

Teachings of Paradise



Prayers & Wisdom from the
Qur'an, Prophet Muhammad,
& Ahlul-Bayt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most
Gracious, The Dispenser of
Grace

Dedictated to Prophet Muhammad

May Allah keep us upon your command to hold onto the
Qur'an and the Ahlul-Bayt, and may Allah allow us to meet you
and drink from your blessed spring in Paradise

وَصَلَّى اللّٰهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّآلِهِ الطَّاهِرِينَ

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ

أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۚ

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ

لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۚ

ART THOU NOT aware how Allah sets forth the parable of a good word? [It is] like a good tree, firmly rooted, [reaching out] with its branches towards the sky, yielding its fruit at all times by its Sustainer's leave. And [thus it is that] Allah propounds parables unto men, so that they might bethink themselves [of the truth].

Surah Ibrahim : 24-25

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Introduction

What is Islam? From a linguistic angle, it translates as submission. *What is a Muslim?* One who submits. *Submits to who?* Allah, The Creator, The One who we whisper to in our hearts, The One who we call out to in distress. *What is the goal of Islam?* There is no god (ego, idols, vain desires, etc.) but Allah. Though these may seem like straightforward questions with straightforward answers, if we change the angle in which we approach these questions, they become quite profound.

What is Islam? Now from a pragmatic perspective, Islam is the submission to the Creator's laws and guidance. *What is a Muslim?* One who follows the laws and guidance. *Why should I follow these laws?* Just as the celestial bodies and nature follow the laws of the universe, we too have moral laws to keep us on the right path – the path of honesty, justice, knowledge, and good manners. *What is the goal of Islam?* To perfect our character so we can meet our Creator after death with a pure heart, for we will all be judged on how we lived on this earth. This is the message of the Prophet Muhammad. *Well, the Prophet died over 1,400 years ago, how are we supposed to follow his way of life?* He left behind two ropes to hold on to: The Qur'an, a Divine Writ, which is the direct word of Allah, and his family, the Ahlul-Bayt, who are the keys to understanding it.

Wait, you're telling me, that the Creator of the heavens and the earth has a book – in which – He talks to me? Yes, but Allah himself doesn't want you to take that at face value, He wants you to use your intellect which He has blessed you with to read it, examine the evidence, ask questions, and verify such a claim yourself, otherwise, anyone could make such an assertion of divine inspiration. *So where does Ahlul-Bayt come in?* They are the legacy of the Prophet, and the teachers to this Divine Curriculum. Our Lord would not leave us without guidance or a guide.

This book is simply an introductory compilation of prayers and teachings from the Qur'an, Prophet Muhammad, and Ahlul-Bayt. From them, we not only get a glimpse of Islamic morals, values, guidance and wisdom, but also a practical means to manifest these traditions into our daily lives.

Prophet Muhammad

The Prophet (ﷺ) said:

‘Knowledge is a part of religion [just as] prayer is a part of religion, so be careful who you take this knowledge from.’

Kanẓ al-Ummal, no. 28666



The Prophet (ﷺ) told Abu Dharr:

‘Take advantage of five opportunities before five other things: Your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your preoccupation, and your life before your death.’

Bihar-ul-Anwar, vol. 77, p. 77



The Prophet (ﷺ) said:

‘Each Prophet has a special supplication which he has said to Allah and in which he has asked Allah for something. However, I put off my special supplication to intercede on behalf of my nation on the Resurrection Day.’

al-Khisal no. 1-103



The Prophet (ﷺ) said:

‘There is a delicate organ in man’s body. If it is healthy all his body is healthy. If it gets ill, it will cause the ailment of the rest of the body. That is the heart.’

al-Khisal no. 1-109



The Prophet (ﷺ) said:

‘What I am most afraid of for my nation is unattainable aspirations and unreachable hopes. Aspirations would hinder one from the truth and unreachable hopes would make one forget the Hereafter. The life in this world is to be ended while the life in the Hereafter is ahead of you. Each life has its own children. Try to be of the children of the Hereafter, if you can. Try not to be of the children of this world. Today you are alive, can do things and there is no Reckoning. However, tomorrow you will die and will be in the World of Reckoning where you cannot do anything.’

al-Khisal no. 2-64



The Prophet (ﷺ) said:

‘Work for you life as though you will live forever, and work for the Hereafter as though you will die tomorrow.’

Tanbih al-Khawatir, v. 2, p. 234



The Prophet (ﷺ) said:

‘Do you want me to tell you from whom the fire will be forbidden in the Hereafter?’ The people said, ‘O Prophet of Allah! Yes.’ Allah’s Prophet said, ‘Humble ones; sociable ones; helpful ones; and simple ones.’

al-Khisal no. 4-83



The Prophet (ﷺ) said:

‘Seven people will be in the Shade of the Honorable the Exalted Allah’s Throne on the day in which there is no shade except for His Shade: just leaders; young people who have grown up in the worship of Allah; men who give charity in private such that even their left hands do not realize what they gave with their right hands; men who remember the Honorable, the Exalted Allah when they are alone and cry due to the fear of the Honorable, the Exalted Allah; men who upon seeing their believing bretheren say, ‘I like you for the sake of the Honorable, the Exalted Allah’; men who intend to return to the mosque whenever they leave it; men who invited by a beautiful woman, but do not accept her invitation and say that they fear the Lord of the Two Worlds.’

al-Khisal no. 7-8



On the authority of Abu Dharr - may Allah have Mercy upon him, ‘Allah’s Prophet gave me seven pieces of advice. The Prophet advised me to always consider the situation of the people who are in an inferior position than I am. The Prophet advised me never to

consider the position of those who are in a better position than I am. The Prophet advised me to like the poor and associate with them. The Prophet advised me to tell the truth even though it may be unpleasant. The Prophet advised me to visit my relations of kin, even if they may have cut off relations with me. The Prophet advised me not to fear the blame of those who blame me for the sake of Allah. The Prophet advised me to say ‘There is no power nor any strength save in Allah, the Sublime, the Great’ often as it is one of the treasures of Paradise.”

al-Khisal no. 7-12



Zamrat ibn Habib said, “I asked the Prophet about praying. The Prophet said, ‘Praying is one of the religious principles. There lies the Honorable, the Exalted Allah’s Pleasure in it. It is the way of the Prophets. There is the love of the angels for the prayer niche. The following are the results of praying: guidance; faith; light of recognition; increase in daily sustenance; comfort for the body; hatred of Satan; an armor against the atheists; acceptance of supplications; acceptance of deeds; something put aside for the Hereafter; an intercession between one and the angel of death; a companion in the grave; a resting place in one’s grave; an answer for the questioning angels (Nakir and Munkar); a crown on a believers head and a light upon his face at the time of Resurrection; a dress upon a believer’s body at the time of Resurrection; a veil between a believer’s body and the Fire; a proof between a believer and his Lord - may His Majesty be Exalted; a savior of one’s body from the Fire; a certificate to go over the Bridge; one’s key to Paradise; a believer’s nuptial gift for the Houries; the price (paid by a believer) for Paradise; the means by which a servant can attain high ranks, since prayers consist of glorifications, praises, saying ‘Allah is Great’, and

saying ‘There is no god but Allah’, sanctifications, promises and calls.”

al-Khisal no. 20-11



The Prophet (ﷺ) said:

‘Acquire knowledge since learning is a good deed, teaching equals saying Allah’s glorifications, and discussing about knowledge equals participating in a holy war. Teaching knowledge to the one who doesn’t know it is giving charity. Granting knowledge to the proper persons brings Allah’s pleasure, since one knows the lawful and the unlawful using knowledge and knowledge would lead its seeker to Paradise. Knowledge is a guide in case of fear; it is a companion in case of loneliness; it is a guide in case of hardships; it is a weapon against the enemies; and an ornament in the presence of friends. Allah promotes some people by means of knowledge to such a high rank that they are the leaders of goodness and must be obeyed. Their deeds must be taken into consideration and their works must be followed. The angels are inclined to be their friends and they anoint them with their own wings while they pray. Everything including the fish in the sea, the beasts in the desert and the quadrupeds ask for forgiveness for them since knowledge brings life to the hearts and light to the eyes and power against sluggishness. Allah opens the doors to the homes of the good people for the learned men. He grants them association with the good ones in this world and in the Hereafter. Allah is obeyed and served by means of knowledge. Allah is recognized as One by means of knowledge. The bonds of relationship are fastened by means of knowledge. What is lawful and unlawful is recognized by means of knowledge. Knowledge is the prelude to action. Any action follows knowledge.

Allah inspires it to the blessed ones and deprives the miserable ones from it.'

al-Khisal no. 20-12



The Prophet (ﷺ) said:

'Knowledge is Allah's deposit on the earth and scholars are His trustees of it. Therefore, he who acts according to his knowledge, has really delivered His deposit....'

Bihar-ul-Anwar, vol. 2, p. 36



The Prophet (ﷺ) said:

'He who searches for knowledge is similar to a person who fasts during the day and keeps vigil at night and is busy worshipping. If a person acquires a branch of knowledge, it is better for him than possessing as much gold as the height of Abu Qubais Mount which he would distribute in the way of Allah.'

Bihar-ul-Anwar, vol.1, p.184



The Prophet (ﷺ) said:

'The Qur'an is Allah's university, so learn as much as you can in this university.'

Bihar-ul-Anwar, vol. 92, p. 19



The Prophet (ﷺ) said:

“When charity (alms) is delivered out of the hand of its owner, it (the thing being given) says five things: ‘At first I was perishing and you gave me life; I was insignificant and you made me great; I was an enemy and you turned me into a friend; you used to protect me then but now I will protect you up to the Day of Resurrection.’”

Al-Ithna 'Ashariyyah, p.223



The Prophet (ﷺ) said:

“The disciples of Jesus asked him with whom they should make friends, and he replied: ‘With one whose presence reminds you of Allah, his speech increases your knowledge and his deed inspires you (to work righteously for) the next world.’”

Bihar-ul-Anwar, vol. 1, p. 203



The Prophet (ﷺ) said:

‘Whensoever my Ummah undertake to enjoin right and prohibit evil and associate in establishing benevolence, they live happily and prosperously; but when they stop doing so, the blessings will be taken off from them.’

At-Tabthib, vol. 6, p. 181



The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:

‘When a woman conceives with child she will be as a warrior who fasts during the day and keeps vigil at nights praying, and strives with his soul and wealth on the way of Allah. Then, when she delivers, there will be for her such a great reward with Allah that she does not know how magnificent it is. Thereafter, when she suckles (the child), she will have as much reward as freeing a child from Ismail's descendants for every suck. And, when she brings suckling the child to an end, an angel beside her tells her to begin the action again for she has surely been forgiven.’

Bihar-ul-Anwar, vol. 104, p. 106



The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:
‘Good manners are the beauty of the mind.’

Ibid. no. 2004



The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:

‘He whose two days (of life) are the same (making no spiritual progress) is at loss.’

Bihar-ul-Anwar, vol. 71, p. 173



The Prophet (ﷺ) said:

‘Fie upon that Muslim who does not allocate (at least) one day a week to the study of the details of his religion and to explore (the affairs) of his religion.’

Bihar-ul-Anwar, vol. 1, p. 176



The Prophet (ﷺ) said:

‘He who makes the Hereafter his greatest concern when he wakes up and before he sleeps, Allah instills needlessness in his heart and mends his affairs for him; he will not depart from this life before having collected all his sustenance. But the one who makes this world his greatest concern in his life, Allah instills poverty between his eyes and disbands his affairs; he will not collect from this life more than what was allotted to him.’

Bihar al-Anwar, v. 77, p. 151, no. 104



It has been narrated that the Prophet took three sticks and set one of them in front of him, another one next to it, and the third far away from the two. He then asked, ‘Do you know what this is?’ to which they replied, ‘Allah and His Messenger know better.’ He said, ‘This one is man, and this is death [next to it], while that one is expectation, which man entertains [about his long life], but death falls upon him prior to his expectation.’

Tanbih al-Khawarir, v. 1, p. 272



The Prophet (ﷺ) said:

‘Very soon other communities will attack you, like the attack of a hungry man towards a bowl of food.’ One present there asked, ‘Will we be a minority then?’ He said, ‘No, you will be the majority, but you will be like the scum of the flood. And in fact Allah will snatch away the awe that your enemy has of you, and He will cast weakness in your hearts!’ One present there asked, ‘And what is [that] weakness?’ He said, ‘Love of the world and dislike of death.’

Al-Malahim wa al-Fitan, p. 307, no 428



The Prophet (ﷺ) said:

‘Verily your Imams are your representatives before Allah, therefore be careful whom you follow in your religion and your prayers.’

Bihar al-Anwar, v. 23, p. 30, p. 46



The Prophet (ﷺ) said:

‘Verily the grinding stone of Islam will turn, so turn alongside the Qur’an wherever it turns. Soon the ruler and the Qur’an will combat each other and separate from each other. In fact there will be kings who will rule over you with one ruling and adhere to a different ruling for themselves. If you obey them, they will lead you astray. And if you disobey them, they will kill you.’ They asked, ‘O Messenger of Allah, what should we do if we witness such times?’ He said, ‘You must be like the companions of Jesus, who were cut

into pieces with saws and were raised up on crosses. Dying in obedience [of Allah] is better than a life in disobedience.’

al-Durr al-Manthur, v. 3, p. 125



The Prophet (ﷺ) said:

‘Every thing has a reality, and a servant will never reach the reality of faith until he acknowledges that whatever afflicts him would never have missed him and whatever has missed him would never have afflicted him.’

Ibid. no. 12



The Prophet (ﷺ) said:

‘Three qualities, when present in an individual, will complete his faith: a man who does not fear the reproach of an admonisher for the sake of Allah, who never shows off in any of his actions, and who when faced with two matters, one for this world and the other for the Hereafter, he chooses the matter of the Hereafter over the world.’

Kanz al-'Ummal, no. 43247



The Prophet (ﷺ) said:

‘A servant’s faith in Allah is not complete until he has five attributes in him: complete reliance upon Allah, entrusting [his affairs] to

Allah, submission to Allah's will, contentment with Allah's decree, and patience in Allah's tribulations. Certainly one who loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah has in fact completed faith.'

Bihar al-Anwar, v. 10, p. 177, no. 77



The Prophet (ﷺ) said:

'A sin cannot expel the faithful person from his faith, just as an act of goodness cannot expel an infidel from his faithlessness.'

Kanẓ al-'Ummal, no. 1333



The Prophet (ﷺ) said:

"Verily Allah, exalted be His praise, says: 'By My Might and Exaltedness, I have not created any creature more beloved to Me than My believing servant.'"

Bihar al-Anwar, v. 71, p. 158, no. 75



The Prophet (ﷺ) said:

'The believer is dearer to Allah than His closest angels.'

Kanẓ al-'Ummal, no. 821



The Prophet (ﷺ) said:

‘The similitude of the believers in their mutual love, affection and compassion for one another is as one body – if a single limb ails then the rest of the body suffers in insomnia and fever.’

Musnad Ibn Hanbal, v. 6, p. 379, no. 18408



The Prophet (ﷺ) said:

‘The believer is he whom people trust with their blood and their property.’

Ibid. no. 739



The Prophet (ﷺ) said:

‘Do not probe for flaws in believers, for a man that probes the flaws of his brother will have Allah probe his own flaws; and when Allah probes the flaws of a man, He will expose him even if he were inside his own home.’

al-Kafi, v. 2, p. 355, no. 5



The Prophet (ﷺ) said:

‘Man is with him whom he loves.’

Kanz al-'Ummal, no.s. 24684-24685



The Prophet (ﷺ) said:

‘The parable of my Ahlul-Bayt is similar to that of Noah’s Ark. Whosoever embarks it certainly will get rescued, but the one who opposes the boarding of it, surely gets drowned.’

Nafahat al-Azhar, vol. 4, p. 127



The Prophet (ﷺ) said:

‘Verily I leave behind among you the two weighty things, which as long as you continue to adhere to, you will never go astray after me, and one of which is greater than the other. The Book of Allah is the rope stretched from the heavens to the earth, and my progeny, my household. Behold, verily they will never separate from each other until they meet me at the Heavenly Waters.’

Bihar al-Anwar, vol. 23, p. 106, no. 7



The Prophet (ﷺ) said:

‘Allah made the stars as a security for the inhabitants of the sky, and made people of my household as a security for the inhabitants of the earth.’

Bihar al-Anwar, vol. 27, p. 348, no. 1



Imam Ali

Imam Ali (عليه السلام) saw a man backbiting someone in the presence of his son, al-Hassan (عليه السلام), to whom he said, ‘O my son, steer your hearing clear of such a person, for verily he took the most repulsive thing from his mind and poured it into yours!’

al-Ikhtisas, p. 225



The Commander of the Faithful (عليه السلام) said:

‘He who is bestowed four things is not deprived of four things: he who is allowed to pray is not deprived of the response to it; he who is allowed to offer repentance is not deprived of its acceptance; he who is allowed to seek forgiveness is not deprived of forgiveness; and he who is allowed to be grateful is not deprived of furtherance of favors.’

