

**100**  
**MAXIMS FROM**  
**IMAM ALI** (A.S.)

**100**  
**MAXIMS FROM**  
**IMAM RIDA** (A.S.)



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

Author : Ansariyan

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Selection From Sermons Of Imam Ali (Peace Be Upon Him) And His Injunction



الرَّحِيمَ الرَّحْمَنِ اللَّهُ بِسْمِ

In The Name of Allah.

The All-compassionate The All-merciful

1- َيَرْفَعُهُ بِيَدِهِ اللَّهُ وَيَذُّ إِلَّا غَائِرٌ مِنْهُمْ يَعْتُرُ فَمَا عَتَرَاتِهِمُ الْمُرُوءَاتِ دَوِي وَأَقِيلًا-1

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

2- لِسَانَهُ عَلَيْهَا أَمَرَ مَنْ نَفْسُهُ عَلَيْهِ هَانَتْ وَضُرُّهُ عَنْ كَشْفٍ مَنْ بِالذُّلِّ وَرَضِيَ الطَّمَعِ اسْتَشَعَرَ مَنْ بِنَفْسِهِ أَزَرَ-2

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

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

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

4- ثُرُوءٌ وَالرُّهُدُ شَجَاعَةٌ وَالصَّبْرُ أَفَةٌ وَالْعَجْزُ بِلَدَّتِهِ فِ غَرِيبٍ وَالْمَوْلُ حُجَّتِهِ عَنِ الْفَطَنِ يُخْرِسُ وَالْفَقْرُ مَنْقَصَةٌ وَالْجُبْنُ عَارٌ الْبُخْلُ جُنَّةٌ وَالْوَرَعُ-4

4- Parsimony and avarice is 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 stranger 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- صَافِيَةٌ مَرَاةٌ وَالْفِكْرُ مُجَدَّدَةٌ حُلٌّ وَالْأَدَابُ وَرَأْيُهُ وَالْعِلْمُ، الرُّضُ الْقَرِينُ نَعَمَ-5

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

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

عَلِمَ فَهَمَّ وَمَنْ ابْصَرَ فَهَمَّ وَمَنْ أَبْصَرَ، اعْتَبَرَ وَمَنْ أَمِنَ، خَافَ مَنْ وَخَسِرَ، عَنَّا عَقَلَ مَنْ وَرِيحَ نَفْسَهُ حَاسَبَ مَنْ -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.

إِلَيْكُمْ حُنُوا عِشْتُمْ وَإِنْ عَلَيْكُمْ يَكُونُ مَعَهَا مُمْتُمْ إِنْ مَخَالَطَةُ النَّاسِ خَالِطُوا -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.

عَلَيْهِ لِلْقُدْرَةِ شُكْرًا عَنْهُ الْعَفْوِ فَاجْعَلِ عَدُوَّكَ؟ عَمَلٌ قَدَّرْتَ إِذَا -9-

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

مِنْهُمْ بِهِ ظَفَرَ مَنْ ضَيَّعَ مِنْ مَنَّهُ وَأَعْجَزُ الْإِخْوَانَ اكْتِسَابِ عَنِ عَجَزَ مَنْ النَّاسِ أَعْجَزُ -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).

الْبَاطِلَ يَنْصُرُوا لَمْ وَالْحَقَّ خَدَلُوا ( مَعَهُ الْقِتَالِ اعْتَرَلُوا الَّذِينَ فِي ) السَّلَامِ عَلَيْهِ وَقَالَ -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.

الْخَيْرِ فُرْصَ فَاَنْتَهَزُوا السَّحَابِ مَرَّ نُمْرَ وَالْفُرْصَةَ بِالْجِرْمَانِ، وَالْحَيَاءِ، بِالْخَيْبَةِ الْهَيْبَةِ فَرَنْتَ -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.

نَسَبُهُ بِهِ يُسْرِعَ لَمْ عَمَلُهُ بِهِ أَبْطَأَ مَنْ -13-

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

مُقْتَرًّا تَكُنْ وَلَا مُقَدَّرًا وَكُنْ مُبْدِرًا تَكُنْ وَلَا سَمَحًا كُنْ -14-

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

15-?الْمَن تَرَكَ?الْغِنَ أَشْرَفُ-15.

