::

(Teacher may help) Prepare a “Do and Don’t” list of knowledge about food and drinks presented in the Ahadith of Masomeen^{asws} along with the reasons given in the Ahadith why to/to not do.

LESSON 10.2: SILENCE AND CONTROLLING THE TONGUE

Our 8th Imam (Imam Musa al-Reza^{asws}) said: Of the signs of one's intelligence is to strive hard, (attain) knowledge and (mostly observe) silence. Silence is one of the doors of wisdom. Silence earns love and it, certainly, is the guide to all-good.¹⁸

Our first Imam (Amir-ul-Momineen Ali^{asws} Ibn Abi Talib) said to his companion: 'O Hisham, for everything there is a guide. The guide for 'Aql' (Intelligence/wisdom) is the 'Taffakur' (deep thinking). The guide for thinking is silence. For everything, there is a means of mobility. The means of mobility for 'Aql' is humble attitude. To disobey a prohibition (of Allah^{azwj}) is enough proof of one's ignorance'.¹⁹

Amir-ul-Momineen^{asws} describes a 'Momin' as this: He does not speak without correctness and does not dress unless it is economical. He walks humbly, is submissive before his Lord^{azwj} in obedience and is happy with Him^{azwj} in all conditions. His intention is pure and sincere. His deeds are free of fraud and deceit. His observations are good lessons, his silence is thoughtful and his words are wisdom. He is advising, charitable and brotherly.²⁰

Our 7th Imam (Imam Musa e Kazim^{asws}) was asked by a companion for a piece of advice, and the Imam^{asws} replied: "Control your tongue and you will be respected and do not allow people to lead you to humiliation."²¹

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: "Prophet Isa^{as} (Jesus^{as}) would say: 'Do not speak a great deal regarding things other than speaking of Allah^{azwj}'. Those who speak a lot in matters other than mentioning Allah^{azwj} become hard-hearted, without realising it."²²

¹⁸ Al-Kafi, Vol. 1, Chapter 52, h 1

¹⁹ Al-Kafi, Vol. 1, H. 12, 10 : ص : كتاب العقل و الجهل الكافي 15 1

²⁰ Al-Kafi, Vol.2, H. 2269. 226 2 الكافي

²¹ Al-Kafi, Vol. 1, Chapter 52, h 4

²² Ibid, h 11

WORKSHEET 10.2: SILENCE AND CONTROLLING THE TONGUE:

Teacher should explain with easy examples the meanings of silence, that is to not talk about 'useless' things occurring around us and just say what one has to say and try to mention Allah^{azwj} as prescribed by Masomeen^{asws} in their Ahadith.

LESSON 10.3: SOCIAL MANNERS:

Our beloved Prophet of Allah^{saww} has said: ‘A man follows the religion of his friend and associates.’²³ (Note: be careful of the company of friends you choose!)

The Rasool Allah^{saww} (Prophet Mohammed^{saww}) has also said: ‘Three things purify a Muslim’s love for his brother (in Eman, belief): Meeting him in a cheerful manner, preparing for him a seat if he wants to sit down in a gathering, and calling him by his names that he loves the most.’²⁴

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: ‘If you like one of your brothers (in Eman), tell him about it. (Prophet) Ibrahim^{as} said: “**O Lord, show me how do You bring the dead back to life?**” **The Lord asked, “Do you not believe it?” He said: ‘Yes, I firmly believe, but it is to comfort my heart (2:260).**’²⁵

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: “Rasool Allah^{saww} has said: ‘A person who is closer to Allah^{azwj} and His Rasool^{saww} is the one who initiates the offering of ‘Salam’.”²⁶

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: ‘If one begins speaking before saying ‘Salam’, do not speak to him.’²⁷

Offering Salam is Mustahib, but replying is Wajib:

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from abu Abd Allah^{asws}:

‘Rasool Allah^{saww} has said: “Offering the ‘Salam’²⁸ is voluntary, but answering it is mandatory.”²⁹

Salam Means to Enter into the Wilayah of Amir-ul-Momineen^{asws}:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) was asked about the words of Allah^{azwj}. And if they incline to Salam, then incline to it and trust in Allah; surely He is the Hearing, the Knowing. (8:61) The narrator asked the Imam^{asws}: “what is the meaning of ‘Al-Salam’?” The Imam^{asws} replied: “It is the invitation to enter into our ‘Amr’ (the Divine Authority; Our^{asws} Wilayah).”³⁰

Our 5th Imam (Imam Mohammed Baqir^{asws}) was asked about the words of Allah^{azwj}: O you who believe! Enter into ‘Islam’ whole-heartedly; and follow

²³ Al-Kafi, vol. 2, H. 3604, Ch. 4, h, 10 ج الكافي : ص 2 : 641

²⁴ Ibid, H. 3608, Ch. 5, h, 3

²⁵ Al-Kafi, vol. 2, H. 3613, Ch. 6, h, 1 ج الكافي : ص 2 : 644

²⁶ Al-Kafi, vol. 2, H. 3617, Ch. 7, h, 3

²⁷ Ibid, H. 3616

²⁸ Greetings of peace

²⁹ Ibid, H. 3615.

