

100 Maximas from Imam Ali (a.s) & Imam Raza (a.s)

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In The Name of Allah.

The All-compassionate The All-merciful

Supplement 1

1- أَقِيلُوا ذَوِي الْمُرَوَّاتِ عَثْرَاتِهِمْ فَمَا يَعْتُرُ مِنْهُمْ عَائِرٌ إِلَّا وَيَدُ اللَّهِ بِيَدِهِ يَرْفَعُهُ -

1- Overlook and forgive the weaknesses of generous people, because if they fall down Hand of God lifts them.

2- أَرَزَ؟ بِنَفْسِهِ مَنْ اسْتَشَعَرَ الطَّمَعِ وَرَضِيَ بِالذُّلِّ مَنْ كَشَفَ عَنْ ضُرِّهِ وَهَانَتْ عَلَيْهِ نَفْسُهُ مَنْ أَمَرَ عَلَيْهَا لِسَانُهُ -

2- One who develops the trait of greediness and avarice invites degradation; one who keeps on ad,, 'ertising his poverty and ill-luck will always be humiliated; one u'ho has no control over his tongue will of tell have to face embarrassment and discomfort.

3- إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النِّعَمِ فَلَا تُنْفِرُوا أَقْصَاهَا بِقِلَّةِ الشُّكْرِ -

3- When few blessings come your way, do not drive them away through thanklessness.

4- الْبُخْلُ عَارٌ وَالْجُبْنُ مَنْقَصَةٌ وَالْفَقْرُ يُخْرِسُ الْفَطْنَ عَنِ حُجَّتِهِ وَالْمَقْلُ غَرِيبٌ ف؟ بَلَدَيْهِ وَالْعَجْزُ أَفَةٌ وَالصَّبْرُ شَجَاعَةٌ وَالزُّهْدُ نَرْوَةٌ - وَالْوَرَعُ جُنَّةٌ

4- Parsimony and avarice i.\' ignominy and disgrace; cowardice is a defect and a vice; poverty often makes the wisest and the most educated person hold his tongue even from the most reasonable argument; a poor man is a srtanger in his own town; misfortune and helplessness are calamities; patience and the ability to suffer in silence is a kind of bravery; to sever connections with the vicious world is the greatest wealth and fortune; piety is the best defence and the best armour.

5- نِعَمَ الْقَرِينِ الرُّضُ؟، وَالْعِلْمُ وَرِائَةٌ وَالْآدَابُ حُلٌّ مُجَدِّدَةٌ وَالْفِكْرُ مَرَاةٌ صَافِيَةٌ -

5- Surrender and acceptance to the Will of God are the best companions; wisdom is the noblest heitage;

theoretical and practical knowledge are the best marks of distinction; deep thinking will present the clearest picture of every problem.

6- إِذَا أَقْبَلَتِ الدُّنْيَا عَلَ؟ أَحَدٍ أَعَارَتْهُ مَحَاسِنَ غَيْرِهِ، وَإِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحَاسِنَ نَفْسِهِ -6

6- When this world favours anybody it lends him qualifications, and attributes surpassing merits of others, and when it turns its face away from him it snatches away even his own excellences and fame.

7- مَنْ حَاسَبَ نَفْسَهُ رِبْحٌ وَ مَنْ غَفَلَ عَنْهَا خَسِيرٌ، وَ مَنْ خَافَ أَمِنَ، وَ مَنْ اِعْتَبَرَ أَبْصَرَ، وَ مَنْ ابْصَرَ فَهَمَّ وَ مَنْ فَهَمَ عَلِمَ -7

7- One who takes account of his shortcomings will always gain by it, one who is unmindful of them will always suffer. One who is afraid of the Day of Judgment is safe from the Wrath of God; one who takes lessons from the happenings of life obtains vision, one who acquires vision becomes wise, and one who attains wisdom achieves knowledge.

8- خَالَطُوا النَّاسَ مُخَالَطَةً إِنْ مِتُّمْ مَعَهَا يَكُونُوا عَلَيْكُمْ وَإِنْ عِشْتُمْ حَتُّوا إِلَيْكُمْ -8

8- Treat people in such a way and live amongst them in such a manner that if you die they weep over you, and if you are alive they crave for your company.

9- إِذَا قَدَرْتَ عَلَ؟ عَدُوَّكَ فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ -9

9- If you get an opportunity and power over your enemy, then, in thankfulness to God for this, forgive him.

10- أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ اكْتِسَابِ الْإِخْوَانِ وَأَعْجَزُ مِنْهُ مَنْ ضَيَّعَ مَنْ ظَفِرَ بِهِ مِنْهُمْ -10

10. He is very unfortunate who cannot in his lifetime gain even a few sincere friends and sympathisers and even more unfortunate is the one who has gained them, and then lost them (through his deeds).

11- وَقَالَ عَلَيْهِ السَّلَامُ (فِي الَّذِينَ اعْتَزَلُوا الْفِتَالَ مَعَهُ) خَذَلُوا الْحَقَّ وَ لَمْ يَنْصُرُوا الْبَاطِلَ -11

11- For those who refused to side with any party, that of Hadrator his enemies, Hadrat said: they have forsaken religion and were c, of no use to infidelity also.

12- قُرِنَتْ الْهَيْبَةُ بِالْخَيْبَةِ، وَالْحَيَاءُ بِالْجِرْمَانِ، وَالْفُرْصَةُ تُثْمَرُ مَرَّ السَّحَابِ فَانْتَهَزُوا فُرْصَ الْخَيْرِ -12

12- Failures are often results of timidity and fears; disappointments are results of uncalled for modesty; hours of leisure pass away like summerclouds, therefore, do not. waste opportunity the doing good.

13- مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعِ بِهِ نَسَبُهُ.

13- Whose deeds lower him, his pedigree cannot elevate.

14- كُنْ سَمِحاً وَلَا تَكُنْ مُبَدِّراً وَكُنْ مُقَدِّراً وَلَا تَكُنْ مُقْتَرّاً.

14- Be generous but not extravagant, be frugal but not miserly.

15- أَشْرَفُ الْغِنِّ؟ تَرْكُ الْمَنِّ.

15- To give up inordinate desires is the best kind of wealth and fortune.

16- مَنْ أَطَالَ الْأَمَلَ أَسَاءَ الْعَمَلَ.

16- One who hopes inordinately impairs the standard of his work.

17- يَا ابْنَ آدَمَ رَأَيْتَ رَبِّكَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ نِعَمَهُ وَأَنْتَ تَعَصِيهِ فَاحْذَرَهُ.

17- O son of Adam! when you see that in spite of God's constant Favours your life is a continuous sin, then take warning (His Wrath may not turn those very blessings into misfortunes).

18- مَا أَضْمَرَ أَحَدٌ شَيْئاً إِلَّا ظَهَرَ فِي فَلَاتَاتِ لِسَانِهِ وَصَفَحَاتِ وَجْهِهِ.

18- Often your utterances and the expressions of your face reveal the secrets of your hidden thoughts.

19- لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ وَقَلْبُ الْآحْمَقِ وَرَاءَ لِسَانِهِ.

19- A wise man first thinks and then speaks and a fool speaks and then thinks.

20- مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكْرَهُونَ قَالُوا فِيهِ بِمَا لَا يَعْلَمُونَ.

20- One who is quick in saying unpleasant things about others, will himself quickly . become a target to their scandal.

21- طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ، وَعَمِلَ لِلْحِسَابِ وَقَنِعَ بِالْكَفَافِ وَرَضِيَ عَنِ اللَّهِ -21

21- Happy is the man who always kept the life afterdeath in his view, who remembered the Day of Reckoning through all his deeds, who led a contented life and who was happy with the lot that God hath destined for him.

22- سَيِّئَةٌ تَسُوُّكَ خَيْرٌ عِنْدَ اللَّهِ مِنْ حَسَنَةٍ تَعُجِبُكَ -22

22- The sin which makes you sad and repentant is liked better by the Lord than the good deed which turns you vain and conceited.

23- فَبِ؟ تَقَلُّبِ الْأَحْوَالِ عِلْمُ جَوَاهِرِ الرَّجَالِ -23

23- Adversities often bring your good, qualities to the front.

