

Contents

An exemplary day	12
1 – Contemplation	14
2 – Quran	16
3 – Worship.....	18
4 – Supplication	21
5 – Sincerity	22
6 – Struggle and Endeavour	23
7 – Patience	25
8 – Knowledge, scholar, obtaining knowledge and student	27
9 – Prayer.....	31
10 – Social Engagements.....	36
11 – Sleep	39
12 – Food (Eating)	40
13 – Health	41

In the Name of Allah the Beneficent the Merciful

May Allah bless you, O Master of the Age, help us.

One of the foremost aims of a true believer is to obey Holy Prophet (s.a.w.a.) and Holy Imams (a.s.). Every believer is commanded to follow their footsteps in his life. In every affairs of life believer is required to verify whether his footsteps are in accordance with Holy Prophet (s.a.w.a.) and Holy Imams (a.s.). This following is not only in the sphere of beliefs and related actions commanded by religion to be performed by each believer like Salaat, Roza, Hajj, Zakaat, Khums, etc. but also should be applied in day to day life affairs. In other words, accountability, self appraisal, improvement, growth, development, changing one's own condition from the previous day to a better one, etc. must happen in our life to achieve such a great aim i.e. to obey Holy Prophet (s.a.w.a.) or any of our Holy Imams (a.s.).

In this short treatise, your attention is invited to a basic problem about which you may not be aware or you may be aware but due to innumeratble activities you may be inattentive to it. If it is so, then in spite of being apparently alive you are as dead. Your different type of activities and unmindfulness is killing your every moment. Through these lines you must pay attention to a great and a very

important matter and take this to your heart. We don't know whether you remember this or you are aware of it.

Different responsibilities, occupations, employment, college, school and other problems of life have surrounded you in such a manner that you are not even conscious of your own self; and you don't even have the time to ask yourself:

'Where have I come from?'

'What am I doing?'

and 'Where am I going?'

You are living since many years. "Since how many years?" The precious moments of your life are passing away very fast. You have not felt their movement and speed. Moments passed, nights and days came and went, even weeks appeared and passed away; new years also arrived and became old. Every moment, unknowingly, you are moving closer and closer to an extremely dark and cold grave. But you have given no thought to how and where you are going.

The life that you live, is a compound of days and months. No matter how many years you live, you are nothing but a collection of only these moments, hours and days. Days and moments are passing. You are also moving to your

end. Have you ever given a thought of what you achieved and what you lost? O traveler on the path to the Hereafter, have you packed your luggage for the journey, have you gathered the provisions of the voyage?

When you leave your house, you indeed have the destination in your mind. You are aware where you are going. Or where you ought to go: Mosque, market, school or anywhere else. In the same way you must contemplate on your past life and decide where you are going? In which direction you head, and where you ought to go?

You must consider in which direction you are going? And at this moment, to which destination are you heading. Have you fixed a direction for your deeds? Have you procured the provisions for the life of the Hereafter?

O traveler on the road to nonexistence! The path that you tread leads to death. Everyone has to face death. In the words of Amirul Momineen Ali (a.s.) you are walking to death and it is moving towards you. In such circumstances, how close is the encounter with death!

أَيْنَ تَذْهَبُونَ أَيُّهَا الْمُسَافِرُونَ

“Where are you headed O, travelers?”

أَحْسِبَ النَّاسُ أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

“Do men think that they will be left alone on

saying, We believe, and not be tried?”¹

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

“What did you then think that We had created you in vain and that you shall not be returned to Us?”²

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

“Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah...?”³

Now the time has come that you ask yourself and think upon it how you perform your daily activities? How do you begin the day? And how does it end? This same day comes seven times a week, and these same weeks are repeated more than fifty times in a year. Would it not be better that like an ordinary trader you audit your daily activities and decide how much profit you earned and how much was the loss.

