

TAHZEEB UL ISLAM

Allamah Muhammad Baqir Al-Majlisi



XKP

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Part 1

Etiquette of Dressing & Wearing Shoes

1. Elegant and Proper Clothing:

A person should clothe himself neatly and decently according to his position in life; provided, what he wears has been acquired through legitimate (halal) means; and if he cannot clothe himself properly through legitimate means, then he should try to be decent within his limits, as recorded in most of the reliable traditions of Islam. However, acquisition of a variety of dresses should not be exceeded to an extent as to tempt one during his prayers. If God has bestowed one with suitable income or increased it, then one should eat, clothe and spend accordingly, keeping in view one's fellow brothers; and in case one's income is meagre one should adjust and keep away from non-legitimate (haram) means of earning.

It is an acknowledged fact that Imam Ali Al-Reza (a.s.) used to sit on a mat woven with date-leaves during summer, and on coarse jute cloth in winter. But when he ventured outside his home he was elegantly dressed from head to foot to show the world the blessings of Almighty.

It is narrated from Imam Ja'far-e-Sadiq (a.s.) that decency and cleanliness in one's outfit are highly endearing to God and those who practise otherwise, displease Almighty. He likes His creatures to be properly dressed and perfumed and to keep their houses spick and span, and light them before sunrise so that poverty should disappear and their sources be increased.

A historical incident reflecting the attitude of the chosen one of God, Imam Ja'far-e-Sadiq (a.s.) is thus narrated. One of the leaders of the Ascetic Sufi school of thought tried to belittle and tease the Imam (a.s.) before the whole congregation while he was seated in Masjid al-Haram, elegantly attired. He approached the Imam (a.s.) and questioned him why he was so decently attired when the Holy Prophet and other ancestors of the Imam (a.s.) never were. The Imam (a.s.) recited the following verse from the Holy Book;

Say: (O Our Messenger Mohammed) "Who hath prohibited the adornment (granted) of Allah, which He hath brought forth for His servants and the good things of the provisions?"

and elaborated that in the days of Prophet there was poverty while at present there was economic prosperity and as such pious people had a better right of spending to display the generosity of God. Further, revealing the clothes he was wearing underneath, he said that the outward attire is just for the view of the world but underneath he was coarsely dressed for the sake of his soul.

2. Materials Which are not Permitted to be Worn:

Men are not permitted to use pure silk and brocade and are asked to be careful that their headgear and all those clothings which do not cover the private parts should not be made of silk. Even certain accessories of clothing, like borders, frills etc. should only be made of artificial silk, cotton or any other cloth, where silk is one tenth of the other yarn used in the material. Cloth made of any yarn except silk is preferable. Non-essential parts of clothing like handkerchief, shawl etc. can be made of silk.

It is better for children who have not come of age, to be stopped from wearing pure silk and gold; according to the tradition of the Holy Prophet (s.a.w.a.) as narrated by Hazrat Ali (a.s.), the Prophet had asked Ali (a.s.) not to wear a golden ring and silk as he would be dressed in silk in paradise and decorated with gold. Though Ali (a.s.) never used to wear these but it was an indirect address to the people. Some persons had asked Imam Ja'far-e-Sadiq (a.s.) whether they could dress their children in gold. The Imam (a.s.) ordered them to refrain from using gold themselves and dressing their children (not having come of age) in gold; only their women and (female) slaves could use it.

3. Instructions About Cotton Wool and Artificial Silk:

It is narrated by Ameer-ul-Momineen, Hazrat Ali (a.s.), that cotton and woolen cloth should be used as the Holy Prophet (s.a.w.a.) and Ahle Bait (a.s.) wore them. The Holy Prophet (s.a.w.a.) used woolen cloth when required.

There is a tradition related with Imam Ja'far-e-Sadiq (a.s.) from Husain Ibne Kaseer who saw Imam Ja'far-e-Sadiq (a.s.) wearing a woolen cloak over coarse cloth. After praising the Imam (a.s.) he asked why he wore the woolen over coarse as he thought the woolen to be

abominable (makrooh). The Imam (a.s.) replied that his ancestor, Imam Zainul Abedeen (a.s.) used to wear coarse cloth while praying and therefore the Ahle Bait did likewise.

