

Manners (Akhlaq)

YEAR 13

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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 1: OATH, VOWS AND EXPIATIONS

Imam Jafar e Sadiq^{asws} said: 'Do not swear by Allah^{azwj}, regardless of whether you are truthful or not; Allah^{azwj} Says (in Holy Quran), **'Do not swear by Allah unnecessarily.'** (2:224).¹

Imam Jafar e Sadiq^{asws} said: The disciples gathered around Jesus^{as} and said, 'O teacher of good, give us a piece of advice.' He^{as} said to them, 'Musa^{as}, the prophet of Allah^{azwj} has commanded you not to swear by Allah^{azwj} falsely, but I^{as} command you not to swear by Allah^{azwj}, whether you are truthful or not.'²

(Sadir says once) Imam Jafar e Sadiq^{asws} said: 'O Sadir, one who swears by Allah^{azwj} unnecessarily has sinned; Allah^{azwj} Says (in the Holy Quran), **'Do not swear by Allah, unless you are obligated.'**" (2:224)³

The False Oath:

Rasool Allah^{saww} said, 'Swearing falsely and sinfully for a binding purpose destroys established towns.'⁴

Imam Jafar e Sadiq^{asws} said: 'Taking an oath which is false and binding, eventually causes poverty.'⁵

Rasool Allah^{saww} has said: 'Allah^{azwj} has an angel whose legs are on the lowest part of the earth. His head is in the highest layer of skies. He says, "O Lord^{azwj}, You^{azwj} are free of all defects, O Lord^{azwj}, You^{azwj} are free of all defects, as ever You^{azwj} have been and how great You^{azwj} are!"' Rasool Allah^{saww} then said, 'Allah^{azwj}, Sends a revelation to him saying, "One who swears falsely by My name does not know this fact!"'⁶

Imam Jafar e Sadiq^{asws} has said, 'One who takes a sinful oath can wait only for forty nights (before being struck by misfortune).'⁷

Once, a woman of the family of Al-Mukhtar took an oath against her sister. She asked her to join her for food but her sister refused. She then took an oath to walk to the house of Allah^{azwj}, free a slave and never to live with or eat with her sister. 'Umar ibn Hanzalah took this question before **Imam Mohammed Baqir^{asws}** and the Imam^{asws} said: There is no case to (make a judgement). She must eat, live under one roof with her, must not walk or set free a slave. She must have fear of Allah^{azwj}, her Lord^{azwj}, and must not transgress in such issues; it is of temptations of Satan.'⁸

1 Al-Kafi, Vol. 7, Chapter of 'OATH, VOWS AND EXPIATIONS', h 1.

2 Ibid, h 3.

3 Ibid, h 4.

4 Ibid, Chapter 2, h 2.

5 Ibid, Chapter 2, h 4.

6 Ibid, Chapter 2, h 5.

7 Ibid, Chapter 2, h 7.

8 Ibid, Chapter 7, h 8.

The Oath of Non-Muslims:

Imam Jafar e Sadiq^{asws} was once asked: Is it proper to make Jews, Christians and Zoroastrians take an oath by their deities. The Imam^{asws} said, 'It is not proper for anyone to take oath by anything other than Allah^{azwj}'.⁹

Kaffarah (penance) for Swearing:

Imam Jafar e Sadiq^{asws} said regarding the case of Kaffarah (penance) because of oath. 'It is to feed ten destitute people, clothe them with two pieces of clothes to each person, or free a slave. If he cannot do anyone of them then he must fast for three days.'¹⁰

9 Ibid, Chapter 15, h 2

10 Ibid, Chapter 16, h 1.

LESSON 2: MANNERS OF DRESSING, BEAUTIFICATION AND KINDNESS

Amir-ul-Momineen Ali Ibn Abi Talib^{asws} has said, 'Allah^{azwj} is beautiful, He^{azwj} Loves beauty and He^{azwj} Loves to see the signs of bounty on His^{azwj} servant (that a person thanks Allah^{azwj} by obeying all Commands of Allah^{azwj}).'¹¹

Once, **Imam Jafar e Sadiq^{asws}** passed by a man whose voice had become very loud on another person when demanding something very little from him. The Imam^{asws} asked, 'How much do you demand from him?' he replied with the amount and **Imam Jafar e Sadiq^{asws}** then said, 'Have you not heard the saying, "One who has no kindness has no religion!"'¹²

Once Rasool Allah^{saww} saw a man with his hairs untidy, his clothes dirty and his condition very bad. The Rasool Allah^{saww} said, 'It is of religion to enjoy and allow the gifts (that Allah^{azwj} has given) to show (on you).'¹³

Never Live Below what Allah Has Given:

Imam Jafar e Sadiq^{asws} has said, 'I dislike seeing a man who has received a reward from Allah^{azwj} but does not show it.'¹⁴

Amir-ul-Momineen Ali Ibn Abi Talib^{asws} has said, 'You must dress up for your Muslim brother just as you dress up before a stranger.'¹⁵

The Dress:

Imam Jafar e Sadiq^{asws} once said: 'Clean garments put down the enemy.'¹⁶

The narrator of a hadith said:

'I once visited **Imam Jafar e Sadiq^{asws}**, and I was wearing a Jubbah (jumper) of silk and I asked, "I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, I am wearing a silk clothes, what do you say about them?" The Imam^{asws} said, "Silk is not unlawful."¹⁶

The Imam^{asws} then said, 'Abd Allah ibn al-'Abbas was sent to al-Khawarij by 'Amir **Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws}** and he stood before them wearing the best of his clothes. They said, 'O ibn al-'Abbas you are the best of people to us but you have come wearing the clothes of the tyrants.' He read to them this verse, '**Say, who has made unlawful the beauties that Allah has brought out for His**

11 Al-Kafi, Vol. 6, Chapter of 'Dresses and Beautification and Kindness', h 1.

12 Ibid, h 3.

13 Ibid, h 5.

14 Ibid, h 9.

15 Ibid, h 10.

16 Al-Kafi, Vol. 6, Chapter of 'Dress', h 1.

servants and the best sustenance.’ So dress up and beautify; Allah is beautiful and He loves beauty but it must be of the lawful ones. (7:32)¹⁷

Imam Jafar e Sadiq^{asws} was asked, if a man can have ten shirts, changing them every day. The Imam^{asws} replied: ‘It is not unlawful.’¹⁸

Do not Wear Clothes Which Causes Public Dislike:

Imam Jafar e Sadiq^{asws} has said, ‘It is enough humiliation for a man to wear something that causes public disgust.’ The Imam^{asws} also said: ‘Something that causes public disgust is in the fire, regardless of being good or bad.’¹⁹

Preference of Cotton and White Colour:

Imam Jafar e Sadiq^{asws} has said that the Rasool Allah^{saww} has said, ‘You must wear white because it is pure; and shroud your dead people with it.’²⁰

Amir-ul-Momineen Ali Ibn Abi Talib^{asws} has said, ‘You must wear cotton clothes because it is what was worn by the Rasool Allah^{saww}.’²¹

Imam Jafar e Sadiq^{asws} has said: ‘Al-Kattan (Linen) is of the garment of the prophets and it helps the flesh to grow.’²²

Amir-ul-Momineen Ali Ibn Abi Talib^{asws} also said, ‘Do not dress in black, as it was the preferred outfit of the Pharaohs.’²³

However, for Aza wearing black cloths are permissible, as when Imam Hussain^{asws} was Martyred, Ladies of Bani Hashim^{asws} wore thick black clothes and did not complained about cold or hot weather. Imam Ali^{asws} Bin Hussain^{asws} would send them food for Aza and matam.²⁴

Amir-ul-Momineen Ali^{asws} **Ibn Abi Talib**^{asws} has said, ‘Wear thick clothes, because the religion of those who wear soft clothes will be weak.’²⁵

Amir-ul-Momineen Ali^{asws} **Ibn Abi Talib**^{asws} has also said, ‘To tuck up the clothes is purity for offering the prayers (cloths not touching the ground). Allah^{azwj} Says: **Cleanse your clothes** (74:4). This means tuck up your clothes.’²⁶

17 Ibid, h 7.

18 Ibid, Chapter 2, h 10.

19 Ibid, Chapter 3, h 2-3.

20 Ibid, Chapter 4, h 1.

21 Ibid, Chapter 4, h 4.

22 Ibid, Chapter 7, h 1.

23 Ibid

24 Al-Mahasen vol. 2 P-420 Bihar vol. 45 and 79 P 188 and 84, Wasail u shia Vol. 3 P 328

25 Ibid

26 Ibid

Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} has said: 'If one of you takes all their clothes off, the Shaitan will look at him greedily. Hence, you should always screen your bodies. It is inappropriate for men to show skin above the knees when they sit with others.'²⁷

Imam Jafar e Sadiq^{asws} has said about the meaning of the words of Allah^{azwj}, '**and cleanse your clothes', (74:4)** 'It means lift up (cut short) your clothes (instead of dragging them on the ground.'²⁸

Imam Mohammed Baqir^{asws} said that Rasool Allah^{azwj}, once said, 'You must never allow the loincloth and shirt to hang down to drag; it is the sign of arrogance and Allah^{azwj} does not Love arrogance.'²⁹

Washing Clothes

Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} has said that washing clothes (for cleanliness) eliminates worries and purifies (one's soul) prior to the offering of prayers.³⁰

27 Ibid

28 Ibid, Chapter 11, h 14.

29 Ibid, Chapter 12, h 4.

30 Ibid

Manners Related to Shoes and Socks

Imam Abi Abdullah^{asws} said: 'The first who wore shoes was Prophet Ibrahim^{as}.'³¹

The Rasool Allah^{saww} said: 'One should select the best-crafted shoes, when intending to buy shoes.'³²

Imam Abu Abdullah^{asws} said that one should:

1. Wear good quality shoes, these deceive your enemy and restore eyesight,
2. Take fewer loans as it enhances life-span,
3. Apply oil because it reflects richness,
4. Clean your teeth with a 'twig' (Miswak) it helps in keeping your mind unpolluted from bad thoughts.³³

The Importance of Shoes-Shape

Imam Abu Abdullah^{asws} said: 'I detest those who wear shoes without heels.'³⁴

Amir-ul-Momineen^{asws} said, 'Never wear shoes which have the same level at front, middle and rear (without a curve in the middle), because the first ones who used this type of shoes were Pharaohs.'³⁵

Ishaq says; '**Imam Abu Abdullah^{asws}** gave me a pair of shoes for repairing. I saw those had heels and were curved in the middle and had two laces near the toe-area. The Imam^{asws} commented that the shoes were made in accordance with the Prophet^{saww}'s shoes.'³⁶

Black shoes are Forbidden:

Imam Abu Abdullah^{asws} looked at one of his companion who was wearing black shoes and asked: 'Why are you wearing black shoes? Don't you know black shoes are harmful for your eye-sight, cause weakness, and are comparatively expensive, their use makes one feel proud?'³⁷

Imam Abu Abdullah^{asws}, after observing Hanan coming in, wearing black shoes, said: 'O Hanan! What you have to do with black shoes? Don't you know these have three

31 Al-Kafi Vol-6,Page-462

32 Al-Kafi Vol-6,Page-462

33 Al-Kafi Vol-6,Page-463

34 Wasailushia Vol-5,Page-60

35 Wasailushia Vol-5,Page-61

36 Wasailushia Vol-5,Page-61

37 Wasailushia Vol-5,Page-61

bad characteristics? These weaken eyesight; Invoke weakness, and act as catalyst for bring in sadness and worries, and above all these are worn by the arrogant.³⁸

Preference for White Shoes

Sadir visited **Imam Abu Abdullah^{asws}** and was wearing white shoes, Imam^{asws} asked him: 'O Sadir! Do you know the benefits of wearing white shoes?' He replied: 'no, may Allah^{azwj} sacrifice me for your cause.' The Imam^{asws} explained: 'The one who goes to a shop with the intention of buying white shoes and gets a pair, he will get more than what he had spent from an unexpected source, before these shoes are worn out.' Sadir then bought a new pair of white shoes, and exactly that happened to him, as was told by Mola^{asws}. He got one hundred dinars from a source, well before his shoes were worn out.³⁹

The preference of wearing yellow shoes

Imam Abu Abdullah^{asws} said: 'One who wears yellow shoes is blessed with good fortune until those shoes are worn out.'⁴⁰

Imam Mohammed Baqir^{asws} said: 'Wear yellow shoes as these keep you in good mood, until these are worn out, because Allah^{azwj} Says : ***"Surely, she is a yellow cow; her colour is intensely yellow, giving delight to the beholders. (2:69)"***⁴¹

Imam Abu Abdullah^{asws} was asked once by a companion which colour shoes he should buy. Imam Abu Abdullah^{asws} responded: 'Go for bile (yellow). Its bright colour is good for your eyesight, it will have a good effect on your manhood, it keeps away sorrow from you, and this is colour of Prophets^{as} clothes.'⁴²

Recommendations for Wearing Socks

Imam Abu Abdullah^{asws} said: 'Always wear socks; these will protect you from tuberculosis.'⁴³

Imam Abu Abdullah^{asws} also said that wearing socks not only enhances eyesight but also sharpens it.⁴⁴