24- الظَّفَرُ بِالْحَزْمِ، وَالْحَزْمُ بِإِجَالَةِ الرَّأْيِ، وَالرَّأْيُ؟ بِتَحْصِينِ الْأَسْرَارِ -24

24- Success is the result of foresight and resolution, foresight depends upon deep thinking and planning, and the most important factor of planning is to keep your secrets to yourself.

25- قُلُوبُ الرَّجَالِ وَحَشِيئَةٌ فَمَنْ تَأَلَّفَهَا أَقْبَلَتْ عَلَيْهِ -25

25- Hearts of people are like wild birds, they attach themselves to those who love and train them.

26- أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ -26

26- Only he can forgive who has power to punish.

27- السَّخَاءُ مَا كَانَ ابْتِدَاءً، فَأَمَّا مَا كَانَ عَنِ مَسْأَلَةٍ فَحَيَاءٌ وَتَذَمُّمٌ -27

27- If you help a deserving person without his request then it is generosity and if you help him after his request then mostly it is due to shyness to your refuse or fear of reproach.

28- لَا غِنَى كَالْعَقْلِ وَلَا فَقْرَ كَالْجَهْلِ، وَلَا مِيرَاثَ كَالْأَدَبِ وَلَا ظَهِيرَ كَالْمَشَاوِرَةِ -28

28- There is no greater wealth than wisdom, no greater poverty than ignorance, no greater heritage than culture and no greater friend and helpmate than consultation.

29- الْغِنَى فِي الْغُرْبَةِ وَطَنٌ، وَالْفَقْرُ فِي الْوَطَنِ غُرْبَةٌ -29

29- Wealth converts every foreign country into your native place and poverty turns your native place into a strange land.

30- الْفَنَاءَةُ مَالٌ لَا يَنْفَدُ -30

30- Contentment is the capital which will never come to an end.

31- الْمَالُ مَادَّةُ الشَّهَوَاتِ -31

31- Wealth is the fountain-head of inordinate cravings.

32- مَنْ حَذَرَكَ كَمَنْ بَشَّرَكَ -32

32- Whoever warns you against sins and vices is like the one who is carrying news of salvation to you.

33- اللَّسَانُ سَبْعُ إِنْ خُلِيَ عَنْهُ عَقْرٌ -33

33- The tongue is such a ferocious beast that if let loose it will act ravenously.

34- أَهْلُ الدُّنْيَا كَرَكِبٍ يُسَارُ بِهِمْ وَهُمْ نِيَامٌ -34

34- People in this world are like travellers whose journey is going on though they are asleep. (Life's journey is going on though men may not feel it).

35- فَقْدُ الْأَحْبَةِ غُرْبَةٌ -35

35- To lose friends is to become a stranger in one's own country.

36- فَوْتُ الْحَاجَةِ أَهْوَنُ مِنْ طَلَبِهَا إِلَى غَيْرِ أَهْلِهَا -36

36- Not to have a thing is less humiliating than to beg it of others.

37- لَا تَسْتَحِ مِنْ إِعْطَاءِ الْقَلِيلِ فَإِنَّ الْحِرْمَانَ أَقْلُ مِنْهُ -37

37- Do not be ashamed if the amount of charity is small because to return the needy empty-handed is an act of greater shame.

38- إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَلَا تُبَلِّ مَا كُنْتَ -38

38-If you cannot get things as much as you desire then be contented with what you have.

39- لَا تَرَى الْجَاهِلَ إِلَّا مُفْرِطًا أَوْ مُفْرَطًا -39

39- An uneducated man or a savage will always overdo a thing or neglect to do it properly.

40- إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ -40

40- The wiser a man is, the less talkative he will be.

41- نَفْسُ الْمَرْءِ خُطَاهُ إِلَى أَجَلِهِ -41

41- Every breath that you take is a step forward towards death.

42- كُلُّ مَعْدُودٍ مُنْقَضٍ وَكُلُّ مُتَوَقَّعٍ آتٍ -42

42- Anything which can be counted or reckoned is finite and will come to an end.

43- إِنَّ الْأُمُورَ إِذَا اشْتَبَهَتْ اعْتَبِرْ آخِرُهَا بِأَوَّلِهَا -43

43- If you are confused about the good or bad effects of a~ction, then study carefully the cause and you! will know what the effects will be.

44- الْحِكْمَةُ ضَلَّةٌ الْمُؤْمِنِ، فَخُذِ الْحِكْمَةَ وَلَوْ مِنْ أَهْلِ النِّفَاقِ -44

44- Knowledge and wisdom are really properties of a faithful Muslim, even when lost to him; get them back though you may have to get them from apostates.

45- قِيَمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ -45

45- The value of each man depends upon the art and skill which he has attained.

46- رَأَى الشَّيْخُ أَحَبَّ إِلَيَّ مِنْ جَلْدِ الْغُلَامِ (وَرُوي) مِنْ مَشْهَدِ الْغُلَامِ -46

46- I appreciate an old man's cautious opinion more than the valour of young man.

47- عَجِبْتُ لِمَنْ يَقْتُطُ وَمَعَهُ الْإِسْتِغْفَارُ -47

47- How I wonder at a man who loses hope of salvation when the door of repentance is open for him.

48- الْفَقِيهُ كُلُّ الْفَقِيهِ مَنْ لَمْ يُقْتَطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ، وَلَمْ يُؤْيِسْهُمْ مِنْ رَوْحِ اللَّهِ، وَلَمْ يُؤْمِنْهُمْ مِنْ مَكْرِ اللَّهِ -48

48- He is the wisest and the most knowing man who advises people not to lose hope and confidence in the Mercy of God and not to be too sure and over-confident of immunity from His Wrath and Punishment.

49- إِنَّ هَذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الْأَبْدَانُ، فَابْتَغُوا لَهَا طَرَائِفَ الْحِكْمِ -49

49- Like your body your mind also gets tired and fagged, in such case find educational diversions for it.

Supplement 2

50- أَوْضَعُ الْعِلْمِ مَا وَقَفَ عَلَ؟ النَّسَانِ وَأَرْفَعُهُ مَا ظَهَرَ فِي الْجَوَارِحِ وَالْأَرْكَانِ -50

50- That knowledge is very superficial which remains only on your tongue; the intrinsic merit and value of knowledge is that you act upon it.

51- إِعْلُوا الْخَبَرَ إِذَا سَمِعْتُمُوهُ عَقْلَ رَعَايَةٍ لَا عَقْلَ رَوَايَةٍ، فَإِنَّ رُوَاةَ الْعِلْمِ كَثِيرٌ وَرِعَاتُهُ قَلِيلٌ.

51- Whenever a tradition of the Holy Prophet (A.S.) is related to you examine it carefully and think over it deeply, do not be satisfied with mere verbatim repetition of the same, because "there are many people who repeat the words containing knowledge but there are few who ponder over them and try to fully grasp the meaning they convey.

52- لَا يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلَّا بِثَلَاثٍ: بِاسْتِصْغَارِهَا لِتَعْظُمَ، وَبِاسْتِكْتَامِهَا لِتُظَهَرَ، وَبِتَعْجِيلِهَا لِتَهْتَنُ.

52- To secure for yourself fame, credit as well as blessings the help that you give to men in need should possess following attributes: (a) whatever its extent it should be considered by you as trifling so that it may be granted a high status; (b) it should be given secretly, then the Lord will bestow upon it fame and celebrity and (c) it must be given immediately, so that it may bring pleasure and utility to the receiver.

53- لَا يَنْزُكُ النَّاسُ شَيْئاً مِنْ أَمْرِ دِينِهِمْ لِاسْتِصْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضْرُّ مِنْهُ.

53- Those who give up religion to better their circumstances in life seldom succeed. The Wrath of God makes them go through more calamities and losses than the gains they gather for themselves.

54- رَبِّ عَالِمٍ قَدْ قَتَلَهُ جَهْلُهُ، وَ عِلْمُهُ مَعَهُ لَا يَنْفَعُهُ.

54- There are many educated people who have ruined their future on account of their ignorance of religion. Their knowledge did not prove of any avail to them.

55- لَا يُفِيمُ أَمْرَ اللَّهِ سُبْحَانَهُ إِلَّا مَنْ لَا يُصَانَعُ، وَلَا يُضَارِعُ وَلَا يَتَّبِعُ الْمَطَامِعَ.

