

Healthy Living from Ahadith:

Introduction: In this short article, Ahadith from Rasool Allah, from the book 'Tibb al-Nabi^{saww} as compiled by Mustaghfiri, Ja'far b. Mohammad (Date of Author's death: 1040 (429 A.H)¹ are presented along with Amir-ul-Momineen's 400 golden rules for this world and the Hereafter.². Some additional Ahadith related to the topic are presented in 'Food Manners (<https://hubeali.com/articles/Food-Manners.pdf>)

¹ طب النبي صلى الله عليه وآله وسلم

² الخصال ج : 2 ص : 611

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Tibb Al - Nabi^{saww}

بسم الله الرحمن الرحيم

In the Name of Allah^{azwj} the Beneficent, the Merciful

(This contains the following Ahadeeth)

لقد اهتمت الشريعة الإسلامية بحفظ الصحة اهتماما بالغا حتى اشتهر عن صاحب الرسالة صلى الله عليه وآله قوله: (لا خير في الحياة إلا مع الصحة) وقوله صلى الله عليه وآله: (ان في صحة البدن فرح الملائكة و مرضاة الرب و تثبيت السنة) و كم له صلى الله عليه وآله من كلمات حث بها المسلمين على مراعاة الصحة في ابدانهم في مختلف شئونهم و فروعها، و لم تدرك يومئذ اسرار تلك النصائح فقبلوها على انها لا تخلو عن حكمة، و ربما فسروا بعضها تفسيراً بعيداً، او خاطئاً لقلّة ما يعنيه على معرفة كنها و انعدام وسائل الاكتشافات الطبية الحديثة.

He^{saww} said: ‘There is no goodness in the life except with the well-being’, and his^{saww} words: ‘In the well-being of the body is the happiness of the Angels and the Pleasure of the Lord^{azwj}, and the affirmation of the Sunnah’.

و إن كلمة واحدة من كلمه الطيب صلى الله عليه وآله قالها للطبيب الذي ارسله المقوقس صاحب مصر مع ما ارسله من الهدايا، فبقي الطبيب برهة لم يراجع أحد في فنه، فسأل النبي عن سر ذلك، فقال صلى الله عليه وآله: (نحن قوم لا نأكل حتى نجوع، و إذا أكلنا لا نشبع)، هذه الكلمة ادهشت العالم الانكليزي مستر (دان) فقال مبدياً اعجابه بالنبي صلى الله عليه وآله: (و يكفي ان قوله المأثور نحن قوم لا نأكل حتى نجوع، و إذا أكلنا لا نشبع) و هو الاساس الذي بنى عليه علم الصحة و لا يستطيع الاطباء على كثرتهم و مهارتهم ان يأتوا اليوم بنصيحة اثن من هذه).

He^{saww} said: ‘We are a people who do not eat until we are hungry, and when we do eat, we do not satiate (fully)’.

و هكذا كل كلماته و تشريعاته صلى الله عليه وآله التي تعتبر بحق هي اساس الصحة، فانه قد عالج الأمراض النفسية و العصبية العضوية و الجراحية بشتى العلاج، و منه الوسائل الوقائية، كالصيام و اجتناب اتيان النساء في المحيض و تحريم الميتة و الدم و لحم الخنزير و الخمر و غير ذلك من الوسائل ببيان يتناسب و عقلية المجتمع يومئذ، فمثلاً نجده صلى الله عليه وآله تناول الصحة الغذائية باحاديثه الكثيرة، و ما للأصناف المختلفة من الفواكه و الخضر و الحبوب و البقول و اللحوم و غير ذلك، بل و حتى أنواع الطيب و سائر المشروبات من فوائد و ما قد ينجم عن استعمالها بصورة غير صحيحة من مضار، و ما يترتب على استعمالها بصورة صحيحة من صحة و نمو يوفران للجسم أداء وظائفه الحيوية و النفسية.

بل و يمكن القول انه صلى الله عليه وآله فرض قوانين العزل و المحاجر الصحية بكلمة واحدة استفاد منها اعلام الطبّ ذلك و تلك هي

كلمته صلى الله عليه وآله: (إذا سمعتم بالطاعون بأرض فلا تدخلوها، و إذا وقع بأرض و أنتم بها فلا تخرجوا منها) فقد اعتبر أطباء الإسلام هذا الحديث فتحاً جديداً فدرسوه و تعمقوا في دراسته حتى وضعوا على ضوئه قوانين العزل و المحاجر تجنبا من العدوى.

His^{saww} words: ‘When you hear of a plague in a land, so do not enter it, and when it does occur in a land while you are in it, so do not exit from it’.

و ان اقواله صلى الله عليه وآله (المعدة بيت الداء، و الحمية رأس الدواء)، (المعدة حوض البدن و العروق إليها واردة، فإذا صحت المعدة صدرت العروق بالصحة و إذا سقمت صدرت العروق بالسقم) (ما ملأ* ابن آدم وعاء شراً من بطنه يحسب ابن آدم أكالات يقمن صلبه، فان كان لا محالة فتأثرت طعامه، و تأثرت لشرايه، و تأثرت لنفسه)، (إياكم و البطنة فانها مفسدة للبدن و مورثة للسقم و مكسلة عن العبادة).

And his^{saww} words: ‘The stomach is a house of illness, and the nutrition is the chief of the medications.’

The stomach is the basin of the body, and the veins come to it. Thus, when the stomach is healthy, the veins flow with the health, and then it is sick, the veins flow with the sickness.

The son of Adam^{as} has not filled a container more evil than his belly. The son of Adam^{as} reckons that the meals would establish his loins. So if it was inevitable, so let a third be for his food, and a third for his drink, and a third for his soul.

Beware of the belly, for it is a spoiler of the body, and inheritor of the sickness, and a laziness from the worship.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا خَلَقَ اللَّهُ تَعَالَى دَاءً إِلَّا وَ خَلَقَ لَهُ دَوَاءً إِلَّا السَّامَ.

Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted did not Create an illness except that He^{azwj} Created a medication for him, except for the death'.

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي أَنْزَلَ الدَّاءَ أَنْزَلَ الشِّفَاءَ.

And he^{saww} said: 'The One^{azwj} Who Sent down the illness, Sent down the cure'.

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرِ الْمَحْرُورِينَ بِطُولِ الْعُمُرِ.

And he^{saww} said: 'Give glad tidings to the ones with fever with the prolonged life-span'.

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْلُ كُلِّ دَاءٍ الْبُرُودَةُ.

And he^{saww} said: 'The origin of every illness is the coldness'.

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتَ تَشْتَهِي وَ أَمْسِكَ وَ أَنْتَ تَشْتَهِي.

And he^{saww} said: 'Eat and you are (still) desirous (of eating), and withhold and you are (still) desirous (of eating)'.

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَ الْمَعِدَةُ بَيْتُ كُلِّ دَاءٍ وَ الْحَمِيَةُ رَأْسُ كُلِّ دَوَاءٍ فَأَعْطِ نَفْسَكَ مَا عَوَّدْتَهَا.

And he^{saww} said: 'The stomach is a house of every illness, and diet is the chief of every medication, therefore give yourself what you are accustomed to'.

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ الطَّعَامِ إِلَى اللَّهِ تَعَالَى مَا كَثُرَتْ عَلَيْهِ الْأَيْدِي.

And he^{saww} said: 'The most Beloved of the meals to Allah^{azwj} the Exalted is what the hands are numerous over it'. (i.e., more people participate in a meal)

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَكْلُ بِإِصْبَعٍ وَاحِدَةٍ أَكْلُ الشَّيْطَانِ وَ الْأَكْلُ بِالْأَيْدِي كَثِيرَةٍ أَكْلُ الْأَنْبِيَاءِ.

He^{saww} said: 'Eating with one finger is the eating of the Satan^{la}, and eating with the two in an eating of the tyrants, and with the three is the eating of the Prophets^{as}'.

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرِدُ الطَّعَامَ فَإِنَّ الْحَارَّ لَا بَرَكَةَ فِيهِ.

And he^{saww} said: ‘Cool the meal, for the heat, there is no Blessing in it’.

وَقَالَ ص إِذَا أَكَلْتُمْ فَأَخْلَعُوا نِعَالَكُمْ فَإِنَّهُ أَرَوْحُ لِأَقْدَامِكُمْ وَ إِنَّهُ سِنَّةٌ جَمِيلَةٌ.

And he^{saww} said: ‘When you eat, so take off your slippers/shoes, for it is a rest for your feet, and it is a beautiful Sunnah’.

وَقَالَ ص الْأَكْلُ مَعَ الْخُدَامِ مِنَ التَّوَضُّعِ، فَمَنْ أَكَلَ مَعَهُمْ اسْتَأْنَقَتْ إِلَيْهِ الْجَنَّةُ.

And he^{saww} said: ‘The eating along with the servants is from the reverence. So the one who eats with them, the Paradise would be desirous for him’.

وَقَالَ ص الْأَكْلُ فِي السُّوقِ مِنَ الدَّنَاءَةِ.

And he^{saww} said: ‘The eating in the marketplace is from the lowliness’.

وَقَالَ ص الْمُؤْمِنُ يَأْكُلُ بِشَهْوَةِ أَهْلِهِ، وَ الْمُنَافِقُ يَأْكُلُ أَهْلَهُ بِشَهْوَتِهِ.

And he^{saww} said: ‘The Believer eats with the desires of his family, but the family of a hypocrite eats from his desires’.

وَقَالَ ص إِذَا وُضِعَتِ الْمَائِدَةُ فَلْيَأْكُلْ أَحَدُكُمْ مِمَّا بِلَيْهِ وَ لَا يَتَنَاوَلْ ذِرْوَةَ الطَّعَامِ فَإِنَّ الْبَرَكَةَ تَأْتِيهَا مِنْ أَعْلَاهَا وَ لَا يَقُومُ أَحَدُكُمْ وَ لَا يَرْفَعُ يَدَهُ وَ إِنْ سَبَعَ حَتَّى يَرْفَعَ الْقَوْمُ أَيْدِيَهُمْ فَإِنَّ ذَلِكَ يُخْجِلُ جَلِيسَهُ.

And he^{saww} said: ‘When the meal is placed, so let one of you eat from what is nearby you, and he should not take from the top of the meal, for the Blessings comes from its upper part; and one of you should neither stand, nor raise his hand (from eating) even if you are satiated until the (other) people raise their hands, for in that would embarrass his gathered ones’.

وَقَالَ ص الْبَرَكَةُ فِي وَسْطِ الطَّعَامِ فَكُلُوا مِنْ حَافَاتِهِ وَ لَا تَأْكُلُوا مِنْ وَسْطِهِ.

And he^{saww} said: ‘The Blessing is in the middle of the meal, so eat from its sides and do not eat from its middle’.

وَقَالَ ص الْبَرَكَةُ فِي الثَّلَاثَةِ الْجَمَاعَةِ وَ السُّحُورِ وَ الثَّرِيدِ.

And he^{saww} said: ‘The Blessing is in three – the group (participation in a meal), and pre-dawn meal, and the porridge’.

وَقَالَ ص مَنْ اسْتَعْمَلَ الْخَشَبَيْنِ أَمِنَ مِنْ عَذَابِ الْكَلْبَيْنِ.

And he^{saww} said: ‘Utilisation of the two twigs (toothbrush and the toothpick) is a security from the torment of the two canines’.

وَقَالَ ص تَخَلَّلُوا عَلَى أَثَرِ الطَّعَامِ وَ تَمَضَّمُوا فَإِنَّهُمَا مَصْحَةُ النَّابِ وَ النَّوَاجِدِ.

And he^{saww} said: ‘Pick teeth upon the completion of the meal and rinse your mouths, for these two are a well-being of the canines and the molars’.

وَقَالَ ص تَخَلُّوا فَيَأْتِهِ مِنَ النَّظَافَةِ وَ النَّظَافَةُ مِنَ الْإِيمَانِ، وَ الْإِيمَانُ مَعَ صَاحِبِهِ فِي الْجَنَّةِ.

And he^{saww} said: 'Pick the teeth for it is from the cleanliness, and the cleanliness is from the faith, and the faith would be along with its owner in the Paradise'.

وَقَالَ ص طَعَامُ الْجَوَادِ دَوَاءٌ وَ طَعَامُ الْبُخِيلِ دَاءٌ.

And he^{saww} said: 'A meal of the generous is a medication, and the meal of the stingy is an illness'.

وَقَالَ ص الْقِصْعَةُ تَسْتَغْفِرُ لِمَنْ يَلْحَسُهَا.

And he^{asws} said: 'The platter seeks Forgiveness for the one who licks it'.

وَقَالَ ص كُلُّوا جَمِيعاً وَ لَا تَفْرُقُوا فَإِنَّ الْبَرَكَةَ فِي الْجَمَاعَةِ.

And he^{saww} said: 'Eat together and do not separate, for the Blessing is in the group'.

وَقَالَ ص كُنْزَةُ الطَّعَامِ سُؤْمٌ.

And he^{saww} said: 'Over-eating the food is an ill omen'.

وَقَالَ ص مَنْ جَاعَ أَوْ اِحْتَجَّ وَ كَتَمَهُ مِنَ النَّاسِ وَ مَضَى إِلَى اللَّهِ تَعَالَى كَانَ حَقًّا عَلَيْهِ أَنْ يَفْتَحَ لَهُ رِزْقَ سَنَةٍ حَلَالًا.

And he^{saww} said: 'The one who is hungry or needy, and conceals it from the people, and goes to (supplicate to) Allah^{azwj} the Exalted would have a right upon Him^{azwj} that He^{azwj} Opens up for him a Permissible sustenance for a year'.

وَقَالَ ص مَنْ أَكَلَ مَا يَسْفُطُ مِنَ الْمَائِدَةِ عَاشَ مَا عَاشَ مَا عَاشَ فِي سَعَةٍ مِنْ رِزْقِهِ وَ عُوْفِي وَ لُدَّهُ وَ وُلْدُ وُلْدِهِ مِنَ الْحَرَامِ.

And he^{saww} said: 'The one who eats what falls off from the table-spread would live a long life in expansive from his sustenance, and his children, and the children of his children would be saved from the Prohibitions'.

وَقَالَ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

And he^{saww} said: 'The one who was a believer in Allah^{azwj} and the Last Day, so let him be benevolent upon his guests'.

وَقَالَ ص مِنَ التَّوَاضُعِ أَنْ يَشْرَبَ الرَّجُلُ مِنْ سُورِ أَخِيهِ الْمُؤْمِنِ.

And he^{saww} said: 'It is from the reverence that the man drinks from the residue from his believing brother'.

وَقَالَ ص مَنْ قَلَّ أَكْلُهُ قَلَّ حِسَابُهُ.

And he^{saww} said: 'The one who eats less would have less to account for'.

وَقَالَ ص الْمُحْتَكِرُ مَلْعُونٌ فِي الدُّنْيَا وَ الْآخِرَةِ.

And he^{saww} said: ‘A monopoliser is accursed in the world and the Hereafter’.

وَقَالَ صَاحِبُ الإِخْتِكَارِ فِي عَشْرَةِ البُرِّ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّيْبِ وَ الذُّرَّةِ وَ السَّمْنِ وَ العَسَلِ وَ الحُبْنِ وَ الجَوْزِ وَ الزَّيْتِ.

And he^{saww} said: ‘The monopolisation is regarding ten – the wheat, and the barley, and the dates, and the raisins, and the corn, and the butter, and the honey, and the cheese, and the walnut, and the oil’.

وَقَالَ صَاحِبُ إِذَا لَمْ يَكُنْ لِلْمَرْءِ تِجَارَةٌ إِلاَّ فِي الطَّعَامِ طَعَا وَ بَغَى.

And he^{saww} said: ‘When there does not happen to be a business for the person except regarding the foodstuff, he would (become) excessive and rebellious’.

وَقَالَ صَاحِبُ مَنْ جَمَعَ طَعَاماً يَتَرَبَّصُ بِهِ الغَلَاءَ أَرْبَعِينَ يَوْماً فَقَدْ بَرِيَ مِنَ اللهِ وَ بَرِيَ اللهُ مِنْهُ.

And he^{saww} said: ‘The one who gathers foodstuff while waiting with for the higher prices for forty days, so he is disavowed from Allah^{azwj} and Allah^{azwj} Disavows from him’.

وَقَالَ صَاحِبُ مَنْ اخْتَكَرَ عَلَى المُسْلِمِينَ طَعَاماً ضَرَبَهُ اللهُ تَعَالَى بِالجُدَامِ وَ الإِفْلَاسِ.

And he^{saww} said: ‘The one who monopolises foodstuff upon the Muslims, Allah^{azwj} the Exalted would Strike him with the leprosy and the destitution’.

وَقَالَ صَاحِبُ تَسَحَّرُوا فَإِنَّ السَّحُورَ بَرَكَةٌ.

And he^{saww} said: ‘Take a pre-dawn meal, for the pre-dawn meal is a Blessing’.

وَقَالَ صَاحِبُ تَسَحَّرُوا خِلاَفَ أَهْلِ الكِتَابِ.

And he^{saww} said: ‘Take pre-dawn meal in opposition to the People of the Book’.

وَقَالَ صَاحِبُ خَيْرُ طَعَامِكُمُ الخُبْزُ وَ خَيْرُ فَاكِهَتِكُمُ العِنْبُ.

And he^{saww} said: ‘The best of your foodstuffs is the bread, and the best of your fruits is the grape’.

وَقَالَ صَاحِبُ عَلَيْكُمُ بِالْحَزَارِمَةِ أَيُّ كُونُوا مِنْهُمْ³.

And he^{saww} said: ‘It is upon you with the waistband (a belt), you become one of them’.

وَقَالَ صَاحِبُ عَلَيْكُمُ بِالْهَرِيسَةِ فَإِنَّهَا تُنْشِطُ لِلْعِبَادَةِ أَرْبَعِينَ يَوْماً وَ هِيَ الَّتِي أُنْزِلَتْ عَلَيْنَا بِدَلِّ مَائِدَةِ عِيسَى ع.

And he^{saww} said: ‘It is upon you with the Harees (a dish), for it invigorates one of the worship for forty days, and it is which descended upon us in exchange of the meal of Isa^{as}’.

(1) كَذَا فِي جَمِيعِ النُّسخِ.³

وَقَالَ ص لَا تَقْطَعُوا الْخُبْزَ بِالسَّكِّينِ وَ أَكْرِمُوهُ فَإِنَّ اللَّهَ تَعَالَى أَكْرَمُهُ.

And he^{saww} said: ‘Do not cut the bread with the knife, and honour it, for Allah^{azwj} the Exalted Honours it’.

وَقَالَ ص ثَلَاثُ لُقْمَاتٍ بِالْمِلْحِ قَبْلَ الطَّعَامِ تَصْرِفُ عَنِ ابْنِ آدَمَ اثْنَيْنِ وَ سَبْعِينَ نَوْعاً مِنَ الْبَلَاءِ مِنْهُ الْجُنُونُ وَ الْجُدَامُ وَ الْبَرَصُ.

And he^{saww} said: ‘Three morsels with the salt before the meal turns away from the son of Adam^{as} seventy two types of afflictions, from it is the insanity, and the leprosy, and the vitiligo’.

وَقَالَ ص سَيِّدُ إِدَامِكُمُ الْمِلْحُ.

And he^{saww} said: ‘The chief of the sauces (dips) is the salt’.

وَقَالَ ص مَنْ أَكَلَ الْمِلْحَ قَبْلَ كُلِّ شَيْءٍ دَفَعَ اللَّهُ عَنْهُ ثَلَاثِمِائَةً وَ ثَلَاثِينَ نَوْعاً مِنَ الْبَلَاءِ أَهْوَنُهَا الْجُدَامُ.

And he^{saww} said: ‘The one eats the salt before everything, Allah^{azwj} would Repel from him three hundred and thirty types of afflictions, the least being the leprosy’.

وَقَالَ ص افْتَتِحُوا بِالْمِلْحِ فَإِنَّهُ دَوَاءٌ مِنْ سَبْعِينَ دَاءً.

And he^{asws} said: ‘Begin (the meal) with the salt, for it is a cure from seventy illnesses’.

وَقَالَ ص أَفْضَلُ الصَّدَقَةِ الْمَاءُ.

And he^{saww} said: ‘The most superior of the charities is the water’.

وَقَالَ ص سَيِّدُ الْأَشْرَبَةِ فِي الدُّنْيَا وَ الْآخِرَةِ الْمَاءُ.

And he^{asws} said: ‘The chief of the drinks in the world and the Hereafter is the water’.

وَقَالَ ص إِذَا اشْتَهَيْتُمُ الْمَاءَ فَاشْرَبُوهُ مَصّاً وَ لَا تَشْرَبُوهُ عَبّاً.

And he^{saww} said: ‘Whenever you are desirous of the water, so drink it in sips and do not drink it in gulps’.