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

16-الْعَمَلُ أَسَاءَ الْأَمَلِ أَطَالَ مَن-

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

17-فَأَحْذَرَهُ تَعْصِيهِ وَأَنْتَ نِعْمَهُ عَلَيْكَ يُتَابِعُ سُبْحَانَهُ رَبِّكَ رَأَيْتَ آدَمَ ابْنَ يَا-

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-بِهِ وَجْهِ وَصَفَحَاتِ لِسَانِهِ فَلَتَاتِ فِي ظَهْرٍ إِلَّا شَيْئاً أَحَدٌ أَضْمَرَ مَا-

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

19-لِسَانِهِ وَرَاءَ الْأَحْمَقِ وَقَلْبُ قَلْبِهِ وَرَاءَ الْعَاقِلِ لِسَانُ-

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

20-يَعْلَمُونَ لَا بِمَا فِيهِ قَالُوا يَكْرَهُونَ بِمَا النَّاسُ?إِلَّ أَسْرَعَ مَن-

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

### Supplement 1

21-اللَّهُ عَن وَرَضِيَّ بِالْكَفَافِ وَقَنِعَ لِلْحِسَابِ وَعَمِلَ الْمَعَادَ، ذَكَرَ لِمَن?طُوبَ-

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- تَعَجُّبِكَ حَسَنَةٌ مِنْ اللَّهِ عِنْدَ خَيْرِ تَسْوَعِكَ سَيِّئَةٌ ۝

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- الرَّجَالِ جَوَاهِرِ عِلْمِ الْأَحْوَالِ تَقَلُّبِ؟ فِ

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

24- الْأَسْرَارُ بِتَحْصِينِ ۝ وَالرُّأْيُ الرَّأْيِ، بِإِجَالَةٍ وَالْحَزْمُ بِالْحَزْمِ، الطَّفَرُ

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- عَلَيْهِ أَقْبَلَتْ تَأَلَّفَهَا فَمَنْ وَحْشِيَّةِ الرَّجَالِ قُلُوبُ

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

26- الْعُقُوبَةُ؟ عَلِمَ مَا اقْدَرَهُ بِالْعَفْوِ النَّاسِ؟ أَوْلَى

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

27- وَتَنْدُمُ فَحَيَاءُ مَسْأَلَةٍ عَنِ كَانِ مَا فَأَمَّا ابْتِدَاءً، كَانِ مَا السَّخَاءُ

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- كَالْمُشَاوَرَةِ ظَهِيرٍ وَلَا كَالْأَدَبِ مِيرَاثٍ لَا وَ كَالْجَهْلِ، فَقْرٌ وَلَا كَالْعَقْلِ؟ عَنِ لَا

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- غُرْبَةُ الْوَطَنِ فِي الْفَقْرِ وَطَنْ، الْغُرْبَةُ فِي الْغِنَى؟

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

30- يَنْفَدُ لَا مَالِ الْقَنَاعَةُ

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

31- الشَّهَوَاتِ مَادَّةُ الْمَالِ -

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

32- بِشَّرَكَ كَمَنْ حَذَرَكَ مَنْ -

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

33- عَقَرَ عَنْهُ خُلِّيَ إِنْ سَبَّعَ اللِّسَانُ -

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

34- نِيَامٌ وَهُمْ بِهِمْ يُسَارُ كَرَكِبِ الدُّنْيَا أَهْلٌ -

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- غُرْبَةُ الْأَجْبَةِ فَقْدُ -

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

36- أَهْلِيهَا غَيْرِ؟ إِنْ طَلَبَهَا مِنْ أَهْوَى الْحَاجَةِ قَوْتُ -

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

37- مِنْهُ أَقْلُ الْجِرْمَانِ فَإِنَّ الْقَلِيلَ إِعْطَاءٍ مِنْ تَسْتَحِ لَا -

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- كُنْتَ مَا تُبَلِّغُ فَلَا تُرِيدُ مَا يَكُنْ لَمْ إِذَا -

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

39- مُفْرَطاً أَوْ مُفْرَطاً إِلَّا الْجَاهِلِ؟ تَرَى لَا -

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

40- الْكَلَامُ نَقْصَ الْعَقْلِ تَمَّ إِذَا -

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

41- أَجَلِهِ؟ إِنْ خُطَاةَ الْمَرْءِ نَفْسُ.

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

42- أَنْتِ مُتَوَقِّعٌ كُلُّ وَ مُنْقَضٌ مَعْدُودٌ كُلُّ.

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

43- بِأَوْلِيهَا آخِرُهَا اعْتَبِرِ اسْتَبْتَهَتْ إِذَا الْأُمُورَ إِنَّ.