55- Only such a person can establish the Divine Rule, who, where justice and equity are required, will neither feel deficient nor weak and who is not greedy and avaricious.

56- إِذَا اسْتَوَلَ الصَّلَاحُ عَلَ؟ الزَّمَانِ وَأَهْلِهِ ثُمَّ أَسَاءَ رَجُلٌ الظَّنَّ بِرَجُلٍ لَمْ تَظْهَرَ مِنْهُ حَوْبَةٌ فَقَدْ ظَلَمَ، وَإِذَا اسْتَوَلَ؟ الفَسَادُ عَلَ؟ الزَّمَانِ وَ أَهْلِهِ فَأَحْسَنَ رَجُلٌ الظَّنَّ بِرَجُلٍ فَقَدْ غَرَّرَ.

56- When a community is composed of really honest, sober and virtuous people then your forming a bad opinion about anyone of its members when nothing wicked has been seen of him is a great injustice to him; on the contrary in a corrupt society, to form a good opinion of anyone out of those people and to trust him is doing harm to yourself .

وَقِيلَ لَهُ عَلَيْهِ السَّلَامُ: كَيْفَ نَجِدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ عَلَيْهِ السَّلَامُ: كَيْفَ يَكُونُ مَنْ يَفْنَى بِبَقَائِهِ، وَيَسْقَمُ بِصِحَّتِهِ، وَيُوتَى مِنْ مَأْمَنِهِ.

57- When Somebody asked Hazard as to how he was getting on. He replied: "What do you want to know about a person whose life is leading him towards ultimate death, whose health is the first stage towards illness and whom society has forced out of his retreat".

58- إِضَاعَةُ الْفُرْصَةِ عُصَّةٌ.

58- To lose or to waste an opportunity will result in grief and sorrow.

59- مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ لَيِّنٌ مَسُّهَا وَالسَّمُّ النَّافِعُ فِي جَوْفِهَا، يَهُودٌ؟ إِلَيْهَا الْغَرَّ الْجَاهِلُ وَ يَخْذَرُهَا ذُو اللَّبِّ الْعَاقِلُ.

59- The world, which offers your vicious pleasures is like a snake, so soft to the touch, but so full of lethal poison. Unwise people are allured by it and drawn towards it and wise men avoid it and keep away from its poisonous effects.

60- شَتَانٌ مَا بَيْنَ عَمَلَيْنِ: عَمَلٍ تَذْهَبُ لَذَّتُهُ وَ تَبْقَى تَبِعَتُهُ، وَ عَمَلٍ تَذْهَبُ مَوْؤُنَتُهُ وَ يَبْقَى أَجْرُهُ.

60- What difference is there between a deed whose pleasure passes away leaving behind it the pangs of pain and punishment and the deed whose cruel severity or oppressive harshness comes to an end leaving behind it heavenly rewards and blessings.

61- طُوبَى لِمَنْ ذَلَّ فِي نَفْسِهِ وَ طَابَ كَسْبُهُ وَ صَلَحَتْ سَرِيرَتُهُ وَ حَسُنَتْ خَلِيقَتُهُ، وَ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ، وَ أَمْسَكَ الْفَضْلَ مِنْ لِسَانِهِ وَ عَزَلَ عَنِ النَّاسِ شَرَّهُ، وَ وَسِعَتْهُ السُّنَّةُ، وَ لَمْ يُنْسَبْ إِلِ؟ الْبِدْعَةِ.

61- Blessings are for the man who humbles himself before God, Whose sources of income are honest, whose intentions are always honourable, whose character is noble, whose habits are sober, who gives away in the name and in the cause of God the wealth which is lying surplus with him who controls his tongue from vicious and useless talk, who abstains from oppression and tyranny, who cheerfully and faithfully follows the traditions of the Holy Prophet (A.S.)and who keeps himself away from innovation in religion.

62- عَجِبْتُ لِلْبَخِيلِ يَسْتَعْجِلُ الْفَقْرَ الَّذِي مِنْهُ هَرَبَ، وَ يَفُوقُهُ الْغِنَى؟ الَّذِي إِتَاهَ طَلَبَ فَيَعِيشُ فِي الدُّنْيَا عَيْشَ الْفَقَرَاءِ، وَ يُحَاسِبُ فِي الْآخِرَةِ حَسَابَ الْأَغْنِيَاءِ.

62- How I wonder at the mentality of a miser; fearing poverty he takes to stinginess and thus hastily

pushes himself head-long into a state of want and destitution; he madly desires plenty and ease but throws it away without understanding. In this world he, of his own free will, leads the life of a beggar and in the next world he will have to submit an account like a millionaire.

63- مَنْ قَصَرَ فِي الْعَمَلِ ابْتُلِيَ؟ بِأَلْهَمٍ وَلَا حَاجَةَ لَلَّهِ فَيَمَن لَّيْسَ لَلَّهِ فِي مَالِهِ وَنَفْسِهِ نَصِيبٌ .

63- Whoever is not diligent in his work will suffer sorrow and loss; whoever has no share of God in his wealth and in his life then there is no place for him in the Realm of God.

64- عِظْمُ الْخَالِقِ عِنْدَكَ يُصَغَّرُ الْمَخْلُوقَ فِي عَيْنِكَ .

64- If you understand the Majesty of the Lord then you Will not attach any IMPORTANCE to the universe and its marvels.

65- إِنَّ اللَّهَ مَلَكًا يُنَادِي فِي كُلِّ يَوْمٍ : لُدُّوا لِلْمَوْتِ ، وَاجْمَعُوا لِلْفَنَاءِ ، وَابْنُوا لِلْخَرَابِ .

65- An Angel announces daily "The birth of more human beings means so many more will die; the collection of more wealth means so much more will be destroyed; the erection of more buildings means so many more ruins in time to come.

66- لَا يَكُونُ الصَّدِيقُ صَدِيقًا حَتَّى يَحْفَظَ أَخَاهُ فِي ثَلَاثٍ : فِي نَكْبَتِهِ ، وَغَيْبَتِهِ ، وَوَفَاتِهِ .

66- A friend cannot be considered as a friend unless he is tested on three occasions: in time of need; behind your back and after your death.

67- الدُّنْيَا دَارٌ مَمْرٌ إِلَى دَارٍ مَقَرٍّ ، وَالنَّاسُ فِيهَا رَجُلَانِ : رَجُلٌ بَاعَ فِيهَا نَفْسَهُ فَأَوْبَقَهَا ، وَرَجُلٌ ابْتَاعَ نَفْسَهُ فَأَعْتَقَهَا .

67- This world is not a place of permanent settlement, it is a passage, a road on which you are passing; there are two kinds of people here, one is the kind who have sold their souls for Eternal Damnation. the other is of those who have purchased their souls and freed them from damnation.

68- الصَّلَاةُ قُرْبَانٌ كُلُّ تَقِيٍّ ، وَالْحَجُّ جِهَادٌ كُلُّ ضَعِيفٍ ، وَلِكُلِّ شَيْءٍ زَكَاةٌ ، وَزَكَاةُ الْبَدَنِ الصَّيَامُ ، وَجِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ .

68- Daily prayers are the best medium to advance oneself in favour of the Lord. Haj is a lehad (holy War) for every weak person. For everything that you own there is Zakaat, a tax paid to the Lord, and the tax of your health is that you keep fast. The best lehad of a woman against man is to render his home -life pleasing and congenial.

69- اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ -69

69- If you want to pray to the Lord for better means of subsistence then first give something in charity.

70- اللَّهُمَّ نِصْفُ الْهَرَمِ .

70- Sorrow will make you half as decrepit as old age.

Supplement 3

71- كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَالظَّمَأُ، وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهْرُ وَالْعَنَاءُ حَبْدًا نَوْمِ الْأَكْيَاسِ وَإِفْطَارُهُمْ -71

71-Many persons get nothing out of their fasts but hunger and thirst; many more get nothing out of their night prayers but exertions and sleepless nights. Wise and sagacious persons are praiseworthy even if they do not fast and sleep during the nights.

72- النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانِيٌّ وَمُتَعَلِّمٌ عَلٌّ؟ سَبِيلُ نَجَاةٍ، وَهَمَجٌ رَعَاةٌ أَتْبَاعُ كُلِّ نَاعِقٍ يَمِيلُونَ مَعَ كُلِّ رِيحٍ لَمْ يَسْتَضِيئُوا بِبُورِ الْعِلْمِ، وَلَمْ يَلْجَأُوا إِلَى رُكْنٍ وَثِيقٍ .