وَقَالَ ص الْعَبُّ يُورِثُ الْكُبَادَ.

And he^{asws} said: ‘The gulping (of the water) inherits the liver disease (hepatitis)’.

وَقَالَ ص كُلُّ طَعَامٍ وَ شَرَابٍ وَقَعَتْ فِيهِ دَابَّةٌ لَيْسَ لَهَا نَفْسٌ سَائِلَةٌ فَمَاتَتْ فَهُوَ حَلَالٌ وَ طَهُورٌ.

And he^{saww} said: ‘Every food and drink in which an insect falls into, not having any breathing for it, and it is dead, so it is Permissible and clean’.

وَقَالَ ص مَنْ تَعَوَّدَ كَثْرَةَ الطَّعَامِ وَ الشَّرَابِ قَسَا قَلْبُهُ.

And he^{saww} said: ‘The one who is used to a lot of food and the drink would harden his heart’.

وَقَالَ ص إِذَا شَرِبَ أَحَدُكُمْ الْمَاءَ وَتَنَفَّسَ ثَلَاثًا كَانَ آمِنًا.

And he^{saww} said: ‘When one of you drinks the water, and does so in three breaths, would be safe’.

وَقَالَ ص شِرَارُ أُمَّتِي الَّذِينَ يَأْكُلُونَ مَخَاحِ الْعِظَامِ.

And he^{saww} said: ‘The evil ones of my^{saww} community are those who are eating the marrow of the bones’.

وَقَالَ ص إِنَّ إِبْلِيسَ يَخْطُبُ شَيْطَانِيَهُ وَ يَقُولُ عَلَيْكُمْ بِاللَّحْمِ وَ الْمُسْكِرِ وَ النَّايِ فَإِنِّي لَا أَجِدُ جَمَاعَ الشَّرِّ إِلَّا فِيهَا.

And he^{saww} said: ‘Iblees^{la} addresses his^{la} devils, and he^{la} is saying, ‘It is upon you with the meat, and the intoxicant, and the flute, for I^{la} cannot find the gathering of the evil except in these’.

وَقَالَ ص خَيْرُ الْإِدَامِ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّحْمُ.

And he^{saww} said: ‘The best of the sauces (dips) in the world and the Hereafter is the meat’.

وَقَالَ ص عَلَيْكُمْ بِأَكْلِ الْجَزُورِ مُخَالَفَةً لِلْيَهُودِ.

And he^{saww} said: ‘It is upon you with eating the sacrificed animal in opposition to the Jews’.

وَقَالَ ص اللَّحْمُ يُنْبِتُ اللَّحْمَ وَ مَنْ تَرَكَ اللَّحْمَ أَرْبَعِينَ صَبَاحًا سَاءَ خُلُقُهُ.

And he^{saww} said: ‘The meat builds the meat, and the one who neglects the meat for forty mornings, his morals would become evil’.

وَقَالَ ص لَا تَأْكُلُوا مِنْ صَيْدِ الْمَجُوسِ إِلَّا السَّمَكِ.

And he^{saww} said: ‘Do not eat from the hunt of the Magians except for the fish’.

وَقَالَ ص أَوْحَى اللَّهُ تَعَالَى إِلَى نَبِيٍِّّ مِنْ أَنْبِيَائِهِ حِينَ شَكَا إِلَيْهِ ضَعْفَهُ أَنْ اطْبُخِ اللَّحْمَ مَعَ اللَّبَنِ فَإِنِّي قَدْ جَعَلْتُ الشِّفَاءَ وَ الْبَرَكَاتَةَ فِيهِمَا.

And he^{saww} said: ‘Allah^{azwj} the Exalted Revealed unto a Prophet^{saww} from His^{azwj} Prophets^{as} when he^{as} complained to Him^{azwj} of his^{as} weakness that: “Cook the meat with the milk for I^{azwj} have Made the healing and the Blessing in these two”.

وَقَالَ ص مَنْ أَكَلَ الْفَاكِهَةَ وَتَرَأَ لَمْ تَضُرَّهُ.

And he^{asws} said: ‘The one who eats the fruits alone (one type) it would not harm him’.

وَقَالَ ص ادَّهِنُوا بِالْبَنْفَسِجِ فَإِنَّهُ بَارِدٌ بِالصَّيْفِ حَارٌّ فِي الشِّتَاءِ.

And he^{saww} said: ‘Massage with the violet (oil), for it is cool in the summer and warm in the winter’.

وَ قَالَ ص اسْقُوا نِسَاءَكُمْ الْحَوَامِلَ الْأَلْبَانَ فَإِنَّهَا تَزِيدُ فِي عَقْلِ الصَّبِيِّ.

And he^{saws} said: ‘Quench your pregnant womenfolk with the dairy (milk), for these would increase in the intellect of the child’.

وَ قَالَ ص إِذَا شَرِبْتُمُ اللَّبْنَ فَتَمَضَّمْضُوا فَإِنَّ فِيهِ دَسْمًا.

And he^{saww} said: ‘Whenever you drink the milk, so rinse your mouth (afterwards), for therein is fat’.

وَ قَالَ ص ثَلَاثَةٌ لَا تُرَدُّ الْوِسَادَةُ وَاللَّبْنُ وَالذُّهْنُ.

And he^{saww} said: ‘Three should not be refused – the pillow, and the milk, and the oil’.

وَ قَالَ ص أَكْلُ الْجُبْنِ دَاءٌ وَالْجُوزِ دَاءٌ فَإِذَا اجْتَمَعَا مَعًا صَارَا دَوَاءً.

And he^{saww} said: ‘Eating the cheese is an illness, and the walnuts is an illness. So when you gather them together, they become a medication’.

وَ قَالَ ص شَرِبُ اللَّبَنِ مِنْ مَخْضِ الْإِيمَانِ.

And he^{saww} said: ‘Drinking milk is from the pure Eman (faith)’.

وَ قَالَ ص عَلَيْكُمْ بِالْأَلْبَانِ فَإِنَّهَا تَمْسَحُ الْحَرَ عَنِ الْقَلْبِ كَمَا يَكْسَحُ الْإِصْبَعُ الْعَرَقَ عَنِ الْجَبِينِ وَ تَشُدُّ الظَّهْرَ وَ تَزِيدُ فِي الْعَقْلِ وَ تُذَكِّي الذُّهْنَ وَ تَجْلُو الْبَصَرَ وَ تُذْهِبُ النَّسْيَانَ.

And he^{saww} said: ‘It is upon you with the milk, for these wipe out the heat from the heart just as the fingers sweep out the sweat from the forehead, and it intensifies the back, and increases in the intellect, and fuels the mind, and galvanises the vision, and removes the forgetfulness’.

وَ قَالَ ص عَشْرُ خِصَالٍ تُورِثُ النَّسْيَانَ أَكْلُ الْجُبْنِ وَ أَكْلُ سُورِ الْفَأْرَةِ وَ أَكْلُ النَّفَّاحِ الْحَامِضِ وَ الْجُلْجُلَانِ وَ الْجِجَامَةِ عَلَى النَّفْرَةِ وَ الْمَشْيُ بَيْنَ الْمَرْأَتَيْنِ وَ النَّظَرُ إِلَى الْمَصْلُوبِ وَ التَّعَازُ [التَّعَارُ] وَ قِرَاءَةُ لَوْحِ الْمَقَابِرِ.

And he^{saww} said: ‘Three characteristics inherit the forgetfulness – eating the cheese, and eating the residue of a mouse, and eating the sour apple, and sesame, and the cupping upon the fovea, and walking in between the two women, and the looking at crucified (crucifix) and the altars, and reading the tablets (tombstones) of the graves’.

وَ قَالَ ص لَيْسَ يُجْزِي مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرُ اللَّبَنِ.

And he^{saww} said: ‘Nothing suffices in place of the food and the drink apart from the milk’.

وَ قَالَ ص الشَّاةُ بَرَكَةٌ وَ الشَّاتَانِ بَرَكَتَانِ وَ ثَلَاثُ شَيْءٍ غَنِيمَةٌ.

And he^{saww} said: 'The sheep is a Blessing, and the two sheep are two Blessings, and the three sheep are a booty'.

وَقَالَ ص ثَلَاثَةٌ يَفْرَحُ بِهِنَّ الْجِسْمُ وَ يَرَبُّو الطَّيِّبُ وَ لِيَاسُ اللَّيِّنُ وَ شُرْبُ الْعَسَلِ.

And he^{saww} said: 'There are three things by which the body rejoices with and nourishes – the perfume, and wearing the soft (clothes), and drinking the honey'.

وَقَالَ ص عَلَيْكُمْ بِالْعَسَلِ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا مِنْ بَيْتٍ فِيهِ عَسَلٌ إِلَّا وَ تَسْتَعْوِرُ الْمَلَائِكَةُ لِأَهْلِ ذَلِكَ الْبَيْتِ فَإِنْ شَرِبَهَا رَجُلٌ دَخَلَ فِي جَوْفِهِ أَلْفُ دَوَاءٍ وَ خَرَجَ عَنْهُ أَلْفُ دَاءٍ فَإِنْ مَاتَ وَ هُوَ فِي جَوْفِهِ لَمْ تَمَسَّ النَّارُ جَسَدَهُ.

And he^{saww} said: 'It is upon you with the honey, for by the One^{azwj} in Whose Hand is my^{saww} soul, there is none from a house in which is honey except that the Angels seek Forgiveness for the inhabitants of that house. Therefore, if the man were to drink it, it would enter into his inside, a thousand cures, and a thousand, thousand illnesses would exit from him. So if he dies and it is inside him, the Fire would not touch his body'.

وَقَالَ ص قَلْبُ الْمُؤْمِنِ حُلُوٌّ يُجِبُّ الْحَلَاوَةَ.

And he^{saww} said: 'A heart of the Believer is from sweet, he loves the sweets'.

وَقَالَ ص مَنْ أَلْقَمَ فِي فَمِ أَخِيهِ الْمُؤْمِنِ لُقْمَةً حُلُوًّا لَا يَرْجُو بِهَا رَشْوَةً وَ لَا يَخَافُ بِهَا مِنْ شَرِّهِ وَ لَا يُرِيدُ إِلَّا وَجْهَهُ صَرَفَ اللَّهُ عَنْهُ بِهَا حَرَارَةَ الْمَوْقِفِ يَوْمَ الْقِيَامَةِ.

And he^{saww} said: 'The one feeds a sweet morsel in the mouth of his believing brother, not hoping a bribe with it, nor fearing from his evil with it, not intending except for His^{azwj} Face, Allah^{azwj} would Turn away from him, due to it, the heat of the pausing on the Day of Judgement'.

وَقَالَ ص نِعْمَ الشَّرَابُ الْعَسَلُ يُرَبِّي وَ يُذْهِبُ دَرَنَ الصَّدْرِ.

And he^{saww} said: 'The best of the drinks is the honey. It nourishes and removed the tuberculosis of the chest'.

وَقَالَ ص مَنْ أَرَادَ الْحِفْظَ فَلْيَأْكُلِ الْعَسَلِ.

And he^{saww} said: 'The one who intends the memorisation, so let him eat the honey'.

وَقَالَ ص إِذَا اشْتَرَى أَحَدُكُمْ الْخَادِمَةَ فَلْيَكُنْ أَوَّلُ مَا يُطْعِمُهَا الْعَسَلَ فَإِنَّهُ أَطْيَبُ لِنَفْسِهَا.

And he^{saww} said: 'When one of you buys a female servant, so let the first of what he feeds her, be the honey, for it would be good for herself'.

وَقَالَ ص إِذَا وَلَدَتِ الْمَرْأَةُ فَلْيَكُنْ أَوَّلُ مَا تَأْكُلُ الرُّطْبَ الْخُلُوَّ وَ التَّمْرَ فَإِنَّهُ لَوْ كَانَ شَيْءٌ أَفْضَلَ مِنْهُ أَطْعَمَهُ اللَّهُ تَعَالَى مَرْيَمَ حِينَ وَلَدَتْ عِيسَى ع.

And he^{saww} said: 'When the woman gives birth, so let the first of what she eats be the fresh and sweet dates, for had there been anything superior than it, Allah^{azwj} the Exalted would have Fed Maryam^{as} with it when she^{as} gave birth to Isa^{as}'.

وَقَالَ ص بَيْتٌ لَا تَمْرَ فِيهِ كَأَنَّ لَيْسَ فِيهِ طَعَامٌ.

And he^{saww} said: 'A house with no dates in it, is as if there is no food in it'.

وَقَالَ ص خُلِقَتِ النَّخْلَةُ وَالرُّمَّانُ مِنْ فَضْلِ طِينَةِ آدَمَ ع.

And he^{saww} said: 'The palm tree and the pomegranate were Created from the remnants of the clay of Adam^{as}'.

وَقَالَ ص أَكْرِمُوا عَمَّتِكُمُ النَّخْلَةَ وَالزَّرْبِيبَ.

And he^{saww} said: 'Respect your auntie (proverbial) the palm tree, the palm tree and the raisins'.

وَقَالَ ص كُلِّ التَّمْرِ عَلَى الرَّيْقِ فَإِنَّهُ يَقْتُلُ الدُّودَ.

And he^{saww} said: 'Eat the dates upon the empty stomach, for it kills the insects (of the stomach)'.

وَقَالَ ص نِعَمَ السَّحُورِ لِلْمُؤْمِنِ التَّمْرُ.

And he^{saww} said: 'The best of the pre-dawn meals for the Believers, is the dates'.

وَقَالَ ص مَنْ وَجَدَ التَّمْرَ فَلْيُفْطِرْ عَلَيْهِ وَ مَنْ لَمْ يَجِدْ فَلْيُفْطِرْ عَلَى الْمَاءِ فَإِنَّهُ طَهُورٌ.

And he^{saww} said: 'The one who finds the dates, so let him break his Fast upon it; and the one who does not find it, so let him break his Fast upon the water, for it is a cleanser'.

وَقَالَ ص لَا تَرُدُّوا شَرْبَةَ الْعَسَلِ عَلَى مَنْ أَتَاكُمْ بِهَا.

And he^{saww} said: 'Do not return the honey drink upon the one who comes to you with it'.

وَقَالَ ص لَحْمُ الْبَقْرِ دَاءٌ وَ لَبْنُهَا دَوَاءٌ وَ لَحْمُ الْغَنَمِ دَوَاءٌ وَ لَبْنُهَا دَاءٌ.

And he^{saww} said: 'The meat of the cow is an illness, and its milk is a cure, and meat of the sheep is a cure, and its milk is an illness'.

وَقَالَ ص عَلَيْكُمْ بِالْفَوَاكِهِ فِي إِقْبَالِهَا فَإِنَّهَا مَصْحَةٌ لِلْأَبْدَانِ مَطْرَدَةٌ لِلْأَحْزَانِ وَ أَلْفَوْهَا فِي أَدْبَارِهَا فَإِنَّهَا دَاءٌ لِلْأَبْدَانِ.

And he^{saww} said: 'It is upon you with the fruits during the start of its season for it is healthier for the bodies, and a repellent of the grief, and throw these away during the end of its season for it is an illness of the bodies'.

وَقَالَ ص أَفْضَلُ مَا يُبْدَأُ بِهِ الصَّائِمُ الزَّرْبِيبُ وَ التَّمْرُ أَوْ شَيْءٌ حُلْوٌ.

And he^{saww} said: 'The most superior of what the Fasting one should begin with are the raisins, and the dates, or something sweet'.

وَقَالَ صَ أَكُلُ التَّينِ أَمَانٌ مِنَ القَوْلنجِ.

And he^{saww} said: 'Eating the figs is a safety from the colic'.

وَقَالَ صَ أَكُلُ السَّفْرَجَلِ يُذْهِبُ ظُلْمَةَ البَصْرِ.

And he^{saww} said: 'Eating the quince removes the darkness of the vision'.

وَقَالَ صَ ربيعُ أمتي العنبُ و البطيخُ.

And he^{saww} said: 'A spring (season) of my^{saww} community is the grapes and the water melon'.

وَقَالَ صَ تَفَكَّهُوا بالبِطِيخِ فَإِنَّهَا فَاكِهَةٌ الجَنَّةِ وَ فِيهَا أَلْفُ بَرَكَةٍ وَ أَلْفُ رَحْمَةٍ وَ أَكُلُّهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ.

And he^{asws} said: 'Eat fruits with the water melon, for it is a fruit of the Paradise, and therein are a thousand Blessings, and a thousand Mercies, and eating it is a cure from every illness'.

وَقَالَ صَ عَضَّ البِطِيخِ وَ لَا تَقْطَعُهَا قِطْعاً فَإِنَّهَا فَاكِهَةٌ مُبَارَكَةٌ طَيِّبَةٌ مُطَهِّرَةٌ الفَمِ مُدَسِّسَةٌ القَلْبِ تُبَيِّضُ الأَسْنَانَ وَ تُرْضِي الرَّحْمَنَ، رِيحُهَا مِنَ العَنْبَرِ وَ مَائُهَا مِنَ الكَوْثَرِ وَ لَحْمُهَا مِنَ الفِرْدَوْسِ وَ لَذَّتُهَا مِنَ الجَنَّةِ وَ أَكُلُّهَا مِنَ العِبَادَةِ.

And he^{saww} said: 'Bite the water melon and do not cut it as pieces, for it is a Blessed fruit, good, cleaner of the mouth, and a sanctifier of the heart, and a whitener of the teeth, and a Pleasure of the Beneficent. Its aroma is from amber and its water is from Kausar, and its flesh is from Al-Firdaus, and its taste is from the Paradise, and its eating is from the worship'.

وَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ صَ عَلَيْنِكُمْ بالبِطِيخِ فَإِنَّ فِيهِ عَشْرُ خِصَالٍ هُوَ طَعَامٌ وَ شَرَابٌ وَ أَسْنَانٌ وَ رِيحَانٌ يَغْسِلُ المَثَانَةَ وَ يَغْسِلُ البِطْنَ وَ يُكْثِرُ مَاءَ الظَّهْرِ وَ يَزِيدُ فِي الجِمَاعِ وَ يَقْطَعُ البِرُودَةَ وَ يُنْقِي البَشْرَةَ.

And from Ibn Abbas, that he^{saww} said: 'It is upon you with the water melon, for in it are ten qualities. It is a food, and a drink, (a whitening for the) teeth, and an aroma (from ambergris), it washes the bladder, and it washes the belly, and it amplifies the water of the back, and it increases in the copulation, and it cuts off the cold (flu), and it clears the skin'.

وَقَالَ صَ عَلَيْنِكُمْ بالرُّمَّانِ وَ كُلُوا شَحْمَهُ فَإِنَّهُ دِبَاعُ المَعِدَةِ وَ مَا مِنْ حَبَّةٍ تَقَعُ فِي جَوْفِ أَحَدِكُمْ إِلَّا أَنَارَتْ قَلْبَهُ وَ حَبَسَتْهُ مِنَ الشَّيْطَانِ وَ الوَسْوَسةِ أَرْبَعِينَ يَوْماً.

And he^{saww} said: 'It is upon you with the pomegranate, and eat its lining for it is a repairer of the stomach, and there is none from a seed which falls into the inside of one of you except that it radiates his heart, and withholds him from the Satan^{la}, and the uncertainty for forty days'.

وَقَالَ صَ عَلَيْنِكُمْ بالأُتْرُجِ فَإِنَّهُ يُبَيِّرُ القُودَ وَ يَزِيدُ فِي الدِّمَاغِ.

And he^{saww} said: 'It is upon you with the citron, for it illuminates the heart, and it increases in the brain (intellect)'.

وَقَالَ ص كُلِّ الْعِنَبِ حَبَّةً حَبَّةً فَإِنَّهَا أَهْنَاءُ.

And he^{saww} said: 'Eat the grapes, a seed, a seed, for it is welcoming (palatable)'.

وَقَالَ ص كُلِّ النَّيِّنِ فَإِنَّهُ يَنْفَعُ الْبُؤْسِيرَ وَ النَّفْرَسَ.

And he^{saww} said: 'Eat the fig for it is beneficial for the haemorrhoids and the gout'.

وَقَالَ ص كُلِّ الْبَابُذِجَانِ وَ أَكْثَرَ فَإِنَّهَا شَجَرَةٌ رَأَيْتُهَا فِي الْجَنَّةِ فَمَنْ أَكَلَهَا عَلَى أَنَّهَا دَاءٌ كَانَتْ دَاءً وَ مَنْ أَكَلَهَا عَلَى أَنَّهَا دَوَاءٌ كَانَتْ دَوَاءً.

And he^{saww} said: 'Eat the aubergine, and frequent it, for it is a tree I^{saww} saw in the Paradise. So the one who eats it upon (thinking that) it is an illness, it would be an illness, and the one who eats it upon (thinking that) it is a cure, it would be a cure'.