4. Colours of the Dress Which are Sunnat or Makrooh

It is related from the Holy Prophet (s.a.w.a.) that white colour is the best and suited to men who should also be provided with a white winding sheet.

5. Tradition

According to a tradition from Imam Ja'far-e-Sadiq (a.s.) he saw Hazrat Ali (a.s.) buying three clothes for a gold coin. The shirt measured till the ankle, the Tahmad measured from the waist down to the knee and the shawl not only covered his chest, but was much longer than his back. After having bought these clothes Hazrat Ali (a.s.) looked at the sky, thanked God and returned to his lodging.

According to Imam Moosa Kazim (a.s.) God ordered the Prophet to keep his clothes clean and meant that the clothes should not be so long as to gather dirt and must be free from impurities.

As related by Imam Muhammad Baqir (a.s.), the Holy Prophet (s.a.w.a.) advised a person not to have his shirt and pyjama too long, as it is a sign of pride and God does not allow the proud to come near.

6. About the Clothes Which are Particularly Used by Women and Non-Muslims:

Men are prohibited from wearing women's face-covering sheet (Muqna), veil, bodice and Burqa etc. and women should not wear men's clothes such as cap, cloak, cassock (qaba) etc. Both men and women are prohibited from adopting the particular headgears by which the Jews, Nusairis and other non Muslims are identified. According to Imam Baqir (a.s.) men should not use make up like women and women should not make up themselves like men as the Holy Prophet had cursed such men and women.

It is stated in Fiqha-ur-Riza that one should wear the pyjama while sitting and recite the following prayer:

‘I begin with the name of Allah (Oh Allah!) Draw a veil over my nudity and let me not be insulted on the Day of Judgement! Shower me with chastity and separate not me from my faith!’

People who do not practise this are faced with disease and death. According to a tradition, all the Prophets and even Hazrat Ameer-ul-Momineen (a.s.) used to put on the shirt before wearing pyjama.

7. Instructions About Wearing and Cutting New Cloth:

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

‘O Allah make this cloth to be the cause of peace, piety and reward! O Allah as long as I go on wearing this dress let me be able to carry out Thy worship in its entirety, and let me be able to be obedient to Thy bidding and thankful for Thy blessings. All praise is for Allah who has given me such a garment that covers me up and is a source of respect and decency among people.’

According to a tradition coming down from Hazrat Ali (a.s.), the Holy Prophet had given the following prayer to Ali (a.s.) that he may recite it while putting on new clothes.

‘O Allah make this dress such a source of blessing that whatever I may try after putting it on should be for gaining Thy goodwill and for populating Thy mosque (centres of prayers).’

The Prophet had said that those who recite this prayer will have their sins forgiven.

According to another tradition, Ali (a.s.) asked those who were putting on new clothes to recite so:

‘There is no God but one Allah and Muhammed is His Messenger.’, that they may be protected from all the troubles and every single thread of such a garment will ensure constant happiness as long as it lasts.

8. How To Put On and Take Off One's Dress:

According to Holy Prophet (s.a.w.a.) man should not keep his body naked at any time, night or day.

Hazrat Ali (a.s.) seems to have stated that a naked man is an easy victim to the devil and his temptations; and a man while sitting among a certain number of people should lower his thighs. He also asked men to recite Bismillah while taking off the clothes that the jinn may not wear them as they do during the night, when we do not say Bismillah.

According to Imam Muhammad Baqir (a.s.) Janabe Fatima (a.s.) used to have Muqna so wide that it reached her limbs. All women should be likewise.

According to Imam Ja'far-e-Sadiq (a.s.) muslim women should not use transparent veil or clothing. Another tradition states that a person asked Hazrat Moosa Kazim (a.s.) if possessing ten garments was supposed to be a luxury. The Imam (a.s.) replied on the contrary that the extra dresses will help men keep tidy provided those clothes or garments are kept washed and clean, away from dirty places.