72- Remember that there are three kinds of people, one kind is of those learned people who are highly versed in the ethics of truth and philosophy of religion, second is the kind of those who are acquiring the above knowledge, and the third is that class of people who are uneducated. They follow every pretender and accept every slogan, they have neither acquired any knowledge nor have they secured the support of firm and rational convictions.

73- كُمَيْلُ الْعِلْمِ خَيْرٌ مِنَ الْمَالِ، وَالْعِلْمُ نَحْرُسُكَ وَأَنْتَ تَحْرُسُ الْمَالَ تَنْقُصُهُ النَّفَقَةُ وَالْعِلْمُ يَزْكُو عَلٌّ؟ الْإِنْفَاقِ، وَصَنِيعُ الْمَالِ يَزُولُ بِزَوَالِهِ -73

73- "Remember Kumail, Knowledge is better than and superior to wealth because it protects you and you have to guard wealth; because wealth decreases if you keep on spending it and knowledge increases the more you make use of it; and because what you get through wealth disappears as soon as wealth disappears.

74- الْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ -74

74- A man can be valued through his: sayings.

75- هَلَّكَ امْرُؤٌ لَمْ يَعْرِفْ قَدْرَهُ .

75- One who does not realise his own value is condemned to utter failure. (Every kind of complex, superiority or inferiority is harmful to man).

76- لَا يَعدَمُ الصَّبُورُ الظَّفَرَ وَإِنْ طَالَ بِهِ الزَّمَانُ .

76- One who adopts patience will never be deprived of success though the success may take a long time to reach him.

77- الرَّاظِي بِفِعْلِ قَوْمٍ كَالدَّاخِلِ فِيهِ مَعَهُمْ وَعَلَى كُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٍ: إِثْمَ العَمَلِ بِهِ وَإِثْمَ الرِّضَى بِهِ؟

77- One who assents or subscribes to the actions of a group or a party is as good as if he has committed the deed himself. A man who joins a sinful deed makes himself responsible for two-fold punishments; one for doing the deed and the other for assenting and subscribing to it.

78- مَنْ وَضَعَ نَفْسَهُ مَوَاضِعَ التَّهْمَةِ فَلَا يُؤْمِنَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ .

78- One who enters the places of evil reputes has no right to complain against a man who talks evils of him.

79- مَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَّكَ ، وَ مَنْ شَاوَرَ الرِّجَالَ شَارَكَهَا فِي عُقُولِهَا .

79- One who is willful and conceited will suffer losses and calamity and one who seeks advices can secure advantages of many counsels.

80- مَنْ كَتَمَ سِرَّهُ كَانَتْ الخَيْرَةُ بِيَدِهِ .

80- One who guards his secrets has complete control over his affairs.

81- بئسَ الزَّادُ إلَى المَعَادِ العُدْوَانُ عَلَى العِبَادِ .

81- Oppression and tyranny are the worse companions for hereafter.

82- قَدْ أَضَاءَ الصَّبْحُ لِذِي عَيْنَيْنِ -82

82- There is enough light for one who wants to see.

83- كَمْ مِنْ أَكْلَةٍ مَنَعَتْ أَكْلَاتٍ -83

83- Often the inordinate desire to secure a single gain acts as a hindrance for the quest of many profitable pursuits.

84- النَّاسُ أَعْدَاءُ مَا جَهِلُوا -84

84- People often hate those things which they do not know or cannot understand.

85- مَنْ اسْتَقْبَلَ وُجُوهَ الْأَرَاءِ عَرَفَ مَوَاقِعَ الْخَطَا -85

85-One who seeks advices learns to recognise mistakes.

86- مَنْ أَحَدَّ سِنَانَ الْغَضَبِ لِلَّهِ قَوِيٌّ عَلَّ؟ قَتَلَ أُشْدَاءَ الْبَاطِلِ -86

86- One who fights for the cause of God secures victory over His enemies.

87- إِذَا هَبَّتْ أَمْرًا فَفَعَّ فِيهِ، فَإِنَّ شِدَّةَ تَوَقُّيهِ أَعْظَمُ مِمَّا تَخَافُ مِنْهُ -87

87- JJ7zen you feel afraid or nervous to do a thing then do it, because the real harm which you may thus receive is less poignant than its expectation and fear.

88- آلَةُ الرَّيَاسَةِ سَعَةُ الصَّدْرِ -88

88- Your supremacy over others is in proportion to the extent of your knowledge and wisdom.

89- احْصِدِ الشَّرَّ مِنْ صَدْرٍ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ -89

89- The best way to punish an evil-doer is to reward handsomely the good deeds of a good person.

Supplement 4

90- اللَّجَاجَةُ تَسُلُّ الرَّأْيَ -90.

90- Obstinacy and stubbornness will not allow you to arrive at a correct decision.

91- ثَمَرَةُ التَّقْرِيطِ النَّدَامَةُ، وَثَمَرَةُ الْحَزْمِ السَّلَامَةُ -91.

91- Deficiency will result in shame and sorrow, but caution and foresight will bring peace and security.

92- لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ كَمَا أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ -92.

92- To keep silent when you can say something wise and useful is as bad as to keep on propagating foolish and unwise thoughts.

93- مَا اخْتَلَفَت دَعْوَتَانِ إِلَّا كَانَتْ إِحْدَاهُمَا ضَلَالَةً -93.

93- If two opposite theories are propagated one will be wrong.

94- يَا ابْنَ آدَمَ مَا كَسَبْتَ فَوْقَ قُوَّتِكَ فَأَنْتَ فِيهِ خَازِنٌ لِغَيْرِكَ -94.

94- O son of Adam! whatever thou hath collected more than thy actual need, thou art not going to use, thou wilt act only as trustee for someone else.

95- مَنْ أَبَدَ؟ صَفَحَتُهُ لِلْحَقِّ هَلَكٌ -95.

95- One who starts tyranny will repent soon.

96- مَنْ لَمْ يُنَجِّهِ الصَّبْرُ أَهْلَكَهُ الْجَزَعُ -96.

96- One who cannot benefit by patience will die of grief and excitement.

97- وَكَانَ عَلَيْهِ السَّلَامُ يَقُولُ: مَتَى أَشْفِي غَيْظِي إِذَا غَضِبْتُ، أَحِينَ أَعْجُزُ عَنِ الْإِنْتِقَامِ فَيُقَالُ لِي لَوْ صَبَرْتُ، أَمْ حِينَ أَقْدِرُ عَلَيْهِ فَيُقَالُ لِي - لَوْ عَفَوْتُ

97- When I feel angry with a person how and when should I satisfy my anger, whether at a time when I am not in a position to retaliate and people may advise me to bear patiently, or when I have power to punish and I forgive.

98- يُزَهِّدَنَّكَ فِي الْمَعْرُوفِ مَنْ لَا يَشْكُرُكَ، فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ لَا يَسْتَمْتِعُ مِنْهُ، وَقَدْ تُدْرِكُ مِنْ شُكْرِ الشَّاكِرِ أَكْثَرَ مِمَّا أَضَاعَ الْكَافِرُ . وَاللَّهُ يُجِيبُ الْمُحْسِنِينَ .

98- If you find that somebody is not grateful for all that you have done for him then do not get disappointed because often you will find that someone else feels under your obligation though you have done nothing for him and thus your good deeds will be compensated, and God will reward you for your goodness.

99- إِنَّ هَذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الْأَبْدَانُ، فَابْتَغُوا لَهَا طَرَائِفَ الْحِكْمَةِ -

99- Hearts (minds) have the tendencies of likes and dislikes, and are liable to be energetic and lethargic, therefore, make them work when they are energetic and on subjects which they like.

100- إِنَّ الْمَسْكِينِ رَسُولُ اللَّهِ فَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ، وَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ -

100. The destitute is the messenger of Allah. whoever denies him denies Allah and whoever gives him gives Allah.

100 Maxims Form Imam Alibin Musa Al-rida

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The All-compassionate, The All-merciful

1- أَجَلُ الْخَلَائِقِ وَ أَكْرَهُهَا: اصْطِنَاعُ الْمَعْرُوفِ وَ إِعَانَةُ الْمَلْهُوفِ وَ تَحْقِيقُ أَمَلِ الْأَمَلِ -

1- The best and most respected virtue of a man is to do good and to fulfill the desires of the needy.