وَقَالَ ص كُلِّ الْيُقُطِينِ فَلَوْ كَانَ لِلَّهِ سُبْحَانَهُ وَ تَعَالَى شَجَرَةٌ أَخَفَّ مِنْ هَذِهِ لَأَنْبَتَهَا عَلَى أَخِي يُونُسَ ع.

And he^{saww} said: 'Eat the pumpkin, for had there been for Allah^{azwj} the Glorious and Exalted a tree more lighter than this, He^{azwj} would have Planted it upon my^{saww} brother^{as} Yunus^{as}'.

وَقَالَ ص إِذَا اتَّخَذَ أَحَدُكُمْ مَرَقًا فَلْيُكْثِرْ فِيهِ الدُّبَاءَ فَإِنَّهُ يَزِيدُ فِي الدِّمَاغِ وَ الْعَقْلِ.

And he^{saww} said: 'Whenever one of you takes a broth (curry), so let him frequent the pumpkin in it, for it increases in the brain and the intellect'.

وَقَالَ ص مَنْ أَكَلَ رُمَانَةً حَتَّى يُتِمَّهَا نَوَّرَ اللَّهُ قَلْبَهُ أَرْبَعِينَ يَوْمًا.

And he^{saww} said: 'The one who eats a pomegranate until he completes (eating) it, Allah^{azwj} would illuminate his heart for forty days'.

وَقَالَ ص نِعْمَ الْإِدَامُ الزَّبِيبُ.

And he^{saww} said: 'The best of the fillings is raisins'.

وَقَالَ ص مَا مِنْ أَحَدٍ أَكَلَ رُمَانَةً إِلَّا مَرِضَ شَيْطَانُهُ أَرْبَعِينَ يَوْمًا.

And he^{saww} said: 'There is no one who eats a pomegranate except he makes Satan^{la} sick for forty days'.

وَقَالَ ص الْكَرْفُسُ بَقْلُهُ الْأَنْبِيَاءِ.

And he^{saww} said: 'Celery is a vegetable of the Prophets^{as}'.

وَقَالَ ص مَنْ أَكَلَ الْخَلَّ قَامَ عَلَيْهِ مَلَكٌ يَسْتَعْفِرُ لَهُ حَتَّى يَفْرُعَ مِنْهُ.

And he^{saww} said: 'The one who eats the vinegar, an Angel would stand for him, seeking Forgiveness for him until he is free from (eating) it'.

وَقَالَ ص نِعْمَ الْإِدَامُ الْخَلُّ وَ كَانَ النَّبِيُّ يُحِبُّ الْفَاكِهَةَ الْعِنَبَ وَ الْبَطِيخَ.

And he^{saww} said: 'The best of the sauces (dips) is the vinegar, and the Prophet^{saww} used to love the fruits, the grapes and the water melon'.

وَ قَالَ صَ عَلَيْكُمْ بِالزَّبِيْبِ فَاِنَّهُ يُطْفِئُ الْمِرَّةَ وَ يَسْكُنُ الْبُلْعَمَ وَ يَشُدُّ الْعَصَبَ وَ يَذْهَبُ النَّصَبَ وَ يُحَسِّنُ الْقَلْبَ.

And he^{saww} said: 'It is upon you with the raisins, for it extinguish the bile (gall bladder), and settles the phlegm, and intensifies the nerves, and removes the fatigue, and improves the heart'.

وَ قَالَ صَ عَلَيْكُمْ بِالْقَرَعِ فَاِنَّهُ يَزِيْدُ فِي الدِّمَاغِ.

And he^{saww} said: 'It is upon you with the pumpkin, for it increases in the brain (intellect)'.

وَ قَالَ صَ الْعَنَابُ يَذْهَبُ بِالْحَمَى وَ الْحِكَّةَ وَ يُجَلِّي الْقَلْبَ.

And he^{saww} said: 'The berry (Ziziphus) removes the fever, and the itchiness and galvanises the heart'.

وَ قَالَ صَ شَكَا نُوْحٌ اِلَى اللّٰهِ تَعَالَى الْعَمَّ فَاَوْحَى اللّٰهُ اِلَيْهِ اَنْ يَّاْكُلَ الْعِنْبَ فَاِنَّهُ يَذْهَبُ الْعَمَّ.

And he^{saww} said: 'Noah^{as} complained to Allah^{azwj} the Exalted, so Allah^{azwj} Revealed unto him^{as} that he^{as} should eat the grapes, for its removes the sorrow'.

وَ قَالَ صَ اِذَا اَكَلْتُمُ الْعِنَاءَ فَكُلُوْهُ مِنْ اَسْفَلِهِ.

And he^{saww} said: 'Whenever you eat the cucumber, so eat it from its bottom'.

وَ قَالَ صَ نَفَّكُهُوا بِالْبَطِيْخِ وَ عَضُوْهُ فَاِنَّ مَاءَهُ رَحْمَةٌ وَ حَلَاوَتُهُ مِنْ حَلَاوَةِ الْاِيْمَانِ وَ الْاِيْمَانُ فِي الْجَنَّةِ فَمَنْ لَقِمَ لُقْمَةً مِنْ الْبَطِيْخِ كَتَبَ اللّٰهُ لَهُ سَبْعِيْنَ اَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ سَبْعِيْنَ اَلْفَ سَيِّئَةٍ.

And he^{saww} said: 'Eat the water melon from the fruits, and bite it, for its water is a Mercy, and its sweetness is from the sweetness of the faith, and the faith would be in the Paradise. Therefore, the one who eats a morsel from the water-melon, Allah^{azwj} would Write for him seventy thousand Rewards, and Delete from him, seventy thousand sins'.

وَ قَالَ صَ اِنَّ فِي الْبَطِيْخِ خِصَالَ [اِخْصَالًا] عَشْرَةَ وَ هِيَ الَّتِي ذَكَرَهَا مِنْ قَبْلُ. وَ اِنَّهُ اُهْدِيَ اِلَى النَّبِيِّ صَ بِطِيْخٍ مِنَ الطَّائِفِ فَسَمَّهُ وَ قَبَّلَهُ ثُمَّ قَالَ: عَضُّوا الْبَطِيْخَ فَاِنَّهُ مِنْ حُلْلِ الْاَرْضِ وَ مَاؤُهُ مِنْ رَحْمَةِ اللّٰهِ وَ حَلَاوَتُهُ مِنَ الْجَنَّةِ.

And he^{saww} said: 'In the water melons there are ten qualities', and these are which were mentioned before. And it was gifted to the Prophet^{saww}, a water melon from Al Taif, so he^{saww} smelt it and kissed it, then said: 'Bite the water melon, for it is from the apparels of the earth, and its water is from the Mercy of Allah^{azwj}, and its sweetness is from the Paradise'.

وَ قِيْلَ كَانَ يَوْمًا فِي مَخْفَلٍ مِنْ اَصْحَابِهِ فَقَالَ رَجَمَ اللّٰهُ مَنْ اَطْعَمَنَا بِطِيْخًا فَقَامَ عَلَيَّ عَ وَ ذَهَبَ فَجَاءَ بِجُمْلَةٍ مِنَ الْبَطِيْخِ فَاَكَلَ هُوَ وَ اَصْحَابُهُ فَقَالَ صَ رَجَمَ اللّٰهُ مَنْ اَطْعَمَنَا هَذَا وَ مَنْ اَكَلَ اَوْ يَّاْكُلُ مِنْ يَوْمِنَا هَذَا اِلَى يَوْمِ الْقِيَامَةِ مِنَ الْمُسْلِمِيْنَ.

And it was said one day in a gathering of his^{saww} companions, so he^{saww} said: ‘May Allah^{azwj} have Mercy upon the one who feeds a water melon. So Ali^{asws} stood up and went, and came back with some water melons. So he^{saww} and his^{saww} companions ate, and he^{saww} said: ‘May Allah^{azwj} have Mercy upon the one who fed this, and the one from the Muslims who ate, or eats from this day up to the Day of Judgement’.

وَقَالَ صَ مَا مِنْ امْرَأَةٍ حَامِلَةٍ أَكَلَتْ الْبَيْطِخَ إِلَّا يَكُونُ مَوْلُودُهَا حَسَنَ الْوَجْهِ وَالْخَلْقِ.

And he^{saww} said: ‘There is none from a pregnant woman who eats the water melon except that her birth would be of a beautiful face and mannerisms’.

وَقَالَ صَ الْبَيْطِخُ قَبْلَ الطَّعَامِ يَغْسِلُ الْبُطْنَ وَيَذْهَبُ بِالذَّاءِ أَصْلًا.

And he^{saww} said: ‘The water melon (eaten) before the meal washes the belly, and removes the illness, from its roots’.

وَقَالَ صَ شَمُّوا النَّرْجِسَ وَ لَوْ فِي الْيَوْمِ مَرَّةً وَ لَوْ فِي الْأُسْبُوعِ مَرَّةً وَ لَوْ فِي الشَّهْرِ مَرَّةً وَ لَوْ فِي السَّنَةِ مَرَّةً وَ لَوْ فِي الدَّهْرِ مَرَّةً فَإِنَّ فِي الْقَلْبِ حَبَّةً مِنَ الْجُنُونِ وَالْجُدَامِ وَالْبَرَصِ وَ شَمُّهُ يَقْلَعُهَا.

And he^{saww} said: ‘Smell the daffodils, and even if it is once a day, and even if it is once a week, and even if it is once a month, and even if it is once a year, and even if it is once a lifetime, for in the heart these is a seed of insanity, and the leprosy, and the vitiligo, and smelling it (daffodil) would uproot it’.

وَقَالَ صَ الْحِنَاءُ خِضَابُ الْإِسْلَامِ يَزِيدُ فِي الْمُؤْمِنِ عَمَلَهُ وَ يَذْهَبُ بِالصُّدَاعِ وَ يُحْدِثُ الْبَصَرَ وَ يَزِيدُ فِي الْوَقَاعِ وَ هُوَ سَيِّدُ الرَّيَاحِينَ فِي الدُّنْيَا وَالْآخِرَةِ.

And he^{saww} said: ‘The henna is a dye of Al-Islam. It increases in the Believer, his deeds, and it does away with the headache, and it strengthens the vision, and it increases in the copulation, and it is the chief of the aromas in the world and the Hereafter’.

وَقَالَ صَ عَلَيْكُمْ بِالْمَرْمَرِ نَجُوشِ شَمُوهُ فَإِنَّهُ جَيِّدٌ لِلْخُشَامِ وَالْخُشَامُ دَاءٌ.

And he^{saww} said: ‘It is upon you with the marjoram (a herb). Smell it, for it is good for the anosmia (blocked nose), and the anosmia is an illness’.

وَقَالَ صَ فَضْلُ دُهْنِ الْبَنْفَسَجِ عَلَى الْأَدْهَانِ كَفَضْلِ الْإِسْلَامِ عَلَى الْأَدْيَانِ.

And he^{saww} said: ‘The merit of the violet (oil) upon the (other) oils is like the merit of Al Islam upon the (other) Religions’.

وَقَالَ صَ مَا مِنْ وَرْقَةٍ مِنْ وَرَقِ الْهِنْدَبَاءِ إِلَّا عَلَيْهَا قَطْرَةٌ مِنْ مَاءِ الْجَنَّةِ.

And he^{saww} said: ‘There is none from a leaf from the leaves of the endive except that upon it is a drip from the water of the Paradise’.

وَقَالَ صَ مَنْ أَرَادَ أَنْ يُرِيحَ فَلْيَشِمِ الْوَرْدَ الْأَحْمَرَ.

And he^{saww} said: ‘The one who wants to relax, so let him smell the red rose’.

وَقَالَ ص مَا خَلَقَ اللَّهُ شَجَرَةً أَحَبَّ إِلَيْهِ مِنَ الْحِنَّاءِ.

And he^{saww} said: 'Allah^{azwj} did not Create a plant more Beloved to Him^{azwj} than the henna'.

وَقَالَ ص نَفَقَةُ دِرْهَمٍ فِي سَبِيلِ اللَّهِ بِسَبْعِمِائَةٍ وَ نَفَقَةُ دِرْهَمٍ فِي خِضَابِ الْحِنَّاءِ بِتِسْعَةِ آلَافٍ.

And he^{saww} said: 'Spending a Dirham in the Way of Allah^{azwj} is with seven hundred (Rewards), and a Dirham (spent) regarding dyeing with the henna, is with nine thousand (Rewards)'.

وَقَالَ ص زَيَّنُوا مَوَائِدَكُمْ بِالْبُقْلِ فَإِنَّهَا مَطْرَدَةٌ لِلشَّيَاطِينِ مَعَ التَّسْمِيَةِ.

And he^{saww} said: 'Adorn your tables with the greens (vegetables etc.), for these are repellents of the devils along with the Naming (Bismillah)'.

وَقَالَ ص الشُّونِيزُ دَوَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ.

And he^{saww} said: 'Nigella (black seed) is a cure from every illness except for the death'.

وَقَالَ ص كُلُّوا الْجُبْنَ فَإِنَّهُ يُورِثُ النُّعَاسَ وَ يَهْضِمُ الطَّعَامَ.

And he^{saww} said: 'Eat the cheese, for it inherits the drowsiness and digests the food'.

وَقَالَ ص كُلُّوا الثُّومَ فَإِنَّ فِيهَا شِفَاءً مِنْ سَبْعِينَ دَاءً.

And he^{saww} said: 'Eat the garlic, for therein is a cure from seventy illnesses'.

وَقَالَ ص مَنْ أَكَلَ السَّدَابَ وَ نَامَ عَلَيْهِ أَمِنَ مِنَ الدُّوَارِ وَ ذَاتِ الْجَنْبِ.

And he^{saww} said: 'The one who eats the rue (a herb) and sleeps upon it, would be safe from the dizziness and pleurisy'.

وَقَالَ ص مَنْ أَكَلَ الثُّومَ وَ البَصَلَ وَ الكُرَاتَ فَلَا يَفْرُبْنَا وَ لَا يَقْرَبُ الْمَسْجِدَ.

And he^{saww} said: 'The one who eats the garlic, and the onions, and the leek, so he should neither come near us^{saww} nor go near the Masjid'.

وَقَالَ ص إِذَا دَخَلْتُمْ بَلَدًا فَكُلُوا مِنْ بَقْلِهِ أَوْ بَصَلِهِ يَطْرُدُ عَنْكُمْ دَاءَهُ وَ يَذْهَبُ بِالنَّصَبِ وَ يَشُدُّ الْعَصَبَ وَ يَزِيدُ فِي النِّبَاهِ وَ يَذْهَبُ بِالْحَمَى.

And he^{saww} said: 'Whenever you enter a city, so eat from its greenery, or its onions, it would repel its illnesses from it, and removes the fatigue, and intensifies the nerves, and increases in the copulation, and removes the fever'.

وَقَالَ ص عَلَيْكُمْ بِالْكَرْفَسِ فَإِنَّهُ إِنْ كَانَ شَيْءٌ يَزِيدُ فِي الْعَقْلِ فَهُوَ هُوَ.

And he^{saww} said: 'It is upon you with the celery, for if there is anything which increases in the intellect, so it is it'.

وَقَالَ صَ عَلَيْنَكُم بِالْإِهْلِيلِجِ الْأَسْوَدِ فَإِنَّهُ مِنْ شَجَرِ الْجَنَّةِ طَعْمُهُ مُرٌّ وَ فِيهِ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

And he^{saww} said: 'It is upon you with the black gooseberry, for it is from a tree of the Paradise. Its taste is sour, and in it is a cure from every illness'.

وَقَالَ صَ أَكْلُ الطِّينِ حَرَامٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ.

And he^{saww} said: 'Eating the clay is Prohibited upon every Muslim man and Muslim woman'.

وَقَالَ صَ مَنْ مَاتَ وَ فِي بَطْنِهِ مِثْقَالُ ذَرَّةٍ مِنَ الطِّينِ أَدْخَلَهُ اللَّهُ النَّارَ.

And he^{saww} said: 'The one who dies and in his belly is a small particle of clay, Allah^{azwj} would Enter him into the Fire'.

وَقَالَ صَ مَنْ أَكَلَ الطِّينَ فَكَانَتْهَا أَعَانٌ عَلَى قَتْلِ نَفْسِهِ.

And he^{saww} said: 'The one who eats the clay, so it is as if he aided upon killing himself'.

وَقَالَ صَ لَا تَأْكُلُوا الطِّينَ فَإِنَّ فِيهَا ثَلَاثَ خِصَالٍ تُورِثُ الدَّاءَ وَ تُعْظِمُ الْبَطْنَ وَ تُصْفِرُ اللَّوْنَ.

And he^{saww} said: 'Do not eat the clay, for therein are three characteristics – it inherits the sickness, and enlarges the belly, and pales the complexion'.

وَقَالَ صَ مَنْ مَرِضَ سَبْعَةَ أَيَّامٍ مَرَضاً سَخِيناً كَفَّرَ اللَّهُ عَنْهُ ذُنُوبَ سَبْعِينَ سَنَةً.

And he^{saww} said: 'The one who is sick for seven days with a heavy illness, Allah^{azwj} would Expiate from him the sins of seventy years'.

وَقَالَ صَ لَا تَكْرَهُوا أَرْبَعَةَ الرَّمَدِ فَإِنَّهُ يَقْطَعُ عُرُوقَ الْعَمَى وَ الرُّكَامَ فَإِنَّهُ يَقْطَعُ عُرُوقَ الْجُدَامِ وَ السُّعَالَ فَإِنَّهُ يَقْطَعُ عُرُوقَ الْفَالِجِ وَ الدَّمَامِيلَ فَإِنَّهَا تَقْطَعُ عُرُوقَ الْبَرَصِ.

And he^{saww} said: 'Do not dislike four – the conjunctivitis, for it cuts off the veins of the blindness; and the flu, for it cuts off the veins of the leprosy; and the cough, for it cuts off the veins of the paralysis and the pimples'.

وَقَالَ صَ الْحُمَّى نَصِيبٌ كُلِّ مُؤْمِنٍ مِنَ النَّارِ.

And he^{saww} said: 'The fever is a share of every Believer from the Fire'.

وَقَالَ صَ لَا وَجَعَ إِلَّا وَجَعُ الْعَيْنِ وَ لَا هَمٌّ إِلَّا هَمُّ الدَّيْنِ.

And he^{saww} said: 'There is no pain except for the pain of the eyes, and there is no worry except for the worry of the debts'.

وَقَالَ صَ الْحُمَّى تَحُطُّ الْأَخْطَايَا كَمَا تَحُطُّ الشَّجَرَةُ الْوَرَقَ.

And he^{saww} said: 'The fever sheds the sins just as the tree sheds the leaves'.

وَقَالَ ص مِنْ سَبَقَ الْعَاطِسَ بِالْحَمْدِ لِلَّهِ أَمِنَ مِنَ الشَّوْصِ وَاللُّوْصِ وَالْعَلْوْصِ.

And he^{saww} said: 'The one who precedes the sneeze with (saying) 'The Praise is for Allah^{azwj}', would be safe from the teeth (problems), and the اللُّوْصِ and the painful obstruction of the intestine'.

وَقَالَ ص مَا قَالَ عَبْدٌ عِنْدَ امْرِئٍ مَرِيضٍ أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ سَبْعَ مَرَّاتٍ إِلَّا عُوْفِي.

And he^{saww} said: 'There is none from a servant who says in the presence of a sick person, 'I ask Allah^{azwj}, Lord^{azwj} of the Magnificent Throne that He^{azwj} Heals you', seven times, except that he would recover'.

وَقَالَ ص مَنْ شَكَا عَنْ ضَرْسِهِ فَلْيَضَعْ إصْبَعَهُ عَلَيْهِ وَ لِيَقْرَأْ وَ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَكَّرُونَ وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

And he^{saww} said: 'The one who complains about his molars, so let him place his finger upon it, and let him recite **[6:98] And He is the One Who has Brought you into being from a single soul, then there is a (permanent) resting-place and a (temporary) depository; indeed We have Made plain the Signs for a people who understand, [17:105] And with the Truth have We Revealed it, and with the Truth did it come [21:107] And We have not Sent you except as a mercy to the worlds'**.

وَ كَانَ ص إِذَا أَتَى مَرِيضاً قَالَ أَذْهَبِ الْوَسْوَاسَ وَ الْبَاسَ رَبَّ النَّاسِ اشْفِ وَ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ.

And he^{saww} said: 'When you go to a sick person, say, 'Remove the uncertainty, and the terror, Lord^{azwj} of the people, Heal and You^{azwj} are the Healer. There is no cure except for Your^{azwj} cure'.

وَ قِيلَ عَادَ رَسُولُ اللَّهِ ص مَرِيضاً فَقَالَ أَرْقِيكَ رُقِيَّةٌ عَلَّمْنِيهَا جِبْرَائِيلُ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ ص قَالَ بِسْمِ اللَّهِ يَشْفِيكَ مِنْ كُلِّ دَاءٍ يَأْتِيكَ وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

And it is said, Rasool-Allah^{saww} consoled a sick one, so he^{saww} said: 'Shal I^{saww} shall perform a charm which Jibraeel^{as} taught me^{saww}'. So he said, 'Yes, O Rasool-Allah^{saww}'. He^{saww} said: 'In the Name of Allah^{azwj} Who will Heal you from every illness which comes to you, **[113:4] And from the evil of those who blow on knots, [113:5] And from the evil of the envious when he envies'**.

