

Different Types of Courtesy¹

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I. Courtesy with Religious Books

In the same way that the Glorious Qur'an is respected and honoured, other religious books also deserve respect, for these books contain divine signs, divine regulations and Islamic knowledge. Therefore, courtesy with these books should be observed.

It is well known that the late Ayatullah Burujerdi never slept in his library. He would go to another room to rest in order to observe the utmost courtesy toward religious books. He said, "In my whole life, I have never slept in a room which contained books of hadith."

Muhaddith Qumi says the following about Fazil Darbandi,

That honourable man greatly respected books of knowledge and hadith to such an extent that when he picked up Sheikh Tusi's *Tahzib* or any book of that kind, he kissed it like the Qur'an, put it on his head and said "The books of hadith are as respectable as the Qur'an."²

The late Muhaddith Qumi did not touch even the cover of a hadith book without *wudū'*, let alone the lines of the hadith themselves, and whenever he wanted to study or write hadith, he sat facing the *qibla*, with *wudū'* and then respectfully began his work.³

II. Courtesy with Knowledgeable People

¹ This is the translation of the second part of the first chapter and the beginning of the second chapter of *Ādāb-e Islami: Darsnāme-ye Akhlāq Barāye Tullāb-e Pāyeh-e Avval*. The first part was published in the previous issue of the *Spiritual Quest*.

² Shaykh 'Abbas Qomi, *Al-Fawa'id al-Razawiya*, (Tehran: Ketabfrushi Markazi), p. 54.

³ Mokhtari, *Sima-ye farzanegan*, (Qom: Bustan-e Ketab, A.H.S. 1380) 272, cited from: *Haj Shaykh Abbas Ghomi mard-e taghva va fazilat*, 56.

Imam Kāzīm (a) says, “Glorify knowledgeable people for their knowledge and avoid disputing with them.”⁴

Imam ‘Ali (a) says, “Whoever honours a knowledgeable person, indeed, has honoured Allah (*swt*).”⁵

Someone asked the great scholar Vahid Bihbahani how he had achieved such a great rank. He responded, “If I have achieved anything, it is all because of the respect I have had for the scholars of Islam.”⁶

The late Ayatullah Burujerdi used to teach in the mosque in the holy shrine of Hazrat Ma’sūmah, near her head. One day, while he was teaching, he noticed that one of his students was leaning against the grave stone of Ayatullah Haj Abdul Karim Ha’iri. He angrily told the student, “Sir, do not rest against the grave. These great men have strived for Islam, respect them.”⁷

Now, we will mention a few points about courtesy with scholars.

a. Not denying them. One should not deny the words of scholars just because they do not match one’s own opinion. Imam ‘Ali (a) says, “Do not repeatedly say in front of a scholar that others have said things contrary to what *he* says.”⁸

b. Serving them. Imam ‘Ali (a) said, “When you see a knowledgeable person become a servant for him.”⁹

c. Visiting them. The Noble Prophet (s) said “Whoever visits a knowledgeable person, it is as if he has visited me, and whoever shakes hands with a knowledgeable person, it is as if he has shaken hands

⁴ Majlisi, *Bihar al-anwar*, (Beirut: Dar al-Ihya’ al-Turath al-‘Arabi, A.H. 1403) vol. 75, 309, Ch. 25, no. 1.

عظم العالم لعلمه و دغ منازعته

⁵ Khunsari, *Sharh-e Ghurar al-bikam*, (Tehran: Tehran University Press, A.H. 1366) vol, 5, 351.

من وفر عالما فقد وفر ربه

⁶ Davani, *Vahid Bebbahani*, (Tehran: Amir Kabir, A.H.S. 1362) 136.

⁷ For more information refer to: *Sima-ye farzanegan*, 245-280, Ch. 8.

⁸ Kulayni, *Al-Kafi*, (Tehran: Dar al-Kutub al-Ilmiyya, A.H. 1388) vol. 1, 37, hadith no. 1.

قال فلان و قال فلان خلافا لبقوله

⁹ Khunsari, *ibid.*, vol. 3, 13.