2- لَمْ يُخُنْكَ الْأَمِينُ وَلَكِنْ ائْتَمَنْتَ الْخَائِنَ.

2- The honest man has not betrayed you, but you consider the betrayer as the honest one.

3- لَا تَبْذُلْ لِإِخْوَانِكَ مِنْ نَفْسِكَ مَا ضَرَّرَهُ عَلَيْكَ أَكْثَرَ مِنْ نَفْعِهِ لَهُمْ.

3- You had better avoid the munificence that results in the greater loss to you than the benefits received by your brethren.

4- الْإِيمَانُ إِقْرَارٌ بِاللِّسَانِ وَمَعْرِفَةٌ بِالْقَلْبِ وَعَمَلٌ بِالْأَرْكَانِ.

4- True faith means. i Oral acknowledgement, heart-felt knowledge and the good practice. .

5- أَفْضَلُ الْعَقْلِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ.

5- The highest degree of wisdom is self-cognition.

6- مَنْ أَيْقَنَ بِالْخَلْفِ جَادَ بِالْعَطِيَّةِ.

6- He who is sure about the divine rewards will be more generous. .

7- مَنْ اسْتَفَادَ أَخًا فِي اللَّهِ عَزَّوَجَلَّ اسْتَفَادَ بَيْتًا فِي الْجَنَّةِ.

7- He who adopts someone as a brother in order to provide God's consent will be given a chamber in paradise.

8- خَيْرُ مَالِ الْمَرْءِ وَذَخَائِرِهِ الصَّدَقَةُ.

8- Giving alms is the most valuable savings.

9- حُسْنُ الْخُلُقِ سَجِيَّةٌ وَنِيَّةٌ وَصَاحِبُ النَّيَّةِ أَفْضَلُ.

9- Good temper could be divided into two categories..

1- Intrinsic.

2- Voluntary.. The possessor, of which is considered to be the better person.

10- إِنَّ الصَّبْرَ عَلَ الْبَلَاءِ حَسَنٌ جَمِيلٌ وَأَفْضَلُ مِنْهُ عَنِ الْمَحَارِمِ .

10- To be patient in the face of hardships is a virtue but to refrain from forbidden deeds is a greater one.

11- رَأْسُ طَاعَةِ اللَّهِ الصَّبْرُ وَالرِّضَا .

11- Patience and resignation are considered as the worthiest devotions.

12- لَيْسَ الْعِبَادَةُ كَثْرَةَ الصَّلَاةِ وَالصَّوْمِ إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَجَلَّ .

12- True devotion not only means excessive saying of prayers and keeping fasts. One ought to meditate on The Divinity profoundly.

13- اصْحَابُ الصَّدِيقِ بِالتَّوَّاضِعِ وَالْعَدُوِّ بِالتَّحَرُّزِ وَالْعَامَّةَ بِالبِشْرِ .

13- Be modest before your friends and be prudent while encountering an enemy. Be pleasant with everyone.

14- عَجِبْتُ لِمَنْ يَشْتَرِي الْعَبِيدَ بِمَالِهِ فَيُعْتِقُهُمْ كَيْفَ لَا يَشْتَرِي الْأَحْرَارَ بِحُسْنِ خُلُقِهِ .

14- I wonder at one who purchases the slaves and releases them. Why doesn't he try to make the free people indebted by his good conduct?

15- سَخَاءُ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ أَكْثَرُ مِنْ سَخَاءِ الْبَدْلِ .

15- It is much better to be uninterested in other's properties than to be munificent.

16- عَوْنُكَ لِلضَّعِيفِ أَفْضَلُ مِنَ الصَّدَقَةِ .

16- To help the disabled is much better, than to give alms.

17- أَفْضَلُ الْمَالِ مَا وَقِيَ بِهِ الْعِرْضُ .

17-Best wealth is that } which provides a good name for its owner.

18- لَيْسَ لِلصَّبِيِّ لَبَنٌ خَيْرٌ مِنْ لَبَنِ أُمِّهِ .

18- There is no better milk for the baby's nourishment than its mother's.

19- مَنْ عَرَضَ نَفْسَهُ لِلتُّهْمَةِ فَلَا يُلُومَنَّ مَنْ أَسَاءَ الظَّنَّ بِهِ .

19- He who exposes himself to an open accusation should not blame those who may suspect him.

20- لَا يَعدَمُ العُقُوبَةَ مَنْ ادَّرَعَ بِالْبَغْيِ .

20- The oppressors will finally be punished.

21- مَنْ أَرَادَ أَنْ يَكُونَ أَغْنَى النَّاسِ فَلْيَكُنْ وَاثِقاً بِمَا عِنْدَ اللَّهِ عَزَّوَجَلَّ .

21- He who wishes to be the most need- less J should put his full trust in God.

22- مَنْ صَبَرَ لِلْحَقِّ عَوَّضَهُ اللَّهُ خَيْراً مِمَّا صَبَرَ عَلَيْهِ .

22- He who shows patience in provi- ding God's consent will no doubt get more than what he has lost.

23- مَنْ سَرَّهُ أَنْ يُنْسَأَ فِي أَجَلِهِ وَيُزَادَ فِي رِزْقِهِ فَلْيَصِلْ رَحْمَهُ .

23- He who desires to postpone the time of his decease and wishes to have his sustenance increased should observe ties of kin\hip.

24- مَنْ فَرَّجَ عَن مُؤْمِنٍ فَرَّجَ اللَّهُ عَن قَلْبِهِ يَوْمَ الْقِيَامَةِ .

24- God will make happy on the Day of Judgement, the person who has remo- ved the grief from the heart of a believer

25- أَحْسِنُوا جِوَارَ النَّعْمِ فَإِنَّهَا وَحْشِيَّةٌ مَا نَأَتْ عَنْ قَوْمٍ فَعَادَتْ إِلَيْهِمْ -25

25-Be good companions of blessings because they are fleeting: once gone a)way, will not return.

26- مِمَّنْ أَخْلَقَ الْأَنْبِيَاءَ ((عَلَيْهِمُ السَّلَامُ)) النَّظِيبُ. مِمَّنْ أَخْلَقَ الْأَنْبِيَاءَ ((عَلَيْهِمُ السَّلَامُ)) النَّظِيبُ -26

26- To use scent is a manner of the holy prophets (A.S.).

Cleanliness is characteristic of prophets.

27- لَا يَعدُّمُ المَرءُ دَائِرَةَ السَّوءِ مَعَ نَكْثِ الصَّفَفَةِ -27

27- One who breaks his promise will not be left safe and sound in the unplea- sant events.

28- إِنَّ الحُكَمَاءَ ضَيَّعُوا الحِكْمَةَ لَمَّا وَضَعُوا عِنْدَ غَيْرِ أَهْلِهَا -28

28- If the men of knowledge present their knowledge to the ignorant people, they have spoiled it.

29- لَا تَغْضَبُوا مِنَ الحَقِّ إِذَا صُدِّعْتُمْ بِهِ -29

29-Do not get angry when you are informed of the truth.

Supplement 1

30- مِمَّنْ حَقَّ الضَّيْفِ أَنْ تَمْشِي مَعَهُ فَتُخْرِجُهُ مِنْ حَرِيمِكَ إِلَى البَابِ -30

30- One ought to see his guests off to the gate.

31- الإِيمَانُ: أَدَاءُ الفَرَائِضِ وَاجْتِنَابُ المَحَارِمِ -31

31- True faith means the accom- plishment of the ,religious obligations along with the avoidance of the forbid- den acts.

32- مَنْ أَرْضَ? سُلْطَانًا بِمَا يُسْخِطُ اللَّهَ خَرَجَ عَنِ دِينِ اللَّهِ عَزَّوَجَلَّ.

32- He who causes God's wrath in order to provide a king's consent is an apostate.

33- مَا مِنْ شَيْءٍ أَثْقَلَ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ.

33- Nothing is more worthy than good temper.

34- إِيَّاكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعَوْهُمْ بِطَلَاقَةِ الْوَجْهِ وَحُسْنِ الْإِقَاءِ.