Nahjul Balagha, Saying 135



The Commander of the Faithful (عليه السلام) said:

‘The one who seeks for knowledge is like a warrior in the cause of religion for the way of Allah.’

Bihar-ul-Anwar, vol. 1, p. 179



The Commander of the Faithful (عليه السلام) said:

‘He who sells his next life for his present life in this world, loses both of them.’

Ghurar-ul-Hikam, p. 274



The Commander of the Faithful (عليه السلام) said:

‘If man perceived his death and its speed towards him, he would certainly detest the world and its hopes.’

Bihar-ul-Anwar, vol. 73, p. 166



The Commander of the Faithful (عليه السلام) said:

‘Accept the apology of your Muslim brother and if he has not any, invent one for him yourself.’

Bihar-ul-Anwar, vol. 74, p. 165



The Commander of the Faithful (عليه السلام) said:

‘Remember, (when committing sin), that pleasures are fleeting while the consequences remain.’

Nahjul Balagha, p. 553



The Commander of the Faithful (عليه السلام) said:

‘Ask others to do good; you will thus be among the good doers. Desist others from evil with your action as well as your speech, and stay away, to the best of your ability, from he who commits it. Struggle for Allah as is His due; and the reviling of a reviler should not deter you in matters of Allah. Leap into danger for the sake of right wherever it may be.’

Nahjul Balagha, p. 392 letter 31



The Commander of the Faithful (عليه السلام) said:

‘He who abandons forbidding what is wrong theoretically and practically (and is indifferent while seeing vices committed) is a moving corpse amongst the living.’

Bihar-ul-Anwar, vol. 100, p. 94



The Commander of the Faithful (عليه السلام) said:

‘The most vicious person is he who looks for other people's defects while he overlooks his own faults.’

Tara'if-ul-Hikam, p. 176



The Commander of the Faithful (عليه السلام) said:

‘Allah, the Glorified, has fixed the livelihood of the destitute in the wealth of the rich. Consequently, whenever a destitute remains hungry it is because some rich persons have denied him (his share).’

Nahjul Balagha, p. 533, saying No. 328



The Commander of the Faithful (عليه السلام) said:

‘Do not become obstinate (and do not strictly follow your own ideas), because such a one will meet destruction.’

Tasnif-I-Ghurur-ul-Hikam, p. 443



The Commander of the Faithful (عليه السلام) said:

‘He who consults with men of understanding, shows his development....’

Bihar-ul-Anwar, vol. 75, p. 105



The Commander of the Faithful (عليه السلام) said:

‘Perfume yourself with penitence so that the stench of your sins do not disgrace you.’

Bihar-ul-Anwar, vol. 6, p. 22



The Commander of the Faithful (عليه السلام) told his son, Imam Hassan (عليه السلام): ‘O my son! No wealth is more valuable than intelligence and no poverty is worse than ignorance; no terror is worse than arrogance, and no life is more pleasant than being good tempered.’

Bihar-ul-Anwar, vol. 78, p. 111



The Commander of the Faithful (عليه السلام) said:

“Two men will break my back in this world: the corrupt but eloquent, and the ignorant worshipper. The first group use their tongue to cover up their corruption and the second group use their worshipping to cover up their ignorance. Therefore, beware of the corrupt scholars and ignorant worshippers. They are the ones who cause all sedition. I heard Allah’s Prophet say, ‘O Ali! My nation will be destroyed by eloquent hypocrites.’”

al-Khisal no. 2-103



The Commander of the Faithful (عليه السلام) said:

‘A servant’s faith is not true until his confidence in that which rests in Allah’s Hand is more than that which rests in his own hands.’

Bihar al-Anwar, v. 103, p. 37, no. 79



The Commander of the Faithful (عليه السلام) said:

“Jibra'il descended upon Adam and said, 'O Adam! I have been ordered to let you choose one of three things. Choose one and let go of the other two.' Adam asked, 'O Jibra'il! What are they?' Jibra'il said, 'The intellect, shyness and religion.' Adam said, 'I choose the intellect.' Jibra'il told shyness and religion to return. They replied, 'O Jibra'il! We are ordered to be wherever the intellect is.' Jibra'il said, 'Do as you please.' And then Jibra'il returned.”

al-Khisal no. 3-59



The Commander of the Faithful (عليه السلام) said:

“There are three friends for a Muslim. There is a friend who says, 'I will be with you in your life and death!' That is his deeds! There is a friend who says, 'I will be with you until you are put into the grave. Then I will abandon you.' That is his child! There is a friend who says, 'I will be with you until your death.' That is his wealth which will be that of his inheritors once he dies.”

al-Khisal no. 3-92



The Commander of the Faithful (عليه السلام) said:

“The Blessed, the Sublime Allah has embedded four things in four other things. He has embedded His Pleasure in His obedience. Therefore, you should not underestimate obedience to Allah. It may cause Allah's Pleasure while you do not know it. Allah has embedded His Wrath in disobeying Him. Therefore, you should not

underestimate any disobedience to Allah. It may cause Allah's Wrath while you do not know about it. Allah has embedded His Response to supplications. Therefore, you should not underestimate any supplications. It may cause Allah to respond to you while you do not know about it. Allah has embedded His Friends amongst His Servants. Therefore, you should not belittle anyone, since he may be a friend of Allah and you may not know about it.'

al-Khisal no. 4-31



The Commander of the Faithful (عليه السلام) said:

"The Blessed, the Sublime Allah told Moses, 'O Moses! Follow my advice to you regarding four issues: First, try not to find faults with others as long as you do not know whether or not your own sins are forgiven; Second, do not worry about your share of daily bread as long as you know that my treasures are not finished. Third, do not place hope in other's help as long as you know My Kingdom is lasting. Fourth, do not feel secure from the plans of Satan for as long as Satan exists.'"

al-Khisal no. 4-41



The Commander of the Faithful (عليه السلام) said:

"There are five pieces of advice which one cannot find anything like them even if he travels a lot. One should not have fear about anything but his own sins. One should only place his hopes in his Lord - the Honorable, the Exalted. One should not be ashamed of not knowing. When asked about what he doesn't know about, he

should just say, 'I do not know'. The relationship of patience to faith is like that of the head to the body. There is no faith when there is no patience."

al-Khisal no. 5-96



The Commander of the Faithful (عليه السلام) said:

'Honesty equals faithfulness. Lying equals treason. Politeness equals nobility. Determination equals accomplishment. Wastefulness equals destruction. Frugality equals being wealthy. Greed equals lowness. Lowness equals debasement. Generosity equals friendship. Meanness equals loneliness. Kindness equals humbleness. Disability equals debasement. Following aspirations equals deviation. Loyalty equals manliness. Selfishness equals destruction. Perseverance equals prosperity.'

al-Khisal no. 16-3



The Commander of the Faithful (عليه السلام) said:

'Let none of you compel his brother to ask, if you already know about his need.'

Ibid. p. 166, no. 29



The Commander of the Faithful (عليه السلام) said:
‘Self-sacrifice is the highest of virtues.’

Ghurur al-Hikam, no. 986



The Commander of the Faithful (عليه السلام) said:
‘Self-sacrifice is the best form of worship and the greatest eminence.’

Ibid. no. 1148



The Commander of the Faithful (عليه السلام) said:
‘Self-sacrifice is the best kindness and the highest rank of belief.’

Ibid. no. 1705



The Commander of the Faithful (عليه السلام) said:
‘Allah has made a measure for everything and for every measure an end.’

Ghurur al-Hikam, no. 4778



The Commander of the Faithful (عليه السلام) said:
‘Aim for the Hereafter and this world will submit to you in humility.’

Ibid. no. 6080



The Commander of the Faithful (عليه السلام) said:
‘Remembrance of the Hereafter is a remedy and a cure, whilst remembrance of the worldly life is the worst disease.’

Ibid. no. 5175-5176



The Commander of the Faithful (عليه السلام) said:
‘Good manners are the perfection of man.’

Ghurur al-Hikam, no. 998



The Commander of the Faithful (عليه السلام) said:
‘O Believer! This knowledge and good manners are the value of your soul so strive to learn them, for however much your knowledge and good manners increase, so will your value and worth accordingly.’

Mishkat al-Anwar, p. 135



The Commander of the Faithful (عليه السلام) said:

‘The best inheritance parents bequeath their progeny are good manners.’

Ibid. no. 5036



The Commander of the Faithful (عليه السلام) said to Imam al-Hassan

(عليه السلام):

‘The heart of a youth resembles an empty land – it receives all that is thrown into it. This is why I have started to teach you good manners before your heart is hardened and your soul is preoccupied.’

Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 16, p. 66



The Commander of the Faithful (عليه السلام) said:

‘The most perfect in faith from among you is the one with the best character.’

Ibid. v. 71, p. 387, no. 34



The Commander of the Faithful (عليه السلام) said:

‘The believer is such that his joy is evident on his face whereas his sorrow is in his heart. His breast is at its widest [i.e. biggest heart]

but his ego is at its lowest. He despises high rank and shuns reputation. His grief is long-lasting and his ambition is lofty. His silence is much and his time occupied. He is grateful, extremely patient, and immersed in deep thought. He is thrifty with his needs. He is good-natured and mild-tempered. His soul is firmer than steel whilst he [i.e. his ego] remains lower than a slave.’

Ibid. n. 69, p. 410, no. 127



The Commander of the Faithful (عليه السلام) said:

‘The believer is he who protects his religion by putting his world at stake, whereas the impudent one is he who protects his worldly affairs by putting his religion at stake.’

Ibid. no. 2160



Shaqiq b. Salama narrated that a man once came to Imam Ali and was talking to him. In the course of the conversation, he told Imam Ali that he loved him. Imam Ali replied, “That is not true.”

The man asked, “Why, O Commander of the Faithful?”

He replied, “Because I do not find my heart loving you, and the Prophet said, ‘Verily spirits meet each other in the air and sense each other, and those that are in harmony with each other are mutually attracted, and those that clash repel each other.’”

Kanz al-Ummal, no. 25560



Syeda Fatimah Az-Zahra

The Prophet (ﷺ) said:

‘My daughter Fatimah is the chief [Lady] of all the women of the worlds.’

Daia'il-ul-'Imimah



The Prophet (ﷺ) said:

‘Fatimah is the chief [Lady] of the women of Paradise.’

Musnad Ahmad b. Hanbal, v3, p. 80



The Prophet (ﷺ) said:

‘Fatimah is a part of me - whoever pleases her pleases me, whoever grieves her grieves me. Fatimah is the dearest of all people to me.’

Bihar al-Anwar, v. 43, p22, no. 13



The Prophet (ﷺ) said:

‘Verily Fatimah is a part of me, and is the light of my eyes and the fruit of my heart, whatever grieves her grieves me, whatever pleases

her pleases me, and indeed she will be the first to join me [after my death] from my household.'

Amali al-Saduq, p. 575, no. 787



The Prophet (ﷺ) said:

'My daughter was named Fatimah because Allah, Mighty and Exalted, has weaned her and weaned those who love her from the Fire.'

Amali al-Tusi, p. 300



Ammara narrated: "I asked Aba Abdillah [as-Sadiq] as to why Fatimah has been named az-Zahra,' to which he replied, 'Because when she stood for prayers in her prayer niche, her light would radiate for the dwellers of the skies just as the light of the stars radiates for the dwellers of the earth.'"

Ma'ani al-Akbbar p. 64, no. 15



The Prophet (ﷺ) said to Fatimah (عليها السلام):

'Verily Allah is angry at whatever angers you, and is pleased with whatever pleases you.'

Kanẓ al-Ummal, no. 37725



Imam as-Sadiq (عليه السلام) said:

‘Fatimah, salutations of Allah be upon her, has nine names before Allah: Fatimah, as-Siddiqa (the veracious one), al-Mubarika (the blessed), at-Tahira (the clean), az-Zakiyya (the pure), ar-Radiyya (the content), al-Mardiyya (the one who pleases Allah), al-Muhadditha (the one who speaks to angels) and az-Zahra' (the radiant one).’

Shaykh Saduq, 1361 (A.H.), p. 64, section 28, hadith no. 15



Fatimah az-Zahra (عليه السلام) said:

‘The best of you is the one whose treatment (with people) is the most moderate (and affectionate), and the worthiest of them are those who behave graciously (and honorably) with their wives.’

Daia'il-ul-'Imimah



Imam Hassan al-Mujtaba (عليه السلام) saw his mother was uttering invocation for the neighbors, the believers, and other people. He asked her why she did not invoke for herself, and she answered: ‘First the neighbors, and then (the members of) the house.’

Kashf-ul-Qummah, vol.2, p. 25



Fatimah az-Zahra (عليه السلام) in one of her sermons, addressing people, said:

“ ... Allah assigned Faith for you as purification from polytheism;
Prayers as being free from pride;
Alms-tax as refinement of the soul and increase of the sustenance;
Fasting for fixing the sincerity;
Hajj pilgrimage as a cause of strength in the religion (of Islam);
Justice as a means of harmonization of the hearts;
Our obedience as a source of organization of (Islamic) community;
Our mastership as a protection from dispersion;
Holy struggle as the glory of Islam;
Patience as a means of absorbing rewards (from Allah);
Enjoining right and forbidding wrong as a means of improvement of common people;
Doing goodness to the parents as a barrier for the Wrath (of Allah);
Strengthening blood-kinship as a cause of increase in population and power;
Retaliation as a prevention of bloodshed (a security of lives);
Fulfillment of the promise as an extension of forgiveness;
Hindering from defrauding in scales and measures as a means against deficiencies;
Discourage of drinking wine (alcoholic liquors) as a cause of purification from abominations;
Avoiding from accusation as a curtain before the curse of Allah;
Abandoning theft for the protection of modesty of the self;
Prohibition of polytheism as sincerity in servitude to Him and the lordship of the Lord.

Now that it is so, then be in awe of Allah as it is due to him: and do not die unless you are Muslims.

And obey Allah, in what He has commanded you to, and in what He has prohibited you from; and pave the way of knowledge...”

Sharh-i-Nahjul-Ballqah by Ibn-Abil-Hadid



Fatimah az-Zahra (عليه السلام) said:

‘What is the fasting person doing with his fast if he is not guarding his tongue, his hearing, his sight and his limbs [from sins]?!’

Da’aim al-Islam, v. 1, p. 268



Fatimah az-Zahra (عليه السلام) said:

‘Allah has made justice incumbent as a source of tranquility for the hearts.’

Aellal al-Shara’i’a, p. 247, no. 2



Fatimah az-Zahra (عليه السلام) said in her intimate supplication:

‘O Allah, by Your knowledge of the unseen, and Your power over creation, keep me alive so long as You know that life is good for me, and cause me to die when death is good for me.’

Bihar al-Anwar, v. 94, p. 225, no. 1



Fatimah az-Zahra (عليه السلام) said:

‘The one who sends up to Allah his pure and sincere worship, Allah, Mighty and Exalted, sends down for him that which will be of most benefit to him.’

Tanbih al-Khawarir, v. 2, p. 108



Fatimah az-Zahra (عليه السلام) supplicated:

‘O Allah, make me content with what You have given me. Hide my faults and give me good health for as long as You give me life and forgive me and have mercy on me when You give me death. O Allah do not let me undergo hardship in seeking that which You have not decreed for me, and make that which You have decreed for me easy to acquire. O Allah, repay my parents, and all those who have a right over me for the good they have done to me, with the best of rewards. O Allah, enable me to discharge that which You have created me for, and do not let me get engrossed in [seeking] the things that You have guaranteed for me. Do not punish me while I plead for Your forgiveness, and do not deprive me while I beg from You. O Allah, lower me in my own estimation and increase Your awe in my heart. Inspire me to worship You and do the things that please You and eschew the actions that displease You, O Most Merciful of the merciful.’

Mubaj al-Da'awat wa Manhaj al-Ibadat, pp. 141



Imam Hassan

Imam Hassan al-Mujtaba (عليه السلام) said:

‘I wonder about the person who contemplates about his nutrition but he does not consider (the food of) his intellect. Thus, he avoids of what hurts him in his stomach but he lets his mind to be filled with what destroys him.’

Safinat-ul-Bihar, vol. 2, p. 84



Imam Hassan al-Mujtaba (عليه السلام) said:

‘Teach your knowledge to others and (try to) learn yourself the knowledge of others.’

Bihar-ul-Anwar, vol. 78, p. 111



Imam Hassan al-Mujtaba (عليه السلام) said:

‘Treat others similar to the way you would like for them to treat you.’