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- النَّفَاقِ أَهْلٍ مِنْ وَلَوْ الْحِكْمَةَ دَفَعُ الْمُؤْمِنِ، ضَلَّاهُ الْحِكْمَةُ.

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- يُحْسِنُهُ مَا؟ أَمْرٍ كُلِّ قِيَمَةٌ.

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

46- الْعُلَامِ مَشْهَدٍ مِنْ (وَرُوي) الْعُلَامِ جَلْدٍ مِنْ إِلَيَّ أَحَبُّ الشَّيْخِ رَأْيٍ.

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

47- الْإِسْتِغْفَارُ وَمَعَهُ تَنْطَبِرُ لِمَنْ عَجِبْتُ.

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

48- اللَّهُ مَكْرٍ مِنْ يُؤْمِنُهُمْ وَالْمُ اللَّهُ، رُوحٍ مِنْ يُؤْيِسُهُمْ وَالْمُ اللَّهُ، رَحْمَةٍ مِنَ النَّاسِ يُفْتِنُ لَمْ مِنَ الْفَقِيهِ كُلِّ الْفَقِيهِ.

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- الْحِكْمِ طَرَانِيفَ لَهَا فَابْتَعُوا الْأَبْدَانَ، تَمَلُّ مَاكَ تَمَلُّ الْقُلُوبَ هَذِهِ إِنَّ.



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

## Supplement 2

50- وَالْأَرْكَانَ الْحَوَارِحَ فِي ظَهَرَ مَا وَأَرْفَعَهُ النَّسَانَ؟ عِلَّ وَقَفَ مَا الْعِلْمَ أَوْضَعُ.

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- قَلِيلٌ عَاتَهُمْ كَثِيرُ الْعِلْمِ رُوَاةً فَإِنَّ رُوَايَةَ، عَقْلَ لَا رَعَايَةَ عَقْلَ سَمِعْتُمُوهُ إِذَا الْخَبَرَ إِعْقَلُوا.

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- لِتَهْنُؤَ وَبِتَعْجِيلِهَا لِتُظَهَرَ، وَبِاسْتِكْتَامِهَا لِتَعْظُمَ، بِاسْتِصْغَارِهَا: بِثَلَاثٍ إِلَّا الْحَوَائِجَ قَضَاءُ يَسْتَقِيمُ لَا.

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

53- مِنْهُ أَضْرُّ هُوَ لَمْ عَلَيْهِمُ اللَّهُ فَتَحَ إِلَّا دُنْيَاهُمْ لِاسْتِصْلَاحِ دِينِهِمْ أَمْرٍ مِنْ شَيْنِ النَّاسِ يَتْرُكُ لَا.

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

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- الْمَطَامِعُ يَتَّبِعُ وَلَا يُضَارِعُ وَلَا يُصَانِعُ، لَا مَنْ إِلَّا سُبْحَانَهُ اللَّهُ أَمْرٌ يُقِيمُ لَا

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- عَلَ الْفَسَادِ؟ اسْتَوْلَ وَإِذَا ظَلَمَ، فَقَدْ حَوْبَةٌ مِنْهُ تَطْهَرُ لَمْ بِرَجُلٍ الظَّنُّ رَجُلٌ أَسَاءَ ثُمَّ وَأَهْلِهِ زَمَانِ الِ؟ عَلَ الصَّلَاحِ؟ اسْتَوْلَ إِذَا-  
غَرَّرَ فَقَدْ بِرَجُلٍ الظَّنُّ رَجُلٌ فَأَحْسَنَ أَهْلِهِ وَالزَّمَانِ.

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 .

57- مِنْ؟ وَيُؤْتِ بِصِحِّهِ، وَيَسْقَمُ بِنَقَائِهِ،؟ يَفِنَ مَنْ يَكُونُ كَيْفَ: السَّلَامُ عَلَيْهِ فَقَالَ. أَمِيرَ الْمُؤْمِنِينَ؟ يَا نَجْدُكَ كَيْفَ: السَّلَامُ عَلَيْهِ لَهُ وَقِيلَ  
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- غُصَّةُ الْفُرْصَةِ إِضَاعَةٌ.

