

It is said in the Holy Quran, LUQMAN said to his son, "O my son! do not twist and twirl your checks while talking to a person and do not walk on the ground in an arrogant manner. Verily, Allah does not like men who walk arrogantly, walk with modest (and moderate) measured steps, lower the pitch of your voice, indeed the most contemptible of all the voices, is the braying of a donkey" (Surah Luqman : Verses. )

Further summerised versions from the Holy Quran and the Ahadees is given below:

The Holy Prophet (Allah's grace and peace be upon him) has said, `One should not be made to vacate his seat in order that the amn (doing so) him self occupies that place, move aside a little and make room for other.

If the man leaves the place temporally and comes back soon, he is entitles to his original place.

While sitting in the Masjid, the Holy Prophet (Allah' grace and peace be upon him) raised both his knees up and held them with both hands, circling round the in(Knees). This is the sign of modesty and humility.

Hazrat Jabir report that after the morning prayers the Holy Prophet (Allah's grace and peace be upon him) used to sit in squatting posture till the sun was clearly one.

When a man is in the Shadow, but when the shadow shrinks and sun rays creep in, he should leave the place.

To sit in a manner when the left hand is at the back and the face reclining on the palm of right hand, is to invite Allah's wrath.

He said who ever after rising from a majlis (people sitting together recites these words, three times, Allah will forgive his sins and one who recites these phrases in the company of virtuous people, Allah will seal goodness for him as indelible or like the command which bears the seal of the supreme authority. These words/phrases are.,

(O Allah! You Are Pure, (I beseech You) With Your Praise. There is no one worthy of worship except You. I seek forgiveness from You and I am laying myself before You (for Mercy and benevolence).

He further said if people sat together for some length of time and dispersed without mentioning the name of Allah and offering salutation to the Holy Prophet (Allah's grace and peace be upon him) then they did great harm to themselves. It is up to Allah to forgive them or do what He likes.

He has forbidden to keep one leg upon the other while lying on the ground on the back. However if there is fear of shame parts of the body being exposed (becomes of lose down clothing) then it is permissible.

To lie in belly side is the custom of those who will suffer punishment in He'll.

He has warned against sleeping in open terrace which has no boundary walls or any obstruction from falling absent mindedly or for any reason. In that he will himself be responsible for the consequences.

while moving on the way, if women come in front, do not pass through them but move aside left or right (without confronting them).

PROBLEM:- A mid-day nap or sleeping at mid-day (Qitula) is permissible. It is Mustahab.

PROBLEM:- Sleeping in early part of the morning or in between Magrib and Isha is also impermissible (makrooh) while lying for sleep it is Mustahab that one should in clean and pure condition (preferably after performing ablution), lie down on right side for some time keeping the right hand under check facing Qible, then on the left side. While lying asleep he should imagine sleeping in being his deeds of the world. He should engage himself in the Remembrance of Allah, reciting Tasbeeh, verse, etc, till he goes in deep slumber.

On rising in the morning he should thank Almighty Allah for giving him new life. The man rises in the same state in which he sleeps and on the Day of Resurrection he will rise in the same state he lay in the grave. The prayer of thanks giving on rising in the morning is this.

(All Praise is due Allah Who gave us (new)life after our death (while sleep) and unto Him is the Rising (from the graves). While praying thus on rising in the morning he should resolve to live the day in virtuous deeds with out harming any one and usurping any one's just right, nor will he harm any one the whole day.

PROBLEM:- After Isha and before going to sleep there should be as little worldly discussion as possible. It is preferable to confine the discourse at this moment on these issues (1) Religious discussion, (2) Avoiding frivolous talks. (3) Friendly talks of mutual interest as between husband and wife etc. Whatever the subject of mutual discourse be chosen, then end should be in the remembrance of Allah, thinking Him for blessings during the day and asking forgiveness for short comings.

PROBLEM:- Sleep undressed is undesirable especially when two men or two woman sleep on their respective bed's, even if there is distance in them on the same cot.

PROBLEM:- When a boy or a girl reaches the age of 10 year they should sleep separately. The boy of this age should not share bed even with grown up men.

PROBLEM:- It is not advisable to pass through the land of others man without his permission. However, if there is no way through, then passing in it is not forbidden. As a principle, walking through a forbidden or restricted tract of land or way is not permissible, especially when the restriction is notified through a sign board or notice of working hung on the gate way or entrance.