According to Ameer-ul-Momineen (a.s.) wearing of clean clothes keeps sadness away and helps the prayers being answered.

Imam Ja'far-e-Sadiq (a.s.) states that a man who patches his garment, stitches his worn out shoes and carries his own purchases home, will be protected from pride.

9. Socks and Shoes:

For sandals and shoes, the best colour is yellow and next comes white.

According to Hazrat Ali (a.s.) fine shoes keep the body free from germs and diseases. They also help in wazoo (ablution) and Namaz (prayers) as the shoes keep the feet free from dirt.

According to Sarraf, when he went before Imam Ja'far-e-Sadiq (a.s.) while having white shoes on, the Imam (a.s.) asked him if it was intentional and before Sarraf could answer, the Imam (a.s.) said that any person who buys a white shoe will get money from unknown sources before the shoe gets worn out. Sarraf said, that hardly had he started wearing them, when he got hundred gold coins from a place which he could not even dream of.

10. How to Wear Socks, Shoes and Sandals:

According to a tradition related to Imam Muhammad Baqir (a.s.) and Imam Ja'far-e-Sadiq (a.s.), the shoe should be put on the right foot first and then on the left; but while taking them off, the shoe of the left foot should be taken off first. It is also stated that anyone who has a shoe on one foot and none on the other, and walks thus, will be tempted by the devil and will go mad.

According to Abdul Rehman Ibne Kaseer, once while he was walking with Imam-e-Sadiq (a.s.) Imam (a.s.)'s sandal belt broke. Ibne Kaseer immediately took out a new belt and started repairing the sandal. All that while the Imam (a.s.) kept his hand on his shoulder and said that if someone helps a Muslim while his sandal is being repaired, God will give him a fast camel on the Day of Judgement to enter heavens on it.

Another tradition from Abdul Rehman Ibne Abdullah states that he once went to Imam Ja'far-e-Sadiq (a.s.) accompanied with another man. When they arrived at the Imam's place, he (the Imam (a.s.)) took out his sandals and said that a person should take out his sandals while sitting, that the feet may feel comfortable.

It is further stated that the Holy Prophet (s.a.w.a.) prohibited walking with one shoe on and also putting on shoes while standing or walking.

A chapter on salvation (Kitabe-Najat) in Makaremul-Akhlaq states that one should put on socks and sandals while sitting and recite the following prayer:

‘I begin with the name of Allah. O Allah shower thy grace (send durood) on Muhammad and Allah Muhammad and keep my feet steady in this world and that to come and on the Day when the best of the people will tumble on the Bridge of Sirat! Thou keep both my feet steady.’

And take them off standing and recite:

‘I begin with the name of Allah! All praise is to God who has blessed with a thing that preserves both my feet from pain. O God keep both my feet steady on the Bridge of Sirat and let them not go astray from the right path.’

Part 2

Etiquette of Wearing Jewellery, Applying Surma, Looking in the Mirror and Applying Hair-Dye for Men and Women

1. Way of Putting on Ring and its Advantages:

It is sunnat-e-muakkedah (very commendable) for men and women to wear ring on the right hand. Some traditions allow the ring to be worn on the left. However, if the ring has some holy engraving or a holy gem, one should take it off before visiting the toilet.

According to a tradition coming from Salman-e-Farsi (r.a.), the Holy Prophet (s.a.w.a.) asked Hazrat Ali (a.s.) to wear a ring on the right hand that he may be listed among Muqarrabeen (those near to God).

Ali (a.s.) enquired as to who were the Muqarrabeen. The Holy Prophet (s.a.w.a.) replied that those were Jibrael and Mekael.

Then Ali (a.s.) questioned which ring he should wear. He (a.s.) was asked to wear red Aqiq because this red stone had accepted God's oneness, the Holy Prophet (s.a.w.a.)'s prophethood and Ali (a.s.)'s vicigerency and heavens for Ali's friends and Shias. According to a tradition Imam Moosa Kazim (a.s.) was asked why Hazrat Ali (a.s.) wore a ring on his right hand. He replied that Hazrat Ali (a.s.) is the leader of Ashab-e-yameen and Ashab-e-yameen are those whose record of action will be given in the right hand.