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

59- الْعَاقِلُ اللَّبُّ ذُو بَخْدَرُهَا وَالْجَاهِلُ الْغَرَّ إِلَيْهَا؟ يَهُودِ جَوْفِهَا، فِي النَّاقِعِ وَالسَّمِّ مَسْهَا لَيْنُ الْحَيَّةِ كَمَثَلِ الدُّنْيَا مَثَلُ-

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- أَجْرُهُ؟ بَيِّقَ وَمُؤُونَتُهُ تَذْهَبُ عَمَلٍ وَتَبِعْتُهُ،؟ تَبَقَ وَلَذَّتُهُ تَذْهَبُ عَمَلٍ: عَمَلِينَ بَيْنَ مَا سَنَانِ-

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- إِنِّي لَيْسَ مِنَ الْفَضْلِ أَمْسَكَ وَمَالِهِ، مِنَ الْفَضْلِ أَنْفَقَ وَخَلِيقَتُهُ، حَسَنَتْ وَسَرِيرَتُهُ صَلَحَتْ وَكَسْبُهُ طَابَ وَنَفْسِهِ فِي ذَلٍّ لِمَنْ؟ طُوبَى-  
الْبِدْعَةِ؟ إِنْ يُنْسَبُ وَالْمُسْنَةُ، وَسَبْعَتُهُ شَرُّهُ، النَّاسِ عَنِ عَزَلٍ وَ

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- فَبِئْ حَاسِدٍ وَ الْفَقْرَاءِ، عَيْشَ الدُّنْيَا فِي فَيَعْبِشُ طَلَبَ إِيَّاهُ الَّذِي؟ الْعَيْنَ وَيَفُوتُهُ هَرَبٌ، مِنْهُ الَّذِي الْفَقْرَ يَسْتَعْجِلُ لِلنَّجْلِ عَجِبْتُ -62  
أَلَا غِنِيَاءَ حَسَابِ الْآخِرَةِ

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

63- نَصِيبٌ وَنَفْسِهِ مَالِهِ فِي اللَّهِ لَيْسَ فِيمَنْ اللَّهُ حَاجَةٌ وَلَا بِأَلَهُمْ ۚ ابْتُلِ الْعَمَلِ فِي قَصْرٍ مَنْ -63

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- عَيْنِكَ فِي قِ الْمَخْلُوقِ يُصَغَّرُ عِنْدَكَ الْخَالِقِ عَظْمٌ -64

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

65- لِلْخَرَابِ وَابْنُوا لِلْفَنَاءِ، وَاجْمَعُوا لِلْمَوْتِ، لِدُوا : يَوْمَ كُلِّ فِي يُنَادِي مَلَكًا اللَّهُ إِنَّ -65

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- وَوَفَاتِهِ وَغَيْبَتِهِ، نَكْبَتِهِ، فِي ثَلَاثٍ فِي أَخَاهُ يَحْفَظُ؟ حَتَّى يَقَاصِدَ الصَّدِيقُ يَكُونُ لَا -66

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- فَأَعْتَقَهَا نَفْسَهُ ابْتِغَاءَ وَرَجُلٍ، فَأَوْبَقَهَا نَفْسَهُ فِيهَا بَاعَ رَجُلٌ: رَجُلَانِ فِيهَا وَالنَّاسُ مَقَرٌّ، دَارٍ؟ إِنْ مَمَرٍ دَارُ الدُّنْيَا -67

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- النَّبُّعُ حُسْنُ الْمَرْأَةِ وَجِهَادُ الصِّيَامِ، الْبَدَنِ وَرَكَةُ كَأَةٍ، رَشِيءٌ وَلِكُلِّ، ضَعِيفٌ كُلُّ جِهَادٍ وَالْحُجُّ، تَقِي كُلُّ قُرْبَانِ الصَّلَاةِ -68

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- بِالصَّدَقَةِ الرَّزْقَ اسْتَنْزِلُوا

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

70- الْهَرَمَ نِصْفُ الْهَمِّ .

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

### Supplement 32

71- وَإِفْطَارُهُمُ الْاَكْيَاسِ نَوْمٌ حَبِيْذًا وَالْعَنَاءُ السَّهْرِ اِلَّا قِيَامِهِ مِنْ لَهٗ لَيْسَ قَائِمٍ مِنْ وَكْمٍ وَالظَّمَا، الْجُوْعُ اِلَّا صِيَامِهِ مِنْ لَهٗ لَيْسَ صَائِمٍ مِنْ كَمِّ .

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- وَالْمِ الْعِلْمِ، بُنُوْرٍ يَسْتَضِيْئُوْا اَلْمَ رِيْحِ كُلِّ مَعٍ يَمِيْلُوْنَ نَاعِقٍ كُلِّ اَنْبَاغٍ رَعَاغٍ وَهَمَجٍ نَجَاةٍ، سَبِيْلِ ؟ عَلٍ وَمُنْعَلَمٍ رَبَّانِيٍّ فَعَالِمٍ :ثَلَاثَةٌ النَّاسُ -72  
. وَثَبِيْقٍ رُكْنٍ ؟ اِلَّ يَلْجَاوُا .