تَمَّتِ الرَّسَالَةُ الْمَوْسُومَةُ بِطَبِّ النَّبِيِّ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

آدابه ع لأصحابه و هي أربعمئة باب للدين و الدنيا

Imam Ali^{asws} Teaches 400 Golden Rules for the World and the Hereafter

Introduction:

عن القاسم بن يحيى عن جده الحسن بن راشد عن أبي بصير و محمد بن مسلم عن أبي عبد الله ع قال حدثني أبي عن جدي ع أبائه ع أن أمير المؤمنين ع علم أصحابه في مجلس واحد أربعمئة باب مما يصلح للمسلم في دينه و دنياه⁴

Imam Ali^{asws} taught the following 400 golden rules to his^{asws} companions in one afternoon, which quite comprehensively cover all those issues that we all need to know for leading a successful life in this World as well as in the Hereafter. These Ahadith of Amir ul Momaneen^{asws} are referred to in our basic Ahadith books as 'Kutab of Arabamiyaan' (400 books), Masomeen^{asws} have also given references to these sayings as 'Kitab-e-Ali', (the Book of Ali^{asws}).⁵

Cupping

الحجامة تصح البدن و تشد العقل

Cupping⁶ recovers the body and strengthens the mind.

توقوا الحجامة يوم الأربعاء و يوم الجمعة فإن الأربعاء نحس مستمر و فيه خلقت جهنم و في يوم الجمعة ساعة لا يجتمع فيه أحد إلا مات

Avoid cupping on Wednesdays and Fridays. One of the hours of Wednesdays is continuous ill omen. Besides, Hell was created on a Wednesday. Likewise, he whoever applies cupping in a definite hour on Fridays will surely die.

Trimming and applying perfume to moustaches

أخذ الشارب من النظافة و هو من السنة

To trim moustaches is a part of cleanliness and is in accordance with the 'Sunna'⁷ of Prophet^{saww}.

الطيب في الشارب كرامة للكاتبين و هو من السنة

To perfume the moustaches is honourable for the 'Recording Angels'⁸ and it is also a part of the 'Sunna'.

لا تنتفوا الشيب فإنه نور و من شاب شيبة في الإسلام كانت له نورا يوم القيامة

⁴ الخصال ج : 2 ص : 611

⁵ See for example, Al-Kasail by Sheikh Sadduq,

⁶ Removing infected blood

⁷ Tradition of Prophet^{saww} and Masomeen^{asws}.

⁸ Angels who record deeds

Do not tear out the gray hair because it is an illumination. Every single hair that grows gray in Islam will be a source of illumination on the Day of Resurrection.

Cleaning Teeth

السواك مرضاة للرب و مطيبة للفم و هو من السنة

Brushing the teeth pleases the Lord^{azwj}, freshens the mouth and is a part of the Sunna (tradition of Holy Prophet^{saww}).

Benefits of Applying Oil to Head & Body

الدهن يلين البشرة و يزيد في الدماغ و العقل و يسهل موضع الطهور و يذهب بالشعث و يصفى اللون

Oiling softens the skin, strengthens the mind and the brain, eases the organs of ablution, removes dryness, and revitalises body complexion.

السعوط مصحة للرأس و شفاء للبدن و سائر أوجاع الرأس

Using the sneezewort oil heals the head and cures the body as well as all types of headache.

Washing of Head

غسل الرأس بالخطمي يذهب بالدرن و ينقي الأقدار

Washing head with the mud of rivers removes the dirt and purifies one from uncleanness.

Removing unwanted Hairs (every 15 days)

النورة مشدة للبدن و طهور للجسد

Removing unwanted hair strengthens and purifies the body.

نتف الإبط ينفي الرائحة المنكرة و هو طهور و سنة

Removing armpit hair eliminates malodour; it is a purifier and a part of Sunna.

أحب للمؤمن أن يطلي في كل خمسة عشر يوماً مرة بالنورة

I like for the believers to remove unwanted hair once every fifteen days.

Nail Clipping

و تقليم الأظفار يمنع الداء الأعظم و يجلب الرزق و يدره

Nail-clipping protects from harmful diseases and increases sustenance.

Drinking & Eating Manners

غسل اليدين قبل الطعام و بعده زيادة في الرزق

Washing hands before and after eating increases sustenance.

لا ينفخ المرء موضع سجوده و لا في طعامه و لا في شرابه و لا في تعويذه

One should not puff in prostration of the ritual prayers, nor in the food, drink or on amulet (Taweez).

ابدءوا بالملح في أول طعامكم و اختتموا به فلو يعلم الناس ما في الملح لاخثاروه على الدرياق من ابتدأ طعامه به أذهب الله عنه سبعين داء لا يعلمه إلا الله

Begin and end with salt in every meal. If people realise the benefits of salt, they will prefer it to the antidote. Allah^{azwj} will save him who begins and ends with salt in every meal from seventy maladies, which are unknown to others except Allah^{azwj}.

و إذا جلس أحدكم على الطعام فليجلس جلسة العبد و يأكل على الأرض و لا يضع إحدى

When you sit down to have a meal, you should sit like slaves and eat on the floor.

عشاء الأنبياء بعد العتمة فلا تدعوا العشاء فإن تركه يخرب البدن

The Prophets^{as} used to have dinner even late at night. Hence, you should not skip dinner lest your bodies will become unhealthy.

كلوا ما يسقط من الخوان فإنه شفاء من كل داء بإذن الله لمن أراد أن يستشفى به

Eat the food crumbs, which fall on dining table/food mat, as these are remedy of every malady, by Allah^{azwj}'s permission, for those who seek cure.

إذا أكل أحدكم الطعام فمص أصابعه التي أكل بها قال الله عز و جل ذكره بارك الله فيك

Whenever one licks his fingers after finishing food, Allah^{azwj} Says: Blessings be on you.

أقروا الحار حتى يبرد و يمكن فإن رسول الله ص قال و قد قرب إليه طعام حار أقروه حتى يبرد و يمكن و ما كان الله ليطعمنا الحار و البركة في البارد و الحار غير ذي بركة

Do not start eating hot food until it is cooled, as hot food was served to the Prophet^{saww} but Prophet^{saww} said: "Do not eat it until it is cooled and becomes eatable. Allah^{azwj} will not Approve of eating hot food when He^{azwj} Placed the blessings and advantages in the cold food."

أكثرُوا ذكر الله جل و عز على الطعام و لا تُلَفْظُوا فيه فإنه نعمة من نعم الله و رزق من رزقه يجب عليكم شكره و حمده

Mention Allah^{azwj} very much during eating food. Do not talk while eating, as it is one of Allah^{azwj}'s Graces and Sustenance for which you should thank and praise Him^{azwj}.

لا يشرب أحدكم الماء قائماً فإنه يورث الداء الذي لا دواء له إلا أن يعافي الله

You should not drink water in standing posture, it may result in incurable malady, unless Allah^{azwj} Gives health.

Benefits of Eating Fruits & Vegetables

أكل التفاح نضوح للمعدة

Eating apples refreshes digestive system.

أكل السفرجل قوة للقلب الضعيف و هو يطيب المعدة و يذكي الفؤاد و يشجع الجبان و يحسن الولد

Eating quince strengthens the weak hearts, cures the digestive system, kindles the hearts, gives courage to the cowards, and gives parents adorable children.

أكل إحدى و عشرين زببية حمراء على الريق في كل يوم تدفع الأمراض إلا مرض الموت

Eating 21 red raisings every day on empty stomach keeps diseases away except from the illness causing death.

و كلوا التمر فإن فيه شفاء من الأدواء

Eat dates because it is the remedy of the maladies.

عليه الأدب و هو التعزير كلوا الدباء فإنه يزيد في الدماغ و كان يعجب النبي ص

Eat calabash, because it broadens the brain. Besides, the Prophet^{saww} liked calabash.

كلوا الأترج قبل الطعام و بعده فإن آل محمد ص يأكلونه

Eat citron before and after meals. The Prophet's family^{asws} used to eat citron.

الكمثرى يجلو القلب و يسكن أوجاعه بإذن الله

Pear purifies the heart and alleviates its troubles by Allah^{azwj}'s permission.

كلوا الهندباء فإنه ما من صباح إلا و عليه قطرة من قطر الجنة

Eat endive. Every morning, a drop of Paradise covers each grain of endive.

الحبة السوداء ما من داء إلا و فيها منه شفاء إلا السام

Black cumin has a share in the remedy of every malady, except death.

ما تأكل الحامل شيئاً و لا تبدأ به أفضل من الرطب قال الله وَ هُزِّي إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِّيًّا

The best food for an expecting (lady) is ripe dates. Allah says: **“If you shake the trunk of the palm tree, it will provide you with fresh ripe dates.”**

حنكوا أولادكم بالتمر فهكذا فعل رسول الله ص بالحسن و الحسين

Using dates gives strength to your babies, because the Prophet^{saww} fed this to Al-Hassan^{asws} and Al-Hussain^{asws}.

كلوا الرمان بشحمه فإنه دباغ للمعدة و حياة للقلب و يذهب بوسواس الشيطان

Eat pomegranate with its inner tissues. This will strengthen the stomach, refresh the heart, and save from the Iblis's devious inspirations.

Etiquettes of Married Life

إذا أراد أحدكم أن يأتي أهله فلا يعاجلنها و ليمكث يكن منها مثل الذي يكون منه

Before you try to copulate with your wife, you should wait until she attains the same desire that you have.

إذا رأى أحدكم امرأة تعجبه فليقل أهله فإن عندها مثل الذي رأى و لا يجعل للشيطان على قلبه سبيلا و ليصرف بصره عنها فإن لم تكن له زوجة فليصل ركعتين و يحمد الله كثيرا

If your eyes fall on a charming woman, you should come to your lady and copulate with her, because all women have the same. You should also avoid allowing the Shaitan to control you in any way. Finally, turn your sight away from charming women. If you are bachelor, you should offer a recommendable two-rak'a prayer and thank Allah^{azwj} a lot.

إذا أراد أحدكم غشيان زوجته فليقل الكلام فإن الكلام عند ذلك يورث الخرس

In copulation with your lady, you should speak as little as possible, because speaking during copulation may cause deafness (to child).

لا ينظرن أحدكم إلى باطن فرج المرأة فإنه يورث البرص

Do not look inside your lady's private part, as it may cause leprosy.

و إذا أتى أحدكم زوجته فليقل اللهم إني استحللت فرجها بأمرك و قبلتها بأمانك فإن قضيت منها ولدا فاجعله ذكرا سويا و لا تجعل للشيطان فيه شركا و نصيبا

Before you touch your lady, you should say: “O Allah^{azwj}! She has been made legal to me due to Your commandment and I have accepted her by Your security. If You^{azwj} decide to give us a son, make him a sound male baby and do not let the Eblis have a share in its composition.”

إذا أراد أحدكم إتيان أهله فليتوق الأهله و أنصاف الشهور فإن الشيطان يطلب الولد في هذين الوقتين

In the first and middle nights of the 'Hijri- months', do not copulate with your ladies, because the Iblis searches for sons in such times.

يستحب للمسلم أن يأتي أهله في أول ليلة من شهر رمضان لقول الله أُحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ

It is recommended for Muslims to copulate with their wives on the first night of Ramadan, as Allah^{azwj} Says: ***It is made lawful for you, during the nights of fasting, to have carnal relations with your wives.*** (2:187).

Etiquettes of looking into Mirror

لا تختموا بغير الفضة فإن رسول الله ص قال ما طهر الله يدا فيها خاتم حديد من نقش على خاتمه اسما من أسماء الله فليحوله عن اليد التي يستنجي بها إذا نظر أحدكم إلى المرأة فليقل الحمد لله الذي خلقتي فأحسن خلقي و صورني فأحسن صورتي و زان مني ما شان من غيري و أكرمني بالإسلام

Whenever you look into mirror, you should say: “All praise be to Allah Who Created me perfectly, Formed me perfectly, Gave me perfect limbs as some others have had imperfect, and Has Honoured me with Islam”.

برأيها كفوا ألسنتكم و سلموا تسليما تغنموا أدوا

Protect your tongues, and say ‘Salam’ as it should be offered so that you benefit from it.

Etiquettes of Meeting with Believers

تزاوروا و تعاطفوا و تبادلوا و لا تكونوا بمنزلة المنافق الذي يصف ما لا يفعل

Exchange visits, treat each other mercifully, give each other, and do not behave like a hypocrite who does not do what he says.

ليتزين أحدكم لأخيه المسلم إذا أتاه كما يتزين للغريب الذي يحب أن يراه في أحسن هيئة

You should be in your best outfits when you meet your friends, in a similar way when you meet the strangers you would like to be in the best style in front of them.

صلوا أرحامكم و لو بالسلام لقول الله وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ

One should give due regard to his relatives, even by saying ‘Salam’. Allah^{azwj} Says: ***Have fear of Allah by whose Name you swear to settle your differences and have respect for your relatives-*** (4:1).

إذا عتق إذا تعرى الرجل نظر إليه الشيطان فطمع

When someone is not covered up, Iblis^{la} looks at him with lust, it is better for you to keep yourself covered.

فيه فاستتروا ليس للرجل أن يكشف ثيابه عن فخذيه و يجلس بين قوم

A man should not sit among other people with his dress raised to his thigh level.

Fasting

صوموا ثلاثة أيام من كل شهر فهي تعدل صوم الدهر و نحن نصوم خميسين و أربعاء بينهما لأن الله خلق جهنم يوم الأربعاء فتعودوا بالله جل و عز منها

Fast for three-days every month, it is like fasting every day in your life. We fast two Thursdays the first and the last Thursday of the month and one Wednesday between them (Thursdays), because Allah^{azwj} created Hell on Wednesday. Seek Allah^{azwj}'s protection against Hell.

Respect of Kabah

لا يتفل المسلم في القبلة فإن فعل ناسيا فليستغفر الله

A Muslim should not spit in the direction of Kabah, if he does that inattentively, he should ask for Allah^{azwj}'s forgiveness.

Ablution

للوضوء بعد الطهر عشر حسنات فتطهروا

There are ten advantages in performing ablution after cleaning the body; (including) it purifies your body.

لا يتوضأ الرجل حتى يسمي قبل أن يمس الماء يقول بسم الله اللهم اجعلني من التوابين و اجعلني من المتطهرين فإذا فرغ من طهوره قال أشهد أن لا إله إلا الله وحده لا شريك له و أن محمدا عبده و رسوله ص فعندها يستحق المغفرة

For the ritual of ablution, you should say before you touch the water: “In the Name of Allah^{azwj}. O Allah^{azwj}, adhere me with the repentant and the pure ones.” When you finish the ablution, you should say: “I declare there is no god but Allah^{azwj} exclusively and without any associate and declare that Mohammed^{saww} is His^{azwj} servant and apostle.” Only then you will deserve Allah’s forgiveness. (As per a tradition of Imam Jafar-e-Sadiq^{asws}, one should immediately recite ‘Ali Amir ul Momaneen whenever reciting the first two testimonies).⁹

إذا خالط النوم القلب فقد وجب الوضوء

If sleep overcomes the heart, then (to renew) ablution will become obligatory.

المضمضة و الاستنشاق بالماء عند الطهور طهور للفم و الأنف

Rinsing the mouth and the nose with water during the ablutions purifies the mouth and the nose.

بحار الأنوار ج : ٢٧ ص : ٢ الاحتجاج ج : ١ ص : ١٥٨ 9

Etiquette of Bathing

إذا أراد أحدكم الغسل فليبدأ بذراعيه فليغسلهما

If you want to wash yourselves, begin with the arms.

تنظفوا بالماء من الريح المنتنة و تعهدوا أنفسكم فإن الله يبغض من عباده القاذورة الذي يتأفف به من جلس إليه

Remove malodours with water and keep your bodies clean, Allah^{azwj} dislikes dirty servants and those who have malodours that disturb their associates.

إذا خرج أحدكم من الحمام فقال له أخوه طاب حميمك فليقل أنعم الله بالك و إذا قال له حياك الله بالسلام فليقل و أنت فحياك الله بالسلام و أهلك دار المقام

When you come out of bath and someone says to you, “Nice bathing,” then answer him with: “Allah^{azwj} may comfort your mind.” But if your brother says to you, “Allah^{azwj} Greets you with peace,” you should answer him: “May Allah^{azwj} Give you long life’.” You may then say: May Allah^{azwj} Give you long life and lodge you in the Paradise.”

Obligatory Bath

من مس جسد ميت بعد ما يبرد لزمه الغسل

It is obligatory upon those who touch a cold dead body to perform the obligatory ‘Ghusal’ (bathing).

من غسل مؤمنا فليغتسل بعد ما يلبسه أكفانه و لا يمسه بعد ذلك فيجب عليه الغسل

For those who wash corpses ceremoniously, they should perform the ritual bath after enshrouding the corpse. They should not touch the corpse lest; it will be obligatory upon them to perform the ritual bathing.

Non-Obligatory Bath (Sunnah)

غسل الأعياد طهور لمن أراد طلب الحوائج بين يدي الله عز و جل و اتباع السنة

Washing body ‘Ghusal’ on Eid purifies one for supplications to Allah^{azwj} and is in accordance with the Sunnah.

Toilet Manners

لا يتغوطن أحدكم على المحجة و لا يبيل على سطح في الهواء و لا في ماء جار فمن فعل ذلك فأصابه شيء فلا يلومن إلا نفسه فإن للماء أهلا و للهواء أهلا

One should not excrete on the public ways or urinate on a roof or in flowing water. If one does that, he then should not blame anyone else but himself if something bad happens to him. Water and air has living species in them.

و إذا بال أحدكم فلا يطمحن ببوله و لا يستقبل به الريح

One should not swing with his urination or urinate against the wind.

إذا أراد أحدكم الخلاء فليقل بسم الله اللهم أمط عني الأذى و أعذني من الشيطان الرجيم و ليقل إذا جلس اللهم كما أطعمتني طيبا و سوغتني فاكفنيه فإذا نظر إلى حدثه بعد فراغه فليقل اللهم ارزقني الحلال و جنبني الحرام فإن رسول الله ص قال ما من عبد إلا و قد وكل الله به ملكا يلوي عنقه إذا أحدث حتى ينظر إليه فعند ذلك ينبغي له أن يسأل الله الحلال فإن الملك يقول يا ابن آدم هذا ما حرصت عليه انظر من أين أخذته و إلى ما ذا صار

When you go to toilet, you should first say: 'In the Name of Allah^{azwj}. O Allah^{azwj}, take harm away from me and protect me from the cursed Eblis^{la}.' When you sit in the toilet, you should say: 'O Allah^{azwj}, as you fed me and caused me to digest, save me from its harm.' When you finish and look at your excretion, you should say: 'O Allah^{azwj}, provide me with the legally gotten and save me from the ill-gotten.' The Prophet^{saww} said: For every servant there is an angel whose duty is to turn the servant's neck down until his eyes fall on his excretion. The angel then says to him, 'O son of Adam, this is what you have exerted your efforts for. See how you have got it and what it has become.' Therefore, you should ask Allah^{azwj} for the legally gotten provisions.'

Salat (Namaz)

لو يعلم المصلي ما يغشاه من رحمة الله ما انقل و لا سره أن يرفع رأسه من السجدة

If the performers of Salat were aware of Allah^{azwj}'s Mercy that covers them, they would never come to the end of the prayers and would never raise their heads after going into prostration.

لا ينفخ المرء موضع سجوده و لا في طعامه و لا في شرابه و لا في تعويذه

One should not puff in prostration of the ritual prayers, nor in the food, drink or on amulet (Taweez).

لا يقوم الرجل في الصلاة متكاسلا و لا متقاعسا

One should not offer Salat in a state of laziness and tiredness.

لا يلتفتن أحدكم في صلاته فإن العبد إذا التفت فيها قال الله له إلي عبيد خير لك ممن تلتفت إليه

Do not turn away your attention in Salat. Allah^{azwj} will Say to the servant who turns his attention away in Salat: 'Be with Me, My servant, I am certainly better for you than that which your are turning to'.

صلوا على النبي و آله صلى الله عليه و عليهم فإن الله يتقبل دعاءكم عند ذكره و رعايتكم له

Blessed is the Prophet^{saww} and his pure progeny^{asws}, Allah^{azwj} will accept your prayers when you mention Prophet^{saww} and his family^{asws} with due respect.

توكلوا على الله عند ركعتي الفجر بعد فراغكم منها ففيها تعطى الرغائب

Depend upon Allah^{azwj} after performing the two rak'at of the Fajr salat. The demands are settled during that Salat.

