

Tahdīb ul Islām

(Perfection and refinement in style of living
according to Islamic teachings.)

P.E.T. PUBLICATIONS

COPYRIGHT 1987

All rights reserved.

This book is sold subject to the condition that no part thereof shall by way of trade or otherwise be translated, or reproduced, lent, resold, hired out or otherwise circulated in any form of binding or cover other than what is published in, without the prior written permission of the PEERMAHOMED EBRAHIM TRUST.

More binding is the moral obligation for our brothers-in-faith not to abuse the Trust's rights by making use of any of the abovenoted arrangements because it shall not only put the Trust into loss of funds but also spoil the sure chance of another book on the True Religion of Allah, His Last Prophet (S.A.) and his Ahl ul Bayt (A.S).

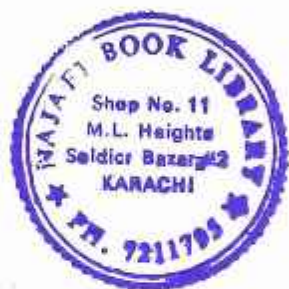
You, your children and grandchildren will be the losers.

**TRANSLATED
BY
SYED ALI RAZA**

*Composed on
IBM MAG Card Composer by
TALIB HUSSAIN ZAIDI*

Tahdhīb ul Islām

(Perfection and refinement in style of living
according to Islamic teachings.)



ISBN No. 20.607.....

Practices.....

O.D. Class.....

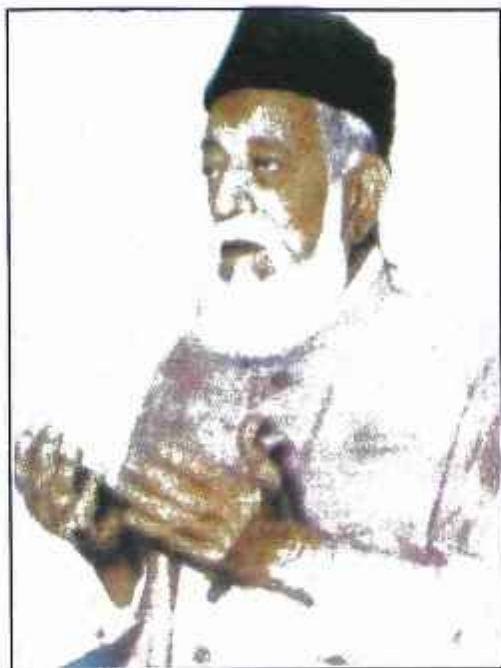
HAJAFI BOOK LIBRARY

MOHAMMED ALI BOOK DEPOT
Shop No. 2, Zohra Garden, Soldier Bazaar,
Britto Road, Karachi. Ph: 021-2242991

P.E.T. PUBLICATIONS



..... 1954
.....
.....
UNIVERSITY OF KARACHI



Haji Hassanally P. Ebrahim

founder chairman, who, with a dedicated pioneering commitment, through printed books, established a permanent source of religious knowledge to communicate to the English speaking faithfuls, growing more and more, each day, all over the world, the message of Islam.

CONTENTS

ETIQUETTES OF DRESSINGS AND WEARING CLOTHES AND SHOES	1
TRADITIONS REGARDING THE SOURCES OF ACQUIRING CLOTHES	1
TRADITIONS REGARDING THE WEARING OF CLEAN CLOTHES	2
TRADITIONS ABOUT WEARING ELEGANT CLOTHES	3
TRADITIONS REGARDING PERMISSIBLE AND NON PERMISSIBLE MATERIALS	4
TRADITIONS REGARDING THE WEARING OF SPECIFIC CLOTHES BY MEN & WOMEN	6
TRADITIONS INSTRUCTING HOW TO PUT ON AND TAKE OFF ONE'S CLOTHES	7
SPECIAL INSTRUCTIONS FOR WEARING PYJAMAS	7
TRADITIONS REGARDING THE PROPER LENGTH OF DRESS	8
PRAYERS BEFORE WEARING NEW CLOTHES	9
TRADITION REGARDING THE COLOUR OF SHOES AND SOCKS	10
TRADITIONS ABOUT WEARING SANDALS, SHOES AND SOCKS	12
CHAPTER 2	
ETIQUETTES OF GROOMING	14
TRADITIONS ABOUT WEARING RINGS	14
TRADITIONS CONCERNING THE ADVANTAGES OF DIFFERENT STONES	16
ENGRAVINGS ON THE RINGS OF THE PROPHETS AND IMAMS	24
TRADITIONS REGARDING THE USE OF GOLD AND SILVER ORNAMENTS	26
TRADITIONS RELATING TO THE APPLICATION OF ANTIMONY	27
TRADITION ABOUT THE MANNER OF USING THE MIRROR	27
TRADITIONS REGARDING THE BENEFITS OF APPLYING HAIR-DYE	28

INSTRUCTIONS ABOUT DYEING	30
CHAPTER 3	
ADVANTAGES OF MISWAK	31
ETIQUETTES OF PERSONAL HYGEINE	31
ETIQUETTE AND ADVANTAGES OF SHAVING ONE'S HEAD	33
ADVANTAGES OF CUTTING THE ENDS OF MOUSTACHES	34
ETIQUETTE OF GROWING ONE'S BREAD	36
THE GRACE OF WHITE HAIR AND PROHIBITION OF PULLING THEM OUT	37
PROHIBITION OF PLAYING WITH ONE'S BEARD	38
ADVANTAGES AND BLESSINGS OF CUTTING NAILS	38
MANNER AND TIME OF CUTTING ONE'S NAILS	39
THINGS THAT CAN BE LAID IN THE EARTH	41
ADVANTAGES AND BLESSINGS OF COMBING THE HAIR OF ONE'S HEAD	42
TIMINGS AND MANNER OF COMBING	42
CHAPTER 4	
MANNERS OF EATING AND DRINKING PERMISSIBLE AND NON PERMISSIBLE UTENSILS	44
THE RIGHT TO HAVE GOOD TASTY FOOD AND PROHIBITION OF GREED	46
WAY AND TIMINGS OF EATING	49
COMPLETE ETIQUETTE OF HAVING FOOD	52
PRAYERS TO BE RECITED AT THE TIME OF EATING	57
ETIQUETTES TO BE OBSERVED AFTER THE MEALS	59
ADVANTAGES OF CEREALS, SWEETS, VINEGAR, ANIMAL'S MEAT, FRUITS, VEGETABLES, FOOD PRODUCTS LIKE MILK, GHEE BUTTER ETC.	61
MANNER OF WELCOMING THE FAITHFULS TO ONE'S HOUSE	76
THE MANNERS AND ADVANTAGES OF	

CLEANING TEETH	80
THE TYPES AND ADVANTAGES OF WATER	81
MANNER OF DRINKING WATER	83
CHAPTER 5	
MARRIAGE AND MARITAL RELATIONSHIP	85
TYPES OF WOMEN	87
ETIQUETTES AND TIME OF PERFORMING NIKAH	89
RULES AND ETIQUETTES OF MATRIMONIAL RELATIONS	90
ETIQUETTE OF TAKING THE BRIDE TO GROOM'S HOUSE	97
OBLIGATIONS OF THE HUSBAND AND WIFE	98
TRADITIONS REGARDING SONS & DAUGHTERS	101
PRAYERS FOR CONCEPTION	103
ABOUT DAYS OF PREGNANCY, DELIVERY AND GIVING NAMES TO CHILDREN	106
ETIQUETTE OF AQIQA	114
CIRCUMCISION	119
MANNER OF FEEDING AND UPBRINGING CHILDREN AND REGARDING FOR THEIR RIGHTS	121
THE RIGHTS OF PARENTS ON CHILDREN AND OBLIGATORINESS OF THEIR RESPECT AND REVERENCE	126
CHAPTER 6	
ADVANTAGES OF A BATHROOM	130
ETIQUETTE OF VISTING BATH	130
WHAT SHOULD BE DONE IN A BATH ROOM	131
ADVANTAGES OF REMOVING ODOUR FROM THE HEAD AND BODY	132
BENEFITS OF APPLYING NOORAH	133
MAXIMUM TIME FOR NOT APPLYING NOORAH	134
ADVANTAGES OF APPLYING HENNA AFTER APPLYING NOORAH	134
ETIQUETTE OF THE BATH OF FRIDAY AND ALL THE BATHS	135
CHAPTER 7	
BENEFITS OF SCENT AND ITS ETIQUETTE	140
AVERSION FROM REFUSING PERFUME	141

DISTRINCTION OF MUSK, AMBERGRIS AND SAFFRON	142
ADVANTAGES OF GHALIA	143
ADVANTAGES OF APPLYING OIL ON THE BODY AND ITS ETIQUETTE	143
CHAPTER 8	
ADVANTAGES OF ALMOND AND BANAFSHA OIL	144
ADVANTAGES OF BAKAIN OIL AND JASMINE OIL	144
ADVANTAGES OF OTHER OILS	145
ADVANTAGES OF INCENSE, ITS TYPES AND ITS ETIQUETTE	145
DISTINCTION OF ROSE, ROSE-WATER AND OTHER FLOWERS	146
ETIQUETE SMELLING FLOWERS	147
CHAPTER 9	
TIME OF SLEEPING	148
TO PERFORM WUZOO BEFORE SLEEPING	149
ETIQUETTE TO BE OBSEVED BEFORE SLEEPING AND THE PLACE OF SLEEPING	151
COMPLETE MANNERS OF SLEEPING	152
THE VERSES AND PRAYERS TO BE RECITED BEFORE GOING TO BED	153
GETTING FRIGHTENED IN SLEEP, HAVING FEARFUL DREAMS, FALLING IN NEED OF TAKING BATH AND THE SOLUTION FOR ALL THESE	158
CURE OF BAD SLEEP & PRAYERS FOR WAKING UP DURING THE NIGHT	160
CHAPTER 10	
PRAYERS AND DUA'S FOR HAVING GOOD DREAMS; ETIQUETTES OF WAKING UP; AND WAYS OF HAVING THE HONOUR OF SEEING THE HOLY PROPHET (S.A.) NAD IMAM ALI (A.S.)	162
CAUSES OF DREAM BEING TRUE OF UNTRUE AND WHAT IS REVEALS	165
ETIQUETTE OF WAKING AND DISADVANTAGES OF EXCESSIVE SLEEP	168

CHAPTER 11	
ETIQUETTE OF VISTING THE TOILET	169
HOW AND WHERE TO SIT AND GO FOR EXCRETING AND URINATING AND WHAT PLACES ARE DISALLOWED	174
CHAPTER 12	
SPACIOUSNESS OF A HOUSE	176
REPROOF ON HAVING TOO MANY NICETIES IN A HOUSE AND MAKING A HOUSE OF GREAT HEIGHT	177
PROHIBITION OF PAINTING, DRAWING PICTURES AND MAKING SUCH MODELS OF LIVING CRETURES WHICH CAN CAST SHADOW	179
ETIQUETTE OF FLOORING THE HOUSE AND BED-MAKING	180
ETIQUETTE OF PRAYING AT HOME	181
KEEPING ANIMALS IN THE HOUSE	
SPECIALY PIGEONS AND FOWLS	182
KEEPING OF SHEEP AND GOATS IN HOUSE	183
DESCRIPTION OF ALL BIRDS AND OF SOME ANIMALS ALLOWED TO BE KILLED	184
PROHIBITION OF KEEPING A DOG IN THE HOUSE	186
BURNING THE LAMPS, BUYING A HOUSE AND SHIFTING TO A NEW HOUSE	189
ETIQUETTE ABOUT THE HOUSE	191
ETIQUETTE OF ENTERING AND GOING OUT OF THE HOUSE	195

ARABIC TEXT OF DU-A'AS

Arabic Kitabat of du-a'as written in Roman script in this book have been added from page 204. 233 In the following table first the page number on which the

dua'a in Roman script is printed has been written, and opposite it is the page number on which the Arabic appears.

SAY: [BEFORE RECITING A DU-A'A]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM

[In the name of Allah, the beneficent, the merciful.]
and

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA MUH'AMMADIN WA AALI MUHAMMAD

[O Allah, send blessings on Muhammad and on the children of Muhammad.]

in the end say *salawat* again.

Page number on which
Dua'a in Roman script
is printed

Arabic text
page number

Page number on which Dua'a in Roman script is printed	Arabic text page number
3	(1) 204
8	(2) 204
9	(3) 204
9	(4) 204
10	(5) 205
13	(6) 205

13.	(7)	205
16	(8)	205
18	(9)	206
18	(10)	206
19	(11)	206
20	(12)	207
22	(13)	207
23	(14)	207
24	(15)	207
24	(16)	207
25	(5)	205
25	(17)	207
26	(18)	208
27	(19)	208
28	(20)	208
35	(21)	208
41	(21)	208
41	(22)	208
42	(23)	208
47	(24)	209
50	(25)	209
55	(26)	209
58	(27)	209
58	(28)	209
59	(29)	209
83	(30)	209
84	(31)	209
89	(32)	210
97	(33)	210
103	(34)	210
104	(35)	211
105	(36)	211
106	(37)	212
107	(38)	212
108	(39)	212

108	(40)	212
109	(41)	213
110	(42)	214
117	(43)	214
117	(44)	215
117	(45)	215
118	(46)	215
119	(47)	216
125	(48)	217
135	(49)	217
136	(50)	218
143	(51)	218
146	(52)	218
147	(53)	219
151	(54)	219
153	(55)	219
154	(56)	219
154	(57)	219
155	(58)	220
156	(59)	220
156	(60)	221
157	(61)	221
157	(62)	221
158	(63)	222
159	(64)	222
159	(65)	223
161	(66)	223
161	(67)	223
162	(68)	224
162	(69)	224
163	(70)	224
163	(71)	224
164	(72)	225
165	(73)	226
166	(74)	226

169	(75)	226
170	(76)	226
171	(77)	227
171	(78)	227
171	(79)	227
171	(80)	227
172	(81)	228
185	(82)	228
190	(83)	228
191	(84)	228
191	(85)	228
193	(86)	229
195	(87)	229
196	(88)	229
196	(89)	229
197	(90)	229
198	(91)	230
199	(92)	231
200	(93)	232
201	(94)	232
201	(95)	232
201	(96)	233
202	(97)	233

ETIQUETTES OF DRESSING AND WEARING CLOTHES AND SHOES

Islam has laid down rules and regulations covering each and every aspect of our lives. Most of these have come down to us as traditions from the Holy Prophet (S.A.) and his descendants— the twelve Imams. The dos and don'ts one has to bear in mind while dressing and wearing clothes are given in this chapter, in the light of those traditions.

TRADITIONS REGARDING THE SOURCES OF ACQUIRING CLOTHES

Islam requires its followers to wear clothes that are not only clean and tidy, but also decent and respectable to look at. One should stay decently clothed, keeping his social status in mind. Many reliable traditions emphasize the fact that clothes should be acquired strictly from lawful and permissible (Halal) sources and in case one's income is meagre, he should try to be decently dressed within his means. If one is fortunate enough to have a moderate or ample income, he can spend proportionately on food, clothing etc., but at the same time not forgetting the needs of his less fortunate brothers. In other words our wealth should not make us blind to other people's wants. We should not let an affluent income increase our desire for obtaining new clothes to the extent that it becomes an obsession, and distracts our attention even during prayers. On the other hand, in case of a poor or insufficient income, we should cut down and adjust our expenses to balance our budget and make two ends meet with whatever is available. On no account should we try to stretch our income by procuring anything through unlawful or forbidden (Haram) sources.

There are many reliable traditions attributed to Imam Jaa'-far Sadiq (A.S.) stating that Allah is happy and pleased with those people who are thankful to Him for His blessings, and who manifest His bounty in a 'relevent' manner. On the other hand, those who are uncontented and dissatisfied even after being blessed by Him, and are forever complaining would incur Allah's wrath and be included among His enemies.

TRADITIONS REGARDING THE WEARING OF CLEAN CLOTHES

Traditions from Imam Jaa'-far Sadiq (A.S.) tell us that decency and cleanliness in our manner of dressing greatly pleases Allah. On the contrary unclean and indecent clothes invoke His displeasure and are condemned by Him. The tradition continues saying that Allah not only likes His creatures to manifest His blessings by being well dressed and perfumed, but He also wants them to keep their houses neat and tidy and to light their houses before sunset, as this drives away poverty and increases their means of livelihood.

According to Ameer ul Momineen Imam Ali (A.S.), wearing clean clothes not only helps to keep away grief and sorrow, but also helps in the fulfilment of prayers.

A tradition narrates that a person once asked Imam Musa Al Kazim (A.S.) whether possessing ten pairs of garments was considered an act of extravagance in the eyes of Allah. The Imam replied in the negative saying that, on the contrary, the surplus pairs of clothes will help men to keep themselves fresh and cleanly attired all the time, if they are regularly washed.

TRADITIONS ABOUT WEARING ELEGANT CLOTHES

A tradition related to Imam Jaa'-far Sadiq (A.S.) narrates an incident that clearly reflects the Imam's attitude regarding the wearing of elegant clothes to show off to the world. Once the Imam was sitting elegantly attired in Masjid al Haram amidst a number of followers. Present amongst them was Sufian e Saori, one of the leaders of the Ascetic school of thought. He tried to belittle and embarrass the Imam before the whole congregation by criticizing him and claiming that the Imam did not follow in the footsteps of his ancestors and the Holy Prophet (S.A.). So, confronting the Imam he asked him why was he dressed in so elegant a costume whereas the Holy Prophet (S.A.) and his descendants never did so, but were always most simply clad. In reply, the Imam recited the following verse:

QUL MAN H'ARRAMA ZEENATALLAAHIL
LATEEE AKHRAJA LI-I'BAADIHEE WAT'
T'AYYIBAATI MINAR RIZQ

[Say: "Who has forbidden the adornment of Allah which He has brought forth for His servants and the good things of (His) providing?"

The Imam then elaborated his answer by saying that the reason of the Holy Prophet's (S.A.) being so simply dressed was that in those days the Muslim community was poverty-stricken, but now since the society had prospered economically and the people were more well off, therefore the pious people had a right of spending money on themselves and in doing so, to exhibit the blessings and bounty of Allah. Saying this, the Imam removed his elegant cloak, and revealed the inferior and

coarse clothes he was wearing underneath, explaining that the external decorum was merely for the sake of showing Allah's blessings to the world, whereas he wore coarse clothes on his body for the benefit of his soul, to save himself from pride and to be a source of constant reminder of Allah. Thus saying, the Imam pulled down the ragged and tattered cloak of Sufian displaying to the people the rich clothes he was wearing beneath them and declared that his tattered cloak was nothing but a false show and an item of hypocrisy.

It is a well-known fact that Imam Ali Al Riza (A.S.) who had been publicly nominated as the crown prince by Mamoon Al Rashid in his court, used to be elegantly dressed from top to toe when out of his house, to exhibit the blessings of the Great Almighty to the world. But once inside the house, he used to sit on a mat woven from date palm leaves during summer and on a coarse jute cloth during winter.

Imam Jaa'-far Sadiq (A.S.) states that when a man patches his clothes, stitches his worn-out shoes, and carries his own purchases home he will not fall a victim to pride.

TRADITIONS REGARDING PERMISSIBLE AND NON PERMISSIBLE MATERIALS

a) SILK AND GOLD

Islam does not allow men the use of pure silk and brocade (fabric fusing gold yarn) in their clothings. All items of their costumes, including accessories like borders, frills etc. should be made either of artificial silk or cotton, or any other material in which silk constitutes only one tenth of the main fiber. In case of extreme necessity

clothes made of silk may be used to cover the private parts of the body. All other materials except silk are permissible. There is no objection in the use of silk in non-essential and miscellaneous items of clothing like handkerchiefs and shawls.

Preferably, even children who have not come of age (i.e. who are minors) should be restricted from wearing pure silk and gold. Ameer ul Momineen Imam Ali (A.S.) narrates a tradition that the Holy Prophet (S.A.) had asked him to abstain himself from wearing silken clothes and gold rings in this world, as he would be adored with these things in paradise. Since Imam Ali (A.S.) himself never used to wear these things, it is obvious that it was meant to be an indirect advice by the Holy Prophet (S.A.) to his followers. On being inquired by the people whether they could adorn their children with gold, the Imam instructed them to strictly abstain themselves and their son, even those who were minors from using gold for the purpose of adorning themselves although their women and female slaves could use it for their beautification.

b) COTTON AND WOOL

A tradition from Ameer ul Momineen Imam Ali (A.S.) narrates that it is preferable to wear cotton and woollen clothes, as these materials were worn by the Holy Prophet (S.A.) himself and his Ahl ul Bayt (A.S.).

According to a tradition, Hussain Ibne Kaseer once noticed Imam Jaa'-far Sadiq (A.S.) dressed in coarse clothes, wearing a woollen cloak over them. As Ibne Kaseer was under the wrong impression of wool being Makrooh (undesirable) for use as apparel, he politely inquired from the Imam why he was wearing it. The Imam clarified his

misunderstanding saying that it was not undesirable and that his ancestor Imam Zayn ul Abideen (A.S.) and the Ahl ul Bayt themselves used to wear coarse clothes while praying.

TRADITIONS REGARDING THE COLOUR OF DRESS

According to the Holy Prophet (S.A.) white is the best and purest of all colours (and should be worn when praying). It is also the most suitable colour for men and even after one's death, the body should be wrapped in a white shroud (Kaffan)

According to the Holy Prophet, wearing black clothes is Makrooh and should be avoided. But there is no objection in wearing black Chaddar or A'ba and black A'mmama.

TRADITIONS REGARDING THE WEARING OF SPECIFIC CLOTHES BY MEN & WOMEN

Both men and women are prohibited to wear those clothes which are designed specifically for the opposite sex. Men are forbidden from wearing exclusively feminine items of clothing like the maqna or face covering, veil, bodice, burqa etc. Similarly, women are prohibited the use of masculine clothings such as cap, cloak, cassock (qaba) etc.

According to Imam Jaa'-far Sadiq (A.S.) men should not make themselves up like women (by using make-up, keeping long hair, wearing colourful clothes, jewellery etc.), nor should women make themselves up to appear like men (by keeping short boyish hair styles, and wearing masculine clothes like pants, shirts, jeans etc.) as the Holy Prophet had cursed such men and women.

Muslims are also forbidden from wearing those headgears which are used specially by the Jews, Nusairis and other infidels, and by which they are identified. According to Imam Jaa'-far Sadiq (A.S.) Allah had ordered one of His Prophets to talk to the pious people, and ask them to refrain from adopting the life style of the infidels in either their eating habits or their mode of dressing or by adopting their customs and traditions in their own culture. People who do so are condemned by Allah.

TRADITIONS INSTRUCTING HOW TO PUT ON AND TAKE OFF ONE'S CLOTHES

According to the Holy Prophet (S.A.) a man should never keep his body naked anytime during the day or night. Imam Ali (A.S.) has elaborated this by saying that a naked person easily falls a victim to the temptations of the devil. A person should be careful to keep his thighs covered when sitting in company. Imam Ali (A.S.) has also instructed people to recite Bismillah while taking off their clothes, as this prevents the jinns from wearing those clothes during the night, which they do if the Bismillah is neglected. According to a tradition all the Prophets and even Imam Ali (A.S.) used to put on the shirt first and then the pyjama.

SPECIAL INSTRUCTIONS FOR WEARING PYJAMAS

It is stated in Fiqha ul Riza that one should not stand while wearing pyjama, but should sit down and wear it. The following prayer should be recited when wearing pyjamas:

BISMILLAAH ALLAAHUMASTUR A'WRATEE
 WA LAA TAHTIKKANEE FEE A'RAS'AATIL--
 QIYAAMATI WA A-I'FFA FARAJANEE WA LAA
 TAKHLA' A'NNEE ZEENATAL EEMAAN

[I begin with the name of Allah. Oh Allah, draw a veil over my nudity and let me not be insulted on the Day of Judgement. Bless me with chastity and separate not from me my faith.]

People who do not follow these instructions are faced with death and disease.

TRADITIONS REGARDING THE PROPER LENGTH OF DRESS

According to Imam Jaa'-far Sadiq (A.S.) that part of the dress that descends further than the ankle, and touches the ground is actually in Hell.

According to Imam Musa Kazim (A.S.) when Allah ordered the Holy Prophet (S.A.) to keep his clothes clean (Tahir), He actually meant that the clothes should not be so long as to touch the ground and gather dirt and become unclean, and that they should be protected from impurities (Najasat).

According to an authentic tradition from Imam Muhammad Baqir (A.S.), the Holy Prophet (S.A.) had advised people to be careful never to have their shirt or Pyjama too long, as it is a sign of pride and Allah does not regard the proud as His friends.

According to Imam Muhammad Baqir (A.S.) Janab e Fatima used to wear a Maqna which was so wide that it fell below the elbows. All women should wear similar Maqnas.

According to Imam Jaa'far Sadiq (A.S.), it is unlawful (Haram) for Muslim woman to wear transparent veil or clothings.

PRAYERS BEFORE WEARING NEW CLOTHES

According to Imam Muhammad Baqir (A.S.), one should recite the following prayer while putting on a new dress:

ALLAAHUMMAJ-A'LHU THAWBA YUMNIN WA
TUQAN WA BARAKATIN
ALLAAHUMMA ARZUQNEE FEEHI H'USNA
I'BAADATIKA WA A'MALAN LI-T'AA-A'TIKA
WA ADAA-A SHUKRI NIA'-MATIKA
ALH'AMDU LILLAAHIL LAD'EE KASAANEE
MAA UWAARI BIHEE A'WRATEE WA
ATAJAMMALU BIHEE FIN NAAS

[O Allah make it a dress of auspiciousness, piety and
blessings.

O Allah grant me in it the good of Thy service, and
acting in Thy obedience and thanksgiving.

Praise be to Allah who provided me that which
conceals my disgrace; and with which I adorn myself
among the people.]

According to a tradition, Imam Ali (A.S.) narrates that
the Holy Prophet (S.A.) had asked him to recite the
following prayer while putting on new clothes, as it
leads to the forgiveness of one's sins:

ALH'AMDU LILLAAHIL LAD'EE KASAANEE
MINAL LIBAASI MAA ATAJAMMALU
BIHEE FIN NAAS

ALLAAHUMMAJ—A'LHAA THIYAABA
 BARAKATIN AS—A'A FEEHAA LIMARZ'AAFIKA
 WA AA'—MURU FEEHAA MASAAJIDAKA

[Praise be to Allah Who provided me to wear dress
 with which I adorn myself among the people.
 O Allah make it the dress of blessing so that in it
 I may strive for Thy pleasure and in it I may
 busy myself in prostration to You.]

According to another tradition from Imam Ali (A.S.)
 those who recite the following prayer while putting on
 new clothes will be protected from all sorts of troubles
 and as long as even a single thread of that garment lasts.
 It will ensure happiness for the wearer. The prayer is:

LAA ILAAHA ILLALLAAHU MUH'AMMADUN
 RASOOLULLAAH

[There is no god but one Allah and Muhammad is
 His Messenger.]

According to an authentic tradition, Imam Ali Riza
 (A.S.) has stated that whenever he was about to wear new
 clothes, he would place them on his right side and ask for
 a bowl of water on which he would recite Surah Ikhlas,
 Aayat al Kursee and Surah Al Kafiroon ten times each
 and then sprinkle that water on the clothes. According
 to the Imam, whoever follows this practice will experience
 steady increase in his sources of sustenance (rizq) as long
 as even a thread of that cloth remains.

TRADITION REGARDING THE COLOUR OF SHOES AND SOCKS

The most preferable colour for sandals and shoes is yellow,

the second best being white. Socks should preferably be black. Red coloured socks, though not permitted ordinarily, should be worn during travelling.

According to Imam Jaa'-far Sadiq (A.S.) the person who first wore shoes was Prophet Ibrahim (A.S.).

Many authentic traditions prohibit the wearing of black shoes, as it decreases the light of the eyes, and is a source of bringing grief and sorrow. One should wear yellow shoes as it improves the eyesight.

Sarraaf narrates an incident that once he appeared before Imam Jaa'-far Sadiq (A.S.) while wearing white shoes. The Imam inquired if he had worn the white shoes intentionally, and before Sarraaf could reply, the Imam disclosed that people who wear white shoes will acquire wealth from entirely unexpected sources before the shoes get worn out. Sarraaf testified the Imam's statement saying that no sooner had he started wearing those shoes than he procured a hundred gold coins from a place that he least expected.

According to authentic traditions attributed to Imam Jaa'-far Sadiq (A.S.), one should not wear shoes the entire soles of which touch the ground, as such shoes are worn by the Jews. There are many traditions prohibiting the use of such shoes.

According to Imam Ali (A.S.) one should wear proper shoes as they help to keep away germs and diseases from the body. They are also convenient in Wuzu (ablution) and Namaz as they keep the feet clean.

TRADITIONS ABOUT WEARING SANDALS, SHOES & SOCKS

A tradition from Imam Muhammad Baqir (A.S.) and Imam Jaa'-far Sadiq (A.S.) states that while wearing shoes, one should remember to put on the right shoe first and then the left one, but while taking them off, it should be vice versa i.e. the left shoe should be taken off before the right one. It is also said that walking with just one shoe on, makes a person an easy prey to the devil and he will go mad.

Abdul Rahman Ibni Kathir relates an incident that once while he was walking with Imam Jaa'-far Sadiq (A.S.) the belt of one of Imam's sandal broke. Immediately, Ibni Kathir brought a new belt and started repairing the broken sandal, while the Imam supported his hand on his shoulder. The Imam then said that he who aids a Momin in repairing his shoes will be given a fast camel by Allah to enter Paradise on the Day of Judgement.

Another tradition from Abdul Rahman Ibni Abi Abdullah relates that once he went to Imam Jaa'-far Sadiq (A.S.) accompanied with another man. When they arrived at the Imam's place and were preparing to sit, the Imam took out his sandals and said that a person should take out his shoes when sitting, so that the feet may feel comfortable.

A tradition from the Holy Prophet (S.A.) also prohibits to walk with one shoe on or to put on shoes while standing or walking.

The chapter on salvation (Kitab ul Najat) in Makarimul Akhlaq says that one should put on shoes and socks when

sitting, and while doing so, should recite the following prayers:—

BISMILLAAHI ALLAAHUMMA S'ALLI A'LAA
 MUH'AMMADIN WA AALI MUH'AMMAD
 ALLAAHUMMA WAT'T'A—EE QADAMAYYA FID
 DUNYAA WAL AAKHIRATI WA THABBIT—
 HUMAA A'LAS' S'IRAAT'I YAWMA TAZILLU
 FEEHIL AQDAAMU

[I begin with the name of Allah. O Allah shower Thy grace (send durood) on Muhammad and Aali Muhammad and facilitate my feet in this world and the next and keep them steady on (the bridge of) Sirat on the day when all the feet would tumble.]

And take them off while standing and recite:

BISMILLAAHI ALH'AMDU LILLAAIL LAD'EE
 RAZAQANEE MAA AQEE BIHEE QADAMAYYA
 MINAL AD'AA
 ALLAAHUMMA THABBIT—HUMAA A'LAA
 S'IRAAT'IKA WA LAA TUZILLAHUMAA A'LAA
 S'IRAAT'IKAS SAWIYYA

[I begin with the name of Allah! All praise is to Allah who has provided me that with which I protect both my feet from pain. O Allah keep both my feet steady on the bridge of Sirat and let them not go astray from Thy Right Path.]

ETIQUETTES OF GROOMING

In this chapter, traditions regarding the etiquettes of grooming are given e.g. about wearing rings, the advantages of different precious stones, advantages of applying antimony and dyeing the hair etc.

TRADITIONS ABOUT WEARING RINGS

It is highly commendable to wear a ring on the right hand, although some traditions do allow the ring to be worn on the left also. However, if the ring has any precious stone set in it, or has any holy engravings on it, it should be removed before going to the toilet.

In one of his traditions, Salman Farsi (R.A.) narrates a conversation which took place between the Holy Prophet (S.A.) and Imam Ali (A.S.) in which the former gave some instructions regarding the wearing of rings. The Prophet (S.A.) advised the Imam to wear the ring on his right hand, as by doing so, one would be included among the Muqarrabin (those near to Allah). On being inquired by Imam Ali (A.S.) who the Muqarrabin were, the Holy Prophet (S.A.) disclosed that they were Jibrail and Mikail. Imam Ali (A.S.) further asked which ring he should wear, and the Prophet (S.A.) advised him to have a ring set with red Aqiq (Cornelian), as this stone had affirmed the Oneness of Allah, the Prophethood of Muhammad, the vicegerency (Khilafat) of Ali and Paradise for the friends and Shias of Ali (A.S.).

According to another tradition, Imam Musa Kazim (A.S.) was once asked the reason why Imam Ali wore the ring on his right hand. The Imam (A.S.) replied that there were two reasons for it. Firstly, Imam Ali (A.S.) will be the leader of As-hab ul Yamin on the Day of Judgement, and As-hab ul Yamin are those righteous people who will be handed over their records of actions in their right hands on that fateful Day. The second reason was to follow the Holy Prophet's Sunnah i.e. because the Holy Prophet (S.A.) himself used to wear the ring on his right hand.

The Imam further said that the Shias will be recognised by the following identifications:

- i) Having a ring on the right hand.
- ii) Offering prayers five times a day at the time of its greatest merit.
- iii) Paying Zakat.
- iv) Distributing their belongings among their Muwmin brothers.
- v) Practising Amr-bil-Ma'ruf i.e. doing good deeds themselves and asking others to do the same.
- vi) Practising Nahi-a'n'il Munkar i.e. abstaining not only themselves from evil, but also asking others to refrain from it.

According to Imam Jaa'-far Sadiq (A.S.) the Holy Prophet (S.A.) used to wear the ring on the first finger of his right hand and has prohibited to wear it on the middle finger. The Imam (A.S.) further instructs that the ring should be worn at the lowest end of the finger, where it joins the palm.

According to Fiqh Riza one should recite the following prayer while wearing the ring:

ALLAAHUMMA SAWIMNEE BI SEEMAA-IL
EEMAANI WAKHTIM LEE BI-KHAYRIN
WAJ-A'L A'AQIBATEE ILAA KHAYRIN INNAKA
ANTAL A'ZEEZUL H'AKEEMUL KAREEM

[O Allah, grant me the distinction of EEMAN and let my next life be good. (Verily) Thou art Al-Mighty, All-Wise, Generous.]

TRADITIONS REGARDING THE METAL OF RINGS

It is commendable to wear a ring made of silver. Men are strictly prohibited from wearing rings made of gold. It is Makruh for both men and women to wear rings made of either iron, steel or brass. According to Imam Jaa'-far Sadiq (A.S.) the Holy Prophet used to wear a silver ring.

Another reliable tradition states that the Holy Prophet (S.A.) has forbidden men from wearing an iron ring while praying and also strictly prohibited the wearing of brass ring.

TRADITIONS CONCERNING THE ADVANTAGES OF DIFFERENT STONES

(a) AQIQ OR CORNELIAN

According to a reliable tradition from Imam Ali Riza (A.S.) wearing a ring set in with Aqiq not only drives away poverty but also removes ill-feelings and dissolves differences from the hearts. According to Imam Jaa'-far

Sadiq (A.S.) this stone ensures one's safety if worn during travelling.

Another tradition states that Imam Ali (A.S.) used to wear four rings on his hand – one of ruby (Yaqut) for beauty and dignity, the second of Turquoise (Firuza) for obtaining Divine help and victory, the third of Hadid Chini for strength and the fourth of Aqiq to protect himself against enemies and all types of misfortunes.

According to a reliable tradition from Bashir Dahhan, he once inquired from the Imam as to which gem he should put in his ring. In reply the Imam asked him why was he negligent of red, yellow and white Aqiq as there are mountains of these three stones in heaven. These mountains shade the palaces of the Holy Prophet (S.A.), Bibi Fatimah and Imam Ali (A.S.) respectively in heaven, and are forever praising and glorifying the Almighty Allah. The tradition is a long one which ends by saying that if a Shia wears a ring of even one of the three Aqiqs, he will derive its benefits, his sustenance (rizq) will be increased, and he will be protected from dangers, disasters, misfortunes and accidents. It will also be a protection for him in frightening and terrifying circumstances, like facing the oppression of a tyrant.

Another tradition states that praying two rak-a'ts Namaz while wearing an Aqiq ring is better than praying a thousand rakats without it.

According to Imam Muhammad Baqir (A.S.), if a person possesses a ring set in with Aqiq, and glances at it the first thing in the morning with the stone turned towards his palm, and recites Surah Qadr and a small dua'a (given

below), Allah will safeguard him from all types of calamities and hazards, whether descending from the heaven or of the earth, and he will be under the protection of Allah and His friends the whole day long.

SURAH AL QADR

BISMILLAAHIR RAH'MAANIR RAH'EEM

INNAAA AN'ZALNAHU FEE LAYLATIL QADR
WA MAAA ADRAAKA MAA LAYLATUL QADR
LAYLATUL QADRI KHAYRUM MIN ALFI SHAHR
TANAZZALUL MALAAA—IKATU WAR ROOH'U
FEEHAA BI ID'NI RABBIHIM MIN KULLI AMR
SALAAMUN HIYA H'ATTAA MAT'LA—I'L FAJR

[In the name of Allah, the Beneficent, the Merciful.]
[Verily, We sent it (the Quran) in the Night of "Qadr", What can make you know what the Night of Qadr is? The Night of 'Qadr' is better than a thousand months! The angels and the Spirit descend therein by the permission of their Lord, with (decrees) of all affairs; peace is (the whole night) till the breaking of the dawn!]