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- يَزُوْلُ الْمَالُ وَصَنِيْعُ الْاِنْفَاقِ، ؟ عَلَ يَزْكُوْ وَالْعِلْمُ النَّفْقَةُ تَنْفُسُهُ الْمَالُ تَحْرُسُ وَاَنْتَ تَحْرُسُكَ وَالْعِلْمُ الْمَالِ، مِنْ خَيْرِ الْعِلْمِ كَمِيْلٍ يَا -73  
. بِرُوَالِهِ .

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- لِسَانِهِ تَحْتَ مَخْبِوءِ الْمَرْءِ .

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

75- قَدْرَهُ رَفِيعٌ لِمَنْ أَمْرُهُ هَلَكٌ .

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

76- الزَّمَانُ بِهِ طَالَ وَإِنْ الطَّفَرُ الصَّبُورُ يَعْذَمُ لَا .

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

77- بِهِ الرِّضَ وَإِثْمٌ بِهِ الْعَمَلُ إِثْمٌ: إِثْمَانِ بَاطِلٍ فِي دَاخِلٍ كُلِّ؟ وَعَلَى مَعَهُمْ فِيهِ كَالدَّخِيلِ قَوْمٌ يَفْعَلُ الرَّاغِبِي .

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- الظَّنُّ بِهِ أَسَاءَ مَنْ يُؤْمِنُ فَلَا التَّهْمَةَ مَوَاضِعَ نَفْسُهُ وَضَعَ مَنْ .

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

79- عَفُولُهَا فِي شَارِكِهَا جَالِ الرَّشَاوَرِ مَنْ وَ ، هَلَكُ بِرَأْيِهِ اسْتَبَدَّ مَنْ .

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

80- بِيَدِهِ الْخَيْرَةُ كَانَتْ سِرَّهُ كُنْتُمْ مَنْ .

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

81- الْعِبَادِ؟ عَلَى الْعُدْوَانِ الْمَعَادِ؟ إِلَى الزَّادِ يَنْسَى .

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

82- عَيْنِينَ لِذِي الصَّبْحِ أَضَاءَ قَدْ .

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

83- أَكَلَاتٍ مَنَعَتْ أَكْلَةَ مِنْ كَمْ .

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

84- جَهَلُوا مَا أَعْدَاءُ النَّاسِ .

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

85- الخَطْبُ مَوَاقِعَ عَرَفَ الآرَاءِ وَجُوهَ اسْتَقْبَلَ مَنْ .

85-One who seeks advices learns to recognise mistakes.

86- الباطِلُ أَشِدَّاءِ قَتْلٍ ؟ عَلَ قَوِيَّ لَهِ العَضْبِ سِنَانٌ أَحَدًا مِنْ .

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

87- مِنْهُ تَخَافُ مِمَّا أَعْظَمَ تَوْقِيهِ شِدَّةً فَإِنَّ فِيهِ، فَفَعَّ أَمْرًا هَبَّتْ إِذَا .

87- If 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- الصِّدْرُ سَعَةُ الرَّيَاسَةِ آلَهُ .

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

89- صَدْرِكَ مِنْ يَفْلَعِهِ غَيْرِكَ صَدْرٍ مِنَ الشَّرِّ أَحْصِدِ .

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

## Supplement 4

90- الرَّأْيَ تَسْلُ اللَّجَاجَةُ-

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

91- السَّلَامَةُ الْحَزْمِ وَتَمَرَةُ النَّدَامَةِ، التَّقْرِيطِ تَمَرَةٌ-

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

92- بِالْجَهْلِ الْقَوْلِ فِي خَيْرٍ لَا أَنَّهُ كَمَا الْحُكْمِ عَنِ الصَّمْتِ فِي خَيْرٍ لَا-

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- ضَلَالَةٌ إِحْدَاهُمَا كَانَتْ إِلَّا دَعَوَاتٍ اخْتَلَفَتْ مَا-

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

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

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- هَلَكَ لِلْحَقِّ صَفْحَتُهُ؟ أَبَدَ مَنْ-

95- One who starts tyranny will repent soon.