Bihar-ul-Anwar, vol. 78, p. 116



Imam Hassan al-Mujtaba (عليه السلام) said:

‘Verily, the best of bests is a good temper.’

Khisal-I-Saduq, p. 29



Imam Hassan al-Mujtaba (عليه السلام) said:

‘There are twelve characteristics regarding sitting at a dining-table which each Muslim should learn. Four of them are obligatory, four are recommendable, and four are good manners. The four obligatory characters are knowing what to eat; pronouncing the name of Allah (by saying ‘Bismillah’); gratitude; and contentment. The four recommendable characteristics washing before you eat; sitting on the left leg; eating with three fingers; and sucking the fingers. The four characteristics that are good manners are eating only from what is placed before you; taking small bites of food to eat; chewing the food thoroughly; and avoiding looking at other people’s faces.’

al-Khisal 12-61



Imam Hassan al-Mujtaba (عليه السلام) said:

‘Thinking is the life of the heart of the cognizant.’

Bihar al-Anwar, v. 78, p. 115, no. 11



Imam Hassan al-Mujtaba (عليه السلام) said:

‘I advise you with God-consciousness and continuous thinking, for thinking is the father and mother of all good.’

Tanbih al-Khawatir, v. 1, p. 52



Imam Hassan al-Mujtaba (عليه السلام) said:

‘Afflictions are the keys to reward.’

Alam al-Din, p. 297



Imam Hassan al-Mujtaba (عليه السلام) said:

‘He who seeks to please Allah at the expense of displeasing people, Allah suffices him in everything including his affairs with people. But the one who seeks to please people at the expense of Allah's displeasure, Allah relegates him to those very people.’

Bihar al-Anwar, v. 71, p. 208, no. 17



Imam Hassan al-Mujtaba (عليه السلام) said:

‘The greatest characteristic of chieftdom is giving before one is asked.’

Bihar al-Anwar, v. 78, p. 113, no. 7



Imam Hassan al-Mujtaba (عليه السلام) said:

‘Allah has never opened the door of request for anyone only to hold back the door of response.’

Bihar al-Anwar, v. 78, p. 113, no. 7



Imam Hassan al-Mujtaba (عليه السلام) was once asked about courage, to which he replied: 'It is to know when to stand up to one's opponents, and when to be patient in the face of criticism.'

Tuhaf al-'Uqul, no. 226



Imam Hassan al-Mujtaba (عليه السلام), when asked about cowardice, replied: '[It is] aggressiveness with one's friends, and flight from one's enemy.'

Tuhaf al-'Uqul, no. 225



Imam Hassan al-Mujtaba (عليه السلام), when his father asked him about greed, said: '[It is] when you count what is in your hands as a source of honor, while you count what you have given away as a waste.'

Bihar al-Anwar, v. 73, p. 305, no. 23



Imam Hassan al-Mujtaba (عليه السلام) said:
'He who trusts whatever Allah has chosen for him to be good, will never wish to be in any situation other than what Allah has chosen for him to be in.'

Bihar al-Anwar, v. 78, p.106, no. 6



Imam Hassan al-Mujtaba (عليه السلام) said:

‘How can a believer call himself a believer if he is dissatisfied with his lot in life and despises his current circumstances when Allah is the authority above him.’

Bihar al-Ammar, v. 43, p. 351, no. 25



Imam Husayn

The Special Book of Allah

A worldly person will very soon be placed in a house of grave, taken away from the castle he lives in

He will be left there alone, secluded and separated from everyone; while paleness, loneliness and exile will surround him from every side

The fright of Judgement Day is the hardest among all the fears where a person's offspring will be summoned for judgement

Every good deed he has done and each bad deed he was ditched into will be found in that special book of Allah

If we are intelligent enough, we would know that the time for provision and making use of the rest of our lives has come near.

Mausu'ah Kalimat al-Imam al-Husayn (as), p. 900-901



Piety as Immunity

O you! Who is deceived by this world; whom are you collecting these belongings and household goods for?

Soon you will pass from this world in an unpleasant way and alone (it will be)

While after you, your widow will be left alone with all your belongings

While your successors will abandon you without even being loyal to your advice; without even arranging the works which were left by you in disarray

You collected so many sins that in the long run it closed all the doors of awakening and deliverance upon you

And now, apart from Allah's fear, you have no shelter and support. And you have no one who can listen to your cries!

Mausu'ah Kalimat al-Imam al-Husayn (as), p. 905



Departure Alarm

My brother! You have stayed for long in this corrupted land. The luggage you have prepared for the journey towards judgment day is not at all good

Your heart caved in to your desires and you did not stop yourself and hence moved towards those desires

Those sins took you wherever they wanted you to; as the sins found that you surrendered to them very easily

Truly, the final call before the caravan leaves has come. Don't turn a deaf ear

With these white hairs, you have no need for any other warning.

Mausu'ah Kalimat al-Imam al-Husayn (as), p. 907-908



World's Deadly Trap

The world that has seduced you with its beauty is moving towards doom

Try to avoid and restrain yourself from the dangers of this world!

For the ones who know that this world is just a journey, never listen to its call

Indeed the sweetness of this world is mixed with sourness and poison

And no other castle can protect the man from the harms of this world, other than abstinence from it

I am wondering about the ones who get deceived by the luxuries of this world and how they cheer up with these few days of happiness in it

I wonder how they prefer to stay in a desert, upon being in a green and rainy place!?

Mausu'ah Kalimat al-Imam al-Husayn (as), p. 908



Passing Shadow

What is this world? Other than a moving shadow of the day that never stays at one place

Think about it; the ones who had large armies, military horses and camel loads of luggage; where are they now?

Those who were the bravest and used to boast and brag in front of others, where are they now?

Caliphs, kings and high ranking nobles who came and left centuries before; where are they now?

They have been forgotten in such a way as if they never existed! Is there someone who can claim to be immortal?

Mausu'ah Kalimat al-Imam al-Husayn (as), p. 909.



Hasty Passengers for Departure

How can a courageous man reach a position of honor just with the help of wealth?

Whereas, it is this wealth only which is the reason for his misfortune and inconvenience

How can a wealthy person be madly in love with this world?

Whereas the real wealth is in being defiant to the self-desires and this world

We, the inhabitants of this world are like travelers whose time to migrate is near

We are so much unaware of the ultimate fate of this world, as if we have never experienced the condolences that came after the congratulations!

We have still not become aware of the fact that this world is not a place to stay and settle and there is no other way but to migrate from here.

Adab al-Husayn wal Hamasah, p. 50



Piety of Youth

Those who betray themselves will have no respect for human values

Such person does not have abstinence nor loyalty and nor the capability of taking advice

The meaning of piousness and chivalry is not just in shaving your head and wearing coarse clothes

But is in having a good character and good manner of speaking and having a heart that is not greedy for this world

It is a must, to be after deliverance and development with all the energy one has and in doing so escape from the fire of Allah's wrath.

Mausu'ah Kalimat al-Imam al-Husayn (as), p. 914



Rebel

Only the disobedient human beings are the ones who are after high ranks and positions, in this low-lying world; while these worldly high-ranks do not have a happy ending

The tradition of this world is like this only, that whenever someone is after the high-ranks and positions, this world shows its back to him and the high ranks tend to run away from him

These worldly high-ranks are impermanent and transient; just like the building that disintegrates and gets ruined after being constructed

I have seen the emperors of my times, hence listen to what I am saying and don't be after ruling this world.

Mausu'ah Kalimat al-Imam al-Husayn (as), p. 915



Enthusiasm for Virtue

Know this! The only good competition is a competition to escape from the miseries of this world

The world that has surrounded the lives of every human being, is moving towards doom, with every passing moment and the only thing that will survive is the good deeds

Very soon you will be remorseful and at the time of separation from this world, alas! All you could do is yearn!

Do you know at all, how hard it is? Think for a while and be sure that the day of separation will soon reach

Death is an irreplaceable separation, because there is not even a single ray of hope of meeting again in it.

Mausu'ah Kalimat al-Imam al-Husayn (as), p. 917



Intention to Return

Allah is merciful and he accepts the repentance, even from the ones who have lost their way and got strayed and have been capricious

I wish that Allah delivers me to resurrection day and by doing so blinds the enemy, the stubborn devil

I hope Allah bestows benefit upon me for these poems of mine.

Benefit to the one who gave the advice and also upon the one who listens to these advices

My sins have branded my sides. Sins are like the iron bars used for branding. For someone who gets branded through sins, there is no cure and remedy except Allah's forgiveness and mercy.

Adab al-Husayn wal Hamasah, p. 55



Oh You! The Experienced

I am surprised to see the experienced people as to how can they be after their diligence indulge in negligence?

I wonder how some people can be so attached to misdeeds and vice

How can they not be after their salvation?

I am surprised that people take themselves closer to death out of ignorance and put themselves in danger by their misdeeds and vice

His death will approach him very soon and he will be made aware of the unseen; but by then it will be too late and mourning people will surround him.

Mausu'ah Kalimat al-Imam al-Husayn (as), p. 918-919



Towards Dispersal

Everything that we are living in and which is connected closely to each other is eventually going to disperse

And everything - whether halaal or haraam - that we care about so much, is going to be distributed amongst our sons and daughters

And also amongst the ones whom we considered are of no use before we died and those who had no value for us

And all our friends and relatives will forget us completely after a decade while we have become just a bunch of decayed bones

As if we didn't live in friendship and care with each other and they didn't have the pact of friendship after death.

Mausu'ah Kalimat al-Imam al-Husayn (as), p. 904



House of Performance

The outward appearances of these graves are decorated but the inside it is filled with hardships and difficulties

You! The worshippers of Allah; beware and do not be deceived by this world

You will be asked of your actions in the graves, hence always think of doing good deeds and don't loose focus

O you! Who are entering in this world and are deceived by your desires; death approaches suddenly and grave is the chest for the examination of your deeds.

Abhaq al-Haqq, vol. 11, p. 628



Wise Choice

The people who attempt to acquire the worldly properties that seem to them precious must realize what will be presented in heaven by Allah shall be the more noble and valuable

If the bodies are to be under sovereignty of death, then to be killed by sword for the sake of Allah is preferred

If livelihood is to be fixed by Allah, then little effort in seeking it, not in greed, is more beautiful

If belongings are to be left behind, then what would be the reason for man, not to be generous?

As cited by Seyyed Ibn Ta'os from Zariyah al-Nijat, p. 124-125



Be Magnanimous

Be magnanimous and have a good character and don't be bad to someone who has his hopes on you

Don't be indifferent to ungraceful speeches and hideous actions and stay away from corruption

Help the widows and orphans and don't be two faced among your relatives and outsiders

Try to have more relations with others, don't get angry, don't be proud and presumptuous, do good deeds and be loyal to the promises you make

Take my advice with the bottom of your heart; so that in hard times you may have serenity.

Adab al-Husayn wal Hamasah, p. 55



The Friend Killing World

Shame to you! O mortal world - how many you kill of your companions from morning till sunset - and no ransom you accept

Every living would come across such a concluded destination - in such a fast moving time

Yes the return would be to our Lord, the Almighty.

A'yaan al-Shia, vol. 1, p. 601



The Fallen in front of Me

My father was Ali and my grandfather was Prophet of Islam and all the prophets were my forefathers

Allah is my witness and Qur'an testifies that I will not accept the unlawful regime of the caliph

They cannot force me to obey them because the speeches and actions of others will never be able to astray me from the right path

I will never be fooled or mislead into committing mistakes and nor will I be afraid of warning of others

Alas! If someone doesn't show compassion to my life

Are the stories of Qur'an not a lesson for them? Don't they learn from the sayings of people about the destiny of previous despots?

O my enemy! You will be at loss, while I will be the heir of Prophet of Islam

How is it possible for you to be more competent than the grandson of Prophet of Islam? While your faith and deeds are imperfect.

The problem lies in you and not in the religion of Allah.

Bihar Al-Anwar, vol. 78, p. 125



Forgetting Oneself and ...

Hesitation deceived him and took him towards the wrong path and his death forereached him

The expensive clothes were taken off his body and he was made naked and then his body was covered with the shroud (kafan)

Presently in the place of riding on a horse with pride, he is riding on the shoulders of people; riding towards the resting place of his solitude and there he will be separated from his family and friends

The positions he held in this world could not help him in retaining his land and his wealth and prevent others from taking them from him.

Adab al-Husayn wal Hamasah, p. 53



Land and the Dead

I called upon the inhabitants of the graves and they did not answer
and stayed silent

The small particles of sand and gravels replied in their place

The soil said: Do you know what I did with my inhabitants? I tore
their flesh and their clothes into thousands of pieces

I filled their eyes with sand, while they used to get hurt by a small
thorn in the living world

I even tore apart their bones until their hands and feet and heads
were separated from each other

Hence, this is how I separated them from this world and left them
crying in a ditch with their ancestors.

Al-Bidayah wal Nihayah, vol. 8, p. 228;



Independent of Creatures

Have complete faith in Allah and be needless from his slaves

This way you will no longer be dependent on anybody; whether he be truthful or a liar

Ask Allah for your livelihood and daily bread, because it is only him who provides human beings with their livelihood and daily bread

Someone who assumes that people make him needless, does not believe in Allah

Somebody who thinks that he himself has been able to collect all his wealth (and not with the help of Allah) is exactly like someone who thinks that it is his shoes that are preventing him from slipping and falling down from a mountain.

Al-Bidayah wal Nihayah, vol. 8, p. 228;



Seeking Sustenance only from Allah

Every time you face hard times in life, don't supplicate in front of others because it is Allah who provides your livelihood and daily bread

If you remain alive and travel to the far most places of the east and west of this world, you won't be able to find anybody who could make you fortunate or unfortunate except Allah.

Kashf al Ghammah, vol. 2, p. 34-35



We are the Bright Beacons of Guidance

The couplets that Imam Husayn (عليه السلام) recited on the afternoon of Ashura while he was fighting the enemies:

This is me, son of Ali of virtue from the Family of Hashim clan
and such a pride of such a relationship is sufficient

And my grandfather was the noblest man walked on earth; yes we
are lights of Allah to lead His people

And Fatima is my mother, the daughter and offspring of Ahmad,
and my uncle, Ja'far is called bearer of angel-like wings

In our house the book of Allah came down with truth and heavenly
guidance and in which the revelation are mentioned

The trusteeship of the blessed fountain in heaven is dedicated to us,
the heaven water what we would give to our devotees to drink by
cup of the Prophet

That's undeniable

Our devotees would be the most respectable among men while
those who hate us would be the losers.

Bihar Al-Anwar, vol. 45, p. 49; Zariyah al-Nijat, p. 282.



When the night came to a close, the Imam (عليه السلام) ordered his servants to fill their water bags and to leave Qasr Bani Muqatil. On their way, al-Husayn (عليه السلام) was heard repeating: ‘We belong to Allah and to Him shall we return, and all Praise belongs to Allah, the Lord of the worlds.’

His son, ‘Ali al-Akbar, heard him and asked about the reason which prompted him to keep repeating these statements.

Said the Imam (عليه السلام), “I drowsed for a moment, whereupon I saw a horseman saying, ‘These people are marching as fates march towards them,’ so I realized that we are being eulogized.”

“May Allah never permit you to see any evil,” said ‘Ali al-Akbar, “Are we not right?”

“We are, by the One to Whom all the servants shall return,” al-Husayn (عليه السلام) answered.

“O father! In that case, we do not mind at all whether death falls on us or if we fall on death so long as we are right,” said ‘Ali.

al-Tabari, Tarikh, Vol. 6, p. 231.



Imam Husayn (عليه السلام) said in his supplication on the day of 'Arafah:

'O Allah! Verily, You are the nearest of those whom are prayed, You are the promptest of those who may respond, the most generous of those who may pardon the most liberal of those who give, and the most responding of those whom are asked. O All-Beneficent of the world and the Hereafter, and All-Merciful.'

Dua 'Arafah



Once a man told Imam Husayn (عليه السلام) that he had a daughter and asked whom he (عليه السلام) would advise him to give her to in marriage, and Imam Husayn (عليه السلام) said:

"Give her in marriage to someone who (has Faith and) fears Allah, Almighty and Glorious, because he will love and respect her, and if he becomes angry with her, he will not hurt her."

Al-Mustatraj, vol. 2, p. 218



Imam Husayn (عليه السلام) said:

'Verily, the procession of people's needs towards you is from among the blessings of Allah upon you. Therefore, grieve not because of these blessings.'

Bihar-ul-Anwar, vol. 74, p. 318



Imam Husayn (عليه السلام) said:

‘Some people worshipped Allah for the purpose of gaining His gifts. This is the worship of the merchants. Some worshipped Him for the purpose of avoiding His punishment. This is the worship of the slaves. Some worshipped Him as showing gratitude to Him. This is the worship of the genuine ones. It is the best worship.’