And secondly, the Holy Prophet (s.a.w.a.) used to wear ring on his right hand. The believers will be identified by these symbols: having ring on the right hand, praying five times at the correct timing, giving Zakat, distributing among his religious brothers his belongings, ordering good actions and keeping people away from evil.

According to Imam Ja'far-e-Sadiq (a.s.), the Holy Prophet (s.a.w.a.) has prohibited wearing of ring on the first and middle finger.

According to Imam Ja'far-e-Sadiq (a.s.), a ring should be worn at the very end of the finger where it joins with the palm. According to Fiqh-e-Riza, one should recite the following prayer while wearing the ring:

‘O Allah, let the signs of faith be the cause of my recognition! Let my end be worthwhile and let there be good for me even in the world to come. It is well-known that Thou are Almighty, Wise and Generous!’

2. What Should the Ring be Made Of:

It is sunnat to have a silver ring. Men are prohibited from wearing gold ring. Wearing iron, steel or brass ring is makrooh for both men and women. Therefore, according to Imam Ja'far-e-Sadiq (a.s.) the Holy Prophet (s.a.w.a.) used to wear a silver ring.

According to another tradition, the Holy Prophet (s.a.w.a.) asked men not to wear an iron ring while praying and strictly prohibited wearing of brass ring.

3. The Advantages of Aqiq (Cornelian):

According to a reliable tradition from Hazrat Ali Reza (a.s.), Aqiq takes away poverty and dissolves difference from one's heart. According to Imam Ja'far-e-Sadiq (a.s.), Aqiq brings safety while travelling.

~~4. Advantages of Yakoot (Ruby), Zaberjaa (Jade) and Zamarrud (Emerald):~~

According to three reliable traditions from Imam Ali Al-Reza (a.s.), wearing the ring of yakoot (ruby) stops worries and according to Imam Moosa Kazim (a.s.), it eases difficulties.

In another tradition Imam Reza (a.s.) has used the same words about the ring of Zaberjad (Jade) and also stated that the emerald ring turns poor into rich and that whosoever wears the ring set in yellow ruby (yakoot) will never become poor.

5. Advantages of Turquoise (Feroza) and Jaz-e-Yamani:

According to Imam Ja'far-e-Sadiq (a.s.), whosoever wears a turquoise ring will never become dependent. According to Hasan Ibne Ali Ibne Mehran, when he visited Hazrat Imam Moosa Kazim (a.s.), he saw a ring on his finger set in with feroza (turquoise) having been engraved thus:

Allah, Master of the kingdom.

While he kept standing, the Imam (a.s.) asked what he was looking at? When Hasan replied, the Imam (a.s.) further questioned whether

he recognized that engraving? Hasan replied in the negative and the Imam (a.s.) said that this stone was brought by Jibrael as a gift to the Holy Prophet (s.a.w.a.) from heaven and the Holy Prophet gave it to Hazrat Ali (a.s.) and it has reached him from his Holy ancestors in line.

According to Imam Ali Reza (a.s.), Hazrat Ali (a.s.) has stated that once the Holy Prophet (s.a.w.a.) came out of his house wearing a ring of Jaz-e-Yamani and attended the congregation with them. After completing his prayer, he gave the ring to Hazrat Ali (a.s.) and asked him to have it on his right hand while he prayed, as prayer with Jaz-e-Yamani is equal to seventy prayers without it. The stone always praying and pronouncing 'La ilaha illal'lah and Subhanallah', and its reward reaches the wearer of the ring.

Ali ibne Mohammad Zumairi states that he married the daughter of Ja'far ibne Mahmood and loved her a lot but had no children from her. He went to Hazrat Imam Ali-un-Naqi (a.s.) and stated his request. The Imam (a.s.) smiled and asked him to have a ring set in turquoise over which:

'O my Lord! Leave me not alone without an issue. Thou art the best of heirs!'[1]

Should be engraved and worn by him. He did as he was told and before the year was out, he was blessed with a son from the same woman.

