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100 Maximas Form Imam Ali (A.S) & Imam Ali Bin Musa Al-Rida (A.S)

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IN THE NAME OF ALLAH

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Selection From Sermons Of Imam Ali (A.S) And His Injunction

بسمِ اللهِ اَلرَّحمنِ الرَّحيمِ

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

1- أقِيلوا ذَوِي الُمُروءَاتِ عَثَرَاتِهِم فَمَا يَعثُرُ مِنهُم عَاثِرٌ إلِّا وَيَدُ الله بِيَدِهِ َيرفَعُهُ.

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

2- اَزرَي بِنَفسِهِ مَن استَشعَرَ الطَّمَعَ وَرَضيَ بِالذُّلَّ مَن کَشَفَ عَن ضُرَّهِ وَ هَانَت عَلَيهِ نَفسُهُ مَن أَمَّرَ عَلَيهَا لِسَانَهُ.

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- إذَا وَصَلَت إلَيکُم أطرَافُ النَّعَمِ فَلا تُنفِرُوا أقصَاهَا بِقِلَّةِ الشُّکرِ.

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

4- البُخلُ عَارٌ وَالجُبنُ مَنقَصَةٌ وَالفَقرُ يُخرِسُ الفَطِنَ عَن حُجَتِهِ وَالمُقِلُّ غَريبٌ في بَلدَتِهِ وَالعَجزُ افَةٌ وَالصَبرُ شَجَاعَةٌ وَالزُّهدُ ثَروَةٌ وَالوَرَعُ جُنُّةٌ.

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- نِعمَ القَرينُ الرُّضي، وَالعِلمُ وِرَاثَةٌ وَالآدَابُ حَلُلٌ مُجَدَّدَةٌ وَالفِکرُ مَراةٌ صَافِيَةٌ.

5- Surrender and acceptance to the Will of God are the best companions; wisdom is the noblest heitage; theoritical and practical knowledge are the best marks of distinction; deep thinking will present the clearest picture of every problem.

6- إذَا أَقبَلَتِ الدُّنيا عَلَي أَحَدٍ أَعَارَتهُ مَحَاسِنَ غَيرِهِ، وَإذَا أدبَرَت عَنهُ سَلَبَتهُ مَحاسِنَ نَفسِهِ.َ

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- مَن حَاسَبَ نَفسَهُ رَبِحَ و مَنِ غَفَلَ عَنهَا خَسِرَ، و مَن خَافَ أَمِنَ، ومَنِ اعَتَبَرَ أَبصَرَ، وَمَن ابصَرفَهَم وَمَنِ فَهِمَ عَلِمَ.

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- خَالِطُوا النَّاس مُخَالَطَةً إن مُتُّم مَعَهَا يَکَوا عَلَيکُم وَإن عِشتُم حَنُّوا إلَيکُم.

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- إذَا قَدَرتَ عَلَي عَدُوَّکَ فَاجعَلِ اَلعَفوِ عَنهُ شُکرا لِلقُدرَةِ عَلَيهِ.

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

10- أَعجَزُ النَّاسِ مَن عَجَزَ عَنِ اکتِسَابِ الإخوَانِ وِأَعجَزُ مِنهُ مَن ضَيَّعَ مَن ظَفِرَ بِهِ مِنهُم .

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 عَلَيهِ السَّلَاُم (في الَّذِينَ اَعتَزَلُوا القِتَاَل مَعَهُ ) خَذَلُوا الحَقَّ وَ َلم يَنصُرُوا البَاطِلَ.

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- قُرِنَتِ الَهيَبَةِ بِالخَيبَةِ ، وَالحَيَاءُ بِالحِرمَانِ، وَالفُرصَةُ تُمُّر مَرَّ السَّحَابِ فَانتَهِزُوا فُرَصَ الخَيرِ.

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- مَن أَبطَأَ بِهِ عَمَلُهُ لَم يُسرِع بِهِ نَسَبُهُ.

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

14- کُن سَمحاً وَلَا تَکُن مُبَذَّراً وَکُن مُقَدَّراً وَلَا تَکُن مُقَتَّراً.

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

15-أَشرَفُ الغِنَي تَرکُ الُمنَ?.

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

16- َمن أَطَالَ الَأمَلَ أَسَاءَ العَمَلَ.

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

17- يَا ابنَ آدَمَ رَأَيتَ رَبَّکَ سُبحَانَهُ يُتَابِعُ عَلَيکَ نِعَمَهُ وَأَنتَ تَعصِيهِ فَاحذَرَهُ.

17- 0 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 أَضمَرَ أَحَدٌ شَيئاً إلَّا ظَهَرَ فيِ فَلَتَاتِ لِسَانِهِ وَصَفَحَاتِ وَجهِهِ.

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

19- لِسَانُ العَاقِلِ وَرَاءَ قَلبِهِ وَقَلبُ الَاحَمقِ وَرَاءَ لِسَانِهِ.

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

20- مَن أَسرَعَ إِلَي النَّاس بِمَا يَکرَهُونَ قَالُوا فِيهِ بِمَا لَا يَعلَمُونَ.

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

Supplement 1

21- طُوبَي لِمَن ذَکَرَ المَعَادَ، وَعَمِلَ لِلحِسَابِ وَقَنِعَ بِالکَفَافِ وَرَضِيَ عَن الله.

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- سَيَّئَةٌَ تَسُوءُکَ خَيٌر عِندَ الله مِن حَسَنَةٍ تَعجُبِکَ.

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- فِي تَقَلُّبِ الَأحوَالِ عِلمُ جَواهِرِ الرَّجالِ.

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

24- الظَّفَرُ بِالحَزمِ، وَالحَزمُ بِإجالَةِ الرَّأيِ، وَالرَّأي بِتَحصِينِ الَأسرَار.

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 وَحشِيَّةٌ فَمَن تَأَلَّفَهَا أَقبَلَت عَلَيهِ.