اذا رايت عالما فكن له خادما

with me, and whoever shares company with a knowledgeable person, it is as if he has shared company with me.”¹⁰

d. Listening to them. Imam Baqir (a) says, “When you are in the presence of a knowledgeable person, be greedier to listen than to talk, and learn to listen well just as you learn to speak well, and do not interrupt anyone's speech.”¹¹

III. Courtesy with People

Human life requires some principles and standards compliance with which establishes comfort and prosperity in a community. The most important principle is abiding by humane manners and respecting others, regarding which we will mention some instances below:

a. Kindness and pleasantness. One of the Islamic orders with regards to the community is kindness and pleasantness with Muslims. About the manners of the Prophet (s), the Glorious Qur’an says,

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ

It is by God’s mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you. (3: 159)

It is stated in this *ayah* that the kindness of the Prophet (s) was one of the reasons that people were attracted to him, and whoever possesses that quality, without doubt, people will be attracted to them.

Someone asked Imam Şādiq (a), “What is *husn al-khulq* (good manners)?” The Imam (a) responded, “Soften your attitude, beautify your speech, and meet your brother with a happy face.”¹²

The life conduct (*sirah*) of the *ma’sūmīn* (a) (sinless ones) is full of instances of kind and instructive attitudes towards impolite people.

¹⁰ Nuri, *Mustadrik al-wasa’il*, (Qom: Mu’assasah Al al-Bayt li Ihya’ al-Turath, 1408 A.H.) vol. 17, 200, no. 21406.

من زار عالما فكانما زارني ، و من صافح عالما فكانما صافحني ، و من جالس عالما فكانما جالسيني

¹¹ Majlisi, *ibid.*, vol. 2, 43, ch. 10, no. 11.

إذا جلست الى عالم فكن على ان تسمع احرص منك على ان تقول، و تعلم حسن الاستماع كما تتعلم حسن القول، و لا تقطع على احد حديثه

¹² *Ibid.*, vol. 71, 171, ch. 10, no. 39.

تلين جناحك و تطيب كلامك و تلقى اءخاك ببشر حسن

b. *Ihsan Ihsan* is doing good and being beneficial to others without expecting any reward in return. This moral and humane virtue is one of the most effective and appealing in attracting people. Imam ‘Ali (a) has said, “Man is a servant of kindness”¹³ and “Through kindness hearts can be possessed.”¹⁴

A *ṭalabab* (an Islamic seminary student) narrates, “Once, I visited the late Ayatullah Mar‘ashi Najafi. While we were talking I said, “A group of *talabas* are preaching in Sistan Baluchestan (a province in Iran). What are your suggestions for them?” He responded “*Ihsān, ihsān, ihsān.*”

c. Friendliness. Another important factor in attracting people is friendliness. One can fill hearts with love through friendliness and good manners. Imam ‘Ali (a) says, “Friendliness is the means of making friends.”¹⁵

The Prophet (s) said, “Indeed, you cannot help people with your property; thus, help them with your [good] manners.”¹⁶

In another narration it is said, “Whoever refines their manners, the number of those who love them will increase and hearts will be kind to them .”¹⁷

By examining the lives of *ma‘šūmīn* (a), especially the Prophet (s) and the Imams (a), we learn that these great men used social manners and good behaviour to achieve their educational aims. Their way of treating people was so moving that it deeply influenced them. The Glorious Qur’an says,

وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

¹³ Khunsari, *ibid.*, vol. 7, 69.

الإنسان عبيد الاحسان

¹⁴ *Ibid.*, 70.

و بالاحسان تملك القلوب

¹⁵ *Nahj al-balaghah*, 469, hikmat number 6.

البشاشه حباله الموده

¹⁶ Ibn Abi al-Hadid, *Sharh i Nahj al-balaghah*, (Qahira: Dar Ihya’ al-Kutub al-‘Arabiyya, 1378 A.H.) vol. 11, 218.

انكم لن تسعوا الناس باموالكم فسعوهم باخلاقكم

¹⁷ Khunsari, *ibid.*, vol. 5, 451.