38 Wasailushia Vol-5,Page-61

39 Wasailushia Vol-5,Page-62

40 Wasailushia Vol-5,Page-62

41 Wasailushia Vol-5,Page-62

42 Wasailushia Vol-5,Page-62

43 Wasailushia Vol-5,Page-63

44 Wasailushia Vol-5,Page-63

Preferred Colour and Occasions for Socks

Ziyad bin al-Manzar says: 'Imam Abu Abdullah^{asws} saw me wearing white socks when I came inside. The Imam^{asws} said: "Don't you know pure white socks are the symbol of arrogance. The Persian rulers first used red socks. And the black coloured socks are the tradition of the family of Hashem and it is our tradition (sunnath)."'⁴⁵

The narrator says, 'once I travelled with Imam Abu Abdullah^{asws}. The Imam^{asws} wore red socks. He^{asws} said, "These are good in clay and rain and bear those conditions for longer. Wear them, but only while travelling. When you are not travelling there is nothing better than black socks."'⁴⁶

Preference for Putting on and Taking off Shoes, Socks and Garments

Imam Abu Abdullah^{asws} said: 'It is Sunna (our^{asws} traditions) to start with the left foot when removing the socks, and start putting them on with the right foot.'⁴⁷

Imam Abu Abdullah^{asws} also said: 'When you put on your shoes, start with your right foot, but take off the left one first when taking shoes off.'⁴⁸

Rasool Allah^{saww} said: 'When you wear clothes and perform ablutions start from the right side.'⁴⁹

Imam Ali Raza^{asws} said: 'One should start with your right leg when one wants to put socks or shoes on, and recite: "In the name of Allah^{azwj}, all praise is for You, Ya Allah^{azwj}, bless Muhammad^{saww} and the Muhammad's Family^{asws} and enable me walk steadily in this world as well as in the hereafter, make me firm in my beliefs, give me support on Doom's day and protect me from all sorts of troubles, and ill-fates, and from harm." Recite when taking shoes/socks off: "Ya Allah! Give me refuge from sorrow and grief, but, please, do not remove the garments of my faith."⁵⁰

Never Walk While Wearing a Single Slipper

Imam Abu Abdullah^{asws} said in a sermon: 'The one who walks wearing single slipper and gets hurt from being pushed by the devil will not recover unless Allah^{azwj} Wants to heal him.'⁵¹

Men Shouldn't Put Shoes on while standing

Jafar bin alShari says he heard a tradition of Rasool Allah^{saww} from Imam Jafar-e-

45 Wasailushia Vol-5,Page-64

46 Wasailushia Vol-5,Page-64

47 Wasailushia Vol-5,Page-64

48 Wasailushia Vol-5,Page-64

49 Wasailushia Vol-5,Page-65

50 Mustadreulwasail Vol-3,Page-282

51 Wasailushia Vol-5,Page-66

Sadiq^{asws}: 'It is forbidden for men to put shoes on while standing.'⁵²

LESSON 3: WEARING RINGS

The preference of wearing rings

Abu Abdullah^{asws} said: 'Wearing of rings is from our Sunnah.'⁵³

Abu Abdullah^{asws} also said: 'The ring of the Rasool Allah^{saww} was made from silver.'⁵⁴

Imam Abu Abdullah^{asws} said that the Rasool Allah^{saww} said: 'The hand is not purified if you are wearing a ring made out of steel/iron.'

Preference of round black stone in the Ring:

Imam Jafar Al Sadiq^{asws} said: 'The stone of the ring should be round. The ring of the Holy prophet^{saww} used to be like that.'⁵⁵

Permissibility for wearing rings on the right hand and the left hand:

Imam Musa Al-Kazim^{asws} was asked about wearing a ring in the right hand. The Imam^{asws} replied: 'If the man wants he can wear it in his right hand.'

Imam al Hassan Al-Askari^{asws} said to his^{asws} Shiites in 260AH: 'We had ordered you to wear rings in your right hands, and this was when we^{asws} were apparent among you, but now we^{asws} order you to wear it in your left in our absence until such time as Allah^{azwj} manifests our^{asws} order and yours, and this is proof of your being in our Wilayah of Ahl Ul Bayt^{asws}.' Those present there took off rings from their right hands and put them on their left. And then Imam^{asws} said: 'Narrate this to our Shiites.'⁵⁶

53 Wasail ul Shia, H 5920

54 Ibid,

55 Ibid, H. 5970

56 Ibid, H. 5978

LESSON 4: CLEANLINESS RELATED TO HAIR, NAILS, TEETH, AND BATH

Keeping Hair and Parting:

The narrator says 'Imam Jafar e Sadiq^{asws} said, "Rasool Allah^{saww} would keep his hairs long enough to reach his ear lobe only (not more than that)."⁵⁷

Combing Hair:

Imam Jafar e Sadiq^{asws} has said, 'Clean and fresh clothes sadden the enemy, using oil dispels despair and combing the head removes al-Waba' (fever). Combing the beard strengthens teeth.'⁵⁸

Removal of Un-Desired Hair:

Imam Jafar e Sadiq^{asws} has said that the Rasool Allah^{saww} has said, 'No one of you must allow the hairs of his underarms to grow long; Satan makes it his hiding place and cover.'⁵⁹

The Rasool Allah^{saww} said that men and women should shave the abdomen hair.⁶⁰

Clipping Moustache and Fingernails:

Imam Jafar e Sadiq^{asws} once said, 'You must clip your moustache and fingernails every Friday, if you do not need clipping then just scratch them. You will not be affected by insanity, leprosy and albinism.'⁶¹

Brushing Teeth:

Imam Jafar e Sadiq^{asws} has said, 'In tooth brushing there are twelve qualities.

1. It is an act of Sunnah,
2. it cleanses the mouth,
3. it sharpens eyesight,
4. it earns Allah's pleasure,

57 Ibid, Chapter 34, h 3.

58 Ibid, Chapter 37, h 1.

59 Ibid, Chapter 46, h 1.

60 120 1 من لا يحضره الفقيه

61 Al-Kafi, Vol. 6, Chapter 38, h 3.

5. it dispels phlegm,
6. it improves memory,
7. it whitens the teeth,
8. it amplifies the list of good deeds,
9. it banishes cavities,
10. it strengthens gums,
11. It increases appetite for food and
12. it makes the angels happy.⁶²

Imam Jafar e Sadiq^{asws} has said that the Rasool Allah^{saww} said, 'You must brush your teeth for every Salat (prayer).'⁶³

Taking Showers/Baths:

Imam Musa e Kazim^{asws} has said, 'If one wants to lose weight he should use a bathe every day.'⁶⁴