³⁰ Al-Kafi, vol, 1, H. 1093, Ch. 108, h 16

not the footsteps of the evil one; for he is to you an avowed enemy (2:208).

The Imam^{asws} said: "It means submit yourself to our^{asws} 'Wilayah' (our^{asws} Divine Authority)."31

Our 5th Imam (Imam Mohammed Baqir^{asws}) said: "Allah^{azwj} Loves the offering of 'Salam' (to be offered) openly, loud and clearly."32

Situations When Salam Should not be Offered:

Our 6th Imam (Imam Jafar e Sadiq^{asws}): would say: "Three kinds of people are not supposed to be offered 'Salam': one walking in funeral procession, one walking to attend Friday prayer and the one in the wash-room."33

One should not humiliate himself by Saying 'Salam' to Everyone:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: "It is of humility to offer 'Salam' the greeting of peace to whomever you come across."34

Shaking Hands, Hugging and Saying Goodbye:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: "The completion of 'Salam' for one at home is to shake hands and for one on a journey it is to hold him in one's arms (Musafa)."35

Who Should Say Salam First:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: "The younger ones offer 'Salam' to the elders, passer-by to those who are stationary and fewer people to those of a larger number."36 **The 6th Imam^{asws} also said:** "If two groups attend the same meeting, the group entering last should offer 'Salam' to those who are already there."37

31 Al-Kafi, vol, 1, H. 1093, Ch. 108, h 29

32 Ibid, H. 3619 ج الكافي : ص 2 : 645

33 Ibid, H. 3625 ج الكافي : ص 2 : 646

34 Al-Kafi, vol, 2, H. 3626, Ch. 7, h, 12

35 Ibid, H. 3628

36 Al-Kafi, vol. 2, H. 3630, Ch. 8, h, 1

37 Al-Kafi, vol, 2, H. 3634, Ch. 8, h, 5

One Person's Salam or Reply is Sufficient on behalf of a Group:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: "If one person from a group passing by another group offers the 'Salam' it is sufficient for all and so it is also for an answer if only one person from the stationary group responds."³⁸

Offering Salam to Ladies:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: "Rasool Allah^{saww} would offer 'Salam' to women and they would respond to him. Amir-ul-Momineen^{asws} would offer 'Salam' to women but he^{asws} would not recommend it, offering it, to the young women. He^{asws} would say: 'It is due to the fact their voice may attract one and a feeling may cause him more harm than the reward for offering the 'Salam'.'³⁹

Greetings with Non-Muslims:

Our 5th Imam (Imam Mohammed Baqir^{asws}) said: "Once, a Jewish person went in the presence of the Rasool Allah^{saww} while 'Aishah (the Prophet^{saww}'s wife) was with him^{saww}. The Jewish person said: 'al-Sam 'Alaykum' instead of 'al-Salamun 'Alaykum.' The Rasool Allah^{saww} said: 'Alaykum'. Then another Jewish person came and said the same thing as the one before and the Rasool Allah^{saww} responded just as before. Then a third Jewish person came. He also said what the other two had said before and the Rasool Allah^{saww} responded just as that to the other two before. 'A'ishah became angry and said, 'Alaykum al-Sam (wrath and condemnation) O Jewish group, brothers of monkeys and swine.' The Rasool Allah^{saww} said to her: 'O 'A'ishah, if name-calling were to appear with a shape and form it would have a very evil shape. Wherever gentleness is placed it beautifies it and removing it is only to make it despised.' A'ishah then asked: 'O Rasool Allah^{saww}, did you not hear their words: 'al-Sam 'Alaykum'. The Rasool Allah^{saww} replied: 'I heard them but did you not note what I said? I said, 'Alaykum', Whenever a Muslim offers you the 'Salam' say, 'Salamun 'Alaykum,' but when a non-Muslim says something in their manners, just say, 'Alaykum', meaning the same to you.'⁴⁰

'Amir-ul-Momineen^{asws} has said: "Try not take an initiative to say 'Salam' to people of the Book (Christian/Jews), but if they offered ('Salam') just say: **وَ عَلَیْكُمْ** (wa 'Alaykum- the same to you)."⁴¹

³⁸ Al-Kafi, vol, 2, H. 3635, Ch. 9, h, 1

³⁹ Al-Kafi, vol, 2, H. 3638, Ch. 10, h, 1

⁴⁰ Ibid, H. 3639

⁴¹ Al-Kafi, vol, 2, H. 3640, Ch. 11, h, 2 ج الكافي : 2 ص : 649

How to Pray for a Jew or a Christian?