Tuhaf-al-Uqul pg. 176



Imam Husayn (عليه السلام) said:

‘Sitting with the intelligent is a sign of successfulness. Disputation with other than the disbelievers is a sign of ignorance. A sign of a scholar is his self-criticism of his sayings and his acquaintance with the various hypotheses.’

Tuhaf-al-Uqul pg. 177



Imam Husayn (عليه السلام) said:

‘He who tries to achieve something through acting disobediently to Allah will miss what he expects and fall in what he fears.’

Tuhaf-al-Uqul pg. 178



Imam Zayn al-'Abideen

Imam Zayn al-'Abideen (عليه السلام) said:

'Were people aware of what lies in the obtainment of knowledge, they would pursue it even though they had to make voyages and endanger their lives to obtain it.'

Usul-I-Kafi, vol. 1, p. 35



Imam Zayn al-'Abideen (عليه السلام) said:

'Avoid telling lies irrespective of small or great, whether it is in earnest or joking, because when a person tells a lie in small (things), he dares to tell a lie in great things, too.'

Tuhaful-Uqul, p. 201



Imam Zayn al-'Abideen (عليه السلام) said in one of his supplications:

'To Thee I flee,
Thee I fear,
from Thee I seek aid, in Thee I hope,
Thee I supplicate, in Thee I seek asylum,
in Thee I trust, from Thee I ask help, in Thee I have faith,
in Thee I have placed my confidence,
and upon Thy munificence and Thy generosity I rely'

al-Sahifa al-Sajjadiyya, supplication 52



Imam Zayn al-'Abideen (عليه السلام) said:

'The meeting of the righteous invites you to goodness.'

Bihar-ul-Anwar, vol. 78, p.141



Imam Zayn al-'Abideen (عليه السلام) said:

'Beware of the companionship of the sinful, and helping of the unjust.'

Bihar-ul-Anwar, vol. 78, p.151



Imam Zayn al-'Abideen (عليه السلام) said:

'The right of your child is that you know that he has emerged from you and in this world, his right and wrong are attributed to you. You are responsible of his fine teaching and training, guiding him to his Lord, Almighty and Glorious, and, assisting him to obey Him. Therefore, be sure that if you do a favor to your child, you will obtain it; and if you act viciously against him, it will come back to you, too.'

Man La Yahdurubul Faqih, vol. 2, p. 622



Imam Zayn al-'Abideen (عليه السلام) said in one of his supplications:

'...and divert our hearts from every other act of remembrance through Your remembrance, our tongues from every other act of

thanksgiving through [being preoccupied with] thanking You, our limbs from every other act of obedience through [being preoccupied with] obedience to You! If You have ordained for us idleness in an occupation, make it an idleness of safety, wherein no ill consequence visits us nor weariness overtakes us as a result! Then the writers of evil deeds may depart from us with a page empty of the mention of our evil deeds, and the writers of good deeds may leave us happy with the good deeds of ours which they have written.'

al-Sahifa al-Sajjadiyya, Supplication 11



Imam Zayn al-'Abideen (عليه السلام) said in one of his supplications: 'O Allah, bless Muhammad and his Household, and spare me the concerns which distract me, employ me in that which You will ask me about tomorrow, and let me pass my days [engaged] in that for which You have created me!'

al-Sahifa al-Sajjadiyya, supplication 20



Imam Zayn al-'Abideen (عليه السلام) said in one of his supplications: 'Make us from among those who have attained inner knowledge of their selves and are convinced of their true abode, such that they spend their whole lives in Your obedience.'

Bihar al-Anwar, v. 94, p. 128, no. 19



Imam Zayn al-'Abideen (عليه السلام) said in his supplication on the day of 'Arafa:

'Let me taste, through some of Your boundless plenty, the flavour of being free for what You love, and striving in what brings about proximity with You and to You, and give me a gift from among Your gifts! Make my commerce profitable and my return without loss, fill me with fear of Your station, and make me yearn for the meeting with You.'

al-Sahifa al-Sajjadiyya, supplication 47



Imam Zayn al-'Abideen (عليه السلام) said in one of his supplications:

'I have attained knowledge of You through You, and You are the One Who indicated me to Yourself and called me to Yourself, and were it not for You, I would not know who You are.'

Iqbal al-A'amal, v. 1, p. 157



Imam Zayn al-'Abideen (عليه السلام) said in one of his supplications:

'The intellects are incapable of fathoming the essence of Your Beauty, the sights are restricted to looking at other than the splendour of Your Countenance, and You have not set aside any means for Your creation to get to know You except through their complete incapacity of knowing You.'

Bihar al-Anwar, v. 94, p. 150, no. 21



Imam Zayn al-'Abideen (عليه السلام) said:

“The last piece of advice that al-Khidr gave to Prophet Moses was: ‘When a person is lenient towards someone in this world, Allah will be lenient with him on the Day of Resurrection.’”

Bihar al-Anwar, v. 73, p. 386, no. 6



Imam Zayn al-'Abideen (عليه السلام) said in his supplication for noble moral traits:

‘And let me live so long as my life is spent in Your obedience, but when my life becomes a breeding ground for Satan, then take me to You.’

al-Sahifat al-Sajjadiyya, Supplication 20



Imam Zayn al-'Abideen (عليه السلام) said:

‘Verily the one whom Allah is most pleased with from among you is the one who is the most generous towards his dependents.’

Bihar al-Anwar, v. 78, p. 136, no. 13



Imam Zayn al-'Abideen (عليه السلام) said:

“Adhere to the Qur'an ...for Allah has created Paradise, and has made its stations in accordance with the verses of the Qur'an. So whoever reads the Qur'an, it will say to him, ‘Read and ascend!’ So

whoever from among them enters Paradise, there will not be a station higher than theirs except for the prophets and the truthful ones.”

Bihar al-Anwar, v. 8, p. 133, no. 39



Imam Zayn al-'Abideen (عليه السلام) said:

‘It is surprising to see an arrogant and proud person who yesterday was but a sperm and tomorrow will be but a carcass.’

al-Kafi, v. 2, p. 328, no. 1



Imam Zayn al-'Abideen (عليه السلام) said in one of his supplications:

‘And help me [by allowing me to] weep on account of my self, for indeed I have wasted my life away with procrastination and high hopes, and I have now stooped to the level of those who despair of any good to come.’

Bihar al-Anwar, v. 98, p. 88, no. 2



Imam Zayn al-'Abideen (عليه السلام) said:

‘Satisfaction with adversities is one of the highest stages of certainty.’

al-Tamhis, p. 60, no. 131



Imam Zayn al-'Abideen (عليه السلام) said:

‘There are three types of outcome from a believer’s supplication: either it is stored away for him for later, or it is hastened for him, or it repels a calamity waiting to afflict him.’

Tuhaf al-'Uqul, no. 280



Imam Zayn al-'Abideen (عليه السلام) said:

‘No drops are more beloved to Allah, the Exalted, than two: a drop of blood [shed] for the sake of Allah, and a teardrop shed by a servant in the darkness of the night solely for Allah’s sake.’

Bihar al-Anwar, v. 69, p. 378, no. 31



Imam Zayn al-'Abideen (عليه السلام) said:

‘The world is of two types: that which causes one to attain [success in the Hereafter] and that which is cursed.’

al-Kafi, v. 2, p. 317, no. 8



Imam Zayn al-'Abideen (عليه السلام) said:

‘There is no point to worship unless performed with understanding.’

Tuhaf al-'Uqul, no. 280



Imam Zayn al-'Abideen (عليه السلام) said:

'O son of Adam (man). You are on the right as long as you are admonished by your own self, care very much for maintaining judgment with yourself, and betake fear as your slogan and caution as your garment. O son of Adam. You will unquestionably be dead, resurrected, and standing before your Lord the Majestic. You should prepare an answer for all that.'

Tuhaf al-'Uqul, no. 280



Imam Zayn al-'Abideen (عليه السلام) said:

'It is no small wonder if man is given salvation [on the Day of Resurrection], rather what is a wonder is how he manages to end up in eternal damnation in spite of Allah's all-encompassing mercy.'

Bihar al-Anwar, v. 78, p. 153, no. 17



Imam Zayn al-'Abideen (عليه السلام) said:

'The signs of a believer are five: piety [even] when in seclusion, giving charity in spite of lack, patience in the face of calamity, clemency when angered, and truthfulness in spite of fear.'

Bihar al-Anwar, v. 67, p. 293, no. 15



Imam Zayn al-'Abideen (عليه السلام) said in one of his supplications:

'I seek refuge in you from a soul which is never content, a stomach which is not satisfied and a heart which has no humility.'

Iqbal al-'Amal, p. 20



Imam Zayn al-'Abideen (عليه السلام) said:

'The most favorable of you to Allah is certainly the owner of the best deeds. The doer of the best deed to Allah is the most desirous (for Allah's bounty and rewards). The most saved from Allah's agony is the most fearful of Allah. The closest to Allah is the most well-mannered. The most acceptable by Allah is the most generous to His family members. The most honorable for Allah is the most God-fearing.'

Tuhaf-ul-Uqul, p. 202



Imam Zayn al-'Abideen (عليه السلام) said to one of his sons:

"O son, do not associate, talk, or accompany five classes of people."

'Who are they, father?' asked the son, and the Imam (عليه السلام) answered: "Beware of associating with the liar, for he is as same as mirage: he shows you the near as remote and shows you the remote as near. Beware of associating with the sinful, for he will disappoint you for a single bite or even something less valuable. Beware of associating with the stingy, for he will let you down when you are in urgent need of his property. Beware of associating the foolish, for he harms you when he intends to do you favor. Beware of

associating with the disregardful of his relatives, for I found him cursed in the Book of Allah.”

Tuhaful-Uqul, p. 202



Imam Zayn al-'Abideen (عليه السلام) said:

“A believer who enjoys the following three characters will be under the care of Allah Who will cast a shadow over him on the Day of Resurrection under His Divine Throne and will save him from the horror of the Grand Day. These three characters are to offer people what you ask them to offer you, to stop extending a hand or treading a single step before you know whether they will be in the obedience or disobedience to Allah, and to stop finding a fault with somebody before you get rid of that fault. A man's faults are sufficient concerns that engage from plunging into others' faults.”

Tuhaful-Uqul, p. 205



Imam Zayn al-'Abideen (عليه السلام) said:

‘Indeed Allah loves every sorrowful heart and loves every grateful servant.’

al-Kafi, p. 99, no. 30



Imam Sajjad (a.s) was asked, “What is the best deed for God?”

He answered, “After recognition of God and His Messenger (a.s), no other act is better than hating this world. There are various forms of hating this world, and there are various types of sin. The first sin committed against God was conceit which was committed by Satan when he disobeyed God when he was ordered to bow down to Adam: **“He refused and was haughty. He was of those who reject Faith.”** [The Holy Quran: Baqara [2:34](#)]

The next type of sin is greed which was committed by Adam and Eve (a.s). God told them: “And enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression.” [The Holy Quran: Araf [7:19](#)]

But although they did not need the fruit from that tree, they ate it and this greed remained with their offspring until the Resurrection Day. That is why the people (who are all the children of Adam) collect things that they do not need. The next type of sin is jealousy which was first committed by Adam's son when he killed his brother out of jealousy.

Several things are derived from jealousy: love for women; love of this world; love to be a boss; love of comfort; love to talk; love for position; and love for wealth. There are seven characteristics all together, and they all share the love for this world. That is why the Prophets and the wise men after recognizing it have all said: “The love for this world is the root of all sins. This world is of two types: the world that is a means of our delivery to the Hereafter, and the damned world.”

Mishkat ul-Anwar Fi Ghurar il-Akbbar Section 6, Chapter 7 #1567



Imam Zayn al-'Abideen (عليه السلام) said:

“I begin each morning while I am demanded of eight virtues: Allah, the Exalted, demands of me the obligatory; the Prophet demands of me his tradition (Sunnah); family dependents demand of me food (material); the self looks for desires; Satan demands me (to commit) sin; the two protective angels demand of me virtuousness, the angel of death demands of me the spirit and, the grave demands of me my body. Therefore, I am, surrounded by these traits, demanded.”

Bihar-ul-Anwar, vol. 76, p. 15



Imam Zayn al-'Abideen (عليه السلام) supplicated:

‘O God, I ask from Thee the best in Thy knowledge,
so bless Muhammad and his Household
and decree for me the best!

Inspire us with knowledge to choose the best
and make that a means to
being pleased with what Thou hast decreed for us
and submitting to what Thou hast decided!
Banish from us the doubt of misgiving
and confirm us with the certainty of the sincere!

Visit us not with incapacity to know what Thou hast chosen,
lest we despise Thy measuring out, dislike the place of Thy good
pleasure,
and incline toward that which is further from good outcome
and nearer to the opposite of well-being!

Make us love what we dislike in Thy decree
and make easy for us what we find difficult
in Thy decision!

Inspire us to yield to that which Thou bringest upon us by Thy will,
lest we love the delay of what Thou hast hastened
and the hastening of what Thou hast delayed,
dislike what Thou lovest, and choose what Thou dislikest!

Seal us with that which is most praised in outcome
and most generous in issue!
Surely Thou givest generous gain, bestowest the immense,
dost what Thou wilt,
and Thou art powerful over everything.'

al-Sahifa al-Sajjadiyya, supplication 33



Imam Baqir

Imam Baqir (عليه السلام) said that the Holy Prophet was once asked about the best servants and he replied:

‘They are such that: when they do good, they are cheerful about it; when they do wrong, they seek forgiveness; when they are granted (something), they are thankful; when they are involved in a difficulty, they show patience; and when they become angry (with someone), they pardon.’

Khisal by Saduq, p. 317



Imam Baqir (عليه السلام) said:

‘By Allah, He, the Exalted, expects of people but two traits: that they confess for Him the blessings in order that He increases His bounties for them; and that they make confessions about their evil actions and then He forgives those sins for them.’

Al-Kafi vol 2, pg 426



Imam Baqir (عليه السلام) said:

‘Try to learn knowledge because learning it is a good action and study is itself a worship.’

Bihar-ul-Anwar, vol. 78, p. 189



Imam Baqir (عليه السلام) said:

‘When confronting a sage, try to be more inquisitive than talkative, and learn how to listen well as much as you learn how to speak well, and do not interrupt the statement of anyone.’

Bihar-ul-Anwar, vol. 1, p. 222



Imam Baqir (عليه السلام) said:

‘It is compulsory for every Muslim to conceal even seventy great faults of his fellow Muslims (in order to save his prestige).’ (His faults should be dealt with personally not spread around)

Bihar-ul-Anwar, vol. 74, p. 301



Imam Baqir (عليه السلام) said:

‘There are three types of transgressions: the one which Allah, the Exalted, forgives, the one He does not forgive, and that one which He does not ignore. Thus, the transgression that He does not forgive is infidelity unto Allah, the Almighty, and Glorious. And, the transgression which Allah forgives is the one that a person commits (against) himself between him and Allah, to Whom belong Might and Majesty. But the transgression which He does not ignore is the one committed against rights of men.’

Al-Kafi, vol. 2, p. 330



Imam Baqir (عليه السلام) said:

‘No one is safe from sins unless the one controls his/her tongue.’

Bihar-ul-Anwar, vol. 78, p. 178



Imam Baqir (عليه السلام) said:

‘There is no strength like being able to repel one’s anger.’

Tuhaf al-Uqul, no. 286



Imam Baqir (عليه السلام) said:

‘Remember death frequently, for no sooner does man increase his remembrance of death than he begins to renounce this world's life.’

Bihar al-Anwar, v. 73, p. 64, no. 31



Imam Baqir (عليه السلام) said:

‘Know the amity that your brother has for you in his heart through what you harbor of the same in your own heart.’

Kashf al-Ghamma, v. 2, p. 331



Imam Baqir (عليه السلام) said:

‘Do not take for brothers or companions: the fool, the miserly, the coward, and the liar.’

al-Khisal, p. 244, no. 100



Imam Baqir (عليه السلام) said:

‘He who takes a woman (marries) should certainly respect her, because the wife of anyone of you is a means of your pleasure, so the one who marries a woman should not spoil or disgrace her (by disregarding her respectable rights).’

Bihar-ul-Amwar, vol. 103, p. 224



Imam Baqir (عليه السلام) said:

‘Maintaining relations with one’s kin improves one’s character, brings about open-handedness and cheerfulness, increases in one’s sustenance, and delays one’s appointed time of death.’

al-Kafi, p. 152, no. 12



Imam Baqir (عليه السلام) said:

‘Faith is to attest and to act, whereas Islam is to attest without action.’