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

26- أَولَي النَّاسِ بِالعَفوِ اقدَرهُم عَلَي العُقُوبَةِ.

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

27- السَّخَاءُ مَا کَانَ ابتِدَاءً، فَأَمَا مَا کَانَ عَن مَسأَلَةِ فَحَيَاءُ وَتَذَمُّمٌ.

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 غِنَي کَالعَقلِ وَلَا فَقرَ کَالجَهلِ، وَ لَا مِيرَاثَ کَالَأدَبِ وَلَا ظَهِيرَ کَالمُشَاوَرَةِ.

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

29- الغِنَي فِي الغُربَةِ وَطَنٌ، وَالفَقرُ فِي الوَطَنِ غُربَةُ.

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

30- القَنَاعَةُ مَال لَا يَنفَدُ.

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

31- المَالُ مَادَّةُ الشَّهَوَاتِ.

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

32- مَن حَذَرَکَ کَمَن بَشَّرَکَ.

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

33- اَللَّسَانُ سَبُعٌ إن خُلَّيَ عَنهُ عَقَرَ.

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

34- أَهلُ الدُّنيَا کَرَکبٍ يُسَارُ بِهِم وَهُم نِيَامٌ.

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

35- فَقدُ الَأحِبَّةِ غُربَةٌ.

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

36- فَوتُ الحَاجةِ أَهوَنُ مِن طَلَبِهَا إلَي غَيرِ أَهلِهَا .

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

37- لَا تَستَحِ مِن إعطَاءِ القَلِيلِ فَانَّ الحِرمَانَ أَقلُّ مِنهُ.

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- إذَا لَم يَکُن مَا تُرِيدُ فَلَا تُبَل مَا کُنتَ.

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

39- لَا تَرَي الجَاهِلَ إلَّا مُفرِطاً أَو مُفَرَّطاً.

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

40- إذَا تَمَّ العَقلُ نَقَصَ الکَلَامُ.

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

41- نَفَسُ الَمرءِ خُطَاهُ إلَي أَجَلِهِ.

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

42- کُلُّ مَعدُودٍ مُنقَضٍ وَ کُلُّ مُتَوَقَّعٍ آتٍ.

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

43- إنَّ الُامُورَ إذَا اشتَبَهَتِ اعتُبَرِ آخِرُهَا بِأَوَّلِهَا.

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- الحِکمَةُ ضَلَّةُ الُمومِنِ، فَخُذِ الحِکمَةَ وَلَو مِن أَهلِ النَّفَاقِ.

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- قِيمَةُ کُلَّ امرِيءٍ مَا يُحسِنُهُ.

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

46- رَأي الشَّيخِ أَحَبَّ إلَيَّ مِن جَلَدِ الغُلَامِ (ورُوي) مِن مَشهَدِ الغُلَامِ.

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

47- عَجِبتُ لِمَن يَقنَطُ وَمَعَهُ الإِستِغفَارُ.

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

48- الفَقِيهُ کُلُّ الفَقِيهِ مَن لَم يُقَنَّطِ النَّاسَ مِن رَحمَةِ الله، وَلَم يُؤيِسهُم مِن رَوحِ الله، وَلَم يُؤمِنهُم مِن مَکرِ الله.

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- إنَّ هذِهِ القُلُوبَ تَمَلُّ کَمَا تَمَلُّ الَأبدَانُ، فَابتَغُوا لَهَا طَرَائِفَ الحِکَمِ.

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

Supplement 2

50- أَوضَعُ العِلمِ مَا وَقَفَ عَلَي اللَّنسَانِ وَأَرفَعُهُ مَا ظَهَرَ فيِ الَجَوَارِحِ وَالَأرکَانَ .

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- إعقِلُوا الخَبَرَ إذَا سَمِعتُمُوهُ عَقلَ رَعَايَةٍ لَا عَقلَ رِوَايَةٍ، فَإنَّ رُوَاةَ العِلمِ کَثِيرٌ وَرُعَاتَةٌ 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 repetion 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 يَستَقِيمُ قَضَاءُ الحَوَائجِ إلَّا بِثَلَاثٍ: بِاستِصغَارِهَا لِتَعظُمَ، وَبِاستِکتَامِها لِتَظهَرَ، وبِتَعجِيِلهَا لِتَهنُؤَ.

52- To secureforyourselffame, 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 he.\'tow upon it fame and celebrity and (c) it must be given immedately, so that it may bring pleasure and utility to the receiver.

53- لَا يَترُکُ النَّاسُ شَيئاً مِن أَمرِ دِينِهِم لِاستِصلَاحِ دُنيَاهُم إلَّا فَتَحَ الله عَلَيهِم مَا هُوَ أضَرُّ مِنهُ.

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- رُبَّ عَالِمٍ قَد قَتَلَهُ جَهلُهُ، وَ عِلمُهُ مَعَهُ لَا يَنفَعُهُ.

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

55- لَا يُقِيمُ أَمرَ الله سُبحانَهُ إلَا مَن لَا يُصَانع، وَلَا يُضَارِعُ وَلَا يَتَّبعُ الَمطَامِعَ.

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- إذَا استَولَي الصَّلاحُ عَلَي الزَّمَانِ وَأَهلِهِ ثُمَّ أَسَاءَ رَجُلٌ الظَّنَّ بِرَجُلٍ لَم تَظهَر مِنهُ حَوبَةٌ فَقَد ظَلَمَ، وَإذَا استَولي الفَسَادَ عَلَي الزَّمَانِ وَ أَهلِهِ فَأَحسَنَ رَجُلٌ الظَّنَّ بِرَجُلٍ فَقَد غَرَّرَ.

56- When a community is composed of really honest, sober and virtuous people then your forming a bead 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 from a good opinion of anyone out of those people and to trust him is doing harm to yourself .