Imam Ali Reza^{asws} said: 'It was asked from abu Abd Allah^{asws}: 'How do I pray for a Jew or a Christian?' The Imam^{asws} answered: لَهٗ بَارَكَ اللهُ لَكَ فِي الدُّنْيَا (Say: 'May Allah^{azwj} Grant you blessing in this world).'⁴²

'Once I asked 6th Imam^{asws}: 'What should I do if I meet a tax paying non-Muslim and he shakes my hand?' The Imam^{asws} said: 'Wipe it with soil or against a wall.' I asked: 'What about one who is abusive of 'Aimmah^{asws}!' The Imam^{asws} said: 'Wash it (your hand).'⁴³

⁴² Ibid, H. 3647

⁴³ Ibid, H. 3649

LESSON 10.4: NEITHER CRITICIZE NOR SPY ON PEOPLE BEHIND THEIR BACKS:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: 'Do not be a spy against people or you will remain without friends.'⁴⁴

How to Know the Opinion of Others about Yourself?

'Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: 'Look in your heart, if it dislikes your friend, one of you has done something (inappropriate).'⁴⁵

'I heard a man asking Imam Jafar e Sadiq^{asws} that a man says he likes me. How can I know if he is a real trustworthy friend? The Imam^{asws} said: 'Test your own heart. If you like him, he also likes you.'⁴⁶

⁴⁴ Ibid, H. 3654,

⁴⁵ Ibid, H. 3655

⁴⁶ Ibid, H. 3656

LESSON 10.5: SITTING MANNERS

Imam Jafar e Sadiq^{asws} said: 'The Holy Prophet^{saww} would sit with three postures: al-Qurfusa' - In this posture both knees are up and one holds them with both arms and hands around them; folding both legs backwards so one can sit on them; and one leg folded and the other spread over the folded one. He^{saww} was never seen sitting with his^{saww} legs squared.'⁴⁷

Imam Jafar e Sadiq^{asws} said: 'Whoever feels content with a seat without formalities in a gathering, Allah^{azwj} and His^{asws} angels continue doing and asking favours for him until he leaves the gathering.'⁴⁸

Imam Jafar e Sadiq^{asws} said: 'Rasool Allah^{saww} most of the time would sit facing the direction of Qiblah (Ka'bah).'⁴⁹

The Sitting Distance between Two People:

Imam Jafar e Sadiq^{asws} said: 'Rasool Allah^{saww} has said: 'In a gathering during summer the distance between two people should be an elbow's length (about eighteen inches) so that no difficulty is caused to any of them.'⁵⁰

One Should not be Sitting in a Leaning Posture in Masjid:

'Rasool Allah^{saww} has said: 'Sitting in the Masjid in a leaning posture is the monkish practice of the Arabs. The gathering place of believing people is the Masjid, and their worship place is their home.'⁵¹

⁴⁷ Al-Kafi, vol. 2, H. 3703, Ch. 21, h, 1

⁴⁸ Al-Kafi, vol. 2, H. 3705, Ch. 21, h, 3

⁴⁹ Al-Kafi, vol. 2, H. 3706, Ch. 21, h, 4

⁵⁰ Al-Kafi, vol. 2, H. 3710, Ch. 21, h, 8

⁵¹ Al-Kafi, vol. 2, H. 3712, Ch. 22, h, 1

LESSON 10.6: SENSE OF HUMOUR AND LAUGHING

Imam Jafar e Sadiq^{asws} asked his companion: 'How is your sense of humour for each other?' He said, 'It is very little.' The Imam^{asws} said, 'Do not do so. Telling amusing stories is of delightful moral discipline. You can bring joy to your brother (in belief). The Rasool Allah^{saww} would tell interesting stories (based on historical facts) to bring cheerful feelings to a man.'⁵²

A Believer does not laugh but only Smiles:

Imam Jafar e Sadiq^{asws} said: 'The laughing of a believing person is smiling.'⁵³

The 6th Imam^{asws} also said: 'Much laughing deadens the heart. He^{asws} has also said: 'Much laughing melts one's religion just as water melts salt.'⁵⁴

Beware of Jokes:

Imam Jafar e Sadiq^{asws} said: 'Beware of jokes; it takes away the dignity of one's face.'⁵⁵

The 6th Imam^{asws} also said: 'Laughing loudly is from Satan.'⁵⁶

⁵² Al-Kafi, vol, 2, H. 3719, Ch. 23, h 3

⁵³ Al-Kafi, vol, 2, H. 3721, Ch. 23, h 5 ج الكافي : 2 ص : 664

⁵⁴ Al-Kafi, vol, 2, H. 3722, Ch. 23, h 6

⁵⁵ Al-Kafi, vol, 2, H. 3724, Ch. 23, h 8

⁵⁶ Al-Kafi, vol, 2, H. 3726, Ch. 23, h 10

LESSON 10.7: RIGHTS OF NEIGHBOURS:

'The Rasool Allah^{saww} asked to announce in the Masjid, 'One from whose hands his neighbours are not safe has no belief and faith.' It was announced three times, and he^{saww} then pointed out that each of the forty houses in front back, right and left are neighbours.'⁵⁷

A Hadith narrator says: 'I have read in the book of Ali^{asws} that Rasool Allah^{saww} wrote: 'The neighbour is like one's soul that cannot be harmed or made to sin. The respect for the neighbour is like the respect for one's mother.'⁵⁸

Our 6th Imam^{asws} also said 'Maintaining good neighbourly relations increases one's sustenance.'⁵⁹