من حسن خلقه كثر محبوه و انست النفوس به

And indeed you possess a great character. (68: 4)

d. Ignoring mistakes. Ignoring and turning a blind eye to the mistakes of other people is a fundamental factor in attracting them. Imam ‘Ali (a) said, “One of the most decent actions of a noble person is their overlooking what they know.”¹⁸

e. Forgiveness. One of the principles of dealing with people is forgiving their mistakes. The Glorious Qur’an says,

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

And let them excuse and forbear. Do you not love that God should forgive you? (24: 22)

We should nobly forgive the mistakes of other people. It is obvious that such behaviour brings about intimacy in society. Forgiving and ignoring the mistakes of others is a factor in attracting affection and it makes others optimistic. In the *Makarim al-Akhlaq* prayer, Imam Sajjād (a) requests the following,

اللهم صل على محمد و آل محمد، و سدّدنى لأن أعارض من غشّنى
بالنصح ، و اجزى من هجرنى بالبر، و أئيب من حرمنى بالبدل ، و أكافى
من قطعنى بالصله ، و أخالف من اغتابنى الى حسن الذكر، و أن أشكر
الحسنه ، و أغضى عن السيئه

Oh Allah, bless Muhammad and his descendants, guide me so that I may counter with good advice whosoever acts dishonestly towards me, so that I may make amends with whosoever parts company with me, so that I may reward with generosity whosoever deprives me, so that I may recompense with union whosoever cuts himself off from me, so that I may oppose with excellent mention whosoever slanders me, so that I may give thanks for good, and so that I may shut my eyes to evil.¹⁹

¹⁸ *Ibid.*, vol. 6, 22.

من اشرف افعال الكريم تغافله عما يعلم

¹⁹ *Sahifah Sajadyah*, (Qom: Oswe, 1408 A.H.) Makarim al-Akhlaq, Supplication, no. 20.

f. *Hilm* (forbearance) and patience. At some point in dealing with people, a situation arises that provokes anger. In such a situation, a controlling force is needed to prevent aggressive reactions. The quality of *hilm* (forbearance) can protect a human being in that critical situation and extinguish the flames of anger. Imam ‘Ali (a) has said, “Through patience, the number of one’s helpers increase.” And also, “And through forbearance and patience people will be aids and helpers for you.”²⁰

g. Knowing the condition of people and attending to their problems. People need the affection and care of others, particularly when they are poor or in difficult circumstances. Sometimes a simple *salām* and greeting is enough to cheer people up and establish happiness in life. Writing to a friend or relative, or calling them on the phone, establishes love and affection. Sometimes visiting a neighbour or someone who is ill, or attending a wedding or a funeral, can establish friendship and remove hatred. Asking about the problems of others and trying to solve them opens peoples’ hearts towards us.

IV. Courtesy with One’s Family

The prosperity of families depends on the politeness found within them. This means being polite to one’s father, mother, spouse, and children. The members of families who do not treat one another according to humane principles and do not respect one another are deprived from experiencing the happiness and joy of life, and their life becomes like that of animals. For family life to contain happiness and intimacy within it, it is necessary that the members of a family speak politely and respectfully with one another. Their clothing should not be indecent and disgraceful. They should appreciate the efforts of one another, respect one another and should not cross the boundaries of respect.

‘Allamah Tabataba’i used to stand up out of respect for his wife and children. His wife says, “Between me and him there were the usual formalities. He never called me by a disrespectful attribute and never called my name *without* using a respectful one!”

²⁰ Khunsari, *ibid.*, vol. 1, 329 and 335.

بالحلم تكثر الانتصار-

و بالاحتمال و الحلم يكون لك الناس انتصارا و اعوانا

The Origins of Immorality:

- a. The family has the greatest impact on morality and immorality; families that do not have many Islamic manners practiced within them prepare the grounds for the rise of immorality in their children.
- b. Public media and books can also spread morality in society. However, they can also spread immorality by publishing and displaying inappropriate content, such as aggressiveness and obscene words and pictures.
- c. Inappropriate friends are another source of immorality. There are many examples of moral people who lost their morality through associating with inappropriate people.

V. Manners of Grooming Oneself

Nowadays you rarely find a person who does not take a look at themselves in the mirror before leaving the house. It has become very common and usual to wear tidy clothes and have a neat appearance in public. Everyone, young, old, wealthy, poor, man or woman, tries to take care of their appearance in one way or another when dealing with others. This is a very pleasant and favourable habit, especially for students of religious sciences, clergymen and teachers. It has also been very much instructed by our Prophet (s) and Imams (a).