57- وَقِيلَ لَهُ عَلَيهِ السَّلَامُ: کَيفَ نَجِدُکَ يَا أَمِيرَالمُؤمِنِينَ؟. فَقَالَ عَلَيهِ السَّلَامُ: کَيفَ يَکُونُ مَن يَفنَي بِبَقَائِهِ، وَيَسقَمُ بِصِحَّتِهِ، وَيُؤتَي مِن مَأمَنِهِ.

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- إضَاعَةُ الفُرصَةِ غُصَّةٌ.

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

59- مَثَلُ الدُّنيَا کَمَثَلِ الحَيَّةِ لَيَّنٌ مَسُّهَا وَالسَّمُّ النَّاقِعُ فِي جَوفِهَا، يَهوِدي إلَيهَا الغِرَّ الجَاهِلُ وَ يَخذَرُهَا ذُو اللَّبَّ العَاقِلُ.

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- شَتَّانَ مَا بَينَ عَمَلَين: عَمَلٍ تَذهَبُ لَذَّتُهُ وَ تَبقَي تَبِعَتُهُ، وَ عَمَلٍ تَذهَبُ مَؤُؤنَتُهُ وَ يَبقَي أَجرُهُ.

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- طُوبَي لِمَن ذَلَّ فيِ نَفسِهِ وَ طَابَ کَسبُهُ وَ صَلَحَت سَرِيرَتُهُ وَ حَسُنَت خَلِيقَتُهُ، وَ أَنفَقَ الفَضلَ مِن مَالِهِ، وَ أَمسَکَ الفَضلَ مِن لِسَانِهِ وَ عَزَلَ عَن النَّاسِ شَّرهُ، وَوَسِعَتهُ السُّنَّةُ، وَلَم يُنسَب إلَي البِدعَةِ.

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 torgue 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- عَجِبتُ لِلبَخِيلِ يَستَعجِلُ الفَقرَ الَّذِي مِنهُ هَرَبَ، وَيَفُوتُهُ الغِنَي الَّذِي إيَّاهُ طَلَبَ فَيَعِيشُ فِي الدُّنيَا عَيشَ الفَقَرَاءِ، وَ يُحَاسَبُ فِي الآخِرَةِ حَسَابَ ألَأغنِيَاءِ.

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; be 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 bagger and in the next world he will have to submit an account like a millionaire.

63- مَن قَصَّرَ في العَمَلِ ابتُلِي بِاَلَهَّم وَلَا حَاجَةَ لله فِيمَن لَيسَ لله فِي مَالِهِ وَنَفسِهِ 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- عِظَمُ الخَالِقِ عِندَکَ يُصَغَّرُ المَخلُوقَ فِي عَينِکَ.

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

65- إنَّ الله مَلَکاً يُنَادِي في کُلَّ يَومٍ : لِدُوا لِلمَوتِ، وَاجمَعُوا لِلفَنَاءِ، وَابنُوا لِلخَرَابِ.

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 يَکُونُ الصَّدِيقُ صَدِيقاً حَتَّي يَحفَظَ أَخَاهُ فيِ ثَلَاثٍ: فيِ نَکبَتِهِ، وَغَيبَتِهِ، وَوَفَاتِهِ.

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

67- الدَّنيَا دَارُ مَمّرٍ إلَي دَارِ مَقّرٍ، وَالنَّاسُ فِيهَا رَجُلَان: رَجُلٌ بَاعَ فِيهَا نَفسَهُ فَأَوبَقَهَا ، وَرَجُلٌ ابتَاعَ نَفَسَهُ فَأَعتَقَهَا.

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 thir souls and freed them from damnation.

68- الصَّلَاةُ قُربَانُ کُلَّ تَقّيٍ ، وَالحَجُّ جِهَادُ کُلَّ ضَعِيفٍ ، وَلِکُلَّ شَيءٍ زَکاةٌ، وَزَکَاةُ البَدَنِ الصَّيَامُ، وَجِهَادُ المَرأَةِ حُسنُ التَّبَعُّلِ .

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 everthing that you own there is Zakaat, a ta.x paid to the Lord, and the ta.x of your health is that you keep fast. The best lehad ofa woman against man is to render his home -life pleasing and congenial.

69- استَنزِلُوا الرَّزقَ بِالصَّدَقَةِ.

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

70- الَهُّم نِصفُ الهَرَمِ .

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

Supplement 3

71- کَم مِن صَائِمٍ لَيسَ لَه مِن صِيَامِهِ إلَّا الجُوعُ وَالظَّمَأُ، وَکَم مِن قَائِمٍ لَيسَ لَهُ مِن قِيَامِهِ إلَّا السَّهرُ وَالعَنَاءُ حَبَّذَا نَومُ الأکيَاسِ وَإفطَارُهُم .

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 praisworthy even if they do not fast and sleep during the nights.

72- النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانيٌّ وَمُتَعَلَّمٌ عَلَي سَبِيلِ نَجَاةٍ، وَهَمَجٌ رَعَاعٌ أَتبَاعُ کُلَّ نَاعِقٍ يَمِيلُونَ مَعَ کُلَّ رِيحٍ لَم يَستَضِيؤُوا بِنُورِ الِعلمِ، وَلَم يَلجَأُوا إلَي رُکنٍ 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- يَا کُمَيلُ العِلمُ خَيرٌ مِنَ الَمالِ، وَالعِلمُ نَحرُسُکَ وَأَنتَ تَحرُسُ الَمَالَ تَنقُصُهُ النَّفَقَةُ وَالعِلمُ يَزکُو عَلَي الإِنفَاقِ، وَصَنِيعُ الَمَالِ يَزُولُ بِزَوَالِهِ .

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- المَرءُ مَخبُوءٌ تَحتَ لِسَانِهِ.

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

75- هَلَکَ امرُؤٌ لَم يَعرِف قَدرَهُ .