⁵⁷ Al-Kafi, vol. 2, H. 3737, Ch. 24, h, 1

⁵⁸ Al-Kafi, vol, 2, H. 3738, Ch. 24, h 2

⁵⁹ Al-Kafi, vol, 2, H. 3739, Ch. 24, h 3

LESSON 10.8: ONE SHOULD BE GENEROUS IN HIS DEALINGS:

Our 6th Imam^{asws} said 'In dealing with people if you can maintain an upper hand, you should do so.'⁶⁰

Our 6th Imam^{asws} also said 'Rasool Allah^{saww} has said: 'It is of the rights of a traveller on his companions to look after him for three days if he gets ill.'⁶¹

'Once, Amir-ul-Momineen^{asws}, accompanied a taxpaying non-Muslim. The taxpaying non-Muslim asked: 'Where (do) you want to go, O servant of Allah^{azwj}?' Amir-ul-Momineen^{asws} said: 'I want to go to al-Kufah.' (When it came to the point where) the taxpayer's road changed, Amir-ul-Momineen^{asws}, kept on walking along with him. He asked: 'Did you not say that you wanted to go to al-Kufah?' Amir-ul-Momineen^{asws} said: 'Yes, that is true.' The non-Muslim taxpayer said: 'You have missed the road to al-Kufah.' The Imam^{asws} said: 'Yes, I know that.' The non-Muslim asked: 'Why are you then coming with me when you know the road?' Amir-ul-Momineen^{asws} said, 'This is to observe a part of the companionship rights, that is, escorting one gently on their departing each other. This is what our Holy Prophet^{saww} has instructed us with.' The non-Muslim asked: 'Has he^{saww} said that?' The Imam^{asws} said: 'Yes, that is what he has said.' The non-Muslim said: 'It is true that whoever followed him^{saww} did so because of his noble deeds. I testify that your religion is just.' The non-Muslim came back along with Amir-ul-Momineen^{asws} and upon getting Ali^{asws}'s 'Maurifat' (attributes) he embraced Islam.'⁶²

Prophet Mohammed^{saww}'s Social Manners:

'The Rasool Allah^{saww} would look towards every one of his companions in equal proportions of time. He^{saww} would look to this and then to that person. The Rasool Allah^{saww} was never seen stretching his legs in a gathering of his companions. When he^{saww} would shake hands, with a person, the Rasool Allah^{saww} would not pull his hand back before the other man. When they noticed it thereafter a man shaking hand with him would pull his hand away quickly.'⁶³

⁶⁰ Al-Kafi, vol, 2, H. 3756, Ch. 26, h 2

⁶¹ Al-Kafi, vol, 2, H. 3758, Ch. 26, h 4

⁶² Al-Kafi, vol, 2, H. 3759, Ch. 26, h 5

⁶³ Al-Kafi, vol, 2, H. 3762, Ch. 28, h 1

Calling Brethren by his Kunya and Establishing Friendship:

Our 7th Imam^{asws} (Imam Musa e Kazim^{asws}) said: ‘When a man is present, call him by his Kunya (father of so and so) and in his absence call him by his name.’⁶⁴

Our 6th Imam^{asws} said: ‘**Rasool Allah^{saww} has said:** ‘Whoever loves his Muslim brother should ask what his name, the name of his father, his tribe and family is. It is of necessary rights and truthful brotherhood (friendship) to ask such questions: otherwise, it is a foolish recognition.’⁶⁵

Rasool Allah^{saww} one day said it is inappropriate if: A friend prepares food for another friend but he fails to keep his promise and does not turn up for food. And, if one of you meets a man and wants to know who he is but fails to acquire such information and he departs the man.

‘In another Hadith it is said that Rasool Allah^{saww} has said: ‘The weakest of all is one who meets a man and is impressed by him but does not ask his name, his relationships or where he lives.’⁶⁶

Our 6th Imam^{asws} said has said: ‘Do not trust your brother (friend) in totality; a sudden fall of attachment is never repairable.’⁶⁷

How to Find Loyal Friends:

Our 6th Imam^{asws} also said has said: ‘Try your brothers (friends) in two things that if not found then keep away from them, keep away, keep away from them. The two qualities are the preservation of their prayers on time and kindness to their brethren in good and bad times.’⁶⁸

Etiquettes of Correspondence:

Imam Jafar e Sadiq^{asws} said: ‘To maintain contact with friends in the town is by visiting, on a journey and out of town by correspondence.’⁶⁹

Imam Jafar e Sadiq^{asws} also said: ‘It is necessary to reply to a letter just as it is necessary to answer ‘Salam’. The initiator of a ‘Salam’ is closer to Allah^{azwj} and His Rasool^{saww}.’⁷⁰

⁶⁴ Al-Kafi, vol, 2, H. 3763, Ch. 28, h 2

⁶⁵ Al-Kafi, vol, 2, H. 3764, Ch. 28, h 3

⁶⁶ Al-Kafi, vol, 2, H. 3765, Ch. 28, h 4

⁶⁷ Al-Kafi, vol, 2, H. 3767, Ch. 28, h 6

⁶⁸ Al-Kafi, vol, 2, H. 3768, Ch. 28, h 7

⁶⁹ Al-Kafi, vol, 2, H. 3760, Ch. 27, h 1

⁷⁰ Al-Kafi, vol, 2, H. 3761, Ch. 27, h 2

Instruction on Writing Letters:

Imam Jafar e Sadiq^{asws} said: 'Do not ignore the expression:

‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ (‘In the name of Allah^{azwj}’), even if it is followed by a poem.’⁷¹

Imam Jafar e Sadiq^{asws} ordered to write a letter about an issue. The letter was written and was shown to him and there was no exception (Insha-Allah, Allah^{azwj} Willing) in it. The Imam^{asws} said: 'How can you expect that this may be completed without exception (that is, if Allah^{azwj} so wills)? Look into it and write down exceptions whenever needed.’⁷²

Wash but Do not Burn Papers with Sacred Names:

The Hadith narrator says once I asked Musa e Kazim^{asws} (7th Imam^{asws}) about the papers that accumulate if they can be burned in which names of Allah^{azwj} may also be found. The Imam^{asws} said: 'No, those must not be burned instead, first they should be washed with water.’⁷³

‘Once **Imam Jafar e Sadiq**^{asws} was asked about a name of the names of Allah^{azwj} that a man tries to delete with his saliva. The Imam^{asws} said: 'It should be deleted with the cleanest thing that you can find.’⁷⁴

Prophet Mohammed^{saww} has said: 'You may delete (writing of) the book of Allah^{azwj} and the words mentioning Him^{azwj} with the cleanest thing that you can find.’ He^{asws} prohibited the burning of the book of Allah^{azwj} and to delete it with a pen.’⁷⁵

Say to Others what You Like for Yourself:

Our 5th Imam (Imam Mohammed Baqir^{asws}) said: About the words of Allah^{azwj}: ‘**Speak righteous words to people (2:83)** that it means say to people the best of that which you love to be said about yourself.’⁷⁶

⁷¹ Al-Kafi, vol, 2, H. 3769, Ch. 29, h 1

⁷² Al-Kafi, vol, 2, H. 3775, Ch. 29, h 7

⁷³ Al-Kafi, vol, 2, H. 3778, Ch. 30, h 1 الكافي ج : 2 ص : 674

⁷⁴ Al-Kafi, vol, 2, H. 3780, Ch. 30, h 3

⁷⁵ Al-Kafi, vol, 2, H. 3781, Ch. 30, h 4

⁷⁶ Al-Kafi, vol, 2, H. 2025, Ch. 66, h 10

الكافي ج : 2 ص : 165

Extending Brotherhood to Brethren:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) has said: 'The believers are but brothers, sons of one father and mother (in the original creation). If one of them may have a distressed vein, others will remain awake all night because of his pain.'⁷⁷

'Once I became depressed in the presence of Abu Jafar^{asws} and asked him: 'May Allah^{azwj} keep my soul in service for your cause, why is it that sometimes I feel depressed without any apparent cause or incident? Even my family and friends notice it on my face.' The Imam^{asws} said, 'Yes O Jabir, Allah^{azwj} has Created the clay of the believers from the clay of paradise and has made the fragrance of His^{azwj} Spirit flow through it; thus, a believer is a brother (in belief) of a believer from his father and mother. When a spirit of those spirits is distressed anywhere with a sadness, the other spirits also feel sad; this is from that (clay of paradise).'⁷⁸

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: 'The believer is a brother (in belief) of a believer, his eyes and his guide. He does not violate his trust, does not do injustice to him, or deceive him, and does not promise him only to ignore it later on.'⁷⁹

A Believer Jinn Saves the Lives of Momins:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: 'Once a few Muslims set on a journey but they lost the way and faced severe thirst. They shrouded themselves holding to the roots of a tree. Suddenly an old man in white clothes appeared and told them to get up saying that they had no problems and gave them water. They drank water to their satisfaction and asked him: 'Who are you?' He said: 'I am from the jinn who pledged allegiance to Rasool Allah^{saww}.' I heard Rasool Allah^{saww} saying: 'A believer is a brother of a believer, his eyes and his guide. How could you lose your lives in my presence.'⁸⁰

One Has to Recognise a Momin:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: 'You have not become brothers on the basis of this belief (of Shia Muslims) but you have recognised each other because of it.'⁸¹

⁷⁷ Al-Kafi, vol, 2, H. 2030, Ch. 68, h 1

⁷⁸ Al-Kafi, vol, 2, H. 2031, Ch. 68, h 2 ج ال كافي : 166 ص : 2

⁷⁹ Al-Kafi, vol, 2, H. 2032, Ch. 68, h 3

⁸⁰ Al-Kafi, vol, 2, H. 2039, Ch. 68, h 10

⁸¹ Al-Kafi, vol, 2, H. 2042, Ch. 70, h 1

Our 6th Imam (Imam Jafar e Sadiq^{asws}) also said: 'You have not become brothers on the basis of this matter (our^{asws} Wilayahh); it is only that you have recognised each other by means of Wilayahh.'⁸²