Tuhaf al-Uqul, no. 297



Imam Baqir (عليه السلام) said:

‘The similitude of the one who covets this world is as the caterpillar: the more silk it spins around itself, the harder it makes its exit for itself, until it dies of grief.’

al-Kafi, v. 2, p. 316, no. 7



Imam Baqir (عليه السلام) was asked by a scholar from Damascus, ‘So, the thing, did He create it from something else or from nothing?’ The Imam replied, ‘He created a thing whereby nothing existed before it. Were He to have created from something then there would be infinite regress and there would always have been something existing alongside Allah when in actual fact Allah existed when nothing else was in existence.’

al-Tawhid, p. 66, no. 20



Imam Baqir (عليه السلام) said:

‘Verily the enjoinder of good and the prohibition of wrong is the path of the prophets, the way of the righteous, a great obligation on which all other obligations are founded and on which ideologies are secured, by which earnings are made lawful, by which iniquities are redressed, through which the earth flourishes, justice is sought from enemies and [Allah’s] command is kept upright.’

al-Kafi, v. 5, p. 56, no. 1



Imam Baqir (عليه السلام) said:

‘The believer is harder than a mountain, for the mountain is dispensable whereas nothing can separate the believer from his religion.’

al-Kafi, v. 2, p. 241, no. 37



Imam Baqir (عليه السلام) said:

‘There is no greater distinction than jihad, and no jihad like combating one’s self.’

Tuhaf al-Uqul, no. 286



Imam Baqir (عليه السلام) said:

‘There are three things through which Allah only increases the Muslim in Honor: his pardon of one who has wronged him, his giving one who has deprived him, and his reconciliation with one who has cut him off.’

al-Kafi, v. 2, p. 109, no. 10



Imam Baqir (عليه السلام) said:

‘When Allah, most High, knows the good intention of a person, He encompasses him with His protection from all sides.’

Bihar al-Anwar, v. 78, p. 188, no. 41



Imam Baqir (عليه السلام) said in his advice to Jabir al-Ju'afi:

‘There is no inner knowledge like your inner knowledge of your own self.’

Tuhaf al-'Uqul, no. 286



Imam Baqir (عليه السلام) said:

‘No sooner does an iota of pride enter a man’s heart than he incurs a loss in his intellect.’

Bihar al-Anwar, v. 768, p. 186, no. 16



Imam Baqir (عليه السلام) said:

‘Verily Allah, Blessed and most High, existed when nothing else did, He is Light not darkness, truthful with no falsehood about Him, All-Knowing with no ignorance about Him, Ever-Living with no death about Him, and He is such today, and thus will He remain forever.’

al-Tawhid, p. 141, no. 5



Imam Baqir (عليه السلام) said:

‘He always knows what is to be, such that His knowledge of it before its coming into being is the same as His knowledge after its coming into being.’

al-Kafi, v. 1, p. 107, no. 2



Imam Baqir (عليه السلام) was once asked why it is that Allah cannot be questioned about what He does, to which he replied:

‘Because He only does what is wise and good.’

al-Tawhid, p. 397, no. 13



Imam Baqir (عليه السلام) said:

‘Revising knowledge for an hour is better than staying up the whole night in worship.’

al-Ikhtisas, p. 245



Imam Baqir (عليه السلام) said:

‘The knowledgeable man who is beneficial [to others] as a result of his knowledge is better than seventy thousand worshippers.’

al-Da’aawat, p. 62, no. 153



Imam Baqir (عليه السلام) said:

‘Know that there is no knowledge like the quest for integrity, and there is no integrity better than the integrity of the heart [i.e. the soul].’

Tuhaf al-Uqul, no. 286



Imam Baqir (عليه السلام) said:

‘Allah, the Exalted, brings trial to the believer like a man brings his family a gift upon his return from a trip; and He denies him this world like a doctor puts a patient on diet.’

al-Kaḥẓ, v. 2, p. 255, no. 17



Imam Baqir (عليه السلام) said:

‘When people sleep, their spirits go out into the sky. Whatever the spirit sees while in the sky is true, and whatever it sees on the way in the wind are just muddled dreams.’

Amali al-Saduq, p. 125, no. 16



Imam Sadiq

Imam Sadiq (عليه السلام) said:

“There are three types of dreams: glad tidings from Allah for the believer, ominous dreams from Satan, and muddled dreams.”

al-Kafi, v. 8, p. 90, no. 61



Imam Sadiq (عليه السلام) said that Allah in a revelation told Moses, the son of 'Imran: “O you son of 'Imran! Those who only claim that they love Me, tell a lie, for when the night falls they neglect Me.”

Bihar-ul-Anwar, vol. 13, p. 329



Imam Sadiq (عليه السلام) said:

“The Messenger of Allah told Gabriel to preach to him, and he said: ‘Live howsoever you like but you will surely die; love whatsoever you like but you will surely depart from it; do whatsoever you like but you will certainly meet it (and receive its reward). The honor of a (Muslim) believer is his midnight prayers, and his nobility is his refraining from (ruining) people's reputation.’”

Khisal by Saduq, p. 7



Imam Sadiq (عليه السلام) said on the authority of his father:

‘Knowledge is a treasure, the key for which is asking. Therefore ask, may Allah have Mercy upon you. Four people shall benefit from knowledge: those who ask questions; those who respond to the questions; those who listen to them; and those who like the above three.’

al-Khisal no. 4-101



Imam Sadiq (عليه السلام) said:

‘Try to obtain knowledge and ornament it with patience and dignity; and be humble for the one who learns knowledge from you.’

Al-Kafi, vol.1, p. 36



Imam Sadiq (عليه السلام) said:

‘The one who learns knowledge and acts accordingly, and teaches it for Allah, will be called magnificently in heavens.’

Al-Kafi, vol.1, p.35



Imam Sadiq (عليه السلام) said:

‘Six things will benefit a believer after his death: 1. A child who seeks Allah for his parent’s forgiveness; 2. A book which he has left behind; 3. A tree which he has planted; 4. A water well which he has

dug up; 5. Charity which he has established; and 6. A good tradition from him which is acted on after him.’

al-Khisal no. 6-9



Imam Sadiq (عليه السلام) said:

‘Six things cannot be found in a believer: [a feeling of] hardship, anxiety, jealousy, disputatiousness, dishonesty, and aggression.’

Ibid. p. 377



Imam Sadiq (عليه السلام) narrates from his forefathers, from the Messenger of Allah, who said:

‘He who feeds a believer to satiate him, Allah will feed him from the fruits of Heaven; he who dresses him to cover his nakedness, Allah will give him clothing of brocade and silk; he who quenches the thirst of a believer, Allah will give him drink of the sealed container; and he who helps him or removes his grief, Allah will settle him under the shade of His Throne on the Day of Reckoning when there is no shade except for His Shade.’

Bihar-ul-Anwar, vol. 74, p. 382



Imam Sadiq (عليه السلام) said:

‘At the time of Al-Qaim (Al-Mahdi) a believer who is in the East can see his (Muslim) brother who is in the West, and vice versa, the one who is in the West can see his (Muslim) brother who is in the East.’

Bihar-ul-Anwar, vol. 52, p. 391



Imam Sadiq (عليه السلام) said:

‘Take action in teaching traditions (of Ahlul-Bayt) to your children before the corrupted persons precede in corrupting them.’

Al-Kafi, vol. 6, p. 47



Imam Sadiq (عليه السلام) said:

‘Everyone who intensifies love for us (AhIul-Bayt) intensifies love for his wife, too.’

Wasa'il-usb Shi'ah, vol. 14, p. 11



Imam Sadiq (عليه السلام) said:

‘If a son of Adam possessed two vast valleys wherein gold and silver flowed, he would still wish to search for the third one.’

Man La Yabduruhul Faqih, vol. 4, p. 418



Imam Sadiq (عليه السلام) said:

‘He who devotes his heart to this world will be subjected to three conditions: endless grief, unquenchable desire, and futile hope.’

Usul-I-Kafi, vol. 2 p. 320



Imam Sadiq (عليه السلام) said:

‘Brothers are of three [kinds]: one, like food, is needed all the time and he is the wise [friend]. Another is similar to disease, and this is the fool. And the third is like medicine, and this is the tactful [friend].’

Ibid. no. 323



Imam Sadiq (عليه السلام) said:

‘A man who observes bad behavior in his brother without forbidding him from it – whilst he is able to – has indeed betrayed him.’

Ibid. v. 75, p. 65, no. 2



Imam Sadiq (عليه السلام) said:

‘Certainly faith is ten levels, like the rungs of a ladder, where each rung is climbed one after the other. The one on the second rung cannot say to the one on the first: ‘You are nothing’ until he

completes the ten. Therefore do not knock the one below you down, lest the one above you knocks you down. And when you see one below you in rank, lift him up to your level with gentleness. And do not burden him with that which he cannot bear lest you break him, for verily one who breaks a believer must put him back together again.”

al-Kafi, v. 2, p. 45, no. 2



Imam Sadiq (عليه السلام) said:

“Allah, Mighty and Exalted, said, ‘Let a man who harms a believing servant of Mine expect a war waged by Me.’”

al-Kafi, v. 2, p. 350, no. 1



Imam al-Sadiq (عليه السلام) said:

‘Islam is that through which life is spared, goods are entrusted, and women become lawful [through marriage], whereas faith is that which incurs reward.’

al-Kafi, v. 2, p. 25, no. 6



Imam Sadiq (عليه السلام) said:

‘The believer is a great helper, and a very light burden. He is good at economizing for his livelihood, and is never stung twice [i.e. never makes the same mistake again].’

Ibid. p. 241, no. 38



Imam Sadiq (عليه السلام) said:

‘The believer is he whose earnings are pure, whose character is beautiful, whose conscience is clean, who gives away whatever is surplus from his wealth, and guards whatever is surplus from his speech.’

Ibid. p. 235, no. 18



Imam Sadiq (عليه السلام) said:

‘Verily the believer is stronger than pieces of iron, for when a piece of iron enters the fire it changes, whereas the believer, were he to be killed then resurrected and then killed again, his heart would never change.’

Bihar al-Anwar, v. 67, p. 303, no. 34



Imam Sadiq (عليه السلام) said:

‘Everything is in awe of the believer including the reptiles and predators of the earth and the birds in the sky.’

Ibid. p. 71, no. 33



Imam Sadiq (عليه السلام) with regards to the verse, “*He has made me blessed, wherever I may be*”, said:
‘[Blessed means] very beneficial [to others].’

al-Kafi, v. 2, p. 165, no. 11



Imam Sadiq (عليه السلام) said:

‘Eloquence lies in three things: coming close to the intended meaning, avoiding waffling, and communicating more meaning in fewer words.’

Ibid. no. 317



Imam Sadiq (عليه السلام) said:

‘There is no tension or ease, unless it involves Allah’s favor and test.’

al-Tawhid, p. 354, no. 1



Imam Sadiq (عليه السلام) said:

“When Allah wants good for a servant who commits a sin, He follows it with a punishment and reminds him to ask for forgiveness. But if Allah, wants bad for a servant who commits a sin, He follows it with a favor that makes him forget to ask for forgiveness and continue sinning. This is the meaning of Allah’s verse: ***We will draw them imperceptibly [into ruin], whence they do not know...*** - with favors whenever they sin.”

Bihar al-Ammar, p. 229, no. 41



Imam Sadiq (عليه السلام) said:

“Among what Allah, the Exalted, revealed to Prophet Moses: ‘I have not created anything as dear to Me as My believing servant, so when I try him, I do so for his own good, and I make him prosper for his

own good, and I shield him for his own good. And I know best what improves My servant, so let him endure My trial and be thankful for My favors, and be content with My decree, and I will record him among the righteous.”

Bihar al-Anwar, v. 72, p. 331, no. 14



Imam Sadiq (عليه السلام) said:

‘When Allah loves a people, or a certain servant, He pours ordeals down heavily on him, so that whenever he exits from a [source of] anguish he falls into another.’

Bihar al-Anwar, v. 82, p. 148, no. 32



Imam Sadiq (عليه السلام) said:

“Allah, the Exalted, revealed to Prophet David – peace be upon him and on our Prophet, ‘O David! When My believing servant commits a sin and then returns [to Me] and repents for that sin and is ashamed in My presence every time he remembers it, I will forgive him and cause the recording angels to forget it and change it to count as a good deed, and I will not care about it further, for I am the most Merciful.”

Bihar al-Anwar, v. 6, p. 28, no. 30



Imam Sadiq (عليه السلام) said:

“Anything that you can blame a servant [of Allah] for is his own doing, and whatever you cannot blame him for is Allah’s doing. Allah, the Exalted, will ask the servant, ‘Why did you disobey [Me]? Why did you commit sins? Why did you drink wine? Why did you commit adultery?’ All of this is the servant’s doing. But He will not ask him, ‘Why were you sick? Why were you short? Why were you white? Why were you black?’ because all of this is Allah’s doing.”

Ibid. p. 59, no. 109



Imam Sadiq (عليه السلام) said:

“Dress up and beautify yourself, for Allah is beautiful and He loves beauty; and make sure it is lawful [beautification].”

Wasa'il al-Shi'ah, v. 3, p. 340, no. 4



Imam Sadiq (عليه السلام) said:

“The heart is the sanctuary of Allah, therefore, do not settle therein anything but Allah.”

Bihar-ul-Anwar, vol. 70, p. 25



Imam Sadiq (عليه السلام) said:

“The love for the world is the root of all sins.”

al-Khisal no. 1-87



Imam Sadiq (عليه السلام) said:

“A believer’s honor is more than that of the Ka’ba.”

al-Khisal no. 1-95



Imam Sadiq (عليه السلام) said:

“The Honorable the Exalted Allah revealed to Adam that He would summarize everything for him in four sayings. Adam said, ‘O Lord! What are they?’ Allah said, ‘One of them is for Me; one is for you; one is between Me and you and one is between you and the people.’ Adam said, ‘O my Lord! Please tell them to me so that I may learn them.’ Allah said, ‘The one that is for Me is that you should worship Me and do not ascribe any partners for Me. The one which is for you is that I will give the recompense of your work to you when you are very needy for it. The one which is between you and Me is that you should supplicate to Me and I will answer. The one that is between you and the people is that you should accept for yourself whatever you accept for the people.’”

al-Khisal no. 4-98



Imam Sadiq (عليه السلام) said:

‘Friendship has certain conditions. Do not consider one who doesn’t have these conditions to be your perfect friend. Whoever doesn’t have any of these conditions has no basis for being your friend. The first condition is that he should be so honest with you that his hidden personality and his evident personality are the same for you. The second condition is that he should consider your good name as his own good name and your badness as his own badness. The third condition is that he should not change when he gets some wealth or a position. The fourth condition is that he should not withhold from you what he can. And the fifth condition is that he should not leave you alone at times of hardship.’

al-Khisal no. 5-19



Imam Sadiq (عليه السلام) said:

‘One who doesn’t have the following five characteristics shall not be beneficial: being loyal; being a good manager; being modest; having a good temper and the last one is being a freedom-lover which is the combination of all the previously mentioned characteristics.’

al-Khisal no. 5-34



Imam Sadiq (عليه السلام) said:

‘If there be a stream at the house of one of you in which the one washes himself five times a day, will there remain anything from the dirt over his body? Verily, the likeness of prayers is the same as the

stream. The person who establishes ritual prayers clears out his sins thereby, except for the sin that takes him out from Faith he believes in.’

Bihar-ul-Anwar, vol. 82, p. 236



Imam Sadiq (عليه السلام) said:

‘Honor is that you humble yourself to the truth when you face it.’

Bihar al-Anwar, v. 78, p. 228, no. 105



Imam Sadiq (عليه السلام) said:

‘Commence your journey with the giving of charity, and leave when the time seems right, for verily you buy the safety of your journey [with charity].’

Bihar al-Anwar, v. 100, p. 103, no. 5



Imam Sadiq (عليه السلام) said:

“Thinking for an hour is better than worshipping for a year, for ‘Only those who possess intellect take admonition.’”

Qur'an 39:9 & Bihar al-Anwar, v. 71, p. 327, no. 22



Imam Kazim

Imam Kazim (عليه السلام) said:

‘There are five sunnah about the head and five others related to the body. The first five concerning the head, are: washing the mouth, trimming the moustache, combing the hair, and drawing up water through the mouth and nostrils. The second five, concerning the body, are: circumcision, shaving the pubic hair, depilating the armpits, clipping the nails, and cleansing the privy parts (with water, tissue, cloth, etc., while water is preferable).’

Khisal by Saduq, p. 125



Imam Kazim (عليه السلام) said:

‘The parable of this world is that of sea water, however much the thirsty man drinks from it, his thirst intensifies until it kills him.’