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

76- لَا يَعدَمُ الصَّبُورُ الظَّفَرَ وَإن 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- الرَّاضِي بِفِعلِ قَومٍ کَالدَّاخِلِ فِيهِ مَعَهُم وَعَلَي کُلَّ دَاخِلٍ فِي بَاطِلٍ إثمَانِ: إثمُ العَمَلِ بِهِ وَإثمُ الرَّضَي 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- مَن وَضَعَ نَفسَهُ مَوَاضِعَ التَّهمَةِ فَلَا يَوُمِنَّ مَن 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- مَنِ استَبَدَّ بِرَابِهِ هَلَکَ ، وَ مَن شَاوَرَ الرَّجَالَ شَارَکَهَا فِي عُقُوِلهَا .

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

80- مَن کَتَمَ سِرَّهُ کَانَتِ الخِيَرَةُ بِيَدِهِ.

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

81- بِئسَ الزَّادُ إلَي المَعَادِ العُدوَانُ عَلَي العِبَادِ.

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

82- قَد أَضَاءَ الصَّبحُ لِذِي عَينَينِ .

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

83- کَم مِن أَکلَةٍ مَنَعَت أَکَلَاتٍ .

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

84- النَّاسُ أَعدَاءُ مَا جَهِلُوا .

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

85- مَنِ استَقبَلَ وُجُوهَ الآرَاءِ عَرَفَ مَوَاقِعَ الخَطَإ .

85-0ne who seeks advices learns to recognise mistakes.

86- مَنِ أَحَدَّ سِنَانَ الغَضَبِ لله قَوِيَ عَلَي قَتلِ أشِدَّاءِ البَاطِلِ .

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

87- إذَا هِبتَ أَمراً فَقَع فِيهِ، فَإنَّ شِدَّةَ تَوَقَّيهِ أَعظَمُ مِمَّا تَخَافُ مِنهُ.

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 الصَّدرِ .

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

89- احصُدِ الشَّرَّ مِن صَدرِ غَيرِکَ بِقَلعِهِ مِن صَدرِکَ .

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

Supplement 4

90- اللَّجَاجَةُ تَسُلَّ الرَّأيَ.

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

91- ثَمَرَةُ التَّفرِيطِ النَّدَامَةُ، وَثَمَرَةُ الحَزمِ السَّلَامَةُ.

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

92-لَا خَيرَ فيِ الصَّمتِ عَنِ الحُکمِ کَمَا أَنَّهُ لَا خَيرَ فيِ القَولِ بِالجَهلِ.

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 اختَلَفَت دَعوَتَانِ إلَّا کَانَت إحدَاهُمَا ضَلَالَةً.

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

94- يَا ابنَ آدَمَ مَا کَسَبتَ فَوقَ قُوتِکَ فَأَنتَ فِيهِ خَازِنٌ لِغَيرِکَ.

94- 0 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-مَن أَبدَي صَفحَتَهُ لِلحَقَّ هَلَکَ.

95- One who starts tyranny will repent soon.

96- مَن لَم يُنَجَّهِ الصَّبرُ أَهلَکَهُ الجَزَعُ .

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

97- وَکَانَ عَلَيهِ السَّلَامُ يَقُولُ: مَتَي أَشِفي غَيظِي إذَا غَضِبتُ، أَحِينَ أَعجِزُ عَنِ الإِنتِقَامِ فَيُقَالُ لِي لَو صَبَرتَ، أَم حِينَ أَقدِرُ عَليهِ فَيُقَالُ لي لَوعَفَوتَ.

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- لَا يُزَهَّدَنَّکَ في المَعرُوفِ مَن لَا يَشکُرُلَکَ، فَقَد يَشکُرُکَ عَلَيهِ مَن لَا يَستَمتِعُ مِنهُ، وَقَد تُدرِکَ مِن شُکرِ الشَّاکِرِ أَکثَرَ مِمَّا أَضَاعَ الکَافِرُ وَالله يُحِبُّ المُحسِنِينَ .

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 fina 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- إنَّ هذِهِ القُلُوبَ تَمَلُّ کَمَا تَمَلُّ الَأبدَانُ، فَابتَغُوا لَهَا طَرَائِفَ الحِکمَةِ.

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- إنَّ المِسِکينَ رَسُولُ الله فَمَن مَنَعَهُ فَقَد مَنَعَ الله، وَمَن أَعطَاهُ فَقَد أَعطَي الله.

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 aI-Rida (A.S)

بِسمِ اللهِ الرَّحمَنِ الرَّحيمِ

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

1- اَجَلُّ الخَلَائِقِ وَ أَکرَهُهَا:اصطِنَاعُ المَعرُوفِ و إغَاثَةُ المَلهُوفِ وتَحقِيقُ أمَلِ الآمِلِ.

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

2- لَم يَخُنکَ الَأمِينُ وَلَکِنِ ائتَمَنتَ الخَائِنَ.

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

3- لَا تَبذُل لِا خوَانِکَ مِن نَفسِکَ مَا ضَرَرَهُ علَيکَ أَکثَرُ مِن نَفعِهِ لَهُم.

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

4- اَلِايمَانُ إقرَارٌ بِاللَّسَانِ وَمَعرِفَةُ بِالقَلبِ وَعَمَلٌ بِالَارکَانِ.

4- True faith means. Ii Oral acknowledgement, heart-felt 1 knoJvledge and the good practice. .

5- أفضل العقل معرفة الانسان نفسه.

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

6- مَن أَيقَنَ بِالخَلَفِ جَادَ بِالعَطِيَّةِ.

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

7- مَنِ استَفَادَ أخاً فيِ الله عَزَّوَجَلَّ استَفَادَ بَيتاً فيِ الجَنَّةِ.

7- He who adopts sol11eone as a brot- her in order to provide God's consent will be given a chamber in paradise.