⁸² Al-Kafi, vol, 2, H. 2043, Ch. 70, h 2 الكافي ج : 2 ص : 169

LESSON 10.9: THE RIGHTS OF BELIEVERS ON EACH OTHER:

Our 5th Imam (Imam Mohammed Baqir^{asws}) said: 'Of the rights of the believer on his believing brother (in belief) is to satisfy his hunger, provide covering for his privacy, facilitate his hardships and payoff his debts. When he dies, look after his family and children.'⁸³

The narrator says once I asked the **6th Imam (Imam Jafar e Sadiq^{asws})**: 'What are the rights of the Muslim on the Muslim?' The Imam^{asws} said: 'He has seven categories of rights that are obligatory, each of which is compulsory. If he jeopardises a single one of them he is out of the domain of guardianship (Wilayahh) of Allah^{azwj} and obedience to Him^{azwj}. There will be no share for Allah^{azwj} in him.' I then said: 'May Allah^{azwj} keep my soul in service for your cause, what are these rights?' The Imam^{asws} said: 'O Mu'alla, I am afraid you may jeopardise them and may not protect them. You learn them but do not act up on them.' I (the narrator) then said: 'There is no power without the power of Allah^{azwj}.'

The Imam^{asws} said:

1. 'Of those rights the easiest to fulfil is to love for him what you love for yourself and dislike for him what you dislike for yourself.
2. The second right is to avoid (stirring) his anger, follow his wishes and obey his commands.
3. The third right is to support him with your soul, property, tongue, hands and legs.
4. The fourth right is to be his eyes, his guide and his mirror.
5. The fifth right is that you must not be satisfied with food while he is hungry, with drinks while he is thirsty, and that you dress up in good clothes while he does not have any clothes.
6. The sixth right is not to allow yourself to have a servant while your brother in belief does not have any servant. It then is necessary to send your servant to wash his clothes, prepare food and his bed for him.
7. The seventh right is to keep his share handsomely, accept his invitations, visit him when he is ill, attend his funeral and if he needs something, initiate to fulfil it and do not delay until he asks you for help. You must hurry quickly and

⁸³ Al-Kafi, vol, 2, H. 2044, Ch. 71, h 1

when you do so you have connected your guardianship with his guardianship and vice versa.⁸⁴

'Once I said to **Imam Jafar e Sadiq**^{asws}: 'May Allah^{azwj} keep my soul in service for your cause, there is a great number of Shia in our area. The Imam^{asws} asked: 'Are their rich ones kind to their poor ones? Do their virtuous ones forgive their sinful ones? Do they assist each other financially?' I said: 'No, they do not do so.' The Imam^{asws} said: 'They are not Shia. (Our) shia are those who do these things.'⁸⁵

Imam Jafar e Sadiq^{asws} would say: 'Dignify your people, honour them and do not be aggressive toward each other, do not harm each other and do not be jealous of each other. You must never be miserly and always be sincere servants of Allah^{azwj}.'⁸⁶

Our 5th Imam (Imam Mohammed Baqir^{asws}) once asked me: 'Do your brother (in belief) come to you, stretch his hand in your pocket and take what he needs and you do not push him aside?' I replied: 'I am unaware of such things happening among us.' Abu Jafar^{asws} then said: 'There is nothing then.' I said: 'It is destruction then?' The Imam^{asws} said: 'The people have not yet received their power of reason.'⁸⁷

One Must Inform his Brethren before Going on Journey:

Rasool Allah^{saww} has said: 'It is a right upon a Muslim to inform his brothers (in belief) of his decision to go on a journey. It is a right upon his Muslim brothers to visit him when he returns from the journey.'⁸⁸

'**Our 6th Imam (Imam Jafar e Sadiq**^{asws}) said to his companions: 'Be pious before Allah^{azwj} and be virtuous brothers who love each other for the sake of Allah^{azwj}, and maintain good relations leniently, Visit one another, meet and speak of our cause and preserve it.'⁸⁹

Visiting Brothers in Eman:

Imam Jafar e Sadiq^{asws} said: 'Whoever visits his brother (in belief) for the sake of Allah^{azwj} and for no other reason, seeking thereby the promise of Allah^{azwj}, and to achieve what is with Allah^{azwj}, Allah^{azwj} will appoint seventy

⁸⁴ Al-Kafi, vol, 2, H. 2045, Ch. 71, h 2

⁸⁵ Al-Kafi, vol, 2, H. 2054, Ch. 71, h 11

⁸⁶ Al-Kafi, vol, 2, H. 2055, Ch. 71, h 12

⁸⁷ Al-Kafi, vol, 2, H. 2056, Ch. 71, h 13

⁸⁸ Al-Kafi, vol, 2, H. 2059, Ch. 71, h 16

⁸⁹ Al-Kafi, vol, 2, H. 2060, Ch. 72, h 1

thousand angels who applaud: 'How beautiful is what you have done and how beautiful is paradise (for you).'⁹⁰