¹ Surah Ankaboot, Ayat No. 2

² Surah Mominoon, Ayat No. 115

³ Surah Hadid, Ayat No. 16

You will have to calculate what is the difference between your present day and this exemplary day? Like a day should be (from the view of character) so that this difference should become as little as possible and you may be able to complete your spiritual journey. Each of your day should be better than the previous day and every week should be better than the previous week and your years should consist of struggle and endeavor and this should also be on the path of God.

Opportunity is still available that you think about the 'exemplary day' which may be an example of a; day in the path of God' and you must move towards that; this day would be blessed for you. It would be the same day whose soul giving fragrance would make the soul and heart sweet smelling and along with it would be achieved the pleasure of the real beloved.

That 'exemplary day' would arrive when in the capacity of a believer your soul would be dominant on your life. Two things are necessary to achieve this aim:

(1) Intention and sincerity

(2) *Jihad* and patience (Struggle and steadfastness)

Therefore you will have to reflect on your daily activities and think upon its conditions and manners. Come let us

cast a glance at the activities that we undertake in our daily life.

A: Worship acts:

This term also includes general worship also which is the name of every aspect of life, in addition to special worship acts like Prayer, Supplication, Fasting, Recitation of the Holy Quran, contemplating on the signs and remembrance of God etc.

B: Social activities:

Whose aim is helping Muslim brothers, providing comfort to common people, making the general public and especially the relatives and kinsfolk and family members active and busy, to train them, to remove every type of sloth and laziness from them and to make them imbued with Islamic values. So that a system based on justice and equity may be actualized under the leadership of the Imam of the time, may our souls be sacrificed on him.

C: Earning lawful livelihood:

Struggle and effort to procure the basic necessities for ones dependants and to make oneself economically strong. So that one may obtain a respectable position and

that he may be busy in the way of Allah and the Imam of the time, in a better way.

D: Food and exercise:

So that the body is healthy and fit for the worship of Almighty. Which is a primary condition for struggle and worship. In the same one should observe the etiquettes of eating.

E: Sleep and rest:

Sleep is a strange world which has surrounded one-third of your life. You are still unaware of the point that how this can be made useful and converted into a worship act. One must observe moderation the matter of sleep also. So that the physical strength spent during the day in different efforts may be regained. And you may make full use of your valuable life. You must keep in mind that spending one-third of your life in sleep is a great loss. Therefore only that much sleep is required that is necessary to keep one healthy. So that after this one may be rejuvenated to remain busy in ones daily activities.

F: Obtaining Knowledge:

Obtaining knowledge, discussion and study and learning skills, understanding ones religious duties, obtaining

correct point of view, for making ones country self-sufficient for obtaining skills in various fields one must not fall short in utmost efforts. Because in this there is respect for God, Prophet and believers. Islam is superior to everything and nothing is superior to it. And in this sacred struggle one should also be aware of the relationships between the teacher and student.

Just as a particular time has to be fixed for study, in the same way it is also necessary to select the matter of study. Study of good and edifying books is very effective in character building. Generally the morning time is suitable for study, but obviously it is difficult to find so much time for studies in the morning. So in addition to this is necessary to make it a habit to read at night also. If in unavoidable circumstances one cannot find time for this during a weekday one must make up for it on other days.

Your moments of the night and the day, for these acts and topics, have a position of filed of activities. And as you wish (more or less) you may use these moments for these activities. But you must keep it in mind that the value of every person depends on the selection of good deeds. We present below in an orderly fashion, the explanations and justifications of the above-mentioned topics and please

note that students must use the time for Point C in studies.