62 Ibid, Chapter 42, h 5.

63 Ibid, Chapter 42, h 10.

64 Ibid, Chapter 43, h 2,11.

LESSON 5: WEARING PERFUMES AND APPLYING OIL

Wearing Perfumes:

Imam Jafar e Sadiq^{asws} has said that the Rasool Allah^{saww} has said, 'Applying perfume strengthens the heart.'⁶⁵

Imam Jafar e Sadiq^{asws} has also said, 'If one uses perfume in the beginning of the day, his power of reasoning continues to work until the night. Performing one Salat⁶⁶ with perfume is better than seventy Salat without perfume.'⁶⁷

Applying Oil:

Imam Jafar e Sadiq^{asws} has said that **Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws}** has said, 'Applying oil softens the skin and increases the ability of the brain.'⁶⁸

Additional Topics for Year 13 Akhlaq: See Appendices I and II:

65 Ibid, Chapter 48, h 6.

66 Prayer

67 Ibid, Chapter 48, h 7.

68 Ibid, Chapter 56, h 1.

Appendix I: On Growing Beard and Trimming Moustaches:

Summary:

This short article on 'Growing Beard and Trimming Moustaches' has been compiled from the traditions of Masumeen^{asws}. Shaving beard is forbidden, if someone does that then there is 'Kufara' (penalty) equivalent to 'blood-money' if beard would not grow back but if it does than Kufara would be 1/3 of it. Kufara of a shave (if beard grows back) is approximately £26, 000.

It is narrated by Ibn-e-Massoud that Prophet Muhammad^{saww}, said: when Hazrat Adam^{as} was feeling low Allah^{azwj} sent Hazrat Jibraeel^{as} to (cheer him up). Jibraeel^{as} said: 'I am a Rasool Allah^{azwj} and Allah^{azwj} Wishes you a long and cheerful life.' (Upon hearing this) Adam^{as} went into prostration and then lifted his head towards skies and prayed: 'O Lord! Make me more graceful.' In the morning, the next day, upon touching his face with his hands, Hazrat Adam^{as} felt a heavily grown black beard. Upon feeling it, Hazrat Adam^{as} said: 'O Allah^{azwj} What is this?' Allah^{azwj} replied: 'This is a beard, the beauty for you^{as} and your sons to come until the day of resurrection.'⁶⁹

Abi Abdullah^{asws} said that the people never look old until the time of Hazrat Ibrahim^{as}. Upon observing a white hair in his beard, the first time, Hazrat Ibrahim^{as} prayed to Allah^{azwj}, 'Oh Allah^{azwj}! Please enlighten me about it.' Allah^{azwj} said, 'it is 'WAQAR' (reverence) for you.' Then He^{as} said, 'Lord bestows me with more reverence.'⁷⁰

Rasool Allah^{saww} said that shaving one's beard is an act of mutilation and one incites Allah^{azwj}'s curse by shaving his beard.⁷¹

It is narrated from a chain of narrators that Imam Jafar-e-Sadiq^{asws} quoted on behalf of Amir-ul-Momineen^{asws} that if someone shaves his beard and it does not grow again then there is 'Blood Money' on him but if his beard grows again then he should pay out (elms) one third of the 'Blood Money'.⁷²

Imam Abu Abdullah^{asws} said that blood money is ten thousand Dirhams or one thousand Dinars, it is equivalent to the price of one hundred camels.⁷³

Rasool Allah^{saww} said, 'I have been asked by my Lord to grow my beard and cut my moustaches.'⁷⁴

The minimum and maximum length of a Beard:

It is narrated from Imam Jafar-e-Sadiq^{asws} to close your fingers around your beard and trim down hair which comes out of your palm (width). In another tradition,

69 Bihar V 73 P 379 Ilaloshraya V2 P 379

70 Al-kafi vol 6 pg 494 Ilalushrayi vol 1 pg 104

71 Mustadrak UI Wasail Vol 1 H No 1003

72 AL-KAFI .V-7.PG-316, FAQI V.4 P.150,TAHZEEB V 10 P.250

73 AL-KAFI V-7 P-272. TAHZEEB V-10 P-160

74 Mustadrak UI Wasail, Vol 1, H No 1004

Imam^{asws} says the part of beard which is longer than the fist-length will be burnt in the hell fire.⁷⁵

Sudair Al Serafi reports: 'I have seen Imam Aba Jafar^{asws} used to trim his beard by removing hair from His^{asws} cheeks and underneath the chin.'⁷⁶

Abi Nasr Al Bznti the Sahabi asked from Imam Raza^{asws} if a man is allowed to remove hair from his beard. Imam^{asws} replied: 'There is no harm if he removes hair from his cheeks but should refrain from shaving the front part.'⁷⁷

Kufara per Shave if beard grows again:

Method One:

The Islamic dinar (coin 22k (91.7%) gold) weighs 4.25 grams gold.⁷⁸

$$333.333 \times 4.25 = 1416.65 \times \text{£}18.30^{79} = \text{£} 25,925.00$$

Method Two:

Or if we assume a live camel will cost £12,000

Then the price of 100 CAMELS will be 1,200,000 THEN 1/3 of it:

£ 400,000

Kufara per Shave if beard does not grow again:

Method One: £ 77,775

Method Two: £ 1,200,000

75 Tehzib-ul-Islam, pp. 182 (Urdu)

76 Wasailulshia V-2 Page 111, Bihar V-46 Page 299

77 Wasailulshia V-2 Page 111 Bihar V-73 Page 113

78 Islamic gold dinar From Wikipedia, the free encyclopedia

79 Gold price as per June 2009.

Appendix II: Pictures, Portraits, Statues, Music, Singing and Games

Summary:

Pictures and/or portraits of human beings and animals alike have found their way into most houses, even those of the followers of Twelve Imami Shias, many have accepted the modern trend due to ignorance; whereas others have been encouraged by the Fatawa of Mujtahids, for example, in the Tafseer of the Holy Quran (34:13), Aqa Mahdi Puya says⁸⁰: ***‘Some of the jurists refer to the word tamathil (statues) in favour of the permissibility, of making images, and only restricting the prohibitory traditions to those images which are meant for worship. For details refer to the books of fiqh’.***

In this short article, we will try to learn ‘the Divine Verdict’ on the display of pictures/portraits and statues in our society, as explained from the traditions of Masomeen^{asws}.

In brief, using pictures/portraits of animals within the house for decoration, is forbidden, if one finds these images within a house, then one cannot offer Salat there unless these images are covered or are underneath one’s feet. Pictures of nature; those without a head are, however, acceptable within the premises of the house, i.e., on walls or on furnishings.

Furthermore indulging in such activities and acts which diverts one’s attention away from Allah^{azwj} is also forbidden and, is considered to be ‘Lahoo Lahab’ (satanic acts). This includes things such as: music; singing; dancing; playing cards; video games...etc.