It is narrated from Imam Ṣādiq (a) that, “Indeed God likes beauty and grooming and dislikes poverty and a look that shows poverty.”²¹ Prophet Muhammad (s) has also said, “Indeed, when a person is going to meet his friends, God likes him to be prepared for them and well groomed.”²²

One might believe that grooming is only necessary when dealing with strangers and in public, and that there is no need for it when one is with friends and family because of the friendship and the friendliness that exists between them. However, Imam ‘Alī (a) says, “ Groom

²¹ Shaykh Hurr al-‘Amili, *Wasa’il al-Shi’a*, (Qom: Mu’assasah Al al-bayt Li Ihya’ al-Turath, 1416 A.H.) Vol. 5, p. 11, no. 5738)

إِنَّ اللَّهَ يُحِبُّ الْجَمَالَ وَالتَّحَمُّلَ وَ يَكْرَهُ الْبُؤْسَ وَ التَّبَاؤُسَ

²² *Ibid.*, p. 11, no. 5756.

إِنَّ اللَّهَ يُحِبُّ مَنْ عُبِدَ إِذَا خَرَجَ إِلَى إِخْوَانِهِ أَنْ يَتَهَيَّأَ لَهُمْ وَ يَتَّجَمَّلَ

yourselves for your Muslim brother when he comes to you, as you do for the stranger who wants to see you with the best appearance.”²³

Ayatullah Khumayni was very careful to wear tidy clothes and shoes and clean socks. One of the doctors who used to be with him said that once his attention was drawn to a clean white handkerchief folded in the Ayatullah’s room. However, when he took a closer look, he realised that what seemed to be a clean handkerchief was, in fact, the Ayatullah’s socks which were so clean and tidy. One of his outstanding qualities was the concern he had for cleanliness. He was an example of neatness from when he was very young. When it rained and the streets were muddy he used to walk slowly and very carefully to keep his clothes clean. The scent of perfume could always be smelled from outside his room and he always had a comb and a small mirror with him.

Now, we will discuss matters which are directly related to tidiness of appearance:

(a) General Cleanliness

In addition to its vital effect on public and personal health, cleanliness also attracts other people’s attention and creates a pleasant image of that person in people’s minds. In our narrations cleanliness is said to be part of one’s faith.²⁴

Imam Riḍā (a) has been reported to have said, “One of the manners of the Prophets was to be clean and tidy.”²⁵ Prophet Muhammad (s) said the following about unclean people, “Indeed God dislikes dirt and disarray”²⁶ In some narrations, specific examples of cleanliness have been pointed out. Imam Ṣādiq (a) is reported to have said, “Indeed when God blesses a servant (of Him) with a blessing, He likes to see the effects of it on them. Someone asked, “How is that achieved?” The

²³ *Ibid.*, no. 5755.

لِيَتَزَيَّنَ أَحَدُكُمْ لِأَخِيهِ الْمُسْلِمِ إِذَا آتَاهُ كَمَا يَتَزَيَّنُ لِلْغَرِيبِ الَّذِي يُجِبُّ أَنْ يَرَاهُ فِي أَحْسَنِ الْهَيْئَةِ

²⁴ Majlisi, *ibid.*, Vol. 62, p. 291, Chapter 89

الطَّافِهَ مِنَ الْإِيمَانِ

²⁵ *Ibid.*, vol. 78, 335, Chapter 26, no. 1.

مِنَ أَخْلَاقِ الْأَنْبِيَاءِ النَّظْفِ

²⁶ Muttaqi Hindi, *Kanz al-Ummal*, (Beirut: Muassasat-u al-Risala, 1409 A.H.) vol. 6, 641, no. 17181.

إِنَّ اللَّهَ تَعَالَى يَبْغِضُ الْوَسْخَ وَالشَّعْثَ

Imam (a) replied, “To achieve that one should clean one’s clothes, use perfume, plaster the walls of one’s house and clean the yard of one’s house.”²⁷

(b) Taking Care of Hair

Hair is one of the most effective factors in beauty. If a person has a beautiful face but does not have nice hair, not only might their beauty be ignored, but they might also even be considered ugly. It has been narrated from Imam Ṣādiq (a) that, “Nice hair is one of God’s garments, respect it”²⁸

There are also narrations specifically about taking care of the hair. For example the Prophet (s) has been quoted as saying, “Whoever grows his hair has to take good care of it, otherwise he should cut it.”²⁹

Imam Ṣādiq (a) has also narrated from his father, “Whoever gets clothes has to clean them ... and whoever grows his hair has to take good care of it.”³⁰ There also several narrations about combing the hair and its benefits. In explaining the word adornment in the *ayah*: “Put on your adornment on every occasion of prayer” (Qur’an 7:31) Imam Ṣādiq (a) said, “Combing attracts the daily sustenance; it improves the hair; it fulfils the needs ... and it reduces the phlegm.”³¹

(c) Taking Care of Facial Hair

Having neat and trimmed facial hair can be counted as one of the signs of men’s elegance and beauty. Growing the beard and combing have been greatly recommended in Islam. Prophet Muhammad (s) said, “It strengthens the mind and cures phlegm.”³²

²⁷ Shaykh Hurr al-‘Amili, *ibid.*, vol. 5, 7, no. 5746.