The Dua'a to be read after the Soorah is as follows:

AAMANTU BILLAAHI WAH'DAHOO LAA
SHAREEKA LAHOO WA KAFARTU BIL—JIBTI
WAT'T'AAGHOOTI WA AAMANTU BI SIRRI
AALI MUH'AMMADIN WA A'LAANIYATAHIM
WA Z'AAHIRIHIM WA BAAT'INIHIM WA
AWWALIHIM WA AAKHIRIHIM

[I have accepted faith in One Allah Who has no partner and I do not believe in Jibt and Taghoot (idols). And I have also faith in the secret of Aali Muhammad, in their intentions, in their apparent,

Divine matters, as impatience is shown only by those who are helpless, like Jibrail himself, and who fear that time might slip out of their hands if they fail to act promptly. Allah further said that Ibrahim (A.S.) was His creature and He could relieve him from the impending danger whenever He so desired. After setting his mind at ease on that account, Jibrail went to Ibrahim (A.S.) and asked if he needed any assistance. Ibrahim (A.S.) replied that he did need help, but not from Jibrail. Instantly Allah sent down a ring set in with Zamarrud for Ibrahim (A.S.) and asked him to wear the ring on his hand, as by doing so, the fire would become cold on him, and even its coldness would not make him uncomfortable. On the emerald ring was engraved:

LAA ILAAHA ILLALLAAHU MUH'AMMADUR
RASOOLULLAAHI WA LAA H'AWLA WALAA
QUWWATA ILLAA BILLAAHI FAWWAZ'TU
AMREE ILALLAAHI ASNADATTU Z'AHREE
ILALLAAHI H'ASBIYALLAAHU

[There is no god but One Allah, Muhammad is the Messenger of Allah, there is no power and strength except with Allah. I have entrusted my affair to Allah, I rely on Allah. Allah is enough for me.]

FIRUZA (TURQUOISE) AND JAZ-E-YAMANI

According to Imam Jaa'-far SAdiq (A.S.) a person who wears a ring set in with turquoise (Firuza) will never become dependant on others.

Hasan ibna Ali ibna Mahran relates an incident that once he visited Imam Musa Kazim (A.S.) and saw him wearing

a ring studded with Firuza having the following engraving:

LILLA AHIL MULKU
[Rulership is for Allah.]

As Hasan kept on staring at the ring for some time, the Imam inquired what the matter was. Hasan replied that even Ameerul Momineen Ali (A.S.) used to wear a similar ring. The Imam then asked Hasan whether he recognized the ring, and when Hassan replied in the negative, the Imam revealed to him that it was the very same ring and that the stone (Firuza) in it was brought by Jibrail as a gift from heaven to the Holy Prophet (S.A.). The Prophet had passed it to Ali (A.S.) and it had come down to him through his Holy line of ancestors.

According to a tradition from Imam Ali Riza (A.S.) Imam Ali (A.S.) has narrated that one day the Holy Prophet (S.A.) came out of his house wearing a ring of Jaze Yamani and attended the prayer with them. After the prayer was finished, the Holy Prophet (S.A.) took off the ring from his finger and gave it to Imam Ali (A.S.) instructing him to wear it on his right hand while praying, as one prayer while wearing a ring of Jaze Yamani is equivalent to seventy prayers without it. This stone is constantly glorifying Allah and admitting His One-ness by pronouncing LAA ILAAHA ILLALLAAH and SUBH'AANALLAAH and its reward is constantly being added in the records of actions of the wearer.

Ali ibna Muhammad Zumayri relates that although he loved his wife a lot, who was the daughter of Jaa'-far ibna Mahmud, she unfortunately could not bear him any child for a long time. Consequently Ali ibna Zumayri

went to Imam Ali un Naqi (A.S.) and confided his problem. On hearing his anxiety, the Imam smiled and asked him to wear a ring studded with turquoise having the following engraving:

RABBI LAA TAD'ARNEE FARDAN'W WA AN'TA
KHAYRUL WAARITHEEN

[21 : 89]

[O my Lord! leave me not alone (without an issue)
while Thou art the Best of heirs!"]

Ali ibna Zumayri carried out the Imam's instructions and before a year had elapsed, his wife gave birth to a son.

According to the Holy Prophet (S.A.) if a person prays to Allah while wearing rings set in with Firuza (turquoise) and Aqiq (Cornelian), Allah does not turn the prayers down unanswered.

DURR E NAJAF, BILLORE, HADID CHINI & OTHER STONES

According to a reliable tradition, Mufazzal ibna Umar visited Imam Jaa'-far Sadiq (A.S.) one day while wearing a ring set in with Durr-e-Najaf. On seeing the ring, the Imam addressed Mufazzal and said that the very sight of this stone makes the heart of all Muslim believers, whether male or female, feel happy and it cures pain in their eyes. The Imam continued that he would like every faithful to have five rings on his hand — the first of Yaqut (Ruby) as it is the best of gems, the second of Aqiq as this stone has sincere love for Allah and the Ahl ul Bayt, the third ring should be of Firuza (Turquoise) as it gives strength and light to the eyes, expands one's wisdom and outlook, and

strengthens the heart. Whenever a faithful sets out for a definite purpose with a turquoise ring on his hand, he always accomplishes his purpose. Fourthly he should possess a ring set in with Hadid Chini, but it should not be worn constantly. It should be worn for self-protection when confronting a tyrant or oppressor, of whose wickedness one is afraid of. It is also advisable to possess this stone as it wards off the devil. And the fifth ring should be of that particular stone (Durre Najaf) which is found only in the land of Najaf. When a person glances towards his ring of Durr-e-Najaf on his hands, he receives the reward for Ziyarat, Hajj and Umrah for every glance, and it is included in his record of actions. This reward is equal to the reward of Prophets and pious people. Had Allah not been merciful towards the Shias, He would have made Durr e Najaf a rare gem so that each stone of it would have been costly, but Allah has made this stone easily available so that both the rich and the poor could wear and benefit from it.

Syed Ibna Taoos (R.A.) relates that a person once went to Imam Jaa'far Sadiq (A.S.) in apprehension and confided to the Imam that his enemies had poisoned the ears of the ruler of Jazeera against him, and so he feared that the ruler might kill him. The Imam instructed him to make and wear a ring set in with a thick stone of Hadid Chini, on one side of which the following 3 phrases should be engraved:

A-O'OD'U BI JALAA LILLAHI

A-O'OD'U BIKALIMAATILLAHI

A-O'OD'U BIRASOOLILLAHI

[I seek the refuge of the Almightyness of Allah.]

[I seek the refuge of the words of Allah.]

[I seek the refuge of the Prophet of Allah.]

At the back of the ring, the following 2 lines should be engraved:

- i) AAMANTU BILLAAHI WA KUTUBIHEE
- ii) INNEE WAATHIQUN BILLAAHI WA
RASOOLIHEE
- i) [I believe in Allah and His Books.]
- ii) [Verily I rely on Allah and His Prophet.]

Furthermore, on all the four corners of the gem the following should be engraved:

ASH-HADU AN LAA ILAAHA ILLALLAAHU
MUKHLIS'AN

[I sincerely testify that there is no god except Allah.]

The Imam further said that by wearing this ring all his difficulties will be solved, especially he will not be afraid of the wicked and the oppressor. Furthermore, if this ring is tied, women will have an easy delivery and it will protect them from being affected by any evil eye. It is important to protect this gem. It should be kept away from dirt and should be removed before visiting the bathroom or toilet as it contains the secrets of Allah. Shias who are afraid of being harmed by their enemies should conceal this ring from the enemies and guard it with their lives, revealing it only to those who are reliable. According to the narrator his experience proved the Imam to be true.

ENGRAVINGS ON THE RINGS OF THE PROPHETS AND THE IMAMS

- i) According to Imam Riza (A.S.), the Naqsh (engraving) on the gem of Prophet Adam's ring was:

LAA ILAAHA ILLALLAAHU MUH'AMMADUN
RASOOLULLAAH

[There is no god but Allah and Muhammad is
the Messenger of Allah.]

- ii) The engraving on the Holy Prophet's ring was also the same as above.
- iii) The engraving on Imam Ali's ring was:

LILLA AHIL MULKU
[Rulership is for Allah.]

- iv) The engraving on Imam Hasan's ring was:
AL I'ZZATU LILLAHI
[Verily, All honour belongs (only) to Allah.]

- v) The engraving on Imam Husayn's ring was:
INNALLAAHA BAALIGHU AMRIHEE
[Verily, Allah accomplishes His purpose.]

- vi) The ring worn by Imam Ali ibnul Husayn (A.S.) and Imam Muhammad Baqir (A.S.) was the same one that belonged to Imam Husayn (A.S.).

- vii) The engraving on the ring of Imam Jaa'-far Sadiq (A.S.) was:

ALLAAHU WALIYYEE WA I'S'MATEE MIN
KHALQIHEE

[Allah is my Master and my Protector from
His creatures.]

- viii) The engraving on the ring of Imam Musa Kazim (A.S.) was:

H'ASBIYALLAAHU

[Allah is sufficient for me.]

After speaking of the engravings on the rings of his Holy ancestors, Imam Ali Riza (A.S.) put forward his hand to show his ring, which had been passed down to him from his father Imam Musa Kazim (A.S.).

TRADITIONS REGARDING THE USE OF GOLD AND SILVER ORNAMENTS

According to a tradition people asked Imam Jaa'-far Sadiq (A.S.) if it was permissible to make children wear jewellery. The Imam replied that Imam Ali bin Husayn (A.S.) used to make his women and children wear silver and gold jewellery.

According to another tradition it is not good to keep a woman away from jewellery. If nothing else, she should at least wear a necklace. Also, a woman's hand should never be without hinna even though she may be very old.

Another reliable tradition prohibits the use of gold wire to tie one's teeth, particularly men should abstain from all things made of gold, even a sword; nor should the Holy Quran be encased in gold.

A reliable tradition relates that Fazil ibna Yasar asked Imam Jaa'-far Sadiq (A.S.) if it was permissible to keep a chair in the house gilded with pure gold. The Imam replied in the negative but said it was permissible to keep a chair covered with a very thin layer of mixed gold.

TRADITIONS RELATING TO THE APPLICATION OF ANTIMONY (SURMAH)

According to Imam Jaa'-far Sadiq (A.S.) the Holy Prophet (S.A.) used to apply Surmah in both his eyes before going to sleep.

According to the Imam, just as doing Miswak gives good breath to the mouth, similarly the application of Surmah discharges the dirty water from the brain and the eyes through the mouth, and in doing so, increases the light in the eyes as well as produces good breath.

According to Fiqh-ur-Riza, one should hold the salai (metal rod for applying surma) in the right hand when applying Surmah and should recite Bismillah before putting it in the Surmah bottle. While applying the Surmah in the eyes one should recite the following Dua'a:

ALLAAHUMMA NAWWIR BAS'AREE WAJ-A'L
FEEHI NOORAN ABS'URU BIHEE H'AQQAKA
WAHDINEE ILAA S'IRAAT'IL H'AQQI WA
ARSHIDNEE ILAA SABEELIR RISHAADI
ALLAAHUMMA NAWWIR A'LAYYA
DUNYAAYA WA AAKHIRATEE

[O Allah! brighten (illuminate) my sight and bless me with such light that I may be able to see Your right and lead me to the right path and guide me to the path of goodness.

O Allah make lighted for me my this world as well as my next life.]

TRADITION ABOUT THE MANNER OF USING THE MIRROR

According to a reliable tradition from Imam Jaa'-far Sadiq (A.S.), Allah has promised Paradise for those youths who often look at themselves in the mirror and praise Allah for the beautiful and unblemished features that He has granted them.

Some traditions relate that the Holy Prophet (S.A.) kept on looking in the mirror while combing his hair and beard. He had also ordered his wives and other companions to beautify themselves as Allah likes a Muslim to appear well groomed when meeting his fellow brothers, and advised that one should always be well groomed.

According to a tradition from Imam Ali (A.S.) one should recite the following dua'a when looking into the mirror:

ALH'AMDU LILLAAIL LAD'EE KHALAQANEE
 FA-AH'SANA KHALAQEE WA S'AWWARANEE
 FA-AH'SANA S'OORATEE WA AD'AANA
 MINNEE MAA ASHAANA MIN GHAYREE
 WAKRAMANEE BIL ISLAAM

[Praise be to Allah who created me, a very noble creation; and gave shape to me, a very presentable form; and blessed me with that which would have spoiled others; and also honoured me with Islam.]

TRADITIONS REGARDING THE BENEFITS OF APPLYING HAIR-DYE

It is Mustahib (commendable) for men to dye their hair and beard.

There are fourteen advantages for women in dying their hair and applying hinna to their head and feet:

- i) Deafness is cured,
- ii) brightness of eyes is increased,
- iii) dryness of the nose is lessened,
- iv) there is good breath in the mouth,
- v) the gums are strengthened,
- vi) there is no bad smell under the arms,
- vii) there is less temptation from the devil,
- viii) the angels are happy,
- ix) it is a source of happiness to the believers,
- x) the non believers get jealous,
- xi) it is beauty in itself,
- xii) it is fragrance in itself,
- xiii) it is a source of protection from chastisement of the grave,
- xiv) it makes Munkar and Nakeer (two angels who come in the grave to question the dead) feel shy.

According to Imam Jaa'-far Sadiq (A.S.) the Holy Prophet (S.A.) has directed all women to apply hinna, whether married or widows, the former for the sake of beautifying themselves for their husbands and the latter so as not to let their hands resemble those of men.

Another tradition relates that the hinna dye relieves bad smell, beautifies the face, creates good breath and beautiful children are born.

According to another reliable tradition, Imam Jaa'-far Sadiq (A.S.) has said that there is no objection in old men applying wasma dye.

Many reliable traditions state that at the time of martyrdom Imam Husayn's beard was dyed with wasma.

A tradition from Hasan relates that Imam Muhammad Baqir (A.S.) used to apply hinna dye to his beard.

According to another tradition, Imam Ali (A.S.) said that he did not apply dye (Khizab) as he was still in mourning for the Holy Prophet (S.A.).

INSTRUCTIONS ABOUT DYEING

It is important to know the opinions of religious scholars concerning the application of dye. According to them it is Makruh for both men and women to apply dye in the state of Janabat; intercourse is also Makruh during the process of dyeing, although according to reliable sources, coition is allowed after the hinna's colour has appeared on the dyed area. It is also Makruh for women to apply dye during menstruation.

A reliable tradition attributed to Imam Jaa'far Sadiq (A.S.) says that among the few bad signs which will be seen in this world during the last days, will be that men of Bani Abbas will act like their women by applying hinna to their hands and feet, and comb like them.

ETIQUETTES OF PERSONAL HYGEINE

[1] ADVANTAGES OF MISWAK

(i.e. cleaning teeth with any raw twig of a tree).

According to many reliable traditions from Imam Jaa'far Sadiq (A.S.) miswak is the Sunnah of all prophets. The Holy Prophet (S.A.) used to say that Angel Jibrail constantly asked him to do miswak until he started thinking that his teeth were being rubbed off.

According to Imam Ja'far Sadiq (A.S.) there are twelve advantages of doing Miswak:

- i) It is the Sunnah of the Prophets,
- ii) cleans the mouth,
- iii) increases brightness of the eyes,
- iv) earns Allah's goodwill,
- v) takes out sputum,
- vi) increases memory,
- vii) teeth are whitened,
- viii) the reward of good deeds is increased many-folds,
- ix) prevents weakening and falling of teeth,
- x) strengthens the roots of teeth,
- xi) increases the appetite in healthy manner, and
- xii) angels are happy with all those who do miswak.

According to a tradition from Imam Ali (A.S.), the Holy Prophet (S.A.), had advised people to do miswak at the time of every prayer.

According to Imam Musa Kazim (A.S.) and Imam Ali Riza (A.S.) there are five things among the Sunnah of Prophet Ibrahim (A.S.), concerning the upper half of the body and five about lower part of the body. Among those that are concerned with the head are:

- i) To do miswak,
- ii) trimming the moustache,
- iii) parting hair to have room for rubbing (Masah) during Wuzu,
- iv) to gargle and,
- v) to put water in the nose.

The five things that are Sunnah about the lower part of the body are:

- i) To get circumcised,
 - ii) to remove unwanted hair on the lower abdomen,
 - iii) to remove hair under armpits,
 - iv) to cut nails,
 - v) to clean with water after urination.
- [This is not only Sunnah, but also Wajib i.e. compulsory.]

According to Imam Jaa'-far Sadiq (A.S.) when one gets up for Namaz Shab (night prayer) he should do miswak, as an angel descends from heaven who keeps his mouth on one's mouth and whatever one is reciting whether Quran, prayers or durood, he takes it to heavens; therefore, it is necessary that one's mouth should be smelling good. (If there is not enough time, it is better to clean one's teeth with fingers only).

According to the Holy Prophet (S.A.) there are three things which sharpen memory and cure all pains: chewing

Kundoor, doing miswak and reciting the Holy Quran.

Another tradition quotes the Holy Prophet (S.A.) as saying that 2 Rak-at prayer after doing miswak is better than seventy Rak-at prayers without it.

According to Imam Muhammad Baqir (A.S.) doing miswak in the bathroom causes one's teeth to fall. Also one should never miss doing miswak even if it is done once in three days.

[2] ETIQUETTE AND ADVANTAGES OF SHAVING ONE'S HEAD

Imam Jaa'-far Sadiq (A.S.) said that one should shave off the hair on one's head from the roots, so that the head may be cleaned and free of lice and dirt. Besides, it strengthens one's neck and gives more light to the eyes and relaxes the body. Therefore the Imam used to shave his head every Friday.

According to a tradition from Imam Musa Kazim (A.S.) when the hair on the head get long, the eyes become weak and the sight of the eyes decreases but when the hair is cut the brightness of eyes is increased. (This applies to men).

It is not permissible for women to cut their hair without any reason.

For men, it is equally permissible to shave off all their hair or to keep them and take proper care of them, like keeping them clean, combing them and parting them in the centre.

According to a tradition from the Holy Prophet, if a person keeps long hair, he should take proper care of them. If for any reason he cannot look after them, he should shave them off.

Another reliable tradition states that if a person with long hair does not make a parting in his hair he will have his head opened on the Day of Judgement by Allah, with a cutter of fire.

A tradition states that the Holy Prophet (S.A.) has prohibited an adult female to gather her hair in front or at the side and knot them and hang them in front like men.

Another tradition states that the Holy Prophet (S.A.) has prohibited women from plaiting their hair, like Hindu women, to gather the hair in front and tie them in a knot on the forehead, and to have colour patterns on their hair as the Arab women used to do. They used to pattern their hair with hinna dye. The women of Israil were killed on account of these two things.

Two other traditions state that there is no harm in making an addition (something to tie the plait) from one's own hair or that of an animal but the hair of other women should not be mixed with one's own. One should be careful to take off the addition of animal's hair from one's hair before starting one's prayers, as Namaz is not allowed with it. But if the ribbon is made of the hair of permissible animals then its use even during prayers is not prohibited.

[3] ADVANTAGES OF CUTTING THE ENDS OF MOUSTACHES

Cutting the ends of the moustache is highly commendable (Sunnat-e-Muwakkidah). It is better to cut them sharply and according to the tradition of the Holy Prophet (S.A.) when one lets the moustache grow one is succumbing to the Satan.

According to a tradition from Imam Jaa'-far Sadiq (A.S.) cutting of the ends of moustaches decreases grief, sorrow and superstitions and by doing this one is also performing the Sunnah of the Holy Prophet (S.A.).

Imam Jaa'-far Sadiq (A.S.) used to cut his moustaches till the roots of the hair and he has also stated that cutting nails on Friday prevents one from the disease of dandruff from that Friday to the next Friday.

According to the Holy Prophet (S.A.) the moustaches should be lower than the upper lip.

Another tradition states that a person came to Imam Jaa'-far Sadiq (A.S.) and asked for a prayer which will increase his income or daily bread. He was asked by the Imam to cut his moustaches and nails on a Friday.

Another tradition from the same Imam (A.S.) states that if a person cuts his moustaches and nails on Friday during which he recites the following:

BISMILLAAHI WA BILLAAHI WA A'LAA
SUNNATI MUH'AMMADIN'W WA AALI
MUH'AMMAD

[In the name of Allah, and by Allah and according to the Sunnah of Muhammad and Aali Muhammad.]

then Allah will give him the reward of freeing as many slaves from the children of Ismail as many segments of the nails and hair he cuts, and he will not suffer from any illness except the illness of death.

A tradition from the Holy Prophet (S.A.) also requires the cutting of the hair of the nose.

[4] ETIQUETTE OF GROWING ONE'S BEARD

It should be remembered that keeping a beard of normal length is commendable. It should be neither too long nor too short. It is Makruh to have one's beard longer than a Musht (i.e. the length of a closed fist), and is even considered Haram (non-permissible).

It is generally accepted among the scholars that excepting the hair on the cheeks and below the lower lip, shaving the beard on both sides is non-permissible (i.e. Haram); and it should be cut in such a manner that it does not resemble a shave.

Another tradition states that one should keep one's hand on the beard and the portion of beard escaping the hand should be cut off.

According to a tradition Muhammad bin Muslim states that he heard Imam Muhammad Baqir (A.S.) ordering his barber to round his beard.

Another tradition states that Imam Muhammad Baqir (A.S.) used to keep the side-burns and shave off the hair on his neck.

Ali, the son of Imam Jaa'-far Sadiq (A.S.) asked his elder brother Imam Musa Kazim (A.S.) how to lessen the hair of a thick beard. The Imam replied that they should be thinned from the front and the sides.

Another tradition related to Imam Ali (A.S.) states that in the ancient days there existed a group of people who used to shave their beard and raise their moustaches. As a punishment for this, they were deformed by Allah.

A tradition from the Holy Prophet (S.A.) states that when Allah forgave Adam's repentance, Adam bowed down before Allah in thanks-giving and while getting up, looked towards the sky and prayed to Allah to increase his beauty. Hardly a little time had elapsed when a dark and thick beard grew up on his face. As he had no beard before, Adam inquired Allah about it, and Allah revealed that it will be an asset for him and his offsprings on the Day of Judgement.

[5] THE GRACE OF WHITE HAIR AND PROHIBITION OF PULLING THEM OUT

A tradition from Imam Ali (A.S.) prohibits the pulling out of white hair as it is the light of Islam and those Muslims who have even a single white hair in the beard, will find it to be a source of light on the Day of Judgement.

According to a tradition from Imam Jaa'-far Sadiq (A.S.) Allah will neither talk with the following three types of men nor bless them on the Day of Judgement but rather curse them:

- i) a person who pulls out white hair,

- ii) a person who does masturbation and causes seminal emission by irritating other parts of his body,
- iii) a person who is used to sodomy.

The first part of the tradition might refer to the man who pulls out the white hair with bad intention, because it is a blessing to have white hair.

According to Imam Ali Riza (A.S.) a tradition from the Holy Prophet (S.A.) states that a white hair on the forehead is a source of blessing, and those on the cheeks are a sign of generosity and courage, and among the hair of the head (Zulf) is a sign of bravery and courage. It is a bad omen to have the first white hair growing on the back of the neck.

[6] PROHIBITION OF PLAYING WITH ONE'S BEARD

According to Imam Musa Kazim (A.S.) there are four things which are temptations from the Satan, eating mud, crumbling mud and breaking dry twigs while sitting idle, cutting nails with teeth and chewing the beard.

Imam Jaa'-far Sadiq (A.S.) states that one should not take his hand to the beard to stroke it too often, as it is considered to be a bad habit and also disfigures the beard.

[7] ADVANTAGES AND BLESSINGS OF CUTTING NAILS

According to the Holy Prophet (S.A.) cutting one's nails keeps away many diseases and increases one's daily bread.

Imam Muhammad Baqir (A.S.) has explained that men have been ordered to cut their nails because keeping long nails gives a chance to the Satan to spread dirt. Besides, it causes loss of memory.

Another tradition states that the Holy Prophet (S.A.) directed men to cut the nails very near to the flesh while women were allowed to leave them a little as it is a source of beautification for them.

Another tradition states that often the process of Divine revelation on the Holy Prophet (S.A.) would be discontinued for some time. When the people asked the reason, the Holy Prophet (S.A.) replied that it was due to the fact that the people did not cut their nails nor cleaned the dirt from their fingers.

[8] MANNER AND TIME OF CUTTING ONE'S NAILS

A tradition states that the Holy Prophet (S.A.) has prohibited biting of one's nails with the teeth.

According to a reliable tradition from Imam Jaa'-far Sadiq (A.S.) cutting the nails on a Friday keeps one safe from the diseases of dandruff, leprosy and blindness. Even if there is no need to cut the nails, one should file them a little so that a few of their particles may fall off.

According to a tradition, if one makes it a habit of cutting the nails, trimming the ends of moustaches and washing the hair with Khatmi leaves on Fridays, it will drive away poverty and increase one's income.

According to another tradition, people inquired from the Imam if it was true that Namaz and dua'as (ta'qeebat) done after morning prayers till sunrise was better for increasing one's daily bread than hunting for it from city to city. The Imam asked if he should show them a much more beneficial way for obtaining their bread. When they replied in the affirmative, the Imam advised them to cut their nails and side-burns every Friday, and even if the nails are not big enough to be cut, they should be filed or rubbed off a little on Fridays.

Another tradition states that Imam Riza (A.S.) saw a person suffering acutely from an eye disease. The Imam asked him if he would like to know something which will alleviate the pain in his eyes. When the person replied in the affirmative the Imam asked him to cut his nails on Wednesdays. When the person did what he was ordered, he never complained of eye ache again.

According to a tradition a person who cuts his nails on a Thursday should start from the little finger of his left hand and end on the little finger of his right hand.

Another tradition states that if a person cuts all his nails except one on a Thursday and takes that one off on a Friday, Allah will dissolve all his worries.

According to a reliable tradition from the Holy Prophet (S.A.) if a person cuts his nails on a Friday, Allah will take away all pain from his body pores and fill them with healthiness and a person who cuts his nails on a Thursday or Saturday is always safe from diseases of the eyes and teeth.

Another tradition states that people said to Imam Musa Kazim (A.S.) that there is a belief in their particular tribe that one should cut nails only on a Friday. The Imam replied that it was perfectly alright to cut nails on a Friday, but if the nails are too long, one should not wait for a Friday to cut them, as previous traditions state.

It is stated from Imam Muhammad Baqir (A.S.) that if a person cuts his nails on a Friday then his children will never have an eye complaint and if he wants to be benefitted by both Thursday and Friday he should cut all his nails on Thursday and keep one for Friday or cut them all on Thursday and file them on a Friday so that a few of the particles may fall off. One should recite the following dua'a when cutting nails:

BISMILLAHI WA BILLAAHI WA A'LAA
SUNNATI MUH'AMMADIN'W WA AALI
MUH'AMMAD

[In the name of Allah, and by Allah and according to the Sunnah of Muhmmad and Aali Muhammad.]

[9] THOSE THINGS THAT CAN BE LAID IN THE EARTH

According to Imam Jaa'-far Sadiq (A.S.) in the following verses:

A-LAM NAJ-A'LIL ARZ''A KIFAATAN
AH'YAAA-AN'W WA AMWAATAA
[Have We not made the earth a receptacle?
Both for the living and the dead.]

the meaning of being hidden in the state of temporal

existence means burying one's hair and nails in earth.

Reliable traditions from the Holy Prophet (S.A.) show that he directed burying the following things in the earth: hair, teeth, nails, blood of menstruation, umbilical cord and immature child born due to abortion.

[10] ADVANTAGES AND BLESSINGS OF COMBING THE HAIR OF ONE'S HEAD/BEARD

A reliable tradition from Imam Jaa'-far Sadiq (A.S.) says that wearing good clothes belittles one's enemy; oiling one's body relaxes mental tension and worries and combing one's hair strengthens the teeth, improves earning and increases virility, besides removing many pains and diseases.

[11] TIMINGS AND MANNER OF COMBING HAIR AND TYPES OF COMBS

According to a reliable tradition Imam Jaa'-far Sadiq (A.S.) used to keep a comb in the prayer cloth and comb his hair after the prayers.

According to Imam Musa Kazim (A.S.) the meaning of beauty in the following verse:

KHUD'OO ZEENATAKUM I'N'DA KULLI
MASJIDIN

[Be you adorned at every place of worship.]

implies combing one's hair before the prayers.

Another tradition prohibits combing of the hair in the bathroom (where one takes bath) as it weakens the hair.

It is stated from Imam Musa Kazim (A.S.) that one should not comb the hair while standing, as it weakens the heart, but should sit and comb as it strengthens the heart and the epidermis.

According to Imam Jaa'far Sadiq (A.S.) a person who combs hair while standing will be involved in loans.

Qasim ibna Walid states that a person inquired from the Imam about the use of a comb and oil container made of ivory. The Imam replied that it was permissible.

According to Hasan ibna A'asim when he visited Imam Musa Kazim (A.S.) he saw a comb of ivory in the hands of the Imam. He complained to the Imam that a group of people in Iraq thinks it non-permissible to comb with an ivory comb and so his father could not use the two combs made of ivory that he possessed. The Imam replied that a comb made of ivory is permissible and cures fever as well.

A tradition from Imam Jaa'far Sadiq (A.S.) states that using a comb made of silver or etched with silver is Makruh.

MANNERS OF EATING AND DRINKING

This chapter is concerned with traditions regarding the etiquettes to be observed during and after meal times, prayers to be recited at meal time, permissible and non-permissible utensils, advantages of different types of foods like meat, cereals, fruits, vegetables etc; advantages of drinking water and cleaning the teeth etc.

[1] PERMISSIBLE AND NON PERMISSIBLE UTENSILS

It is not permissible to use gold and silver utensils for eating and drinking purposes, and it is also a matter of controversy whether or not they could be used for purposes other than that. In either case it is best to avoid their use and one should also refrain from displaying them for decorative purposes. Some are of the opinion that food kept in gold or silver utensils becomes Haram although the same food can be used if taken out in another container. Even though there is no proof regarding the authenticity of this tradition, it is best, as mentioned before, to avoid their use. Some of our religious scholars even regard the use of gold and silver utensils for doing Wuzu as non-permissible.

Many people are of the view that the following things should not be made of either gold or silver: Surmah bottle, scent-case, agar-case, chilam, lanterns (which are open on two sides and hung in holy tombs), case of the Quran, the cases for the books of prayers and supplications,

mirror case, walking sticks and pens, but according to me (i.e. Majlisi) their non-permissibility is not proved. However the end of the Hukka pipe (Mohnal) should never be made of gold or silver.

To eat and drink in utensils gilded with gold or silver is Makruh. If one eats in them it is better not to let the mouth touch these utensils.

If wine is kept in any non-porous utensil like glass or brass, then these utensils can be cleaned by washing them; even raw china if it is non porous and does not absorb the wine can be cleansed (i.e. made T'ahir). But all clay utensils made by the potter from ordinary clay need a lot of water to be cleansed once they have been soaked in impurity or Najasat (wine). The water should soak in the clay pot to the extent that the impurity is removed, however, it is better not to use that pot again. According to a tradition from the Holy Prophet (S.A.), the man who uses utensils of gold and silver in this world will not be allowed to enjoy them in Paradise.

According to another tradition from Umru Bin Abilmuqdam, a person brought a cup of water for Imam Jaa'-far Sadiq (A.S.) on which a piece of silver was studded, the Imam loosened the silver and removed it.

According to another reliable tradition, Imam Riza (A.S.) has prohibited the use of clay pots coming from Egypt.

According to Buzi ibna Umar, he saw Imam Muhammad Taqi (A.S.) having food in a black bowl in the centre of which Sura 'Qul Huwallaah' was written in yellow colour.

[2] THE RIGHT TO HAVE GOOD TASTY FOOD AND PROHIBITION OF GREED

According to traditions coming down from the Ahlul Bayt (A.S.) it is Mustahab (highly rewarding) to eat and offer good and clean food to others and to serve it with all formalities. It is not correct to refrain from good food by considering it as Haram (non-permissible) for oneself, provided, of course, that it is obtained from Halal (permissible) means. One should not overeat to the extent that it causes hindrance in the performance of daily prayers.

One should not live only to eat like the animals, nor should the thought of food always be upper most in our minds. One should regard the real purpose of eating and drinking to be a means of furnishing the strength and stamina needed for Allah's worship. One should also be careful not to spend so much on food as to be considered a spendthrift, as Allah does not regard the spendthrifts as His friends.

According to a reliable tradition Imam Jaa'-far Sadiq (A.S.) used to serve people with good bread, tasty firni and delicious halva and used to say that when Allah is generous to them, they serve the people generously, but when their resources are meagre they practise economy.

A tradition attributed to Imam Jaa'-far Sadiq (A.S.) states that on the Day of Judgement Allah will not question the faithfuls regarding three things: first, as to what food he had eaten, secondly about the clothes he had worn and

thirdly about an obedient wife whose desires he had fulfilled and kept away from an unlawful life.

Abu Khalid Kabuli relates that once he went to visit Imam Muhammad Baqir (A.S.). The Imam ordered breakfast for himself and also invited Kabuli to join him. It was the most delicious food that Kabuli had ever eaten. When the Imam (A.S.) asked him how the food was, Kabuli praised the food but said that it reminded him of the following Quranic verse:

THUMMA LATUS—ALUNNA YAWMA—ID'IN
A'NIN NA—E'EM

[And on that Day you will be definitely questioned about the blessings (of Allah).]

To this the Imam replied that the word "blessings" in this verse does not mean food but refers to the Shiite religion and the love for Ahl ul Bayt, and that everyone will definitely be questioned regarding these two points on the Day of Judgement.

According to a tradition from the Holy Prophet (S.A.) over-eating causes the appearance of white spots on the body.

A tradition from Imam Jaa'-far Sadiq (A.S.) states that people who have the following three habits are considered enemies by Allah:

- (1) Who sleep during the Day although they have not been awake during the night,
- (2) who laugh meaninglessly, and
- (3) who eat even after the stomach is full.

According to Imam Ali (A.S.) once Prophet Isa (Jesus) visited a city where a man and a woman were fighting with each other in loud tones. Isa (A.S.), inquired about the cause. The man replied that the woman was his wife, was very pious and had no vices but he did not like her and desired to be separated from her. When the Prophet Isa asked the reason for it, he said that the woman was not old, yet had lost the freshness of her face. Isa (A.S.) asked the woman whether she wanted the freshness of her face back. She replied "Why not". Then Isa (A.S.) asked her not to eat too much for it spoils the freshness of the face by over stimulating the liver. When the woman acted accordingly she looked young and was reunited with her husband.

According to the Holy Prophet (S.A.) leprosy and white spots are caused by five habits:

- i) To use Noorah on Friday and Wednesday.
- ii) To perform Wuzu and bathe with the water heated by sunlight.
- iii) To eat during the state of Janabat.
- iv) To cohabit with a woman when she is in the period of monthly course.
- v) To eat even when the stomach is full.

According to Imam Jaa'-far Sadiq (A.S.) since man is forced to eat that much food which is needed for his strength, therefore, one part of the stomach should be for food, the second for water and the third for breathing. One should not try to fatten oneself like the lamb meant for slaughter. He also said that a full stomach causes revolt (disobedience) and quarrels. With the exception of fever all sudden diseases and pains are caused by over-eating.

According to a tradition from Imam Jaa'-far Sadiq (A.S.) as long as the followers of the Holy Prophet (S.A.) do not adopt the mode of life of alien nations and cultures they will live peacefully and be blessed, but when they start following foreign cultures especially in their manner of eating and drinking, then Allah will debase and degrade them.

WAY AND TIMINGS OF EATING

It is highly desirable (Sunnah) to eat early in the morning and be without food for the whole day and then have the second meal after Isha prayers. The morsel should be small and the food should be chewed properly. While eating, one should not stare at anyone. Also, one should not take very hot food, or cool the food by blowing with the mouth. Let the food remain in the plate or pot for a while before eating, until it cools. One should not cut the bread with a knife, nor completely clean the bone by eating all the meat from it. At least three fingers should be used to hold the morsel, and when more than one person are eating from the same plate, one should be careful not to put the hand in front of the other's section. There should be no food left in the plate nor on the fingers. It is Makruh to eat in the state of Janabat. The rigidity of the order is relaxed if one performs Wuzu or washes his hands, gargles and rinses the nose and mouth, or simply washes the hands and gargles.

It is stated in the tradition that one may suffer from the disease of white spots if one neglects the above direction.

According to reliable traditions, Shab's nephew went to Imam Jaa'-far Sadiq (A.S.) complaining of stomachache

and heaviness of bowels. The Imam asked him to eat only two meals a day (breakfast and dinner) for Allah has said the same in the praise of food in Heavens.

LAHUM RIZQUHUM FEEHA BUKRATAN
WA A'SHIYYAA

[For those whose abode is in Heavens, they will get their food already prepared both the times, morning and evening.]

According to another tradition, a person who does not eat in the evening gets old, and old people should eat a little before going to sleep that they may be able to sleep better. This will also cause good breath in the mouth and improve the person's character and morals.

According to Imam Jaa'-far Sadiq (A.S.) it is not becoming for a Muwmin to leave the house in the morning with an empty stomach, as going out after eating increases one's respect in the eyes of others.

It is stated that Imam Ali (A.S.) used to eat with all his fingers and has said that any one who eats all the food on his fingers and in the plate completely will be blessed by the angels who will also pray for an increase of his daily bread and many virtues will be written in the record of his deeds.