'Once I went to see abu Jafar^{asws} to say farewell. He^{asws} said: 'O Khaythamah, convey our 'Salam' to whoever of our followers you may see and advise them to be pious before Allah^{azwj}, that their rich ones look after their poor ones, the stronger ones look after their weaker ones, that the living attend the funeral of those who have just died, that they must meet each other in their homes; their meeting as such is life for our^{asws} cause. May Allah^{azwj} bless the man who preserves our^{asws} cause. O Khaythamah, inform our followers that we cannot make them independent of Allah^{azwj} in anything without good deeds and that they will not benefit from our 'Wilayah without (al-Wari') refraining from worldly attractions (sins). Of the people who regret on the Day of Judgment, most intensely will be the ones who describe justice but do not practice it (explain the right belief but do not establish one).'⁹¹

The **Rasool Allah^{saww}** has said: 'Jibril spoke to me that Allah^{azwj} Sent an angel to earth and the angel began walking until he came to a door where a man was asking for permission from the people of the house. The angel asked him: 'What do you need from the owner of this house?' He replied: 'He is a Muslim brother (in belief), I have come to visit him for the sake of Allah^{azwj}.' The angel then asked: 'Is that the only reason for your visit?' The man said, 'Nothing else has brought me here but that.' The angel then said: 'I am the Messenger of Allah^{azwj} to you and He^{azwj} Sends you the 'Salam' and says: 'I^{azwj} have Made paradise obligatory for you.' The angel then said: 'Allah^{azwj} says: 'Whoever of the Muslims visits another Muslim, in fact, has not visited him but he has visited Me^{azwj} and his reward from Me^{azwj} is paradise.'⁹²

Imam Jafar e Sadiq^{asws} said: 'Whoever visits his brother (in belief) for the sake of Allah^{azwj}, Allah^{azwj} then Says: 'You in fact, have visited Me^{azwj} and with Me^{azwj} is your reward and I^{azwj} will not accept anything for your reward except paradise.'⁹³

Imam Jafar e Sadiq^{asws} said: 'If one visits his brother (in belief) for the sake of Allah^{azwj}, in his illness or in good health, not to deceive or to receive something, Allah^{azwj} will Appoint seventy thousand angels to applaud behind him, (who would say) 'How beautiful is your deed! How beautiful is paradise for you! You are the visitor of Allah^{azwj} and the delegate to the Most Beneficent one.' This happens until he comes home.'

Yusayr then asked: 'May Allah keep my soul in service for your^{asws} cause, is it so even if the place of visitation is far away?' The Imam^{asws} said: 'Yes, O Yusayr, even if the place of visitation is at a distance of one year's journey;

⁹⁰ Al-Kafi, vol, 2, H. 2064, Ch. 73, h 1

⁹¹ Al-Kafi, vol, 2, H. 2065, Ch. 73, h 2 الكافي ج : 2 : ص : 176

⁹² Al-Kafi, vol, 2, H. 2066, Ch. 73, h 3

⁹³ Al-Kafi, vol, 2, H. 2067, Ch. 73, h 4

Allah^{azwj} is generous and the angles are a great many. They escort him until he reaches his home.⁹⁴

Rewards of Shaking Hands with Believers:

'Ubaydah has said: 'Once I was accompanying **Imam Mohammed Baqir**^{asws} on a journey. During the journey, first I would take my seat in the carriage set-up on the back of the carry animal and then he^{asws} would take his^{asws} seat. He^{asws}, after settling down on his^{asws} place properly would offer me the 'Salam' and ask a question like a person who has never met the other person. He^{asws} would also shake hands.' The narrator has said: 'He^{asws} after dismounting would do so before me and after finding our places on the ground he^{asws} would offer the 'Salam' and ask questions like he^{asws} had never met me.'

I then said: 'O descendent of Rasool Allah^{saww}, you do things that no one has act like this before. Doing (such formalities) only once is more than enough.' The Imam^{asws} asked: 'Do you know what is in a handshake? The believers meet and shake hands, the sins continue falling-off of them just like leaves fall off the trees, and Allah^{azwj} Looks upon them until they depart from each other.'⁹⁵

Our 5th Imam (Imam Mohammed Baqir^{asws}) said: 'When the believing people meet and shake hands Allah^{azwj} Inserts His hand between their hands and shakes hands with the one whose love for his brother (in belief) is more intense.'⁹⁶

Our 5th Imam (Imam Mohammed Baqir^{asws}) also said: 'When two believing people meet and shake hands Allah^{azwj} Inserts His^{azwj} hand between their hands and faces the one whose love for his brother (in belief) is more intense. When Allah^{azwj} Turns His face to them their sins begin to fall like leaves from trees.'⁹⁷

Our 5th Imam (Imam Mohammed Baqir^{asws}) said: 'When two believing people meet and shake hands Allah^{azwj} Turns His face (direction, aspect) to them and sins began to fall from them like leaves fall from trees.'⁹⁸

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: 'When shaking hands with people, Rasool Allah^{saww} had never been the first to discontinue the handshake.'⁹⁹

Our 6th Imam (Imam Jafar e Sadiq^{asws}) also said: 'Do shake hands, it removes jealousy.'¹⁰⁰