- A Special worship acts 1.5 hours
- B Social preoccupations 3 hours
- C Earning lawful livelihood 8 hours (Service, college, school and housekeeping)
- D Food and exercise 1.5 hours
- E Sleep and rest 7 hours
- F Obtaining religious knowledge 3 hours (teacher + student)

An exemplary day

5:00 am : Waking up, Midnight Prayer, Morning Prayer

(After-prayer supplications and recitation of Quran)

6:00 am : Exercise

6:30 am : Reading and breakfast

7:30 am : College, office, business

(During this is fulfillment of Noon and Afternoon Prayers on time and lunch)

4:30 pm : Rest

5:00 pm : Class, reading and social activities

9:30 pm : Dinner and education of family members

10:30 pm : Ablution and self-appraisal

11:00 pm : Night rest (sleep)

The sketch given above is presented as an example. You may adjust the time-table according to the time of sunrise and sunset. Also you must always observe moderation in

your activities and along with daily occupations you must find time for reading and social engagements.

For shaping an exemplary day there are commands of the Almighty Allah (Who is the Creator and Sustainer) and instructions of Infallibles (a.s.) (who are leaders having absolute authority) that are present for contemplation and guidance. Some of them are presented in the coming pages. We hope that we shall be included among the helpers and companions of the Imam of the Age, may our souls be sacrificed on him, if Allah wills.

In the Name of Allah the Beneficent the Merciful

1 – Contemplation

The Almighty Allah says:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ
لِّأُولِي الْأَلْبَابِ . الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَيْجُونًا بِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ ، رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا

“Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain!”

Amirul Momineen Hazrat Ali (a.s.) said:

إِفْكُرْ تَسْتَبْصِرْ

“Contemplate, so that you may gain insight.”¹

In and the same way it is said:

¹ Ghurar al-Hikam

عَلَيْكَ بِالْفِكْرِ فَإِنَّهُ رُشْدٌ مِّنَ الضَّلَالِ وَمُصْلِحُ الْأَعْمَالِ.

“Contemplation is necessary for you, since it is guidance against deviation and it reforms the deeds.”

2 – Quran

The Almighty Allah says:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

“Surely this Quran guides to that which is most upright...”¹

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبِ أَقْفَالُهَا

“Do they not then reflect on the Quran? Nay, on the hearts there are locks.”²

لَوْ أَنْزَلْنَاهُذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ،

“Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah...”³

On Judgment Day the Messenger of Allah (s.a.w.s.) will complain in the court of the Almighty Allah:

¹ Surah Bani Israel, Ayat No. 9

² Surah Muhammad, Ayat No. 24

³ Surah Hashr, Ayat No. 21

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

“And the Apostle cried out: O my Lord! surely my people have treated this Quran as a forsaken thing.”¹

¹ Surah Furqan, Ayat No. 30

3 – Worship

A person asked Hazrat Imam Ja'far Sadiq (a.s.), “What is worship?” He replied:

حُسْنُ الدِّيَّةِ بِالطَّاعَةِ مِنَ الْوَجْهِ الَّذِي يُطَاعُ اللهُ مِنْهُ.

“To obey Allah with a good intention in way He deserves to be obeyed.”¹

[That is one must perform actions that Allah likes and that also within the limits specified by those chosen representatives. In other words, worship denotes compliance of divine commands, keeping within the limits of Shariah.]

Thus it is the saying of Allah:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I have not created the jinn and the men except that they should serve Me.”²

Hazrat Imam Ja'far Sadiq (a.s.) has said:

وَاعْلَمْ أَنَّهُ غَيْرُ مُتَّحِجٍ إِلَى خِدْمَتِكَ وَهُوَ غَنِيٌّ عَنِ عِبَادَتِكَ وَدُعَائِكَ

¹ Shaykh Sadooq: Maani al-Akhbaar, pg. 24

² Surah Zariyat, Ayat No. 56

وَإِمَّا دَعَاكَ بِفَضْلِهِ لِيُرْحَمَكَ وَيُبَعِدَكَ مِنْ عُقُوبَتِهِ وَيُنَشِّرَ عَلَيْكَ
مِنْ بَرَكَاتِ خَنَائِيَّتِهِ

“You should know that the Almighty Allah is not needful of your service and that He is needless of your worship and supplication. He called you to His worship due to His grace and kindness so that He may have mercy on you and keep you away from His chastisement and to give you glad tidings of His blessings.”