لا تخرجوا بالسيوف إلى الحرم و لا يصل أحدكم و بين يديه سيف فإن القبلة أمن

Do not go to the Holy 'Al-Haram' with your swords. Do not offer Salat while a sword/weapon is put before you, for the Kiblah is sanctuary/security.

أطيلوا السجود فمن أطاله أطاق و نجا

Prostrate for extended duration in Allah^{azwj}'s obedience in order to achieve salvation.

ليس من عمل أحب إلى الله من الصلاة لا تشغلنكم عن أوقاتها أمور الدنيا فإن الله ذم أقواما استهانوا بأوقاتها فقال الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ يَعْنِي غَافِلِينَ

Salat is the most favourable deed to Allah^{azwj}. The worldly pleasures should never distract you from offering the Salat on their proper times. Allah^{azwj} has rebuked those who disregarded the times of their prayers. Allah^{azwj} Says: **Woe to the prayers ones, who are ignorant of their prayers** (107:4-5).

لا يجمع المؤمن يديه في الصلاة و هو قائم يتشبه بأهل الكفر

The believers should not put one hand on the other while standing straight in prayers like the disbelievers (do).

إذا أصاب أحدكم في الصلاة الدابة فليدفعها أو يتقل عليها أو يضمها في ثوبه حتى ينصرف

If you notice a stinging worm after establishing Salat, you should bury, spit, or hold it in the dress until you finish the Salat.

و الالتفات الفاحش يقطع الصلاة و من فعل فعله الإبتداء بالأذان و الإقامة و التكبير

Notable turning invalidates the Salat. If you turn your face notably in prayers, you should restart with the Azan, Iqama and Takbir.

تشمير الثياب طهور للصلاة قال الله تعالى وَ ثِيَابِكَ فَطَهَّرْ أَي فشم

To tuck up the clothes is purity for offering the prayers. Allah^{azwj} Says: **Cleanse your clothes** (74:4). This means tuck up your clothes.

لا يقوم أحدكم بين يدي ربه جل و عز و عليه ثوب يصفه

You should not stand before your Lord the Majestic in Salat while you are wearing see-through clothes.

علموا صبيانكم الصلاة و خذوهم بها إذا بلغوا ثمان سنين

Teach your children how to pray. When they are eight years old, you should discipline them if they are negligent of their Salat.

لا يجوز السهو في خمس الوتر و الركعتين الأوليين من كل صلاة مفروضة التي تكون فيهما القراءة و الصبح و المغرب و كل ثنائية مفروضة و إن كانت سفرا

'Saho' doubts is forbidden at five places, in the Witr of Salat, the first two Rakas of every obligatory Salat, in Fajr and Maghrib Salats, and every obligatory two-raka prayer as offered in travel.

تجزى للرجل الصلاة في ثوب واحد يعقد طرفيه على عنقه و في القميص الصفيين يزره عليه

It is acceptable for men to offer the Salat wearing one dress by knotting the two martins on the neck. It is also acceptable to offer the Salat wearing a thick shirt by buttoning it up.

لا يسجد الرجل على صورة و لا على بساط هي فيه و يجوز أن تكون الصورة تحت قدميه أو يطرح عليها ما يواريهها

It is unacceptable for men to prostrate themselves on pictures or pictured rug. It is, however, allowed when the picture is under his feet and covered up by something.

و لا يعقد الرجل الدرهم الذي فيه الصورة في ثوبه و هو يصلي و يجوز أن يكون الدرهم في هميان أو في ثوب إن كان ظاهرا

It is not permitted for men to put pictured 'Dirhams' (coins) in their pocket while offering Salat. It is, however, allowed to put the dirham in a bag or a thick cloth, i.e., money belt.

لا يسجد الرجل على كدس حنطة و لا على شعير و لا على شيء مما يؤكل و لا على الخبز

It is unacceptable for men to prostrate themselves on a bag of wheat or barley, an eatable thing, or bread.

من أتى الصلاة عارفا بحقها غفر الله له

Allah^{azwj} will Forgive those who offer the Salat with full recognition of its worth.

و لا يصل الرجل نافلة في وقت فريضة و لا يتركها إلا من عذر و ليقض بعد ذلك إذا أمكنه القضاء فإن الله عز و جل يقول الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ هم الذين يقضون ما فاتهم من الليل بالنهار و من النهار بالليل

Avoid offering a recommendable Salat in the time of an obligatory one. You should not leave offering the 'Nafilas' unless there is an accepted excuse. You may settle the missed 'nafilas' afterwards. Allah^{azwj} Says: ***The persistent in their Salat are those who settle their Salat that they missed at night in day and settle the Salat that they missed in the day at night.*** (70:23)

ثم قوموا فإن ذلك من فعلنا إذا قام أحدكم بين يدي الله جل جلاله فليرفع يده حذاء صدره و إذا كان أحدكم بين يدي الله جل جلاله فليتحرى بصدره و ليقم صلبه و لا ينحني إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء و لينصب في الدعاء فقال عبد الله بن سبأ يا أمير المؤمنين أ ليس الله في كل مكان قال بلى قال فلم يرفع العبد يديه إلى السماء قال أ ما تقرأ و في السماء رزقكم و ما تُوعَدُونَ فمن أين يطلب الرزق إلا من موضعه و موضع الرزق و ما وعد الله عز و جل السماء

When someone among you finishes his Salat then he should raise his hands toward skies and ask for prayers, at this point abd Allah bin Sabah asked: Ya Amir-ul-Momaneen^{asws}: Is it true that Allah^{azwj} is everywhere? Then why one is required to raise his hands toward skies? Amir-ul-Momaneen^{asws} replied: Did you read in the

Holy Quran (51:22)¹⁰ when Allah^{azwj} has promised to give sustenance from its prescribed place and Allah^{azwj} has Promised sustenance to descend from the skies.

لا تقضوا النافلة في وقت الفريضة و لكن ابدءوا بالفريضة ثم صلوا ما بدا لكم

Do not settle the 'nafilas' in the time of the obligatory prayers. You should offer the obligatory prayers first and then offer any other prayer.

الصلاة في الحرمين تعدل ألف صلاة

A single prayer in the two places 'Al-Harameen' is equal to one thousand prayers in other places.

ليخشع الرجل في صلاته فإنه من خشع لله في الركعة فلا يعيب بشيء في صلاة

You should show reverence/respect during offering the Salat. To show reverence in one rak'a means to have the whole prayer flawless.

القنوت في كل صلاة ثنائية قبل الركوع في الركعة الثانية إلا الجمعة فإن فيها قنوتين أحدهما قبل الركوع في الركعة الأولى و الآخر بعده في الركعة الثانية و القراءة في الجمعة في الركعة الأولى بسورة الجمعة بعد فاتحة الكتاب و إذا جاءك المنافقون

Qunut should be practiced before the kneeling of the second rak'a of every two-rak'a prayer except the Friday Prayer, which has two qunuts-one in the first rak'a and the other in the second. In the first rak'a of the Friday Prayer, you should recite Verses of Fatihah and Jumu'a. In the second, you should recite Verses of Fatihah and Munafiqun.

اجلسوا بعد السجدين حتى تسكن جوارحك ثم قوموا فإن ذلك من فعلن

After the two sajdahs of the Salat, you should sit until your organs repose, then you may stand up. This is our^{asws} practice.

إذا افتتح أحدكم الصلاة فليرفع يديه بحذاء صدره

With the commencement of the prayers, raise your hands to the chest (level for falyada fah yadeen).

إذا قام أحدكم بين يدي الله فليتجاوز و ليقيم صلبه و لا ينحني

When you want to stand before your Lord^{azwj} in the Salat, you should face the kiblah and stand straight without bending.

إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء في الدعاء و لينتصب

When you finish your prayers, you should raise your hands upward for supplication and sit straight.

¹⁰ 51:22 وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

And in heaven is your Sustenance, as (also) that which ye are promised.

فقال ابن سبأ يا أمير المؤمنين أ ليس الله بكل مكان قال بلى قال فلم نرفع أيدينا إلى السماء فقال ويحك أ ما تقرأ و في السماء رزقكم و ما تُوعَدُونَ فمن أين نطلب الرزق إلا من موضعه و هو ما وعد الله في السماء

Ibn Saba asked, “O Amir-ul-Momaneen^{asws}, it is true that Allah^{azwj} is everywhere, is it not?” “Yes, it is true,” answered Imam Ali^{asws}. “Why do we then raise our hands to the heavens?” Wondered Ibn Saba. The Imam^{asws} answered him by reciting Allah^{azwj}'s saying: In the heavens there is your sustenance and (it is) that which you were promised. We should seek the sustenance from its source. It is that of which Allah^{azwj} promises in the heavens.

لا تقبل من عبد صلاة حتى يسأل الله الجنة و يستجير به من النار و يسأله أن يزوجه من الحور العين

A person should not stand after finishing Salat until asking from Allah^{azwj} to place him in Paradise, protect him against Hell, and give him the women of Paradise in marriage.

إذا قام أحدكم إلى الصلاة فليصل صلاة مودع

You should regard every Salat as the last one.

لا يقطع الصلاة التبسم و تقطعها القهقهة

Smiling does not invalidate the Salat, while guffaw/laughter would terminate it.

إذا غلبتك عينك و أنت في الصلاة فاقطعها و نم فإنك لا تدري لعلك أن تدعو على نفسك

If sleep overcomes you during the Salat, you should terminate it and go to sleep, because you may, inattentively, supplicate to Allah^{azwj} against yourself.

إذا قرأتُم قُولُوا آمَنَّا بِاللَّهِ فَقُولُوا آمَنَّا بِاللَّهِ حَتَّى تَبْلُغُوا إِلَى قَوْلِهِ وَ نَحْنُ لَهُ مُسْلِمُونَ

When you recited Allah's Saying: “**(Muslims), say: We believe in Allah** then say “**We believe in Allah^{azwj}** as when you come to the ‘Muslamoon’.

إذا قال العبد في التشهد الأخير من الصلاة المكتوبة أشهد أن لا إله إلا الله وحده لا شريك له و أن محمدا عبده و رسوله و أن الساعة آتية لا ريب فيها و أن الله يبعث من في القبور ثم أحدث حدثا فقد تمت صلاته

And Said, in the last tashahhud of the obligatory prayer, one can still continue his Salat even if one's ablutions terminates, if he had already recited the followings. “I declare there is no god but Allah^{azwj} exclusively without any associate, Mohammed^{saww} is His^{azwj} servant and apostle, the Hour of the Resurrection is undoubtedly to come, and Allah^{azwj} will resurrect them who are in the graves.”

ما عبد الله جل و عز بشيء هو أشد من المشي إلى الصلاة

Walking to the Salat is the best form of the worship of Allah^{azwj}.

ليرفع الساجد مؤخره في الصلاة

In prostration of the prayers, keep your backs raised.

إذا صليت وحدك فأسمع نفسك القراءة و التكبير و التسبيح

If you offer a prayer alone, you should raise your voices with the Qira'a, Takbir, and Tasbih, so that you can hear it (what you recite).

إذا انفتلت من صلاتك فعن يمينك

Look (by only turning eyes) the right side when you finish from offering the Salat.

أعط السمع أربعة في الدعاء الصلاة على النبي و آله و الطلب من ربك الجنة و التعوذ من النار و سؤالك إياه الحور العين

In supplication, raise the voice in four matters; blessing the Prophet^{saww} and his family^{asws}, asking Allah^{azwj} for Paradise, seeking His^{azwj} protection against Hell, and asking for marrying you with 'Al-hoor' (the women of Paradise).

و ليسأل الله الجنة و يستجير به من النار و يسأله أن يزوجه الحور العين فإنه من لم يصل على النبي رجعت دعوته و من سأل الله الجنة سمعت الجنة فقالت يا رب أعط عبدك ما سأل و من استجار به من النار قالت النار يا رب أجر عبدك مما استجار منه و من سأل الحور العين سمعت الحور العين فقالت أعط عبدك ما سأل

Paradise will hear the servant who asks it from Allah^{azwj}, and will plead Allah^{azwj} to respond to him. Hell will also hear the servant who supplicates to Allah^{azwj} to save him from it, and will plead Allah^{azwj} to protect that servant from it. Likewise, women of Paradise will hear the servant who asks Allah^{azwj} to give them to him in marriage, and will plead Allah^{azwj} to give him what he asks.

من شرب مسكرا لم تقبل صلاته أربعين ليلة

The prayers of those who consume intoxicants will not be accepted for forty nights.

إذا قام الرجل في الصلاة أقبيل إبليس ينظر إليه حسدا لما يرى من رحمة الله التي تغشاه

When you prepare yourselves to offer a prayer, the Eblis comes to look at you enviously for he notices how Allah^{azwj}'s mercy is covering you.

المنتظر وقت الصلاة بعد العصر زائر الله و حق على الله جل و عز أن يكرم زائره و يعطيه ما سأل

Anyone who waits for the prayer time after the Asr Prayer, it is like visiting Allah^{azwj}. It is appropriate for Allah^{azwj} to honour His visitors and respond to their needs.

ليقل العبد الفكر إذا قام بين يدي الله فإنما له من صلاته ما أقبيل عليه

One should not engage his mind elsewhere while standing in front of his Lord^{azwj} (in salat), since the accepted parts of one's Salat are only those which are offered attentively.

س في المسجد بعد طلوع الفجر إلى طلوع الشمس أسرع في طلب الرزق من الضرب في الأرض

Sitting in mosques from start of Fajr until sunrise is better for the acquisition of sustenance rather than running around in the world (to earn wages).

لا يعيبت أحدكم بلحيته في الصلاة و لا بما يشغله عنها

One should not play with his beard or anything else during Salat so that his attention is not preoccupied (offer undivided attention).

أعطوا كل سورة حقها من الركوع و السجود

In Salat, justify the sanctity of every Sura as well as kneeling and prostration.

إذا كنتم في الصلاة لا يصلي الرجل في قميص متوشحا به فإنه من فعال أهل لوط

Men should not offer the Salat wearing a sash (brief), because this was one of the people of Sodom's habits.

تجزي للرجل الصلاة في ثوب واحد يعقد طرفيه على عنقه و في القميص الصفيين يزره عليه

It is acceptable for men to offer the Salat wearing one dress by knotting the two martins on the neck. It is also acceptable to offer the Salat wearing a thick shirt by buttoning it up.

Benefits of Night Prayers (Namaz-E-Shab)

قيام الليل مصحة للبدن و رضا للرب و تعرض للرحمة و تمسك بأخلاق النبيين

Standing at night (for Prayer) is healthy for the body and pleases the Lord^{azwj} and brings about the Mercy and is adherence to the ethics of the Prophets^{saww}.

من كانت له إلى الله حاجة فليطلبها في ثلاث ساعات ساعة من يوم الجمعة ساعة الزوال حين تهب الرياح و تفتح أبواب السماء و تنزل الرحمة و تصوت الطير و ساعة في آخر الليل عند طلوع الفجر فإن ملكين يناديان هل من تائب فأتوب عليه هل من سائل فيعطى هل من مستغفر فيغفر له هل من طالب حاجة

Anyone who has a need to ask from Allah^{azwj}, should choose one of three hours; an hour on Fridays, an instance on midday when the wind blows, the portals of the heavens are open, the Mercy is descended, and the birds are singing, and an instance in the later part of night when Fajr time emerges. At this time, two angels are calling (on Allah^{azwj}'s Command): Is there a repentant to be accepted? Are there needy to be awarded? Is there a seeker of forgiveness to be pardoned? Is there a deprived making a wish?

Charity and its Manners

البر لا يبلى و الذنب لا ينسى إِنْ اللَّهُ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

Act of charity will never corrode and the guilt of will never be forgotten.
'Allah is certainly with the pious and the righteous ones' (16:128).

استنزلوا الرزق بالصدقة

Seek sustenance through alms-giving.

تصدقوا بالليل فإن صدقة الليل تطفى غضب الرب

Give alms at night, the night alms extinguish the Lord^{azwj}'s Wrath.

قدموا ما استطعتم من عمل الخير تجدوه غدا

Do charitable acts as much as possible and you will find their rewards in the days to come.

اصطنعوا المعروف بما قدرتم عليه فإنه تقي مصارع السوء

Extend favours as much as possible; it saves one from violent death.

داووا مرضاكم بالصدقة و حصنوا أموالكم بالزكاة الصلاة

Treat your illness by giving-away alms and protect your wealth by paying-off Zakat.

من أيقن بالخلف جاد بالعطية

He who is certain of the reward will give away generously.

أكثرُوا الاستغفار فإنه يجلب الرزق

Seeking frequently Allah^{azwj}'s Forgiveness increases sustenance.

إذا ناولتم سائلا شيئا فاسألوه أن يدعو لكم فإنه يستجاب فيكم و لا يجاب في نفسه لأنهم يكذبون

When you hand over alms to a beggar, you should ask him to supplicate to Allah^{azwj} on your behalf. His supplication for himself may not be accepted as they often lie but will surely be accepted for you.

و يرد الذي يناوله يده إلى فيه فليقبلها فإن الله يأخذها قبل أن تقع في يد السائل قال الله تبارك و تعالى وَ يَأْخُذُ الصَّدَقَاتِ

When you want to give alms, you should first kiss the alms, it reaches Allah^{azwj}'s hand before it is handed over to the beggar's. Allah^{azwj} the Exalted Says: **It is Allah who Receives the welfare funds (9:104).**

درهم ينفقه الرجل في الحج يعدل ألف درهم

To spend one dirham as alms in (the season of) hajj is equal to one thousand dirhams (that are given as alms in other situations).

أنفقوا مما رزقكم الله فإن المنفق في بمنزلة المجاهد في سبيل الله فمن أيقن بالخلف أنفق و سخت نفسه بذلك

Spend for the cause of Allah^{azwj} out of what He^{azwj} has provided you. The spender enjoys the same rank to that of a Mujahid supporting the cause of Allah^{azwj}. He who is certain of the reward will surely spend generously.

الصدقة جنة عظيمة و حجاب للمؤمن من النار و وقاية للكافر من تلف المال و يعجل له الخلف و يدفع السقم عن بدنه و ما له في الآخرة من نصيب

Almsgiving is a great shelter. It sets a screen between the believers and the Hell. For the disbelievers, almsgiving saves their fortune from loss, advances the remuneration, and saves the body from diseases, however, the disbelievers will have nothing on the Day of Resurrection (their rewards will be given to them in the world).

Travelling in the Month of Ramadan

ليس للعبد أن يسافر إذا حضر شهر رمضان لقول الله فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

A servant (of Allah^{azwj}) should not travel when the month of Ramadan is approaching. This is for Allah^{azwj}'s saying: **Anyone of you who knows that the month of Ramadan has begun, he must start to fast.** (2:185)

Hajj.

أَلْمُوا بِرَسُولِ اللَّهِ ص إِذَا خَرَجْتُمْ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَإِنَّ تَرْكَهُ جَفَاءٌ وَ بِذَلِكَ أَمَرْتُمْ وَ أَلْمُوا بِالْقُبُورِ الَّتِي أَلَزَمَكُمُ اللَّهُ حَقَّهَا وَ زِيَارَتَهَا وَ اطْلُبُوا الرِّزْقَ عِنْدَهَا

When you go for Hajj then finish it by performing Ziyarah of Prophet^{saww} because abandoning his^{saww} Ziyara would offend him^{saww} and you are expected to finish Hajj (rituals) by visiting the graves those who have (Divine) right on you and visiting those grave has been made mandatory by Allah^{azwj}. Go and ask for your Rizk (sustenance) near those graves.

إذا أردتم الحج فتقدموا في شراء بعض حوائجكم بأنفسكم فإن الله تبارك و تعالى قال وَ لَوْ أَرَادُوا الْخُرُوجَ لِأَعَدُوا لَهُ عُدَّةً

One should acquire the means to perform Hajj by himself. Allah^{azwj} the most Blessed Says: **Had they wanted to join you, they would have prepared themselves** (9:46).

إذا حججتم فأكثروا النظر إلى بيت الله فإن الله مائة و عشرين رحمة عند بيته الحرام منها ستون للطائفين و أربعون للمصلين و عشرون للناظرين

During the Hajj, gaze at the Holy Kaaba of Allah^{azwj} very frequently, since Allah^{azwj} has Dedicated one hundred and twenty states of Mercy to the Holy Kaaba, sixty of which are for the circumambulators (who circle around the Kaaba), forty for those who offer Salat there, and twenty for the gazers.

أفروا عند بيت الله الحرام بما حفظتموه من ذنوبكم و ما لم تحفظوه فقولوا ما حفظته يا رب علينا و نسيناه فاغفره لنا فإنه من أقر بذنوبه في ذلك الموضع و عددها و ذكرها و استغفر الله جل و عز منها كان حقا على الله أن يغفرها له

Confess your sins that you can remember at the Holy Kaaba of Allah^{azwj}. Regarding those sins that you do not recall, you should say: O Lord! Forgive us for the sins that you have recorded but we have forgotten. It will be incumbent upon Allah^{azwj} to Forgive those who confess their sins, mention them in detail and seek His^{azwj} forgiveness at that place.