In addition, it is important to note when we go to earn lawful sustenance, we are actually worshiping; we present four Ahadith below in order to distinguish between the useless acts (Lahoo Lahab) and those acts which, may not be superficially recognised as worship, but in fact are essential aspects of worship:

(1) **‘Abu Jafar^{asws} has said that the Rasool Allah^{saww} has said:** ‘Worship has seventy parts. The most excellent part in it is working to make lawful living.’⁸¹

(2) **‘The Rasool Allah^{saww} has said:** ‘O Allah^{azwj}: Grant us blessings with our loaves of bread and do not take them away from us. Without bread we neither are able to perform Salat or fast, nor can we perform our obligations toward (Allah^{azwj}) our Lord.’⁸²

(3) **‘Abu Abdullah^{asws} once said:** ‘A wealth that keeps you away from injustice is better than poverty that leads you to commit sins.’⁸³

(4) **‘About the words of Allah^{azwj}: *There are men who do not become distracted from speaking of Allah because of trading and business.’ (24:37).*** The Imam^{asws} said: ‘They are the business people who do not become distracted

80 <http://quran.al-islam.org/>

81 Al-Kafi, vol. 5, H. 8348, Ch. 5, h, 6

82 Al-Kafi, vol. 5, H. 8324, Ch. 3, h, 13

83 Al-Kafi, vol. 5, H. 8322, Ch. 3, h, 11

from speaking of Allah^{azwj} because of trade and business when it is time for Salat. They yield to the rights of Allah^{azwj} in such times.⁸⁴

The Word Picture/Portrait in the Holy Quran:

The word 'Tamasil' (picture) is found in several places within the Holy Book, as:

وَلَسَلِيمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۚ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۚ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۚ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ {34:12} يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَاثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ ۚ اعْمَلُوا آلَ دَاوُودَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ {34:13}

And (We made) the wind (subservient) to Sulaiyman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste the punishment of burning (34:12).

They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of Dawood! And very few of My servants are grateful (34:13).

The following Ahadith of Masomeen^{asws} explain the above Verses:

(1) I once asked **Abu Jafar^{asws}** about the meaning of the words of Allah^{azwj}: '**They made for him whatever he wanted, such as Salat (prayer) niche, statues, basins like wells (34: 13).** The Imam^{asws} said: 'They were not statues of men and women but they were the figures of trees and similar objects.'⁸⁵

(2) **Abu Abdullah^{asws}** has said: 'About the meaning of the words of Allah^{azwj}: '... **they made for him whatever he wanted like prayer niche, statues ... ' (34: 12), they (statues) by Allah^{azwj}, were not the statues of men and women, they, however, were of trees and things (of nature).'⁸⁶**

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ (2:58)

And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers (2:58).

84 Al-Kafi, vol. 5, H. 8664, Ch. 53, h, 21

85 Al-Kafi, vol. 6, H. 12300, CH. 28, h 3

86 Ibid, h 7

The Holy Imam Hassan Al-Askari^{asws} said that 'Allah^{azwj} Said: 'Call to mind O Children of Israel **"And when We said"** to your ancestors **"Enter this city"** and this was 'Areyha' from the cities of *Shaam*⁸⁷ and that had just crossed over from the desert **"then eat from"** from the town **"it a plenteous (food) wherever you wish"** Plenty of it, without tiredness, which has been set up **"and enter the gate"** the gate of the town **"making obeisance"** Allah^{azwj} had Placed on the door of the town the likenesses of Muhammad^{saww} and Ali^{asws} and ordered them to perform the prostration of reverence to those likenesses, and renew on their selves the allegiances in remembrance of their^{asws} Mastership and remember the oath and the covenant that had been taken from them regarding these two^{asws}. **"And say, forgiveness"** Meaning – say: 'We prostrate to Allah^{azwj} in reverence to the likenesses of Muhammad^{saww} and Ali^{asws} and our belief in their Mastership, forgive us our sins and overlook our mistakes.' Allah the Almighty Says: **"We will forgive you"** Meaning – with this deed of prostration **"your wrongs"** and the sins of your past are removed. **"And give more to those who do good (to others)"** And if from among you did not commit the sins which were committed by the adversaries of the Mastership and remained steadfast on the covenant that was Given to Allah^{azwj} of the oath of the Mastership, I^{azwj} will Increase his levels and rewards and that is the meaning of the Words **"and give more to those who do good (to others)."**⁸⁸

Ahl al-Bayt^{asws} are the Door of Hitta:

Amir-ul-Momineen^{asws} said: 'For the Children of Israel, the Door of *Hitta* was set up, but for you, O community of Muhammad^{saww}! the Door of *Hitta* that has been set up for you; is the Household^{asws} of Muhammad^{saww}, and you have been Ordered to follow their^{asws} guidance and necessitate upon yourselves upon their^{asws} ways, so that your mistakes and your sins can be forgiven, and so that your good deeds can be Increased, and **your** Door of *Hitta* is better than their Door of *Hitta*. This is because theirs is only a wooden door, whereas we^{asws} are the speaking ones, the truthful ones, the Chosen ones, the Guides and the Virtuous ones. This is as the Rasool Allah^{saww} said: 'The stars in the sky are a source of safety from drowning, and the People^{asws} of my^{saww} Household are a source of safety for my^{saww} nation from straying in their religion, so long as they remain in their^{asws} obedience, their^{asws} guidance and their^{asws} way (Sunnah).'⁸⁹

Ahadith Forbidding Decorating Houses with Portraits and Statues:

Saad bin Tareef heard from Imam Abu Jafar^{asws} that Imam^{asws} told him regarding the Verse: '**Those who hurt Allah and the Messenger (33:57).** (Allah^{azwj} Rebukes) those photographers (painters) and will Ask them on the Doomsday to blow life into their art.'⁹⁰

87 Syria

88 Tafseer Imam Hassan Askari^{asws}, h. 127

89 Tafseer Imam Hassan Askari^{asws}, h. 326

90 Al-Mohasin Vol-2,Page-616

Imam Abu Abd Allah^{asws} told us that the Rasool Allah^{saww} has said:

Jibraeel^{as} came to Me^{saww} and said: 'O Muhammad^{saww}! The Lord^{azwj} Sends you^{saww} greetings and forbids the 'Tazweek' decoration of houses.' Abu Baseer asked: 'what does Allah^{azwj} Mean by the decoration of the houses?' The Imam^{asws} replied: 'The pictures and statues.'⁹¹

Imam Abu Abd Allah^{asws} : 'Whoever creates an Image/picture of a living being on Doomsday, Allah^{azwj} will ask him to blow life into it.'⁹²