Tuhaf al-'Uqul, no. 396



Imam Kazim (عليه السلام) narrated from his father, from the Holy Prophet who said:

‘However much the Faith of a man increases, his regard for women increases.’

Bihar-ul-Anwar, vol. 103, p. 228



Imam Kazim (عليه السلام) said:

‘He is your brother, and a Muslim believer is the brother of another Muslim believer though their fathers are not the same. Hence, cursed is he who accuses his brother, cursed is he who deceives his brother, cursed is he who does not advise his brother, and cursed is he who slanders his brother.’

Bihar-ul-Anwar, vol. 75, p. 262



Imam Kazim (عليه السلام) said:

‘On the Judgement Day, the Day in which there is no shade except the shade of Allah’s Mercy, three varieties will avail of the shade of Allah’s Ark: the man who caused the marriage of his Muslim brother, or he who served him, or the one who concealed his secrets for his sake.’

Bihar-ul-Anwar, vol. 74, p. 356



Imam Kazim (عليه السلام) said:

‘He who makes a Muslim believer happy, then, he has initially pleased Allah, secondly the Prophet, and thirdly us (Ahlul-Bayt).’

Bihar-ul-Anwar, vol. 74, p. 314



Imam Kazim (عليه السلام) said:

‘The superiority of a learned person over a worshipper is as the superiority of the sun over the planets, and whoever does not educate themselves in their religion, Allah will not accept a single deed from them.’

Bihar al-Anwar, v. 78, p. 321, no. 19



Imam Kazim (عليه السلام) said:

‘Be modest with Allah when in private just as you are modest with people in public.’

Tuhaf al-Uqul, no. 394



Imam Kazim (عليه السلام) said:

‘A believer is like the two sides of a balance: the more faith he has the more ordeal he sustains, so that he meets Allah, the Exalted, without any sins.’

Ibid. p. 243, no. 82



Imam Kazim (عليه السلام) said:

‘Man should not leave one day without perfuming himself, and if he is not able to do that, then he should perfume himself every other

day, and if he cannot do that, then he should do so every Friday without fail.'

al-Kafi, v. 6, no. 4



Imam Kazim (عليه السلام) said:

'He who has no valorous qualities has no religion.'

Tuhaf al-'Uqul, no. 389



Imam Kazim (عليه السلام) said:

'Diet control is the fountainhead of remedies and the stomach is the house of all ailments, so condition your body while it can be conditioned.'

Makarim al-Akhlaq, v. 2, p. 180, no. 2468



Imam Kazim (عليه السلام) said:

'The one who does not take account of himself every single day is not one of us. And when he performs a good deed, he should ask Allah to enable him to do more, and when he commits an evil deed, he must seek Allah's forgiveness and repent for it.'

al-Kafi, v. 2, p. 453, no. 2



Imam Kazim (عليه السلام) said:

‘I urge you to supplicate, for verily supplication to Allah and seeking from Allah repels calamity which may have been destined and decreed with just the execution remaining, so if Allah is supplicated and is asked to avert a calamity, it is averted.’

al-Kafi, v. 2, p. 470, no. 8



Imam Kazim (عليه السلام) said:

‘Speak the truth even if it entails your own ruin, for verily your deliverance is therein... and abandon falsehood even if it entails your deliverance, for truly therein is your ruin.’

Tuhaf al-'Uqul, no. 408



Imam Kazim (عليه السلام) said:

‘Venerate the scholar for his knowledge and abandon argumentation with him. Depreciate the ignorant man for his ignorance but do not drive him away. Rather draw him near and teach him.’

Tuhaf al-'Uqul, no. 394



Imam Kazim (عليه السلام) said:

‘O Allah verily I ask You for vitality, and I ask You for gracious vitality, and I ask You for the ability to thank You for vitality, and I

ask You for thankfulness for having granted me the ability to thank You for vitality.’

al-Da’aawat, p. 84, no. 211



Imam Kazim (عليه السلام) said:

“Luqman was asked, what is the crux of your wisdom? He said, ‘I do not ask about that which I know already and I do not burden myself with that which does not concern me.’”

Bihar al-Anwar, v. 13, p. 417, no. 10



Imam Kazim (عليه السلام) said:

‘Verily a seed grows in soft ground and does not grow on stone, in the same way that wisdom thrives in the heart of the humble and does not thrive in the heart of the proud and haughty, because Allah has made humbleness the instrument of the intellect.’

Bihar al-Anwar, v. 78, p. 312, no. 1



Imam Kazim (عليه السلام) said:

“Allocate for yourselves a portion of the world by taking from it that which is lawful of what you desire, and that which does not breach the honorable virtues and that wherein there is no extravagance. And in this way, use it to assist [and improve] the matters of religion,

for it has been narrated that, “The one who abandons their worldly affairs for their religion is not from us, and neither is the one who abandons their religion for their worldly affairs.”

Bihar al-Anwar, v. 78, p. 321, no. 18



Imam Kazim (عليه السلام) said:

“The parable of this world is like that of a snake, it is soft to touch but it contains a deadly poison. Men of intellect are cautious whereas children extend their arms towards it.”

Bihar al-Anwar, v. 78, p. 311, no. 1



Imam Kazim (عليه السلام) said:

“The world was embodied to Jesus in the form of a blue-eyed woman, and he said to her, ‘How many have you married?’ she said, ‘Lots’, so he asked, ‘So all of them divorced you?’, she replied, ‘No, rather I killed all of them’, then Jesus said, ‘Woe upon your current spouses, for how do they not take a lesson from your previous ones?!’”

Bihar al-Anwar, v. 78, p. 311, no. 1



Imam Kazim (عليه السلام) said:

“Luqman said to his son: ‘...the world is a deep ocean in which many worlds have already drowned, so make Godwariness your

boat, faith its content, trust in Allah its sail, reason its custodian, knowledge its guide and patience its inhabitants.”

al-Kafi, v. 1, p. 16, no. 12



Imam Kazim (عليه السلام) said:

‘The catastrophe is but a single one for the patient man, and two for the anxious one.’

Tuhaf al-Uqul, no. 414



Imam Kazim (عليه السلام) said:

‘It is recommended to discipline a boy in his childhood in order that he be clement as an adult.’

al-Faqih, v. 3, p. 493, no. 4748



Imam Kazim (عليه السلام) said:

‘The best matters are those of the middle way.’

Bihar al-Anwar, v. 76, p. 292, no. 16



Imam Kazim (عليه السلام) said:

‘Combat your self to avert it against its desires, for this as incumbent upon you as fighting your enemy.’

Tuhaf al-'Uqul, no. 399



Imam Kazim (عليه السلام) said to Hashim, exhorting him:

‘You must beware of greed, and despair of acquiring anything in the possession of others. Suppress the greed in others for verily greed is the key to disgrace, it exploits the intellect, fabricates valorous qualities for itself, tarnishes one’s reputation, and does away with one’s knowledge.’

Bihar al-Anwar, v. 78, p. 315, no. 1



Imam Kazim (عليه السلام) said:

‘Whenever two people insult each other, the more superior of the two sinks to the level of the more inferior one.’

A'alam al-Din, p. 305



Imam Kazim (عليه السلام) said:

‘He who wants wealth without the need for riches, and comfort of the heart free from jealousy, and security in his faith should implore

Allah, Mighty and Exalted, in his plea for Him to perfect his intellect.'

al-Kafi, v. 1, p. 18, no. 12



Imam Kazim (عليه السلام) narrated:

"The Prophet once entered the mosque to find a large group of people gathered around a man, so he asked, 'Who is this?' to which they replied, 'A most learned scholar.'

He then asked, 'And a most learned scholar of what?' to which they replied, '[He is] the most knowledgeable of all people about Arab ancestry and events, and pre-Islamic history, and Arab poetry.'

So the Prophet said, 'That is knowledge which neither harms one who remains ignorant of it nor avails one who knows it.'"

Amali al-Saduq, p. 220, no. 13



Imam Rida

Imam Rida (عليه السلام) said:

‘Giving alms is the most valuable savings.’

Aoyun Akhbbar ar reza(a.s.) vol 2, p. 61



Imam Rida (عليه السلام) said:

‘Your assistance to the disabled is preferable to giving alms.’

Bihar al-Anwar, vol. 75, p. 356



Imam Rida (عليه السلام) said:

‘There are seven things which without seven other things are frivolous: Those who ask for Allah’s forgiveness with the tongue but their heart is not repentant have ridiculed themselves. Those who ask Allah for success but do not struggle for it have ridiculed themselves. Those who want to be prudent but do not practice abstinence have ridiculed themselves. Those who ask Allah for Paradise but do not forebear hardships have ridiculed themselves.. Those who take refuge in Allah from the Hell-fire but do not abandon lusts have ridiculed themselves. Those who remember Allah but do not hasten to meet Him have ridiculed themselves. Those who call death to mind but do not prepare for it have ridiculed themselves.’

Bihar al-Anwar, vol. 75, p. 356



Imam Rida (عليه السلام) said:

‘To use scents is the manner of the holy prophets. Cleanliness is a characteristic of the prophets.’

Bihar al-Anwar, vol. 75, p. 356



Imam Rida (عليه السلام) said:

‘He who causes Allah’s wrath in order to provide a king’s consent is an apostate.’

Ayyun Akhbār ar reẓā(a.s.) vol 2, p. 69



Imam Rida (عليه السلام) said:

‘Verily silence is one of the doors to wisdom; verily silence secures love; verily it leads one to all good.’

al-Kaḡī, v. 2, p. 113, no. 1



Imam Rida (عليه السلام) said:

‘Man’s intellect is his friend, and ignorance his foe.’

Bihar al-Anwar, vol. 75, p. 356



Imam Rida (عليه السلام) said:

‘The highest degree of wisdom is self-cognition.’

Bihar al-Anwar, vol. 78, p. 352



Imam Rida (عليه السلام) said:

‘A generous man will eat other’s food so that they might partake of his food. A miser refuses to eat the food of others in order to deprive them of his own food.’

Bihar al-Anwar, vol. 75, p. 356



Imam Rida (عليه السلام) said:

‘Your mouth is one of the channels through which you make contact with Allah. You had then better keep it clean by brushing your teeth.’

Sabeefa-tur-reza (a.s.), p 54



Imam Rida (عليه السلام) said:

‘He who assesses himself carefully will finally benefit: the negligent will lose out.’

Bihar al-Anwar, vol. 78, p. 352



Imam Rida (عليه السلام) said:

‘He who acts with no insight looks like a pedestrian who travels on a wrong path. The faster he walks, the [more] deviated he becomes out the straight path.’

Fiqh-ur-Reza (a.s.) p. 381



Imam Rida (عليه السلام) said:

‘Gifts cast out hatred from the heart.’

Aoyun Akhbbar ar reza(a.s.) vol 2, p. 74



Imam Rida (عليه السلام) said:

‘Reflection is the mirror into which you can look and see your virtues and your evils.’

Fiqh-ur-Reza (a.s.) p. 380



Imam Rida (عليه السلام) said:

‘Humbleness means treating others the same way as you expect them to treat you.’

Musnad al Imam Reza (a.s.), vol. 1, p. 274



Imam Rida (عليه السلام) said:

“When Allah wants to do something, He will take people’s intellect away from them; and when he does what He wants to do and carries out what He wills, He will then return the intellect of every intellectual; they will say: ‘How did it happen and where from did it come?’”

Bihar al-Anwar, vol. 75, p. 356



Imam Rida (عليه السلام) said:

‘The believers fury will not deviate him from the right path.’

Chebel Hadith, p. 123



Imam Rida (عليه السلام) said:

‘He who begins his day without being concerned about improving the Muslim’s affairs should not be called a Muslim.’

Fiqh-ur-Reza (a.s.) p. 369



Imam Rida (عليه السلام) said:

‘Keeping other’s secrets, patience in hardships and tolerance towards others are all signs of faith.’

Chebel Hadith, p. 124



Imam Rida (عليه السلام) said:

‘To bear enmity towards the people is the worst provision for the journey to the Hereafter.’

Musnad al Imam Reza (a.s.), vol. 1, p. 292



Imam Rida (عليه السلام) said:

‘He who betrays his bretheren, causes them losses and deceives them, is not one of us.’

Aoyun Akhbbar ar reza(a.s.) vol 2, p. 29



Imam Rida (عليه السلام) said:

‘One who torments his neighbor is not one of us.’

Aoyun Akhbbar ar reza(a.s.) vol 2, p. 24



Imam Rida (عليه السلام) said:

‘Never become angry with others and do not ask anything from them. Wish for the people whatever you wish for yourself.’

Musnad al Imam Reza (a.s.), vol. 1, p. 267



Imam Rida (عليه السلام) said:

‘To be friendly with others denotes one half of wisdom.’

Tuhaf al-Uqul p. 520



A person asked Imam Rida (عليه السلام), “Who are the best of the servants?” He replied, “Those who get happy when they perform a good deed and when ever they do a bad and evil work they ask forgiveness from Allah. And whenever they are given any benediction they thank Allah. And while they get angry, they overlook.”

Tuhaf al-Uqul p. 445



Imam Rida (عليه السلام) said:

‘I urge you to use the weapon of the prophets’, upon which he was asked, ‘What is the weapon of the prophets?’, to which he replied, ‘Supplication.’

al-Kafi, v. 2, p. 468, no. 5



Imam Rida (عليه السلام) said:

‘Instruct the child to give charity with his own hand, be it a piece of bread or a handful of [food] or any other small thing, for everything

– no matter how little it is – if done for the sake of Allah and with an honest intention is very great.’

al-Kaḥf, v. 4, p. 4, no. 10



Imam Rida (عليه السلام) said:

‘He is manifest though indiscernible through direct contact; He is evident though unapprehended by vision; He is hidden though not through withdrawal.’

al-Tamhīd, p. 37, no. 2



Imam Rida (عليه السلام) said:

‘Whenever Allah selects a person to manage the affairs of His creation, He opens his breast for that purpose, and he makes springs of wisdom flow in his heart, and bestows knowledge to him by way of inspiration, after which he never again lacks the capacity to answer, nor is confused from finding the right way out.’

Ibid. p. 202, no. 1



Imam Rida (عليه السلام) said:

‘The archangel Jibra’il descended to the Prophet and told him, ‘O Muhammad, verily your Lord extends salutations on you and says, ‘Verily the virgins from among your women are as fruits on a tree,

which when they ripen must be plucked otherwise the sun rots them and the wind alters them. So when young women reach marriageable age, they have no other recourse apart from husbands, otherwise they will not be safe from corruption.” The Prophet then climbed the pulpit, gathered the people and informed them of what Allah had commanded him.”

Bihar al-Anwar, v. 16, p. 223, no. 22



Imam Rida (عليه السلام) said:

“The believer is not a believer until he possesses three qualities: a practice [characteristic] of his Lord, a practice of his Prophet, and a practice of his guardian. As for the practice of his Lord, it is to conceal secrets; the practice of his Prophet is amicableness towards people; and the practice of his guardian is patience in both times of ease and difficulty.’

Bihar al-Anwar, v. 75, p. 68, no. 2



Imam Rida (عليه السلام) said:

“The one who commits an evil deed openly is disgraced [by Allah], and the one who hides his evil deed [feeling ashamed of it] is forgiven by Allah.’

Bihar al-Anwar, v. 73, p. 356, no. 67



Imam Jawad

Imam Jawad (عليه السلام) said:

‘It is sufficient for someone to be classified as a betrayer if he is the trustee of a disloyal person.’

Bihar al-Anwar, v. 78, p. 364, no. 4



Imam Jawad (عليه السلام) said:

‘People who perform acts of courtesy towards others benefit more from them than the receptors of their kindness, for verily they have the reward for them, the [rewarding feeling of] pride for having helped someone as well as a mention. So however much good a man may do for others, it ultimately always starts by benefiting himself, such that he never seeks thanks for the benefit incurred by himself through helping others.’

Kashf al-Ghamma, v. 3, p. 137



Imam Jawad (عليه السلام) said:

‘He who approves of a wicked deed partakes in it.’

Kashf al-Ghamma, v. 3, p. 139



Imam Jawad (عليه السلام) said:

‘He who witnesses a misdeed and abhors it is as one who was absent thereat, whereas he who is absent from a misdeed and yet contents himself with it is as one who witnessed it.’

Tuhaf al-'Uqul, no. 456



Imam Jawad (عليه السلام) said:

‘He who conceals [the path] of proper conduct from you in making you follow that which you desire is indeed your enemy.’

A'alam al-Din, no. 309



Imam Jawad (عليه السلام) said:

‘Allah revealed to one of the prophets, ‘Your asceticism in this world hastens your comfort, and your devotion to Me endears you to Me. But did you oppose an enemy [of Mine] for My sake or did you befriend a friend for Me?’”