⁹⁴ Al-Kafi, vol, 2, H. 2070, Ch. 73, h 7

⁹⁵ Al-Kafi, vol, 2, H. 2080, Ch. 74, h 1

⁹⁶ Al-Kafi, vol, 2, H. 2081, Ch. 74, h 2

⁹⁷ Al-Kafi, vol, 2, H. 2082, Ch. 74, h 3

⁹⁸ Al-Kafi, vol, 2, H. 2083, Ch. 74, h 4

⁹⁹ Al-Kafi, vol, 2, H. 2094, Ch. 74, h 15

'I heard **Imam Jafar e Sadiq**^{asws} saying: 'A hand-shake of believing people is better than a handshake of angels.'¹⁰¹

'The Rasool Allah^{saww} has said: 'Whenever you meet, you should offer the 'Salam' and shake hands and depart each other with a plea to Allah^{azwj} for forgiveness 'فَتَقَرَّبُوا بِالْإِسْتِعْفَارِ'.¹⁰²

Kissing:

Imam Jafar e Sadiq^{asws} said: 'In you there is a light by which you are identified in this world. It is as such that even when one of you meets his brother (in belief) he kisses him at the place of light in his forehead.'¹⁰³

Hands of only a Prophet or His Successor are Kissed:

'Once I went to see **Imam Jafar e Sadiq**^{asws} and I held and kissed his hand and the Imam^{asws} said: 'This is only for the Holy Prophet^{saww} or his successor^{asws}.'¹⁰⁴

'Once I went to see **Imam Jafar e Sadiq**^{asws} and I asked, 'Can I kiss your hand, please?' The Imam^{asws} agreed and I kissed his hand. I then asked, 'May Allah^{azwj} keep my soul in service for your cause, can I kiss your head, please?' The Imam^{asws} agreed and I kissed his head. Then I asked, 'Can I kiss your feet, please?' The Imam^{asws} said: 'You had vowed, you had vowed, you had vowed, (said) three (time) and one remains, one remains, and one remains (repeated three times)^{105, 106}.'

Imam Musa e Kazim^{asws} said: 'Whoever of the relatives kisses a relative out of compassion he has not committed any offense. A brother may kiss the cheek of his brother. Kissing an Imam^{asws} is between his eyes.'¹⁰⁷

Imam Jafar e Sadiq^{asws} said: 'Kissing on the mouth is only for the spouses and a small child.'¹⁰⁸

¹⁰⁰ Al-Kafi, vol, 2, H. 2097, Ch. 74, h 18

¹⁰¹ Al-Kafi, vol, 2, H. 2100, Ch. 74, h 21

¹⁰² Al-Kafi, vol, 2, H. 2090, Ch. 74, h 11

¹⁰³ Al-Kafi, vol, 2, H. 2103, Ch. 76, h 1

¹⁰⁴ Al-Kafi, vol, 2, H. 2105, Ch. 76, h 3

¹⁰⁵ The Imam perhaps indicated that the narrator, in fact, had vowed to kiss the Imam^{asws}'s hand, head and feet

¹⁰⁶ Al-Kafi, vol, 2, H. 2106, Ch. 76, h 4

¹⁰⁷ Al-Kafi, vol, 2, H. 2107, Ch. 76, h 5

¹⁰⁸ Al-Kafi, vol, 2, H. 2108, Ch. 76, h 6

Kissing the Face, Eyes and Limbs of Prostration of a Zair:

(Amir-ul-Momineen^{asws} says:) When you welcome somebody who has just arrived from Mecca, a hajji, you should kiss his eyes and face with which he kissed the Black Stone, which the Prophet^{saww} had kissed. You should also kiss his limbs of prostration and his forehead.¹⁰⁹

Drinking from the Left-Over of a Momin is a Cure for Diseases:

Our 6th Imam (Imam Jafar e Sadiq^{asws}) said: 'Drinking from the believer's leftover is a recovery from seventy diseases.'

A Monin Should not be Faithful to the Unfaithful:

Imam Jafar e Sadiq^{asws} said: Four things go to waste; (1) to love a disloyal person; (2) to favour an unthankful person; (3) teaching a less keen person; (4) telling a secret to an unreliable person.¹¹⁰

The Prophet of Allah^{saww} has said: When you after me find people of 'al-Raib and al-Biddah' (people of innovation/heresy and deception) express your disapproval of them and increase your condemnation, words and opposition to and evidence against them so they may not become greedy to bring destruction to Islam. You must warn people against them and against learning their innovative ideas. Allah will reward you for this and will raise your position in the next life.¹¹¹

The Prophet of Allah^{saww} has also said: Whoever visits an innovator and shows respect to him, he tries to demolish the foundation of Islam.¹¹²

¹⁰⁹ الخصال ج : 2 : ص : 611

¹¹⁰ Wasail ul Shia, H. 21597

¹¹¹ Al-Kafi, vol, 2, H. 2814, Ch. 159, h, 4

¹¹² Wasail ul Shia, H. 21532

وسائل الشيعة ج : 16 : ص : 299

وسائل الشيعة ج : 16 : ص : 268