According to the Holy Prophet (s.a.w.a.), God finds it difficult not to listen to the prayers of those who have Aqiq (Cornelian) and Turquoise rings on their fingers and feels hurt to negate their prayers.

[1] The Holy Quran 21: 89

6. Beneficial Qualities of Durre-Najaf, Billore, Hadeed-Cheeni and other Tones:

According to a reliable tradition, Mufazzal ibne Umar once visited Imam Ja'far-e-Sadiq (a.s.) when he had put on a ring of Durre-Najaf. The Imam (a.s.) addressed Mufazzal thus, 'O Mufazzal, all mo'mineen and mo'minat (all believing men and women) feel happy when they sight this gem and their pain of their eyes is relieved. I want every momin to have five rings; Yaqoot (ruby) ring is the best and

[1] The Holy Quran 21: 89

second comes Aqiq as it is a stone which has affection for God & Ahle Bait (a.s.) and thirdly, a ring of Feroza (turquoise) which gives strength to the eyes, expands the chest and strengthens the heart. Whenever a momin goes for some work with a turquoise ring on his finger, his work is done. Fourthly, one should wear the ring of Hadeed-Cheeni, but not always; only when one is afraid of some mischief then he should visit that place with this ring on as the stone keeps the devil away; therefore it is advisable to possess it. And the fifth ring should be of that stone which is found only in Najaf (Durre-Najaf). When a person wears a ring of this stone, at his every glance towards it, God gives him the reward of Ziarat, Haj and Umrah, which are kept in his record of action. The reward is equal to the reward of the Prophets and pious. If God had not been merciful towards the Shias, every gem of Durre-Najaf would have been costly; but God made this gem easily available that the poor and rich can wear it alike.

7. Suitable Engravings for Every Gem:

Husain ibne Khalid visited Imam Reza (a.s.) and asked him if it was permissible to visit the toilet wearing a gem on which was engraved:

‘There is no God but Allah.’

The Imam (a.s.) replied that this act was good for no one. Husain further asked if the Prophet and other ancestors did not visit the toilet with the ring on. The Imam (a.s.) replied in the affirmative but also stated that the ring was in the right hand and that Husain should stop defaming his ancestors. Then Imam (a.s.) said that naqsh (engraving) on the gem of Adam, which was brought from heaven was thus:

‘There is no God but one Allah and Mohammed is the Messenger of Allah.’

The engraving on the Prophet's ring was:

‘There is no God but Allah, Mohammed is the Messenger of Allah.’

The engraving on Hazrat Ali (a.s.)'s ring was:

‘Allah is Master of the kingdom.’

The engraving on Imam Hasan (a.s.)'s ring was:

‘Verily, All honour (as a whole) belongeth (only) to God.’

The engraving on Imam Husain (a.s.)'s ring was:

‘Verily God accomplisheth His purpose.’

The ring worn by Hazrat Ali ibnul Husain (a.s.) and Imam Mohammed Baqir (a.s.) belonged to Imam Husain (a.s.).

The engraving on the ring of Imam Ja'far-e-Sadiq (a.s.) was:

‘Allah is my master and He will safeguard me from His creatures.’

The engraving on the ring of Imam Moosa Kazim (a.s.) was:

‘Sufficient for me is Allah.’

After speaking about the engraving of Imam Ali Reza (a.s.), he put forth his hand on which he was wearing the ring of his father.

According to the tradition from Syed Ibne Taoos (r.a.), a person visited Imam Ja'far-e-Sadiq (a.s.) and said that he was scared of the ruler of Jazeerah as his enemies had poisoned the ears of ruler and he may kill him. The Imam (a.s.) ordered him to make a ring set in with a thick gem of Hadeed Cheed on one side of which the following three sentences should be engraved:

‘I seek the refuge of the Almightyness of Allah. I seek the shelter of the words of Allah. I seek the shelter of the Prophet of Allah.’

and at the back of the gem the following two lines should be engraved:

‘I have brought faith on Allah and his Books. I myself rely on Allah and his Prophets.’