وَيَهْدِيكَ إِلَى سَبِيلِ رِضَاةٍ وَيَفْتَحُ عَلَيْكَ بَابَ مَغْفِرَتِهِ

“And that He guides you to the path of His satisfaction and opens for you the door of His forgiveness.”¹

The Almighty Allah mentions:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And certainly We raised in every nation an apostle (who may convey to them): Serve Allah

¹ Sharh Farsi Misbah ash-Shariah, Vol. 1, Pg. 93, with a slight difference in translation

and shun the Shaitan.”¹

Hazrat Imam Ja'far Sadiq (a.s.) says:

مَنْ أَطَاعَ رَجُلًا فِي مَعْصِيَةٍ فَقَدْ عَبَدَهُ

“One who obeys a man in sin; it is as if he has worshipped him.”²

Amirul Momineen Ali (a.s.) has said:

لَا تَكُونَنَّ عَبْدًا غَيْرِكَ وَقَدْ جَعَلَكَ اللَّهُ سَبْحَانَ حُرًّا

“Do not become a slave of anyone; Allah, the glorified has created you free.”³

¹ Surah Nahl 16:36

² Kafi, Vol. 2, Pg. 398

³ Safeenatul Bihar, Hajj Abbas Qummi

4 – Supplication

The Almighty Allah says:

قُلْ مَا يَعْجُبُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

“Say: My Lord would not care for you were it not for your prayer...”

The Messenger of Allah (s.a.w.s.) said:

الدُّعَاءُ مُخُّ الْعِبَادَةِ

“Supplication is the head of worship.”¹

¹ Safeenatul Bihar, Hajj Abbas Qummi

5 – Sincerity

The Almighty Allah says in verse 2-3 of Surah Zumar:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ . أَلِلَّهِ الدِّينُ الْخَالِصُ

“...therefore serve Allah, being sincere to Him in obedience. Now, surely, sincere obedience is due to Allah (alone)...”

Amirul Momineen (a.s.) said:

الْإِخْلَاصُ مِلَاكُ الْعِبَادَةِ

“Worship depends on sincerity.”¹

عَلَيْكَ بِالْإِخْلَاصِ فَإِنَّهُ سَبَبُ قَبُولِ الْأَعْمَالِ وَأَفْضَلُ الطَّاعَةِ .

“Sincerity is must for you as it is the basis for acceptance of deeds and the best kind of obedience.”²

لَا يَكْمَلُ صَالِحُ الْعَمَلِ إِلَّا بِصَالِحِ النِّيَّةِ

“A good deed cannot be completed without a good intention.”³

¹ Ghurar al-Hikam, chapter of Sincerity

² Ghurar al-Hikam, chapter of Sincerity

³ Ibid, chapter of Intention

6 – Struggle and Endeavour

The Almighty Allah says in the Holy Quran:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ، أُولَئِكَ هُمُ الصَّادِقُونَ.

“The believers are only those who believe in Allah and His Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.”¹

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا، وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ.

“And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.”²

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ.

And whoever strives hard, he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds.³

¹ Hujurat 49:15

² Ankaboot 29:69

³ Surah Ankaboot, Ayat No. 6

وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا.

“...and Allah shall grant to the strivers above the holders back a mighty reward.”¹

Amirul Momineen Hazrat Ali (a.s.) said:

بِالْمُجَاهَدَةِ صَلاَحُ النَّفْسِ

“The self can be reformed by way of struggle and endeavourment.”²

الْجِهَادُ عِمَادُ الدِّينِ وَمِنْهَا جُ السُّعْدَاءُ

“Struggle (Jihad) is the pillar of faith and the way and method of the successful ones.”³

¹ Surah Nisaa, Ayat No. 95

² Ibid. Chapter of Jihad of self

³ Ibid. Chapter of Jihad

7 – Patience

Allah says:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“...and be patient; surely Allah is with the patient.”¹