Amir-ul-Momineen^{asws} has said that the Rasool Allah^{saww} has said that Jibraeel^{as} has said: 'We do not enter a house in which a picture on which feet are not displayed exists (Hadith in brief).'⁹³

Amir-ul-Momineen^{asws} has said: 'Once the Rasool Allah^{saww} sent me to al-Madinah saying, "Do not leave any picture without destroying it; and any grave without levelling it and any dog without killing it.'⁹⁴

The Rasool Allah^{saww} has said: 'Once Jibraeel^{as} came to me and said: 'We the community of angels do not enter a house in which there is a dog, or statues.'⁹⁵

Abu Abdullah^{asws} has stated this Hadith: 'Three kinds of people will be in suffering on the Day of Judgment. Of such people, one is a man who lies about his dream. He will be held responsible to form a knot between two pieces of barley grains and he will never be able to do so. One is a man who builds statues. He will be held responsible to blow the spirit in it and he will never be able to do so.' (The third according to al-Saduq is one who listens to a people who do not like him. Lead will be poured in his ears.)'⁹⁶

Amir-ul-Momineen^{asws} Disliked Pictures of Living beings in a House:

Abu Abdullah^{asws} has said that Imam Ali^{asws} disliked the existence of pictures in houses.⁹⁷

Pictures of Nature on Furnishings:

Abu Abdullah^{asws} has said that Imam Ali^{asws} ibn al-Husayn^{asws} in his house had pillows, floor furnishings which had pictures (of sceneries) on which the Imam^{asws} sat.⁹⁸

91 Al-Kafi Vol-6,Page-526

92 Al-Kafi Vol-6,Page-527

93 Ibid, h 13

94 Ibid, h 14

95 Ibid, h 2 : الكافي ج : 6 ص : 527

96 Ibid, h 10 : الكافي ج : 6 ص : 528

97 Ibid, h 5

98 Al-Kafi, vol. 6, H. 12301, CH. 28, h 4

Offering Salat in a House which has Pictures:

(1) I once asked **Abu Abdullah^{asws}** about the pillow or furnishings which have pictures on them. He^{asws} said: 'It is not unlawful (to offer Salat) if it is in the house.' The Imam^{asws} then said: 'Anything with pictures which is used under the feet is not harmful (in offering Salat).'⁹⁹

(2) **Abu Jafar^{asws} has said:** 'The existence of al-Tamathil (pictures or statues) in a house is not harmful if their heads are changed (removed) and the rest is left.'¹⁰⁰

(3) I asked **Abu al-Hassan^{asws}** about the house or a room in which there are pictures - if Salat can be performed there. The Imam^{asws} said: 'Do not perform Salat where you are standing facing a picture unless you have no choice then you must cut their heads. Otherwise, do not perform Salat there.'¹⁰¹

(4) **(Amir-ul-Momineen^{asws} says):** 'It is unacceptable for men to prostrate themselves on pictures or pictured rug. It is, however, allowed when the picture is under one's feet and/or covered up by something.'¹⁰²

(5) **(Amir-ul-Momineen^{asws} says):** 'It is not permitted for men to put pictured 'Dirhams' (coins) in their pocket while offering Salat. It is, however, allowed to put the dirham in a bag or a thick cloth, i.e., money belt.'¹⁰³

(6) I once asked **Abu Jafar^{asws}** if it is permissible to perform Salat in a Masjid with pictures. The Imam^{asws} said: 'I dislike it, however, today it is not harmful to you (observe Taqeyya). Had justice been established (with our Hujja^{ajfi}) you would see how it is dealt with.'¹⁰⁴

(7) I once asked one of the **two Imams^{asws} about** (offering Salat) in a house which has pictures. The Imam^{asws} said: 'There is no offence in it if it (a picture) is on your right, left, behind you or under your feet. If it is in the direction of al-Qibla, then cover it with a piece of cloth.'¹⁰⁵

(8) **Imam Aba Abdullah^{asws}** was asked about offering Salat in a house, which has pillow with picture all around? Imam^{asws} replied: 'There is no harm if it is not in the direction of al-Kaaba but if it is, then one must cover it up with a cloth and only then offer Salat.'¹⁰⁶

(9) **Imam^{asws} was asked** about offering Salat on the floor, which has pictures, that even has two eyes? Imam^{asws} replied: 'There is no harm if picture has one eye but if it has two eyes then one cannot offer Salat, even if one wants to.'¹⁰⁷

99 Ibid, h 6

100 Ibid, h 8

101 Ibid, h 9

102 <http://www.hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : 2 ص : الخصال ج

103 Ibid

104 Al-Kafi, vol 3, H 5342, Ch. 61, h 20

105 Al-Kafi, vol 3, H 5299, Ch. 59, h 20

106 Manla Yazar ul Faqih, H. 740, باب المواضع التي تجوز الصلاة فيها و 245 1 من لا يحضره الفقيه

107 Manla Yazar ul Faqih, H. 741, باب المواضع التي تجوز الصلاة فيها و 245 1 من لا يحضره الفقيه

(10) Once Abd ur Rahman ibn al-Hajjaj asked from **Abu Abdullah^{asws}** regarding a person who has Sudanese Dirham and is offering Salat with or without having them attached to himself? Imam^{asws} replied: I do not like a person who is offering Salat while having those coins on him, which have pictures. However, people need to protect their money, so in that case he may put them behind or in a way that these do not come between him and the Kaaba.¹⁰⁸

Ahadith on The 'Al-Ghina' (Music and Singing):

(1) I once asked **Abu Abdullah^{asws}** about the meaning of the words of Allah^{azwj}: **'You must stay away from filth of idols and stay away from false words.'** (22:30) The Imam^{asws} said: 'It is music and singing.'¹⁰⁹

(2) **Abu Abdullah^{asws}** has said: 'al-Ghina'¹¹⁰ is the nest of hypocrisy.'¹¹¹

(3) **Abu Abdullah^{asws}** has said that when Adam^{as} died, Iblees^{la} and Qabil^{la} expressed joy and came together in the land. Thereafter Iblees^{la} and Qabil^{la} set up musical instruments and means of amusement to rejoice at the death of Adam^{as}. Thus whatever is there on earth of this sort, in which people take pleasure, is because of that.'¹¹²

(4) I once heard **Abu Jafar^{asws}** saying, 'al-Ghina' is of such things for which Allah^{azwj} has Warned with punishment in the fire.' The Imam^{asws} then read this verse: **'Among people there are those who buy لَهْوُ useless things in the form of words to mislead people from the path of Allah. They do so because of ignorance and take it mockingly. They will suffer a humiliating suffering.** (31:6)¹¹³

Ahadith on how Dance, Beating Drums and Use of the Flute are forbidden:

(1) **Abu Abdullah^{asws}** has said that the Rasool Allah^{saww} has said: 'I forbid dancing, and the use of flutes, small drums and big drums.'¹¹⁴

(2) I once heard **Abu Al-Hassan, al-Reza^{asws}** saying that once **Abu Abdullah^{asws}** was asked about 'al-Ghina'. The Imam^{asws} said: 'It is in the words of Allah^{azwj} **"among people there are those who buy لَهْوُ useless things in the form of words to mislead others from the path of Allah."**¹¹⁵

(3) Once we arrived in al-Madinah and visited **Abu Abdullah^{asws}** who asked us. 'Where have you lodged?' We said: 'It is with so and so, the owner of singing slave-

108 Manla Yazar ul Faqih, H. 783, باب ما يصلى فيه و ما لا يصلى فيه من 256 1 من لا يحضره الفقيه

109 Al-Kafi, vol. 6, H. 12048, Ch. 25, h, 1 الكافي ج : 6 ص : 431

110 "al-Ghina'

111 Al-Kafi, vol. 6, H. 12049, Ch. 25, h, 2

112 Al-Kafi, vol. 6, H. 12050, Ch. 25, h, 3

113 Al-Kafi, vol. 6, H. 12051, Ch. 25, h, 4

114 Al-Kafi, vol. 6, H. 12054, Ch. 25, h, 7

115 Al-Kafi, vol. 6, H. 12055, Ch. 25, h, 8

girls.' The Imam^{asws} said: 'You must remain honourable.' By Allah^{azwj} we did not understand what the Imam^{asws} meant and we thought perhaps he^{asws} wants us to be kind to him (owner of the lodging). We returned to him^{asws} and asked: 'We did not understand your words. He^{asws} said: 'Have you not heard the words of Allah^{azwj}, **"When they pass by useless things they pass honourably (25:72)."**¹¹⁶

(4) **Once, I was with Abu Abdullah^{asws}** when a man said: 'I pray to Allah^{azwj} to keep my soul and the souls of my parents in service for your cause. My 'WC' is located in such a place that I can hear voices of my neighbours clearly. My neighbours have singing slave-girls who play musical instruments and perhaps I sit longer, listening to them.' The Imam^{asws} said: 'You must not do so.' The man said, 'By Allah^{azwj}, I do not go to them: it is only my listening to them with my ears'. The Imam^{asws} said: 'For the sake of Allah^{azwj}, have you not heard Allah^{azwj} saying: **'The ears, the eyes and hearts will all be questioned.'** (17:38) He replied: 'Yes, by Allah^{azwj}, as if I have not heard this verse of the book of Allah^{azwj} from non-Arab or Arab people. However, I will not return to it if Allah^{azwj} so wills and I ask forgiveness from Allah^{azwj}. The Imam^{asws} said: 'You must go and take a shower, then ask what you want, because you were involved in an enormously wrong deed and how terrible your condition could have been, had you remained! Praise Allah^{azwj} and ask Him^{azwj} to forgive you because of what He^{azwj} dislikes and He^{azwj} dislikes only bad and indecent matters; and you must leave evil and indecent things to indecent people; everything has its associates.'¹¹⁷

(5) **Imam Jafar e Sadiq^{asws}** has said: 'If Allah^{azwj} Grants a bounty to a person and that person comes to that bounty with a flute, he has not appreciated it; and if one is affected by a misfortune and he comes in such condition with mourning (one should be content) he has disregarded it also.'¹¹⁸

(6) I once asked **Imam Jafar e Sadiq^{asws}** about 'al-Ghina' (Music and signing). I said that they think the Rasool Allah^{saww} has granted permission in saying: 'We have come to you, we have come to you, so offer us greetings, offer us greetings, we will offer you greetings.' The Imam^{asws} said: 'They have spoken a lie. Allah^{azwj} Says: **"We have not created the skies, the earth and all in between for a playful purpose, had we wanted we could have done so and we were able to do so. We throw the truth over the falsehood to invalidate it and it is bound to vanish. Woe upon you because of your terrible expression (21:16-18)."**¹¹⁹

(7) I once heard **Imam Jafar e Sadiq^{asws}** saying: 'There is a Satan called al-Qafandar. If barbat (a musical instrument) is played in a house for forty days and men come to him then that Satan places every part of his (Satan's) body on every part of the body of the owner of the house; and thereafter he will not mind (becomes shameless).'¹²⁰

(8) **Imam Jafar e Sadiq^{asws}** has said: 'The house of 'al-Ghina' is not safe from tragedy, prayers are not accepted and angels do not enter within it.'¹²¹

116 Al-Kafi, vol. 6, H. 12056, Ch. 25, h, 9

117 Al-Kafi, vol. 6, H. 12057, Ch. 25, h, 10

118 Al-Kafi, vol. 6, H. 12058, Ch. 25, h, 11

119 Al-Kafi, vol. 6, H. 12059, Ch. 25, h, 12

120 Al-Kafi, vol. 6, H. 12061, Ch. 25, h, 14

121 Al-Kafi, vol. 6, H. 12062, Ch. 25, h, 15

(9) The Imam^{asws} has said: 'If barbat¹²² is played in one's house for forty days Allah^{azwj} Gives its control to a Satan called al-Qafandar who sits on every part of the body of the owner of the house. When this happens bashfulness/honour is taken away from him and he does not mind whatever he says or is said about him.'¹²³

(10) Once, **Imam Jafar e Sadiq^{asws}** was asked about 'al-Ghina' when I was present. The Imam^{asws} said: 'Do not enter the houses whose inhabitants Allah^{azwj} disregards.'¹²⁴

(11) **Imam Abu Al-Hassan Al-Reza^{asws} (8th Imam)** has said: 'If one keeps his soul clean of al-Ghina' Allah^{azwj} Commands the winds to move a tree in the Garden (paradises). From this tree a sound is heard the like of which is never heard, and those who fail to keep their souls clean of 'al-Ghina' (music and singing) will not be able to hear it.'¹²⁵

(12) I once heard **Imam Jafar e Sadiq^{asws}** saying: 'Playing 'Oud'¹²⁶ grows hypocrisy just as water grows green plants.'¹²⁷

(13) Imam Ali^{asws} ibn al-Husayn^{asws} has said: 'Allah^{azwj} does not Grant holiness to a nation in which barbat¹²⁸ sounds.'¹²⁹

(14) **Imam Jafar e Sadiq^{asws}** once asked me: 'Where have you been'? I then thought that he^{asws} knows the place where I was. I then said: 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, I was passing by so and so and he kept me. I went in his house and looked at his slave-girls.' The Imam^{asws} said: 'That is such a gathering to the inhabitants of which Allah^{azwj} does not look. Have you placed your family and assets in the trust of Allah^{azwj}?'¹³⁰