8- خَيرُ مَالِ المَرءِ وَذَخَائِرِهِ الصَّدَقَةُ .

8- Giving alms is the most valuable savings.

9- حُسنُ الخُلَقِ سَجِيَّةٌ وَنِيَّةٌ وَصَاحِبُ النَّيَّةِ أَفضَلُ.

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

1- Intrinsic.

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

10- إنَّ الصَّبرَ عَلَي البَلَاءِ حَسَنٌ جَميِلٌ وَأَفضَلُ مِنهُ عَنِ المَحَارِمِ.

10- To be patient in theface ofhards- ships is a virtue but to refrain from forbidden deeds is a greater one.

11-رَأسُ طاَعَةِ الله الصَّبرُ وَالرَّضَا .

11- Patience and resignation are consi- dered as the worthiest devotions.

12- لَيسَ العبَادَةُ کَثرَةَ الصَّلَاةِ وَالصَّومِ إنَّمَا العِبَادَةُ التَّفَکُّرُ فيِ أَمرِ الله عَزَّوَجَلَّ.

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

13- اصحَبِ الصَّدِيقَ بِالتَّوَاضُعِ وَالعَدُوَّ بِالتَّحَرُّزِ وَالعَامَّةَ بِالبِشرِ .

13- Be modest before yollr friends and be prudent while encountering an en- emy. Be pleasant with everyone.

14- عَجِبتُ لِمَن يَشتَرِي العَبِيدَ بِمَالِهِ فَيُعتِقُهُم کَيفَ لَا يَشتَرِي الَأحرَارَ بِحُسن خُلقِهِ.

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 النَّفسِ عَمَّا في أَيدِي النَّاسِ أَکثَرُ مِن سَخَاءِ البَذلِ .

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

16- عَونُکَ لِلضَّعِيفِ أَفضَلُ مِنَ الصَّدَقَةِ .

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

17- أَفضَلُ المَالِ مَا وُقِيَ بِهِ العِرضُ .

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

18- لَيسَ لِلصَّبِيَّ لَبَنٌ خَيرٌ مِن لَبَن أُمَّهِ .

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

19- مَن عَرَضَ نَفسَهُ لِلتُّهمَةِ فَلَا يَلُومَنَّ مَن أَسَاءَ الظَّنَّ بِهِ.

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

20- لَا يَعدَمُ العُقُوبَةَ مَنِ ادَّرَعَ بِالبَغيِ.

20- The oppressors will finally be punished.

21- مَن أَرَادَ أَن يَکوُنَ أَغنَي النَّاسِ فَليَکُن وَاثِقاً بِمَا عِندَ الله عَزَّوَجَلَّ.

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

22- مَن صَبَرَلِلحَقَّ عَوَّضَهُ الله خَيراً مِمَّا صَبَرَ عَلَيهِ .

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

23- مَن سَرَّهُ أَن يُنسَأَ فِي أَجَلِهِ وَيُزَادَ فِي رِزقِهِ فَليَصِل رَحِمَهُ.

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- مَن فَرَّجَ عَن مُؤمِنٍ فَرَّجَ الله عَن قَلبِهِ يَومَ القِيَامَةِ.

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- أَحسِنُوا جِوَارَ النَّعَمِ فَإنَّهَا وَحشِيَّةٌ مَا نَأَت عَن قَومٍ فَعَادَت إلَيهِم.

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

26- مِن أَخلَاقِ الَأنبِيَاءِ ((عَلَيهِمُ السَّلَامُ)) التَّطَيُّبُ. مِن أَخلَاقِ الَأنبِيَاءِ ((عَلَيهِمُ السَّلَامُ)) التَّنَظُّفُ.

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

Cleanliness is characteristic of prophets.

27- لَا يَعدَمُ المَرءُ دَائِرَةَ السَّوءِ مَعَ نَکثِ الصَّفقَةِ.

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

28- إِنَّ الحُکَمَاءَ ضَيَّعُوا الحِکمَةَ لَمَّا وَضَعُوا عِندَ غَيرِ أَهلِهَا.

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

29- لَا تَغضَبُوا مِنَ الحَقَّ إذَا صُدِعتُم بِهِ.

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

Supplement 1

30- مِن حَقِّ الضَّيفِ أَن تَمشِي مَعَهُ فَتُخرِجَهُ مِن حَرِيمِکَ إلَي البَابِ.

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

31- اَلإِيمَانُ: أَدَاءُ الفَرَائِضِ وَاجتِنَابِ المَحَارِمِ .

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

32- مَن أَرضَي سُلطَاناً بِمَا يُسخِطُ الله خَرَجَ عَن دِينِ الله عَزَّوَجَلَّ.

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

33- مَامِن شِيءٍ أَثقَلَ في المِيزَانِ مِن حُسنِ الخُلقِ.

33- Nothing is more worthy than good temper.

34- إنَّکُم لَن تَسَعُوا النَّاسَ بِِأَموَالِکُم فَسَعُوهُم بِطَلاقَةِ الوَجهِ وَحُسن إلقَاءِ.

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- اَلصَّمتُ بَابٌ مِن أَبوَابِ الحِکمَةِ .

35- Silence is one of the gates to wisdom.

36- صَدِيقُ کُلِّ امرِيءٍ عَقلُهُ وَعَدُوُّهُ جَهلُهُ .

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

37- اَلُأنسُ يُذهِبُ المَهَابَةِ وَالمَسأَلَةُ مِفتَاحٌ فيِ البُوسِ.

37-As soon as the intimacy appears the awe vani,\'hes. Requisition for help is the beginning of misfortune.

38- الکِبرُ رِدَاءُ الله مَن نَازَعَ الله رِدَاءَهُ قَصَمَهُ.

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

39- لَا يَقبَلُ الله عَمَلَ عَبدٍ وَ هُوَ يُضمِرُ فِي قَلبِهِ عَلي مُؤمِنٍ سُوءاً.