إِنَّ اللَّهَ إِذَا أَنْعَمَ عَلَى عَبْدٍ نِعْمَةً أَحَبَّ أَنْ يَرَى عَلَيْهِ أَثَرَهَا. قِيلَ: وَكَيْفَ ذَلِكَ. قَالَ: يُنَظَّفُ ثَوْبُهُ وَ يُطَيَّبُ رِيحُهُ وَ يُحْصَصُ دَارُهُ وَ يَكُنُّسُ أَفْبَيْتَهُ

²⁸ *Ibid.*, vol. 2, 129, no. 1704.

الشعر الحسن من كسوة الله، فأكرموه

²⁹ Kulayni, *ibid.*, vol. 6, 485, chapter of growing hair, no. 2.

من اتخذ شعرا فليحسن ولايته او ليجزه

³⁰ Majlisi, *ibid.*, vol. 79, 297, Chapter 109, no. 1.

من اتخذ ثوبا فليستظفه ... و من اتخذ شعرا فليحسن اليه

³¹ Shaykh Hurr al-‘Amili, *ibid.*, Vol. 2, p. 121-123, No. 1674.

الزينة المشط، فان المشط يجلب الرزق و يحسن الشعر و ينجز الحاجه ... و يقطع البلغم

³² *Ibid.*, 122, no. 1674.

It is necessary for everyone to have a personal comb for themselves and avoid using others' as it has been said that comb, handkerchief, and toothbrush are three things that should not be shared.³³

(d) Trimming the Moustache

The Prophet (s) is reported to have said, "It is the *sunnah* (custom) to trim the moustache until a little above the edge of the upper lip."³⁴ In another narration it has also been said, "One should not keep their moustache long, for Satan uses it as a haven in which to hide"³⁵.

(e) Taking Care of the Skin

Another factor that plays an important role in one's appearance is having soft, healthy, bright skin. Since ancient times, using herbal substances and beneficial oils has been common for keeping the skin healthy and beautiful. The importance of this has also been confirmed in the teachings of Prophet Muhammad (s) and his successors (a).

Imam 'Ali (a) said, "Using oil on the skin softens the skin, strengthens the mind, unblocks the channels of water (sweat), removes dirt and brightens it."³⁶ It has also been narrated from Imam Baqir (a), "Oil [used on the skin] at night reaches the veins, moisturizes the skin and whitens the face."³⁷

(f) Cutting the Nails

Another blessing of God and a further display of a human's beauty, which might not come to mind at first, is the nails of the hands and feet. However, when we lose one of our nails due to accident or disease, we then realise how unpleasant the appearance of our hands and feet have become. Concerning the importance of paying attention

انه يزيد في الدهن و يقطع البلغم

³³ ثلاثة ليس بها اشتراك المشط و المنديل و السواك

³⁴ Kulayni, *ibid.*, Vol. 6, p. 487, Chapter on moustache and beard, No. 6.

إِنَّ مِنَ السُّنَّةِ أَنْ تَأْخُذَ مِنَ الشَّارِبِ حَتَّى يَبْلُغَ الْإِطَارَ

³⁵ *Ibid.*, p. 487-488, Chapter on moustache and beard, No. 11.

لَا يُطَوَّلَنَّ أَحَدُكُمْ شَارِبَهُ؛ فَإِنَّ الشَّيْطَانَ يَتَّخِذُهُ مَخْبَأً يَسْتَبِرُ بِهِ

³⁶ *Ibid.*, Vol. 6, p. 519, Chapter on oiling, No. 1.

الدهن يلين البشرة و يزيد في الدماغ و يسهل مجارى الماء و يذهب القشف و يسفر اللون

³⁷ *Ibid.*, No. 5.