Imam Jaa'-far Sadiq (A.S.) used to sit (like the ordinary people) and make a morsel with three fingers. He never used to eat with two fingers like the proud and the self-conceited

According to Imam Ali (A.S.) any person who wants that

the food should not harm him should not eat until his bowels are clear and he feels very hungry. When he begins his food, he should recite Bismillah. The food should be chewed properly and one should stop eating when there is still a bit of hunger left to be appeased.

According to Imam Ali ibnul Husayn (A.S.) one should not eat all the meat from the bone completely for a part of it should be left for the Jinn, and in case one fails to do so, then the Jinn will take away more precious things from one's house.

According to Imam Hasan (A.S.) twelve points should be kept in view by every Muslim regarding meal time. Four are compulsory, four are Sunnah and four are about manners. The compulsory are:

- (a) Knowing one's 'Giver',
- (b) to know that everything is given by Allah and be satisfied with the food that He gives,
- (c) saying Bismillah,
- (d) thanking Allah.

The Sunnah are:

- (a) To wash hands before eating,
- (b) to sit by keeping one's weight to the left side,
- (c) to eat with atleast three fingers,
- (d) to eat all the food on the fingers.

The manners of eating are:

- (a) to eat that food which is placed only before one's self,

- (b) to take small morsels,
- (c) to chew the food well,
- (d) not to look at others' faces while eating.

COMPLETE ETIQUETTE OF HAVING FOOD

It is Sunnah to eat with the right hand. No food should be taken while lying or relaxing. It is wrong to squat while eating and even worse to put one foot over the other. To eat alone is Makruh. It is Sunnah to eat with all the members of the family and servants, if any, sitting on the ground. It is a popular belief among religious scholars that it is Makruh to eat while walking and Sunnah to wash hands before and after the meal and not to dry them on a towel.

Certain religious scholars are of the opinion that it is not permitted to eat in places where people eat Haram foods, behave shamelessly or perform Haram acts. It is also Haram to sit on a table set for people who talk falsely about Muslims trying to degrade them and wrongly accuse them for committing non-permissible deeds.

According to a reliable tradition coming down from Imam Musa Kazim (A.S.), the Holy Prophet (S.A.) has condemned three types of people:

- i) Those who eat alone,
- ii) those who travel alone;
- iii) those who sleep alone in an empty house.

A reliable tradition states that Imam Riza (A.S.) always asked for an empty bowl before beginning his meal, in

which he used to put a little from every delicious dish, and give it away to the beggars and the poor.

Another reliable tradition coming from Imam Jaa'far Sadiq (A.S.) states that the main cause which separated Yaqub (A.S.) from his son for such a long period of time was as follows:

One day Yaqub (A.S.) slaughtered a fat lamb and made Kabab from the meat. A pious person residing in his neighbourhood was fasting, and could smell the delicious aroma of the meat being roasted. Yaqub (A.S.) forgot to offer food to his neighbour. The same night Allah sent Jibrail who warned Yaqub (A.S.) that a calamity from Allah would soon be descending on him. The same night Yaqub (A.S.) had a dream the consequences of which were apparent. However, it ultimately led Yaqub (A.S.) to keep servants and slaves on all roads (near his house) up to 3 miles radius, who used to announce night and morning that any person who was in need of food should go to Yaqub's house.

Another reliable tradition from the Holy Prophet (S.A.) states that if a man sits with the people who are drinking wine, he is also cursed.

According to many of the reliable traditions, the Holy Prophet (S.A.) has prohibited the use of left hand for eating except when a person is forced to or whose right hand is diseased.

According to Imam Jaa'far Sadiq (A.S.) if a person can use his right hand for eating, it is Makruh to eat with his left hand.

Another tradition prohibits eating while lying on one's stomach, relaxing or resting.

A tradition states that Holy Prophet (S.A.) used to eat only from what was in front of him, m alongwith his family, servants and guests, if any. The Holy Prophet (S.A.) used to say that he was a creature who ate like others and sat among them.

According to Imam Jaa'-far Sadiq (A.S.) one should not eat while walking, except when forced to do so.

Many reliable traditions from Ahl ul Bayt and Imam Ali (A.S.) state that if a person wants his house to be blessed then he should wash his hands before every meal. Washing of one's hands after the meal drives away poverty and cures many pains of the body.

Another tradition from Imam Jaa'-ar Sadiq (A.S.) explains the etiquette of washing hands. Before the meal starts, the host should wash his hands first, followed by the guests, so that there may be no lapse of time between the washing of hands and having the meal. However, at the end of the meal the guest seated on the left of the host should wash his hands first, followed accordingly by the other guests so that the turn of the host comes last. It is compulsory and obligatory for the host to wait with patience until the guests have washed their hands.

Another tradition from the same Imam states that when one washes one's hands before the meals, one should not dry them but let them remain wet, for the food is blessed as long as the hands are wet; after the meal the hands should be washed and rubbed on the face so that one's

daily bread may be increased and the freckles on the face disappear.

Muffazal ibna Umar states that he complained of pain in the eyes to Imam Jaa'-far Sadiq (A.S.). The Imam instructed him that when he washes his hands after meals he should keep the wet hands on his eye-brows and eye-lids and recite the following three times:

WAL-H'AMDU LILLAAIL MUH'SINIL MUJMILIL
MUN-I'MIL MUTAFAZ'Z'IL

[All praise be to Allah Who does good, makes beautiful, showers blessings and treats with kindness.]

Muffazzil states that he followed the instructions of the Imam and never again his eyes troubled him.

According to Fazal bin Yunus, once when Imam Musa Kazim (A.S.) was having a meal in his house, Fazal brought a napkin so that the Imam may cover his lap, but the Imam refused saying that it was the etiquette of non-Muslims and aliens.

It is narrated in a reliable tradition that the Holy Prophet (S.A.) had asked Imam Ali (A.S.) to have salt before and after the meals, for a person who does so is saved from seventy types of curses, and a minor one among them is leprosy.

A tradition from Imam Muhammad Baqir (A.S.) says that salt is a cure for seventy diseases and if people would ever come to know all the advantages of salt, they would not use any other cure except it. The Imam also said that the Almighty had revealed to Musa (A.S.) to order his

followers to have salt before and after the meals and if the order was not obeyed, they would be encircled with troubles and at that time they should curse themselves.

Another tradition advises one to have vinegar before meals as it sharpens one's brain. A tradition states that Imam Jaa'-far Sadiq (A.S.) had said that he took salt before and after the meals.

Another tradition from Imam Jaa'-far Sadiq (A.S.) states that one day he reached the house of Saffah (one of the Abbaside Caliphs) at a time when the Dastarkhan (a cloth spread for serving food) was already laid. Saffah took hold of the Imam's hand and pulled him towards himself, which made the Imam trample unintentionally on the Dastarkhan. The Imam was extremely hurt by this action, for according to him, putting one's feet on the Dastarkhan shows one's disrespect and ingratitude to Allah for His blessings.

Yasar, the servant of Imam Riza (A.S.), states that the Imam used to call the young and the old, and even all the servants and slaves before sitting for the meals and make these people sit and eat with him.

According to the Holy Prophet (S.A.) one should take off one's shoes and socks before taking meals (if food is not served on a table).

A reliable tradition states that the Holy Prophet (S.A.), when having food with friends and guests, used to ask them to start eating before him and his family so that they had more time to eat.

It is narrated in a reliable tradition that Sama bin Mahran asked Imam Jaa'-far Sadiq (A.S.) what he should do first when the time for food and prayers collide. The Imam asked him to have his meal first if the time for prayer had just begin but if in having food first there is danger that the most precious time for Namaz will be lost, then he should pray first and take his meal later.

PRAYERS TO BE RECITED AT THE TIME OF EATING

According to the Holy Prophet (S.A.) when food is laid on the Dastarkhan or food tray is brought, thousand of angels descend from heaven and surround the food. When people say Bismillaah before starting to eat the angels pray to Allah to send His blessings on the eaters and to increase their daily bread and order Satan to leave them alone as he cannot overcome them. And, when after having eaten, the eaters say 'Alh'amdulillaah' then the angels observe that these people are among the thanks-givers as they have thanked Allah for the good food He has given them. If one does not say 'Bismillaah' while eating then the angels do not stop Satan from having food with them; and if they do not say 'Alh'amdulillaaah' when they have eaten their food then the angels observe that these people are those who are not satisfied with what good food Allah has given them, for they have forgotten to thank Him for His blessings, as such they are the cursed.

According to a tradition from Abdullah bin Abbas one should say 'Alh'amdulillaah' when the cloth for serving food is spread. A tradition from Imam Ali (A.S.) states that if a man takes the name of Allah before starting his food and praises Allah after he ends the meal then he will

not be questioned about his food on the Day of Judgement.

According to a tradition from Imam Jaa'-far Sadiq (A.S.) if a person recites the following dua'a when picking up a morsel to eat, Allah will forgive his sins before the morsel reaches his mouth:

BISMILLAHI WAL H'AMDULILLAHI RABBIL
A'ALAMEEN

[In the name of Allah, all praise be to Allah; the
Lord of the worlds.]

A reliable tradition from Imam Jaa'-far Sadiq (A.S.) states that Imam Ali (A.S.) has said: "If a person recites 'Bismillaah' before eating, I, myself, take the guarantee that the food will not harm him." Ibna Kawa remarked that the food he had eaten the previous night had caused him discomfort inspite of his reciting 'Bismillaah', to which the Imam replied that he must have eaten several dishes and must have forgotten to say 'Bismillaah' on all of them.

Another tradition from the same Imam states that if various dishes are served at a time, one should recite 'Bismillaah' before taking each dish, or he should recite the following dua'a before beginning the meal:

BISMILLAHI A'LAA AWWALIHEE WA
AAKHIRIHEE

[In the name of Allah, (I eat) the first of it and
the last of it.]

According to a reliable tradition, a person complained to Imam Jaa'-far Sadiq (A.S.) that a certain food always

harmed his health. The Imam replied that perhaps he did not recite 'Bismillaah' before eating, but the man answered that he did. Then the Imam asked him whether he said 'Bismillaah' every time he ate food after talking during his meals. The man replied in the negative to which the Imam said that this was the cause of his being harmed by that food and advised him to recite 'Bismillaah' every time he resumes eating after talking.

According to Imam Ali (A.S.) one should remember Allah while eating and should not talk too much as food is the blessing of Allah and when one consumes that blessing, then it is time to praise and thank Him.

A man complained about a weak stomach before Imam Jaa'-far Sadiq (A.S.). The Imam asked that man to recite the following dua'a after eating, while gently moving his hand on the stomach:

ALLAAHUMMA HANI-NEEHI
 ALLAAHUMMA SAWWIGHANEEHI
 ALLAAHUMMA AMRI-NEEHI
 [O Allah make this food wholesome for me;
 O Allah make it easily digestible;
 O Allah make it perfect and plentiful.]

ETIQUETTES TO BE OBSERVED AFTER THE MEALS

A tradition from Imam Ali Riza (A.S.) states to lie down flat after having food and to keep the right foot over the left.

A tradition from Imam Ali (A.S.) states that whatever drops from the Dastarkhan on the floor should be eaten and the man who eats it will be granted freedom from all pains by Allah, especially a person who seeks cure and relief through this means.

In another tradition Muawiyah bin Wahab states that once they were having food in the company of Imam Jaa'-far Sadiq (A.S.). When the Dastarkhan was cleared off, the Imam picked up and ate the crumbs that had fallen on the ground and said that eating crumbs fallen from the Dastarkhan removes poverty, and more children are born in the family.

A tradition coming down from the Holy Prophet (S.A.) states that if a person picks up and eats a piece of bread which is left lying, a good act will be written in his record; if he cleans and eats a piece of bread left lying in a place (not najis), then seventy good deeds will be written in his record.

A tradition from Imam Riza (A.S.) states that when a person is eating in his own house he should pick up the fallen food and eat it, but if he is eating in an outside town place he should leave the fallen remnants of food for birds and animals.

Another tradition states that whoever eats the fallen crumbs after the Dastarkhan is cleaned will be protected from madness, leprosy, white-spots and jaundice.

A reliable tradition from Imam Jaa'-far Sadiq (A.S.) states that eating or drinking anything left unfinished by

another Muwmin is a cure for seventy diseases.

A reliable tradition from Yaser and Nadir, two slaves of Imam Riza (A.S.) states that the Imam had instructed them not to stand up even as a mark of respect for him while they were eating, though he might be standing near them. Sometimes, if the Imam required one of his slaves and called out to him, and was told that he was having his meal, the Imam would let him finish his meal and wait patiently. The Imam never took any work from anyone during their meal times.

ADVANTAGES OF CEREALS, SWEETS, VINEGAR, ANIMAL'S MEAT, FRUITS, VEGETABLES, AND FOOD PRODUCTS LIKE MILK, GHEE, BUTTER ETCETRA.

BREAD

According to a reliable tradition from the Holy Prophet (S.A.) one should give due respect to the bread, for it is the result of the hard work of many angels in heaven and men on the earth.

It is stated from Imam Jaa'-far Sadiq (A.S.) that bread should not be kept under the bowl of curry.

Another tradition states that the Imam asked people to respect bread. The people questioned Imam as to how they should show their respect for bread. The Imam replied that one way is that when bread is kept before them, they should start eating it without waiting for anything else.

According to a tradition from Imam Riza (A.S.) the bread

should be small in size so that there may be sufficient for everyone.

Some of the traditions state that bread should not be cut with a knife, but divided into pieces by hand.

JAW (BARLEY)

According to another reliable tradition from Imam Riza (A.S.) the importance of Jaw (Barley) bread is much greater than that of wheat bread, just as the importance of Ahl ul Bayt is greater than that of the common people. Every Prophet sent by Allah had blessed the person who eats Jaw bread or Jaw porridge (Aash). Any person who has these two things will never suffer from any type of stomach-ache. Jaw bread, Jaw porridge and Jaw in other forms has been the strength giving food of the prophets and the pious people. Allah had ordained Jaw bread as the strength of prophets, and for those who have lung disease there is no food better than Jaw and rice bread, as said by the Almighty.

A tradition from Imam Jaa'-far Sadiq (A.S.) states that those who have loose motions can find no better food than Jaw bread. It also cures all pains of the body.

SATTU

It is stated according to Imam Jaa'-far Sadiq (A.S.) that Sattu (a blend of cereal powder or flour) was made in accordance to a revelation from Allah. As a result, it increases weight, strengthens bones and is the food of prophets. Dry Sattu removes or diminishes white spots and when had with olive oil increases weight, strengthens

bones, freshens the complexion and increases sexual strength, and if three table spoons of Sattu are taken first thing in the morning it cures phlegm and bile.

Another tradition states that Sattu diminishes thirst and cures all sort of stomach problems and nausea. It also cleanses the stomach and is a cure for seventy diseases including high blood pressure.

It is stated from Imam Muhammad Taqi (A.S.) that if a woman, whose menstrual flow of blood exceeds the specific period, takes Sattu, the flow of blood will stop.

MEAT

According to a reliable tradition from Imam Jaa'-far Sadiq (A.S.) eating meat increases the flesh of one's body and if, for forty consecutive days a man cannot afford to eat meat, then he should trust Allah and borrow money to buy and eat it; this loan will be paid back by the mercy of Allah's invisible ways.

Another reliable tradition from the same Imam states that of all the foods in the heaven and the earth which can be had with bread, meat is the best.

A person visited Imam Riza (A.S.) and said that his family members do not eat lamb meat as they believe that it causes melancholy, headache and other pains. The Imam replied that had Allah preferred any other type of meat to lamb meat, He would not have chosen the lamb to be the sacrificial animal for Prophet Ismail (A.S.).

According to Imam Muhammad Baqir (A.S.) the people of

Bani Israil complained to Prophet Musa (A.S.) that the diseases of dandruff had widely spread among them. Allah revealed unto Prophet Musa (A.S.) that the people should be ordered to have beef with beetroot.

It is stated from Imam Jaa'-far Sadiq (A.S.) that the meat of birds and cows cures dandruff; cow's milk is medicine, its fat is a cure, but its meat is a disease in itself.

A reliable tradition states that a person who wants to overcome and subdue his anger and be free from sorrow and grief should eat the meat of partridges.

Imam Musa Kazim (A.S.) states that the person who takes Chakoor meat will get strength in his knees and it will also cure fever.

A reliable tradition from Imam Muhammad Taqi (A.S.) states that the meat of Asfarud (a bird known as Qata in Arabic, Sand-grouse, akin to pigeons) is good, it was liked by his father who used to say that this meat should be baked or grilled and given to those suffering from jaundice.

A tradition states that when people questioned Imam Jaa'-far Sadiq (A.S.) about having raw meat, he replied that it was the food of animals of lower grade.

Most of the traditions prohibit having meat dried in shade as it causes many types of pains and weakens the stomach; very few traditions allow its use.

According to Imam Jaa'-far Sadiq (A.S.) three things destroy health and may even cause one's death:

1. To have meat dried in shade and having a foul odour.
2. To bathe with a full stomach.
3. To intercourse with an old woman.

According to another tradition from the same Imam, there are three things which are not concerned with eating but increase one's weight—wearing Katan cloth, smelling perfumes, applying Nurah (a depilatory ointment made of arsenic and quick-lime). And there are three things which are concerned with eating but decrease one's weight—dried meat, cheese and buds of dates; and there are two things which are always advantageous—luke-warm water and pomegranate; and there are two things which are always harmful—dried meat and cheese.

A reliable tradition from Imam Jaa'-far Sadiq (A.S.) states that meat cooked in milk was the special diet of prophets.

It comes down from a reliable tradition that Imam Jaa'-far Sadiq liked current (dried grapes) marmalade.

Many reliable traditions praise meat-broth in which the bread is soaked and also Kabab which is supposed to cure weakness and fever, and reddens the complexion.

The cheek-bones' meat, brain and tongue of the goat are also praised as they are near the head, away from the place of dirt.

According to Imam Ali (A.S.) Harisah (A thick pottage made of bruised wheat boiled to a consistency, to which meat, butter, and herbs are added) should be taken as it gives strength for worship of Allah for forty-days. Harisah

was one of the food item which Allah descended on the Holy Prophet.

According to Abdul Ala, one day he incidentally happened to be at the house of Imam Jaa'-far Sadiq (A.S.) when the food (chicken stuffed with dates and oil) was being served.

FISH

According to a tradition from Imam Jaa'-far Sadiq (A.S.) a person who does not eat dates or honey after having fish in his dinner might be attacked by paralysis before morning.

According to Imam Ali (A.S.) one should not eat too much fish for it decreases weight.

EGG

According to another reliable tradition from Imam Jaa'-far Sadiq (A.S.) the yolk of hen's egg is very delicious. One no longer requires or feels like having meat after taking the yolk and it does not possess the disadvantages of meat.

When a person complained to Imam Riza (A.S.) of scarcity of children, he asked him to recite Istighfaar and eat hen-egg with onion.

MILK AND CHEESE

It is stated that milk was the diet of the prophets. A person came to Imam Jaa'-far Sadiq (A.S.) and said that after drinking milk he did not feel well. The Imam replied

that milk itself was not harmful and he must have taken something else with milk that had caused him harm.

A person complained to the Imam about physical weakness, at which, the Imam ordered him to drink milk as it increases flesh on the body and strengthens the bones.

According to Imam Ali (A.S.) cow's milk is medicine.

Another tradition states that camel's milk is a cure for all diseases; and many traditions are in praise of asses' milk.

According to Imam Musa Kazim (A.S.) any person who does not want to be harmed with whisked milk or sweets, should take them with cheese.

Imam Muhammad Baqir (A.S.) liked cheese and said that it should not be taken during day but at night as it is advantageous at night and even causes a son to be born.

GHEE (MARGERINE)

Ghee has been praised a lot in many traditions, especially Ghee made from cow's milk, but aged persons (fifty and above) are advised not to eat Ghee.

VINEGAR

According to Imam Ali (A.S.) there is nothing better than vinegar to have with bread, for it cures bile and nausea and protects the heart.

OLIVE OIL

Many traditions state that olive oil is good for eating as well as for rubbing on the body. Many of the prophets used to have bread with olive-oil and the olive itself is praised a lot as it expels bad air from the body.

HONEY

From many authorities it is stated that the Holy Imams used to praise honey which is a cure for many diseases, and advised reciting Quran and chewing Kunder (a kind of juniper-gum) to cure phlegm and sharpen the memory.

SWEETS

According to a tradition Imam Musa Kazim (A.S.) used to have sweets before going to sleep as Sugar has many advantages besides curing phlegm.

According to Haroon, one day he was invited to Imam Musa Kazim (A.S.)'s place and had his meal with the Imam. There was a lot of Halwa (sweet) on the Dastarkhan. When he expressed his surprise, the Imam said that he and his friends and followers like to eat a lot of sweets and Halwas.

WALNUT

According to Imam Ali (A.S.) if the pulp inside the walnut are eaten during summer it increases body heat and causes boils, pimples etc., but if eaten during winter it warms the kidneys and the person feels less cold. Many traditions say that walnut, if taken with cheese is highly

advantageous, otherwise harmful.

RICE

According to Imam Jaa'-far Sadiq (A.S.) rice is a good food as it expands the intestines and cures dysentery.

According to another tradition a person complained to Imam Jaa'-far Sadiq (A.S.) about stomach-ache. The Imam asked him to wash the rice, dry it in shelter and powder it and eat nearly one table spoonful every morning.

DALS

Reliable traditions from the Holy Prophet (S.A.) state that seventy prophets have prayed for the advantages of chana (gram).

Some traditions state that Masoor Dal softens one's heart and makes people cry easily.

According to reliable traditions, Baqala (a bean-Faba Sativa) increases marrow of the knee and brain and produces fresh blood in the body.

It is stated that a person complained to Imam Musa Kazim (A.S.) of white spots; the Imam asked him to eat Mash Dal.

DATES

It is stated from Sulayman ibna Jaa'-far that one day when he visited Imam Riza (A.S.) he saw a huge quantity of fresh dates kept before the Imam from which he was eating. The Imam offered them to Sulayman. When

Sulayman commented that the Imam was helping himself to the dates quite generously the Imam replied that he liked dates very much because they were liked by the Holy Prophet (S.A.), Imam Ali (A.S.), Imam Hasan (A.S.), Imam Husayn (A.S.), Imam Ali bin Husayn (A.S.), Imam Muhammad Baqir (A.S.), Imam Jaa'-far Sadiq (A.S.) and his father Imam Musa Kazim (A.S.). All those who have accepted the faith of the Imams will like them.

Another tradition states that eating seven Ajwa (a fine Medina date) at night kills worms in the stomach and keeps a man free from every ailment.

FRUITS

Reliable traditions state that five fruits have come from heaven—pomegranate, quince, apples, light green grapes and fresh dates.

A tradition from Imam Jaa'-far Sadiq (A.S.) states that it is Makruh to peel the skin of fruits.

Another tradition states that there is poison on every type of fruit and one should always wash them before eating.

Two traditions from Imam Ali (A.S.) state that having 21 red dried grapes (Sultani) in breakfast cures all diseases except death.

POMEGRANATE

A tradition states that Imam Ali (A.S.) has said that there are 120 kinds of fruits but the best among them is pomegranate. Pomegranate satisfies the hunger and for

those who already had their fill pomegranate helps to digest the food. The Holy Prophet (S.A.) liked pomegranate the best and he never wanted to share it with others (the cause of which will be shown in the next tradition).

According to a reliable tradition every pomegranate contains one seed which belongs to heaven. When a non-believer eats pomegranate, that seed is taken away by the angels that he may not be able to have it; therefore it is advisable to eat a whole pomegranate, alone.

A tradition coming from Imam Musa Kazim (A.S.) states that if a person eats one pomegranate first thing in the morning on a Friday, then his heart will remain enlightened for forty days, if he eats two, it will remain enlightened for eighty days and if he eats three it will remain enlightened for one hundred and twenty days. That person will also be protected from the temptations of the devil and he who is safe from temptation is safe from disobeying Allah and he who does not sin against Allah will enter heaven.

APPLE

According to Imam Musa Kazim (A.S.) eating apples keeps one protected from all types of poisons, magic, influence of jinn and increase of phlegm.

Another tradition states that Sattu of dried apple stops bleeding of the nose on account of excess heat, and is the best medicine for removing any kind of poison from the body. If people would come to know of the advantages of apple they would not use any other medicine except it.

QUINCE

The effects of eating quince as stated by Imam Ali (A.S.) are the following:

- i) it strengthens weak heart,
- ii) it causes increase in weight,
- iii) it cleans the stomach,
- iv) it increases reason and,
- v) it makes a man courageous.

According to Imam Jaa'-far Sadiq (A.S.) eating quince improves complexion and causes beautiful off-springs to be born.

Another tradition states that whosoever will eat a quince the first thing in the morning, Allah will bless his tongue with wisdom for a period of forty days. No prophet has passed whose body had not smelt of quince. He also said that eating quince removes sorrow from the sorrowful in the same manner as one's hand removes sweat from one's forehead.

GUAVA

A tradition from Imam Jaa'-far Sadiq (A.S.) states that eating guava cleans the stomach and gives strength. It is better if one takes it after meals instead of first thing in the morning.

FIGS

According to a reliable tradition from Imam Riza (A.S.),

figs cleans bad breath, strengthens bones, improve growth of hair and cures different types of pains. One does not need any medicine after having figs. Among all the fruits, fig has the greatest resemblance with the fruits of heaven. It also cures cholera.

It is also stated that figs cure piles and pain in toes and fingers of legs. It also increases sexual strength.

PLUMS

Ziyad Kundi states that once when he visited Imam Musa Kazim (A.S.) he saw a plate of plums before him. The Imam said that he was suffering from fever and fresh plums make the temperature fall and cure nausea. Dried plums balance the temperature of blood and cure all types of physical pains.

GRAPEFRUIT

According to a tradition Imam Jaa'-far Sadiq (A.S.) inquired from the people as to what the doctors think about grape fruit. They replied that it should be eaten before the meals. The Imam said that it should be eaten after meals.

SINJID

[Jujube Fruit]

According to a tradition from Imam Jaa'-far Sadiq (A.S.) the pulp of Sinjid (a fruit like plum) makes flesh grow; its stem makes skin grow and its seed makes bones grow. Sinjid softens kidneys, cleans stomach, cures piles and prevents baldness.

MELON

According to Imam Riza (A.S.) one should not take melon before breakfast as it causes paralysis. It should always be taken with dried dates or sugar as the Holy Prophet (S.A.) used to take.

VEGETABLES

According to a tradition from Imam Jaa'-far Sadiq (A.S.) the diet of Imam Ali (A.S.) always included green vegetables. He stated that the heart of a faithful is green or greenish. Imam Jaa'-far Sadiq (A.S.) has stated that whosoever eats 7 leaves of endive (Kasni) at night will be safe from cholic and a person who desires many offsprings should take Kasni leaves in large quantity.

Another tradition describes green Kasni leaves as a very good vegetable. Not a single leaf of Kasni is devoid of a drop of water from heaven and therefore when one eats it one should not shake it. It is also stated that Kasni leaves (endive) are superior to all vegetables in the same manner as Ahl ul Bayt are superior to all mankind. Eating Kasni leaves causes birth of male children who are also beautiful. When a person was ill with fever and headache the Imam instructed to grind Kasni leaves in a pulp and spread on paper, and sprinkle with oil of Banafsha (violet) and then apply on the forehead of that person to completely cure both the fever and the headache.

According to another tradition from Imam Jaa'-far Sadiq (A.S.) one should eat Tara vegetable (spinach) as it has four good effects—it cleans bad breath, takes out poisonous gases from the body, cures dysentery and

safeguards one from leprosy and baldness.

Another tradition from the same Imam asserts that no other vegetable is as good and beneficial on earth as Khurfa (purslane) which was the vegetable specially liked by Bibi Fatima Zahra (A.S.).

In yet another tradition he states that one should eat lettuce (Kahu leaves) to clear one's blood.

Imam Jaa'-far Sadiq (A.S.) had said that Allah had shown two methods to the Jews for curing baldness, one was eating beetroot and the other was removing veins from meat.

Imam Riza (A.S.) had stated that the leaves of beetroot should be given to those who are ill as it has got only beneficial effects and no harmful ones. The patient will sleep comfortably after having them but the roots of beetroot causes melancholy (Sawda).

The Holy Prophet (S.A.) had asked Imam Ali (A.S.) to take pumpkin for it increases memory and wisdom.

According to Imam Jaa'-far Sadiq (A.S.) raddish has three qualities. Its leaves take out poisonous gases from the body, its seeds are easily digestible and its veins remove phlegm.

Another reliable tradition advises people to take turnip in large quantity, for it dissolves the capacity of leprosy and baldness which is inherent in every person.

According to reliable traditions the Holy Prophet (S.A.)

used to have cucumber with salt. Imam Jaa'-far Sadiq (A.S.) has asked that cucumber should be eaten from the root side as it is more advantageous.

Another tradition from the Imam states that onion cleans the dirt of teeth, cures phlegm, lessens fatigue and laziness, strengthens veins and muscles and the roots of the teeth, increases off-springs, beautifies the complexion and cures fever.

A tradition from the Holy Prophet (S.A.) narrates that whenever a person visits any new city he should eat the onions grown over there that he may be safe from all the diseases of that city.

According to a tradition from Imam Muhammad Baqir (A.S.), the Holy Prophet (S.A.) asked the person who eats garlic not to come in his mosque on account of its bad smell. But the person who is not in the mosque or who is not going to the mosque can have it.

According to another tradition from Imam Muhammad Baqir (A.S.) the biggest snare of Satan is to make you eat mud. Eating mud causes many types of pains in the body besides itch and dysentery. It also lessens the strength of legs and on account of lessening of physical strength there is a decrease in good deeds. The man will be questioned on the Day of Judgement and he will be cursed.

MANNER OF WELCOMING THE FAITHFULS TO ONE'S HOME

According to Imam Jaa'-far Sadiq (A.S.) whenever a faithful visits one's house, one should serve him good food

and if he refuses to have food then one should offer him something to drink, and if does not even accept that then one should wash his hands with any scented water or just plain water.

Another tradition from the same Imam asserts that a person will be considered unworthy of reward who does not think his possessions good enough and is hesitant in offering them to his guests.

Another reliable tradition from the same Imam states that if a Muwmin comes by himself to your place then offer him whatever you have but if you have invited him then take extra care to make his visit enjoyable.

According to a reliable tradition coming from Hushsham, he once went to Imam Jaa'-far Sadiq (A.S.) together with Ibna Abi Yafoor. When the Imam ordered the breakfast Hushsham said that he would have only a little. The Imam commented that perhaps, he (Hushsham) was not aware of the fact that one could find out the depth of friendship between two Muwmims by the amount of food they take in each other's company. The more friendly they are, the more they will eat in each other's company. Many reliable traditions stress this aspect.

According to the Holy Prophet (S.A.) inviting relations, friends and neighbours for a dinner is sunnah on five occasions—marriage, Aqiqa (first shaving of the child's head), Khatna (Cicumcision), when one buys a new house or makes a new house, and lastly when a visitor returns from travel.

However the Holy Prophet (S.A.) has asked people not to

accept an invitation for dinner where only the rich are invited and the poor are excluded.

According to a reliable tradition, a guest should not keep an optional fast without informing the host, as the host might order some food for him which may go waste. Similarly the host should not keep an optional fast without informing the guest, as the later may feel ashamed to eat in his presence, and remain hungry.

The Holy Prophet (S.A.) has also stated that one should not reside with the host for such a long time that the host faces trouble in meeting with the expenses of the guest and is worried on account of it.

Ibna Yafoor states that once he saw a guest at Imam Jaa'-far Sadiq (A.S.)'s place, getting up for some work. The Imam stopped him and performed that job for him personally, for he stated that the Holy Prophet (S.A.) had prohibited any work to be taken from the guest.

According to Imam Muhammad Baqir (A.S.) laziness and lack of manners also imply one's failure to return the obligation someone has done for you. To take any work from a guest shows one's lack of good manners. Whenever a guest arrives one should welcome him by helping him in unpacking in a befitting manner but when the guest is packing to leave, one should not help as it is a sign of one's selfish motive. One should provide the guest with some delicious food to have on his way, as it is a sign of one's generosity and manliness.

Another tradition from the Holy Prophet (S.A.) states that the host should go at least as far as the door when a guest

is leaving.

According to Imam Muhammad Baqir (A.S.) when a person visits a certain place then he should stay wherever the host thinks it suitable for him as the host knows the internal problems of his own house better.

It is enumerated according to the Holy Prophet (S.A.) that eight types of persons are worthy of being cursed:

- i) A person who joins the meal uninvited,
- ii) a guest who gives orders to his host,
- iii) one who expects a good turn from one's enemy,
- iv) one who hoards, mean and stingy, and still expects to be obliged by others,
- v) one who interferes without permission when two persons are having a talk or sharing a secret,
- vi) one who does not give due respect to those in authority.
- vii) one who sits in company of those in whose group he is unfit.
- viii) one who talks with a person who does not give due attention to his words.

Another tradition orders one to ask only those people to have food with whom one is friendly.

According to Imam Muhammad Baqir (A.S.) a person who gives food to a single fellow Muwmin with whom he is friendly for Allah's sake, has done something which is better than providing food to ten needy persons.

It is stated that when the Holy Prophet (S.A.) used to have

food with guests, he used to start first and end last of all so that no guest may remain hungry.

Another tradition from the Holy Prophet (S.A.) states that if one offers water to a group of people, one should drink last of all.

Another tradition states that if a man spends hundred Dirhams on food to serve food to a Muwmin, it will not be considered an extravagance.

Most of the traditions assert that when a guest arrives, he brings his sustenance along with him by the grace of Allah, and when he has eaten his fill and departs it is a means of forgiveness for the host's sins.

According to Imam Ali (A.S.) a person who feels happy at hearing the voice of his guest, has all his sins forgiven, though he may have filled the skies and the earth with his sins.

The Holy Prophet (S.A.) once asked all those present and absent never to neglect inviting Muslims for meals, even though they may be five miles away. Accepting an invitation is the sign of a Muslim. Even if a Muslim would invite the Prophet (S.A.) to just a single leg of mutton (not able to afford anything else) he would accept the invitation. When a person declines the invitation of a fellow Muslim, he is deprived of many blessings.

THE MANNERS AND ADVANTAGES OF CLEANING TEETH (KHILAL)

A tradition from Imam Jaa'far Sadiq (A.S.) states that Jibrail brought Miswak, Khilal (toothpick) and horn for

vivisection to the Holy Prophet and said that doing Khilal strengthens the roots of teeth, makes them healthier and increases the daily income.

A tradition from Imam Jaa'-far Sadiq (A.S.) states that the Holy Prophet (S.A.) had prohibited using the branch of pomegranate or any other fruit bearing tree for Khilal, as it causes baldness.

According to Imam Ali (A.S.) doing Khilal with the wood of Jhaw causes poverty and stupidity.

Another tradition states that the Holy Prophet (S.A.) has ordained that the host should provide his guest with Khilal because angels detest to look at food particles trapped in any one's teeth.

A tradition from Imam Jaa'-far Sadiq (A.S.) states that the food particles which cling to the roots of teeth can be eaten, but those which are trapped between the teeth should be taken out and thrown away.

According to Imam Jaa'-far Sadiq (A.S.) whatever is removed by Khilal should not be eaten as it causes internal wounds.

THE TYPES AND ADVANTAGES OF WATER

Reliable traditions state that there is nothing better than water in this world and the world-to-come. Any one who takes pleasure in drinking water in this world will enjoy drinking the wine of Heaven in the next world.

According to a tradition from Imam Ali (A.S.) Ab Zamzam is the best water among all the waters of the earth and Ab Burhut (which is in Yemen) is the worst, as it is haunted by the spirits of non-believers and is being cursed day and night.

According to Imam Jaa'-far Sadiq (A.S.) Ab Zamzam is a cure for every disease.

Imam Ali (A.S.) had said that one should drink rain water as it purifies the body and cures all pains and diseases.

According to Imam Jaa'-far Sadiq (A.S.) if the sore throat of a boy is cured by Ab Furat (water of River Euphrates) he will be among the friends of the Ahl ul Bayt. He also stated that there are two tributaries of water in Heaven which are constantly falling into River Furat (Euphrates) and said that even if a great distance comes between River Euphrates and him, he would go to the river to be cured.

Many reliable traditions quote the Holy Prophet (S.A.) as saying that one should not seek cure from the hot springs in the mountains which smell of sulphur as their heat comes from hell.

Imam Ali (A.S.) states that the water of River Nile in Egypt weakens the heart and makes it sullen.

According to Imam Hasan (A.S.) and Imam Husayn (A.S.) the waters which accepted their Wilayat and friendship became fresh and sweet, and those which rejected them remained salty and bitter.

According to Imam Jaa'-far Sadiq (A.S.) cold water

lessens body temperature, stops vomiting, digests food, and is an antidote for fever. He has also stated that boiled water is good for all types of pains and is not harmful in any way.

According to Imam Riza (A.S.) the water which is boiled seven times in seven different vessels cures fever and strengthens the calf of the legs.

Ibna Abi Tayfur, a doctor, states that when he visited Imam Musa Kazim (A.S.), he saw him drinking a lot of water. When he stopped the Imam, the Imam replied that drinking water, even in excess, is not harmful in any way, as it digests food in the stomach, lessens excitement (anger), increases intellect and cures vomiting.