Tuhaf al-'Uqul, no. 455



Imam Jawad (عليه السلام) said:

‘There are four types of merits: the first is wisdom, and its basis is thinking. The second is chastity, and its basis is desire. The third is

power, and its basis is anger. The fourth is justice, and its basis is moderation in the faculties of the self.’

Kashf al-Ghamma, v. 3, p. 138



Imam Jawad (عليه السلام) said:

‘Postponing repentance is an illusion, and long procrastination is perplexity.’

Tuhaf al-Uqul, no. 456



Imam Jawad (عليه السلام) said:

‘Exposing something before it has become consolidated will ruin it.’

Bihar al-Ammar, p. 71, no. 13



Imam Jawad (عليه السلام) said:

‘Meeting fellow brothers, even very briefly, causes the mind to broaden and develop.’

Bihar al-Ammar, p. 353, no. 26



As a man asked him for an advice, Imam Jawad (عليه السلام) said:

‘Put your head on steadfastness, embrace poverty, reject the lusts, oppose your passions, and know that you cannot be out of Allah’s sight. Consider how you should behave, then.’

Tuhaf al-Aqal p.341



Imam Jawad (عليه السلام) said:

‘The best form of worship is sincerity.’

Tanbih al-Khawarir, v. 2, p. 109



Imam Jawad (عليه السلام) said:

‘He who has confidence in Allah, sees joy; and he who trusts on Him, He will suffice his affairs.’

Bihar-ul-Anwar, vol. 78, p. 79



Imam Jawad (عليه السلام) said:

‘He whoever listens to a caller is serving him. If the caller was Allah’s representative, he is then serving Allah. If the caller was the Shaytan’s representative, he is then serving the Shaytan.’

Tuhaf al-Aqal p.341



It was related that highway robbers stole the large amounts of cloth that belonged to Imam Jawad (عليه السلام). The head of the caravan sent the Imam a message in which he informed him of that news.

The Imam (عليه السلام) answered him:

‘Our souls and riches are within the pleasant gifts and the deposited loans of Allah, Who makes us enjoy some of them pleasantly and delightedly and seizes whatever He wills with rewards and merits. He whosoever intolerance overcomes his steadfastness will waste his rewards. Allah protect us against so.’

Tuhaf al-Aqal p.341



Imam Jawad (عليه السلام) wrote to one of his disciples:

‘We are only ladling from this world. He whose belief and religion are the same as his acquaintance will surely accompany that acquaintance everywhere. The life to come is surely the remaining abode.’

Tuhaf al-Aqal p. 342



Imam Hadi

Imam Hadi (عليه السلام) said:

‘Poverty is the greed of the self and the extremity of despair.’

Bihar al-Anwar, v. 78, p. 368, no. 3



Imam Hadi (عليه السلام) said:

‘Wisdom does not avail an immoral character.’

Bihar al-Anwar, v. 78, p.370, no. 4



Imam Hadi (عليه السلام) said:

‘People transact through wealth in this world and through deeds in the Hereafter.’

al-Durra al-Bahira, p. 41



Imam Hadi (عليه السلام) said:

‘People are respected in this world for possessing wealth and in the Hereafter for possessing righteous deeds.’

Bihar-ul-Anwar, vol. 78, p. 368



Imam Hadi (عليه السلام) said:

‘Do not seek sincere amity from a man you have insincere sentiment for, nor honest advice from someone you direct your distrust towards, for another’s feelings [heart] towards you are similar to your feelings towards him.’

Bihar al-Anwar, v. 74, no. 181



Imam Hadi (عليه السلام) said:

‘The one who is wary of Allah, Allah will make everyone wary of him.’

Bihar al-Anwar, v. 77, p. 366, no. 32



Imam Hadi (عليه السلام) said:

‘Better than good is its doer, more beautiful than beautiful words is the one who says them and weightier than knowledge is the one who carries it.’

Bihar al-Anwar, v. 78, p. 370, no. 4



Imam Hadi (عليه السلام) said:

‘The ignorant is a prisoner of his tongue.’

al-Durra al-Bahira, no. 41



Imam Hadi (عليه السلام) said:

‘Verily the Creator can only be described by that which He Himself has described Himself, and how can the Creator ever be described anyway, Whom the senses are incapable of perceiving and the imaginations unable to grasp and the ideas unable to confine and the sights unable to contain?! He is too exalted for the description of those who undertake to describe, and too high to be attributed by those who seek to attach attributes to Him.’

Kashf al-Ghamma, v. 3, p. 176



Imam Hadi (عليه السلام) said:

‘He who obeys the Creator is not bothered by the displeasure of the creation [i.e. other people].’

Bihar al-Anwar, v. 78, p. 366, no. 2



Imam Hadi (عليه السلام) when he was asked about sincere repentance, said:

‘[It is] when the inner self becomes identical to the outer behavior, and even better than it.’

Bihar al-Anwar, v. 6, p. 22, no. 20



Imam Hadi (عليه السلام) said:

‘[Truly] Being rich is to wish for little and to be content with whatever suffices you, and [true] poverty is the voracity of the soul [for more] and severe despondence.’

al-Durra al-Bahira, p. 41



Imam Hadi (عليه السلام) said:

‘The thankful person prospers more as a result of his thanks than as a result of the bounty which incited the thanks, because bounties are sources of delight whereas [the ability] to thank is not only the consequence [of the bounty] but a source of delight in itself.’

Tuhaf al-'Uqul, no. 483



Imam Hadi (عليه السلام) said:

‘Your words of wisdom give light, your administration is guidance (for people), and your recommendation is piety and equity.’

Man La Yahduruh-ul-Faqih, Tahthib & 'Uyun-i-Akbbar-ur-Rida



Imam Hadi (عليه السلام) said:

‘Allah has made this world for testing while He has made the life to come for receiving the result. He has also made the misfortunes of this world the cause of gaining the rewards of the life to come and

made the rewards of the life to come the compensation for the misfortunes of this world.’

Tuhaf al-'Uqul, p. 368



Imam Hadi (عليه السلام) said:

‘Remember when you are on your deathbed and your body is lying before your family members, then there is no physician to prevent you (from death) nor a friend to avail you.’

Bihar-ul-Anwar, vol. 78, p. 370



Imam ‘Askari

Imam ‘Askari (عليه السلام) said:

‘There are no qualities above these two: Faith in Allah and being beneficial to Muslims.’

Bihar-ul-Anwar, vol. 17, p. 218



Imam ‘Askari (عليه السلام) said:

‘Wickedness was put inside a house, and the key (of its door) was rendered to be lies.’

Bihar-ul-Anwar, vol. 72, p. 263



Imam ‘Askari (عليه السلام) said:

‘Verily...courage has a limit, which when overstepped becomes foolhardiness.’

Bihar al-Anwar, v. 78, p. 377, no. 3



Imam ‘Askari (عليه السلام) said:

‘Generosity has a set limit, and if taken to extremes becomes squandering.’

Bihar al-Anwar, v. 69, p. 407, no. 115



Imam ‘Askari (عليه السلام) was once asked the reasoning behind the obligation of fasting, to which he replied:
‘That the rich may experience the pain of hunger and bestow his generosity thereby upon the poor.’

Bihar al-Anwar, v. 96, p. 369, no. 50



Imam ‘Askari (عليه السلام) said:
‘How revolting it is for the believer to have an avid desire that disgraces him.’

Bihar al-Anwar, v. 78, p. 374, no. 35



Imam ‘Askari (عليه السلام) said:
‘No sooner does an honorable man abandon the truth than he is abased, and no sooner does a disgraced man adopt it than he is honored.’

Bihar al-Anwar, v. 78, p. 374, no. 24



Imam ‘Askari (عليه السلام) said:
‘Ignorance is an enemy.’

al-Durra al-Bahira, no. 44



Imam ‘Askari (عليه السلام) said:

‘A man who finds intimacy with Allah feels lonely among people.’

al-Durrah al-Bahirah, p. 43



Imam ‘Askari (عليه السلام) said:

‘Every single ordeal contains a favor from Allah that encompasses it.’

Bihar al-Anwar, v. 78, p. 373, no. 34



Imam ‘Askari (عليه السلام) said:

‘None but the thankful one knows the true worth of a bounty, and none but the one with inner knowledge [or gnostic] is truly thankful for a bounty.’

A’alam al-Din, p. 313



Imam ‘Askari (عليه السلام) said:

‘If the inhabitants of this world used their intellect, the world would self-destruct [for it would cease to be of any importance].’

Bihar al-Anwar, p. 377, no. 3



Imam ‘Askari (عليه السلام) said:

‘Physical beauty is the outer beauty, and the beauty of the intellect is inner beauty.’

A’alam al-Din, no. 313



Imam ‘Askari (عليه السلام) said:

‘Allah is the One to Whom every creature resorts when he is in need or in hardship, when there is no hope in anyone but Him.’

Bihar al-Anwar, v. 3, p. 41, no. 16



Imam ‘Askari (عليه السلام) said:

‘Very much offering of prayers and fasting is not the worship; the very worship is the very much pondering over the affairs of Allah.’

Tuhaf al-Uqul, p. 373



Imam ‘Askari (عليه السلام) said:

‘The heart of the foolish is in his mouth and the mouth of the wise is in his heart.’

Tuhaf al-Uqul, p. 374



Imam ‘Askari (عليه السلام) said:

‘You are plunging into decreased deadlines and limited days. He who sows good will harvest delight and he who sows evil will harvest regret. Each cultivator will gain only what he has cultivates. The slow will not gain but his own share. The acquisitive will not catch that which is not his. The source of every advantage is Allah, and the actual protector from every evil is Allah, too.’

Tuhaf al-'Uqul, p. 374



Imam ‘Askari (عليه السلام) said:

‘Those who advise their friends secretly are respecting them, and those who advise them openly are humiliating them.’

Tuhaf al-'Uqul, p. 375



Imam Mahdi

The Prophet (ﷺ) said:

‘Fatimah is the joy of my heart, and her two sons are the fruits of my heart, and her husband is the light of my eyes, and the Imams from her progeny are the trustees of my Lord and are as a stretched line between Him and His creatures. Whoever grasps fast to them will prosper and whoever offends them will ruin.’

Manaqib-i-Zamakhsbani, p. 213, Ihghagh-ul- Haghhagh, vol, 13, p. 79



The Prophet (ﷺ) said:

“Verily my successors and my vicegerents and the witnesses over people after me are twelve, the first of whom is my brother and the last of them is my son.”

He was asked: “O Messenger of Allah! Who is your brother?”

He said: “Ali-ibn-Abi Talib.”

It was said: “Then who is your son?”

He said: “Al-Mahdi who will fill it (the world) with equity and justice, the same as it has been filled with cruelty and injustice.”

Fara-id-us-Samtayn, vol. 2, p. 312, No. 562; Rudat-ul-Abbab



The Prophet (ﷺ) said:

‘He who rejects Qa’im (the Upholder) from my progeny in his absence, has died like the death in the Age of Ignorance.’

Bihar-ul-'Anwar, Vol 51, p. 72



The Prophet (ﷺ) said:

“Happy are those who are patient in his absence, and happy are those who remain steadfast in having their love (Ahlul-Bayt’s). Allah has explained (their qualities) in His Book. Saying: ‘Those who believe in Unseen,’ and he added: ‘These are Allah's party, now surely the party of Allah are the successful ones.’”

Bihar-ul-'Anwar, Vol. 52, P. 14



Imam Kazim (عليه السلام) said:

‘Happy are our followers who clasp to the love of us at the time of absence of our Qa’im (the Upholder) and are steadfast in loving us and having aversion from our enemies. These are of us and we are of them; they are pleased with us as (their) leaders, and we are pleased with them as (our) followers, and happy they are. By Allah, they will be with us and in our rank on the Day of Hereafter.’

Bihar-ul-'Anwar, vol. 51, p. 151



Imam Sadiq (عليه السلام) said:

‘He who wishes to be among the companions of [Imam] Mahdi (May Allah hasten his reappearance) should wait (for him) and act piously while he behaves with high moral standards.’

Bihar-ul-'Anwar, vol. 52, p. 140



Imam Sadiq (عليه السلام) said:

‘Happy is he who grasps our command when our Qa'im (the Upholder) is absent and his guided heart does not incline to falsehood.’

Bihar-ul-'Anwar, vol 52, p. 123



Imam Sadiq (عليه السلام) said:

‘O Abu Basir! Happy is he who is among the followers of our Qa'im (the Upholder), these who wait for his reappearance in his absence and obey him at the time of his advent These are the saints of Allah, those who no fear shall be upon them, nor shall they grieve.’

Bihar-ul-'Anwar, vol. 52, p. 150



Imam Baqir (عليه السلام) said:

‘There will come a time unto people when their Imam is absent. Then happy are those who are steadfast in our command at that time.’

Bihar-ul-'Anwar, vol. 52, p. 145



Imam Mahdi (عجل الله فرجه) said:

‘Then, verily our cognizance envelops your circumstances and nothing of your news is concealed to us. Verily we do not neglect considering you (your circumstances), and do not forsake your remembrance.’

Bihar-ul-Anwar, vol. 53 p. 175



Imam Mahdi (عجل الله فرجه) said:

‘I am Al-Mahdi and I am the still-living one who will establish justice throughout the world the same as it has been filled with oppression. Surely the earth will never remain without a witness, and people will not live in lack of a leader. Thus, do not retell this deposit except for your (Muslim) brothers who are Men of Allah.’

Kamal-ud-Din, p. 445



Imam Mahdi (عجل الله فرجه), when Sa'd b. 'Abdillah al-Qummi asked him the reason why people cannot elect an Imam for themselves, replied:

'Would he be a righteous man or a corrupt man?'

I said, 'Righteous.'

He said, 'Is it possible that the selected individual be actually corrupt, for no one really knows what passes through another's mind, in terms of their righteousness or corruption?'

I said, 'Yes.'

He said, 'That is the reason why.'

Nur al-Thaqalayn, v. 2, p. 76, no. 283



The Holy Qur'an

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ
وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا ﴿٨٠﴾
وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

﴿٨١﴾

And say [in thy prayer]: “O my Sustainer! Cause me to enter [upon whatever I may do] in a manner true and sincere, and cause me to leave [it] in a manner true and sincere, and grant me, out of Thy grace, sustaining strength!” And say: “The truth has now come [to light], and falsehood has withered away: for, behold, all falsehood is bound to wither away!”

Surah al-Isra : 80-81

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ
خُلَفَاءَ الْأَرْضِ ۚ أَءِلَٰهٌ مَّعَ اللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ٦٢

Nay - who is it that responds to the distressed when he calls out to Him, and who removes the ill [that caused the distress], and has made you inherit the earth? Could there be any divine power besides Allah? How seldom do you keep this in mind!

Surah An-Naml : 62

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ^{صَلِّ} أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ ^{صَلِّ} فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

۱۸۶

AND IF My servants ask thee about Me - behold, I am near; I respond to the call of him who calls, whenever he calls unto Me: let them, then, respond unto Me, and believe in Me, so that they might follow the right way.

Surah al-Baqarah : 186

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ

إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ٢٤

So he watered [their flock] for them; and then he withdrew into the shade and prayed: “O my Sustainer! Verily, in dire need am I of any good which Thou mayest bestow upon me!”

Prayer of Musa
Surah al-Qasas : 24

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ
فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي
كُنْتُ مِنَ الظَّالِمِينَ ۝۷۷

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

^^

AND [remember] him of the great fish - when he went off in wrath, thinking that We had no power over him! But then he cried out in the deep darkness [of his distress]: "There is no deity save Thee! Limitless art Thou in Thy glory! Verily, I have done wrong!" And so We responded unto him and delivered him from [his] distress: for thus do We deliver all who have faith.

Prayer of Yunus
Surah al-Anbiya : 87-88

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ

وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝ ۝

And for those who have attained to faith, Allah has propounded a parable in [the story of] Pharaoh's wife as she prayed "O my Sustainer! Build Thou for me a mansion in the paradise [that is] with Thee, and save me from Pharaoh and his doings, and save me, from all evildoing folk!"

Prayer of Asiya
Surah at-Tabrim : 11

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
 وَيُؤْمِنُونَ بِهِ ۖ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ
 شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ
 عَذَابَ الْجَحِيمِ ۖ

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ
 ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝
 وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ
 وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۙ

THEY WHO BEAR [within themselves the knowledge of] the throne of [Allah's] almightiness, as well as all who are near it, extol their Sustainer's limitless glory and praise, and have faith in Him, and ask forgiveness for all [others] who have attained to faith: "O our Sustainer! Thou embracest all things within [Thy] grace and knowledge: forgive, then, their sins unto those who repent and follow Thy path, and preserve them from suffering through the blazing fire!"