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

“...only the patient will be paid back their reward in full without measure.”²

The Messenger of Allah (s.a.w.s.) said:

الصَّبْرُ ثَلَاثَةٌ صَبْرٌ عِنْدَ الْمُصِيبَةِ وَصَبْرٌ عَلَى الطَّاعَةِ وَصَبْرٌ عَنِ
الْمَعْصِيَةِ فَمَنْ صَبَرَ عَلَى الْمُصِيبَةِ

“Patience is of three types: patience in calamities, patience in obedience and patience in refraining from doing sin.”³

Hazrat Abu Abdillah Imam Sadiq (a.s.) said:

¹ Anfaal 8:46

² Zumar 39:10

³ Aain Zindaagi, Pg. 129, Ayatullah Mirza Jawad Tehrani

الصَّبْرُ مِنَ الْإِيْمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا ذَهَبَ الرَّأْسُ
ذَهَبَ الْجَسَدُ كَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيْمَانُ

“Patience is related to faith in the same way as the head is related to the body. If the head is gone the body is also destroyed. In the same way if patience goes, faith is also destroyed.”¹

Hazrat Amirul Momineen Ali (a.s.) said:

بِالصَّبْرِ تُدْرِكُ مَعَالِيَ الْأُمُورِ

“Exceptional deeds can be performed only through patience.”²

بَشِّرْ نَفْسَكَ إِذَا صَبَرْتَ بِالنَّجْحِ وَالظَّفْرِ

“If you display patience you can give glad tidings to yourself of victory and success.”³

لَا ظَفَرَ لِمَنْ لَا صَبْرَ لَهُ

“One who cannot be patients, cannot be successful.”⁴

¹ Aain Zindaagi, Pg. 129, Ayatullah Mirza Jawad Tehrani

² Ghurar al-Hikam, chapter of Patience

³ Ghurar al-Hikam, chapter of Patience

⁴ Ghurar al-Hikam, chapter of Knowledge

8 – Knowledge, scholar, obtaining knowledge and student

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ، وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

“Allah will exalt those of you who believe and those who are given knowledge, in high degrees...”¹

وَاتَّقُوا اللَّهَ، وَيُعَلِّمُكُمُ اللَّهُ، وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“...and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.”²

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“...those of His servants only who are possessed of knowledge fear Allah...”³

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

“And follow not that of which you have not the knowledge...”⁴

1 Mujadila 58:11

2 Baqarah 2:282

3 Fatir 35:28

4 Isra 17:36

Amirul Momineen Hazrat Ali (a.s.) said:

الْعِلْمُ خَيْرٌ دَلِيلٍ .

“Knowledge is the best guide.”¹

The Messenger of Allah (s.a.w.s.) said:

مَنْ تَعَلَّمَ فِي شَبَابِهِ كَانَ يَمْنُزِلَةُ الرَّسْمِ فِي الْحَجَرِ وَمَنْ تَعَلَّمَ وَهُوَ
كَبِيرٌ كَانَ يَمْنُزِلَةُ الْكِتَابِ عَلَى وَجْهِ الْمَاءِ

“One who obtains knowledge in youth; it is like an inscription on the stone. And one who obtains knowledge it is like a writing on the surface of water.”²

Hazrat Imam Zainul Aabideen (a.s.) says:

فَإِنَّ الْعِلْمَ إِذَا لَمْ يُعْمَلْ بِهِ لَمْ يَزِدْ صَاحِبُهُ إِلَّا كُفْرًا وَلَمْ يَزِدْ مِنْ
اللَّهِ إِلَّا بُعْدًا

“If knowledge is not acted upon, it increases

¹ Ghurar al-Hikam, chapter of Knowledge

² Biharul Anwar, Allamah Majlisi, Vol. 1, Pg. 222, Hadith no. 6, quoted from Miscellany of Qutub Rawandi

nothing except distance from Allah.”¹

Amirul Momineen Hazrat Ali (a.s.) said:

فَإِنَّ الْعَامِلَ بِغَيْرِ عِلْمٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ فَلَا يَزِيدُهُ بُعْدُهُ عَنِ
الطَّرِيقِ إِلَّا بُعْدًا مِنْ حَاجَتِهِ وَالْعَامِلُ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ
الْوَاضِحِ فَلْيَنْظُرْ نَاطِرًا سَائِرًا هُوَ أَمْ رَاجِعًا

“For, he who acts without knowledge is like one who treads without a path. Then his deviation from the path keeps him at a distance from his aim. And he who acts according to knowledge is like he who treads the clear path. Therefore, he who can see should see whether he should proceed or return.”²

Hazrat Imam Zainul Aabideen (a.s.) said:

وَأَمَّا حَقُّ سَائِسِكَ بِالْعِلْمِ فَالتَّعْظِيمُ لَهُ وَالتَّوْقِيرُ لِمَجْلِسِهِ وَحُسْنُ
الِاسْتِمَاعِ إِلَيْهِ وَالِاقْتِبَالُ عَلَيْهِ وَالْمُعُونَةُ لَهُ عَلَى نَفْسِكَ فِيمَا لَا غِنَى
بِكَ عَنْهُ مِنَ الْعِلْمِ بِأَنْ تُفَرِّغَ لَهُ عَقْلَكَ وَتُخَصِّرَهُ فَهَمَّكَ وَتُدَكِّي

¹ *Biharul Anwar*, Allamah Majlisi, Vol. 2, Pg. 28, Hadith no. 6, quoted from Tafseer Qummi

² *Ibid.* Vol. 1, Pg. 209, Hadith no. 6, quoted from *Nahjul Balagha*

لَهُ [قَلْبِكَ] وَتُجَلِّي لَهُ بَصَرَكَ بِتَرْكِ اللَّذَاتِ وَتَقْصِ الشَّهَوَاتِ...

“The right of the one who trains you through knowledge is magnifying him, respecting his sessions, listening well to him, attending to him with devotion, and help him convey to you the knowledge that you need indispensably. You can do so by emptying your mind for (receiving) his information, lend him your comprehension, purify your heart for him; open your eyes widely before him by means of abandoning the appetites and deserting the passions...”¹

¹ Tohafful Uqool, Pg. 187, Ibne Shoba Harani

9 – Prayer

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي، وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance.”¹

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ، وَلَذِكْرُ اللَّهِ أَكْبَرُ

“...surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest...”²

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ. الَّذِينَ هُمْ يُرَاتُونَ.

“So woe to the praying ones, who are unmindful of their prayers, who do (good) to be seen.”³

Amirul Momineen Ali (a.s.) said:

تَعَاهَدُوا أَمْرَ الصَّلَاةِ وَحَافِظُوا عَلَيْهَا وَاسْتَكْثِرُوا مِنْهَا وَتَقَرَّبُوا بِهَا

¹ Taha 20:14

² Ankaboot 29:45

³ Maoon 107:4-6

فَأَيُّهَا كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا. أَلَا تَسْمَعُونَ إِلَى جَوَابِ
أَهْلِ النَّارِ حِينَ سُئِلُوا مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

“For the sake of Allah, be careful of Prayer. Indeed it is a pillar of your faith.”¹

وَإِنَّهَا لَتَمُوتُ الذُّنُوبُ حَتَّى الْوَرَقِ وَتُطْلَقُهَا إِطْلَاقَ الرَّبِقِ وَشَبَّهَهَا
رَسُولُ اللَّهِ ص بِالْحَمَّةِ تَكُونُ عَلَى بَابِ الرَّجُلِ فَهُوَ يَغْتَسِلُ مِنْهَا فِي
الْيَوْمِ وَاللَّيْلَةِ خَمْسَ مَرَّاتٍ فَمَا عَسَى أَنْ يَبْقَى عَلَيْهِ مِنَ الدَّارِ وَقَدْ
عَرَفَ حَقَّهَا رِجَالٌ مِنَ الْمُؤْمِنِينَ الَّذِينَ لَا تَشْغَلُهُمْ عَنْهَا زِينَةٌ مَتَاعٍ
وَلَا قَرَّةٌ عَيْنٍ مِنْ وُلْدٍ وَلَا مَالٍ يَقُولُ اللَّهُ سُبْحَانَهُ رِجَالٌ لَا تُلْهِمُهُمْ
تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