MANNER OF DRINKING WATER

According to Imam Jaa'-far Sadiq (A.S.) if a person remembers Imam Husayn (A.S.) and his family and friends while drinking water and curses his murderers and tormenters, one lac good deeds will be written in his record, one lac sins will be forgiven, he will be elevated one lac times, and will be rewarded to the extent of freeing one lac persons in the name of Allah, and on the Day of Judgement Allah will look towards his welfare. It is better to recite the following when drinking water:

S'ALAWAATULLAAHI A'LAL H'USAYNI WA
 AHLI BAYTIHEE WA AS'H'AABIHEE WA
 LAA'-NATULLAAHI A'LAA QATALATIHEE WA
 AA'-DAA-IHEE

[May Allah shower His blessings on Husayn and on his family and friends. May Allah curse his murderers and his enemies.]

Another reliable tradition from the same Imam states that sometimes it so happens that before a thirsty person fully quenches his thirst, Allah declares him to be an inhabitant of Heaven. This happens when he stops for a while to praise Allah. For this action the Almighty makes Heaven compulsory for him on account of that praise.

In another tradition from the Imam it is stated that if a person recites the following dua'a thrice before drinking water at night, the water will not harm him:

A'LAYKAS SALAAMU MIN MAA-I ZAM ZAM
WA MAA-IL FURAAT

[Salutation to the water of Zam Zam and
the water of Furat.]

According to a tradition from Imam Jaa'-far Sadiq (A.S.) one should not drink water while standing, nor should walk over graves or urinate into stagnant water. If a person does these things and is afflicted by troubles, then he should curse only himself.

The Holy Prophet (S.A) has prohibited blowing breath in the water with the mouth.

* It is stated that the Holy Prophet (S.A.) used to drink water in glass-utensils which had come as a present from Syria and at times in wooden and leather containers and if none were available he used to drink from his own hands.

MARRAIGE AND MARITAL RELATIONSHIP

This chapter deals with the importance of marriage (Nikah), the rules and etiquettes of matrimonial relationship between the husband and wife, dua'as for having children and for easy delivery, naming the child, Aqiqa, circumscision etc.

According to reliable traditions from Imam Jaa'-far Sadiq (A.S.) loving women was the way of life (Sunnah) of the prophets. He also emphasized that there can be no depth in the faith of the believers unless they love their women. He also stated that those who love women more, have more faith.

A reliable tradition from Imam Riza (A.S.) states that the following three things were the Sunnah of the prophets:

- (1) Smelling perfume,
- (2) removing excess hair from the bouy,
- (3) close attachment with women, and desiring nearness with them.

According to a reliable tradition Sakin Najafi, ignoring women, perfume and tasty food had engaged himself in prayers and wrote a letter about this to the Imam. The Imam answered that in connection with women, was he not aware of the number of wives of the Holy Prophet (S.A.), and as far as tasty food is concerned he ought to be aware that the Holy Prophet (S.A.) used to eat meat and honey and had stated that a man who marries in fact

protects half his faith and the other half will be protected if he practices piety. The Holy Prophet (S.A.) further said that there is nothing to stop a man from marriage because he may be blessed with a son who will brighten the earth with the "Kalimah", and emphasized that those who believe in his Sunnah should marry. Requesting a woman to be his wife is included in the Sunnah of the Holy Prophet (S.A.).

The Holy Prophet (S.A.) has stated that a person who does not marry on account of his poor financial condition does not have faith and confidence in Allah, as He says:

IN'Y YAKOONOO FUQARAAA—A
YUGHNIHIMULLAAHU MIN FARZ"LIH

[If they be needy, Allah, out of His grace, will make them free from want.]

In another tradition from Imam Jaa'-far Sadiq (A.S.) it is stated that three women came to the Holy Prophet (S.A.). One stated that her husband did not eat meat, the second stated that her husband did not smell perfume and the third stated that her husband did not make love (have sexual relations with women). The Holy Prophet (S.A.) came out of his house, concern and anxiety visible on his face, and alighted the pulpit. After praising the Almighty he questioned why had a certain group among his companions stopped eating meat, smelling perfume and making love with women although he ate meat, used perfume and made love with women. He also added that a person who acts against his Sunnah is excluded from his followers.

Imam Jaa'-far Sadiq (A.S.) has stated that 2 rak-at prayers of a married man is better than 70 such prayers of a bachelor.

TYPES OF WOMEN

It is stated from Imam Jaa'far Sadiq (A.S.) that it is very essential to carefully select a wife as a lifelong partner because she is going to be around one's neck for the rest of one's life.

He also stated that a pure and chaste woman cannot be equal in status to a woman of bad character. A chaste woman is more precious than gold and silver, in fact, these metals are of no value compared to her element. On the other hand a woman of bad character cannot be compared even to dust, as the dust is much better than her. His ancestor, the Holy Prophet (S.A.) had said that one should give one's daughter to a man who belongs to one's family and is of equal status, and also to bring a girl in the family from one's relatives who are of the same status (here status does not imply wealth); and to select a woman who is capable of giving birth to healthy children and planting piety and faith in them. A person who will marry for the sake of wealth and beauty, will ultimately be deprived of both and he who will marry for the sake of piety and faith will be blessed with wealth and beauty from Allah.

The Holy Prophet (S.A.) has stated that a man should marry a pious woman who can produce children, instead of desiring a beautiful woman who cannot produce children.

It is stated from Imam Ali (A.S.) that the woman whose hand one seeks in marriage should possess the following qualities:

1. Wheaty complexion,
2. broad forehead,
3. black eyes,
4. medium height, and
5. heavy hips.

It is stated from Imam Jaa'far Sadiq (A.S.) that when a man asks for a woman's hand in marriage he should enquire about her hair, for in the beauty of the hair lies half of her charm.

The Holy Prophet (S.A.) had stated that the best woman is the one who produces many children, is the well-wisher of her husband, is chaste and commands respect among her relatives and acquaintances, obeys her husband and welcomes him.

A man told the Holy Prophet (S.A.) : my wife welcomes me when I enter the house and sees me to the door when I go out, and when I am worried tells me that if I am worried about their daily needs then the Almighty will look after it and if I am worried about salvation she prays that Allah may make me worry more for my salvation. The Holy Prophet (S.A.) replied: there are divine agents in the world and such a woman is one of the divine agents and will get half the reward of a martyr.

In another reliable tradition it is stated that when Allah wants to bless a man with the virtues of this world and that to come, He gives him a heart which is merciful towards those facing difficulties, is scared of the Almighty and gives Him complete attention, and He gives this man a tongue which is always speaking about Him, and He gives him a body which can bear all hardships, and a woman

who will be happy on seeing him, is chaste during his absence and does not waste his money.

ETIQUETTE AND TIME OF PERFORMING NIKAH

A reliable tradition from Imam Jaa'-far Sadiq (A.S.) states that when a person intends to request for Nikah he should offer 2 rak-at prayers and recite the following dua'a:

ALLAAHUMMA INNEE AREEDU AN
ATAZAWWAJA FAQADDIR LEE MINAN
NISAAA-I A-A'FFAHUNNA FARAJAN WA
AH'FAZ'AHUNNA LEE FEE NAFSIHAA WA
MAALEE WA AWSA-A'HUNNA LEE RIZQAN WA
AA'-Z'AMAHUNNA LEE BARAKATAN FEE
NAFSIHAA WA MAALEE FAQADDIR LEE
MINHAA WALADAN T'AYYIBAN TAJ-A'LUHOO
KHALAFAN S'AALIH'AN FEE H'AYAATEE WA
BAA'-DA MAWTEE

[O Allah, I intend to perform my Nikah. Bless me with a woman, out of all the women, who is highly virtuous, and who, for my sake, will safeguard her conscience (Nafs) and my belongings, and will be the source of increase in the daily bread and good fortune. And then make her give birth to a son who will be my virtuous remembrance in life and after death.]

A reliable tradition states that once Imam Muhammad

Baqir (A.S.) heard the news of a man performing Nikah in the day time, when warm winds were blowing. The Imam wondered if there would be any love between the couple. Within a short period, the Imam's prophecy came true and the two were separated.

A reliable tradition from Imam Jaa'far Sadiq (A.S.) states that performing Nikah and sending the bride to the groom's house for the purpose of first matrimonial intercourse during Qamar-dar-Aqrab (when the moon is in the Scorpion) will not have good results.

Another tradition states that when a person performs Nikah and takes the bride to his house for the purpose of first matrimonial intercourse during "Tahtush Shua-ush Shams (fading away of the moon) - 28th, 29th and 30th of the lunar month", the woman if gets pregnant will have an abortion.

According to a reliable tradition from the Holy Prophet (S.A.) and his Ahl ul Bayt homosexuality and masturbation are prohibited. One who commits such sexual self-abuse will be inflicted by the wrath of Allah here and hereafter.

RULES AND ETIQUETTES OF MATRIMONIAL RELATIONS

During Qamar dar Aqrab or Tahtush Shua ush Shams it is Makruh to send a bride to her groom's house for the purpose of conjugal relation. Coition during menstruation and the period of Nifas (i.e. discharge of blood after delivery) is Haram, and it is also Makruh for the husband to touch the lower part of her body during these periods. One should not make love with a woman before the

compulsory bath, which is meant for the physical purity, after the period is over. Semen should not be emitted outside the genital organ of the wife during coition, without her permission. Some religious scholars declare this as Haram.

It is stated from Imam Jaa'-far Sadiq (A.S.) that it is not advisable to make love with the wife on Wednesday nights.

It is stated from Imam Jaa'-far Sadiq (A.S.) that one should not make love with the wife in the beginning, middle and the end of the month because this intercourse results in abortion. Even if the child is born he will suffer from lunacy or epilepsy. The Imam (A.S.) further questioned:

Do not you observe that the fits of epilepsy starts in the beginning, middle or in the end of the month?

It is stated from the Holy Prophet (S.A.) that the child conceived during menstrual period will suffer from baldness and leprosy.

Imam Jaa'-far Sadiq (A.S.) has said that the person born of illegitimate coition or coition during menstruation (the technical words used for such a person are 'Waladuz-Zina' and 'Waladul Haiz' respectively) becomes the enemy of the Ahl ul Bayt.

It is stated from Imam Jaa'-far Sadiq (A.S.) that if one talks during the sexual intercourse it is quite possible that the child may be born deaf and if the wife or husband look at each other's private parts during sexual intercourse the child may be born blind.

It is stated from Imam Jaa'-far Sadiq (A.S.) that husband and wife should not make love when there is a child in the room because the child will commit adultery.

The Holy Prophet (S.A.) had said that if some one makes love with his wife while there are people who can hear their voices or see them, the child born out of this meeting will be a sinner and adulterer.

When people asked Imam Jaa'-far Sadiq (A.S.) whether a man is allowed to make love with his wife in a state where he is fully naked, he replied in the negative. Also one should not perform intercourse while facing the Kaaba or with one's back towards it, or in a sailing boat.

It is stated by Imam Musa Kazim (A.S.) that he did not approve of sexual intercourse during a journey if the water was insufficient for Ghush (compulsory bath) except when one felt the risk for health if the intense desire was not gratified. Many religious scholars have declared this intercourse as Haram except in unavoidable circumstances.

It is stated by the Holy Prophet (S.A.) that one should not cohabit with his wife before taking compulsory bath due to seminal emission during sleep. If any body neglects this instruction, the child born out of this intercourse will be a lunatic.

It is stated from Imam Jaa'-far Sadiq (A.S.) that it is Makruh to make love at the time of sunrise before it gets fully bright or at sunset before the sun disappears completely.

It is stated from Abu Sa'id Khudri that the Holy Prophet (S.A.) said to Ali (A.S.):

O Ali, when you take a woman as your wife to your house, take out her shoes so that she may sit, then wash her feet and sprinke water from the door to the outer wall; this will keep away seventy thousand worries, and invite seventy thousand Divine favours, and seventy thousand blessings will also come down from Heaven upon you and your wife; every corner of the house will be blessed and your bride will be safe from insanity, falling of hair and leprosy.

O Ali, do not give milk, vinegar, dhania and raw or bitter apples to your bride for the first seven days.

When Imam Ali (A.S.) asked the cause for this, the Holy Prophet (S.A.) replied that by eating those items a woman loses fertility and does not give birth to a child; a mat lying in the corner of the house is better than a woman without child. The Holy Prophet also said:

O Ali, do not make love with the wife in the first, middle and the last part of the month because the child born out of this intercourse will suffer from baldness, leprosy and insanity.

O Ali, do not make love with the wife after Zuhr prayer, because the child born out of this intercourse will get into troubles.

O Ali, do not talk during coition as this will make the child dumb. None should see the private parts of the other during coition because the child born out of this act will become blind. It is better that one should keep his eyes closed during the intercourse.

O Ali, when you feel stimulated by seeing any woman, do not immediately gratify yourself by coition with your wife because the child born out of this intercourse will be impotent.

O Ali, a man should not recite the Quran when he is lying on the bed with his wife in the state of Najasat (physical impurity), after gratifying his sexual desire, because this will cause fire (fury of Allah) to fall upon them from above.

O Ali, keep one towel for yourself and one for your wife during intercourse. If one towel is used by both it will cause enmity between them and result in their separation.

O Ali, coition while standing is an act of the ass so it should not be done; the child born from this intercourse will pass urine on the bed like an ass.

O Ali, do not cohabit in the night of Eedul Fitr because the child born out of this act will possess many vices.

O Ali, do not make love with the wife during the night of Eedul d'uha as the child born out of this union will bear six or four fingers.

O Ali, do not make love with the wife under a tree bearing fruits, because the child born from this union will become a murderer or the leader of tyrants.

O Ali, do not make love with the wife without having a curtain, under the sun, because the child born

from this union will have worries till his death.

O Ali, do not make love with the wife between Azan and Iqamah because the child born from this union will be inclined towards bloodshed.

O Ali, when your wife becomes pregnant, do not make love with her without Wuzu because the child born will become heartless and stingy.

O Ali, do not make love with your wife during the night of 15th Shaaban because the child born out of this union will be unfortunate and his face will have black spots.

O Ali, do not copulate in the last days of Shaa'ban because the child born from this union will be a decoit and inclined towards cruelty and many people will be killed by him.

O Ali, do not cohabit on the open space of the roof because the child born from this union will be cunning and faithless.

O Ali, do not cohabit during the night preceding the day fixed for your journey because the child born from this union will use others' property wrongfully and such persons are brothers of Satan. The child born from the union during a journey covering three days time will be inclined towards ruthlessness.

Although this lengthy discourse was addressed to Imam Ali (A.S.), it was actually meant to be an indirect advice by the Holy Prophet (S.A.) to his followers.

A tradition states that a person once told Imam Jaa'far Sadiq (A.S.) that although they cooked their food with cleanliness and added flavours to it, it never tasted as good as the food prepared during marriage ceremonies. The Imam replied that since the food prepared for marriage ceremony is for a Halal (permissible) act, fragrant winds from Heaven blow over it.

It is stated by Imam Ali (A.S.) that a man should not make haste when he feels an urge for sexual intercourse with the wife, as she has to perform other duties before submitting to him. If any body looks at a woman and feels excited, he should make love with his wife as she possesses the same things which the other woman has. At any event he should not let the Satan dominate him. If he has no wife for gratification of passion, he should pray two raka-at prayer. He should praise Allah and send Duood on the Holy Prophet (S.A.) and his Ahl ul Bayt (A.S.) and pray that he should be blessed by Allah's grace and saved from committing any Haram act. His prayers for getting married will be accepted and the Almighty will protect him from comitting Haram for gratifying sexual desire.

In another tradition it is mentioned that one should avoid sexual intercourse in the following hours:—

1. At sunrise—from dawn till the the appearance of the full sun.
2. At the beginning of sunset—till the appearance of complete dusk (Maghrib).
3. During the night of lunar eclipse.
4. During the night or day when a wind-storm is blowing or an earthquake occurs.

Imam Ali (A.S.) said that no one will see any sign of happiness in the person who is born out of the union mentioned above because his father had refused the signs of Allah.

It is stated in another tradition that one should not make love with his wife while wearing a ring which has any Holy name or Naqsh engraved on it. Any such ring should be removed before coition.

ETIQUETTE OF TAKING THE BRIDE TO GROOM'S HOUSE

It is stated from Imam Muhammad Baqir (A.S.) that when one takes his bride to his house, he should direct her to perform Wuzu and pray two Rak-at Namaz and the groom also should do the same. Thus one should praise the Almighty Allah and recite Durood for the Holy Prophet (S.A.) and his Ahl ul Bayt (A.S.) and request all the ladies who have accompanied the bride to groom's house to say 'Ameen', then recite the following dua'a:

ALLAAHUMMAR-ZUQNEE ULFATAHAA WA
WUDDAHAA WA RIZ''AATUHAA WA ARZ''INEE
BIHAA WAJ-MAA'-BAYNANAA BI AH'SANI
IJTIMAA-I'N WA AYSARI EETILAAFIN FA
INNAKA TUH'IBBUL H'ALAALA WA TAKRAHUL
H'ARAAM

[O Allah bless me with the love, friendship and pleasure of this woman. Let me be in agreement with her and keep for ever, love and kindness between us because Thou likes what is right and dislikes what is not permissible.]

Afterwards the Imam (A.S.) said:

Love is a gift from Allah and hatred is a gift from Satan, because Satan wants that people should somehow refrain themselves from performing those deeds which Allah has declared Halal.

In another tradition Imam Ali (A.S.) has stated that if one wants to keep himself away from the influence of Satan at the time of coition, one should recite 'Bismillah' and "A-O'OD'U BILLAAH".

OBLIGATIONS OF THE HUSBAND AND WIFE

A reliable tradition from Imam Muhammad Baqir (A.S.) states that a woman once enquired from the Holy Prophet (S.A.) about the obligation of a wife towards her husband. The Holy Prophet (S.A.) replied: it is compulsory for the wife to obey the husband; she should never disobey him under any circumstances. She does not have the right even to give Sadqa from his house or from his money without his permission, or even to observe an optional fast. If he desires to make love with her, she should never refuse him. The wife should not step out of the husband's house without his permission. If she does so, she will be cursed by all the angels of the heavens and the earth till the time she returns.

According to Imam Jaa'-far Sadiq (A.S.) a woman who displeases her husband and spends a night in the same condition will not have her prayers heard until she is on good terms with him again. A woman who applies perfume

for men other than her husband will not have her prayers accepted until she removes the perfume. The Imam has stated that the deeds of three people do not reach the heavens:

1. A slave who deserts his master,
2. a woman whose husband is displeased with her, and
3. one who wears a dress to display his pride.

According to the Holy Prophet (S.A.) if ever he would have ordered worshipping of anyone else besides the Almighty Allah, he would have ordered women to worship their husbands.

A woman should not prolong her prayers in order to prevent her husband from satisfying his sexual desire. If a husband calls his wife for sexual satisfaction and she delays till the husband goes to sleep, then the angels will curse her till the husband wakes up.

A reliable tradition states that except in certain circumstances a woman cannot spend her wealth in any manner without having the permission of her husband. Those exceptional circumstances are:

1. Hajj.
2. Zakat.
3. Helping parents and one's poor relatives.

According to Imam Jaa'far Sadiq (A.S.) if a woman tells her husband that she has not seen any kind act on his part then all the rewards of her good deeds are nullified.

It is stated in many reliable traditions that it is the duty of a husband to provide sufficient food and clothes to his wife and forgive her mistakes.

In other traditions it is stated that the husband should not be harsh to his wife but should provide her every day with a sufficient quantity of oil, and meat once in 3 days. Hinaa or Vasma, whatever she is used to, should be provided to her once every six months. He must also provide her with at least four complete suits of clothing, two for winter and two for summer. One should keep hair oil, vinegar and olive oil in the house.

In his will to Imam Hassan (A.S.), Imam Ali (A.S.) asked his son not to rely upon the advice of women because their observation is not objective and their experience is limited. He also advised his son to keep the women folk in 'Purdah' and to prevent them from meeting other men as far as possible. He further stated that the husband should not take undue work from the wife, as a woman is a flower and not a slave. She should be kept like a flower.

In connection with the wife's rights over the husband one should know that it is Wajib for a husband to make love with his wife once in four months if he is at home and has no legitimate reason to abstain from it. If he has more than one wives equal time should be spent with every wife.

It is a common saying among the Ulama that when one marries a virgin he should reserve seven successive nights for her, and if she is not a virgin, then three successive nights.

TRADITIONS REGARDING SONS AND DAUGHTERS

It is stated from the Holy Prophet (S.A.) that woman is one of the flowers of Heaven and pious children are the signs of a man's good fortune. He also stated that one should produce more children that he may feel proud of them on the Day of Judgement.

A tradition from the Holy Prophet (S.A.) states that a woman from the time of pregnancy to delivery, and from delivery to weaning gets the reward of a man who is stationed at the borders to repel the attacks of the infidels; and if a woman dies during that period she will get the reward of a martyr.

A tradition states from the Holy Prophet (S.A.) that once while walking Prophet Isa (A.S.) came across a grave and found its occupant in a state of punishment; next year when he crossed the same grave again, he did not find the man under the Divine punishment. Isa (A.S.) inquired the Almighty about it and Allah revealed unto him that one of his sons who was pious had now attained adulthood. That boy had repaired a road and had made arrangements for the sheltering of an orphan. On account of these deeds of his son Allah had pardoned that man. The Holy Prophet (S.A.) stated that the inheritance a man leaves for Allah is his son who will carry out his religious duties.

It is stated in another tradition that a person who dies without leaving any children is equal to a person who has never been born in this world and a person who dies

leaving many children is as though he is not dead.

According to the Holy Prophet (S.A.) Allah is more generous towards daughters than sons. A man who will please his blood-relations in a permissible manner will be rewarded likewise on the day of Judgement.

Imam Jaa'far Sadiq (A.S.) has stated that daughters are virtues and sons are blessings. Allah will reward you for your virtues and question you about your blessings.

In another tradition Imam (A.S.) has stated that Prophet Ibrahim (A.S.) asked Allah for a daughter to cry at the time of his death. And he also stated that if a person prays to Allah for the death of his daughter and she dies, he will be considered as a sinner on the Day of Judgement.

It is stated that once a man was in the company of the Holy Prophet (S.A.) when the news arrived that his wife had given birth to a daughter and he turned pale. The Holy Prophet (S.A.) told the man that the earth was ready to bear her burden and the sky to shelter her and the Almighty to provide her with food and in addition the child was a flower to please him. Then addressing his companions the Prophet (S.A.) said: a person who has one daughter carries a heavy burden, a person who has two should be helped when in need, a person who has three should be excused from Jihad and such other religious sanctions, and the person having four should be given loan and dealt with mercifully.

A tradition from the Holy Prophet (S.A.) states that any one who has three daughters or three sisters and takes upon himself the responsibility and trouble of their

upringing, Allah through His Grace and Mercy, shall make him enter Paradise.

He then stated that a person who has two or even one daughter or sister for whom he is responsible shall enter Paradise.

PRAYERS FOR CONCEPTION

It is stated from Imam Jaa'-far Sadiq (A.S.) that when the birth of the child is delayed the following prayers should be recited:—

ALLAAHUMMA LAA TAD'ARNEE FARDAN'W
 WA ANTA KHAYRUL WAARITHEEN
 WAH'EEDAN WAH'SHAN FAYAQS'URU
 SHUKREE A'N TAFAKKUREE BAL HABLEE
 A'AQIBATA S'IDQIN D'UKOORAN'W WA
 INAATHAN AANASU BIHIM MINAL WAH'SHATI
 WA ASKUNU ILAYHIM MINAL WAH'DATI WA
 ASHKURUKA I'NDA TAMAAMIN NIA'-MATI
 YAA WAHHAABU FAYAQS'URU SHUKREE A'N
 YAA A'Z'EEMU YAA MU-A'Z'Z'IMU THUMMA
 AA'-T'INEE FEE KULLI A'AFIYATIN SHUKRAN
 H'ATTAA TABLUGHANEE MINHAA
 RAZ'WAANUKA FEE S'IDQIL H'ADEETHI WA
 ADAA-IL AMAANATI WA WAFAA-IN BIL A'HDI
 [O Allah! Leave me not childless though Thou art
 the best of inheritors. I am alone, I am scared of
 loneliness. This worry has curtailed my regular
 turning thankful to Thee. Bless me with true comfort.
 Give me a male or female child whose love will
 alleviate my depression and loneliness and let me

thank Thee on fulfilling my request. O the Most Liberal Giver! O the Most Revered! O He who gives respect to others, Then make me thank Thee so that I obtain Thy pleasure by fulfilling my undertaking and by discharging my duty.]

It is stated in a tradition that a man who wants his wife to conceive should offer two raka-at Namaz after Friday prayer and lengthen the Ruku and Sajdah (prostration) and recite the following prayer:

ALLAAHUMMA INNEE AS-ALUKA BIMAA
SA-ALAKA BIHEE ZAKARIYYAA RABBI LAA
TAD'ARNEE FARDAN'W WA ANTA KHAYRUL
WAARITHEEN

ALLAAHUMMA HABLEE MIL LADUNKA
D'URRIYYATAN T'AYYIBATAN INNAKA
SAMEE-U'D DUA'A

ALLAAHUMMA BISMIKA ISTAH'LALTUHAA WA
FEE AMAANATIKA AKHAD'TUHAA FA IN
QAZ'AYTA FEE RAH'MIHAA WALADAN'W
WAJ-A'LAHU GHULAAMAM MUBAARAKAN
D'AKIYYAN WA LAA TAJ-A'L LISH
SHAYT'AANI FEEHI SHIRKAN'W WA LAA
NAS'EEBA

[I beseech Thee through that which Prophet Zakariyyah relied upon: "O my Allah, leave me not childless, though Thou art the best of inheritors." O Allah bless me with a pious child, undoubtedly Thou hears all prayers.

O Allah through Thy name I have made this woman permissible to me and have taken her from Thy guardianship as a trust. If Thou intends this woman's womb to be filled with my child then make this child

virtuous and pure and let him not partake anything of the Satan.]

According to a tradition Abrish Kalabi approached Imam Muhammad Baqir (A.S.) and complained of not having children. The Imam advised him to recite 'Istaghfar' hundred times; and the best form of 'Istaghfar' is the following:

ASTAGHFIRULLAAHA RABBEE MIN KULLI
D'AMBIN'W WA ATCOBU ILAYH

[I ask Allah, my Lord, for forgiveness of all sins and I turn repentant unto Him.]

In another tradition a person complained to Imam Riza (A.S.) that he was always ill and no child was born to him. The Imam advised him to say Azan in his house loudly. He did accordingly and had a child.

In another tradition the Imam has stated that if a person decides to name his male child Ali or Husayn then Allah will bless him with a male child.

It is stated in several traditions that if a woman decides to give the name of Muhammad or Ali to her male child, she will be blessed with one.

It is stated in 'T'ibbul A-imma' that a person complained to Imam Muhammad Baqir (A.S.) of scarcity of children. The Imam asked him to recite 'Subh'aanallaah' and 'Astaghfirullah' 70 times each after morning and Isha prayers for three days and to recite the following verses after it:

FAQUL—TUSTAGHFIROO RABBAKUM
 INNAHOO KAANA GHAFFAARAA
 YURSILUSSAMAAA—A A'LAYKUM MIDRAARAA
 WA YUMDIDKUM BI AMWAALIN'W WA
 BANEENA WA YAJ—A'L LAKUM JANNAATIN'W
 WA YAJ—A'L LAKUM ANHAARAA

Then said I: "Seek forgiveness of your Lord! Verily He is the Most-Forgiving". He will send (down) upon you plenteous rain from the sky, and help you with wealth and sons (children), provide you with gardens and flowing rivers.]

He should then make love with his wife on the third night and Allah will bless him with a son.

ABOUT THE DAYS OF PREGNANCY, DELIVERY AND GIVING NAMES TO CHILDREN

According to Imam Jaa'-far Sadiq (A.S.) a pregnant woman should take Behi (Quince) so that the child's complexion may be fair.

According to the Holy Prophet (S.A.) a woman should take fresh dates after child bearing as the Almighty Allah had ordered Bibi Maryam to take fresh dates at the time of Isa's (A.S.) birth. People inquired as to what should they do if fresh dates were not available. The Holy Prophet (S.A.) replied that 9 dried Madani dates, and in case of its non-availability, any kind of dates should be given to a woman who had given birth to a child, for the Almighty Allah has taken an oath of His honour that He will bless the child with a refined character.

Another tradition from the Holy Prophet (S.A.) states that one should provide his pregnant wife with Kundur (a kind of gum) for eating. A child who will get this food in its mother's womb will have a courageous heart and an intelligent mind. If the child is a male he will be brave and if it is a female the lower parts of her body will be heavy on account of which she will be loved by her husband.

According to Imam Jaa'-far Sadiq (A.S.) 2 drops of a mixture of water and one grain (equal to a Masur dal grain) of Jawshir (Gum of opoponax tree) should be dropped in the right hole of the nose and one in the left of the child before cutting his umbilical cord. The Azan should be recited in the right ear and the Iqamah in the left. After this, the child will never be afraid nor be affected by epileptic fits.

Ibna Idris in "Sara-ir Abrar" has narrated from Imam Jaa'-far Sadiq (A.S.) that a deer skin or a membrane (thin skin) with the following Quranic verse inscribed on it should be tied around the right thigh of a woman if delivery of the child becomes difficult.

KA-ANNAHUM YAWMA YARAWNA MAA
YOO-A'DOONA LAM YALBATHOO ILLAA
SAA-A'TAM MIN NAHAAR

[Ahqaf : 35]

[In the name of Allah, the Beneficent the Merciful.
On the day when they will see what they have been
promised (it shall be unto them) as if they had tarried
but an hour of the day.

After the safe delivery the skin should be untied.

The editor of Tibbul A-imma has stated from Imam Muhammad Baqir (A.S.) that a person told the Imam that his wife was on the verge of death on account of delivery pains. The Imam asked him to go back immediately and read the following dua'a:

FA-AJAAA-A HAL MAKHAAZ''U ILAA JID'-I'N
 NAKHLAH QAALAT YAA LAYTANEE MITTU
 QABLA HAAD'AA WA KUNTU NASYAM
 MANSIYYAA FA NAADAHAHA MIN TAH'TIHAA
 AL LAA TAH'ZANEE QAD JA-A'LAA RABBUKI
 TAH'TAKI SARIYYAA WA HUZZEE ILAYKI
 BIJID'-I'N NAKHLATI TUSAAQIT' A'LAYKI
 RUT'ABAN JANIYYAA

[And the pangs of child birth drove her unto the trunk of a palm tree. She said: "O! Had I died ere this, and had been lost in oblivion totally forgotten!" Then (a voice) called out unto her from beneath her: "Grieve not, verily, Thy Lord has caused from beneath you, (to flow) a stream!" And shake towards you the trunk of the palm tree, it will drop fresh dates.]

And say loudly:

• WALLAAHU AKHRAJAKUM MIM BUT'OONI
 UMMAHAATIKUM LAA TAA'-LAMOONA
 SHAY-AN'W WA JA-A'LA LAKUMUS SAMA-A'
 WAL ABS'AARA WAL AF-IDATA
 LA-A'LLAKUM TASHKUROON
 KAD'AALIKA AKHRUJA AYYUHAT'-T'ALQU
 UKHRUJ BI ID'NILLAAH

[Allah has taken you out from your mothers' wombs when you knew nothing, and He endowed you

with the sense of hearing, sight and determined for you the ways of thinking so that you should give thanks (to Him.)

Let the pains of birth be removed in the similar way; in the similar way the pains of birth be removed.]

As soon as he would recite this,, his wife will be relieved.

It is stated from Imam Jaa'-far Sadiq (A.S.) that if the following verses are written on a peice of paper, and folded in a cloth without a knot and tied around the thigh of a pregnant woman during the last month of her pregnancy, she will not experience any severe pains at the time of delivery.

A-WALAM YARAL LAD'EENA KAFAROO
ANNAS SAMAAWAATI WAL ARZ''A KAAANATAA
RATQAN FAFATAQNAAHUMAA WA
JA-A'LNAA MINAL MAAA-I KULLA SHAY-IN
H'AYY A-FALAA YUW-MINOON [Ambiya: 30]
WA AAYATUL LAHUMUL LAYLU NASLAKHU
MINHUN NAHAARA FA ID'AA HUM
MUZ'LIMOON WASH SHAMSU TAJREE LI
MUSTAQARRIL LAHAA D'AALIKA TAQDEERUL
A'ZEEZUL A'LEEM WAL QAMARA
QADDARNAAHU MANAAZILA H'ATTAA A'ADA
KAL-U'RJOONIL QADEEM LASH SHAMSU
YAMBAGHEE LAHAA AN TUDRIKAL QAMARA
WA LAL LAYLU SAABIQUN NAHAAR WA
KULLUN FEE FALAKIN'Y YASBAH'OON WA
AAYATUL LAHUM ANNAA H'AMALNAA
D'URRIYYATAHUM FIL FULKIL MASH-H'OON

WA KHALAQNAA LAHUM MIM MITHLIHEE
 MAA YARKABOON WA IN NASHAA
 NUGHRIQHUM FALAA S'AREEKHA LAHUM WA
 LAA HUM YUNQAD'OON ILLAA RAH'MATAM
 MINNAA WA MATAA—A'N ILAA H'EEN

[Yasin : 37 to 42]

WA NUFIKHA FIS' S'OORI FA ID'AA HUM
 MINAL AJDAATHI ILAA RABBIHIM YANSILOON

[Ya Sin : 51]

[Have not those who disbelieve known that the heavens and the earth were one piece, and that we parted them; and made every living thing of water? Will they not then believe?

And a sign unto them is night. We draw forth from it the day, and verily they are in the dark, and the sun travells unto a resting place fixed for it; that is the decree of the Almighty, the All-Knowing. And the moon, We have fixed stages till it returns bent like an old palm leaf. It is not for the sun to overtake the moon, nor can the night outstrip the day; they float each in an orbit. And a sign unto them is that We bear their offspring in the laden Ark, and that We have created for them of the like thereof whereon they ride. And if We will, We drown them, then there shall be no help for them, nor shall they be rescued, save by mercy from Us and as comfort for a while. And the trumpet is blown and verily from the graves unto their Lord they (all) hasten.]

On the back of the paper, this verse should be written:

KA—ANNAHUM YAWMA YARAWNA MAA
 YOO—A'DOONA LAM YALBATHOO ILLAA
 SAA—A'TAM MIN NAHAARA BALAAGH FAHAL

YUHLAKU ILLAL QAWMUL FAASIQOON
 [Ah'qaf : 35]
 KA-ANNAHUM YAWMA YARAWNAHAA LAM
 YALBATHOO ILLAA A'SHIYYATAN AW
 Z'UHAAHAA [Nazi-at : 46]

[On the day when they will see what they have been promised, (it shall be unto them) as if they had tarried but an hour of the day. A clear sign. Shall any be destroyed save evil-living people? It will be as if they had but tarried for an evening or the morning thereof.]

Immediately after the birth of the child the Ayats should be removed.

According to Imam Muhammad Baqir (A.S.) the best name for the child is that which conveys submission to Allah like Abdullah, and also the names of the prophets, and the Ahl ul Bayt.

According to the tradition of Imam Ali (A.S.) a child's name should be decided while it is still in the womb of the mother, for if the child dies due to abortion it will demand from its parents on the Day of Judgement as to why he was not given a name. The Holy Prophet (S.A.) had chosen "Muhsin" for Bibi Fatima's child while he was still in his mother's womb and who died a few days after the death of the Holy Prophet while still in the womb, on account of a door falling on Bibi Fatimah when her house was burnt.

It is stated from the Holy Prophet (S.A.) that if one has four children, one of them should be named after the Holy Prophet (S.A.) himself, for it will be an injustice to the Prophet if it is not done.

It is stated from Imam Musa Kazim (A.S.) that if one of the following names is selected for any person in the family it will drive away poverty:

Muhammad, Ahmed, Hasan, Husayn,
Jaa'-far, Talib, Abdullah and Fatimah.

According to Jaabir, he once accompanied Imam Muhammad Baqir (A.S.) to a person's house. A boy came out of the house and the Imam asked him his name. The boy answered Muhammad, and when he was asked his Kuniyat (nickname) he said Abu Ali. At that the Imam said that the boy had made himself safe from the mischief of Satan. When the Satan hears anyone calling Yaa Muhammad, or Yaa Ali then he melts as tin plating dissolves before the furnace. And when he hears the names of the Ahl ul Bayt's enemies he goes wild with joy.

According to another tradition a person told Imam Jaa'-far Sadiq (A.S.) that Allah has blessed him with a son. The Imam congratulated him and when he was told that the boy's name was Muhammad he bowed down his head and went bowing down further saying 'Muhammad, Muhammad' till his forehead nearly touched the ground. Then the Imam said that he, his offsprings, his parents and his wives were all ready to be sacrificed over the Holy Prophet (S.A.). The Imam (A.S.) further said that when he had selected such a name he should not scold or hurt the child by abusing him. A house which has a child by the name of Muhammad is daily visited by angels.

Many reliable traditions state that the Holy Prophet (S.A.) has asked people not to give the following names to their children:

Khalid, Hakam, Hakim and Malik.

He also stated that the worst names near Allah are:

Haris, Khalid and Malik.

And also the following Kuniyat should not be adopted:

Abu Isa, Abul Hakam, Abu Malik, Abul Qasim.

Muhammad as the name and Abul Qasim as the nickname should not be chosen for a person as they belong strictly to the Holy Prophet (S.A.).

It is stated in a tradition that the name 'Yasin' should not be selected as it was particularly meant for the Holy Prophet (S.A.). And it is stated from the Holy Prophet (S.A.) that if people having the names of Muhammad, Ahmed, Mahmud and Hamid make a group, then their advice will be the best. It is stated that if a child is named Muhammad, he should be given due respect, and should not be scolded, or hurt or abused. He further stated that if one among the family is named after the prophet an angel will be kept to pray for the piety of the child.