"And, O our Sustainer, bring them into the gardens of perpetual bliss which Thou hast promised them, together with the righteous from among their forebears, and their spouses, and their offspring - for, verily, Thou alone art almighty, truly wise - and preserve them from [doing] evil deeds: for anyone whom on that Day [of Judgment] Thou wilt have preserved from [the taint of] evil deeds, him wilt Thou have graced with Thy mercy: and that, that will be the triumph supreme!"

Prayer of the Angels
Surah Ghafir : 7-9

هٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ ^{صَلَّى} قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ
 ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ^{صَلَّى} ٣٨

In that self-same place, Zachariah prayed unto his Sustainer, saying: “O my Sustainer! Bestow upon me [too], out of Thy grace, the gift of goodly offspring; for Thou, indeed, hearest all prayer.”

Prayer of Zakariya
Surah Ali 'Imran : 38

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ^ج لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
 اكْتَسَبَتْ ^ق رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ^ج رَبَّنَا وَلَا
 تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ^ج رَبَّنَا وَلَا
 تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ^ط وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ
 مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٢٨٦

Allah does not burden any human being with more than he is well able to bear: in his favor shall be whatever good he does, and against him whatever evil he does. "O our Sustainer! Take us not to task if we forget or unwittingly do wrong! O our Sustainer! Lay not upon us a burden such as Thou didst lay upon those who lived before us! O our Sustainer! Make us not bear burdens which we have no strength to bear! And efface Thou our sins, and grant us forgiveness, and bestow Thy mercy upon us! Thou art our Lord Supreme: succour us, then, against people who deny the truth!"

Surah al-Baqara : 286

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ ۚ
 مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ ۚ
 إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ
 بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
 وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ٢٥٥

Allah - there is no deity save Him, the Ever-Living, the Self-Subsistent Fount of All Being. Neither slumber overtakes Him, nor sleep. His is all that is in the heavens and all that is on earth. Who is there that could intercede with Him, unless it be by His leave? He knows all that lies open before men and all that is hidden from them, whereas they cannot attain to aught of His knowledge save that which He wills [them to attain]. His eternal power overspreads the heavens and the earth, and their upholding wearies Him not. And He alone is truly exalted, tremendous.

Ayatul Kursi
Surah al-Baqara : 255

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۚ ٧٢

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

٧٣

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۚ ٧٤

And [know that true servants of Allah are only] those who never bear witness to what is false, and [who], whenever they pass by [people engaged in] frivolity, pass on with dignity; and who, whenever they are reminded of their Sustainer's messages, do not throw themselves upon them [as if] deaf and blind; and who pray: "O our Sustainer! Grant that our spouses and our offspring be a joy to our eyes, and cause us to be foremost among those who are conscious of Thee!"

Surah al-Furqan : 72-74

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن
يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا
الْأَنْهَارُ يَوْمَ لَا يُخْزَىٰ اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ
يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ
لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۞

O you who have attained to faith! Turn unto Allah in sincere repentance: it may well be that your Sustainer will efface from you your bad deeds, and will admit you into gardens through which running waters flow, on a Day on which Allah will not shame the Prophet and those who share his faith: their light will spread rapidly before them, and on their right; [and] they will pray: "O our Sustainer! Cause this our light to shine for us forever, and forgive us our sins: for, verily, Thou hast the power to will anything!"

Surah at-Tahrim : 8

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ۝۸۳
 وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۝۸۴
 وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۝۸۵
 وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ۝۸۶
 وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝۸۷
 يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝۸۸
 إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝۸۹

“O my Sustainer! Endow me with the ability to judge [between right and wrong], and make me one with the righteous, and grant me the power to convey the truth unto those who will come after me, and place me among those who shall inherit the garden of bliss! And forgive my father - for, verily, he is among those who have gone astray - and do not put me to shame on the Day when all shall be raised from the dead: the Day on which neither wealth will be of any use; nor children, [and when] only he [will be happy] who comes before Allah with a heart free of evil!”

Prayer of Ibrahim
Surah Ash-Shu'ara: 83-89

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ

الرَّاحِمِينَ ۝۸۳

فَاسْتَجَبْنَا لَهُ وَفَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَءَاتَيْنَاهُ أَهْلَهُ

وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِلْعَابِدِينَ ۝۸۴

AND [remember] Ayuub, when he cried out to his Sustainer, "Affliction has befallen me: but Thou art the most merciful of the merciful!" whereupon We responded unto him and removed all the affliction from which he suffered; and We gave him new offspring, doubling their number as an act of grace from Us, and as a reminder unto all who worship Us.

Prayer of Ayuub
Surah al-Anbiya : 83-84

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ٢٩

And say: "O my Sustainer! Cause me to reach a destination blessed [by Thee] - for Thou art the best to show man how to reach his [true] destination!"

Prayer of Nuh
Surah al-Mu'minun : 29

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
 الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي
 الدُّنْيَا وَالْآخِرَةِ ^ط تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ۝ ١٠ ۝

“O my Sustainer! Thou hast indeed bestowed upon me something of power, and hast imparted unto me some knowledge of the inner meaning of happenings. Originator of the heavens and the earth! Thou art near unto me in this world and in the life to come: let me die as one who has surrendered himself unto Thee, and make me one with the righteous!”

Prayer of Yusuf
Surah Yusuf : 101

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِۦ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٢٥٠

And when they came face to face with Goliath and his forces, they prayed: “O our Sustainer! Shower us with patience in adversity, and make firm our steps, and succour us against the people who deny the truth!”

Surah al-Baqara : 250

فَتَبَسَّ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَادْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ١٩

Thereupon [Sulayman] smiled joyously at her words, and said:
“O my Sustainer! Inspire me so that I may forever be grateful
for those blessings of Thine with which Thou hast graced me
and my parents, and that I may do what is right [in a manner]
that will please Thee; and include me, by Thy grace, among
Thy righteous servants!”

Prayer of Sulayman
Surah an-Naml : 19

ج
 رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً
 إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

“O our Sustainer! Let not our hearts swerve from the truth after Thou hast guided us; and bestow upon us the gift of Thy grace: verily, Thou art the [true] Giver of Gifts.”

Surah Ali Imran : 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢
 الرَّحْمَنِ الرَّحِيمِ ٣
 مَلِكِ يَوْمِ الدِّينِ ٤
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
 الضَّالِّينَ ٧

In the name of Allah, The Most Gracious, The Dispenser of
 Grace ALL PRAISE is due to Allah alone, the Sustainer of all
 the worlds, the Most Gracious, the Dispenser of Grace, Lord
 of the Day of Judgment! Thee alone do we worship; and unto
 Thee alone do we turn for aid. Guide us the straight way the
 way of those upon whom Thou hast bestowed Thy blessings,
 not of those who have been condemned [by Thee], nor of
 those who go astray!

Surah al-Fatiba : 1-7

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ

وَالْأَنْفُسِ وَالْثَّمَرَاتِ ^{قُلْ} وَبَشِّرِ الصَّابِرِينَ ١٥٥

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

١٥٦

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ^{صَلِّ} وَأُولَئِكَ هُمُ

الْمُهْتَدُونَ ١٥٧

And most certainly shall We try you by means of danger, and hunger, and loss of worldly goods, of lives and of [labor's] fruits. But give glad tidings unto those who are patient in adversity - who, when calamity befalls them, say, "Verily, unto Allah do we belong and, verily, unto Him we shall return." It is they upon whom their Sustainer's blessings and grace are bestowed, and it is they, they who are on the right path!

Surah al-Baqara : 155-157

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ
 أَشَدَّ ذِكْرًا ۚ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ
 فِي الْآخِرَةِ مِنْ خَلْقٍ ۚ ٢٠٠

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
 حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۚ ٢٠١
 ج
 أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ٢٠٢

And when you have performed your acts of worship, [continue to] bear Allah in mind as you would bear your own fathers in mind - nay, with a yet keener remembrance! For there are people who [merely] pray, "O our Sustainer! Give us in this world" - and such shall not partake in the blessings of the life to come. But there are among them such as pray, "O our Sustainer! Grant us good in this world and good in the life to come, and keep us safe from suffering through the fire": it is these that shall have their portion [of happiness] in return for what they have earned. And Allah is swift in reckoning.

Surah al-Baqara : 200-202

إِنَّ اللَّهَ أَصْطَفَىٰ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَاهِيمَ وَءَالَ عِمْرَانَ عَلَى
الْعَالَمِينَ ٣٣

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٣٤

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي
مُحَرَّرًا ۖ فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ٣٥

BEHOLD, Allah raised Adam, and Noah, and the House of Abraham, and the House of ‘Imran above all mankind, in one line of descent. And Allah was all-hearing, all-knowing when a woman of [the House of] ‘Imran prayed: “O my Sustainer! Behold, unto Thee do I vow [the child] that is in, my womb, to be devoted to Thy service. Accept it, then, from me: verily, Thou alone art all-hearing, all-knowing!”

*Prayer of Mother of Maryam
Surah Ali Imran : 33-35*

اَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝٥٥
 وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا
 إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝٥٦

Call unto your Sustainer humbly, and in the secrecy of your hearts. Verily, He loves not those who transgress the bounds of what is right: hence, do not spread corruption on earth after it has been so well ordered. And call unto Him with fear and longing: verily, Allah's grace is ever near unto the doers of good!

Surah al-A'raf : 55-56

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ^{قُلْ} وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۖ ۝ ٧٦

And Allah endows those who avail themselves of [His] guidance with an ever-deeper consciousness of the right way; and good deeds, the fruit whereof endures forever, are, in thy Sustainer's sight, of far greater merit [than any worldly goods], and yield far better returns.

Surah Maryam : 76

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝١٦٢
لَا شَرِيكَ لَهُ ۝^{صلى} وَبِذَلِكَ أُفْرِتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۝١٦٣

Say: "Behold, my prayer, and [all] my acts of worship, and my living and my dying are for Allah [alone], the Sustainer of all the worlds, in whose divinity none has a share: for thus have I been bidden - and I shall [always] be foremost among those who surrender themselves unto Him."

Surah al-An'am : 162-163

فَتَعَلَّىٰ اللَّهُ الْمَلِكُ الْحَقُّ^{قُلْ} وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ
 أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ^{صَلِّ} وَقُلْ رَبِّ زِدْنِي عِلْمًا ۝ ١١٤

[Know,] then, [that) Allah is sublimely exalted. the Ultimate Sovereign, the Ultimate Truth: and [knowing this,] do not approach the Qur'an in haste, ere it has been revealed unto thee in full, but [always) say: "O my Sustainer, cause me to grow in knowledge!"

Surah Taha : 114

إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ۝
 قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا
 وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۝

When he called out to his Sustainer in the secrecy of his heart,
 he prayed: “O my Sustainer! Feeble have become my bones,
 and my head glistens with grey hair. But never yet, O my Lord,
 has my prayer unto Thee remained unanswered.”

Prayer of Zakariya
Surah Maryam : 3-4

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ
مِنَ الْخَاسِرِينَ ۚ

The two replied: "O our Sustainer! We have sinned against ourselves - and unless Thou grant us forgiveness and bestow Thy mercy upon us, we shall most certainly be lost!"

*Prayer of Adam and Hawwah
Surah A'raf : 23*

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

“Grant Thy forgiveness unto me, and my parents, and all the believers, on the Day on which the [last] reckoning will come to pass!”

Prayer of Ibrahim
Surah Ibrahim : 41

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ ^ق قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ
 فِي الْقُرْبَىٰ ^ق وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ^ج
 إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ٢٣

Such is the good news that Allah gives to His servants who have faith and do righteous deeds! Say [O Muhammad], “I do not ask you any reward for it except the love of my relatives.” Whoever performs a good deed, We shall enhance its goodness for him. Indeed Allah is all-forgiving, all-appreciative.

Surah Ash-Shuraa : 23

Source Material

The following sources were used to compile this book, and are highly recommended to anyone who is interested in learning more about Islam, Prophet Muhammad, and Ahlul-Bayt.

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- The Hidden Truth about Karbala by A.K. Ahmed
(History of early Islam that set the stage for Karbala)
- Kitab al-Irshad by Shaykh al-Mufid
(Biographies of the Imams)
- Manifestations of the All-Merciful by Abu Muhammad Zaynu'l A'bideen
(Reflection on Du'a)

- Maqatal Al-Husayn (‘a) Martyrdom Epic of Imam Al-Husayn (‘a) by Sayyid Muhammad Husayn al-Muqarram
- The Message of the Qur’an - translated by Muhammad Asad
- The Mystery of the Shi’a by Mateen Charbonneau
(Information for new converts)
- Nahjul Balagha
(Compilation of Sermons and sayings from Imam Ali)
- The Scale of Wisdom by Muhammadi Reyshahri
(Hadith Compilation)
- Story of the Sun: A Look at the Life of Imam al-Ridha by Sayyid Muhammad Najafi Yazdi
- The Tasbih of Fatimah Az-Zahra’ (A) by Abbas Azizi
- Tuhaf ul-Aqal by Ibn Shu'ba al-Harrani
(Hadith Compilation)
- Zaynab’s Sermon, Its Historical Background & The Sermon of Imam Zayn Al-Abidin by Sayyid Muhammad Rizvi
- 100 Maxims from Imam Ali (a.s.) & 100 Maxims from Imam Rida (a.s.)
by Ansariyan Publications

Websites

- alhassanain.org
- al-islam.org
(Online resource center with books, media, articles, guides and more from Shi’a scholars)
- duas.org
- stayblessedstayhumble.org

Closing Traditions

The Prophet (ﷺ) said:

‘O Seeker of knowledge! Nothing in this world is worthy of mention except an act which, if good, benefits others, and if bad, harms others, except those who Allah saves with mercy.

O Seeker of knowledge! Do not allow family and possessions to occupy you against yourself. For one day, you will depart from them, like a guest who stayed with them overnight and left during the day for others. And this world and the next are like a station where you alight, and then move towards the next. The time span between death and resurrection is like a brief sleep, from which you will wake up.

O Seeker of knowledge! Send beforehand to establish a status in the eyes of Allah, for you are indeed mortgaged against your deeds. What you sow, so shall you reap.

O Seeker of knowledge! Say your daily prayers, before such days and nights arrive when you are unable to pray! The example of the daily prayers is that of a person who calls upon a benign monarch, who patiently listens to his needs till he has finished. So is a Muslim in his prayers that Allah grants His attention to him till he finishes his prayers.

O Seeker of knowledge! Give in charity before you arrive at a situation where you can neither give nor prevent. The example of one who gives charity and alms is like a person wanted for having killed and then he implores: ‘Do not kill me, and grant me a prescribed time during which I may toil to please you.’ So is for a Muslim, with the permission of Allah! Every time he gives in charity, a knot around his neck is undone; thus, Allah saves people, having been pleased with them. And when Allah is pleased with someone, He frees him from hellfire.

O Seeker of knowledge! A heart which has no Truth in it, is like a ruined house which has no restorer.

O Seeker of knowledge! This tongue is indeed a key of good and a key of evil. So set a seal on your mouth, the way you set a seal on your gold and on your papers.

O Seeker of knowledge! These are the examples Allah has set forth for people and none can understand them but the learned ones.'

Al-Amali



Imam Ali (عليه السلام) said:

‘All praise belongs to Allah from Whose mercy no one loses hope...

Surely this world has turned its back and announced its departure, while the next world has appeared forward and proclaimed its approach. Today is the day of preparation, while tomorrow is the day of race. The place to proceed to is Paradise, while the place of doom is Hell. Is there no one to offer repentance over his faults before his death? Or is there no one to perform virtuous acts before the day of trial?

Beware, surely you are in the days of hopes behind which stands death. Whoever acts during the days of his hope before approach of his death, his action would benefit him and his death would not harm him. But he who fails to act during the period of hope before the approach of death, his action is a loss and his death is a harm to him.

Beware, and act during a period of attraction just as you act during a period of dread. Beware, surely I have not seen a coveter for Paradise asleep, nor a dreader from Hell to be asleep. Beware, he whom right does not benefit must suffer the harm of the wrong, and he whom guidance does not keep firm will be led away by misguidance towards destruction.

Beware, you have been ordered insistently to march and been guided how to provide for the journey. Surely the most frightening thing which I am afraid of about you is to follow desires and to widen the hopes. Provide for yourself from this world what would save you tomorrow (on the Day of Judgement)?

Nahjul Balagha Sermon 28



Imam Sadiq (عليه السلام) said:

'It is surprising to hear people claim that they have derived all their knowledge from the Prophet and having acted accordingly they are guided. And they believe that we, Ahlul-Bayt, have not derived his knowledge, nor have we been guided by him, in spite of being his family members and descendants! The revelation descended in our homes and from us the knowledge reached the people. Do you believe that they knew and were guided while we remained ignorant and lost? This is indeed impossible!'

Al-Amali