ألموا برسول الله ص إذا حججتم فإن تركه جفاء و بذلك أمرتم

Complete your Hajj after visiting the Prophet^{saww} (grave) as without paying homage to Prophet^{saww} is being disrespectful to him.

قربان كل تقي و الحج جهاد كل ضعيف

The offering sacrifice is for the pious and the Hajj is the Jihad of the weak.

Greeting a Hajji

الحاج و المعتمر وفد الله و حق على الله أن يكرم وفده و يحبوه بالمغفرة

Hajjis and performers of Umrah are the delegations to Allah^{azwj}. It is appropriate for Allah^{azwj} to honour His^{azwj} delegation and favour them with forgiveness.

و إذا هنأتموه فقولوا قبل الله نسكك و شكر سعيك و أخلف عليك نفقتك و لا جعله آخر عهدك ببيته الحرام

To congratulate the fresh hajji, you should say: “Allah^{azwj} may accept your rites, appreciate your efforts, recompense your expenditures, and give you another opportunity to visit the Holy House of Allah^{azwj}.”

إذا قدم أحدكم من مكة فقبل عينيه و فمه الذي قبل الحجر الأسود الذي قبله رسول الله ص و قبل موضع سجوده و جبهته

When you welcome somebody who has just arrived from Mecca, a hajji, you should kiss his eyes and face with which he kissed the Black Stone, which the Prophet^{saww} had kissed. You should also kiss his limbs of prostration and his forehead.

Rights of Prophet^{saww}'s Family^{asws}

مثل أهل البيت سفينة نوح من تخلف عنها هلك

The prophet^{saww}'s family^{asws} is like ark of Noah, those who fail to embark in it will certainly be lost.

ذكرنا أهل البيت شفاء من الوغل و الأسقام و وسواس الريب

The remembrance of the holy family of Prophet^{saww}, is the cure of hesitations/doubts/hallucinations, diseases, and inspirations of suspect.

و حبنا رضا الرب و الأخذ بأمرنا و طريقتنا و مذهبنا معنا غدا في حظيرة الفردوس

He who loves us^{asws} has indeed won Allah^{azwj}'s assent. The one who follows our commands, follows our traditions, and adopts our religion will be with us^{asws} in the garden of Paradise.

من شهدنا في حربنا و سمع و اعيتنا فلم ينصرنا أكبه الله على منخريه في النار

The ones who stayed away from supporting us^{asws} after they had heard our^{asws} call for help in war; Allah^{azwj} will turn them on the nasals in Hell.

نحن باب الجنة إذا بعثوا و ضاقت المذاهب و نحن باب حطة و هو السلم من دخله نجا و من تخلف عنه هوى بنا فتح الله جل و عز و بنا يختم الله و بنا يمحو الله ما يشاء و بنا يدفع الله الزمان الكلب و بنا ينزل الغيث و لا يغرنكم بالله الغرور

We^{asws} are the door of Paradise. When you will be resurrected and the situation will be too hard to find an exit, we^{asws} will be the door of forgiveness and peace. He who enters from that door will be saved, and he who avoids it will be perished. Allah^{azwj} began the creation with us^{asws}, and will seal it with us^{asws} too. For us^{asws}, He^{azwj} cancels whatever He^{azwj} Wills and by us, He^{azwj} saves against crisis. Rain falls down because of us^{asws}. Do not let the Eblis urge you against Allah^{azwj}.

لا تزولوا عن الحق و أهله فإن من استبدل بنا هلك و فاتته الدنيا و خرج منها أثما

Never leave the truth and the people associated with it. He, whoever prefers anything over us^{asws} will surely suffer perdition, will miss the worldly pleasures, and will leave this world overburdened with sins.

إذا سمعتم من حديثنا ما لا تعرفونه فردوه إلينا و قفوا عنده و سلموا إذا تبين لكم الحق و لا تكونوا مذائيع عجلي فإلينا يرجع الغالي و بنا يلحق المقصر

You should stop discussing our sayings which you do not understand. When the truth is proved, you should submit to it. Do not rush in broadcasting the news (regarding our secrets). The exaggerator will have to return to us as well as the reducer will be sent to us.

من تمسك بنا لحق و من تخلف عنا محق

He whoever adheres to us^{asws} will find Justice (and truth), and whoever lags behind will be ruined.

من اتبع أمرنا لحق من سلك غير طريقتنا سحق

He whoever follows our^{asws} course will find the Justice (and truth), and whoever takes any other course will be killed.

لمحبينا أفواج من رحمة الله و لمبغضينا أفواج من سخط الله

For our followers, there will be waves of Allah^{azwj}'s mercy, while for our enemies there will be the waves of Allah^{azwj}'s wrath.

طريقنا القصد و أمرنا الرشد

Our^{asws} course is with firm belief, and true guidance is our^{asws} affair.

من أحبنا بقلبه و أعاننا بلسانه و قاتل معنا بيده فهو معنا في الجنة في درجتنا

For those who loved us^{asws} and supported us^{asws} by words, and fought alongside us^{asws} with their hands, they will be with us^{asws} in the Paradise and will be honoured by joining us^{asws}.

و من أحبنا بقلبه و لم يعنا بلسانه و لم يقاتل معنا فهو أسفل من ذلك بدرجة

For those who loved us^{asws} but neither supported us by words nor supported us in wars, they will be one rank lower than the previous ones (who will be with us^{asws}).

و من أحبنا بقلبه و لم يعنا بلسانه و لا بيده فهو معنا في الجنة

For those who loved us^{asws} but neither supported us^{asws} by words nor by deeds, they will be two stages below those (who will be with us) in Paradise.

و من أبغضنا بقلبه و أعان علينا بلسانه و يده فهو في أسفل درك من النار

For those who hated us^{asws} but did not hurt us^{asws} either by words or by their deeds, they will be in Hell.

و من أبغضنا بقلبه و أعان علينا بلسانه و لم يعن علينا بيده فهو فوق ذلك بدرجة

For those who hated us^{asws} and disappointed us^{asws} by words, but not by deeds, they will be one level of Hell below than the previous.

و من أبغضنا بقلبه و لم يعن علينا بلسانه و لا يده فهو في النار

For those who hated us^{asws} but did not disappoint us^{asws} by words or deeds, they will be in Hell.

إن أهل الجنة لينظرون إلى منازل شيعتنا كما ينظر الإنسان إلى الكواكب التي في السماء

The people of Paradise will look at the positions of our adherents –Shia, in the same way you look to the stars in the sky.

نحن الخزان لدين الله و نحن مصابيح العلم إذا مضى منا علم بدا علم لا يضل من اتبعنا و لا يهتدي من أنكرنا و لا ينجو من أعان علينا عدونا و لا يعان من أسلمنا و لا يخلو عنا بطمع في حطام الدنيا الزائلة عنه فإنه من أثر الدنيا علينا عظمت حسرته غدا و ذلك قول الله أن تقول نفس يا حسرتي على ما فرطت في جنب الله و إن كنت لمن الساخرين

We, the Prophet^{asws}'s family- are the keepers of Allah^{azwj}'s religion and the lanterns of knowledge. Whenever a great figure of us^{asws} passes away, another rises up (on the horizon). He whoever follows us^{asws} will never deviate, and whoever denies us^{asws} will never be guided, and whoever supports our enemies against us^{asws} will never be saved, and whoever disappoints us^{asws} will never be aided, and whoever prefers the pleasures of this deserted world to us^{asws} will not find tranquillity. As for them who prefer the worldly pleasures to us^{asws}, their regret will be very great on the Day of Resurrection. This is proved through Allah^{azwj}'s saying: ***'Turn to Allah in repentance before a soul says, "Woe to me because of my failure to fulfil my duties to Allah. Woe to me for mocking Allah's guidance!"***

إن الله اطلع فاختارنا و اختار لنا شيعتنا ينصروننا و يفرحون بفرحنا و يحزنون بحزننا و يبذلون أموالهم و أنفسهم فينا أولئك منا و إلينا

As Allah^{azwj} examined the creatures, He^{azwj} selected us^{asws} and selected our adherent 'Shia' who support us, become happy when we are happy, show remorse when we are unhappy, and offer their fortunes and souls for our^{asws} cause. They are from us^{asws} and are attached to us^{asws}.

الميت من شيعتنا صديق شهيد صدق بأمرنا و أحب فينا و أبغض فينا يريد بذلك وجه الله مؤمنا بالله و رسوله

The dead Shiite is veracious and martyr, because he believed in our^{asws} affairs, loved, and hated for our sake, seeking Allah^{azwj}'s favours only and believing in Allah^{azwj} and His Apostle^{saww}.

لا تجالسوا لنا عابئا و لا تمتدحوا بنا عند عدونا معلنين بإظهار حبا فتدلوا أنفسكم عند سلطانكم

Do not stay in those gatherings where we are disrespected and similarly, do not praise us^{asws} in front of our enemies by showing your love for us so that you are not humiliated in front of those who rule over you.

و نحن باب الغوث إذا اتقوا و ضاقت عليهم المذاهب و نحن باب حطة و هو باب السلام من دخله نجا و من تخلف عنه هوى بنا يفتح الله و بنا يختم الله و بنا يمحو ما يشاء و بنا يثبت و بنا يدفع الله الزمان الكلب و بنا ينزل الغيث فلا يغرنكم بالله الغرور ما أنزلت السماء من قطرة من ماء منذ حبسه الله عز و جل

When people are under distress and are subjected to hardship then we^{asws} are the gates of relieve for them and we^{asws} are the gates of 'Hitta' (Quran), those who enter into it will find salvation, but those who avoid it will, surely, go astray. Allah^{azwj} Starts from us^{asws} and Destroys through us^{asws} which He^{azwj} likes to annihilate, He^{azwj} Makes something stable through us, Allah^{azwj} Removes hardships through our^{asws} intercession, and Sends down rain because of us^{asws}. Be careful, do not be deceived by the deceivers in the matters of Divinity.

إذا سمعتم من حديثنا ما لا تعرفون فردوه إلينا و قفوا عنده و سلموا حتى يتبين لكم الحق

When you listen to one of our traditions, which you cannot understand, then return it back to us^{asws}, and refrain from taking any actions while remaining submissive to us^{asws} until (the ambiguous) matters are made clear for you.

و نحن الخزان لدين الله و نحن مصابيح العلم إذا مضى منا علم بدا علم لا يضل من اتبعنا و لا يهتدي من أنكرنا و لا ينجو من أعان علينا عدونا و لا يعان من أسلمنا فلا تتخلفوا عنا لطمع دنيا و حطام زائل عنكم و أنتم تزولون عنه فإن من أثر الدنيا على الآخرة و اختارها علينا عظمت حسرته غدا و ذلك قول الله عز و جل أن تقول نفس يا حسرتي على ما فرطت في جنب الله و إن كنت لمن السّاحرين

We are the keys to the treasures of Allah^{azwj}, when one of us^{asws} leaves then his successor rises and fills his place. The one who follows us^{asws} never gets lost and the one who deserts us^{asws} never finds salvation. Similarly, that who supports our^{asws} enemies against us^{asws} will never find refuge nor that who leaves us is going to be helped. Therefore do not desert us^{asws} for the sake of greed of the world, as these will be taken away from you and you will be removed from it (by meeting your death). Thus the one who prefers this world over Hereafter and takes it instead of us will experience terrible humiliation, as Allah^{azwj} Says: (39:56): **Lest the soul should (then) say: 'Ah! Woe is me!- In that I neglected (my duty) towards Allah, and was but among those who mocked!'**

Reappearance Of Imam-E-Zaman^{ajfj}

لو قد قام قائمنا لأنزلت السماء قطرها و لأخرجت الأرض نباتها و ذهب الشحاء من قلوب العباد و اصطلحت السباع و البهائم حتى تمشي المرأة بين العراق و الشام لا تضع قدميها إلا على نبات و على رأسها زنبيلها لا يهيجها سبع و لا تخافه

When the advent of our Qaim^{ajfj} ‘the Deliverer’ will occur, the Heavens will cause its drops to descend, the lands will grow its plants, the malice will disappear from the hearts of the servants, and animals and beasts will be harmless in such a way that a woman will be able to walk from Iraq to Syria, putting the basket on her head and treading only on green lands, without fearing or being troubled by a beast.

Waiting For ‘Al-Faraj’

أفضل عمل المؤمن انتظار الفرج

The best deed of a believer is expecting the ‘al-Faraj’ (zahoor of Imam-e-Zaman^{ajfj}).

و المنتظر لأمرنا كالمتشحط بدمه في سبيل الله

He who waits for our^{asws} deliverer ‘Al-Qaim^{ajfj}’ is equivalent to the one who scarifies himself for the sake of Allah^{azwj}.

Emulate (Taqleed) Mohammed^{saww} Wa Al-e-Mohammed^{asws}

من أحبنا فليعمل بعملنا و يستعن بالورع فإنه أفضل ما يستعان به في الدنيا و الآخرة

He who loves us^{asws} should imitate our acts and seek the help of piety. Surely, this is the best way to be successful, in this world as well as in the Hereafter.

Innovation

شر الأمور محدثاتها

Evil stems from innovations.

Extremism (Ghuloo) about Mohammed^{saww} Wa Al-e-Mohammed^{asws}

إياكم و الغلو فينا قولوا إنا عباد مربيون و قولوا في فضلنا ما شئتم

Beware of ascribing extremism to us^{asws}, first confess that we are the Divine Imams^{asws} and are servants of Allah^{azwj} and then pronounce our merits.

Conceal the Secrets of Mohammed^{saww} Wa Al-e-Mohammed^{asws}

من أذاع سرنا أذاقه الله بأس الحديد

For those, who publicise our secrets, Allah^{azwj} will expose them to the sharpness of swords.

Taqqiya’ (pious dissimulation) & Its Rewards

ليس في شرب المسكر و المسح على الخفين تقية

There is no 'Taqqiya' (pious dissimulation) in taking intoxicants and performing 'Massah' over socks (as Sunni Muslims wipe palms on shoes/socks in ritual of ablution).

لا تجالسوا لنا عائبا و لا تمدحونا معلنين عند عدونا فتظهروا حينا و تذلوا أنفسكم عند سلطانكم

Do not sit with anyone who reviles at us^{asws}, and do not praise us^{asws} in public otherwise rulers will humiliate you because you adore us^{asws}.

لو تعلمون ما في مقامكم بين عدوكم و صبركم على ما تسمعون من الأذى لقرت أعينكم

You would be very delighted if you knew your rewards for your residence among your enemies and steadfastness against the harm that you encounter.

و عليكم بالصبر و الصلاة و التقية و اعلموا أن الله عز و جل يبغض من عباده التلون

Adhere to patience, Salat, and Taqqiya. You should realise that Allah^{azwj} hates those acts of His servants which are conducted in doubts/Qias/Ijtihad.

لو قد فقدتموني لرأيتم بعدي أشياء يتمنى أحدكم الموت مما يرى من الجور و العدوان و الأثرة و الاستخفاف بحق الله و الخوف على نفسه فإذا كان ذلك فاعتصموا بحبل الله جميعا و لا تفرقوا

After I^{asws} am gone (shaheed), you will suffer harsh injustice, oppression, discrimination, decline in Allah^{azwj}'s rights, and insecurity to the degree that you will hope you were dead. When that will fall, you should cling to the bond of Allah^{azwj} and avoid discrepancy.

Conditions of Jihad

لا يخرج المسلم في الجهاد مع من لا يؤمن على الحكم و لا ينفذ في الفياء أمر الله جل و عز و إن مات في ذلك كان معينا لعدونا في حبس حقا و الإشاطة بدمائنا و ميته مية جاهلية

Muslims should not participate in battles under the leadership of the one that does not have full acquaintance of the Islamic laws and does not follow Allah^{azwj}'s Commandments regarding the spoils of war. Muslims who are killed in such battles are regarded as supporters of our enemies in the question of refraining from giving us^{asws} our rights (of leadership) and shedding our blood. In addition, they will be considered among those who died before Islam.

Manners of Reading Quran

و لا يقرأ العاقل القرآن إذا كان على غير طهر حتى يتطهر له

A person with 'Maurifat' (recognition of religion) should not recite the Quran prior to cleaning himself, ceremonially from impurity.

Supplication and Its Importance

الدعاء يرد القضاء المبرم فأعدوه و استعملوه

Supplication obstructs calamities; hence use supplications as a shield.

إذا فرغ الرجل من صلاته فليصل على النبي ص

The supplications of those who ignore the blessing the Prophet^{saww} will be rejected.

عند قراءة القرآن و مع زوال الشمس و عند طلوع الفجر

Read the Holy Quran at the time of the sunset as well as at the time of al-Fajr.

من ضل منكم في سفر أو خاف على نفسه فليناد يا صالح أغثني فإن في إخوانكم الجن من إذا سمع الصوت أجاب و أرشد الضال منكم و حبس عليه دابته

If you lose the way or fear something in journeys, you should recite: “O virtuous, aid me”. Some of your Jinni brothers, if they hear you, will respond, lead the astray, and keep your riding animals for you”.

من أراد منكم أن يعلم كيف منزلته عند الله فلينظر كيف منزلة الله منه عند الذنوب

If you want to know your standings with Allah^{azwj}, you should first assess Allah^{azwj}'s virtues with you by looking at the sins you commit.

و من خاف منكم الأسد على نفسه و دابته و غنمه فليخط عليها خطة و ليقل اللهم رب دانيال و الجب و كل أسد مستأسد احفظني و غنمي

If you anticipate that beasts will attack you, your riding animals, or your sheep, you should draw a line around your animals and say: “O Allah^{azwj}, You are the Lord of Daniel, the Well, and every beast: Guard my sheep and me.”

و من خاف منكم الغرق فليقل بسم الله مجراها و مرساها إن ربِّي لَغَفُورٌ رَحِيمٌ و ما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ و الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ و السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ و تَعَالَى عَمَّا يُشْرِكُونَ

If you anticipate drowning, you should recite Allah^{azwj}'s Verses: ***In Allah^{azwj}'s Name, it will sail and in His Name it will cast anchor*** (11:41) and they have paid due respect to Allah^{azwj}. The whole earth will be gripped in His hands on the Day of Judgment and the heavens will be just like a scroll in His right hand. ***Allah^{azwj} is too Glorious and High to be considered equal to their Idols*** (39:67).

و من خاف العقرب فليقرأ سلاماً على نوح في العالمين إنا كذلك نجزي المحسنين إنه من عبادنا المؤمنين

If you fear sting of a scorpion, you should recite Allah^{azwj}'s Verse: ***Peace be with Noah among all men in the worlds. Thus do We reward the righteous ones. He was one of Our believing servants*** (37:79-81).

ادفعوا أنواع البلاء بالدعاء عليكم به قبل نزول البلاء فو الذي فلق الحبة و برأ النسمة للبلاء أسرع إلى المؤمن من السيل من أعلى التلعة إلى أسفلها أو من ركض البراذين

Stop various sorts of misfortunes by supplicating to Allah^{azwj}. Persist on supplicating to Allah^{azwj} before the falling of misfortunes. I swear by Him^{azwj} Who split the seed

and created the soul, misfortunes are quicker to the believers than the falling of floods downward a hill and speedier than work horses.

سلوا العافية من جهد البلاء فإن جهد البلاء ذهاب الدين

Supplicate to Allah^{azwj} to Protect you from hardships. It surely causes the religion to vanish.

ألموا بالقبور التي يلزمكم حق سكانها و زوروها و اطلبوا الرزق عندها فإنهم يفرحون بزيارتكم ليطلب الرجل الحاجة عند قبر أبيه و أمه بعد ما يدعو لهما

Encircle those graves, the rights of whose inhabitants are obligatory upon you, and visit them and seek sustenance there, as the dead will be delighted if you visit them. You should ask your needs near the graves of your parents after supplicating to Allah^{azwj} for them.

إذا وضع الرجل في الركاب يقال سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

When you put your feet in a vehicle, you should recite -Allah^{azwj}'s Saying:-

Glory belongs to Him^{azwj} who has Made it subservient to us when we would not have been able to do so ourselves. To our Lord^{azwj} we shall all return.

و إذا خرج أحدكم في سفر فليقل اللهم أنت صاحب في السفر و الحامل على الظهر و الخليفة في الأهل و المال و الولد

Before you begin a journey, you should recite: “O Allah^{azwj}, You are the companion in journeys, the helper in transport, and the guard of the wife, property, and sons.”

و إذا نزلتم فقولوا اللهم أنزلنا منزلا مباركا و أنت خير المنزلين

When you reside in a place, you should recite: “O Allah^{azwj}, grant me a blessed landing. You^{azwj} are the One who provides the safest landing.”