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

40- إيَّاکُم وَالحِرصَ وَالحَسَدَ فَإنَّهُمَا أَهلَکَا الُأمَمَ السَّالِفَةَ .

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

41- يَنبَغِي لِلرَّجُلِ أَن يُوَسِّعَ عَلي عِيَالِهِ لِئَلّا يَتَمَنَّوا مَوتَهُ.

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

42- مَن لَم يَشکُر المُنعِمَ مِنَ المَخلُوقِينَ لَم يَشکُر الله عَزَّوَجَلَّ.

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

43- اَلسَّخِيُّ يَأکُلُ مِن طَعَامِ النَّاسِ ليَأکُلُوا مِن طَعَامِهِ وَالبَخِيلُ لَا يَأکُلُ مِن طَعَامِ النَّاسِ لِئَلّا يَأکُلُوا مِن 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- مَن عَتَبَ عَلَي الزَّمَانِ طَالَت مَعتَبَتُهُ.

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

45- سَادَةُ النَّاسِ فيِ الدُّنيَا اَلَأسخِيَاءُ وَ سَادَةُ النَّاسِ فيِ الآخِرَةِ الَأتقِيَاءُ.

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

46- اصبِرُوا عَلَي الحَقِّ وَإن کَانَ مُرّاً.

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

47- أَفوَاهُکُم طُرُقٌ مِن طُرُقِ رَبَّکُم فَنَظِّفوهَا بِالسِّوَاکِ.

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 أَنفَعُ مِن تَجَنُّبِ مَحَارِمِ الله وَالکَفَّ عَن أَذَي المُؤمِنِ.

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

49- مَن حَاسَبَ نَفسَهُ رَبِحَ وَمَن غَفَلَ عَنهَا خَسِرَ.

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

Supplement 2

50- اَلعَامِلُ عَلي غَيرِ بَصِيرَةٍ کَالسَّائِرِ عَلي غَيرِ الطَّرِيقِ لَا يَزِيدُهُ سُرعَةُ السَّيرِ إلَِا بُعداً عَن الطَّريق.

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- إنَّ الله عَزَّوَجَلَّ يُبغِضُ رَجُلَاً يُدخَلُ عَلَيهِ في بَيتِهِ وَلا يُقَاتِلُ .

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

52- مَا التَقَت فِئَتَانِ قَطُّ إلَّا نُصِرَ أَعظَمُهُمَا عَفواً.

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

53- مَن أَرَادَ أَن يَکُونَ أَعَزَّ النَّاسِ فَليَتَّقِ الله فِي سِرَّهِ وَعَلَانِيَتِهِ.

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

54- العَقلُ حِبَاءُ مِنَ الله وَالَاَدَب کُلفَةً.

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

55- اَلتَّدبيرُ قَبلَ العَمَلِ يُومِنُکَ مِنَ النَّدَمِ.

55-Prudence keeps repentance away.

56- اَلتَّفَکَّرُ مِراتُکَ تُرِيکَ سَيِئَاتِکَ وَ حَسَنَاتِکَ.

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

57- إنَّ الغِنَي وَالعِزَّ يَجُولَانِ فَإذَا ظَفِرا بِمَوضِعِ التَّوکُّلِ أَوطَنَا.

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

58- الهَدِيَّةُ تُذهِبُ الضَّغَائِنَ مِنَ الصُّدُورِ.

58-Gifts cast out hatred. from the heart.

59- اَلتَّوَاضُعُ أَن تُعطِيَ النَّاسَ مِن نَفسِکَ مَا تُحِبُّ أَن يُعطُوکَ مِثلَهُ.

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

60- مَا أَخلَصَ عَبدٌ لله عَزَّوَجَلَّ أَربَعِينَ صَبَاحاً إلَّا جَرَت يَنَابِيعُ الحِکَمَةِ مِن قَلبِهِ عَلي لِسَانِهِ .

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

61- إنَّ الصَّدَقَةَ تَدفَعُ القَضَاءَ المُبرَمَ عَن صَاحِبِهِ .

61- Giving alms repels the Certain catastrophe.

62- مَن أَرَادَ أَن يَکُونَ أَقوَي النَّاسِ فَليَتَوَکَّل عَلَي الله .

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

63- اَکمَلُ المُؤمِنِينَ أَحسَنُهُم خُلقاً.

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

64- رَأسُ العَقل بَعدَ الإِيمَانِ بِا لله التَّوَدَّدُ اِلَي النَّاسِ وَاصطِنَاعِ الخَيرِ إلَي کُلِّ بَرٍّ وَ فَاجِرٍ.

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

65- أَسرَعُ الذُّنُوبِ عُقُوبَةً کُفرَانُ النِّعَمِ.

65- Penalty for ingratitude occurs instanfly.

66- اَلصَّفحُ الجَمِيلُ : اَلعَفوُ مِن غَيرِ عِتَابٍ.

66- Remission is good when not accom- panied by blame.

67- مِن كُنُوزُ الّبِرِ: إخفَاءُ العَمَلِ وَالّصَبرُ عَلَي الّرَزَايَا وَكِتمَانُ المَصَائِبِ.

67- Treasures of beneficence include conceallnent of your good deeds,toler- ance in hardships and reticence in disasters.

68- المُؤمِنُ إذَا قَدَرَ لَم يَأخُذ أَکثَرَ مِن حَقِّهِ.

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

69- المُؤمِنُ إذَا غَضِبَ لَم يُخرِجهُ غَضَبُهُ مِن حَقِّ .

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

70- مَن أَصبَحَ لَا يَهتَمُّ بِأَمرِ المُسلِمِينَ فَلَيسَ مِنهُم .

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

Supplement 3

71- المُسلِمُ: الَّذِي يَسلَمُ المُسلِمُونَ مِن لِسَانِهِ وَيَدِهِ.