According to Fiqh ur Riza' a child's name should be selected within seven days of his birth. It is Wajib (obligatory) or Sunnat-ul-Muwakkida to bathe a child after birth with the intention of seeking nearness to Allah. First the head should be washed followed by his right and left sides.

ETIQUETTE OF AQIQA

A person who is well off should perform Aqiqa (the ceremony of shaving the hair of an infant) for his child as it is Sunnat-ul-Muwakkida (strongly recommended, bordering to compulsory) and according to some scholars it is compulsory. It is advisable to have Aqiqa on the seventh day of a child's birth, and if it is not possible then it should be done by the father anytime before the child reaches puberty. If it is not performed till puberty by the father then the child becomes responsible for carrying out this Sunnat from his reaching adulthood to the end of his life.

In many traditions it is stated that a child whose Aqiqa has not been performed is in constant danger of death and other misfortunes.

According to Imam Jaa'far Sadiq (A.S.) Aqiqa is compulsory for both the rich and the poor but a poor man can perform it when possible and if he cannot perform it at all then he is not responsible. And if a child's Aqiqa has not been performed till the first sacrifice (of a lamb) is offered in his name then this first sacrifice will be considered as his Aqiqa.

According to another tradition, people complained to Imam Jaa'far Sadiq (A.S.) that they were unable to find an animal for the purpose of Aqiqa and awaited his orders about whether they could give in charity the total cost of the animal. The Imam asked them to wait and said that if they continued searching they would find the animal, as Allah liked the giving of food after sacrifice.

When people asked him if they have to do the Aqiqa of a child who died on the seventh day, the Imam answered that they should not do so if the child had died before Zuhr Salat but must perform it if the child has died after Zuhr Salat.

According to a tradition from Umar Ibna Zayd, he told Imam Jaa'-far Sadiq (A.S.) that he was not sure if his father had performed his Aqiqa. The Imam asked him to perform his own Aqiqa, so Umar did it in his old age.

A reliable tradition from the Imam states that a child's name should be selected on or within seven days after his birth and also his Aqiqa performed. Silver equal in weight to the shaven hair should be given in charity; and one leg of the lamb should be sent to that woman who has helped in child-birth and the remaining meat should be distributed among other people and given in charity.

According to Imam Ali Riza (A.S.) the Holy Prophet (S.A.) at the birth of Hasnayn (A.S.) said Azan in their ears on the first day of their birth and Bibi Fatima (A.S.) did their Aqiqa on the seventh day and gave the midwife one leg of the lamb or one gold coin. A gold coin perhaps means a Dinar. It is a popular belief among scholars that it is Sunnat to have a male animal sacrificed for a son and a female for a daughter. Many reliable traditions prefer a male animal for both son and daughter. It is Sunnat that the parents should not partake of the meat of Aqiqa and it is also advisable for them not to eat the dish in which that meat is being used.

It is Sunnat that the bones of the sacrificed animal should

not be broken but the meat should be detached from them.

It is Sunnat to distribute the meat of the Aqiqa cooked or uncooked, and the cheapest way of cooking is by boiling the meat in salt and water; but uncooked meat can also be distributed. If the animal for sacrifice is not available then it is no use to give the total cost of the sacrificial animal in charity. In this situation one should be patient and continue searching. Also, it is not necessary that the meat be given to the needy only, it is permissible to give it to the wealthy also.

It is a popular Sunnat to give a head-shave first to the child and to perform the sacrifice later and according to another tradition, giving the child a head shave, sacrificing the animal, measuring silver or gold equal to the shaven hair and giving that silver or gold in charity should be done at the same place and time. And it is Sunnat to completely shave off the head of the child, not a single hair or wisp should be left.

In a tradition it is stated that a child with a plait of hair was brought to the Holy Prophet (S.A.) that he might pray for it. The Holy Prophet (S.A.) refused and asked his plait to be cut off.

Many reliable traditions prohibit the rubbing of the animal's blood on child's head as it was a custom of primitive times.

A reliable tradition states that Imam Jaa'far Sadiq (A.S.) used to recite the following prayer while the animal of Aqiqa was being sacrificed:

BISMILLAHI WA BILLAAHI ALLAAHUMMA
 HAAD'IEE A'QEEQATUN A'N (here take the
 name of the child) LAH'MUHAA BI LAH'MIHEE
 WA DAMUHAA BI DAMIHEE WA A'Z'MUHAA
 BI A'Z'MIHEE

ALLAAHUMMAJ-A'LHAA WA QAA-AN LAHOO
 BI AALI MUH'AMMADIN S'ALLALLAAHU
 A'LAYHI WA AALIHI WA SALLAM

[In the name of Allah and by Allah. O Allah this
 Aqiqa is of (take the name of the child). This meat is
 instead of his meat, this blood is instead of his blood
 and these bones are instead of his bones. Oh Allah, (I
 beseech Thee) through Muhammad and Aali
 Muhammad to consider this Aqiqa instead of
 the child.]

If it is a girl's Aqiqa then the middle of the prayer should
 be as such:

LAH'MUHAA BI LAH'MIHAA WA DAMUHAA
 BI DAMIHAA WA A'Z'MUHAA BI A'Z'MIHAA

In another tradition he has stated the following prayer to
 be recited:

BISMILLAHI WA BILLAAHI WAL H'AMDU
 LILLAHI WALLAAHU AKBAR EEMAANAN
 BILLAAHI WA THANAAA-AN A'LAA
 RASOOLILLAHI S'ALLALLAAHU A'LAYHI WA
 AALIHI WAL I'SMATU LI AMRIHEE
 WASHSHUKRU LI RIZQIHEE WAL MA'—RIFATU
 BI FAZ'LIHEE A'LAYNAA AHLIL BAYTI

[In the name of Allah, and by Allah. Praise be to
 Allah. Allah is the Greatest. Faith is in Allah. The
 Messenger of Allah is praised. Thanks for the

safeguarding of Allah's command and His gift and the fact that Ahl ul Bayt are superior to us and through them He has blessed us.]

If it is a son recite:

ALLAAHUMMA INNAKA WAHABTA LANAA
 D'AKARAN'W WA ANTA AA'-LAMU BIMAA
 WAHABTA WA MINKA MAA AA'-T'AYTA WA
 KULLAMAA S'ANAA'-TA FATAQABBALUHU
 MINNAA A'LAA SUNNATIKA WA SUNNATI
 NABIYYIKA WA RASOOLIKA S'ALLALLAAHU
 A'LAYHI WA AALIHI WAKHSAA-U A'NNASH
 SHAYT'AANAR RAJEEM LAKA SAFAKTUD
 DIMAAA-A LAA SHAREEKA LAKA WAL
 H'AMDU LILLAHI RABBIL A'ALAMEEN
 ALLAAHUMMA LAH'MUHAA BI LAH'MIHEE WA
 DAMUHAA BI DAMIHEE WA A'Z'MUHAA BI
 A'Z'MIHEE WA SHAA'-RUHAA BI SHAA'-RIHEE
 WA JILDUHAA BI JILDIHEE

ALLAAHUMMAJ-A'LHAA FIDAA-AN

(Here take the name of the child and his father).

[O Allah, Verily Thou has given us a son. Thou knows how merciful is Thy favour and all that which Thou has created. Therefore accept our offering which is according to Thy command and the way of life of Thy Prophet and Messenger, Allah's blessings be on him and on his children. Drive away the accursed Shaytan, O He who has no partner. To seek Thy pleasure the blood of (this animal) is shed. Praise be to Allah, who is the Lord of the worlds. O Allah accept the flesh of (this animal), its blood, its bones, its hair, its skin, as a substitute for (mention name of the child with father's name) flesh, blood, bones, hair and skin.]

KHATNA (CIRCUMCISION) OF BOYS

It is Sunnat-e-Muwakkeda to circumcise a boy on or before the seventh day after the birth: To do it on the eighth day or before puberty is also Sunnat. Some people say that it is Wajib on the guardian to get it done when the boy is approaching the age of puberty.

It is stated in a reliable tradition from Imam Jaa'-far Sadiq (A.S.) that the body of the boy will become handsome and he will improve in weight if he is circumcised within seven days after his birth. The earth dislikes the urine of one who is not circumcised.

It is related from the Holy Prophet (S.A.) that the earth remains impure for forty days by the urine of a person who has not been circumcised.

It is stated in a reliable tradition from Imam Moosa-i-Kazim (A.S.) that it is Sunnat to circumcise the boy on or before the seventh day after his birth but there is no harm if it is done later.

Imam Ali (A.S.) said if a man is a Muslim circumcise him even if he is of eighty years.

It is related from Imam Jaa'-far Sadiq (A.S.) that at the time of circumcision the following dua'a should be recited:—

ALLAAHUMMA HAAD'HEE SUNNATUKA WA
SUNNATU NABIYYIKA S'ALAWAATUKA A'LAYHI
WA AALIHEE ITTIBAA—A'N MINNAA LAKA WA LI
NABIYYIKA BIMASHIYYATIKA WA BI
IRAADATIKA WA QAZ"AAA—IKA LI—AMRIN
ARADTAHOO WA QAZ"AAA—IN H'ATAMTAHOO

WA AMRIN ANFAD'TAHOO WA AD'AQTAHOO
 H'ARRAL H'ADEEDI FEE KHITAANIHEE WA
 H'AJAAMATIHEE BI AMRIN ANTA AA'-RAFU
 BIHEE MINNEE ALLAAHUMMA FAT'AHHIRHU
 MINAD' D'UNOOBI WA ZID FEE U'MRIHEE
 WADFA-I'L AAFATI A'N BADANIHEE WAL
 AWJAA-A' A'N JISMIHEE WA RIDHU MINAL
 GHINAA WADFAA'- A'NHUL FAQRA FA INNAKA
 TAA'-LAMU WA LAA NAA'-LAMU

Oh Allah! This is Your Sunnat and that of Your Prophet on whom and on whose Aal You shower Your blessings. We follow You and Your Prophet which is in accordance with Your Will, Your intention and Your decree in an affair about which You had willed and decided and commanded, and according to which You have made him taste the heat of iron in the performance of Khatna (Circumcision) and Hajaamat (vivisection) in a matter of which You are better aware than I.

Oh Allah, cleanse him of his sins, lengthen his age, alleviate all his bodily pains, make him free from care and let him not suffer from poverty for You have knowledge whereas we do not have.

Even if the circumcision is performed near the age of puberty, the above Dua should be recited.

It is related from the 12th Imam Sahebuzzaman (A.S.) that the boy should be circumcised again if the foreskin of the genital organ grows after the first circumcision and covers the front portion of the organ. The earth complains to Allah for forty days when a person, whose organ is covered with foreskin, urinates upon it.

It is related from Imam Jaa'-far Sadiq (A.S.) that one cannot

be a prayer-leader nor give evidence as witness if he has not got himself circumcised without any strong reason, nor is his funeral prayer permissible. The only acceptable strong reason is the danger of life in the case of circumcision.

MANNER OF FEEDING AND UPBRINGING CHILDREN AND REGARD FOR THEIR RIGHTS

It should be remembered that a child should be given the mother's milk for not more than two years, and Ulema do not think it correct for a mother to feed her child for more than that period, except when there is some disease or dangerous situation, and the feeding period should not be less than 21 months unless there is some compulsion such as the inability to pay the feeding woman, or if the mother's milk has dried in the process of feeding, or if she is suffering from some critical disease. According to some Ulema it is obligatory for a mother to feed the baby the moment the milk is filled in her breast, otherwise the child will die or even if it survives it will be weak.

According to another tradition once Imam Jaa-far Sadiq (A.S.) asked the mother not to feed with one breast but both the breasts as one is in lieu of food and the other in lieu of water, and he also said that feeding the child for less than 21 months is cruelty on the part of the mother towards the child.

It is related from the Imam in another tradition that a Daya (wet nurse) should be kept under vigilance so as to feed the child properly. The Daya can be a Jew or a Christian. In case she takes the child home she should be prohibited to commit any forbidden act (Haram) as drinking wine, eating pork etc. It is prohibited to feed the child with a woman's milk who gave birth to a child by committing fornication.

According to Imam Ali (A.S.) one should find a feeding woman who is both good looking and of good character because when the milk enters the child's body he resembles his feeding woman both in looks and character.

According to Imam Jaa'-far Sadiq (A.S.) one should let his child play for the first seven years and educate him in the next seven years. If he is good in this period then regard him as a balanced person and if he does not improve in this period then do not hope for any good from him.

In another tradition he says that when a child reaches the age of six he should not be allowed to sleep with another child of the same age on the same bed.

In another tradition it is stated that a boy and a girl reaching the age of ten should sleep on different beds.

According to Imam Jaa'-far Sadiq (A.S.) one should let one's child learn the traditions (Ahadeeth) as soon as possible so that the opponents may not be able to lead him astray.

According to Imam Jaa'-far Sadiq (A.S.) a person who bears love of Ahlul Bayt in his heart should pray a lot for his mother as she remained faithful and did not betray his father.

According to another tradition, Sakooni met Imam Jaa'-far Sadiq (A.S.) and said that he was deeply grieved. When Imam inquired about its cause Sakooni said that Allah had given him a daughter. The Imam said: O Sakooni the earth is ready to bear her burden, Allah is ready to provide her food and not a single moment of your life will be given to the child and she will not even eat a single grain of food earmarked for you. When the Imam asked him as to what name he had given to the child, he replied: "Fatima", at which the Imam sighed

twice and keeping his hand on his forehead said that in regard to the rights of the children on the parents the Holy Prophet (S.A.) has said if the child is a son the father is responsible for keeping a beautiful and pious feeding woman for the child, for giving him a good name, for teaching him Quran, for circumcising him and for making him learn swimming. If the child is a daughter then it is for the mother to appoint a good feeding woman for her, to give her a good name, to make her learn Surah Noor and not to teach her Surah Yusuf, to give her the upper floor of the house to live and to get her married as soon as possible. Then he said: "Since you have named your daughter Fatema then beware that you should never call her bad names, nor abuse her nor beat her".

According to a tradition related from the Holy Prophet (S.A.) some parents are punished by Allah for being disinherited by their children, that is, the children can disinherit the parents, in the same manner as parents can disinherit the children, and the Prophet (S.A.) also said that Allah takes mercy on those fathers who help their children in a good deed and make them pious.

It is related from Imam Jaa'-far Sadiq (A.S.) that the Holy Prophet (S.A.) said that a person who helps his children in good deeds is blessed by the Almighty Allah. When the narrator asked how they can render this help, the Holy Prophet (S.A.) said: "Give him easy work which may be in his power and when he does a work express approbation for it so that he is encouraged towards good. Do not give him hard work as far as possible, do not burden the child and deal with him without anger and foolishness.

In a sound tradition there is a saying of the Holy Prophet (S.A.) that a person who kisses his child has a good act recorded by Allah in his book of deeds, and if a person makes his child happy and makes him recite the Quran, both the

parent and the child will be called on the Day of Judgement and clothed in the heavenly dresses so that the light emanating from them will brighten the faces of the inmates of Paradise.

Another tradition states that the Holy Prophet (S.A.) noticed a person who had two sons and he used to kiss only one of them. The Holy Prophet (S.A.) asked him why was he not kind to both his sons. Therefore, one should remember that no child should be given preference over other children except when one of them has more knowledge or more talents; as one can give preference on account of knowledge or talent.

In a reliable tradition it is related from Imam Jaa'far Sadiq (A.S.) that when the child is of three years he should be made to recite LAA ILAAHA ILLALLAAH seven times and when the child is of 3 years 7 months and 20 days he should be made to recite Muhammadun Rasoolullah and when he reaches the age of 4 years he should be made to recite S'ALLALLAHU A'LAA MUH'AMMADIN WA AALIHEE seven times and when the child is of full five years he should learn to prostrate before Allah. When the child reaches the age of six he should be made to learn ablution (Wuzu) and prayers (Namaz) and at the age of seven he should know the prayers (Namaz) completely and should get punishment for not performing ablution or prayers. The result being that when the child has learnt ablution and prayers completely then Allah forgives his parents.

It is related from the Holy Prophet (S.A.) that if a person goes to the market and brings nice gifts for his wife and children he gets the reward of providing a group of beggars with alms and handing them over personally to them. It is advisable that whatever is brought should be given first to the daughter then to the sons. For a person who makes the

daughter happy gets the reward of weeping for fear of Allah while one who weeps for fear of Allah will enter Paradise.

According to Imam Jaa'far Sadiq (A.S.) feeding one's children with Qaa-oot (a decent dish) will increase flesh on their bodies and strengthen their bones.

In Kitab-e T'ibbul Aaimma it is related from Imam Ali (A.S.) that if a child cries a lot or if a woman gets frightened in dreams or there is trouble for lack of sleep this *verse* should be recited:

FAZ'ARABNAA A'LAA AAD'AANIHIM FIL KAHFI
SINEENA A'DADAN THUMMA BA-A'THNAAHUM LI
NAA'—LAMA AYYUL H'IZBAYNI AH'S'AA LIMAA
LABITHOO AMADAA

Then We did set a seal on their ears for a number of years, Then We raised them up that We might know (i.e. show) which of the two parties reckons best the duration of their stay.

It is related in a reliable tradition that when a girl reaches the age of six she should observe purdah from 'na-mehram' (persons with whom marriage is not prohibited) and should not be seated in the lap.

It is related in a reliable tradition that a person who does not provide maintenance to his children despite capability and they face destruction is accursed.

It is related from Imam Jaa'far Sadiq (A.S.) that the maintenance of two daughters, two sisters, two paternal aunts or two maternal aunts is enough to save a person from the fire of Hell.

It is related from the Holy Prophet (S.A.) that there is a

special grade in Paradise which no one can reach except three persons:

- 1) Just Imam,
- 2) He who is good towards relatives, and
- 3) He who bears with patience the expenditure of wife and children and the difficulties faced on account of them.

It is related from Imam Jaa'far SAdiq (A.S.) that providing food to the following five is obligatory, 1) offsprings, 2) father, 3) mother, 4) slave, and 5) wife. Children of one's offspring how los-so-ever are also included in the term offsprings and paternal grandfather and grandmother how high-so-ever are also included among father and mother.

THE RIGHTS OF PARENTS ON CHILDREN AND OBLIGATORINESS OF THEIR RESPECT AND REVERENCE

It should be remembered that respect of parents is among the essentials of faith and keeping them happy is the most excellent form of worship. To aggrieve them on one's account or alienate from them is a major sin. The Almighty has said in the Holy Quran that even if one's parents are Kafirs (unbelievers) and order him to become unbeliever, he should not obey them yet still be kind to them.

It is related in a reliable tradition that a person called on the Holy Prophet (S.A.) and asked him to give him some advice. The Holy Prophet (S.A.) said:

I advise you not to regard any partner with Allah even if people burn you, though you can say something to save your life but your heart should be firm in Belief. I advise you to obey your parents and to be good to them

whether they are alive or dead, so much so that even if they ask you to divorce your wife or give up your wealth, you should do so, for obeying them in worldly matters is a part of faith.

In another tradition it is related that a person asked the Holy Prophet (S.A.) as to what right a father has over his son. The Prophet (S.A.) answered that a son should not call his father by name, should walk behind him, should not sit ahead of him and should not do anything on account of which the people may abuse his father.

Imam Jaa'far Sadiq (A.S.) asked the people why they did not do good to their parents whether they were dead or alive. After their death offer prayers and observe fasts for them, perform Haj in lieu of them, and the heavenly reward for these deeds would be awarded to them as well as to you. This virtuous deed is in favour of the parents, and Allah will give you much heavenly reward for it.

A reliable tradition states that a man came to the Holy Prophet (S.A.) and asked him to whom he should be good. The Prophet told him to be kind to his mother. Thrice he put the same question to the Holy Prophet and thrice he got the same answer. When he asked the same question for the fourth time the Holy Prophet said: "To your father."

In another tradition it is related that a person came to the Holy Prophet (S.A.) and said that he was very eager for Jihad. The Prophet (S.A.) answered that he should go for Jihad in the way of Allah; if he dies during it he will ever be alive in the presence of Allah and will be provided sustenance in Paradise. Even if he dies a natural death during Jihad his reward would lie on Allah. If he returns alive from Jihad he will be so relieved of all his sins as though he has just been born of his mother's womb. The man told the Holy Prophet (S.A.) that his parents were very old and were much attached

to him and could not bear his separation. The Holy Prophet then said: "You remain with your parents and I assert by Him in Whose power lies my life, the affection of the parents for you for a night is better for you than a year of Jihad in the way of Allah.

Imam Jaa'far Saidq (A.S.) said that no one can discharge the rights of the parents except in two ways; firstly when the father is a slave the child can buy him and free him, and secondly when the father is in debt then the child can pay it.

In another tradition the Imam said that at times it happens that a person does good to the parents while they are alive but after their death he neither pays their debts nor seeks forgiveness for them. This makes the Almighty Allah disinherit the children of their parents. And at times it happens that a child is disinherited of his parents during their life time but after their death he pays back their debts and prays for their forgiveness and on account of this Allah records his name among those who are kind with their parents.

In another tradition he said that there are three things which Allah never permits to neglect: 1) returning a thing in custody whether the thing is of a good or a bad person 2) fulfilling a pledge whether made with a good or a bad person; and 3) obeying the parents whether good or bad.

In another tradition the Imam said that giving a harsh look to one's parents is included in disobedience.

It is related in a reliable tradition that Imam Muhammad Baqir (A.S.) said that his father saw a person walking on the road. His son was walking along with him supporting himself against the hand of his father. My father did not talk with

him throughout his life.

Imam Jaa'-far Sadiq (A.S.) said: Be good to your parents so that your children may be good to you. And do not outrage the privacy of other's women so that people may not outrage the privacy of your women. He also said that whosoever desires Allah to ease the pangs of his death, then it is necessary for him to be good towards his relatives and be kind towards his parents, for on account of these deeds Allah eases the hardships of death and does not let any distress befall him during lifetime.

In a reliable tradition it is related from Imam Jaa'-far Sadiq (A.S.) that three prayers and three curses are definitely heard: prayers of parents for their virtuous offsprings and curses of parents for their disobedient offsprings; secondly, curses for the oppressor and the prayers of the oppressed for him who takes revenge from the oppressor on behalf of the oppressed; thirdly the prayers in favour of a Momin who allows another Momin a share in his wealth for the sake of us—Ahul Bayt, and the curses of a poor Momin for a Momin to whom the brother Momin goes for some need but despite capability he does not fulfil his need.

It is related from the Holy Prophet (S.A.) that if a virtuous child looks towards his parents with kindness and love, for every such look the reward of an accepted Hajj is recorded in his Record of Deeds. The people asked the Holy Prophet (S.A.), "Even though he looks a hundred times in the whole day?" The Holy Prophet (S.A.) replied that the greatness and generosity of Allah is more than this.

In another tradition the Holy Prophet (S.A.) said that looking towards the faces of four persons is worship 1) To look at the just Imam; 2) To look at the Scholar; 3) and 4) To look at both the parents. He also said that the punishment for three sins is awarded very soon in this very world: 1) disobedience of the parents; 2) oppression on fellow creatures; and 3) ingratitude to Allah and fellow creatures.

ETIQUETTES OF GOING TO A BATH, WASHING HEAD AND BODY, APPLYING NOORAH AND CERTAIN BATHS

ADVANTAGES OF A BATHROOM

It is related from Imam Moosa Kazim (A.S.) that going for a bath on alternate days fattens the body whereas going daily melts the fat of the kidneys and makes the body thin.

It is related from Imam Muhammad Baqir (A.S.) that there are four practices as treatment for all diseases (1) taking enema, (2) extracting excessive blood from the veins, (3) using nasal drops (4) taking bath.

In several traditions it is related that a man who believes in Allah and the Resurrection Day should never send his woman to a bath house. The Ulema have attributed two grounds to it. First that this tradition is about a country where because of the climate there is no need for a woman to visit a common bath house; and secondly the woman of the house should never be allowed to go to a bath house or near a river for a walk.

ETIQUETTE OF VISITING A BATH

It appears in all reliable traditions that a person who has faith in Allah and the Day of Resurrection should not bathe without wrapping a loin-cloth.

In another tradition it is related that the person who goes to a bath should refrain from seeing others naked. Allah would keep him free from the fire of hell.

The Holy Prophet (S.A.) has prohibited bathing naked under the sky and from entering so in streams and rivers, and also said that the angels of water live in streams. In the same way bathing naked in the bathroom is prohibited.

It is reported from Imam Jaa'far Sadiq (A.S.) that he said: "Do not go for a bath without eating a little for if there is something in the stomach it would increase the energy of the body. But do not go for a bath when the stomach is full." He further said: "If you want to grow fat eat a little before going for a bath but if you want to grow slim you should go for a bath first thing in the morning without having eaten anything.

WHAT SHOULD BE DONE IN A BATH ROOM

It is related from Imam Jaa'far Sadiq (A.S.) that Imam Ali (A.S.) used to disallow lying flat in the bath room as it melts the fat of kidneys and also rubbing pieces of baked earth on the body as it causes dandruff and leprosy.

Imam Jaa'far Sadiq (A.S.) said that a man should not visit the bath room with his son. He also said that it is not lawful that the parents see their children and the children see their parents naked. He further said that the Holy Prophet (S.A.) cursed the man who sees anyone naked in the bath room and also the man who goes to the bath room without wrapping a loin cloth so that people see his nakedness.

In another tradition he said: In the bath room do not lie on the side of the body as it melts the fat of the kidneys and the man becomes thin. Do not comb the hair in the bath room as by it the hair becomes weak. Do not wash the hair with mud as it destroys self-respect. Do not rub pieces of baked earth on the body as it causes leprosy. Do not rub the loin cloth over the face as it destroys the lustre of the face.

About this tradition Ibne Babwaih says that in some traditions mud implies the mud of Egypt and pieces of baked earth imply those of Syria.

It is related from Imam Ali (A.S.) that urinating in the bath room causes poverty and worry.

ADVANTAGES OF REMOVING ODOUR FROM THE HEAD AND BODY

It is related from the Holy Prophet (S.A.) that water is enough to perfume the body and a person should clean himself before changing his clothes.

It is related from Imam Ali (A.S.) that washing of head not only removes the dirt but also all types of eye-troubles; and washing of clothes removes sadness and makes one achieve the cleanliness required for prayers. He also said that Bodily odour is offensive to other people; therefore one should always keep the body clean by constant use of water and one should not ignore the cleanliness of the body. It should be kept in mind that Allah dislikes the dirty person, sitting with whom causes trouble to people. He also said: "Regard water as perfume."

Jabir Jaf-ee relates: Once I complained to Imam Muhammad Baqir (A.S.) that many lice have cropped up in my head which fall on my clothes, The Imam (A.S.) said: Press some rose petals and take out their juice, mix it with bitter vinegar made of wine and shake it with hand until foam is formed and then wash the beard and head with it; and apply the fat of fresh milk to the head and beard. This device cures a man of lice.

It is related in a reliable tradition from Imam Jaa-far Sadiq

(A.S.) that cutting of nails, the sideburns and washing the head with Khatmi (hollyhock) leaves removes poverty and brings increase in livelihood.

In another tradition he said that a person who trims his nails and sideburns and washes his head with Khatmi (hollyhock) on a Friday gets the reward of freeing a slave.

A reliable tradition from Imam Moosa Kazim (A.S.) states that washing the head with leaves of lote plant increases one's livelihood.

BENEFITS OF APPLYING NOORAH (HAIR-REMOVER)

It is related from Imam Ali (A.S.) in a good tradition that by applying Noorah body gets clean.

It is related in a true tradition from the same Imam (A.S.) that the growth of unwanted hair stops the production of semen, and therefore that of children, makes the joints inactive and causes weakness and leprosy. Applying Noorah to remove unwanted hair increases the production of semen, makes the body strong and increases the fat of the kidneys.

It is related that the Holy Prophet (S.A.) said: "Do not allow hair over lips, under armpits and beneath the abdomen to grow as it allows Satan to have his way.

It is related in a reliable tradition that the Holy Prophet (S.A.) said: "Do not allow the hair under armpits to grow as it is the ambush of Satan.

MAXIMUM TIME FOR NOT APPLYING NOORAH

It is related from the Holy Prophet (S.A.) that the person who has faith in Almighty Allah and the Day of Judgement should not keep the unwanted hair for more than forty days.

It is related from Imam Jaa-far Sadiq (A.S.) that it is Sunnat to apply Noorah once in 15 days.

It is related from Imam Jaa-far Sadiq (A.S.) that Noorah will not harm anybody if he smells a little of it before applying.

It is related from Imam Moosa Kazim (A.S.) and Imam Jaa-far Sadiq (A.S.) that there is no harm in applying Noorah in the state of Janabat, rather it increases physical purity.

It is related in a reliable tradition that Imam Jaa-far Sadiq (A.S.) was asked whether a person could apply olive oil mixed with flour on the body, after applying noorah to get rid of the unpleasant smell, and the Imam replied that there was no harm in it.

ADVANTAGES OF APPLYING HENNA AFTER APPLYING NOORAH

It is related that Imam Moosa Kazim (A.S.) said: My ancestors have related from the Holy Prophet (S.A.) that a person who goes to the bath room, applies Noorah and then applies henna would remain safe from lunacy, leprosy, lucoderma and itching till the day when he applies Noorah again.

Imam Jaa-far Sadiq (A.S.) said that by applying henna on the face, bad odour is removed, lustre of the face increases, good smell is produced in the mouth and handsome

children are born.

ETIQUETTE OF THE BATH OF FRIDAY AND ALL THE BATHS

It is to be noted that it is well known among the scholars that obligatory baths are five:

1. Bath for Janabat.
2. Bath of Haiz .
3. Bath of Istehaza.
4. Bath of Nifas.
5. Bath after touching a dead body.

It is written in the commentary of the Quran by Imam Hasan Askari (A.S.) that if one reads the following Dua after Wuzu or Bath of Janabat his sins will vanish away as the leaves fall down from the tree, and from every drop of the water of Wuzu or bath an angel will be created who would remain busy in extolling and glorifying Allah and in reciting Durood and the heavenly reward for all this would be recorded in the Record of Deeds of this man;

SUBH'AANAKA ALLAAHUMMA WA BIH'AMDIKA
ASH-HADU AN LAA ILAAHA ILLA ANTA
WASTAGHFIRUKA WA ATOOBU ILAYKA WA
ASH-HADU ANNA MUH'AMMADAN A'BDUKA WA
RASOOLUKA WA ASH-HADU ANNA A'LIYYAN
WALIYYUKA WA KHALEEFATUKA BAA'-DA
NABIYYIKA A'LAA KHALQIKA WA ANNA
AWLIYAA-UHOO KHULAFAAA-UKA WA
AWS'IYAAA-UHU AWS'IYAA-UKA

The number of Mustahab (commendable) baths is sixty two among which the bath of Friday is at the top, which some scholars consider as obligatory. As a matter of caution one should not miss it so far as possible.

Friday Bath (Ghusle Juma) according to Imam Jaa-far Sadiq (A.S.), is a Kaffarah, an expiation of our sins and purifies us outwardly and inwardly till the next Friday.

It is stated in Fiqh-e-Reza that after finishing the bath of Friday one should recite:

ALLAAHUMMA T'AHHIRNEE WA T'AHHIR
QALBEE WA ANQI GHUSLEE WA AJRI A'LAA
LISAANEE D'IKRAKA WA D'IKRA NABIYYEKA
MOHAMMADIN S'ALLALLAHU A'LAYHI WA
AALIHEE WAJ-A'LNEE MINAT TAWWAABEENA
WAL MUTAT'AHHIREEN

Oh Allah purify me and my heart, make my bath sacred and let my tongue be busy in Your praise and the praise of Your Prophet, Muhammad (S.A.) and make me among the offerers of repentance and those who are Tahir (free from sin).

The time for this bath is on Friday from true dawn to the beginning of the sun's decline. It is better to be as near to the Friday Namaz as possible. If there is no possibility of getting water on Friday one can do it on Thursday and it is not necessary to have the intention of Qaza (missed bath). But on Saturday one can take bath from morning till evening with the intention of Qaza.

It is Mustahab to perform a bath in the odd nights of Ramazan specially in the first, fifteenth and seventeenth night. On the seventeenth night of Ramazan the infidels and Muslims had gathered at Badr (to fight the battle) and Islam got the biggest of the big victory. Nineteenth: This is the night when all the events of the year are recorded. According to certain traditions the Twenty First is the night in which the successors of prophets were martyred, Prophet Esa (A.S.) went to the heaven and Prophet Moosa (A.S.) also departed

from the world. And the strong probability is that this night is Shab-e Qadr (the esteemed night).

Twenty Third: There is great probability that this night is Shab-e Qadr, and most scholars hold that one should perform two Ghusls, one near the sunset and the other in the last part of the night. In some traditions it is said that one should take a bath every night during the last ten days of Ramazan.

It is Mustahab to take bath at the night before Eidul Fitr and on the day of Eidul Fitr and the day of Eduzzuha. The bath on Eiduz Zuha and Eidul Fitr can be taken any time from morning till evening, but before Eid prayer is better.

Bath is Mustahab on 8th Zilhijja and the day of Arfa near sun's decline and in the night before 15th Rajab.

It is related from the Holy Prophet (S.A.) that whoever performs Ghusl on the 1st, 15th and the last day of Rajab, will be absolved of his sins as though he is born on that day from his mother's womb; but about the 27th Rajab no tradition has come to my notice.

Bath is Mustahab in the night before the 15th Sha'ban which is the night of Eid for the birthday of Imam Sahibuzzaman (i.e. 12th Imam Mehdi (A.S.)), the 18th Zilhijja which is the day of Eid of Ghadeer, 24th Zilhijja which is the day of Eid Mubahila and 25th Zee Qa'da which is the Day of Eid of Dahwul Arz (creation of earth), although about Dahwul Arz no tradition has come to my notice.

According to some scholars bath on Nawroz is Mustahab. The tradition of Moalla Ibne Khunaish shows this. According to what is current Nawroz is the day when the sun enters into Burje Hamal (Aries). It is also Sunnat to take bath before putting on Eham for Haj and Umrah, while some

people consider it obligatory.

The bath for the recitation of Ziarat of the Holy Prophet (S.A.) and the infallible Imams (A.S.) is Mustahab whether offered from far or near.

Bath is Mustahab for Istakhara-e-Mutlaq and it is more advisable for the Namaz of Istakhara-e-Bilkhusus, and for prayers which are meant specially for seeking needs.

Bath is Mustahab for offering repentance for sins and also for offering missed prayers of solar eclipse but in the latter case only when the prayers had not been offered intentionally and the sun had gone into total eclipse. According to a few scholars this bath is obligatory and care should be taken not to miss it. Others are of opinion that if one misses the prayers intentionally, when the sun was in total eclipse the bath would be obligatory because of missing the prayer. And if the sun had not been in total eclipse one should take bath for offering the prayer. This view is stronger.

There are different types of Sunnat Ghusl for entering Harams—the city of Makka and the Mosque of the Holy Prophet (S.A.), and also for performing Tawaf, and for entering the city of Medina and the Mosque of the Holy Prophet (S.A.).

According to the view of some people the bath on the birth day of the Holy Prophet (S.A.), that is, the 17th Rabi-ul Awwal is Mustahab, but so far it has come to my notice this bath is for the Ziarat on that day.

The bath for Namaze Istisqa (for seeking rain) is Mustahab and also after killing a lizard or intentionally witnessing a hanging. According to some this bath is obligatory. Some scholars are of the opinion that bath is Sunnat even when one

sees a hanging, three days after it had taken place, irrespective whether the hanging was based on justice or not, and whether he was killed in the Islamic way or otherwise. Some scholars are of the opinion that in case obligatory Ghushl was performed with some deficiency because of some reason such as bandage etc. then it is Mustahab to perform a Ghushl after expiry of that excuse.

According to some scholars bath is Mustahab for shrouding a dead body. From another tradition it seems that this bath means the bath for touching a dead body about which it is Mustahab that it should be performed before shrouding.

In the same way for a person who touches a dead body after it had been given bath, performing Ghushl is Mustahab.

If a man dies in the state of Janabat then according to some scholars it is Mustahab to give him Ghushle Janabat before or after Ghushle Mayyet.

SMELLING OF SCENT AND FLOWERS AND APPLICATION OF OIL

BENEFITS OF SCENT AND ITS ETIQUETTE

It is related in reliable traditions that application of attar and smelling of scent is included in the elegant manners of the Prophets.

It is related from Imam Jaa'-far Sadiq (A.S.) that sweet scent gives energy to the heart and increases virility.

In a true tradition it is related from Imam Ali Reza (A.S.) that it is not proper for a man to miss applying scent. It is better if he applies it every day, if he cannot, then he should apply every alternate day; and even if this is not possible he should never miss applying scent on a Friday.

It is related from Imam Ali (A.S.) that one should apply scent on the moustache as it was the habit of the Prophets; and is liked by the angels who record the deeds because angels like scent.

It is related from Imam Jaa'-far Sadiq (A.S.) that if a person applies scent in the morning there will be no apprehension for any weakness in his intelligence until night. He also said that one prayer of a person who applies attar before prayer, is better than 70 prayers offered without attar.

In another tradition it is related that people used to recognize the place where Imam Jaa'-far Sadiq (A.S.) had performed *ajda* by the scent which used to emanate from that place.

In another tradition it is related that the Holy Prophet (S.A.) used to say that the scent used by women should be such that its colour should be apparent while its perfume should be hidden, whereas the scent used by men should be such that its perfume be apparent and its colour be hidden.

Imam Ali (A.S.) said that it is imperative for a woman to keep herself always well-perfumed for the sake of her husband.