(15) **Imam Jafar e Sadiq^{asws}** has said: 'If one listens to a speaker¹³¹ he worships him. If the speaker conveys from Allah^{azwj} he has worshipped Allah^{azwj}; but if he conveys from Satan he has worshipped Satan.'¹³²

Playing Useless Games are Forbidden (هُنُوٌّ وَ لَعِبٌ):

We have already read in several Ahadith the word 'هُنُوٌّ' refers to useless play/games, as Allah^{azwj} Says: '**Among people there are those who buy useless things in the form of words to mislead from the path of Allah (31 :6).**

And Allah^{azwj} Says:

122 A musical instrument

123 Al-Kafi, vol. 6, H. 12064, Ch. 25, h, 17

124 Al-Kafi, vol. 6, H. 12065, Ch. 25, h, 18

125 Al-Kafi, vol. 6, H. 12066, Ch. 25, h, 19

126 A certain musical instrument

127 Al-Kafi, vol. 6, H. 12067, Ch. 25, h, 20

128 A musical instrument

129 Al-Kafi, vol. 6, H. 12068, Ch. 25, h, 21

130 Al-Kafi, vol. 6, H. 12069, Ch. 25, h, 22

131 Singer/entertainer/preacher

132 Al-Kafi, vol. 6, H. 12071, Ch. 25, h, 24

'We have not created the skies, the earth and all in between for a playful purpose, had we wanted we could have done so and we were able to do so. We throw the truth over the falsehood to invalidate it and it is bound to vanish. Woe upon you because of your terrible expression (21:16-18).'

We, present below two Further Ahadith in the explanation of the words
'لَهُوٌ وَ لَعِبٌ':

(1) **Once Jesus^{as}**, son of Mary, passed by a town, in which people, birds and animals had all died. Jesus^{as} said, 'They all have died from violence. Had they died individually they would have buried each other.' The disciples said: 'O Spirit and Words of Allah^{azwj}, pray to Allah^{azwj} to bring them to life so we may ask about their deeds and avoid those for which they have been admonished.' Jesus^{as} prayed to his Lord^{azwj} and from space he^{as} was told to call them. Jesus^{as} at night stood on a high ground that dominated the town and said: 'O people of the town?'

A certain individual replied: 'Yes, O the Spirit and the Words of Allah^{azwj}.' He^{as} then said: 'Woe upon you, what kind of deeds did you have?' He said, 'We worshipped the devil, loved the world with little fear, had long hopes and neglectfully engaged in useless and playful activities (لَهُوٌ وَ لَعِبٌ).'

Jesus^{as} asked: 'How was your love of the world?' He replied: 'It was like a child's love for his mother. When it came to us we rejoiced in happiness and when it went away we felt sad and cried.' He^{as} then asked: 'How was your worship of the devil?' He replied: 'It was obedience to the sinful people.' Jesus^{as} asked: 'How were the consequences of your activities?' He replied, 'We spent one night in comfort and in the morning we found ourselves in Hawiyah¹³³.' Jesus^{as} asked: 'What is 'Hawiyah'?' He said: 'It is 'Sijjin.' Jesus^{as} asked: 'What is Sijjin? He said: 'It is a mountain of burning fuel that smoulders upon us to the Day of Judgment.'

Jesus^{as} asked: 'What did you say and what was said to you?' He replied: 'We said, "Return us to the worldly life so we can live piously," and it was said to us: "You are lying." Jesus^{as} asked: 'Why do not the others of you talk to me?' He said: 'O Spirit of Allah^{azwj}, they are harnessed with a harness of fire which is in the hands of stern and strong angels; I was among them, but not one of them. When punishment struck it took me with them. I am hanged by a hair on the brink of hell and I do not know if I will be saved or thrown into hell.'

(2) **Amir-ul-Momineen^{asws} has said**, 'Hypocrisy has four pillars: Desire, Neglect, Resentment and Greed.

'Desire is of four branches: disproportionate behaviour, transgression, lust and insubordination. Whoever behaves disproportionately faces great risks, remains lonely and without supporters. Whoever transgresses does not remain immune to harmful consequences, his heart is not in peace and he does not control his soul against lustful matters. Whoever has not balanced his soul in lustful matters he

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indulges in filthy activities. Whoever acts insubordinately purposely and without evidence strays in false-hood.

'Neglect is of four branches: dishonesty, yearning, fear and procrastination. Fear and apprehension turns one away from the truth and procrastination leads to extremely reduced activities until the deadline approaches. If one does not have any yearnings he knows his true condition and measures. If he knows the true measure of his condition in which he is, he would die suddenly due to fear and apprehension. Dishonesty cuts short one's deeds.

'Resentment is of four branches also: arrogance, boastfulness, egoism, and racism. Whoever is arrogant turns his back to the truth. Whoever is boastful indulges in sins. Whoever is egoistic persists in sins. Whoever comes in the clench of racism commits injustice. Thus, evil is the affair that swings in deterioration, indecency, persistence and injustice on the path.

'Greed is of four branches: exhilaration, **لَهْوٍ وَ لَعِبٍ** pleasure seeking, worrying and superfluity. Exhilaration is detestable before Allah^{azwj}. Pleasure seeking (**لَهْوٍ وَ لَعِبٍ**) is feeble-mindedness. Worry is a misfortune for one who is forced to carry sins. Seeking superfluity is useless, a childish manner, a wasteful preoccupation and an effort to change what is of a lower quality to a better one. This is how hypocrisy, its pillars and its branches are. Allah^{azwj} is dominant over his servants. Speaking of Him is exalted and glory is His. He has created all things in good fashion, His hands are free, His favour is universal, His command is manifest, His light shines, His blessing overflows, His wisdom is the source of light, His book is overriding, His evidence is overwhelming, His religion is pure, His kingdom is powerful, His word is the truth, His measures are just and His messengers have already preached. Thus, He has made evil a sin, sin a misfortune and misfortune to be filth. He has made virtuous deeds a threshold. The threshold is repentance and repentance is purification. One who repents finds guidance. One who plots goes astray, as long as he does not repent before Allah^{azwj} and confess to his sins. No one dares to act, to his own destruction, against Allah^{azwj}, except those who are doomed.

'Allah^{azwj}! Allah^{azwj}! How vast is what He has for repentance, favours, joy and great forbearance. How severe is what is before Him of retribution, hell, and a hard grip! Whoever succeeds in obedience to Him^{azwj} attracts His^{azwj} generosity. Whoever indulges in disobedience to Him^{azwj} he will test the results of His^{azwj} Disapproval and very shortly he will become regretful.¹³⁴

134 Al-Kafi, vol. 2, H. 2852, Ch. 163, h, 1