34- You who can not satisfy people with YOur riches had better try to make them happy with a king face and good manners.

35- أَلْصَّمْتُ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ .

35- Silence is one of the gates to wisdom.

36- صَدِيقُ كُلِّ امْرِئٍ؟ عَقْلُهُ وَعَدُوُّهُ جَهْلُهُ .

36- Man's intellect is his friend and ignorance, his foe.

37- الْأُنْسُ يُذْهِبُ الْمَهَابَةَ وَالْمَسْأَلَةُ مِفْتَاحُ فِي الْبُوسِ .

37-As soon as the intimacy appears the awe vanishes. Requisition for help is the beginning of misfortune.

38- الْكِبْرُ رِدَاءُ اللَّهِ مَنْ نَازَعَ اللَّهَ رِدَاءَهُ قَصَمَهُ .

38-Almightiness is reserved for God the One. He who claims the possession of this status)will be perished by God.

39- لَا يَقْبَلُ اللَّهُ عَمَلَ عَبْدٍ وَهُوَ يُضْمِرُ فِي قَلْبِهِ عِلًّا؟ مُؤْمِنٍ سُوءًا .

39-If a person holds a malthought towards another believer, then God will not accept his religious deeds.

40- إِيَّاكُمْ وَالْجِرْصَ وَالْحَسَدَ فَإِنَّهُمَا أَهْلَكَا الْأُمَّمَ السَّالِفَةَ .

40- Keep aloof from avarice and envy. These two qualities have already destroyed the peoples gone by.

41- يَنْبَغِي لِلرَّجُلِ أَنْ يُوسِعَ عَلَ؟ عِيَالِهِ لِنَلَّا يَتَمَنَّوَا مَوْتَهُ .

41- One ought to be open- handed towards his household, lest they wish for his death.

42- مَنْ لَمْ يَشْكُرِ الْمُنْعَمَ مِنَ الْمَخْلُوقِينَ لَمْ يَشْكُرِ اللَّهَ عَزَّوَجَلَّ .

42- He who does not offer his thanks to his benefactor has not actually praised God the great and the glorious.

43- السَّخِيُّ يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ وَالبَخِيلُ لَا يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِنَلَّا يَأْكُلُوا مِنْ طَعَامِهِ .

43- 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.

44- مَنْ عَتَبَ عَلَ؟ الزَّمَانَ طَالَتْ مَعْتَبَتُهُ .

44- He who blames time should spend a long time blaming.

45- سَادَةُ النَّاسِ فِي الدُّنْيَا الْأَسْحَبَاءُ وَ سَادَةُ النَّاسِ فِي الْآخِرَةِ الْأَتْقِيَاءُ .

45- The generous are the masters of the people in this world, while the pious are their chiefs on doomsday.

46- اصْبِرُوا عَلَ؟ الْحَقِّ وَإِنْ كَانَ مُرًّا .

46- Be patient in the face of truth bitter though it might taste to thee.

47- أَفْوَاهُكُمْ طُرُقٌ مِنْ طُرُقِ رَبِّكُمْ فَنَظِّفُوهَا بِالسُّوَاكِ .

47- Your mouth is one of the channels through which you make contact with God. You had then better keep

it clean by brushing your teeth.

48- لَا وَرَعَ أَنْفَعُ مِنْ تَجَنُّبِ مَحَارِمِ اللَّهِ وَالْكَفِّ عَنِ أَدِّ الْمُؤْمِنِ -48.

48- Pure piety is not but avoidance of mortal sins and abstinence fi~om persecuting the faithful.

49- مَنْ حَاسَبَ نَفْسَهُ رِيحَ وَمَنْ غَفَلَ عَنْهَا خَسِرَ -49.

49- He who assesses himself carefully will finally benefit: the negligent will lose out.

Supplement 2

50- الْعَامِلُ عَلٌّ؟ غَيْرِ بَصِيرَةٍ كَالسَّائِرِ عَلٌّ؟ غَيْرِ الطَّرِيقِ لَا يَزِيدُهُ سُرْعَةَ السَّيْرِ إِلَّا بُعْدًا عَنِ الطَّرِيقِ -50.

50- He who acts with no insight looks like a pedestrian who travels on a wrong path. The faster he walks, the deviated he becomes out the straight path.

51- إِنَّ اللَّهَ عَزَّوَجَلَّ يُبْغِضُ رَجُلًا لِيُدْخَلَ عَلَيْهِ فِي بَيْتِهِ وَلَا يُقَاتِلُ -51.

51- God liketh not the person who has not defended his assailed house.

52- مَا التَّقَاتُ فَيَنْتَانِ قَطُّ إِلَّا نُصِرَ أَعْظَمُهُمَا عَفْوًا -52.

52- The forgiving warriors enjoy divine victory in the battlefield.

53- مَنْ أَرَادَ أَنْ يَكُونَ أَعَزَّ النَّاسِ فَلْيَتَّقِ اللَّهَ فِي سِرِّهِ وَعَلَانِيَتِهِ -53.

53- He who wishes to be the most dear to the people must be virtuous both in public and in secret.

54- الْعَقْلُ جِبَاءٌ مِنَ اللَّهِ وَالْأَدَبُ كُفَّةٌ -54.

54- Human intellect is a divine blessing but politeness is acquired through endeavouring.

55-النَّدْبِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُكَ مِنَ النَّدَمِ -55

55-Prudence keeps repentance away.

56-التَّفَكُّرُ مِرْآتُكَ تُرِيكَ سَيِّئَاتِكَ وَحَسَنَاتِكَ -56

56- Reflection is the mirror into which you can look and see your virtues and your evils.

57-إِنَّ الْغِنَى وَالْعِزَّ يَجُولَانِ فَإِذَا ظَفِرَا بِمَوْضِعِ التَّوَكُّلِ أَوْطَنَا -57

57-Magnanimity is unstable. Trust in God will give it stability.

58-الْهَدِيَّةُ تُذْهِبُ الصَّغَائِرَ مِنَ الصُّدُورِ -58

58-Gifts cast out hatred. from the heart.

59-التَّوَاضُّعُ أَنْ تُعْطِيَ النَّاسَ مِنْ نَفْسِكَ مَا تُحِبُّ أَنْ يُعْطُوكَ مِثْلَهُ -59

59- Humbleness means treating others the same way as you expect them to treat you.

60- مَا أَخْلَصَ عَبْدٌ لِلَّهِ عَزَّوَجَلَّ أَرْبَعِينَ صَبَاحًا إِلَّا جَرَّتْ يَنَابِيعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَ لِسَانِهِ -60

60- He who tries to keep himself immaculate for forty days, God will let the waves of wisdom flow from his heart to his tongue.

61-إِنَّ الصَّدَقَةَ تَدْفَعُ الْقَضَاءَ الْمُبْرَمَ عَنِ صَاحِبِهِ -61

61- Giving alms repels the Certain catastrophe.

62- مَنْ أَرَادَ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ -62

62- He who wishes to be the strongest of all should rely on God.

63- أَكْمَلُ الْمُؤْمِنِينَ أَحْسَنُهُمْ خُلُقًا .

63- The believer who is endowed with a good temper will have the strongest faith.

64- رَأْسُ الْعَقْلِ بَعْدَ الْإِيمَانِ بِاللهِ التَّوَدُّدُ إِلَى النَّاسِ وَاصْطِنَاعِ الْخَيْرِ إِلَى كُلِّ بَرٍّ وَفَاجِرٍ .

64- Perfection in intellect is primarily to have faith in God and secondly to behave well towards others.

65- أَسْرَعُ الذُّنُوبِ عُقُوبَةً كُفْرَانُ النِّعَمِ .

65- Penalty for ingratitude occurs instantly.

66- الصَّفْحُ الْجَمِيلُ : الْعَفْوُ مِنْ غَيْرِ عِتَابٍ .

66- Remission is good when not accompanied by blame.

67- مِنْ كُنُوزِ الْبِرِّ : إِخْفَاءُ الْعَمَلِ وَالصَّبْرُ عَلَى الرَّزَايَا وَكِتْمَانُ الْمَصَائِبِ .

67- Treasures of beneficence include concealment of your good deeds, tolerance in hardships and reticence in disasters.