إذا دخلتم الأسواق لحاجة فقولوا أشهد أن لا إله إلا الله وحده لا شريك له و أن محمدا عبده و رسوله ص اللهم إني أعوذ بك من صفقة خاسرة و يمين فاجرة و أعوذ بك من بوار الأيم

When you are in marts for shopping, you should say: “I declare there is no god but Allah^{azwj} uniquely without any associate, and declare that Mohammed^{saww} is His servant and His messenger. O Allah^{azwj}, I seek Your safety from losing deals and perjury, and seek Your safety from stagnancy.”

السؤال بعد المدح فامدحوا الله ثم سلوه الحوائج و أثنوا عليه قبل طلبه

Asking should follow praising; therefore, praise and extol Allah^{azwj} the Exalted before you ask Him for meeting your needs.

يا صاحب الدعاء لا تسأل ما لا يكون و لا يحل

O suppliant, do not supplicate to Allah^{azwj} for matters that are impossible.

ن قرأ قل هو الله أحد إلى أن تطلع الشمس عشر مرات و مثلها إنا أنزلناه في ليلة القدر و مثلها آية الكرسي منع ماله مما يخاف عليه

He who recites Surahs of Tawhid and Qadr and the Verse of Kursi ten times before sunrise will guard his wealth against any threatening matter.

و من قرأ قل هو الله أحد و إنا أنزلناه في ليلة القدر قبل طلوع الشمس لم يصب ذنبا و إن اجتهد فيه إبليس

He who recites Surahs of Tawhid and Qadr before sunrise will not commit any sin even if Eblis exerts all efforts for driving him to commit sins.

و ليقراً إذا خرج من بيته إنَّ في خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ إِلَى قَوْلِهِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَ آية الكرسي و إنا أنزلناه في ليلة القدر و أم الكتاب فإن فيها قضاء حوائج الدنيا و الآخرة

As soon as you leave houses, recite 3:193-194 and Verse of Kursi, Surahs of Qadr and Fatihah, because the settlement of needs of this world and the world to come lies in reciting them.

إذا ضاق المسلم فلا يشكون ربه و لكن يشكو إليه فإن بيده مقاليد الأمور و تدبيرها في السموات و الأرضين و ما فيهن و هو رب العرش العظيم و الحمد لله رب العالمين

In troubles, Muslims should not complain about their (affairs) to Lord^{azwj}. They should address their needs to Him^{azwj}, because He^{azwj} Possesses the keys and arrangement of matters in the heavens, the earth and whatever is between them. He^{azwj} is surely the Lord of the Grand Throne. All praise is due to Allah^{azwj} the Lord of the worlds.

و إذا جلس العبد من نومه فليقل قبل أن يقوم حسبي الرب من العباد حسبي هو حسبي و نعم الوكيل

As soon as you wake up, you should say, before you leave the bed, 'Sufficient unto me is the Lord against his servants. Sufficient unto me is He^{azwj}. Allah^{azwj} is the Sufficient as the best Guardian.'

و إذا قام أحدكم من الليل فليتنظر إلى أكناف السماء و ليقراً إنَّ في خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ إِلَى قَوْلِهِ لَا تُخْلِفُ الْمِيعَادَ

If you wake up at night, you should gaze at the terminal points of the sky and recite (3:190):

إذا دخل أحدكم منزله فليسلم على أهله فإن لم يكن له أهل فليقل السلام علينا من ربنا و يقرأ قل هو الله أحد حين يدخل منزله فإنه ينفي الفقر

Whenever you enter your houses, you should greet your people. If there is nobody there, you should say: 'peace of our Lord^{azwj} be upon us' you should also recite sura Tawhid. This will save you from poverty.

إذا قرأتم من المسبحات شيئاً فقولوا سبحان ربي الأعلى

If you recite any part of the suras that begin with tasbih, you should say: "Praise is due to my Lord the Highest."

و إذا قرأتم إنَّ اللهَ وَ ملائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ فاصلوا عليه في الصلاة كثيرا و في غيرها

If you recite Allah^{azwj}'s saying: "Allah showers His blessings upon the Prophet and the angels seek forgiveness for him. Believers, pray for the Prophet and greet him with, 'Peace be with you,'" you should say, "Peace be upon him and his family," very frequently in prayers and other situations.

ليس في البدن أقل شكرا من العين فلا تعطوها سؤلها فتشغلكم عن ذكر الله عز و جل

The less thankful organ of the body is the eye; therefore, do not respond to it so that you will not be diverted from mentioning Allah^{azwj} the Majestic.

إذا قرأتم و التين فقولوا في آخرها و نحن على ذلك من الشاهدين

When you finish reciting sura of al-Teen, then say: "We also testify so."

إذا أخذت من أحدكم قذاة فليقل أمارط الله عنك ما تكره

You should thank those who solve your problems (by saying): "Allah^{azwj} may move away from you whatever you detest."

Remembrance of Allah^{azwj} (Al-Zikr) In Every Respect

لا تدعوا ذكر الله في كل مكان و لا على كل حال

Never stop 'Allah^{azwj}'s Zikr' regardless of a place and situation.

و اذكروا الله عز و جل بكل مكان

Keep remembering Allah^{azwj} 'Zikr Allah'¹¹ everywhere.

بادروا بعمل الخير قبل أن تشغلوا عنه بغيره

Engage into 'Al-Khair'¹² (Mola Ali^{asws} Name) prior to getting involved in any other matters.

أكثروا ذكر الله إذا دخلتم الأسواق و عند اشتغال الناس بالتجارات فإنه كفارة للذنوب و زيادة في الحسنات و لا تكونوا من الغافلين

Mention Allah^{azwj} frequently (especially) when you are in markets and when people are engaged in their trades. Remembering Allah^{azwj} repeals sins and increases good rewards. Do not be among the heedless ones.

إذا لقيتم عدوكم في الحرب فأقلوا الكلام و أكثروا ذكر الله جل و عز و لا تولوا الأدبار فتسخطوا الله و تستوجبوا غضبه

¹¹ Imam Ali asws says in several sermons, we are the 'Zikr Allah', see for example Nahjul Israr, vol. 1.

¹² Good work

When you meet your enemies, you should speak little, mention Allah^{azwj} very much, and avoid fleeing lest, you will enrage Allah^{azwj} and expose yourself to His^{azwj} Chastisement.

ليكن جل كلامكم ذكر الله

Your wordings should mainly be in the 'Zikr'¹³ (remembrance of Allah^{azwj}).

لا صمت إلى الليل إلا في ذكر الله

To keep silent for a whole day up to night is void, except for the mention of Allah.

باللسان يكب أهل النار في النار و باللسان يستوجب أهل القبور النور فاحفظوا ألسنتكم و أشغلوها بذكر الله

Because of their tongues, people of Hell will be in Hell and people of the graves will have the 'Noor' (comfort). Keep your tongues and engage them in remembrance to Allah^{azwj}.

Being Thankful to Allah^{azwj} (shukar)

أحسنوا صحبة النعم قبل فواتها فإنها تزول و تشهد على صاحبها بما عمل فيها

Thankfully acknowledge bounties (of Allah^{azwj}) before they vanish and testify against you (for your lack of consideration in the Hereafter).

من رضي من الله باليسير من الرزق رضي الله منه باليسير من العمل

Those who are content with the little sustenance given to them by Allah^{azwj}, Allah^{azwj} will surely accept their few deeds.

Remembering Death

أكثرُوا ذكر الموت و يوم خروجكم من القبور و يوم قيامكم بين يدي الله تهن عليكم المصائب

Mention death often, the day on which you will be taken out of your graves, and the day on which you will be made to stand before Allah^{azwj}, so that your misfortunes will be alleviated.

Fear of Allah^{azwj}

تزودوا من الدنيا التقوى فإنها خير ما تزودتموه منها

Equip yourselves with Allah-fearing piety, because it is the best possession for this world.

¹³ Mola Ali^{asws} says, we are the Zikar of Allah^{azwj}.

Virtues of a Momin

المؤمن نفسه منه في تعب و الناس منه في راحة

A Momin (staunch believer) should burden himself in order to provide comfort to public.

المؤمن لا يعير أخاه و لا يخونه و لا يتهمه و لا يخذله و لا يتبرأ منه

The believers should not dishonour, betray, accuse, disappoint, or disavow each other.

اقبل عذر أخيك فإن لم يكن له عذر فالتمس له عذرا

Accept your friend's excuse. You should justify him even if he has no excuse.

ارحموا ضعفاءكم و اطلبوا الرحمة من الله عز و جل

Treat the weak mercifully and seek mercy from Allah^{azwj}.

إياكم و الغيبة فإن المسلم لا يغتاب أخاه و قد نهى الله عن ذلك فقال أ يُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

Beware of backbiting. True Muslims should never backbite each other, because Allah^{azwj} forbids this in His^{azwj} saying: '**Would any of you like to eat the disgusting dead flesh of your brother?**' (49:12).

إذا قال المؤمن لأخيه أف انقطع ما بينهما و إذا قال له أنت كافر كفر أحدهما و لا ينبغي له أن يتهمه فإن اتهمه انماث الإيمان بينهما كما ينماث الملح في الماء

If a believer grumbles in the face of his brother, their ties will be cut. If a believer ascribes atheism to his brother, one of them will surely be atheist. The believers should avoid accusing each other lest; their faith will dissolve like salt dissolves in water.

من قال لمسلم قولاً يريد به انتقاص مروته حبسه الله في طينة خبال حتى يأتي مما قال بمخرج

Allah^{azwj} will detain that person in the mixture of clay and blood who intends to despise a Muslim's personality by a saying, unless he submits an excuse.

إلى الإثم خالطوا الناس بما يعرفون و دعوهم مما ينكرون و لا تحملوهم على أنفسهم و علينا إن أمرنا صعب مستصعب لا يحتمله إلا ملك مقرب أو نبي مرسل أو عبد قد امتحن الله قلبه للإيمان

Socialise with people as per their recognition of us^{asws}, leave all those alone who reject us^{asws} and do not compel them to admit your views and our^{asws} commands. As our recognition is extremely difficult and equally unbearable and it cannot be taken-up by anyone except for the angels^{as} of proximity, the elevated Prophets^{as} (who brought the Divine books), and that 'Momin' whose heart has been tested with Eman by Allah^{azwj}.

اطلب لأخيك عذرا فإن لم تجد له عذرا فالتمس له عذرا مزاولة

Try to find a virgin wife for your brother, if you are unable to find one then offer your apologies.

إذا كسا الله عز و جل مؤمنا ثوبا جديدا فليتوضأ و ليصل ركعتين يقرأ فيهما أم الكتاب و آية الكرسي و قل هو الله أحد و إنا أنزلناه في ليلة القدر ثم ليحمد الله الذي ستر عورته و زينه في الناس و ليكثر من قول لا حول و لا قوة إلا بالله العلي العظيم فإنه لا يعصي الله فيه و له بكل سلك فيه ملك يقدر له و يستغفر

A momin should perform ablution and offer two-rakat Salat upon wearing new clothes. In Salat he should recite Sura of al-hamand, Aiat tu-Kursi, Kulhowallah ho Ahhad and Inna Anzanallna and praise his Lord^{azwj} who has enabled him to cover up his body and has given him grace among people. In addition, he should recite extensively 'Lahol willa Quwata illa billah aAli ul Azeem. Upon doing so, there will not be any sin being committed in that dress and for every fabric of it an angel will supplicate, on his behalf, and ask for his forgiveness and request, on his behalf, the Divine blessings.

Halal & Haram Drinks & Food

خالفوا أصحاب المسكر

Oppose the consumers of intoxicants.

من شرب مسكرا لم تقبل صلاته أربعين ليلة

The prayers of those who consume intoxicants will not be accepted for forty nights.

و لا تجلسوا على مائدة يشرب عليها الخمر فإن العبد لا يدري متى يؤخذ

Do not sit to a table on which there is wine, no one can guess the very hour in which one's soul is carried away.

من شرب الخمر و هو يعلم أنها خمر سقاها الله من طينة الخبال و إن كان مغفورا له

Allah will cause anyone who consumes wine intentionally to drink from the mixture of blood and mud, even if he shows repentance.

مدمن الخمر يلقى الله عز و جل حين يلقاه كعابد وثن فقال له حجر بن عدي يا أمير المؤمنين من المدمن للخمر قال الذي إذا وجدها شربها

Allah^{azwj} will treat the alcoholics same as the idolaters. "O Amir-ul-Mominin," asked Hujr bin Edi, "Who are the alcoholics?" The Imam^{asws} answered: The alcoholics are those who consume intoxicants whenever they find some.

من سقى صبيا مسكرا و هو لا يعقل حبسه الله في طينة خبال حتى يأتي مما فعل بمخرج

For those who serve undiscerning boys wine, Allah^{azwj} will detain them in the mixture of clay and blood, unless they provide a justifiable excuse.

نعم الإدام الخل يكسر المرة و يحيي القلب

The best gravy is the vinegar, which keeps the stomach stable and strengthens heart.

Avoid Going to Mosques After Consuming Smelly Food

من أكل شيئاً من المؤذيات فلا يقرب المسجد

If you have eaten any of the bad smelling food, i.e., onion and garlic, you should not attend in mosques.

Benefits of eating Honey

لعق العسل شفاء قال الله يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ

Licking honey is healing. Allah^{azwj} Says: **From out of their bellies comes a drink of different colour in which there is a cure for the human being (16:69).**

Eating Etiquettes

فقدت من بني إسرائيل أمتان واحدة في البحر و أخرى في البر فلا تأكلوا إلا ما عرفتم

From the Children of Israel, two nations were lost, one went into the sea whereas the other went missing into the land, so one should not eat (meat) unless after becoming absolutely sure about its origin (Hallal species).

تنزهوا عن أكل الطير الذي ليس له قانصة و لا صيصية و لا حوصلة و لا كابية

Save yourselves from having the meat of those birds that have no gizzard, back nail, or craw.

انتقوا أكل كل ذي ناب من السباع و كل ذي مخلب من الطير

Avoid eating the meat of every beast that has a canine and every bird that has a claw.

و لا تأكلوا الطحال فإنه ينبت من الدم الفاسد

Do not eat the spleen because it originates from the rotten blood.

انتقوا الغدد من اللحم فإنها تحرك عرق الجذام

Beware of the glands in the meat, as they activate infection of leprosy.

و كلوا التمر فإن فيه شفاء من الأدواء

Eat dates because it is the remedy of the maladies.

إذا ضعف المسلم فليأكل اللحم باللبن فإن الله جعل القوة فيهما

An unhealthy Muslim should eat meat with milk¹⁴, Allah^{azwj} has placed energy in meat and milk.

Zamzam & other Water

الإطلاع في بئر زمزم يذهب بالداء فاشربوا من مائها مما يلي الركن الذي فيه الحجر الأسود

To look in Well Zamzam is a cure from maladies. Drink from its water from the corner of the Black Stone.

أربعة أنهار من الجنة الفرات و النيل و سيحان و جيحان و هما نهران

The four rivers are within the rivers of Paradise, the Euphrates, the Nile, Sayhan, and Jayhan.

إنما سمي نبيذ السقاية لأن رسول الله ص أتى بزبيب من الطائف فأمر أن ينبذ و يطرح في ماء زمزم لأنه مر فأراد أن تسكن مرارته فلا تشربوا إذا أعتق

As an amount of raisin was presented to him from Ta'if, the Prophet^{saww} ordered to soak it in Well Zamzam so that its bitterness would disappear. Thus, it was called 'siqaya'. Do not drink it when it is mellowed.

Health and Body

إذا جلس أحدكم في الشمس فليستدبرها لظهره فإنها تظهر الداء الدفين

Turn your back to Sun while sitting (facing Sun) in order to safeguard yourself from critical diseases.

أقلوا أكل الحيتان فإنها تذيب البدن و تكثر البلغم و تغلظ النفس

Reduce intake of fish, because it dissolves the body, causes much phlegm, and blocks normal breathing.

استجادة الحذاء وقاية للبدن و عون على الطهور و الصلاة

Keeping clean shoes protects the body and helps in maintaining cleanliness in salat and worship.

Fever & Its Cause

الحمى رائد الموت و سجن الله في الأرض يحبس بها من يشاء من عباده و هي تحت الذنوب كما تحات الوبر عن سنام البعير

Fever is the pioneer of death and the jail of Allah^{azwj} on the earth. Allah^{azwj} Puts whomever He^{azwj} Wills to His Jail. Besides, it scraps off the sins like the hair of a camel's hump when scraped off.

¹⁴ Some have translated it as yogurt.

ليس من داء إلا و هو داخل الجوف إلا الجراحة و الحمى فإنهما يردان على الجسد ورودا

The source of every malady is the interior of the body, except injuries and fever. These appear onto the body.

اكسروا حر الحمى بالبنفسج و الماء البارد فإن حرها من فيح جهنم لا يتداوى المسلم حتى يغلب مرضه صحته

Diminish the heat of fever with viola and cold water. The source of the heat of fever is from the Hell; therefore, Muslims may not take medicine only after when illness overcomes (good) health.

أصابه ثلاثة أيام من الناس و شكأ إلى الله كان حقا على الله أن يعافيه منه أبعد ما كان العبد من الله

A person, who keeps his discomfort from a disease, to himself for three days and complains to Allah^{azwj} about it, then it's the right of that person on Allah^{azwj} to be cured.

Concealing Sickness

من كتم وجعا أصابه ثلاثة أيام من الناس و شكأ إلى الله كان حقا على الله أن يعافيه منه

It is incumbent upon Allah^{azwj} to cure him who conceals his ailment for three days and only complains about it to Allah^{azwj}.

Medicine

مضغ اللبان يشد الأضراس و ينفي البلغم و يقطع ريح الفم

Chewing gums strengthens the teeth, removes the phlegm, and eliminates the bad breath.

الاستنجاء بالماء البارد يقطع البواسير

To clean the organs of defecation with cold water (afterwards) cuts the haemorrhoids.

إذا اشتكى أحدكم عينه فليقرأ آية الكرسي و ليضمم في نفسه أنها تبرأ فإنه يعافى إن شاء الله

For those who suffer an ache in the eye, they should recite the Verse of Kursi (2:255) and believe that they will be cured. Allah^{azwj} Willing, they will be cured.

الحسو باللبن شفاء من كل داء إلا الموت

To drink milk sip by sip, is the cure of every malady except death.

اشربوا ماء السماء فإنه ظهور للبدن و يدفع الأسقام قال الله جل و عز وَ يُنَزَّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهَّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ

Drink from rainfall, because it purifies the body and saves from diseases. Allah^{azwj} the Majestic says: “He showered water from the sky over you to clean you and remove satanic wickedness from you.”

لحوم البقر داء و ألبانها شفاء و كذلك أسمانها

Eating Beef is harmful but cure is in the milk and fats of cows.

استعطوا بالبنفسج فإن رسول الله ص قال لو يعلم الناس ما في البنفسج لحسوه حسوا

Use viola for the nasal troubles. The Prophet^{saww} said: “If people are aware of what is there in viola, they will take it in doses.

الحقنة من الأربعة التي قال رسول الله ص فيها ما قال و أفضل ما تداويتم به الحقنة و هي تعظم البطن و تنقي داء الجوف و تقوي الجسد

Taking enema¹⁵ (i.e., under constipation) is one of the four medicines that the Prophet^{saww} mentioned. It is the best medicine one can use. It extends the belly, cures from internal illnesses, and strengthens the body.

Wearing Cloths

البسوا ثياب القطن فإنه لباس رسول الله ص و لم يكن يلبس الصوف و لا الشعر إلا من علة

Wear cotton clothes, for it is the Prophet's dress. Prophet^{saww} never used any other fabric, i.e., wool or hairy (i.e., camel hair) unless these were prescribed as medicine.

إن الله ليحب الجمال و أن يرى أثر نعمته على عبده

Allah^{azwj} Loves beauty and Loves to see the traces of His Grace on the servants.

و لا تلبسوا السواد فإنه لباس فرعون

Do not dress in black, as it was the preferred outfit of Pharaoh.

عليكم بالصفيق من الثياب فإنه من رق ثوبه رق دينه

Wear thick clothes, because the religion of those who wear soft clothes will be weak.

تشمير الثياب طهور للصلاة قال الله تعالى وَ ثِيَابِكَ فَطَهَّرْ أَي فِشْمِر

To tuck up the clothes is purity for offering the prayers. Allah^{azwj} Says: **Cleanse your clothes** (74:4). This means tuck up your clothes.

إذا تعرى الرجل نظر إليه الشيطان فطمع فيه فاستتروا ليس للرجل أن يكشف ثيابه عن فخذة و يجلس بين يدي قوم

¹⁵ A medicine which is injected via anal path.

If one of you takes all the clothes off, the Shaitan will look at him greedily. Hence, you should always screen your bodies. It is inappropriate for men to tuck the clothes up the knees when they sit with others.