It is related from the Holy Prophet (S.A.) that Allah's curse would keep falling on the woman who goes out of the house after applying perfume until she comes back home.

AVERSION FROM REFUSING PERFUME

People asked Imam Jaa'-far Sadiq (A.S.) whether it was proper for a person to refuse perfume when it is offered. He replied that it is not proper to refuse Allah's grace.

In another tradition it is related that people brought perfumed oil for Imam Ali (A.S.). He accepted and applied it to his body although he had already applied oil a day before, and after applying said that he never refused perfume at any time.

In another tradition it is related that the Holy Prophet (S.A.) never refused the perfume and sweets brought for him.

Hasan Ibne Juane related: I visited Imam Reza (A.S.) one day. The Imam brought a container which had musk in it and asked me to take a little from it and apply it. I took a little and applied it. He said: Take a little more and apply it to your neck and collar. I complied with it. A little musk still remained when he asked me to take that also and apply it at the same place. I again complied. Thereafter he said that

Amirul Momineen used to say that except an ass no one refuses the grace of Allah. I said: What things are the grace of Allah. He replied: "Perfume, cushion or pillow which people may offer for sitting or reclining, and other similar things of respect.

DISTINCTION OF MUSK, AMBERGRIS AND SAFFRON

It is related from Imam Jaa'-far Sadiq (A.S.) that perfume implies Musk, Ambergris, Saffron and Aloes-wood.

In another reliable tradition it is related that Imam Zainul A'abedin's (A.S.) musk container was made of zinc alloy. Before changing his clothes he used to apply a little from it on his body.

In another tradition it is related that there used to be a little phial of musk in his prayer-cloth and he used to apply a little of it whenever he stood for prayers.

In another tradition it is related that the Holy Prophet (S.A.) used to apply so much musk that its tinge would become visible on his forehead.

In another tradition it is related that Ali, the son of Imam Jaa'-far Sadiq (A.S.), asked his elder brother, Imam Moosa Kazim (A.S.): "Whether we can mix musk in the oil which we apply on the body." The Imam said: "There is no objection; we ourselves mix it."

There are many traditions in praise of Khulooq (name of a perfume) but some traditions have prohibited its constant use.

ADVANTAGES OF GHALIA (MUSK)

It is related on reliable authority, that Ishaq Ibne Ammar said to Imam Jaa'-far Sadiq (A.S.): "I have dealings with merchants and apply a little Ghalia (Musk) so that they may not take me as poor." The Imam replied: "Whether Ghalia is little or much it is the same. If a person applies a little of it now and then that would be enough for him." Ishaq says: "I acted on the advice of the Imam (A.S.) and was able to keep myself perfumed for the whole year, with only ten Dirhams worth of Ghalia.

ADVANTAGES OF APPLYING OIL ON THE BODY AND ITS ETIQUETTE

It is related from Amirul Momineen (A.S.) that by application of oil beauty increases and body becomes more attractive, the brain acquires energy and becomes fresh, the pores get opened, hardness and dryness of the skin is removed and the face becomes lustrous.

In another tradition Imam Muhammad Baqir (A.S.) said that when a person rubs oil on the body of a fellow Momin Allah awards him a light for every hair.

According to Imam Jaa'-far Sadiq (A.S.) while putting oil in the palm, one should recite:—

ALLAAHUMMA INNEE AS-ALUKAZ ZAYNA WAZ
ZEENATA WAL MUH'ABBATA WA A-O'OD'U BIKA
MINASH SHAYNI WASH SHAY-AANI
WAL MAQTI

Oh Allah! I seek of You beauty, adornment and affection and I seek refuge with you from evil, shamelssness and nurturing grudge.

ADVANTAGES OF ALMOND AND BANAFSHA (VIOLET FLOWER) OIL

In a good tradition it is related from Imam Jaa'-far Sadiq (A.S.) that the greatness of Banafsha oil over others is like the greatness of us—Ahlul Bayt over other people. He also said that the best of all oils is the violet flower oil. Rub it much as it is beneficial for headache and eye-pain.

In another tradition it is related from Aqba that a person had fallen down from a mule. Imam Jaa'-far Sadiq (A.S.) said: "Drop almond oil and violet flower oil in his nose. When the order was carried out the man felt relieved. Thereafter the Imam said to Aqba: "Oh Aqba, violet flower oil is hot in winter and cool in summer, beneficial for our Shias and harmful for our enemies. If people come to know all its benefits even one oogia (ounce) of it would be available for one guinea.

ADVANTAGES OF BAKAIN OIL AND JASMINE OIL

It is related from Ameerul Momineen (A.S.) that: Apply Bakain oil to your body as it is a thing of use by the Prophets and safeguards against all pains.

It is related from the Holy Prophet (S.A.) that there are many benefits of Jasmine Oil; it cures seventy diseases.

It is related from Imam Jaa'-far Sadiq (A.S.) also that besides its many other benefits chambeli (Jasmine) oil cures seventy diseases. Jasmine implies white Jasmine which is called Raazni in Arabic. In many traditions the word Raazni has been used.

ADVANTAGES OF OTHER OILS

It is related that the Holy Prophet (S.A.) said to Imam Ali (A.S.): "O Ali eat olive oil and apply it on the body for whoever would eat it or apply it on the body Satan would not approach him for forty days.

In another tradition it is related that when the Holy Prophet (S.A.) suffered from headache he used to put drop of husked sesamum oil in his nose.

In another tradition it is said that Imam Moosa Kazim (A.S.) used to apply oil of hollyhock (Khatmi) on his body.

ADVANTAGES OF INCENSE, ITS TYPES
AND ITS ETIQUETTE

It is related from Imam Jaa'-far Sadiq (A.S.) that one should perfume one's clothes with incense whenever possible.

People who visited Imam Ali Reza (A.S.) used to feel the aroma of incense.

Marazam has related: "I visited a bathing house with Imam Ali Reza (A.S.); when after finishing we entered the room for changing the clothes, Imam (A.S.) called for the incense-burner and scented his body with it and then ordered that "the perfume should be given to Marazam too".

In another tradition it is said that when the wife of Imam Moosa Kazim (A.S.) desired to perfume her clothes she put the seed of Saihani date and a little of its bark on fire. When it caught fire a little she threw over it some other fragrant things. Then she perfumed the clothes, and used to say that thus the scent increases.

According to another tradition the Holy Prophet (S.A.) used to take the incense of Oode-Qamaari (Aloeswood).

In a tradition it is related from the Holy Prophet (S.A.) that one should take the incense of Ood-e-Hindi as it possesses eight kinds of cures.

In another tradition it is related that Imam Ali Reza (A.S.) used to take incense of pure Ood and after that applied rose-water and Musk on his body.

Syed Ibne Taa-oos narrated that the Holy Prophet (S.A.) recited the following dua'a while taking incense:—

AL-H'AMDU LILLAAIL LAD'EE BI-
 NIA'-MATIHEE TATIMMUS' S'AALIH'AAT
 ALLAAHUMMA T'AYYIB A'ROANAA WA D'AKKI
 RAWAA-IH'ANAA WA AH'SIN MUNQALABANAA
 WAJ-A'LIT TAQWAA ZAADANAA WAL JANNATA
 MA-A'ADANAA WA LAA TUFARRIQ BAYNANAA
 WA BAYNA A'AFIYATIKA IYYAANA WA
 KARAAMATIKA LANA INNAKA A'LAA KULLI
 SHAY-IN QADEER

[All praise is for Allah with Whose favour all virtuous acts get accomplished. O Allah make our sweat clean, purify our smells, make our place of eternal rest better, make piety our travelling kit and Paradise our final place of return. Do not create separation between us and Your welfare and Your Grace for us. Undoubtedly You are powerful over everything.]

DISTINCTION OF ROSE, ROSE-WATER AND OTHER FLOWERS

It is related from the Holy Prophet (S.A.) that washing the face with rose-water enhances its lustre and alleviates worry.

It is related from Imam Jaa'-far Sadiq (A.S.) that a person who sprays a handful of rose water on his face on the first of Ramzan will secure freedom from disgrace and worry, and whoever will spray a handful of rose water on his face for eighty days will be safe from vertigo and bronchitis.

It is related from Ameerul Momineen (A.S.) on reliable authority that: "the Holy Prophet (S.A.) gave me a handful of flowers and when I started smelling them the Holy Prophet (S.A.) said that after rose this flower was the best, among the flowers of Paradise."

In another tradition it is related that rubbing narcissus (Nargis) or smelling it is very good. When the unbelievers flung Prophet Ibrahim (A.S.) into the fire that fire cooled and he remained healthy and sound. Then Allah created narcissus for him and from that day it first came in the world.

ETIQUETTE OF SMELLING FLOWERS

In a reliable tradition it is related from Malik Juwayni that: I gave a flower to Imam Jaa'-far Sadiq (A.S.). He smelled it and rubbed it on his eyes, and said that a person who smells flowers and rubs his eyes with them and recites:

ALLAAHUMMA S'ALLI A'LAA MUH'AMMADIN WA
AALI MUH'AMMAD

[O Allah, send blessings on Muhammad and the
children of Muhammad.]

then before he drops down the flower on the ground his sins would be forgiven.

ETIQUETTE OF SLEEPING, WALKING AND VISTING TOILET

TIME OF SLEEPING

It should be remembered that it is undesirable to sleep between true dawn and sunrise, between Maghrib and Isha and after Asr Prayer. However, it is Mustahab (commendable) to sleep before Namaz of Zohar during summer and also between Zohr and Asr.

According to another reliable tradition if one recites post-prayer Doas (Taqeebat) after morning prayers and sleeps just before sunrise then there is no objection. Another tradition states that Imam Ali Reza (A.S.) asked another man to meet him after the sun had risen completely as he slept just after his morning prayers.

It is related from the Holy Prophet (S.A.) that the earth complains to Allah because of three things: first, for blood shed on it without just cause, secondly for the water that is used for taking bath after committing adultery; and thirdly when a person is sleeping before sunrise.

It is related from Imam Jaa'-far Sadiq (A.S.) that sleeping during morning hours is inauspicious, it lessens livelihood; because of it complexion becomes pale and face becomes ugly and distorted. He said: At this very time roasted fowl and sweet lemon syrup used to be sent down for Bani Israel and whoever slept at this hour his share did not come.

The Holy Prophet (S.A.) said that whoever sleeps sitting on the prayer-mat from true dawn till sunrise Allah will save him

from the fire of Hell. In another tradition he said the heavenly reward of so sitting on the prayer-cloth is equal to the Haj of Kaa'ba. He also said that his sins would be forgiven.

It is related from Imam Muhammad Baqir (A.S.) that sleeping in the early hours of the day is foolishness, sleeping in the afternoon is a blessing, sleeping after Asr is non-sensical and sleeping between Maghrib and Isha deprives of livelihood.

In another tradition it is related that a person entered the audience of the Holy Prophet (S.A.) and said: "Formerly my memory was very good, but now forgetfulness has much developed." The Holy Prophet (S.A.) said: "You used to have midday nap but have given it up now. He said: "Yes, O Prophet of Allah." The Holy Prophet (S.A.) said: "Resume it". He did accordingly and his memory improved.

TO PERFORM WUZOO BEFORE SLEEPING

It is related from Imam Jaa'-far Sadiq (A.S.) that a person who performs Wuzoo before lying on the bed, his bed becomes as good as a mosque. If one forgets to perform Wuzoo and remembers it later then he can perform Tayammum on the sheet with which he is covering himself. If after performing Wuzoo or Tayammum he sleeps while uttering Allah's name, then his sleep will be as good as prayer.

It is related from Ameerul Momineen (A.S.) that it is not proper for a Muslim to sleep in the state of Janabat without performing Wuzoo. If water is not available for bath or Wuzoo, one should perform Tayammum as the spirit of the Momin travels towards Heaven while he is sleeping. It is blessed and rewarded by Allah. If he dies now, then he gets a

place in the circle of Allah's mercy, otherwise He sends back the spirit to the believer's body under escort of His trusted angels.

Another reliable tradition shows that one day the Holy Prophet (S.A.) asked his companions: "Who of you observes fasts all the year round. Hazrat Salman-e-Farsi replied: O Prophet of Allah, it is I." The Holy Prophet (S.A.) enquired: Who of you keeps wakeful throughout the night and offers prayers. Again Salman replied: "O Prophet of Allah, it is I." Then looking at the companions the Holy Prophet (S.A.) asked as to who finishes one Quran every day. All of them kept quiet but Salman replied: "O Prophet of Allah I finish it." Hearing this Omar bin Khattab became furious and said to his associates: "This Persian boasts over us Quraish and speaks lie. I have often seen him without fast, and many nights pass when he keeps sleeping, and many days pass by and he is not seen reciting the Quran." The Holy Prophet (S.A.) heard this and said that Salman is like Lukman and whosoever has doubts should question him directly and he would reply. Omar bin Khattab immediately inquired and Salman gave the reply: "I fast for three days in every month and Allah says that for every virtuous act the reward is three times, thus my three fasts are equal to thirty fasts. In this way my fasting month after month would be like fasting all the year round. Rather, I fast more than this because fasting for the whole month of Shaban I join it with Ramzan. As for keeping awake at night and praying, I have heard from the Holy Prophet (S.A.) that sleeping with Wuzoo is equal to being awake at night and praying all the while; and about reading one complete Quran each day I recite Surah Qul Huwallah three times and about it I have heard the Holy Prophet (S.A.) saying to Ameerul Momineen (A.S.): "O Ali, your position in my Ummah is like that of Surah Qul Huwallaho Ahad in the Holy Quran. That is, whoever recites Qul Huwallaho Ahad once gets the reward of reciting

one-third Quran while whoever recites it three times gets the reward of reciting the whole Quran. Similarly, O Ali, whoever is your friend verbally his one-third belief is perfect; whoever is your friend verbally as well as in heart his two-third belief is perfect and whoever is your friend both verbally and by heart and also assists you with his hands his whole belief is perfect. O Ali I swear by Him Who has sent me for guidance with truth that if there had been your friends on the earth in the same way as those on the heavens are, Allah would not have punished any one." Hearing Salman's reply Hazrat Umar became quite silent.

ETIQUETTE TO BE OBSERVED BEFORE SLEEPING AND THE PLACE OF SLEEPING

In many reliable traditions it is related that the Holy Prophet (S.A.) cursed three types of people: (i) one who may eat alone, (ii) he who may travel alone and (iii) one who may sleep in a vacant house. He also said that for the man who sleeps alone the probability is that he will go mad on account of fear.

It is related from Imam Jaa'-far Sadiq (A.S.) that a person who has to sleep alone in a wilderness or a house should recite the following prayer:

ALLAAHUMMA AANIS WAH'SHATEE WA
AA-I'NNEE A'LAA WAH'DATEE

Oh Allah give solace in my depression and help me in my loneliness.

In a reliable tradition it is related from Imam Jafar Sadiq (A.S.) that sleeping alone on the roof of a house or on a roof which has no wall is undesirable. He also said that in this men and women are equal. People asked him whether it was

permissible to sleep on a roof having walls on three sides. He replied: No; they should be on all four sides. In certain traditions the height of the wall is stated to be two yards while in some traditions it is at least $1\frac{1}{4}$ yards.

The Holy Prophet (S.A.) said that at the time of sleeping hands should not be besmeared with food or greasy, or else Satan will have oversight and it is probable that the man may get mad; in that case he himself is to be blamed. He also said that at the time of sleeping children's faces should be washed otherwise Satan will smell their hands and faces and they would get frightened.

In several reliable traditions it is related that the Holy Prophet (S.A.) said: "Sweep the beds at the time of sleeping so that any harmful animal (insect) roosting in it may be thrown out and you may remain safe from harm."

COMPLETE MANNERS OF SLEEPING

It is Mustahab (commendable) to sleep reclining on the right side facing Qibla, with the right hand kept under the face. Sleeping reclining on the left side is undesirable.

It is related from Amirul Momineen (A.S.) that there are four ways of sleeping. When the prophets sleep their eyes are not closed but they keep awaiting revelation from Allah. Momins (believers) sleep reclining on the right side, facing Qibla. Worldly kings and princes sleep reclining on the left side so that the food they have eaten may be digested; and Satan and those who follow him sleep flat on their stomachs.

In another tradition he said that no one should sleep lying on one's stomach and one should awake those persons who sleep in such manner and not let them sleep like that. He also said that when a person intends to sleep he should place

his right hand under the right cheek as he does not know whether he will ever wake up alive or not.

There are many other traditions about the merits of sleeping reclining on the right side and prohibiting to sleep reclining on the left side.

THE VERSES AND PRAYERS TO BE RECITED BEFORE GOING TO BED

In a true tradition it is related from Imam Muhammad Baqir (A.S.) that when one lies in the bed with his right hand under the right side of his face he should recite the following prayer:—

BISMILLAH ALLAAHUMMA INNEE ASLAMTU
NAFSEE ILAYKA WA WAJJAHTU WAJHEE ILAYKA
WA FAWWAZ'TU AMREE ILAYKA WA ALJAA'—TU
ZAHREE ILAYKA WA TAWAKKALTU ILAYKA
RAHBATAM MINKA WA RAGHBATAN ILAYKA
LAA MALJAA'— MINKA ILLAA ILAYKA AMANTU
BIKITAABIKAL LAD'EE ANZALTA WA
BIRASOOLIKAL LAD'EE ARSALTA

I begin with the name of Allah. Oh Allah I have entrusted my life to You, have turned my face towards You, have handed over my work to You. I have committed my back to You, I have put reliance on You fearing You and leaning towards You. There is no place of salvation nor place of refuge from You except with You. I have accepted faith in the Book You have sent and in the Prophet You have deputed.

After that he should recite Tasbeeh-e-Hazrat Fatima (A.S.)

In another tradition he said that one should definitely recite following prayer before going to bed and should not miss it.

A-O'OD'U LI-NAFSEE WA AHLEE WA MAALEE
 BI-KALIMAATILLA AHIT TAAMMAATI MIN KULLI
 SHAYT'AANIN WA HAAMMATIN WA MIN KULLI
 A'YNIL LAAMMATIN

[I safeguard my life, my wife and children and my property with complete words of Allah from every devil, harmful animal and evil eye.]

This is the prayer which the Holy Prophet (S.A.) used for protection of Hasnain (A.S.).

According to Imam Jaa'-far Sadiq (A.S.) one should recite Surah Kafiroon and Surah Ikhlas before going to sleep as the former deals with repulsion from polytheism and the latter expresses (Tauheed) Oneness of Allah. Please see Surah Kafiroon and Ikhlas in "Selected Surahs and Dua'as Volume One and Two", published by this Trust.

In another true tradition he said: Whoever after lying in bed recites the following Dua'a would be so purified of his sins as if he has been born the same day.

AL-HA'MDU LILLA AHILLAD'EE A'LAA
 FAQAHARA WAL-H'AMDU LILLA AHILLAD'EE
 BAT'ANA FAKHABARA WAL-H'AMDU
 LILLA AHILLAD'EE MALAKA FAQADARA
 WAL-H'AMDU LILLA AHIL- LAD'EE YUH'YIL
 MAWTAA WA YUMEETUL AH'YAA-A WA HUWA
 A'LAA KULLI SHAY-IN QADEER

[All praise is for Allah Who is High and possesses Mastery; all praise is for Him only, Who is hidden but

well aware of everything; all praise is for Allah Who is the Master and has all power; all praise is for Allah Who raises up the dead and makes the living die; and He holds power over everything.]

It is related from Imam Reza (A.S.) that a person who recites Ayatul Kursee before going to bed will be safe from paralysis. For Ayatul Kursee, please refer "Selected Surahs and Dua'as Volume One & Two" published by this Trust.

It is related from Imam Jaa'-far Sadiq (A.S.) that if a person recites Surah Yaa Seen before going to bed Allah will send one thousand angels to guard him from the mischief of Satan and from every calamity.

It is related from Imam Muhammad Baqir (A.S.) that if a person who recites Surah Waqiah (Chap : 56), every night before he goes to bed, then on the Day of Judgement his face will shine like the full moon of the fourteenth night.

In another tradition he said that if a person recites the following Dua'a no scorpion or any biting insect would bite him till morning.

A-O'OD'U BIKALIMAATILLA AHIT TAAMMAATIL
LATEE LAA YUJAAWIZU HUNNA BARRUN WA
LAA FAAJIRUN MIN SHARRI MAA D'ARA-A WA
MIN SHARRI KULLI DAABBATIN HUWA
AAKHID'UN BINAAS'IYATI HAA INNA RABBEE
A'LAA S'IRAAT'IN MUSTAQEEM

[I seek shelter of Allah's perfect decrees which no virtuous or wicked person can escape, from the evil of all that has been created and from the mischief of all

that walk over the earth and Allah controls their destiny. No doubt my Allah's path is right.]

It is related from Imam Reza (A.S.) that whoever recites this Dua'a will not get buried under debris of a house.

INNALLAAHA YUMSIKUS SAMAAWAATI WAL
ARZ'A AN TAZOOLAA WA LA-IN ZAALATAA
IN AMSAKAHUMAA MIN AH'ADIN MIN BAA'-
DIHEE INNAHOO KAANA H'ALEEMAN
GHAFOORAA

[Undoubtedly Allah restrains the Heaven and the Earth from falling down; and if they fall down, is there any one who can hold them? Undoubtedly Allah is Forbearing, Forgiving.]

It is related from Imam Jaa'-far Sadiq (A.S.) that a person who recites:

LAA ILAAHA ILLALLAAH
There is no god but Allah.

a hundred times while going to sleep, Allah would make for him a house in Paradise. And a person who recites Istighfar a hundred times his sins would be washed as the leaves fall down from a tree.

It is related from Imam Jaa'-far Sadiq (A.S.) on reliable authority that a person who recites Surah Qul Huwallaho Ahad seven times before going to bed would have all his sins forgiven and his neighbours would be safe from calamities; and if he recites this Surah hundred times then all his sins for the next fifty years would be forgiven.

In another reliable tradition he said that if a person recites the following Dua'a before going to bed and dies during the night, then he would enter Paradise:

ALLAAHUMMA INNEE USH—HIDUKA ANNAKA
 FARAZ'TA A'LAYYA T'AA—A'TA A'LIYYIBNI—
 ABEE T'AALIBIN WAL H'ASANI WAL H'USAYNI
 WA ALLIYYIB NIL HUSAYNI WA MUH'AMMAD
 IBNI A'LIYYIN WA JAA'—FARABNI MUH'AMMADIN
 WA MOOSABNI JAA'—FARIN WA A'LIYYIBNI
 MOOSAA WA MUH'AMMADIBNI A'LIYYIN WA
 A'LIYYIBNI MUH'AMMADIN WAL H'ASANIBNI
 A'LIYYIN WAL H'UJJATIL QAA—IMI S'ALAWAA—
 TULLAAHI A'LAYHIM AJMA—E'EN

[O Allah I hold You witness that You have made the obedience of Imam Ali Ibne Abi Talib, Hasan and Husain Ibnay Ali, Ali Ibnul Husain, Muhammad Ibne Ali, Jaa'-far Ibne Muhammad, Moosa Ibne Jaa'-far, Ali Ibne Moosa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali and Hujjat-e-Qaem (A.S.) incumbent on me.]

In a reliable tradition it is related from Imam Ali Ibnul Husain (A.S.) that a person who recites the following prayer while going to bed will be freed from poverty and worry and no biting insect or animal would bite him.

ALLAAHUMMA ANTAL AWWALU FALAA SHAY—A
 BAA'—DAKA ALLAAHUMMA RABBUS SAMAA—
 WAATI FALAA SHAY—A FAWQAKA ANTAL BAA—
 T'INU FALAA SHAY—A DOONAKA WA ANTAL
 AAKHIRU FALAA SHAY—A BAA'—DAKA ALLAA—
 HUMMA RABBAS SAMAAWAATIS SAB—I' WA
 RABBAL ARZ'EENAS SAB—I' WA RABBAT

TAWRAATI WAL INJEELI WAZ ZABOORI WAL
 QURAAANIL H'AKEEMI A-O'OD'U BIKA MIN KULLI
 DAABBATIN ANTA AAKHID'UN BINAAS'IYA-
 TIHAA INNA RABBEA A'LAA S'IRAAT'IN

MUSTAQEEM

Oh Allah You are the First so that there is nothing after You. O Allah, You are the Master of the skies, so that there is nothing above You. You are Hidden and there is nothing that is not known to You. You are such 'Last' after which nothing will exist. Oh Allah, the Lord of the seven Heavens and the seven earths! Oh Allah the Lord of Taurait, Injeel and Zaboor and the Wise Quran, I seek Your refuge from all those things which crawl on the earth, whose destiny is in Your control, Surely my Allah's path is Right.

GETTING FRIGHTENED IN SLEEP,
 HAVING FEARFUL DREAMS,
 FALLING IN NEED OF TAKING BATH
 AND THE SOLUTION FOR ALL THESE

It is related from Imam Jaa'-far Sadiq (A.S.) that a person who gets frightened in sleep should recite the following ten times before going to bed.

LAA ILAAHA ILLALLAAHU WAH'DAHOO LAA
 SHAREEKA LAHOO YUH'YEE WA YUMEETU WA
 YUMEETU WA YUH'YEE WA HUWA H'AYYUN
 LAA YAMOOT

There is no Lord except Allah; He is such a One that there is no partner for Him. He causes death and gives life. He is Ever-living, Who never dies.]

After this he should recite Tasbeeh of Bibi Fatima (A.S.). In Tibbul Aaimma it is further said that such a person should also recite Ayatul Kursi and Qul Howallah.

In a reliable tradition it is related from Imam Muhammad Baqir (A.S.) that a person who suffers from fright in sleep should recite the Surah Falaq and Naas and Ayatul Kursi.

In a reliable tradition it is related from the same Imam that if a person acquires the need of taking a bath during sleep or has its fear he should recite the following Dua'a before he goes to bed:

ALLAAHUMMA INNEE A-O'OD'U BIKA MINAL
IH'TILAAMI WA MIN SOO-IL AH'LAAMI WA MIN
AN YATALAA-I'BA BISH SHAYT'AANU FIL
YAQZ'ATI WAL MANAAM

[I seek refuge from being 'Junub' and having bad dreams, and from temptations by Satan during wakefulness and sleep.]

In a reliable tradition it is related from Imam Jaa'-far Sadiq (A.S.) that if a person has bad dreams while asleep he should change his posture towards the other side and recite:

INNAMAN NAJWAA MINASH SHAYT'AANI LI-
YAH'ZUNALLAD'EENA AAMANOO LAYSA
BI-Z'AARRIHIM SHAY-AN ILLAA BI-
IZNILLAHI U'D'TU BIMAA A'AD'AT BIHIL
MALAA-IKATULLAAHIL MUQARRABOONA WA
AMBIYAA-UHUL MURSALOONA W
I'BAADUHUS' S'AALIH'OONA MIN SHARRI MA
RA-AYTU WA MINASH SHAYT'AANIR RAJEE

[Surely secret counsels are from Satan in order that he may cause grief to the believers, but he cannot har them, save by virtue of Allah's permission. I see refuge with what Allah's honoured angels, His depute prophets and His virtuous servants did seek refuge, fro the evil of what I have seen and from the accursed Satan.]

According to another tradition it is related that a man complained that his daughter gets scared in her sleep at times to the extent that her limbs become lazy and loose. People are of opinion that she is under the influence of Jin. Imam (A.S.) said: Have her 'Fasd' (by taking out blood from the veins); and give her for three days a boiled brew of soya juice and honey. When the orders were carried out the girl was cured.

In another tradition it is related that a man complained to Imam Jaa'-far Sadiq (A.S.) that a woman comes in his dreams and frightens him. When the Imam questioned him whether he gave Zakat regularly the man replied in the affirmative. Then the Imam said that perhaps Zakat was not reaching the deserving people. Hearing this man handed over Zakat to the Imam and simultaneously the trouble was gone.

CURE OF BAD SLEEP & PRAYERS FOR WAKING UP DURING THE NIGHT

In a reliable tradition it is related from Imam Jaa'-far Sadiq (A.S.) that a person who will recite the following verse when going to bed will wake up at the time when he intends to wake:

QUL INNAMAA ANAA BASHRUM MITHLUKUM
 YOOH'AA ILAYYA ANNAMAA ILAAHUKUM
 ILAAHUN WAAH'IDUN FAMAN KAANA YARJOO
 LIQAA—A RABBIHEE FAL YAA'—MAL A'MALAN
 S'AALIH'AN WA LAA YUSHRIK BI—I'BAADATI
 RABBIHEE AH'ADAA

[(And) say you: "I am only a man like you, it is revealed unto me that your God is but One God, therefore whosoever desires to meet his Lord, let him do good deeds, and associate not any one in the worship of his Lord.]

In another tradition it is related from the same Imam that the Holy Prophet (S.A.) said that a person who desires to wake up in the early hours of the morning should recite the following prayer when going to bed:—

ALLAAHUMMA LAA TOO—MINNEE MAKRAKA WA
 LA TANSINEE D'IKRAKA WA LAA TAJ—A'LNEE
 MINAL GHAAFILEENA AQOOMU SAA—A'TA
 KAD'AA

[Oh Allah; let me not feel safe from Your contrivance, let me not miss remembering You, let me not be among those who are invigilent; I would wake at such and such hour (say the number of hour you require).]

Whatever hour he thinks of when reciting this Dua'a, Allah would post an angel who would awaken him at that very hour.

In a reliable tradition it is related from Imam Jaa'-far Sadiq (A.S.) that a person who cannot sleep easily should recite the following prayer:—

SUBH'AANALLAAHI D'ISH SHAANI DAA-IMIS
 SULT'AANI KULLA YAWMIN HUWA FEE SHAAN
 [Glory be to Allah Who is of high state; He is of
 Ever-lasting authority, every day He has a definite
 state.]

CHAPTER 10
 PRAYERS AND DUA'AS FOR
 HAVING GOOD DREAMS;
 ETIQUETTES OF WAKING UP;
 AND WAYS OF HAVING THE HONOUR
 OF SEEING THE HOLY PROPHET (S.A.)
 AND IMAM ALI (A.S.)

It is related from Imam Jaa'far Sadiq (A.S.) that a person who desires to have the honour of beholding the Holy Prophet (S.A.) in his dreams should perform Ghusl after Isha prayers, then offer 4 Rakat Namaz. In each Rakat after Alhamd he should recite hundred times Ayatul Kursi. After the Namaz he should recite a thousand times Durood on the Holy Prophet (S.A.) and his Aal and should then lie down on a bed or cloth on which he has not done any lawful or unlawful act. Then putting the right hand under the right cheek he should recite hundred times:

SUBH'AANALLAAHI WAL H'AMDU LILLAHI WA
 LAA ILAAHA ILLALLAAHU WALLAAHU AKBAR
 WA LAA H'AWLA WA LAA QUWWATA ILLAA
 BILLAAH

[Glory be to Allah, and all praise is due to Allah, and there is no god but Allah, Allah is the greatest and there is no power or strength except for Allah.]

After that he should say "Maashaa Allah" a hundred times. A person who performs this procedure properly would have

the honour of seeing the Holy Prophet (S.A.).

In another tradition it is related that a person who desires to see Imam Ali (A.S.) in dream should recite the following when going to sleep:

ALLAAHUMMA INNEE AS-ALUKA YAA MAN
LAHOO LUT'FUN KHAFIYYUN WA A-YAADEEHI
BAASIT'ATUN LAA TUQBAZ'U AS-ALUKA
BI-LUT'FIKAL KHAFIYYILLAD'EE MAA LAT'UFTA
BIHEE LI-A'BDIN ILLAA KAFAA AN TURIYANEE
MAWLAAYA AMEERAL MOO-MINEENA A'LIYY-
ABNA ABEE T'AALIBIN A'LAYHIS SALAAMU FEE
MANAAMEE

[Oh Allah, I beseech You, O You Whose kindness is unseen, Whose hands are spread out (in generosity) and they never shrink; I ask You by that hidden generosity which, whenever it is showered on any one is enough for him; I beseech You to make me behold my master Amirul Momineen (A.S.) in my dream.]

It is narrated in another tradition that if any one wants to see any of the deceased person in the dreams, he should perform Wuzoo and lying down on his right side after reciting Tasbeeh Fatema (S.A.), should recite this Dua'a:

ALLAAHUMMA ANTAL H'AYYULLAD'EE LAA
YOOS'AFU WA BIL EEMAANI YUA'-RAFU MINKA
BADA-AT MALJAA-UL ASHYAA-I WA ILA KA
TA-O'ODU FAMAA AQBALA MINHAA KUNTA
MALJAA-AHOO WA MAA ADBARA MINHAA LA
YAKUN LAHOO MALJAA-UN WA LAA MANJA-
ILLAA ILAYKA FA-AS-ALUKA BI-LAA ILAAH
ILLAA ANTA WA AS-ALUKA BI-BISMILLAAH

RAH'MAANIR RAH'EEM WA BIH'AQQI
 H'ABEEBIKA MUH'AMMADIN S'ALLALLAAHU
 A'LAYHI WA AALIHEE SAYYIDIN NABIYYEENA
 WA BIH'AQQI A'LIYYIN KHAYRIL WAS'IYYEENA
 WA BIH'AQQI FAAT'IMATA SAYYIDATI NISAA-IL
 A'ALAMEENA WA BI-H'AQQIL H'ASANI WAL
 H'USAYNIL LAD'AYNA JA-A'LTAHUMAA
 SAYYIDAY SHABAABI AHLIL JANNATI A'LAYHIM
 AJMA-E'ENAS SALAAM AN TUS'ALLIYA A'LAA
 MUH'AMMADIN WA AALI MUH'AMMAD WA AN
 TURIYANEE MAYYITEE FIL H'AALATILLATEE
 HUWA FEEHAA

[Oh Allah, You are Ever-Living, You cannot be described; only Faith can recognize You. You are the source of everything. You are the refuge of those creatures who have preceded others and You are the (means of) salvation of those creatures who would come later. I beseech You by Laa Ilaaha illaa Anta and I beseech You by Bismillahir Rahmaanir Rahim and by Your friend Muhammad (S.A.), the Chief of the Prophets, by Ali (A.S.) the leader of the Momineen and the Chief of the divine vicegerents, by Fatima Zehra (S.A), the leader of the women of the universe, by Hasan and Husain, both of whom You have made the Chiefs of the youths of Paradise; to send benedictions on Muhammad and Aale-Muhammad; and let me have the glimpse of my dead man in the condition in which he is.]

It is related from Imam Jaa'-far Sadiq (A.S.) that when one gets up after sleep one should recite the following:

SUBH'AANALLAAHI RABBIN NABIYYEENA WA

ILAAHIL MURSALEENA WA RABBIL MUSTAZ"—
 A'FEENA WALH'AMDU LILLAAIL LAD'EE
 YUH'IL MAWTA WA HUWA A'LAA KULLI
 SHAY—IN QADEER

[Glory be to Allah, the Lord of the Prophets, Master of those who are deputed (prophets) and the Lord of the week! All praise is only for Him. He gives life to the dead and He is powerful over everything.]

It is related from Imam Jaa'-far Sadiq (A.S.) that when changing the posture you should recite:

ALH'AMDU LILLAHI WALLAAHU AKBAR
 All praise is due to Allah, and Allah is the Greatest.

CUASES OF DREAM BEING TRUE OR UNTRUE AND WHAT IS REVEALS

In a reliable tradition it is related that people asked Imam Jaa'-far Sadiq (A.S.): "Why is it that at times a believer sees a dream and whatever he sees comes true while at times he dreams but it has no effect." The Imam replied that when a Momin sleeps his spirit travels towards the sky then whatever he sees in that invisible world which is the land of destiny and planning, is true and comes to happen; whereas whatever he sees on the earth and in the air is an untrue dream. The narrator enquired whether the spirit of a believer travels to the sky in its entirety and nothing of it stays in the body. He replied: "If this were to happen, will he not die? Rather the spirit is like the sun which is itself in the sky but its rays and light reach the earth. In the same manner the

spirit resides in the body while its reflection moves towards the sky.

In an other tradition it is related that two christians put certain questions to Caliph Abubakar (R.A.). When he was unable to answer them, they proceeded to Amirul Momineen (A.S.). Amirul Momineen answered each and every question and satisfied them. One of the questions was as to what was the cause of dream being true or false. Imam Ali (A.S.) replied that Allah has created the spirit and even appointed a king over it. The king is "self" (Nafs). When a man is sleeping the spirit travels while the "self" stays back. The spirit passes by batches of angels and even of Jins. True dreams are the effect of the angels whereas the false dreams are the effect of the Jins.

In another reliable tradition it is related that Imam Jaa'-far Sadiq (A.S.) said that during the last days on earth, the opinion and dreams of a Momin will be equal to the 70th part of the prophets' characteristics.

In another reliable tradition it is related from Imam Muhammad Baqir (A.S.) that a person asked the Holy Prohet (S.A.) the explantion of this verse:

ALLAD'EENA AAMANOO WA KANOO YATTA-
QOONA LAHUMUL BUSHRAA FIL H'AYAATID
DUNYAA WA FIL AAKHIRAH

[Those people who have accepted faith and practice purity, for them there is good news both in this world and the next.]

The Holy Prophet (S.A.) replied that the meaning of life

being a good news is all the good dreams which a believer sees in this world and feels happy with their good tidings.

In a reliable tradition it is related from the Holy Prophet (S.A.) that: Relate your dream only to such a Momin whose heart is free from jealousy and hatred and who is not a follower of his rebellious self.