دُهْنُ اللَّيْلِ يَجْرِي فِي الْغُرُوقِ وَيَرْوِي الْبَشْرَةَ وَيُبَيِّنُ الْوَجْهَ

to this part of the body and keeping them clean, Imam Baqir (a) said, “Cut your nails for they are the place of evil and it can cause forgetfulness.”³⁸

There is also a narration from Prophet Muhammad (s) that says, “Cutting the nails prevents the severest illness and makes provisions plentiful.”³⁹ It is recommended to recite the following prayer while cutting the nails,

بِسْمِ اللَّهِ وَاللَّهُ وَاللَّهُ وَ عَلَى سَنَةِ مُحَمَّدٍ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ

It is also recommended to start from the little finger of the left hand and end with the little finger of the right hand when cutting the hands’ nails, and to do same for the feet. Getting rid of unwanted hair and cutting the nails was one of Prophet Muhammad’s (s) customs.⁴⁰

(g) Using Perfume

Enhancement of the appearance not only concerns visual things. Using perfumes to neutralise the bad smell of sweat, or even when there is no bad smell, is an admirable action. Imam Ṣādiq (a) said, “The Prophet (s) used to spend more on perfume than on food.”⁴¹ Imam Riḍā (a) said, “It is not proper for a man not to use perfume every day and if that is not possible for him [he should use it] once every two days, and if that is not possible, every Friday, and that should not be abandoned.”⁴² Imam Ṣādiq (a) has also said, “Two *rak’ats* of prayer of a person who has used perfume, is superior to seventy *rak’ats* of a person who has not.”⁴³

(h) Brushing The Teeth

³⁸ Shaykh Hurr al-‘Amili, *ibid.*, Vol. 2, p. 132, No. 1712.

إِنَّمَا قُصِّتِ الْأَطْفَارُ؛ لِأَنَّهَا مَقِيلُ الشَّيْطَانِ، وَمِنْهُ يَكُونُ النَّسِيَانُ

³⁹ Kulayni, *ibid.*, Vol. 6, p. 490, Chapter on cutting the nails, No. 1.

تَقْلِيمِ الْأَطْفَارِ، يَمْتَنِعُ الدَّاءُ الْأَعْظَمُ، وَيُدْرُ، الرَّزَقُ

⁴⁰ Tabarsi, *Al-Adab al-Diniyya*, (Qom: Za’ir, A.H.S. 1380) 248.

⁴¹ Shaykh Hurr al-‘Amili, *ibid.*, Vol. 2, p. 146, No. 1759.

كَانَ رَسُولُ اللَّهِ (ص) يُنْفِقُ عَلَى الطَّيِّبِ، أَكْثَرَ مِمَّا يُنْفِقُ عَلَى الطَّعَامِ

⁴² Majlisi, *ibid.*, Vol. 76, p. 140, Chapter 19, No. 3.

لَا يُتَبَغَى لِلرَّجُلِ أَنْ يَدَعَ الطَّيِّبَ فِي كُلِّ يَوْمٍ؛ فَإِنْ لَمْ يَقْدِرْ عَلَيْهِ فَيَوْمَ وَيَوْمٍ، فَإِنْ لَمْ يَقْدِرْ، فَنِي كُلِّ جُمُعَةٍ؛ وَلَا يَدَعَ ذَلِكَ

⁴³ Shaykh Hurr al-‘Amili, *ibid.*, Vol. 4, p. 435, No. 5639.

رَكَعَتَانِ يُصَلِّيهِمَا الْمُتَعَطِّرُ أَفْضَلُ مِنْ سَبْعِينَ رَكَعَةٍ يُصَلِّيهِمَا غَيْرُ مُتَعَطِّرٍ

Without a doubt, every tidy person wants to have clean teeth since it not only has a great effect on one's physical health, but it also plays an important role in how good one looks. Furthermore, having pleasant smelling breath while talking to others is highly dependent on dental hygiene, taking good care of the teeth, and finally on having healthy teeth. Regarding this, Imam Baqir (a) said, "For everything there is a purifier, and the purifier of the teeth is brushing them."⁴⁴

In order to recommend brushing the teeth, Prophet Muhammad (s) said, "Gabriel never stopped recommending me to brush the teeth, to such an extent that I assumed he would make it an obligation (*wajib*)."⁴⁵ In another tradition from him, it is reported that he said, "If it was not for the fact that I do not want to put pressure on my people, I would order them to brush their teeth with every prayer."⁴⁶