Washing Dresses (Clothes)

غسل الثياب يذهب بالهم و طهور للصلاة

Washing dresses (for cleanliness) eliminates worries and purifies (one's soul) prior to the offering of prayers.

Sleeping Manners

لا ينامن مستلقيا على ظهره

One should not lie on his stomach.

إذا أراد أحدكم النوم فليضع يده اليمنى تحت خده الأيمن و ليقل بسم الله وضعت جنبي لله على ملة إبراهيم و دين محمد و ولاية من افترض الله طاعته ما شاء الله كان و ما لم يشأ لم يكن من قال ذلك عند منامه حفظ من اللص المغير و الهدم و استغفرت له الملائكة حتى يبتبه

When you want to sleep, you should put the right hand under the right cheek and say: "In the Name of Allah. I put my side for Allah, on the belief of Abraham, the religion of Mohammed, and the leadership of those whose leadership is imposed on me by Allah^{azwj}. Only Allah^{azwj}'s will shall occur, and what He does not Will, shall never occur." He who says this before sleep will be guarded against thieves and ruination, and the angels will ask Allah^{azwj} to forgive him until he wakes up.

و من قرأ قل هو الله أحد حين يأخذ مضجعه وكل الله به خمسين ألف ملك يحرسونه ليلته

As for those who recite Sura of Tawhid before they go to sleep, Allah^{azwj} will assign fifty thousand angels for guarding them on that night.

إذا نام أحدكم فلا يضعن جنبه حتى يقول أعوذ نفسي و أهلي و ديني و مالي و ولدي و خواتيم عملي و ما خولني ربي و رزقني بعزة الله و عظمة الله و جبروت الله و سلطان الله و رحمة الله و رافة الله و غفران الله و قوة الله و قدرة الله و لا إله إلا الله و أركان الله و صنع الله و جمع الله و برسول الله ص و بقدرته على ما يشاء من شر السامة و الهامة و من شر الجن و الإنس و من شر ما ذرأ في الأرض و ما يخرج منها و من شر ما ينزل من السماء و ما يعرج فيها و من شر كل دابة أنت أخذ بناصيتها إن ربي على صراط مستقيم و هو على كل شيء قدير و لا حول و لا قوة إلا بالله فإن رسول الله ص كان يعوذ الحسن و الحسين بها و بذلك أمرنا رسول الله صلى الله عليهم أجمعين

You should not lie-down for sleeping before you say: "I seek the guard of Allah^{azwj}'s Majesty, Greatness, Omnipotence, Power, Mercy, Compassion, Forgiveness, Might, Influence, Uniqueness, Pillars, Made, Gathering, Apostle (peace be upon him and his family), and all-powerfulness on myself, my family, religion, wealth, sons, results of my deeds, and my Lord's authority and provisions against the evils of poisonous pests, vermin, jinn, mankind, whatsoever is walking on the surface of this earth, whatsoever is going out of it, whatsoever is descending from the heavens, whatsoever is ascending there, and every creature the destiny of which is under my Lord's control. Surely my Lord knows the right path. He is All-Powerful over everything. All might and power belongs to Allah^{azwj}." The Prophet^{saww} used to recite

these words as amulets for Al-Hasan and Al-Hussein. The Prophet^{saww} ordered us to do so.

لا ينام الرجل مع الرجل في ثوب واحد و لا المرأة مع المرأة في ثوب واحد و من فعل ذلك وجب

Men should not sleep together under one cover. Women also should not sleep together under one cover either. Doctrinal lashing is the chastisement of committing such an act.

لا ينام المسلم و هو جنب و لا ينام إلا على طهور فإن لم يجد الماء فليتيمم بالصعيد فإن روح المؤمن ترتفع إلى الله عز و جل فيقبلها و يبارك عليها فإن كان أجلها قد حضر جعلها في صورة حسنة و إن لم يحضر أجلها بعث بها مع أمنائه من الملائكة فردها في جسده

A Muslim should never sleep in the state of impurity (Janub). He/she should not go to sleep until after purifying himself, he should make use of dust (Tayyuum) if water is unavailable. In sleeping, a believer's soul ascends to Allah^{azwj} and Allah^{azwj} Approves and Blesses it. If the time of his death has come then Allah^{azwj} would transform that soul in its best form. However, if his death is away, Allah^{azwj} will Ask His Angels to return it to believer's body.

Returning Deposits (Amaanath)

أدوا الأمانات و لو إلى قتلة الأنبياء (أدوا القريضنة و الأمانة إلى من أئتمنكم و لو إلى قتلة أولاد الأنبياء ع)

Be dependable; return deposits of everyone, even to the assassins of Prophets^{as}. Also in another tradition, it is cite; Fulfil your obligation and return deposits even to the assassins of the children of Prophets^{as}.¹⁶

Honesty

الزموا الصدق فإنه منجاة

Salvation is in adherence to honesty.

Vanity & Self Importance

و لا تقطعوا نهاركم بكيك و كيت و فعلنا كذا و كذا فإن معكم حفظة يحفظون عليكم

One should not spend his day by boasting about his deeds and with gossiping. There are surely angels who keep recordings of your deeds.

أيها الناس كفوا ألسنتكم و سلموا تسليما

O people! Control your tongues and submit to Allah^{azwj} completely.

احسبوا كلامكم من أعمالكم يقل كلامكم إلا في الخير

وسائل الشيعة ج : 19 ص : 76¹⁶

If you compare your words to your deeds, you will not speak but good wordings.

Beware of committing sins

احذروا الذنوب فإن العبد يذنب الذنب فيحبس عنه الرزق

Beware of committing sins, as a sin may obstruct sinner's earnings.

فما زالت نعمة عن قوم و لا عيش إلا بذنوب اجترحوها إن الله ليس بظلام للعبيد و لو استقبلوا ذلك بالدعاء لم تنزل و لو أنهم إذا نزلت بهم النقم أو زالت عنهم النعم فزعوا إلى الله عز و جل بصدق من نياتهم و لم يهنوا و لم يسرفوا لأصلح لهم كل فاسد و رد عليهم كل ضائع

The reason of the removal of any grace or luxury of the people was surely due to the commitment of a sin. Allah^{azwj} is not unfair to the servants. Had they supplicated to Allah^{azwj}, their graces would not have been removed. Had they proceeded to Allah^{azwj} sincerely and intentionally without showing slowdown or excess, Allah^{azwj} would have certainly saved them from misfortunes and given them back what they had lost.

أبعد ما يكون العبد من الله إذا كانت همته بطنه و فرجه

The remotest servants from Allah^{azwj} are those whose main concern is to satisfy the belly and the sexual appetite.

ما من شيعةنا أحد يقارف أمرا نهيناه عنه فيموت حتى يبئلى ببلىة تمحص بها ذنوبه إما في مال أو ولد و إما في نفسه حتى يلقي الله محبنا و ما له ذنب و إنه ليبقى عليه شيء من ذنوبه فيشدد عليه عند الموت فيمحص ذنوبه

Any Shiite who commits a sin against which we had warned will not die before he is inflicted by a misfortune in his fortune, sons, or himself, so that he will meet Allah^{azwj} guiltless. If such misfortune does not meet all his sins, death will be very violent for him until all his sins are erased.

Avoid Asking People for Needs

اتبعوا قول رسول الله ص فإنه قال من فتح على نفسه باب مسألة فتح الله عليه باب فقر

Submit to the saying of the Prophet^{saww}, who said: "For those who open to themselves a door of begging, Allah^{azwj} will open to them a door of poverty."

Daily Life Etiquettes

إياكم و الجدل فإنه يورث الشك

Beware of controversy for it causes suspicion.

إياكم و التفريط فإنه يورث الحسرة حين لا تتفع الحسرة

Beware of negligence, as it causes remorse and then nothing can be done.

و إياكم و الخلاف فإنه مروق

Avoid disagreement as it causes deviation.

و عليكم بالقصد تراءفوا و تراحموا

Cling to moderation and treat each other kindly and mercifully.

احسبوا كلامكم من أعمالكم يقل كلامكم إلا في الخير

If you compare your words to your deeds, you will not speak but good wording.

من كان على يقين فأصابه ما يشك فليمض على يقينه فإن الشك لا يدفع اليقين

You should keep on (acting on) your conviction/certainty if suspicion occurs to you. Suspicion neither refutes nor repeals the certainty.

و لا ينقضه و لا تشهدوا قول الزور

Do not perjure yourselves.

إياكم و الكسل فإنه من كسل لم يؤد حق الله

Beware of laziness, a lazy person evades performing his obligatory duties towards Allah^{azwj}.

المسلم مرآة أخيه فإذا رأيتم من أخيكم هفوة فلا تكونوا عليه إلبا و أرشدوه و انصحوا له و ترفقوا به

Muslims should be the reflection of each other. When you notice a flaw of your friend, you should guide, give advice, and treat him leniently. You should not oppose him.

إِذَا جَلَسَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلْيُجَلِسْ جِلْسَةَ الْعَبْدِ وَ لَا يَضَعَنَّ أَحَدُكُمْ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَ لَا يَتَرَبَّعَ فَإِنَّهَا جِلْسَةٌ يُبْغِضُهَا اللَّهُ عَزَّ وَ جَلَّ وَ يَمُوتُ صَاحِبُهَا

When one of you sits for food, he must sit like slaves and must not place one leg over the other or sit in a crossed-legged manner; it is the kind of sitting for which Allah^{azwj} hates and abhors one who sit in such manner'.

الهم نصف الهرم

Care is half of senility.

ما عال امرؤ اقتصد

Moderation protects from needs.

ما عطب امرؤ استشار

Consultation protects from perdition.

إذا رأيتم من إخوانكم المجروح في الحرب أو من قد نكل أو طمع عدوكم فيه فقومه بأنفسكم

If you notice that one of your parties is wounded, engaged in a trouble, or targeted by the enemy, you should strengthen them by offering your resources.

إياكم و الكسل فإنه من كسل لم يؤد حق الله

Beware of laziness, a lazy person evades performing his obligatory duties towards Allah^{azwj}.

قلة العيال أحد اليسارين

Fewness of dependants is one of the two facilities.

لا تصلح الصنيعة إلا عند ذي حسب و دين

Favours are worthless unless extended to the highborn and devout follower.

لكل شيء ثمرة و ثمرة المعروف تعجيل السراح

Everything has a fruit; the fruit of doing favour is to present it as soon as possible.

من أحزن والديه فقد عقهما

To depress parents is impiety towards them.

السعيد من وعظ بغيره و اتعظ

The true happy is the one who learns from others lessons.

روضوا أنفسكم على الأخلاق الحسنة فإن العبد المؤمن يبلغ بحسن خلقه درجة الصائم القائم

Subdue yourselves to the good manners. The faithful servant may attain the rank of the fasting worshipper through his good manners.

المغبون لا محمود و لا محاور

The overpowered are neither praised nor rewarded.

لا يمين للولد مع والده و لا للمرأة مع زوجها

The oath of sons and wives regarding their fathers and husbands is void.

لا تعرب بعد الهجرة و لا هجرة بعد الفتح

There is no reward of migration after victory as there is no claim after migration.

تعرضوا لما عند الله عز و جل فإن فيه غنى عما في أيدي الناس

Seek what is with Allah^{azwj}, because it will suffice you from what is in people's hands.

الله يحب المحترف الأمين

Allah^{azwj} Loves the honest craft-men.

اعلموا أن صالحى عدوكم يرأى بعضهم من بعض و ذلك أن الله عز و جل لا يوفقهم و لا يقبل إلا ما كان له

You should know that the best of your enemies are showing off before each other. This is because Allah^{azwj} will never prosper them. He^{azwj} Accepts only what is intended to Him exclusively.

مزاولة قلع الجبال أيسر من مزاولة ملك مؤجل

To move a mountain from its place is easier than trying to oust someone from power in other than its prescribed time of fall.

أوفوا بالعهود إذا عاهدتم

Fulfil your pledges.

اطلبوا الخير في أعناق الإبل و أخفافها صادرة و واردة

Seek welfare from the necks and feet of camels when they come and go.

لا يخرج الرجل في سفر يخاف على دينه منه

A person should not set out (travel/migrate) if he fears losing his religion.

خير الأمور ما كان لله جل و عز رضا

The best of matters are those that achieve Allah^{azwj}'s satisfaction.

إياكم و التسويف في العمل بادروا به إذا أمكنكم

Beware of negligence of your duties. You should do them as soon as possible.

روا بالمعروف و انهوا عن المنكر

Enjoin good and forbid evil.

احذروا السفلة فإن السفلة لا يخاف الله عز و جل

Beware of the lowly, because they do not fear Allah^{azwj} the Majestic.

Keeping Pets at Home

أفضل ما يتخذ الرجل في منزله الشاة فمن كانت في منزله شاة قدست عليه الملائكة كل يوم مرة و من كان عنده شاتان قدست عليه الملائكة كل يوم مرتين و كذلك في الثلاث و يقول الله بورك فيكم

The best domestic animal is the ewe¹⁷. As for those who have one ewe in the house, the angels will sanctify them once a day, for those who have two ewes, the angles will sanctify them twice a day, and so on. Besides, Allah^{azwj} will bless them.

من سافر بدابته بدأ بعلفها و سقيها لا تضربوا الدواب على حر وجوهها فإنها تسبح ربها

Before you ride the riding animal for a journey, you should feed and water it. Do not whip the animal on their faces because they praise their Lord (from that face).

Reward for Observing patience

من ضرب على فخذيه عند المصيبة فقد حبط أجره

Those who beat the hand on the thigh in misfortunes, their rewards will be cancelled.

اسْتَعِينُوا بِاللهِ وَ اصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

Seek help from Allah^{azwj} and exercise patience. ***'The earth belongs to Him and He has made it the heritage of whichever of His servants He chooses. The final victory is for the pious ones (7:128).***

لا تعجلوا الأمر قبل بلوغه فتندموا

Do not undertake a mater before attaining its proper time, lest you will be regretful.

Avoid Indulging into Worldly Pleasures

من عبد الدنيا و أثرها على الآخرة استوخم العاقبة

He who adores the worldly pleasures and prefers them to the world to come will suffer disastrous in the end.

Manners of Shrouding

و لا تجمروا الأكفان و لا تمسوا موتاكم الطيب إلا الكافور فإن الميت بمنزلة المحرم

Except for camphor, you should not use any perfume for the corpse. The corpse is same as a garbing of the Hajj uniform.

مروا أهاليكم بالقول الحسن عند الميت فإن فاطمة بنت رسول الله ص لما قبض أبوها ع أشعرها بنات هاشم فقالت اتركوا الحداد و عليكم بالدعاء

Instruct your people to speak only good words near the corpse, as the harem of Bani Hashim asked Syeda^{asws} to poetize near her^{asws} father's corpse. Fatima^{asws}, the daughter of the Prophet^{saww} said: Leave mourning and supplicate to Allah^{azwj}.

¹⁷ A female domestic sheep.

Avoid Poverty

الفقر الموت الأكبر

Poverty is the grandest death.

Protecting Belongings

المقتول دون ماله شهيد

Those who are killed while defending their wealth are martyrs.

Avoid High Hopes

و لا يطولن عليكم الأمد فتفسو قلوبكم

You should not have a high hope in your lives otherwise you will become hard-hearted.

Debts

استعيذوا بالله عز و جل من غلبة الدين

Seek Allah^{azwj}'s refuge against the overcoming of the debts.

Fulfilling Needs

ذا أراد أحدكم الحاجة فليبكر فيها يوم الخميس فإن رسول الله ص قال اللهم بارك لأمتي في بكرتها يوم الخميس

If you have a need to settle, you should opt for early Thursday, because the Prophet^{saww} said: 'O Allah^{azwj}, bless my people in the first hours of Thursday'.

Repentance

توبوا إلى الله و ادخلوا في محبته فإن الله يحب التوابين و يحب المتطهرين و المؤمن منيب و تواب

Repent to Allah^{azwj} and find yourselves a place in the adoration to Him^{azwj}. Allah^{azwj} surely loves the repentant and the pure. The believers should always refer to Allah and repent to Him.

باب التوبة مفتوح لمن أَرادها فتوبوا إلى الله توبةً نصوحاً عسى ربكم أن يكفر عنكم سيئاتكم

The portals of repentance are open for everybody. Hence, repent to Allah purely so that your Lord may forgive your sins.

Earning and Sustenance

ما كان لكم من رزق فسيأتىكم على ضعفكم و ما كان عليكم فلن تقدروا على دفعه بحيلة

The sustenance that is decided for you will reach you even if you are weak, and you will never stop the misfortune that is decided for you even if you exert all efforts.

Looking at Strange Woman

لكم من النساء أول نظرة فلا تتبعوها و احذروا الفتنة

Your first look at strange women is forgivable. You should not add another stare. Beware of charm.

Virtues of Good Wife

حسن التبعل جهاد المرأة

Befriending husbands is the jihad of women.

لتطيب المرأة لزوجها

Wives should beautify themselves for their husbands.

Congratulating Parents of New-born

إذا هنأتم الرجل من مولود ذكر فقولوا بارك الله لك في هبته و بلغ أشده و رزقت بره

To congratulate for having a male baby, you should say: "Allah may bless His gift, cause him to attain maturity, and bestow upon you with his goodness."

Aqiqah

عقوا عن أولادكم في اليوم السابع و تصدقوا إذا حلقتهم بعوسهم بوزن شعورهم فضة فإنه واجب على كل مسلم و كذلك فعل رسول الله ص بالحسن و الحسين

Offer a sacrifice to Allah^{azwj} on behalf of your babies on the seventh day of their age. When you have their hair shaved, you should give silver alms equivalent to their removed hair. This is obligatory upon every Muslim. The Prophet^{saww} did this to Al-Hassan^{asws} and Al-Hussain^{asws}.

Circumcision

اختنوا أولادكم يوم السابع و لا يمنعكم حر و لا برد فإنه طهر للجسد و إن الأرض لتضج إلى الله من بول الألقف

Circumcise your male babies on their seventh day of age. Do not make excuse for hot or cold weather, because circumcision purifies the body. In addition, the land on which an uncircumcised individual urinates cries out for help to Allah^{azwj}

Cleaning Babies

اغسلوا صبيانكم من الغمر فإن الشيطان يشم الغمر فيفرع الصبي في رقاده و يتأذى به الكاتبان

Clean your babies' mouth from food crumbs. The Shaitan smells the food and causes your babies to cry in sleep. In addition, the two recording angels disgust the babies' food (smell).

Teaching Children (Knowledge of Ahadith)

علموا صبيانكم ما ينفعهم الله به لا تغلب عليهم المرجئة

Teach your children the knowledge which enables them to benefit from Allah^{azwj} (blessings) so that the people of innovation 'Al-Marjia' will not be able to overcome them in debates.

Kind of Drunkenness

أصناف السكر أربعة سكر الشباب و سكر المال و سكر النوم و سكر الملك

Drunkenness is of four kinds: they are drunkenness of youth, drunkenness of fortune, drunkenness of sleep, and drunkenness of power.

Making Pictures

من عمل الصور سئل عنها يوم القيامة

The makers of pictures will be quizzed about them on the Day of Resurrection.

Touching Dogs

تنزهوا عن قرب الكلاب فمن أصابه كلب جاف فليضح ثوبه بالماء و إن كان الكلب رطبا فليغسله

Refrain from approaching dogs. You should clean your dress whenever a dry dog touches you. In case the dog was wet, you should wash your dress.

Supplication when fearing harm from food

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ أَبِي مَرْيَمَ عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ بَيَّنَّ يَدَيْهِ شِوَاءً فَقَالَ لِي ادْنُ فَكُلْ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لِي ضَارٌّ فَقَالَ لِي ادْنُ أَعْلَمُكَ كَلِمَاتٍ لَا يَضُرُّكَ مَعَهُنَّ شَيْءٌ مِمَّا تَخَافُ قُلْ بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ مِلءَ الْأَرْضِ وَ السَّمَاءِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ وَ لَا دَاءٌ تَعَدَّدَ مَعَنَا

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Musa ibn 'Umar from Ja'far ibn Bashir from Ibrahim ibn Mehzam from abu Maryam from al-Asbagh ibn Nabatah who has said:

'I once went to visit 'Amir-ul-Momineen^{asws} and before him^{asws} there was roasted meat. The Imam^{asws} said to me, 'Come close and eat.' I said, 'O , Amir-ul-Momineen^{asws}, this thing is harmful for me.' The Imam^{asws} said, 'Come close. I will teach you certain words with which not even one thing will harm you of which you are afraid. Say, **بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ مِلءَ الْأَرْضِ وَ السَّمَاءِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ**'

'In the name of Allah^{azwj}, the best of Names, to the fill of the earth and sky, the Beneficent, the Merciful, with the (Blessings of) the Name, no harm or disease come near us.'¹⁸

¹⁸ H.1. الكافي ج : 6 ص : 319