In a good tradition it is related that a man appeared in the presence of Imam Jaa'-far Sadiq (A.S.) and stated that he dreamt the sun shining on his head but his body was deprived of the light. The Imam replied that the light of faith will guide the man and he will harbour the right faith but his faith will be incomplete, if his body had also been enveloped by the light then his faith would have been complete. The man replied that some people take it to mean kingship. Then the Imam questioned him: how many kings were there among your ancestors that you are thinking about kingship. And tell me which kingship would be better than this true faith by which you will enter Paradise.

Another person told the Imam (A.S.): I have dreamt that I am holding in my hand the rod of a spear. The Imam enquired if it had blade. The man replied in the negative. The Imam said that if the rod had a blade the man would have had a son, but now he would have a daughter. A little later the Imam further inquired how many joints the rod had; the man replied "twelve". Then the Imam said that there will be twelve daughters.

Muhammad Bin Yahya says he was relating this tradition to a man who said that he was the son of one of those twelve daughters and his eleven aunts were alive.

ETIQUETTE OF WAKING AND DISADVANTAGES OF EXCESSIVE SLEEP

In another reliable tradition it is related from the Holy Prophet (S.A.) that being awake during nights is permissible only in three cases; first, for namaz-e-Shab (mid-night prayer); secondly, for recitation of Quran and for studying; and, thirdly for a newly married bride who newly arrives in her husband's house.

It is related from Imam Jaa'-far Sadiq (A.S.) that there are five types of persons who are deprived of sleep: first: one who is contemplating murder; second: one who possesses much wealth and does not rely on others but is afraid of being deprived of it; third: a person who had spoken many untrue things and laid false accusations on the people; fourth: one who has many liabilities but not enough means to meet them; fifth: one who is in love with some one and is afraid of being separated. The Imam further said that his father (may peace be upon him) used to say that probably this tradition was meant to warn the careless as it is necessary for every man to remain ready to kill his evil-prompting self as it is his enemy and is even in vigil to kill him while man always has the treasure of faith and prayers and is not unmindful of being deprived of it because the self, Satan, desires are all united in destroying him. He has uttered many lies and abused many people. Much demand of worship and obedience has been made from every person, but he has not performed as many deeds as demanded from him. On account of carelessness one's distance from Allah increases. It should be appreciated how one who has all these causes of wakenfulness can get sleep. About such a man it is related from Imam Jaa'-far Sadiq (A.S.): "I wonder at the man who claims love of Allah and yet enjoys sleep at night." Imam Jaa'-far Sadiq (A.S.) said that there are three things to which

Allah bears enmity: (i) excessive and unrequired sleeping, (ii) laughing without proper cause; and (iii) eating when the stomach is full. He also said that the first disobedience of Allah which people committed is in these six things: (i) love of the world; (ii) love of kingdom, (iii) love of women; (iv) love of food; (v) love of sleep and (vi) love of ease.

It is related from Imam Muhammad Baqir (A.S.) that Prophet Moosa (A.S.) prayed to Allah: "O Allah, among the people against whom do you bear enmity most?" He was informed: "Oh, Moosa that man who sleeps from night till morn like a dead man and spends the whole day in rubbish matters."

It is related from Amirul Momineen that when sitting in the sun one should have one's back towards it, since to sit facing the sun causes many diseases.

It is related from the Holy Prophet (S.A.) on reliable authority that there are three characteristics of sunlight (i) it changes complexion, (ii) makes man smell bad and (iii) wears out the clothes.

CHAPTER 11 ETIQUETTE OF VISITING THE TOILET

When one feels like visiting the toilet one should cover one's head and it is much better to cover the cap or turban with something else. Then one should say Bismillah and recite the following prayer:

BISMILLAHI WA BILLAAHI INNEE A-O'OD'U
BIKA MINAL KHABEETHIL MUKHBATHIR RIJSIN
NAJASISH SHAYT'AANIR RAJEEM

[In the name of Allah and by Allah, undoubtedly I seek

refuge with You from the abominable, corrupt filthy, impure and accursed Satan.]

Then say:

BISMILLAAHI WA BILLAAHI WA LAA ILAHAA
 ILLALLAAHU RABBI AKHRIJ A'NNIL AD'AA WA
 SARRI A'NHAA BIGHAYRI H'ISAAB WAJ-A'LNEE
 LAKA MINASH-SHAAKIREENA FEEMAA TAS'RI-
 FUHOO A'NEE MINAL AD'AA WAL GHAMMIL-
 LAD'EE LAW H'ABASTAHOO A'NEE HALAKTU
 LAKAL H'AMDU AA'-S'IMNEE MIN SHARRI MAA
 FEE HAAD'IHIL BUQ-A'TI WA AKHRIJNEE
 MINHAA SAALIMAN WA H'ALLI BAYNEE WA
 BAYNA T'AA-A'TISH SHAYT'AANIR RAJEEM
 [In the name of Allah, by Allah, there is no god except
 Allah! Oh Almighty cleanse all the dirt from my system
 and let me have sincerity to thank You for alleviating
 all the sufferings and pain which accompany the dirt.
 For if You had not cleansed me of all the refuse I would
 have died. All praise is only for You. Keep me safe from
 the mischief of this place that I may be able to leave
 this place in complete health and be an obstruction
 between me and the obedience of accursed Satan.]

It is related in a tradition that there is assigned to every man an angel who bends the man's head towards the toilet seat so that the man may glance at his excrement. Before doing that the angel says: "Oh son of Adam, look what has happened to your choicest foods in the preparation and cleanliness of which you had taken such pains. Now you ponder over how you had procured them and what is their final end". At that moment it is advisable that man should recite the

following prayer:

ALLAAHUMMAR—ZUQNIL H'ALAALA WAJ—
NUBNIL H'ARAAM

[Oh Allah grant me lawful livelihood and safeguard me from the unlawful.]

When one looks at the water for washing, one should recite:

ALH'AMDU LILLA AHILLAD'EE JA—A'LAL MA—A
T'AHORAN WA LAM YAJ—A'LHU NAJASAA

[All praise is for Allah Who has made water pure and has not made it impure.]

When one washes oneself with that water one should recite.

ALLAAHUMMA H'AS'S'IN FURJEE WASTUR
A'WRATEE WA H'ARRIMNEE A'LAN NAARI WA
WAFFIQNEE LIMAA YUQARRIBUNEE MINKA YAA
D'AL JALAALI WAL IKRAAM

[Oh Allah keep under control my genital organ and keep under cover my private parts. Make the fire of hell prohibited unto me. Help me do that which takes me near You, O One with Greatness and Dignity.]

When one gets up one should move the hand on the stomach and say:

ALH'AMDU LILLA AHILLAD'EE HANNAANEE
T'A—A'AMEE WA SHARAABEE WA A'AAFAANEE
MINAL BALWAA

[All praise is for Allah who made me enjoy my food and drink and kept me safe from affliction.]

When one is coming out one should raise up the right foot and moving the hand on the stomach recite:

ALH'AMDU LILLA AHILLAD'EE A'RRAFANEE
LAD'D'ATAHOO WA BAQAA FEE JASADEE
QUWWATUHOO WA AKHRAJA A'NNEE AD'AAHU
YAA LAHAA MIN NIA'-MATIN LAA YAQDIRUL
QAADIROONA QADRAHAA

[All praise is for Allah who acquainted me with its flavour, and retained its energy in my body and let its refuse pass out from my stomach. There are so many blessings (of Allah) that even those who are capable cannot appreciate their extent.]

It is Sunnat to wash after excretion with cold water as it cures piles. It is detestable to sit long in the toilet. It is related that Hazrat Lukman had asked his son "Ain" to write on the door of the toilet that sitting long in the toilet causes piles.

To clean oneself after urination with bone or cattle dung cake is Makrooh. When the jins asked for food for themselves and their beasts from the Holy Prophet (S.A.), he made bones their diet and cattle dung for their beasts. That is why it is not good to use edibles such as bread or sacred things like the earth of the grave of Imam Husain (A.S.) or anything on which Quran-e-Majid or names of God, prophets, and Imams or the issues of tradition and Islamic law are written. If ever a person uses such things to clean himself with intention of desecration then he will turn an unbeliever. To clean oneself with the right hand is quite Makrooh and the use of the left hand is Makrooh in case there is a ring on that hand with the name of Allah, Prophet or Imams inscribed on it. If there are such names or verses from Quran-e-Majid

inscribed on a ring, then it is severely Makrooh to keep wearing such ring in the toilet. In the same way it is highly Makrooh to take into the toilet Dua'a, Amulets, and silver coins with Kalema, names of Allah or of Imams written on them unless such things are in a pouch or cover.

To use tooth brush in the toilet is Makrooh as it makes mouth filthy. Speaking during excreting is also highly Makrooh. However mentioning Allah, reciting prescribed dua'a and Ayatul Kursi, praising God, and repeating the words of Moazzin is allowed.

Thus it is related that Prophet Moosa (A.S.) once spoke to Allah and said: "O Allah I undergo certain situations when I consider Your position to be too high to remember You at such moments". He was replied: O Moosa, My remembrance at any moment is good". To answer salutation is obligatory. A group holds that whenever the name of the Holy Prophet is heard one should recite Durood. When one sneezes, to say "Alhamdulillah" is Mustahab.

In case one has an urgent business with a person and fears that by the time he comes out that person will not be available and this would lead to some serious loss, while clapping and betokening would not be of any avail then speaking is permissible. It is related that a person who talks unnecessary in the toilet would not have his desires satisfied. Eating and drinking in the toilet is also Makrooh. And it is also Makrooh to clean oneself with water, which though without any Najasat is smelling bad—however when no other water is available the use of such water is perforce permissible.

HOW AND WHERE TO SIT AND GO FOR EXCRETING AND URINATING AND WHAT PLACES ARE DISALLOWED

It is obligatory to hide one's private parts from all persons except wives, slave girls (with whom coition may be permissible), animals and undiscerning children. It is Sunnat to hide one's entire body whether one is in the house or street. If in a forest, one should go so much inside it that no one should see his body. Most scholars hold that whether one is in a forest or at home to face Qibla while excreting or urinating is prohibited. Caution requires avoidance.

It is related from Imam Ali Reza (A.S.) that if a person is urinating towards Qibla in forgetfulness and on recalling changes his posture, then Allah would forgive his sins before he gets up from that place. For caution's sake one should not have one's back or face towards Qibla in the process of washing. It is Sunnat to face north or south or in between the four directions.

It is Sunnat to find a high place or a place where soil is soft so that there is no danger of the drops of urine flying out.

It is related that the Holy Prophet (S.A.) was the most careful person in this respect and when he felt like urinating he used to visit a high place where there was much soft soil and no danger of drops flying out.

It is related that heavenly punishment in the grave would be much on those people who are not careful about urinating or are ill-mannered.

It is Makrooh to urinate in water and more so in standing

water, but in certain traditions it is found that there is no harm in urinating in flowing water. It is also related that if one urinates in standing water, Jins and Satan gain sway over him and insanity or forgetfulness crop up. It is better not to excrete in water, nor to urinate while standing; both acts are Makrooh.

And it is Makrooh to urinate from a very high place downwards, or in the holes of animals, and to urinate or excrete in places where water flows even though they may be dry for the time being. In the same way it is Makrooh to urinate in passages or brinks of passages, in the mosques or near their walls, or such places or houses where there is fear of people calling bad words or abusing.

In a reliable tradition it is related from the Holy Prophet (S.A.) that Allah curses the man who excretes under the shelter where a caravan gets down and also on one who stops the people from taking water in their turn from such wells or springs which are the property of some specific group and every day and night the turn of some specific person comes.

ETIQUETTE OF ENTERING AND DEPARTING FROM THE HOUSE

SPACIOUSNESS OF A HOUSE

In a good tradition it is related from Imam Jaa'-far Sadiq (A.S.) that one of the signs of a man being fortunate is that his house is broad and spacious.

In a true tradition it is related that Imam Moosa Kazim (A.S.) bought a house and asked one of his friends to move into that house as the friend's house was small and not enough for him. That man said: "This house was built by my father so it is not proper to go away from it." The Imam replied: "Is it necessary that if your father had committed a folly you should stick to it."

It is related from Imam Jaa'-far Sadiq (A.S.) that three things are a source of comfort for a Momin. First, a spacious house which should also be so covered that its faults and hidden points are not visible to the people; secondly a virtuous wife who is his helper in the affairs of this world as well as the next; thirdly, a sister or daughter who leaves his house only after death or marriage.

In another tradition he has said: "The following things are included among signs of the good luck of a person":

First, that his son should resemble him. Secondly, that his wife should be beautiful and virtuous. Thirdly, that for conveyance there should be a beast. Fourthly, that the house should be spacious.

In a tradition he said: "The unluckiness of a house means the following:

- the open courtyard being small;
- the neighbours being bad, and
- the house itself having many defects.

It is related from Imam Jaa'-far SAdiq (A.S.) that bitterness of life lies in two things: changing the house often, and buying bread from outside.

REPROOF ON HAVING TOO MANY NICETIES IN A HOUSE AND MAKING A HOUSE OF GREAT HEIGHT

In a true tradition it is related from Imam Jaa'-far Sadiq (A.S.) that when a person collects wealth by unlawful means, Allah infuses in him the desire of erecting buildings so that the wealth may be wasted in mud and water.

In another tradition he said that a building which is more than necessary will be a source of burden for its owner on the Day of Judgement, and would be loaded on him.

It is related from Imam Ali Naqi (A.S.) that Allah has named a few of the stretches of earth as "Marhoomat" (places of mercy) and He desires that at these places His name should be announced and people should remember Him and pray to Him so that He may accept the prayers of the people. In the same manner He has reserved certain stretches of land as "Munqasemaat" (shared place). Whoever earns wealth through unlawful means Allah assigns to him some piece from the Munqasimaat and he spends his wealth on it.

It is related from the Holy Prophet (S.A.) that if a person constructs a building for the sake of gaining fame and name then on the Day of Judgement his building would be dug down upto the seventh layer of the earth and tied around his neck, after which he will be thrown into Hell. Nothing will intervene upto Hell. But if he offers repentance he can be saved. When people asked: "O Prophet of Allah what is meant by fame and name?" The Holy Prophet (S.A.) replied: "To build more than required; secondly to build so high that it is a source of trouble to its neighbours; and thirdly to build it with the intention to express pride before others.

It is related from Imam Jaa'-far Sadiq (A.S.) that Allah has appointed an angel on the buildings. When a man raises the roof of any building beyond eight arm-lengths the angel says: "O wicked one, how far will you go?" In another tradition instead of the word wicked, it is the "most-wicked of all".

In another tradition it is related that a person complained to Imam Jaa'-far SAdiq (A.S.) that the Jins worry his children. The Imam asked him as to how high was the roof of his house. He replied that it was ten arm-length high. The Imam asked him to measure eight arm-length and write Ayatul Kursee between the eighth and tenth arm-length on all the four sides, because Jins come to those houses the height of which is above eight arms.

In several traditions, it is related that if the height of the house is more than eight arm-lengths then Ayatul Kursi should be written on the walls where the measurement exceeds eight arm-lengths.

In a tradition from Abu Khuzaimah it is related that he saw Ayatul Kursi written over the door of Imam Jaa'-far Sadiq (A.S.) and also facing Qibla where the prayer-mat of the Imam was spread.

PROHIBITION OF PAINTING, DRAWING PICTURES AND MAKING SUCH MODELS OF LIVING CREATURES WHICH CAN CAST SHADOW

It is current among scholars that making of a solid model which can cast its shadow is strictly prohibited. Making pictures on walls and clothes is Makrooh, while by some it is held prohibited. One should be careful that no gilt-ending is done in the house and no pictures should be made not even that of a tree, and especially that of a full and perfect human being should be avoided. If such a type of picture exists it should be rendered defective; for example; its eyes may be pierced into or some limb may be severed.

In a reliable tradition it is related from the Holy Prophet (S.A.) that angel Gabriel said that we group of angels do not enter that house which has a dog, or a statue or a utensil in which people urinate.

In a reliable tradition it is stated that a person who makes a statue would be aksed on the Day of Judgement to infuse life into it. And when he would be unable to infuse life he would be subjected to heavenly punishment.

In a reliable tradition it is related that some people enquired from Imam Jaa'-far Sadiq (A.S.) about the beddings and floor coverings on which pictures have been made. The Imam said that it did not matter as long as they were trodden upon

whether people sat on them or walked on them.

In a true tradition it is related from Imam Moosa Kazim (A.S.) that one should not pray in a house in which there are pictures beside you. In case of no alternative either strike out the picture or turn it over and only then offer Namaz.

Another tradition has it that people asked him about drawing pictures of trees, sun, moon etc. He said that about lifeless objects there is no harm.

ETIQUETTE OF FLOORING THE HOUSE AND OF BED-MAKING

It is related from Imam Moosa Kazim (A.S.) that three things are included in decoration:

- i) a four footed animal with elegant gait
- ii) a handsome slave and
- iii) a beautiful floor.

It is related from Imam Jaa'-far Sadiq (A.S.) that a man needs one bed for himself, one for his wife, and one for his guest; more than that is the property of Satan.

In another tradition it is related that during summer season Imam Ali Reza (A.S.) used to sit on a straw mat and in winter on a blanket. He used to wear rough clothes at home and when he went outside he would adorn himself for the sake of the people.

It is related in a reliable tradition that when Imam Ali's marriage with Bibi Fatima Zehra (A.S.) took place he possessed only a cloak to cover himself, a bedding of goat skin, and a pillow of leather filled with the date-palm bark.

In another tradition it is related that Imam Jaa'-far Sadiq (A.S.) said that "often I have to offer Namaz at a place where the floor covering has pictures of bird. Over such a floor I spread a cloth and then offer Namaz. Many floor covering have come to me from Syria as gift on which there are pictures of birds but the heads of the birds have been changed into the form of trees.

In another tradition it is related that people enquired from him that at times such floor-coverings are spread in our places on which pictures have been made. He said that there is no harm if such covering is spread which is used for sitting or treading over; that is, if the pictures are trodden upon then there is no harm.

ETIQUETTE OF PRAYING AT HOME

In a true tradition it is related from Imam Jaa'-far Sadiq (A.S.) that Imam Ali (A.S.) had reserved a small room for himself in his house, in which there was nothing except a Quran, floor-covering and a sword. In this room he used to offer Namaz.

In another tradition it is related that Imam Ali (A.S.) wrote to Musme': I like it for you that you should reserve a place of prayer in your house, and go to this place in coarse and old clothes and ask Allah to free you from the fire of hell and make you enter into Paradise, and do not pray for anything against Islamic law, and against anyone.

In another reliable tradition it is stated that one should beautify and brighten one's home by reciting Quran instead of turning it into a grave in the manner the Jews and Christians pray in churches and synagogues but never in their

homes. That home improves its condition where Quran Sharif is recited much and the people of that house feel more comfort, and the inhabitants of the sky receive light from this house as the people on earth receive light from the stars.

KEEPING ANIMALS IN THE HOUSE SPECIALLY PIGEONS AND FOWLS

It is related from the Holy Prophet (S.A.) that he said: Keep many animals in the house so that the devils may be busy with them and not harm your children.

It is related from Imam Muhammad Baqir (A.S.) that it is good to keep animals in the house such as pigeons, fowl (hens), and goats so that the children of the Jins may play with them and have no concern with your children.

It is related in a reliable tradition that a person complained of loneliness to the Holy Prophet (S.A.) who advised him to keep a pair of pigeons at home.

It is related in a true tradition from Imam Jaa'far Sadiq (A.S.) that pigeons are the birds of the prophets.

In another true tradition it is related that the pigeons in Baitul Haram (Kaa'ba) are from the line of the pigeons kept by Prophet Ismail (A.S.), and were familiar with him. Therefore, it is Mustahab to keep a few pigeons in the house by clipping their wings so that they get familiar with the house.

In another tradition he said: "Keep pigeons at home as Prophet Nooh (A.S.) liked them and prayed for them. No

other bird is as lovable as a pigeon."

It is related from Imam Moosa Kazim (A.S.) that whichever feather of a pigeon falls down is the cause of Satan's hatred and of his running away.

In several traditions it is related from Imam Jaa'-far Sadiq (A.S.) that wherever you send a pigeon, upto ninety miles it flies with its own sense and comes back. To come back from more than this does not depend on its sagacity but on luck and feeding.

In several other traditions it is related that pet pigeons and the species "Yahoo" of them remember Allah much and love Ahlul Bayt (A.S.) and pray for the master of the house that Allah may grant him affluence.

In a reliable tradition it is related from Imam Jaa'-far Sadiq (A.S.) that the house in which there is a big white cock with long plumage; would remain safe from calamities along with seven houses around it; but flapping of a double coloured pigeon once is better than seven white cocks.

It is related from Imam Ali (A.S.) that the call of the cock is its prayer and flapping its Rukoo and Sujood.

KEEPING OF SHEEP AND GOATS IN THE HOUSE

In a reliable tradition it is related from Imam Jaa'-far Sadiq (A.S.) that whosoever keeps a goat or a (Dumba) sheep at home, Allah would provide livelihood not only to it, but would also increase the livelihood of the members of the

house while poverty would keep itself a 'stage' away from that house. If two sheep or goats are kept in the house then Allah would provide the two sheep or goats with their livelihood and at the same time provide the people in the house with increased livelihood and keep their troubles two stages away. However if three sheep or goats are kept in the house then Allah would provide for the three goats or sheep and increase a lot the livelihood of the members of the house and remove entirely their poverty and distress.

In a reliable tradition it is related that the Holy Prophet (S.A.) asked his paternal uncle's wife: "What prevents you from keeping blessing in your house?" Then she enquired: "O Prophet of Allah, what is blessing?" The Holy Prophet (S.A.) replied: "A milche goat or lamb" and further said: "A house in which there is a goat or sheep or cow it is a source of blessings for the house."

In another tradition he said: "If you keep goats and sheep then have a beautiful place for their comfort and keep it lean and keep cleaning the dust from their bodies.

DESCRIPTION OF ALL BIRDS AND OF SOME ANIMALS ALLOWED TO BE KILLED

It is related in a reliable tradition from Imam Jaa'-far Sadiq (A.S.) that my father has conveyed it from the Holy Prophet (S.A.) through link after link that the Holy Prophet (S.A.) forbade from killing (i) a honey bee, (ii) an ant, (iii) a frog, (iv) Latura (v) Hud Hud (hoopoo) and (vi) ababeel (a bird).

another tradition the Holy Prophet (S.A.) said that killing

a snake is just as killing a dis-believer.

In another tradition it is related that the Holy Prophet (S.A.) prohibited the burning of animals in fire.

It is related from Imam Jaa'-far SAdiq (A.S.) that Allah would punish a certain woman because she had tied a cat and it died of thirst.

In a reliable tradition it is related from Imam Jaa'-far Sadi (A.S.) that: Do not eat a lark (Chandoo or Qumbara) no abuse it nor let children play with it as it remembers Alla much and it says:

LAA'NALLAAHU MUBGHIZ'EE AALI MUH'AMMADI
A'LAYHIMUS SALAAM

[May Allah curse the enemies of Aali Muhammad (S.A.)]

In several reliable traditions it is related "Do not catch birds from the nests so long as they are not able to fly but let them remain as they are. Thereafter there is no harm in catching them". That is why scholars have held that catching birds in the night and taking out their young from the nest Makrooh (detestable). On the same basis killing other animals during night is Makrooh.

In another tradition it is related that people were sitting in the company of Imam Ali Reza (A.S.) and were praising the beauty of the peacock. The Imam (A.S.) said that no animal or bird is more beautiful than a white cock, and the cock sweeter voice than a peacock, and its blessing is also great. It informs the people of the time of prayer while the peacock curses itself for the sin which was committed by it and

account of which it was metamorphosed.

In a reliable tradition it is related from Imam Ali Reza (A.S.) that formerly the owl lived in the houses and at the time of meal it used to come to the eating place and it ate whatever edible was given to it. When the enemies killed Imam Husain (A.S.) the owl left the habitation and adopted living in forests and wilderness saying that "You are a very bad Ummat as you killed the son of your own prophet. I feel afraid lest you will kill me."

In several traditions it is related from Imam Jaa'-far Sadiq (A.S.) that from the time the Muslims killed Imam Husain (A.S.) the owl does not fly out in the day time and from that day it has taken vow that it will never nest in habitation. It fasts the whole day and keeps sad. When it is night it breaks the fast and keeps busy crying over Imam Husain (A.S.) till the morning.

In a tradition it is related from the Imam (A.S.) that if the fly had not been sitting on the food every person would have been inflicted with leprosy.

In a reliable tradition it is related from the Holy Prophet (S.A.) that when a fly drops down in a utensil with food or water then you take it out after dipping it entirely as one wing of the fly has poison whereas the other has its cure. It always dips its poisoned wing in food and water therefore you should dip its other wing too.

PROHIBITION OF KEEPING A DOG IN IN THE HOUSE

A reliable tradition from Imam Ali (A.S.) states that except

the hunting dogs and the dog that guards the herd there is no good in other dogs.

In two trustworthy traditions it is related from Imam Jaa'-far Sadiq (A.S.) that: "You keep the hunting dog in the house but keep it in a separate place and at least there should be a door between the dog and you which can be closed.

In another trustworthy tradition it is related that a dog which has whole of its body black may be a Jin.

It is related from the Holy Prophet (S.A.) that dogs are weak Jins. If a dog is present when you are having food then you give it food or turn it outside as its nature is bad.

It is related from Imam Jaa'-far Sadiq (A.S.) that the dogs which are of one colour, black, white or red are all from among the Jins and the dogs with mixed colours are the ones who have been metamorphosed from among Jins and human beings.

In a true tradition it is related from Abu Hamza that "I was accompanying Imam Jaa'-far Sadiq (A.S.) on a journey between Mecca and Medina when all of a sudden he turned to his left and looking at a black dog said: "May God harm you, what has happened to you that you are going so fast?" And lo! Soon I noticed that the dog changed itself into a bird and flew away. I enquired of the Imam: "Oh, son of the Prophet, what was this thing?" The Imam answered that its name was Asum who is the messenger of Jins, and Hisham has died, so it is hurrying to give the news in every city.

In another tradition it is related that the Holy Prophet (S.A.)

allowed the keeping of dogs by those whose houses be far away from the populace.

In a reliable tradition the Holy Prophet (S.A.) says: "Do not go often for hunting since by it there is fear of harm being caused to you; and whenever you hear the voice of a dog or an ass seek Allah's refuge from the mischief of Satan for both these animals see things which you do not see.

It is related in many reliable traditions that if an animal is caught by a trained dog and you reach at the time when the animal is still alive then you should slaughter it (Zibha) and even if the animal is dead it is lawful for eating provided you had said 'Bismillah' when the dog was let loose. If it is caught by other animals or by an untrained dog, it is lawful for eating only when you reach before it is dead and you slaughter it. If the animal is dead it is not lawful for eating. If you have struck an animal with a bladed or an unbladed arrow then it is lawful for eating only if you reach it before it is dead and slaughter it but it is unlawful if it dies before you reach it. If the animal is dead but you had said 'Bimsillah' before letting off the arrow then it is lawful for eating otherwise it is not lawful. The same order applies to hunting with sword, spear and weapons of steel. If one hunts with stone, gun, or gravel-throwing bow, which has no steel in it and can kill the animal just by stroke then if you reach before the animal is dead you can slaughter it to make it lawful for eating; but if the animal is dead on account of the stroke before you reach it then it is not lawful for eating.

In a reliable tradition related from Imam Ali (A.S.) it is said: "Do not eat an animal hunted by a black dog as the Holy Prophet (S.A.) ordered that such a dog should be put to

death, and scholars have held such hunt as Makrooh. Similarly there is prohibition on the eating of an animal hunted by hounds trained by Christians or Jews. Scholars consider it Makrooh. On the same basis fishing before Friday—prayer is forbidden. The condition for fishing is that the fish should be taken out alive from the water and it should die when out of water; if it dies in the water then its eating is not lawful. It is also a condition that it should be taken out by a Muslim. If an unbeliever takes it out and a Muslim takes it in his hand and it dies in the Muslim's hand then it is lawful to eat it. If a fish comes to the shore by itself and a Muslim catches it alive then eating it is lawful. If a Muslim sees the fish alive, but it dies before he reaches it, then it is controversial whether it is lawful to eat it. Therefore, caution requires to avoid it.

It should be understood that it is not lawful to regard hunting to be just a sport for pleasure and to kill the animals with that view. If a journey is undertaken for such hunting complete prayer should be offered and fast should also have to be observed. However, if hunting is intended to provide food for the family or to trade then it is allowed and during such a journey the daily prayers and fasting will be shortened by way of "Qasr".

BURNING THE LAMPS, BUYING A HOUSE AND SHIFTING TO A NEW HOUSE

It is related from Imam Jaa'-far Sadiq (A.S.) that there are four things which never give any benefit; One of them is burning a lamp in the moonlight.

In another tradition it is related from Ameerul Momineen (A.S.) that four things are entirely useless:—

First, the lamp that is burnt in sunlight as the oil is wasted and there is no benefit from the light thrown from the lamp.

Second, the food which you prepare for someone and offer him but his stomach is full, as he would not be able to relish it.

Third, the beautiful woman who is married to an impotent man;

Fourth, good done to a man who does not thank for it.

In another tradition it is related from Imam Jaa'-far Sadiq (A.S.) that: "You burn the lamp before sunset as it keeps away worry and increases the livelihood.

In another reliable tradition it is related from the Holy Prophet (S.A.) that it is Makrooh to enter a dark house, but one can put on the lights or burn a fire before entering it (as there is the danger of harmful animal in a dark house).

It is related from Imam Jaa'-far Sadiq (A.S.) that when a lamp is lighted and kept in a house the following Dua'a should be recited:—

ALLAAHUMAJ—A'L LANA NOORAN NAMSHEE
 BIHEE FIN NAASI WA LAA TAH'RIMNAA
 NOORAKA YAWMA NALQAAKA WAJ—A'L LANAA
 NORAN INNAKA NOORUN LA ILAAHA ILLAA
 ANTA

[Oh Allah! Make for us a light with which we may walk among the people and do not deprive us of Your light on the Day of Judgement, and make for us a light for You are Light and there is no god except You.]

When one blows off the lamp one should recite this Dua'a:—

ALLAAHUMMA AKHRIJNAA MINAZ' Z'ULUMAATI
ILAN NOOR

Oh Allah! Take us out from darkness towards light!

In a reliable tradition it is related from the Holy Prophet (S.A.) that for a person who buys a house it is Sunnat to give feast and play host.

In a reliable tradition it is related from the Holy Prophet (S.A.) that a person who builds a new house should sacrifice a healthy sheep and distribute its meat among the poor and needy and recite this Dua'a:—

ALLAAHUMMA IDFAA'— A'NNEE MARADATAL
JINNI WAL INSI WASH SHAYAATEENI WA BAARIK
LEE FEE BINAA—EE

[Oh Allah keep me away from rebellious jins, men and devils and bless me in this house of mine.]

If one recites this prayer then Allah will keep away the rebel devils, Jins and humans from him and safeguard him from their mischief and make his house lucky for him.

ETIQUETTE ABOUT THE HOUSE

In a reliable tradition it is related from Imam Ali (A.S.) that no one should pass a night in a house which has no protection from view.

In another tradition it is related from the Holy Prophet (S.A.) that the Almighty Allah takes off His support and protection from three persons:

- First, a person who gets down in a dilapidated house and starts living in it;
- Second, a person who offers prayer on a public highway and
- Third, a person who leaves his animal untied without keeping anyone to look after it.

It is related from Imam Jaa'-far Sadiq (A.S.) that: You should sweep the courtyards of your houses and should not imitate Jews who do not sweep their homes.

In another reliable tradition it is related from Ameerul Momineen (A.S.) that: "Do not let the rubbish of the house to remain for the night, but throw it off in the day, for the devil starts living in the rubbish.

It is related from Imam Muhammad Baqir (A.S.) that by sweeping and cleaning the house poverty is removed.

It is related from the Holy Prophet (S.A.) that the devil resides in those places in your house where the spider makes its web.

In a testified tradition it is related from Imam Jaa'-far Sadiq (A.S.) that you should keep close the outlets of all the utensils of food and drinks for the devil does not open closed utensils, and should blow off the candle before going to bed so that a rat may not set the house on fire.

In another tradition it is related that when on account of hot weather the Holy Prophet (S.A.) started sleeping out he did so from a Thursday; and when on the wind becoming cold he started sleeping inside he did so from a Friday.

In a true tradition it is related from Imam Muhammad Baqir (A.S.) that if a person urinates or excretes on a grave, or urinates when standing, or urinates in standing water (such as a pond or tank), or sleeps in a lonely house or goes to sleep without washing hand and mouth after taking food and Satan overpowers him then he would not leave him since Satan does not get control over man in any condition other than these. Thus, once when the Holy Prophet (S.A.) was on his way to a holy war he passed by a valley which was inhabited by Jins. The Holy Prophet (S.A.) ordered that his companions should pass through the valley in twos with one's hand in the other's and that no one should go in the valley alone. A person disobeyed the orders and as soon as he entered the valley alone he was seized by a fit of epilepsy. People informed the Holy Prophet (S.A.) who pressed the thumb of the unconscious man and said:

BISMILLAAHI UKHRUJ YAA KHABEESO ANAA
RASOOLULLAAH

[In the name of Allah get out, oh evil spirit, I am the
Prophet of Allah.]

and instantly his epilepsy vanished and he stood up.

In another tradition it is related that the Holy Prophet (S.A.) asked some one: "Where did you get down to stay?" He replied: "At such and such a place." The Holy Prophet (S.A.) said: "Do not stay alone in the house and go to some other place from such a place, for Satan cannot dare attack any man except when he is all alone in a house.

It is related from Ameerul Momineen: "Do not keep cobweb in the house as it causes poverty and worry.

In another tradition it is related from Imam Jaa'-far Sadiq (A.S.) that by keeping utensils washed and clean, and sweeping the house from inside and outside, livelihood increases.

It is related from the Holy Prophet (S.A.) that: "Do not keep in the house during the night the handkerchief with which you wipe the hands and which is besmeared with food and fat because it is the sleeping place of Satan.

It is related from Imam Jaa'-far Sadiq (A.S.) that: "Do not keep utensils uncovered as Satan spits in them and takes out as much as he likes".

The Holy Prophet (S.A.) said: "Take care of your wife, children, friends and pet animals until sunset for that is the time when Satan can over-come them."

A reliable tradition states that the Holy Prophet (S.A.) has prohibited peeping in a neighbour's house.

In another tradition the Holy Prophet (S.A.) said: "Allah does not like six habits in me and I do not like that my children who are Imams or their Shias (followers) should acquire any of these habits:

- (i) playing with beard, clothes or hands during namaz;
- (ii) talking non-sense in the state of fasting;
- (iii) to show obligation after having given charity to some one.
- (iv) entering mosques in the state of Janabat;
- (v) laughing in a graveyard; and
- (vi) peeping in the houses of the people.

It is related in a reliable tradition that one day the Holy

Prophet (S.A.) was in the room of one of his wives when a man peeped through a hole in the door. The Holy Prophet (S.A.) said to him: "If I had been nearer I would have instantly pierced your eye."

ETIQUETTE OF ENTERING AND GOING OUT OF THE HOUSE

It is related from the Holy Prophet (S.A.): after taking a nap in the first part of the night do not go out as there are certain creatures of Allah which are spread over the earth at this time and carry out whatever commands are given to them.

In a reliable tradition it is related from Imam Reza (A.S.) that: When you go out of the house say:

BISMILLAHI AAMANTU BILLAAHI WA
TAWAKKALUT A'LALLAAHI MAA SHAA—ALLAHU
LAA H'AWLA WA LAA QUWWATA ILLA BILLAAH
[In the name of Allah, the Beneficent, the Merciful, I
have accepted faith in Allah and I rely on Allah what-
ever His Will may be. There is no strength or might
except with Allah.]

On reciting of this prayer the angels would slap Satan on his face and would not let him approach you.

It is related from the Holy Prophet (S.A.) that if a person says Bismillah when going out of the house the angels say: "You would be safe". And when the man says after it LAA ILLAAHA ILLAALLAH the angels reply that all his tasks would be accomplished; and when the man says Tawakalto

A'lallaah the angels say that he would be safe from calamities.

In a reliable tradition it is related from Imam Reza (A.S.) that: When my father went out of the house, he used to recite this:

BISMILLAAHIR RAH'MAANIR RAH'EEM KHARAJ-
TU BIH'AWLILLAHI WA QUWWATIHEE LAA
BIH'AWLEE WA QUWWATEE BAL BIH'AWLIKA WA
QUWWATIKA YAA RABBE MUTA-A'RRIZ'AN
LI-RIZQIKA FA-AA'-T'INEE BIHEE FEE
A'AFIYATIN

In the name of Allah, the Beneficent, the Merciful. I have come out by the strength and might of Allah, not by my strength and might. Oh Allah, only by Your strength and might have I started in search of livelihood, so You give it to me with safety.]

In another reliable tradition it is related from Ameerul Momineen (A.S.) that when a person enters his house he should offer salutations and if his family is not present he should say:

ASSALAAMU A'LAYNAA MIRRABBINAA
[May there be peace on us from our Allah.]