“Pledge yourself with prayer and remain steady on it; offer prayer as much as possible and seek nearness (of Allah) through it, because it is, (imposed) upon the believers as (a) timed ordinance.² Have you not heard the reply of the people of Hell when they were asked: What hath

¹ Sharh Nahjul Balagha, Letter no. 47, Pg. 968, from Faizul Islam

² Quran 4:103

brought you into the hell? They shall say: We were not of those who offered the regular prayers (to Allah)!¹ Certainly, prayer drops out sins like the dropping of leaves (of trees), and removes them as ropes are removed from the necks of cattle. The Messenger of Allah - the peace and blessing of Allah he upon him and his descendants - likened it to a hot bath situated at the door of a person who bathes in it five times a day. Will then any dirt remain on him?

Its obligation is recognized by those believers whom neither the adornment of property nor the coolness of the eyes produced by children can turn away from it. Allah, the Glorified, says:

Men whom neither merchandise nor any sale diverteth from the remembrance of Allah and constancy in prayer and paying the poor-rate ...²

وَكَانَ رَسُولُ اللَّهِ ص نَصِيْبًا بِالصَّلَاةِ بَعْدَ التَّبَشِيرِ لَهُ بِالْجَنَّةِ لِقَوْلِ
اللَّهِ سُبْحَانَهُ وَأَمْرُ أَهْلِكَ بِالصَّلَاةِ وَاصْطَبْرٍ عَلَيْهَا

Even after receiving assurance of Paradise, the

¹ Quran, 74:42-43

² Quran. 24:37

Messenger of Allah - peace and blessing of Allah be upon him and his descendants - used to exert himself for prayers because of Allah, the Glorified's command.

And enjoin prayer on thy followers, and adhere thou steadily unto it,...¹

فَكَانَ يَأْمُرُ بِهَا أَهْلَهُ وَيُصَدِّقُ عَلَيْهَا نَفْسَهُ

Then the Holy Prophet used to enjoin his followers to prayer and exert himself for it.”

Hazrat Imam Ja'far Sadiq (a.s.) said:

مَنْ صَلَّى رَكَعَتَيْنِ يَعْلَمُ مَا يَقُولُ فِيهِمَا انْصَرَفَ وَلَيْسَ بَيْنَهُ وَبَيْنَ
اللَّهِ ذَنْبٌ

“One who prays two units of prayer and he understands what he is reciting; when he completes the Prayer no sin will remain in his account.”²

Amirul Momineen Ali (a.s.) said:

¹ Quran, 20:132

² Kafi, Book of Prayer, Chap. 112, Muhammad Ibne Yaqoob Kulaini

صَلِّ الصَّلَاةَ لَوْ قَتَبَتْهَا الْمُؤَقَّتِ وَلَا تُعَجِّلْ وَقَتَبَتْهَا الْفَرَاعِ وَلَا تُؤَخِّرْهَا
عَنْ وَقَتَبَتْهَا لِإِشْغَالٍ وَأَعْلَمْ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ تَبَعُ لِصَلَاتِكَ

“Pray on its appointed time; do not recite it before its time if you are free. And neither due to being busy delays it from its time. And you should know that your other deeds depend on your Prayer.”¹

¹ Sharh Nahjul Balagha, Letter 27, Pg. 879, Faiz al-Islam

10 – Social Engagements

The Almighty Allah says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ مَّا يَأْمُرُونَ بِالْمَعْرُوفِ وَ
يَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ
اللَّهَ وَرَسُولَهُ، أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ، إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Apostle; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise.”¹