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

‘I stand witness with all submission to there being no Creator except Allah.’

When he will wear this ring all his difficulties will be solved; especially he will not be afraid of the wicked. And if the ring is tied, women will have an easy delivery and they will not be affected by an evil eye. It is very important to protect this gem. Dirt should be kept away from it and it should not be taken in bathroom or toilet as it contains the secrets of God. Shias of Ahle Bait (a.s.) who are afraid of the enemy should keep this ring dearer than life and hide it from their enemies and keep it a secret except from those who are reliable. According to the traditionalist, his experience proved what the Imam (a.s.) had said.

According to Imam Mohammed Baqir (a.s.), if a person possesses a ring set in with Aqiq and turns it towards his palm and then looks at it and recites the 97th chapter of the Holy Book (Sura In

Anzalna):

‘In the name of Allah, the Beneficent, the Merciful.

Verily, We sent it (The Quran) down in the night of Qadr! What can make thee know what the night of Qadr is? The night of Qadr is better than a thousand months. The Angels and the Spirit descended therein with the permission of their Lord, with (decrees) of all affairs; Peace is (in the whole night) till the breaking of the dawn!’

And recites this prayer:

‘I have brought faith on that One Allah who has no partner and I do not believe in Jibls and Taghoots (idols)! And have also brought faith on the beginning and the end, the visible and the invisible (aspects) of Mohammed (s.a.w.a.) and Ale Mohammed (a.s.) whether their Imamats have been declared or they are in their temporary disappearance. Mohammed (s.a.w.a.) is the Prophet of Allah and Hazrat Ali (a.s.) is the Divine Vicegerent of Allah.’

then God keeps him protected the whole day from trouble whether they are descendents from heaven or earth and he will be protected till the evening by God and God's friends will guide him.

According to another tradition, a person who makes a ring set in Aqiq should have the following engraved on it so that God will protect him from a bad death and he will die in his faith:

‘Mohammed (s.a.w.a.) is the Prophet of Allah and Hazrat Ali (a.s.) is the Divine Vicegerent of Allah.’

8. Way of Wearing Gold and Silver Jewellery for Women and Children:

According to a tradition, people asked Imam Ja'far-e-Sadiq (a.s.) whether it was permissible to make children wear jewellery. The Imam (a.s.) replied that Imam Zainul Abideen (a.s.) used to make his children wear silver and gold jewellery. According to another reliable tradition Fazeel ibne Yasar asked Imam Ja'far-e-Sadiq (a.s.) whether one could keep a chair which has pure gold on it. The Imam (a.s.) replied in the negative but said that it is allowed to keep a chair covered with a thin layer of mixed gold.

According to another tradition, it is not good to keep a woman away from jewellery. At least a necklace should be around her neck and it is also not good for a woman's hand to be without Henna (Mehendi) even though she may be very old.

According to another reliable tradition, gold wire should not be used to tie one's teeth, especially for men. Men should keep away from all things made of gold. Even sword and Quran-e-Majeed should not be encased in gold.

9. Way of Applying Antimony (Surma) (A Black Powder Applied Inside the Eyes)

According to Imam Ja'far-e-Sadiq (a.s.), the Holy Prophet (s.a.w.a.) used to apply surma in both eyes before going to bed.

Imam Ja'far-e-Sadiq (a.s.) said that doing miswak (using neem or any other kind of stick for cleaning teeth) gives good breath to the mouth because miswak stops sputum and in the same manner applying surma gives light to the eyes and makes the brain and eyes give up its dirty water that the light in the eyes is increased. Surma makes the dirty water of eyes pass away from the mouth therefore it produces good breath.

According to Fiqha-al-Reza, when one decides to apply surma, one should take the salai (stick made of any metal especially for applying surma) in the right hand, say 'Bismillah' and put it in the surma bottle and when applying in the eyes recite the following Dua:

'O Allah brighten (illuminate) my eyes and bless me with such light that I may be able to see the justice! Lead me to the right path and give me the sense to follow the path of goodness. O Allah! Let there be light for me both in this world and that to come.'

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