68- الْمُؤْمِنُ إِذَا قَدَرَ لَمْ يَأْخُذْ أَكْثَرَ مِنْ حَقِّهِ .

68- A faithful Muslim never exceeds his legitimate right when he is in power.

69- الْمُؤْمِنُ إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقِّ .

69- The believers' fury will not deviate him from the right path.

70- مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ .

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

Supplement 3

71- المُسْلِمُ: الَّذِي يَسْلَمُ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ -71

71- The true Muslim never teases others with his hand or tongue.

72- مَا هَلَكَ امْرُؤٌ عَرَفَ قَدْرَهُ -72

72- He who recognizes his merit will not easily perish.

73- مَنْ طَلَبَ الرِّيَاسَةَ لِنَفْسِهِ هَلَكَ فَإِنَّ الرِّيَاسَةَ لَا تَصْلُحُ إِلَّا لِأَهْلِهَا -73

73- He who is ambitious will perish. Presidency must be owned by those who are worthy of it.

74- مَنْ طَلَبَ الْأَمْرَ مِنْ وَجْهِهِ لَمْ يَزَلْ فَإِنْ زَلَّ لَمْ تَخْذُلْهُ الْحِيلَةُ -74

74- He who chooses his path properly will not slip down.

He Jvill neve," confront a deadlock in case he falls.

75- السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ -75

75-A generous man is close to God, close to paradise, and close to everyone.

76- مِنْ عَلامَةِ إِيْمَانِ الْمُؤْمِنِ: كِتْمَانُ السِّرِّ وَالصَّبْرُ فِي الْبِأَسَاءِ وَالضَّرَّاءِ وَ مُدَارَاةُ النَّاسِ -76

76- Keeping others secrets,patience in hardships and tolerance to wards others are all signs of faith.

77- مِنْ عَلامَاتِ الْفَقِيهِ: الْحِلْمُ وَالْعِلْمُ وَالصَّمْتُ -77

77- Tolerance, knowledge and silence are the signs found in a jurisprudent.

78- بِئْسَ الزَّادُ إِلَّا؟ الْمَعَادِ الْعُدْوَانُ عَلَّ؟ الْعِبَادِ -78

78- To bear enmity towards the people is the worst provision for the journey to the Hereafter.

79- لَيْسَ مِنَّا مَنْ عَشَّ مُسْلِمًا أَوْ ضَرَّهُ أَوْ مَكَرَهُ -

79- He who betrays his brethren, causes them losses and deceives them, is not one of us.

80- لَيْسَ مِنَّا مَنْ لَمْ يَأْمَنْ جَارُهُ بِوَأَيْقَهُ -

80- One who torments his neighbor is not one of us.

81- لَا تَغْضَبْ وَلَا تَسْأَلِ النَّاسَ شَيْئًا وَارْضِ لِلنَّاسِ مَا تَرْضَى -

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

82- الْخَمْرُ حَرَامٌ بِعَيْنِهِ وَالْمُسْكِرُ مِنْ كُلِّ شَرَابٍ فَمَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ -

82- Wine and other intoxicating beverages are strictly prohibited by the religious legislation. One sip of such drinks is as illegitimate as a whole barrel is

83- التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ -

83- To be friendly with others denotes one half of wisdom.

84- صَاحِبُ النِّعْمَةِ يَجِبُ أَنْ يُوسِّعَ عَلَى عِيَالِهِ -

84- A wealthy person ought to be generous to his family.

85- لَا يَجِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا -

85- A Muslim should not frighten his brethren.

86- مَنْ أَبَدَ؟ ضُرُّهُ إِلَى النَّاسِ فَضَحَ نَفْسَهُ عِنْدَهُمْ -

86- He who reveals his poverty before others will disgrace himself.

87- مُجَالَسَةُ الْأَشْرَارِ تُورِثُ سُوءَ الظَّنِّ بِالْأَخْيَارِ -

87- To be in the company of villains will result in suspecting the good.

88- مَا نَزَلَ مِنَ السَّمَاءِ أَجَلٌ وَلَا أَعَزُّ مِنْ ثَلَاثَةٍ: النَّسْلِيمِ وَالْبِرِّ وَالْيَقِينِ -

88- Resignation, beneficence and certitude are the most precious blessings descended by Heaven.

89- قُلْتُ لِلرَّضَا عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي الْقُرْآنِ؟ فَقَالَ كَلَامُ اللَّهِ لَا تَتَجَاوَزُوهُ، وَلَا تَطْلُبُوا الْهُدَى فِي غَيْرِهِ فَتَضِلُّوا -

89- Rayan says I said to Imam Reza (as) "What do you say about Quran?" '1 He said Quran is the speech of God. .

Do not step ahead of it. And do not seek the guidance, except from Quran, for, you will go astray.

90- وَسُئِلَ عَنِ خِيَارِ الْعِبَادِ، فَقَالَ (ع): الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا أَسَاءُوا اسْتَعْفَرُوا، وَإِذَا أُعْطُوا شَكَرُوا، وَإِذَا ابْتُلُوا صَبَرُوا وَإِذَا غَضِبُوا عَفُوا .

90- A person asked Imam Reza (as) "who are the best of the servants?"

He replied", Those who get happy when they perform a good deed & when ever they do a bad & evil work they ask forgiveness from God. And whenever they are given any benediction (boon) they thank (for it) God. And while they get angry, they overlook. (remit).

91- الْعُجْبُ دَرَجَاتٌ: مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيُعْجِبُهُ وَيَحْسِبُ أَنَّهُ يُحْسِنُ صُنْعًا. وَمِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيَمُنَّ عَلَيْهِ؟ -

91- There are a few stages of self admiration. one of those is that the bad actions of a person get so very decorated in his eyes that he admires them (as virtues). And another one is that a servant acquires faith, in God and boasts of a favour to Him.

And God has done a favour to him in that (faith).

92- اللَّهُ عَزَّ وَجَلَّ أَمَرَ بِثَلَاثَةِ مَقْرُونٍ بِهَا ثَلَاثَةٌ أُخْرَى؟: أَمَرَ بِالصَّلَاةِ وَالزَّكَاةِ: فَمَنْ صَلَّى؟ وَلَمْ يُزَكَّ لَمْ يَقْبَلْ مِنْهُ صَلَاتُهُ، وَأَمَرَ بِالشُّكْرِ لَهُ وَ لِلْوَالِدَيْنِ: فَمَنْ لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرِ اللَّهَ، وَأَمَرَ بِاتِّقَاءِ اللَّهِ وَصِلَةِ الرَّحِمِ فَمَنْ لَمْ يَصِلْ رَحِمَهُ لَمْ يَتَّقِ اللَّهَ عَزَّ وَجَلَّ -

92- God has commanded three things alongwith three others (in Quran). Prayers are with alms. Thus, one who prays & does not give alms, his prayers are not approved. .

The thank giving to God is ordered alongwith thank giving & gratitude to the parents. Therefore, one who does not thank his parents, he has not thanked God.

Piety has been commanded alongwith observing the ties of kinship. There fore, one who does not observe the ties of Kinship has not adoped piety (towards God).

93- إِنَّ اللَّهَ يَبْغِضُ الْقَلِيلَ وَالْقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ

93- God has enmity with, & dislikes the futile talk and wasting money & much begging & requesting.

94- لَيْسَ لِبَخِيلٍ رَاحَةٌ، وَلَا لِحَسُودٍ لَذَّةٌ، وَلَا لِمُلُوكٍ وِفَاءٌ، وَلَا لِكَذُوبٍ مُرُوَّةٌ

94- The Miser does not have comfort & the jealous one has nojoy & enjoyment, kings are unfaithful, and a liar has no manliness (courage).

95- لَا تُجَالِسْ شَارِبَ الْخَمْرِ وَلَا تُسَلِّمْ عَلَيْهِ

95- Do not acquire the company of a drinker & do not salute him.

96- تَزَاوَرُوا تَحَابُّوا

96- See & visit each other so as to get friendlier.

97- التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

97- One who repents (upon a sin) is like the one who does not have a sin.

98- الصَّمْتُ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ، إِنَّ الصَّمْتَ يُكْسِبُ الْمَحَبَّةَ إِنَّهُ دَلِيلٌ عَلَ كُلِّ خَيْرٍ

98- Silence is a gate from the gates of wisdom. Verily silence geuerates lone and it is a guide to all virtues.