Hazrat Imam Ja'far Sadiq (a.s.) said:

الْمُسْلِمُ أَخُ الْمُسْلِمِ هُوَ عَيْنُهُ وَمِرْآتُهُ وَدَلِيلُهُ لَا يَخُونُهُ وَلَا يَجِدُ عَلَيْهِ وَلَا
يُظْلِمُهُ وَلَا يُكْذِبُهُ وَلَا يَغْتَابُهُ

“A Muslim is brother of another Muslim. He is his eye, his mirror and guide. A Muslim can never cheat a Muslim. He does not deceive him. He does

¹ Taubah 9:71

not oppress him. He does not lie to him and he also does not back-bite him.”¹

The Messenger of Allah (s.a.w.s.) remarked:

“One who begins his day without being concerned for the affairs of the Muslims is not from them. And one who hears a man calling: ‘O Muslims’ and he does not heed his call, is not a Muslim.”

Imam Ja'far Sadiq (a.s.) said:

سُئِلَ رَسُولُ اللَّهِ ص مَنْ أَحَبُّ النَّاسِ إِلَى اللَّهِ قَالَ أَنْفَعُ النَّاسِ
لِلنَّاسِ

“The Messenger of Allah (s.a.w.s.) was asked: Who is the most favorite person in the view of Allah. He replied: the most favorite of Allah is one who is most beneficial to the people.”²

The Messenger of Allah (s.a.w.s.) stated:

أَخْلَقْتُ كُلَّهُمْ عِيَالٌ لِلَّهِ فَأَحَبُّهُمْ إِلَيَّ اللَّهُ عَزَّ وَجَلَّ أَنْفَعُهُمْ لِعِيَالِهِ

“All the creatures are family members of the Almighty Allah (they are sustained by Him). The

¹ Aain Zindaagi, Pg. 98, Quoted from Wasailush Shia, Shaykh Hurr Amili

² Aain Zindaagi, Pg. 98, Quoted from Wasailush Shia, Shaykh Hurr Amili

most beloved to Allah is one who is most beneficial to His family members (that those who receive sustenance from Him).”¹

¹ Aain Zindaagi, Pg. 98, Quoted from Wasailush Shia, Shaykh Hurr Amili

11 – Sleep

Hazrat Amirul Momineen Ali (a.s.) said:

بِئْسَ الْغَرِيمُ النَّوْمُ يُفْنِي قَصِيرَ الْعُمُرِ وَيُفَوِّتُ كَثِيرَ الْأَجْرِ

“Sleep is a great creditor that destroys your short life and deprives you of great rewards.”¹

Hazrat Amirul Momineen Ali (a.s.) said:

مَنْ كَثُرَ فِي لَيْلَةٍ نَوْمُهُ مِنَ الْعَمَلِ مَا لَا يَسْتَدْرِكُهُ فِي يَوْمِهِ

“One who sleeps more at night is deprived of deeds that cannot be achieved during the day.”²

¹ Ghurar al-Hikam, Chapter of sleep

² Ghurar al-Hikam, Chapter of sleep

12 – Food (Eating)

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا

“...and eat and drink and be not extravagant...”¹

Amirul Momineen Ali (a.s.) said:

كَثْرَةُ الْأَكْلِ وَالتَّوْمِ يُفْسِدَانِ النَّفْسَ وَيَجْلِبَانِ الْمُضَرَّةَ

“Excess of sleeping and eating destroys the soul and causes loss.”²

¹ Araaf 7:31

² Ghurar al-Hikam, Chapter of Eating

13 – Health

Amirul Momineen Ali (a.s.) said:

بِالْعَافِيَةِ تُوجَدُ لَذَّةُ الْحَيَاةِ

“The taste of life is found in good health (well-being).”¹

¹ Ghurar al-Hikam, Chapter of Health