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

72- مَا هَلَکَ امرُؤُ عَرَفَ قَدرَهُ.

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

73- مَن طَلَبَ الرِّيَاسَةَ لِنَفسِهِ هَلَکَ فَإنَّ الرِّيَاسَةَ لَا تَصلُحُ إلَّا لَأِهلِهَا.

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

74- مَن طَلَبَ الَأمرَ مِن وَجهِهِ لَم يَزِلَّ فَإن زَلَّ لَم تَخذُلهُ الحيلَةُ .

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

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

75- اَلسَّخِيٌّ قَرِيبٌ مِنَ الله قَرِيبٌ مِنَ الجَنَّةِ قَرِيبٌ مِنَ النَّاسِ.

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

76- مِن عَلَامَةِ اِيمَانِ المُؤمِنِ: کِتمَانُ السِّرِّ وَالصَّبرُ فِي البَأسَاءِ وَالضَّرَّاءِ وَ مُدَارَاةُ النَّاسِ.

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

77- مِن عَلَامَاتِ الفَقِيهِ: اَلحِلمُ وَالعِلمُ وَالصَّمتُ.

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

78- بِئسَ الزَّادُ اِلَي المَعَادِ اَلعُدوَانُ عَلَي العِبَادِ .

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

79- لَيسَ مِنّا مَن غَشَّ مُسلِماً أَو ضَرَّهُ أَو مَاکَرَهُ .

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

80- لَيسَ مِنّا مَن لَم يَأمَن جَارُهُ بَوَائِقَهُ.

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

81- لَا تَغضَب وَلَا تَسأَلِ الّنَاسَ شَيئَاً وَارضِ لِلنَاسِ مَا تَرضَ?.

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

82- اَلخَمرُ حَرَامٌ بِعَينِهِ وَالمُسکِرُ مِن کُلِّ شَرَابٍ فَمَا أَسکَرَ کَثِيرُهُ فَقَلِيلُهُ حَرَامٌ.

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

83- اَلتَّوَدُّد اِلَي النَّاسِ نِصفُ العَقلِ.

83- To befi'iendly with others denotes one half of wisdom.

84- صَاحِبُ النِّعمَةِ يَجبُ أَن يُوَسِّعَ عَلَي عِيَالِهِ.

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

85- لَا يَحِلُّ لِمُسلِمٍ أَن يُرَوّعَ مُسلِماً.

85- A Muslim should not frighten his brethren.

86- مَن أبدَي ضُرَّهُ اِلَي النَّاسِ فَضَحَ نَفسَهُ عِندَهُم.

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

87- مُجَالَسَةُ الَأشرَارِ تُورِثُ سُوءَ الظَّنِّ بِالَاخيَارِ.

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

88- مَا نَزَلَ مِنَ السَّمَاءِ اَجَلُّ وَلَا اَعَزُّ مِن ثَلاثَةٍ: اَلتَّسلِيمِ وَالبِرِّ وَاليَقِين.

88- Resignation, beneficence and certi- tude are the most precious bleSSings descended by Heaven.

89- قُلتُ لِلرَّضا عَلَيهِ السَّلَامُ : مَاتَقُولُ فِي القُرآنِ؟. فَقَالَ کَلَامُ الله لَا تَتَجاوَزُوهُ، وَلَا تَطلُبُوا الهُدي فيِ غَيرِهِ 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- وسُئِلَ عَن خِيَار العِبَادِ، فَقَالَ (ع): اَلَّذِينَ إذَا اَحسَنُوا استَبشَرُوا وَإذَا اَسَاءوا استَغفَرُوا، وَإذَا أُعطُوا شَکَرُوا، وَإذَا ابتُلُوا صَبَرُوا وَإذَا غَضِبُوا عَفَوا .

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 angery, they overlook. (remit).

91- لِلعُجبِ دَرَجَاتٌ: مِنهَا أَن يُزَيَّنَ لِلعَبدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَناً فَيُعجبُهُ وَيَحسِبُ أَنَّهُ يُحسِنُ صُنعاً. وَمِنهَا أَن يُؤمِنَ العَبدُ بِرَبَّهِ فَيَمُنَّ عَلَي الله وَلله المِنَّةُ عَلَيهِ فِيهِ .

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- إنَّ الله عَزَّوَجَلَّ أَمَرَ بِثَلَاثَةٍ مَقرُونٍ بِها ثَلَاثَةٌ أُخرَي: أَمَرَ بِالصَّلَاةِ وَالزَّکاةِ: فَمَن صَلَّي وَلَم يُزَکَّ لَم يَقبَل مِنهُ صَلَاتهُ، وَ أَمَر بِاشُّکرِ لَهُ وَ لِلوَالِدَينِ: فَمَن لَم يَشکُر وَالِدَيهِ لَم يَشکُرِ الله ، وَأَمَرَ بِاتِّقَاءِ الله وَصِلَةِ الرَّحِمِ فَمَن لَم يَصِل رَحمَهُ لَم يَتَّقِ الله عَزَّوَجَلَّ.

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- إنَّ الله يَبغَضُ القِليلَ وَالقَالَ وَإضَاعَةَ المَالِ وَکَثرَةَ السُّؤَالِ.

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

94- لَيسَ لِبَخيلٍ رَاحَةٌ، وَلَا لِحَسُودٍ لَذَّةٌ، وَلَا لِمُلُوکٍ وَفاَءٌ، وَلَا لِکَذُوبٍ 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 تُجَالِس شَارِبَ الخَمرِ وَلَا تُسَلِّم عَلَيهِ.

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- اَلتَّائِبُ مِنَ الذَّنبِ کَمَن لَا ذَنبَ لَهُ.

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

98- اَلصَّمتُ بَابٌ مِن أَبوَابِ الحِکمَةِ، إنَّ الصَّمتَ يُکسِبُ المَحَبَّةَ إنَّهُ دَلِيلٌ عَلَي کُلِّ خَيرٍ.