And when he is inside the house he should recite Surah Qul Huwallaaho Ahad as it keeps away poverty and worry. When he has to go out for some specific work he should go on a Thursday morning and recite those verses from Surah Aali Imran which are given below, as well as Ayatul Kursi, Inna Anzalna and Surah Alhamd. Those verses are:—

INNA FEE KHALQIS SAMAAWAATI WAL ARZ" I
WAKH—TILAAFIL LAYLI WAN NAHAARI LA—
AAYAATUL LI—ULIL ALBAAB

ALLAD'EENA YAD'KUROONALLAAHA QIYAA—
MANW WA QU—O'ODANW WA A'LAA JUNOO—
BIHIM WA YATAFAKKAROONA FEE KHALQIS
SAMAAWAATI WAL ARZ" RABBANAA MAA
KHALAQTA HAAD'AA BAAT'ILAA SUBH'AANAKA
FAQINAA A'D'AABAN NAAR

RABBANAA INNAKA MAN TUDKHILIN NAARA
FAQAD AKHZAYTAH WA MAA LIZ'Z'AALIMEENA
MIN ANS'AAR

RABBANAA INNANAA SAMIA'—NAA MUNAADI—
YANY YUNAADEE LIL—EEMAANI AN AAMINOO
BIRABBIKUM FA—AAMANNAA

RABBANAA FAGH-FIR LANAA D'UNOOBANAA WA
KAFFIR A'NNAA SIYYI—AATINAA WA TAWAF—
FNAA MA—A'L ABRAAR

RABBANAA WA AATINAA MAA WA—ADTANAA
A'LAA RUSULIKA WA LAA TUKHZINAA YAWMAL
QIYAAMAH INNAKA LAA TUKHLIFUL MEE—A'AD
[Verily, in the creation of the heavens and the earth
and the alternation of the night and the day, there are
signs for men who possess wisdom.

Those who remember Allah standing, and sitting and
reclining on their sides and think (seriously) in the
creation of the heaven and the earth, saying 'O Our
Lord! You have not created (all) this in vain! Glory
be to You! Save us then from the torment of the
(hell) fire.

O Our Lord! Whomsoever You cause to enter the
(hell) fire, surely You have put him to disgrace; there is
not, for the unjust, any of the helpers.

O Our Lord! We have indeed heard the voice of a Crier

(Messenger), calling (us) unto faith, saying: "Believe You in your Lord!" and we did believe. O Our Lord! Therefore, forgive us then our sins and remove away from us our evil deeds, and cause us to die with the virtuous ones.]

O Our Lord! and give us what You did promise us through Your Prophets, and disgrace us not on the Day of Resurrection; Verily You break not Your promise.]

In a true tradition it is related from Imam Jaa'far Sadiq (A.S.) that when one leaves the house one should recite:—

BISMILLAHI TAWAKKALTU A'LAALLAHI MAA
SHAA—ALLAAHU LAA H'AWLA WA LAA
QUWWATA ILLAA BILLAAH
ALLAAHUMMA INNEE AS—ALUKA KHAYRA MAA
KHARAJTU LAHOO WA A—O'OD'U BIKA MIN
SHARRI MAA KHARAJTU A'LAYHI
ALLAAHUMMA AWSIA'—A'LAYYA MIN FAZ'LIKA
WA ATMIM A'LAYYA NIA'—MATAKA WAS—TAA'—
MILNEE FEE T'AA—A'TIKA WAJ—A'LNEE
RAAGHIBAN FEE MAA I'NDAKA WA TAWAFFA—
NEE FEE SABEELIKA WA A'LAA MILLATIKA WA
MILLATI RASOOLIKA S'ALLAALLAAHU A'LAYHI
WA AALIHEE

[I begin with the name of Allah and rely on Allah whatsoever Allah may will.

There is no power or strength save with Allah. O Allah, I ask You the good of that for which I have come out and seek Your protection from the evil of what I have come to avoid.

Oh Allah increase over me out of Your favour, perfect over me Your bounty, and keep me continuously busy

in Your obedience. Make me desirous of what is with You and make my life end in Your way, and Your system and the system of Your prophet.]

In another true tradition it is related from Imam Muhammad Baqir (A.S.) that a person who recites the following when leaving the house would be pardoned of his sins, and his invocations would be heard, his desires would be fulfilled and he would be safe from calamities and evils.

A-O'OD'U BIMAA A'AD'AT BIHEE MALAA-E
 KATULLAAHI WA RASULHOO MIN SHARRI
 HAAD'AL YAWMIL JADEEDILLAD'EE ID'AA
 GHAABAT SHAMSUHOO LAM TA-U'D WA MIN
 SHARRI NAFSEE WA MIN SHARRI GHAYREE WA
 MIN SHARRISH SHAYAT'EENI WA MIN SHARRI
 MAN NAS'ABA LI-AWLIYAA-ILLAAHI WA MIN
 SHARRIL JINNI WAL INSI WA MIN SHARRIS
 SIBAA-I' WAL HAWAAMMI WA MIN RUKOOBIL
 MAH'AARIMI KULLIHAA AJEERU NAFSEE
 BILLAAHI MIN KULLI SOO-IN

[I seek refuge through that thing through which the angels and prophets of Allah had sought refuge from the mischief of this new day which would not return after the sun sets. I seek refuge from the mischief of my ego (Nafs) from the mischief of others, from the mischief of Satan, from the mischief of those who aim against the friends of Allah, from the mischief of Jins and humans, from the mischief of beasts and insects and from the mischief of committing of prohibited acts. I give myself in Allah's protection from every evil.]

In a good tradition it is related from Imam Jaa'-far Sadiq (A.S.) that a person who, while going out of the house,

recites Surah Qul Howallaho Ahad ten times would be under Allah's protection and support until he returns home.

In another reliable tradition it is related that when Imam Jaa'-far Sadiq (A.S.) used to leave the house he used to recite the following Dua'a:—

ALLAAHUMMA BIKA KHARAJTU WA LAKA
ASLAMTU WA BIKA AAMANTU WA A'LAYKA
TAWAKKALTU

ALLAAHUMMA BAARIK LEE FEE YAWMEE
HAAD'AA WAR—ZUQNEE FAWD'AHOO WA
FAT—H'AHOO WA NAS'RAHOO WA HUDAAHOO
WA BARKATAHOO WAS'—RIF A'NNEE SHARRA—
HOO WA SHARRA MAA FEEHI

BISMILLAAHI WA BILLAAHI WALLAAHU AKBAR
WAL H'AMDU LILLAAHI RABBIL A'ALAMEEN
ALLAAHUMMA INNEE KHARAJTU FABAARIK
LEE FEE KHUROOJEE WAN—FAA'—NEE BIHEE

[Oh Allah, relying on You I have come out, I have entrusted myself to You. I have accepted faith in You and I rely on You.

Oh Allah! Shower on me the rewards of this day and also success, victory, respect, advice and blessings of this day. Keep away from me mischief of this day and the mischief of all that it has. With the name of Allah and by Allah; and Allah is the Greatest. And all praise be to Allah, the Lord of the worlds.

Oh Allah! I have come out, so make this coming out auspicious and rewarding.]

In a good tradition it is related from the same Imam that when a person is leaving the house he should say Allaho

Akbar thrice and then recite:

BILLAAHI AKHRUJU WA BILLAAHI ADKHULU
WA A'LALLAAHI ATAWAKKALU

[Relying on Allah I go out and relying on Him I come
in and on Allah do I rely.]

Then say three times:

ALLAAHUMMAF-TAH' FEE WAJHEE HAAD'AA
BIKHAYRIN WAKH-TIM BI-KHAYRIN WA QINEE
SHARRA KULLI DAABBATIN ANTA AAKHID'UN
BINAAS'IYATIHA INNA RABBE A'LAA
S'IRAAT'IN MUSTAQEEM

[Oh Allah! Begin for me this with good and end it
with good; and protect me from the mischief of all
the things that walk on this earth and whose destiny
lies in Your hand. No doubt the path of my Creator is
the straight path.]

In a testified tradition it is related from Imam Muhammad
Baqir (A.S.) that if a person recites the following prayer
when leaving the house, Allah would accomplish all his
deeds of this world as well as of the next world:

BISMILLAHI H'ASBIYALLAAHU TAWAKKALTU
A'LALLAAHI ALLAAHUMMA AS-ALUKA
KHAYRA AMOOREE KULLIHAA WA A-O'OD'U
BIKA MIN KHIZYID DUNYAA WA A'D'AABIL
AAKHIRAH

[With the name of Allah. Allah is enough for me and on
Him only I rely. O Allah I ask from You the good of all
my affairs and seek Your shelter from the disgrace of

this world and the torment of the Day of Judgement.]

It is related from Ameerul Momineen (A.S.) that if a person when going out of the house turns the stone in his ring towards the palm and recites Surah Inna Anzalna followed by this prayer:

AMANTU BILLAAHI WAH'DAHOO LAA SHAREEKA
LAHOO
BISIRRI AALI MUH'AMMADIN WA
A'LAANIYYATIHM

[I have accepted faith in Allah Who is One, Who has no partner and have also accepted faith on the apparent and the hidden of Aali Muhammad (A.S.).]

he will never have any trouble or grief from then onwards.

It is related from Imam Muhammad Baqir (A.S.) that if you go out for some work you should always go during the day as no task is accomplished at night.



SEE PAGE (V)

(1) قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي
أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ

(2)

بِسْمِ اللَّهِ اللَّهُمَّ اسْتُرْ عَوْرَتِي وَلَا تَهْتِكْنِي
فِي عَرَصَاتِ الْقِيَامَةِ وَأَعِفَّ فَرْجِي وَلَا تَخْلَعْ

عَنِّي زِينَةَ الْإِيمَانِ

(3)

اللَّهُمَّ اجْعَلْهُ ثَوْبَ يَمِينٍ وَتُقَى وَبَرَكَهٍ اللَّهُمَّ
ارْزُقْنِي فِيهِ حُسْنَ عِبَادَتِكَ وَعَمَلًا بِطَاعَتِكَ وَ
آدَاءً شُكْرِنِعْمَتِكَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا
أَوَارَى بِهِ عَوْرَتِي وَاتَّجَمَلُ بِهِ فِي النَّاسِ

(4)

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مِنَ اللَّبَاسِ مَا اتَّجَمَلُ

بِهِ فِي النَّاسِ اللَّهُمَّ اجْعَلْهَا ثِيَابَ بَرَكَاتٍ
 أَسْعَى فِيهَا لِمَرْضَاتِكَ وَأَعْمُرْ فِيهَا مَسَاجِدَكَ

(5)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

(6)

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
 وَوَطِّئْ قَدَمِي فِي الدُّنْيَا وَالْآخِرَةِ ثَبِّتْهُمَا عَلَيَّ
 الصِّرَاطِ يَوْمَ تَنْزِلُ فِيهِ الْأَقْدَامُ

(7)

بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مَا آقَى
 بِهِ قَدَمِي مِنَ الْأَذَى اللَّهُمَّ ثَبِّتْهُمَا عَلَيَّ
 صِرَاطِكَ وَلَا تُزِلَّهُمَا عَلَيَّ صِرَاطِكَ السَّوِيِّ

(8)

اللَّهُمَّ سَوِّمْنِي بِسِيمَاءِ الْإِيمَانِ وَاخْتِمْنِي

بِخَيْرٍ وَاجْعَلْ عَاقِبَتِي إِلَىٰ خَيْرٍ إِنَّكَ أَنْتَ الْعَزِيزُ

الْحَكِيمُ الْكَرِيمُ

(9)

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۗ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۗ
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۗ تَنزِيلُ الْمَلَكِ وَالرُّوحِ
فِيهَا يَأْذُنُ بَرٍّ مِّنْ كُلِّ آمِرٍ ۗ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۗ

(10)

أَمِنْتُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَكَفَرْتُ بِالْجِبْتِ
وَاطَّاعُوتِ وَأَمِنْتُ بِسِرِّ آلِ مُحَمَّدٍ وَعَلَانِيَتِهِمْ
وَظَاهِرِهِمْ وَبَاطِنِهِمْ وَأَوَّلِيهِمْ وَأَخِيرِهِمْ

(11)

مُحَمَّدٌ نَبِيُّ اللَّهِ وَعَلِيٌّ وَوَلِيُّ اللَّهِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ
 إِلَّا بِاللَّهِ فَوَضَّعْتُ أَمْرِي إِلَى اللَّهِ أَسْنَدْتُ ظَهْرِي
 إِلَى اللَّهِ حَسْبِيَ اللَّهُ

(13)

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

(14)

أَعُوذُ بِجَلَالِ اللَّهِ أَعُوذُ بِكَلِمَاتِ اللَّهِ

أَعُوذُ بِرَسُولِ اللَّهِ

(15)

أَمَنْتُ بِاللَّهِ وَكُتِبَ لِي إِنِّي وَاثِقٌ بِاللَّهِ وَرَسُولِهِ

(16)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا

(17)

بِاللَّهِ الْمَلِكِ الْعِزَّةِ لِلَّهِ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

اللَّهُ وَلِيِّيَ وَعِصْمَتِي مِنْ خَلْقِهِ

حَسْبِيَ اللَّهُ

اللَّهُمَّ نَوِّرْ بَصْرِي وَاجْعَلْ فِيهِ نُورًا ابْصُرِيهِ
حَقِّكَ وَاهْدِنِي إِلَى صِرَاطِ الْحَقِّ وَارْشِدْنِي إِلَى
سَبِيلِ الرَّشَادِ اللَّهُمَّ نَوِّرْ عَلَي دُنْيَا وَآخِرَتِي

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي فَأَحْسَنَ خَلْقِي وَصَوَّرَنِي
فَأَحْسَنَ صُورَتِي وَأَزَانَ مِنِّي مَا أَشَانُ مِنْ غَيْرِي
وَكَرَّمَنِي بِالْإِسْلَامِ

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى سُنَّتِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

أَلَمْ يَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءً وَآمَوَاتًا

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

(24)

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

(25)

وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ۝

(26)

الْحَمْدُ لِلَّهِ الْمُحْسِنِ الْمُجِيبِ الْمُعْجِبِ الْمُفَضَّلِ

(27)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(28)

بِسْمِ اللَّهِ عَلَىٰ أَوْلِيهِ وَآخِرِهِ

(29)

اللَّهُمَّ هَتِّئْ لِي اللَّهُمَّ سَوْغِنِيهِ اللَّهُمَّ أَمْرِي نِيهِ

(30)

صَلَوَاتُ اللَّهِ عَلَى الْحُسَيْنِ وَأَهْلِ بَيْتِهِ وَأَصْحَابِهِ

وَلَعْنَةُ اللَّهِ عَلَى قَتَلَةِ الْحُسَيْنِ وَأَعْدَائِهِ

(31)

عَلَيْكَ السَّلَامُ مِنْ مَاءِ زَمْزَمَ وَمَاءِ الْفُرَاتِ

اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَجَّ فَقَدِّرْ لِي مِنَ النِّسَاءِ
 أَعْفُوْنَ فَرَجًا وَأَحْفَظْهُنَّ لِي فِي نَفْسِيهَا وَمَالِي
 وَأَوْسَعَهُنَّ لِي رِزْقًا وَأَعْظَمَهُنَّ لِي بَرَكَهً فِي
 نَفْسِيهَا وَمَالِي إِنِّي أَتْرُكُ فَقَدِّرْ لِي مِنْهَا وَلَدًا
 طَيِّبًا تَجْعَلُهُ خَلْفًا صَالِحًا فِي حَيَاتِي وَبَعْدَ مَوْتِي

(33)

اللَّهُمَّ ارْزُقْنِي الْفَتْهًا وَوُدَّهَا وَرِضَاهَا وَ
 ارْضِيْنِي بِهَا وَاجْمَعْ بَيْنَنَا بِأَحْسَنِ اجْتِمَاعٍ وَ
 أَيْسَرِ ابْتِلَاءٍ فَإِنَّكَ مُحِبُّ الْحَلَالِ وَتُكْرَهُ الْحَرَامَ

(34)

اللَّهُمَّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ وَحِيدًا
 وَحَشِيئًا فَيَقْصُرْ عَن تَفَكَّرِي بَلْ هَبْ لِي عَافِيَةً
 صِدْقِي ذُكُورًا وَأَنَاثًا أُنْسُ بِهِمْ مِنَ الْوَحْشَةِ وَ

أَسْكُنُ إِلَيْهِمْ مِنَ الْوَحْدَةِ وَأَشْكُرُكَ عِنْدَ تَمَامِ
 النِّعْمَةِ يَا وَهَّابُ يَا عَظِيمُ يَا مُعَظَّمُ ثُمَّ أَعْطِنِي
 فِي كُلِّ عَاقِبَةٍ شُكْرًا حَتَّى تَبْلُغَنِي مِنْهَا رِضْوَانَكَ
 فِي صِدْقِ الْحَدِيثِ وَأَرَاءِ الْأَمَانَةِ وَوَقَائِ الْعَهْدِ

(35)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلْتُكَ بِهِ زَكَرِيَّا رَبِّ لَا
 تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ اللَّهُمَّ هَبْ لِي
 مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ اللَّهُمَّ
 يَا سُبْحَانَكَ اسْتَحَلَلْتُهَا وَفِي أَمَانَتِكَ أَخَذْتُهَا فَا
 قَضَيْتَ فِي رَحْمَتِهَا وَلَدًا وَاجْعَلْهُ غَلَامًا مَبَارَكًا
 زَكِيًّا وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شِرْكًَا وَلَا نَصِيبًا

(36)

اسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

أَسْتَغْفِرُكُمْ وَأُزِيلُكُمْ إِنَّهُ كَانَ عَقَابًا يُرْسِلُ السَّمَاءَ
عَلَيْكُمْ مِدَادًا وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَ
يَجْعَلُ لَكُمْ جَنَّتٍ وَيَجْعَلُ لَكُمْ أَنْهْرًا

(38)

كَانَتْهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ ۚ لَمْ
يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ

(39)

فَاجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ ۖ قَالَتْ
يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ۝
فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ
تَحْتِكَ سَرِيًّا ۝ وَهَزَّتْ يَاسِيَةً إِلَىٰ جِذْعِ النَّخْلَةِ
تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا ۝

(40)

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا
تَعْلَمُونَ شَيْئًا ۚ وَجَعَلَ لَكُمْ السَّمْعَ وَ

الْأَبْصَارَ وَالْأَفْئِدَةَ، لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٠﴾
 كَذَلِكَ أَخْرَجَ آيَهَا الطَّلُقُ أَخْرَجَ بِإِذْنِ اللَّهِ

(41)

أَوْلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ
 وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ
 جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ

حَيًّا أَفَلَا يُؤْمِنُونَ ﴿٥١﴾

وَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَاذَاهُمْ
 مُظْلِمُونَ ﴿٥٢﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
 ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٥٣﴾ وَالْقَمَرَ قَدَرْنَاهُ
 مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٥٤﴾ لَا
 الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
 سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٥٥﴾
 وَايَةٌ لَهُمُ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ

الْمَشْحُونِ ۝ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا
 يَرْكَبُونَ ۝ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ
 لَهُمْ وَلَا هُمْ يُنْقَذُونَ ۝ إِلَّا رَحْمَةً مِنَّا
 وَمَتَاعًا إِلَىٰ حِينٍ ۝ وَنُفِخَ فِي الصُّورِ فَإِذَا
 هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ۝

(42)

كَانَتْهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ ۝ لَمْ
 يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلِغٌ ۚ فَهَلْ
 يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ۝
 كَانَتْهُمْ يَوْمَ يَرُونَهَا لَمْ يَلْبَثُوا إِلَّا عِشْرَةً
 أَوْصَحَّهَا ۝

(43)

بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ هَذِهِ عَقِيْقَةُ عَنْ

(here take the name of the child)

لَحْمِهَا يَلْحِيهِ وَدَمُهَا يَدْمِيهِ وَعَظْمُهَا يَعْظِيهِ

اللَّهُمَّ اجْعَلْهَا وَقَاءً لَكَ يَا مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(44)

لِحُبِّهَا بِأَحْسَنِهَا وَدُمُهَا بِأَيْدِمِهَا
وَعَظْمُهَا بِعَظْمِهَا

(45)

بِسْمِ اللَّهِ يَا اللَّهُ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ أَيْمَانًا
يَا اللَّهُ وَتَسَاءً عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ
الْعَصَّةُ لِأَمْرِهِ وَالشُّكْرُ لِرِزْقِهِ وَالْمُعْرِفَةُ بِفَضْلِهِ
عَلَيْنَا أَهْلَ الْبَيْتِ

(46)

اللَّهُمَّ إِنَّكَ وَهَبْتَ لَنَا ذِكْرًا وَأَنْتَ أَعْلَمُ بِمَا
وَهَبْتَ وَمِنْكَ مَا أَعْطَيْتَ وَكَلَّمَا صَنَعْتَ
فَتَقَبَّلَهُ مِنَّا عَلَى سُنَّتِكَ وَسُنَّتِ نَبِيِّكَ وَرَسُولِكَ

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَآخِئْنَا الشَّيْطَانَ الرَّجِيمَ
 لَكَ سَفَكْتُ الدِّمَاءَ لِأَشْرِيكَ لَكَ وَالْحَمْدُ لِلَّهِ
 رَبِّ الْعَالَمِينَ اللَّهُمَّ لِحُمِّهَا بِلَحْمِهِ وَدُمِّهَا بِدَمِهِ
 وَعَظْمِهَا بِعَظْمِهِ وَسَعْرُهَا بِسَعْرِهَا وَجِلْدُهَا
 بِجِلْدِهَا اللَّهُمَّ اجْعَلْهَا (mention name of the
child with father's name)
 فِدَاءً

(47)

اللَّهُمَّ هَذِهِ سُنَّتُكَ وَسُنَّتُ نَبِيِّكَ صَلَوَاتُكَ
 عَلَيْهِ وَآلِهِ وَآتِبَاعٌ مِمَّا لَكَ لِنَبِيِّكَ بِمِشِيَّتِكَ
 وَبِأَرَادَتِكَ وَقَضَائِكَ لِأَمْرِ أَرَدْتَهُ وَقَضَائِهِ حَمْتَهُ
 وَأَمْرِ أَنْفَذْتَهُ وَأَذَقْتَهُ حَرَّ الْحَدِيدِ فِي خِتَانِهِ
 وَحَجَامَتِهِ بِأَمْرٍ أَنْتَ أَعْرَفُ بِهِ مِنِّي اللَّهُمَّ

فَطَهَّرَهُ مِنَ الذُّنُوبِ وَزَادَ فِي عُمُرِهِ وَادْفَعِ الْآفَاتِ
 عَنْ بَدَنِهِ وَالْأَوْجَاعَ عَنْ جَسَدِهِ وَرِدِّهِ مِنْ
 الْغِنَى وَادْفَعْ عَنْهُ الْفَقْرَ فَإِنَّكَ تَعْلَمُ وَلَا نَعْلَمُ

(48)

فَضَرَبْنَا عَلَىٰ أَذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا
 ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا

لَبِثُوا أَمَدًا

(49)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا
 إِلَهَ إِلَّا أَنْتَ وَاسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ وَ
 أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَ
 أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّكَ وَخَلِيفَتُكَ بَعْدَ
 نَبِيِّكَ عَلَىٰ خَلْقِكَ وَأَنَّ أَوْلِيَاءَهُ خَلَفَاؤُكَ

وَأُصِيَاءَهُ أَوْصِيَاءُكَ

(50)

اللَّهُمَّ طَهِّرْ نَفْسِي وَطَهِّرْ قَلْبِي وَارْتِقْ عُسْلِي وَأَجِرْ
عَلَى لِسَانِي ذِكْرَكَ وَذِكْرَ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَاجْعَلْنِي مِنَ التَّوَابِينَ وَالْمُتَطَهِّرِينَ

(51)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الزَّيْنَ وَالزَّيْنَةَ وَالْمُحَبَّةَ
وَأَعُوذُ بِكَ مِنَ الشَّيْنِ وَالشَّيْآنِ وَالْمَقْتِ

(52)

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّلَاحُ اللَّهُمَّ
طَيِّبْ عِرْقَنَا وَذِكْرَ رَوَاحِنَا وَأَحْسِنْ مُنْقَلَبَنَا
وَاجْعَلِ التَّقْوَى زَادَنَا وَالْجَنَّةَ مَعَادَنَا وَلَا تَفَرِّقْ
بَيْنَنَا وَبَيْنَ عَافِيَتِكَ إِيَّانَا وَكَرَامَتِكَ لَنَا إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

(54)

اللَّهُمَّ انِّسْ وَحْشَتِي وَأَعِنِّي عَلَى وَحْدَتِي

(55)

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسَأَلُكَ نَفْسِي إِلَيْكَ وَ

وَجْهَتِي وَجَهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَ

الْجَأْتُ ظَهْرِي إِلَيْكَ وَتَوَكَّلْتُ عَلَيْكَ رَهْبَةً

مِنْكَ وَرَغْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجِيَّ مِنْكَ

إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ بِرَسُولِكَ

الَّذِي أَرْسَلْتَ

(56)

أَعِذْ نَفْسِي وَذُرِّيَّتِي وَأَهْلَ بَيْتِي وَمَالِي بِكِتَابِكَ

اللَّهُ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ

عَيْنِ لَأَمَّةٍ

(57)

الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَقَهَرَ وَالْحَمْدُ لِلَّهِ الَّذِي
 بَطَّنَ فَخَبَرَ وَالْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَقَدَّرَ وَ
 الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَيُمِيتُ الْأَحْيَاءَ وَ
 هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(58)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ
 بَرٌّ وَلَا فَاكِرٌ مِنْ شَرِّ مَا ذَرَأَ وَمِنْ شَرِّ مَا بَرَأَ وَمِنْ
 شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى
 صِرَاطٍ مُسْتَقِيمٍ

(59)

إِنَّ اللَّهَ يُمِيطُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا
 وَلَئِنْ ذَاتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ
 إِنَّهُ كَانَ حَلِيمًا غَفُورًا

لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنَّكَ افْتَرَضْتَ عَلَيَّ
طَاعَةَ عَلِيِّ ابْنِ أَبِي طَالِبٍ وَالْحُسَيْنِ وَالْحُسَيْنِ
وَعَلِيِّ ابْنِ الْحُسَيْنِ وَمُحَمَّدِ ابْنِ عَلِيٍّ وَجَعْفَرَ ابْنَ
مُحَمَّدٍ وَمُوسَى ابْنَ جَعْفَرَ وَعَلِيَّ ابْنَ مُوسَى وَ
مُحَمَّدَ ابْنَ عَلِيٍّ وَعَلِيَّ ابْنَ مُحَمَّدٍ وَالْحَسَنَ
ابْنَ عَلِيٍّ وَالْحُجَّةَ الْقَائِمَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

أَجْمَعِينَ

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَا شَيْءَ قَبْلَكَ وَأَنْتَ
الظَّاهِرُ فَلَا شَيْءَ فَوْقَكَ وَأَنْتَ الْبَاطِنُ

فَلَا شَيْءَ وَرَأَيْتَكَ وَأَنْتَ الْآخِرُ فَلَا شَيْءَ
 بَعْدَكَ اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ
 الْأَرْضِينَ السَّبْعِ وَرَبَّ التَّوْرَةِ وَالْإِنْجِيلِ
 وَالزَّبُورِ وَالْقُرْآنِ الْحَكِيمِ أَعُوذُ بِكَ مِنْ شَرِّ
 كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّكَ عَلَى
 صِرَاطٍ مُسْتَقِيمٍ

(63)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ يُحْيِي وَيُحْيِي
 وَيُمِيتُ وَيُمِيتُ وَيُحْيِي وَيُحْيِي وَهُوَ حَيٌّ لَا يَمُوتُ

(64)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْإِحْتِلَامِ وَمِنْ سُوءِ
 الْأَحْلَامِ وَمِنْ أَنْ يَتَلَاعَبَ بِي الشَّيْطَانُ فِي
 الْيَقَظَةِ وَالنَّمَامِ

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَ
 لَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ
 عُدْتُ بِمَا عَاذْتُ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ
 أَنْبِيََاءُهُ الْمُرْسَلُونَ وَعِبَادَةُ الصَّالِحُونَ مِنْ شَرِّ
 مَا رَأَيْتُ وَمِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ

(66)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ
 إِلَهٌُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
 عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

(67)

اللَّهُمَّ لَا تُؤْمِنِي مَكَرَكَ وَلَا تُنْسِي ذِكْرَكَ
 وَلَا تَجْعَلْنِي مِنَ الْغَافِلِينَ أَقُومُ سَاعَةً

(say the number of hour you require).

سُبْحَانَ اللَّهِ ذِي الشَّانِ دَائِمِ السُّلْطَانِ كُلِّ
يَوْمٍ هُوَ فِي شَأْنٍ

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ
أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَهُ لُطْفٌ خَفِيٌّ وَ
أَيَادِيهِ بَاسِطَةٌ لَا تَقْبِضُ أَسْأَلُكَ بِلُطْفِكَ
الْخَفِيِّ الَّذِي مَا لُطْفْتُ بِهِ لِعَبْدٍ إِلَّا كَفَى أَنْ
تُرِيَنِي مَوْلَايَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ
عَلَيْهِ السَّلَامُ فِي مَنْامِي

اللَّهُمَّ أَنْتَ الْحَيُّ الَّذِي لَا يُوصَفُ وَالْإِيمَانُ

يُعْرِفُ مِنْهُ بَدَأَتِ الْأَشْيَاءِ وَإِلَيْكَ تَعُودُ فَمَا
 أَقْبَلَ مِنْهَا كُنْتَ مُلْجَأً وَمَنْجَاً وَمَا أَدْبَرَ مِنْهَا لَمْ
 يَكُنْ لَهُ مُلْجَأٌ وَلَا مَنْجَاٌ مِنْكَ إِلَّا إِلَيْكَ فَاسْأَلْكَ
 بِدَا إِلَهٍ إِلَّا أَنْتَ وَاسْأَلْكَ بِبِسْمِ اللَّهِ الرَّحْمَنِ
 الرَّحِيمِ وَبِحَقِّ حَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ
 آلِهِ سَيِّدِ النَّبِيِّينَ وَبِحَقِّ عَلِيِّ خَيْرِ الْوَصِيِّينَ
 وَبِحَقِّ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَبِحَقِّ
 الْحَسَنِ وَالْحُسَيْنِ الَّذِينَ جَعَلَهُمَا سَيِّدِي
 شَبَابِ أَهْلِ الْجَنَّةِ عَلَيْهِمْ أَجْمَعِينَ السَّلَامُ
 تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُرِينِي مَيِّتِي
 فِي الْحَالِ الَّتِي هُوَ فِيهَا

(72)

سُبْحَانَ اللَّهِ رَبِّ النَّبِيِّينَ وَإِلَى الْمُرْسَلِينَ وَ

رَبِّ الْمُسْتَضْعَفِينَ وَالْحَمْدُ لِلَّهِ الَّذِي يُخَيِّبُ الْمَوْتَى
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(73)

الْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ

(74)

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي حَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ

(75)

بِسْمِ اللَّهِ وَبِاللَّهِ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبَيْثِ
الْمُخْبَثِ الرَّجَسِ النَّجَسِ الشَّيْطَانِ الرَّجِيمِ

(76)

بِسْمِ اللَّهِ وَبِاللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ رَبِّ أَخْرِجْ عَنِّي
الَّذِي سَرَحًا بغيرِ حِسَابٍ وَاجْعَلْنِي لَكَ مِنَ الشَّاكِرِينَ
فِيمَا تَصْرَفُهُ عَنِّي مِنَ الْوَدَى وَالْغَمِّ الَّذِي لَوْ

حَبَّتْهُ عَيْتِي هَلَكْتُ لَكَ الْحَمْدُ أَعْصِمْنِي مِنْ
 شَرِّ مَا فِي هَذِهِ الْبُقْعَةِ وَأَخْرِجْنِي مِنْهَا سَالِمًا
 وَحَلِّ بَيْنِي وَبَيْنَ طَاعَةِ الشَّيْطَانِ الرَّجِيمِ

(77)

اللَّهُمَّ ارْزُقْنِي الْحَلَالَ وَجُنِّبْنِي الْحَرَامَ

(78)

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا
 وَلَمْ يَجْعَلْهُ نَجَسًا

(79)

اللَّهُمَّ حَصِّنْ فَرْجِي وَاسْتُرْ عَوْرَتِي وَحَرِّمْ نِي
 عَلَى النَّارِ وَوَقِّفْنِي لَهَا يَقْرَبْنِي مِنْكَ يَا ذَا الْجَلَالِ
 وَالْإِكْرَامِ

(80)

الْحَمْدُ لِلَّهِ الَّذِي هَمَّ نِي طَعَامِي وَشَرَابِي وَعَاقَابِي

مِنَ الْبُلُوِي

(81)

الْحَمْدُ لِلَّهِ الَّذِي عَرَّفَنِي لِدِينِي وَلِدِينِي فِي جَدِيدِي
قُوَّتِهِ وَأَخْرَجَ عَنِّي إِذَا الْيَا لَهَا مِنْ نِعْمَةٍ لَا
يَقْدِرُ الْقَادِرُونَ قَدْرَهَا

(82)

لَعَنَ اللَّهُ مُبْغِضِي آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ

(83)

اللَّهُمَّ اجْعَلْ لَنَا نُورًا نَمْشِي بِهِ فِي النَّاسِ وَلَا
تَحْرِمْنَا نُورَكَ يَوْمَ نَلْقَاكَ وَاجْعَلْ لَنَا نُورًا
إِنَّكَ نُورٌ لَا إِلَهَ إِلَّا أَنْتَ

(84)

اللَّهُمَّ أَخْرِجْنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ

(85)

اللَّهُمَّ اذْفَعْ عَنِّي مَرَدَةَ الْجِنِّ وَالْإِنْسِ وَ

الشَّيَاطِينِ وَبَارِكْ لِي فِي بِنَاتِي

(86)

بِسْمِ اللَّهِ أُخْرِجْ يَا خَيْثُ أَنَا رَسُولُ اللَّهِ

(87)

بِسْمِ اللَّهِ أَمَنْتُ بِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ
اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(88)

بِسْمِ اللَّهِ خَرَجْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ لَا يَحُولِي
وَقُوَّتِي بَلْ بِحَوْلِكَ وَقُوَّتِكَ يَا رَبِّ مُتَعَرِّضًا
لِرِزْقِكَ فَأَعْطِنِي بِهِ فِي عَافِيَةٍ

(89)

السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا

(90)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالْاِخْتِلَافِ

اللَّيْلِ وَالنَّهَارِ لَا يَتْلَاؤُلَى الْأُبَابِ الَّذِينَ
 يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ
 وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا
 مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ
 النَّارِ رَبَّنَا إِنَّكَ مَن تَدْخُلُ النَّارَ فَقَدْ أَخْزَيْتَهُ
 وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا
 يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا
 فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا
 مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ
 وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ

(91)

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا

يَا اللَّهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا خَرَجْتُ لَهُ
 وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَرَجْتُ عَلَيْهِ اللَّهُمَّ
 أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ وَأَتِمِّمْ عَلَيَّ نِعْمَتِكَ
 وَاسْتَعْمِلْنِي فِي طَاعَتِكَ وَاجْعَلْنِي رَاغِبًا فِيهَا
 عِنْدَكَ وَتَوْفِيئِي فِي سَبِيلِكَ وَعَلَى مِلَّتِكَ وَ
 مِلَّتِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

(92)

أَعُوذُ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللَّهِ وَرُسُلُهُ
 مِنْ شَرِّ هَذَا الْيَوْمِ الْحَدِيدِ الَّذِي إِذَا غَابَتْ
 شَمْسُهُ لَمْ تَعْدُ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ غَيْرِي
 وَمِنْ شَرِّ الشَّيَاطِينِ وَمِنْ شَرِّ مَنْ نَصَبَ لِأَوْلِيَاءِ
 اللَّهِ وَمِنْ شَرِّ الْجِنِّ وَالْإِنْسِ وَمِنْ شَرِّ السَّبَاعِ وَ
 الْهَوَاقِمِ وَمِنْ رُكُوبِ الْمَحَارِمِ كُلِّهَا أَجِيرُ نَفْسِي
 يَا اللَّهُ مِنْ كُلِّ سُوءٍ

اللَّهُمَّ بِكَ خَرَجْتُ وَلَكَ أَسَلْتُ وَبِكَ أَمَنْتُ
 وَعَلَيْكَ تَوَكَّلْتُ اللَّهُمَّ بَارِكْ لِي فِي يَوْمِي هَذَا
 وَارْزُقْنِي فَوْزَهُ وَفَتْحَهُ وَنَصْرَهُ وَظُهُورَهُ وَهُدَاهُ
 وَبَرَكَتَهُ وَأَصْرِفْ عَنِّي شَرَّهُ وَشَرَّ مَا فِيهِ بِسْمِ
 اللَّهِ وَبِاللَّهِ وَاللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 اللَّهُمَّ إِنِّي خَرَجْتُ فَبَارِكْ لِي فِي خُرُوجِي أَنْفَعْنِي بِهِ

(94)

بِاللَّهِ أَخْرُجُ وَبِاللَّهِ أَدْخُلُ وَعَلَى اللَّهِ أَتَوَكَّلُ

(95)

اللَّهُمَّ افْتَحْ فِي وَجْهِي هَذَا بِخَيْرٍ وَاخْتِمْ
 لِي بِخَيْرٍ وَقِنِي شَرَّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ

بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

(96)

بِسْمِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ أَللَّهُمَّ
إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا وَأَعُوذُ بِكَ
مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الآخِرَةِ

(97)

أَمَنْتُ بِاللَّهِ وَحَدَّةٌ لَا شَرِيكَ لَهُ أَمَنْتُ بِسِرِّهِ
مُحَمَّدٍ وَعَلَانِيَتِهِمْ



PEERMAHOMED EBRAHIM TRUST

COVER PAGE BY SUGHRA RABABI