99- صِلْ رَحِمَكَ وَلَوْ بِشَرْبَةِ مِنْ مَاءٍ، وَأَفْضَلُ مَا تُوصَلُ بِهِ الرَّجِمُ كَفُّ الْأَذَى عَنْهَا

99- Fulfill the rights of your relatives with as little as providing drink of water. The best way of fulfilling the rights of relatives is to refrain from haruins them. 4

Supplement 4

100- الإيمان أَفْضَلُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ، وَالتَّقْوَى أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ، وَالْيَقِينُ أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ، وَلَمْ يُعْطَ بَنُو آدَمَ أَفْضَلَ -100 مِنَ الْيَقِينِ.

100. Faith is one degree superior to islam, Piety is superior by one degree to Faith, and cirtitude (conviction) is a station superior to faith. Nothing better has been bestowed upon human beings than certitude.

زيارة آمين الله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ؛ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَحُجَّتِهِ عَلَ؟ عِبَادِهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَعَمِلْتَ بِكِتَابِهِ وَأَتَّبَعْتَ سُنَنَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ فَقَبِضَكَ إِلَيْهِ بِاخْتِيَارِهِ وَالزَّمَّ أَعْدَانِكَ الْحُجَّةَ مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَ؟ جَمِيعِ خَلْقِهِ اللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدْرِكَ رَاضِيَةً بِقَضَائِكَ مُوَلَّعَةً بِذِكْرِكَ وَدُعَائِكَ مُجَبَّةً لِصَفْوَةِ أَوْلِيَائِكَ مَحْبُوبَةً فِي أَرْضِكَ وَسَمَايِكَ صَابِرَةً عَلَ؟ نَزُولِ بِلَائِكَ شَاكِرَةً لِفَوَاضِلِ نِعَمَائِكَ ذَاكِرَةً لِسَوَابِغِ الْإِيكَ مُشْتَاكِرَةً إِلَ؟ فَرِحَةَ لِقَائِكَ مِتْرُودَةً التَّقْوَى؟ لِيَوْمِ جَزَائِكَ مُسْتَنَّةً بِسُنَنِ أَوْلِيَائِكَ مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَتَنَائِكَ اللَّهُمَّ إِنَّ قُلُوبَ الْمُخْبِتِينَ إِلَيْكَ وَالْهَيْةَ وَسُبُلَ الرَّآغِبِينَ إِلَيْكَ شَارِعَةً وَأَعْلَامَ الْقَاصِدِينَ إِلَيْكَ وَاضِحَةً وَافِيذَةَ الْعَارِفِينَ مِنْكَ فَارِعَةً وَأَصْوَاتَ الدَّاعِينَ إِلَيْكَ صَاعِدَةً وَأَبْوَابَ الْإِجَابَةِ لَهُمْ مُفْتَحَةً وَدَعْوَةَ مِنْ نَاجَاكَ مُسْتَجَابَةً وَتَوْبَةَ مَنْ أَنَابَ إِلَيْكَ مَقْبُولَةً وَعَبْرَةَ مَنْ بَكَ؟ مِنْ خَوْفِكَ مَرْحُومَةً وَالْإِغَاثَةَ لِمَنْ اسْتَعَاثَ بِكَ مَوْجُودَةً وَالْإِعَاثَةَ لِمَنْ اسْتَعَانَ بِكَ مِيذُولَةً وَعِدَاتِكَ لِعِبَادِكَ مُنْجِزَةً وَزَلَلَ مَنْ اسْتَقَالَكَ مُقَالَةً وَاعْمَالَ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةً وَارزَاقَكَ إِلَ؟ الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةً وَعَوَائِدَ الْمَزِيدِ إِلَيْهِمْ وَاصِلَةً وَذُنُوبَ الْمُسْتَغْفِرِينَ مَغْفُورَةً وَجَوَائِجَ خَلْقِكَ عِنْدَكَ مَقْضِيَةً وَجَوَائِزَ السَّائِلِينَ عِنْدَكَ مُؤَفَّرَةً وَعَوَائِدَ الْمَزِيدِ مُتَوَاتِرَةً وَمَوَائِدَ الْمُسْتَطْعِمِينَ مُعَدَّةً وَمَنَاهِلَ الظَّمَاءِ مُتَرَعَةً اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَأَقْبِلْ تَنَائِي وَاجْمَعْ بَيْنِي وَبَيْنَ أَوْلِيَائِي بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ إِنَّكَ وَلِيُّ نِعْمَائِي وَمُنْتَهَى مَنَائِي وَغَايَةَ رَجَائِي فِي مُنْقَلَبِي وَمُنَوَائِي. أَنْتَ إِلَهِي وَسَيِّدِي وَمَوْلَايَ أَغْفِرْ لِأَوْلِيَانَا وَكُفِّ عَنَّا أَعْدَانَنَا وَاشْغَلْهُمْ عَنَّا إِذَا نَا وَأَظْهَرِ كَلِمَةَ الْحَقِّ وَاجْعَلْنَا الْعُلِيَا وَادْحُضْ كَلِمَةَ الْبَاطِلِ وَاجْعَلْهَا السُّفْلَ؟ إِنَّكَ عَلَ؟ كُلِّ شَيْءٍ قَدِيرٌ.

ZIYAARAT AMEENALLAAH

In the Name of Allah,

The All-compassionate,

The All-merciful Peace be on you,

0 trusted guardian, appointed by Allah, to administer His earth, and to convince the mankind to accept His plan.

Peace be on you, O Ameer ul Moomineen;

I testify that you made utmost efforts, as it should be, in the cause of Allah, acted upon His Book, followed the way of life of His Prophet, [blessings of Allah be on him and on his children] , to the last moment of your life, until Allah invited you to come unto Him, and used His discretion to take you away, and sealed your enemies' doom with the allegation that the arguments had been made known to one and all through you. O' Allah let me be happy and I satisfied with that which Thou considers good for me, (let me agree with that which Thou decides for me, Let me passionately remember Thee, and invoke Thee, let me be in love with Thy pure and sincere friends, let me be well-liked and respected on the earth, and in the heavens, let me be unruffled and well- composed in the midst of misfortunes, let me be gratefully thankful in prosperity, let me be mindful of much and more bounties, let me ardently desire for the heart warming meeting with Thee; well-equipped with piety to gain my end on the Day of Requital, let me follow into the footsteps of Thy representatives, let me disassociate myself from the mannerism of Thy enemies, let me pass my time, in this world, by praising and glorifying Thee.

O Allah, verily, the hearts of those who surrender to Thee, are full of passionate love, the path of those, who long for Thee, is the straight (true) road, the instructions given by those, who lean on Thee, are distinct and precise, the minds of those, who are aware of Thy reality, are filled with awe and reverence, the call of those, who invite unto Thee, is loud and clear, and the doors of approval are kept open for them; whoso submits his supplication to Thee receives a favorable answer, whoso turns repentant unto Thee gets acceptance (amnesty), whoso bursts into tears in fear of Thy punishment obtains mercy, whoso seeks redress from Thee finds the required assistance at his disposal, whoso asks for Thy help procures the aid as a gift.

Thy promise made with Thy servants is fulfilled; whoso asks for pardon of his errors finds them reduced to nothing, whoso does everything for Thy sake discovers that each and every deed has been preserved. The means of livelihood available to the created beings come from Thee like a rainfall, and in addition many recurring favors and bounties reach them in regular successions, the sins of those, who ask for forgiveness, are overlooked, the wants and needs of all that which has been created by Thee are properly satisfied, those who put forward genuine demands get more than they ask for, one after the other, again and again; for the hungry wholesome food is arranged, for the thirsty clean water is available in abundance.

O Allah give favorable answer to my prayer, acknowledge the praise I sing in worship, let there be peace and harmony between me and my friends, for the sake of Mohammad, Ali, Fatimah, Hasan and Husayn; Verily, Thou art my Benefactor who provides with bounties, the aim of my desires, the ultimate destination of my hopes, in my future life, and during this short life.

Thou art my God, my Master and my Lord; welcome my friends, keep our enemies away from us; to save us from the evil mischief divert their attention, let the "true Word" come out in the open, supreme and dominant, refute and condemn the "foul lie", rendered contemptible, Verily, Thou art able to do all things.

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*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)