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

99- صِل رَحِمَکَ وَلَو بِشِربَةٍ مِن مَاءٍ، وَأَفضَلُ مَا تُوصَل بِهِ الرَّحِم کَفُّ الَأذَي عَنهَا .

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- إنَّ الإِيمَانَ أَفضَلُ مِنَ الإِسلَامِ بِدَرَجَةٍ، وَالتَّقوَي أَفضَلُ مِنَ الإِيمَانِ بِدَرَجَةٍ، وَاليَقِينُ أَفضَلُ مِنَ الإِيمَانِ بِدَرَجَةٍ، وَلَم يُعطَ بَنُو آدَمَ أَفضَلَ مِنَ اليَقِينِ.

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 اَمِينَ الله

بسم الله الرحمن الرحيم؛ اَلسَّلامُ عَلَيکَ يَا اَمينَ الله في أرضِهِ وَحُجَّتَهُ عَلی عِبادِهِ اَلسَّلامُ عَلَيکَ يَا اَمِيرَالمُؤمِنِينَ اَشهَدُ اَنَّکَ جاهَدتَ فيِ الله حَقَّ جِهادِهِ وَعَمِلتَ بِکِتابِهِ وَاتَّبَعتَ سُنَنَ نَبِيَّهِ صَلَّي الله عَلَيهِ وَالِهِ حَتَّي دَعاکَ الله اِلَي جِوارِهِ فَقَبَضَکَ اِلَيهِ بِاختِيارِهِ وَالزَمَ اَعدائَکَ الحُجَّةَ مَعَ ما لَکَ مِنَ الحُجَجِ البَالِغَةِ عَلي جَميعِ خَلقِهِ اَللَّهُمَّ فَاجعَل نَفسِي مُطمَئِنَّةً بِقَدَرِکَ راضِيَةً بِقَضآئِکَ مُولَعَةً بِذِکرِکَ وَدُعآئِکَ مُحِبَّةً لِصَفوَةِ اَولِيائِکَ مَحبُوبَةً فيِ اَرضِکَ وَسَمآئِکَ صابِرَةً عَلي نُزُولِ بَلآئِکَ شاکِرََةً لِفَواضِلِ نَعمَائِکَ ذَاکِرَةً لِسَوَابِغِ الآئِکَ مُشتاقَةً اِلي فَرحَةِ لِقَآئِکَ مِتَزَوَّدَةً التَّقوي لِيَومِ جَزآئِکَ مُستَنَّةً بِسُنَنِ اَولِيآئِکَ مُفارَقَةً لَِأخلاقِ اَعدائِکَ مَشغُولَةَ عِنَ الدُّنيا بِحَمدِکَ وَ ثَنآئِکَ.اَللَّهُمَّ اِنّ قُلُوبَ المُخبِتِينَ اِلَيکَ والِهَةٌ وَسُبُلَ الرَّاغِبِينَ اِلَيکَ شارِعَةٌ وَاَعلامَ القاصِدِينَ اِلَيکَ وَاضِحَةٌ وَافئِدَةَ العارِفِينَ مِنکَ فَازِعَةٌ وَاصواتَ الدَّاعِينَ اِلَيکَ صاعِدَةٌ وَاَبوابَ الإِجَابَةِ لَهُم مُفَتَّحَةٌ وَدَعوَةَ مَن ناجاکَ مُستَجابَةٌ وَ تَوبَةَ مَن اَنابَ اِلَيکَ مَقبُولَةٌ وَعَبرَةَ مَن بَکي مِن خَوفِکَ مَرحُومَةٌ وَالإِغاثَةَ لِمَن استَغاثَ بِکَ مَوجُودَةٌ وَالإِعانََةَ لَمِنِ استَعانَ بِکَ مبذُولَةٌ وَعِداتِکَ لِعِبادِکَ مُنجَزَةٌ وَزَلَلَ مَنِ استَقالَکَ مُقالَةٌ وَ اعَمالَ العامِلِينَ لَدَيکَ مَحفُوظَةٌ وَاَرزاقََکَ اِلَي الخَلائِقِ مِن لَدُنکَ نازِلَةٌ وَ عَوائِدَ المَزِيِدِ اِلَيهِم واصِلَةٌ وَذُنُوبَ المُستَغفِرِينَ مَغفُورَةٌ وَحَوائِجَ خَلقِکَ عِندَکَ مَقضِيَّةٌ وَجَوائِزَ السّائِلِينَ عِندَکَ مُوَفَّرَةٌ وَعَوائِدَ المَزِيدِ مُتَواتِرَةٌ وَمَوائِدَ المُستَطعَمِينَ مُعَدَّةٌ وَمَناهِلَ الظَّمآءِ مُترَعَةٌ اَللَّهُمَّ فَاستَجِب دُعآئِي وَاقبَل ثَنائِي وَاجمَع بَيني وَ بَينَ اَولِيائِي بِحَقَّ مُحَمَّدٍ وَعَلِيٍّ وَفاطِمَةَ وَالحَسَنِ وَالحُسَينِ اِنَّکَ وَليُّ نَعمائِي وَمُنتَهي مُنايَ وَغَايَةُ رَجائِي فِي مُنقَلَبِي وَ مَثوايَ. اَنتَ اِلهِي وَسَيَّدِي وَ مُولايَ اَغفِر لَإِولِيائِنا وَکُفَّ عَنّا اَعدَائَنا وَاشغَلهُم عَن اَذانا وَاَظهِر کَلِمَةَ الحَقَّ وَالجعَلنَا العُليا وَاَدحِض کَلِمَةَ الباطِلِ وَاجعَلهَا السُّفلي اِنَّکَ عَلي کُلَّ شَيءٍ 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 H is plan.

Peace be on you, 0 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.

0 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.

0 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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