There are many narrations regarding the physical benefits of brushing the teeth and its reward and about the fact that it increases the reward of an act of worship if that act is preceded by brushing the teeth. We mention here only one of them. Imam Ṣādiq (a) said, "There are twelve qualities in brushing the teeth: It is one of the customs of Prophet Muhammad (s), it purifies the mouth, sharpens the eyes, pleases God, whitens the teeth, cures tooth decay, strengthens the gums, increases appetite, gets rid of phlegm, improves the memory, multiplies the rewards and makes the angels happy."⁴⁷

(i) Wearing Clean and Nice Clothes

One of the most significant blessings God has bestowed on human beings is the modesty that has been placed in their nature. The most obvious manifestation of this natural tendency is feeling the need to cover the body from others. It is nice to have a beautiful and clean

⁴⁴ *Ibid.*, Vol. 2, p. 10, No. 1319.

لِكُلِّ شَيْءٍ طَهُورٌ وَطَهُورُ الْقَمِّ السَّوَاكُ

⁴⁵ *Ibid.*, p. 9, No. 1315.

مَا زَالَ جِبْرِئِيلُ يُوصِيَنِي بِالسَّوَاكِ حَتَّى ظَنَنْتُ أَنَّهُ سَيَجْعَلُهُ فَرِيضَةً

⁴⁶ Kulayni, *ibid.*, Vol. 3, p. 22, Chapter on brushing the teeth, No. 1.

لَوْلَا أَنَّ أَشَقَّ عَلَيَّ أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ

⁴⁷ Shaykh Hurr al-'Amili, *ibid.*, Vol. 2, p. 7-8, No. 1311.

فِي السَّوَاكِ إِتْنَا عَشْرَةَ خِصْلَةً: هُوَ مِنَ السُّنَّةِ، وَ مُطَهَّرَةٌ لِلْفَمِ وَمَجْلَاةٌ لِلْبَصَرِ، وَيُرْضِي الرِّحْمَانَ، وَيَبَيِّضُ
الْأَسْنَانَ وَيَذْهَبُ بِالْخَفَرِ، وَيَشُدُّ اللَّئِمَةَ وَيُسَهِّي الطَّعَامَ، وَيَذْهَبُ بِالْبَلْغَمِ، وَيَزِيدُ فِي الْجَفْظِ وَيُضَاعَفُ بِهِ
الْحَسَنَاتُ وَتُفْرَحُ بِهِ الْمَلَائِكَةُ

outfit that is appropriate to one's dignity and social status. Regarding this, Imam Ṣādiq (a) says, "Wear beautiful clothes, for God is beautiful and likes beauty and it should be provided with *halāl* money."⁴⁸

Regarding wearing clean clothes, Prophet Muhammad (s) has said, "Whoever wears clothes should keep them clean."⁴⁹ There is also a narration from Imam 'Ali (a) that says, "[Wearing] clean clothes remove sadness and depression and is counted as one of the necessary matters of cleanliness for prayer."⁵⁰

(j) Wearing Rings

Wearing rings also has effects on one's beauty and tidiness. There are some manners mentioned in the narrations regarding this:

- I. It is recommended (*mustahab*) for the ring to be on the right hand
- II. It is recommended for the ring to be on the smallest finger
- III. It is recommended for the ring to be made from silver
- IV. It is recommended to be a ring containing an agate stone.
- V. It is recommended that the design on the agate has the names of the Aṣḥab al-Kisā' on it, and it is also recommended to carve the following sentence on it: *ما شاء الله لا حول و لا قوة بالله، استغفر الله*.

It should also be mentioned that wearing gold rings is forbidden for men.

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⁴⁸ *Ibid.*, Vol. 5, p. 6, No. 5741.

إِلْبَسْ وَتَجَمَّلْ؛ فَإِنَّ اللَّهَ جَمِيلٌ، يُحِبُّ الْجَمَالَ؛ وَلْيَكُنْ مِنْ خَلَالِ

⁴⁹ Kulayni, *ibid.*, Vol. 6, p. 441, chapter on clothes, No. 3.

مَنْ اتَّخَذَ ثَوْبًا، فَلْيُنظِّفْهُ

⁵⁰ Shaykh Hurr al-'Amili, *ibid.*, Vol. 5, p. 14, No. 5763.

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