96- الْجَزَعُ أَهْلَكَ الصَّبْرُ يُنَجِّهِ لَمْ مَنْ-

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

97- فَيُقَالُ عَلَيْهِ أَقْدِرُ جَبِينَ أَمْ صَبْرَتِ، وَلِي فَيُقَالُ الْإِنْتِقَامِ عَنِ أَعْجَزُ أَجِينِ عَصَبْتُ، إِذَا غَبِطِي أَشْفِي؟ مَتَ يَقُولُ السَّلَامُ عَلَيْهِ وَكَانَ لَوْ عَفَوْتُ لِي-

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.

أَضَاعَ مِمَّا أَكْثَرَ الشَّاكِرِ شُكْرٍ مِنْ تُدْرِكِ وَقَدْ مِنْهُ، يَسْتَمْتِعُ لَا مَنْ عَلَيْهِ يَشْكُرُكَ فَقَدْ يَشْكُرُكَ، لَا مَنْ الْمَعْرُوفِ فِي يُرْهِدَنَّكَ لَا -98  
المُحْسِنِينَ يُحِبُّ وَاللَّهُ الْكَافِرُ .

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- الْحِكْمَةُ طَرَائِفَ لَهَا فَابْتَعُوا الْأَبْدَانَ، تَمَلُّ كَمَا تَمَلُّ الْقُلُوبَ هَذِهِ إِنَّ -99

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- اللَّهُ؟ أَعْطَا فَقَدْ أَعْطَاهُ وَمَنْ اللَّهُ، مَنَعَ فَقَدْ مَنَعَهُ فَمَنْ اللَّهُ رَسُولُ الْمَسْكِينِ إِنَّ -100

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-Ride

الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ

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

1- الْأَمَلِ أَمَلٍ وَتَحْقِيقُ الْمَلْهُوفِ إِعَانَتُهُ وَ الْمَعْرُوفِ اصْطِنَاعُ: أَكْرَهُهَا وَ الْخَلَائِقِ أَجَلُ -1

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

2- خَائِنٌ إِنْ انْتَمَنْتَ وَلَكِنْ الْأَمِينُ يَخُنُكَ لَمْ -2

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

3- لَهُمْ نَفْعِهِ مِنْ أَكْثَرُ عَلَيْكَ ضَرَرَهُ مَا نَفْسِكَ مِنْ خَوَانِكَ لَا تَبْدُلُ لَا -3



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

4- بِالْأَرْكَانِ وَعَمَلٍ بِالْقَلْبِ وَمَعْرِفَةً بِاللِّسَانِ إِقْرَارًا لِإِيمَانٍ .

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

5- رِفْعَةُ الْإِنْسَانِ نَفْسَهُ أَفْضَلُ الْعَقْلِ مَعَ .

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

6- بِالْعَطِيَّةِ جَادَ بِالْخَلْفِ أَيَقِنَ مَنْ .

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

7- الْجَنَّةُ فِي بَيْتِ اسْتِقْدَادٍ عَزَّوَجَلَّ اللَّهُ فِي أَحَا اسْتِقْدَادٍ مَنْ .

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

8- الصَّدَقَةُ وَذَخَائِرُهُ الْمَرْءِ مَالِ خَيْرٌ .

8- Giving alms is the most valuable savings.

9- أَفْضَلُ النَّيَّةِ وَصَاحِبُ نِيَّتِهِ سَجِيَّةُ الْخُلُقِ حُسْنٌ .

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- الْمَحَارِمُ عَنِ مِنْهُ وَأَفْضَلُ جَمِيلٌ حَسَنُ الْبَلَاءِ ؟ عَلَ الصَّبْرِ إِنَّ .

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

11- وَالرَّضَا الصَّبْرُ اللَّهُ طَاعَةٌ رَأْسُ .

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

12- عَزَّوَجَلَّ اللهُ أَمْرٌ فِي التَّفَكُّرِ الْعِبَادَةُ إِنَّمَا وَالصَّوْمِ الصَّلَاةِ كَثْرَةُ الْعِبَادَةُ لَيْسَ -12

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

13- بِالْيَسْرِ وَالْعَامَّةِ بِالتَّحَرُّزِ وَالْعَدُوِّ بِالتَّوَضُّعِ صَدِيقَ الْإِصْحَابِ -13

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

14- خُلِقَ بِحُسْنِ الْأَحْرَارِ يَشْتَرِي لَا كَيْفَ فَيُعْتِقُهُمْ بِمَالِهِ الْعَبِيدَ يَشْتَرِي لِمَنْ عَجِبْتُ -14

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- الْبَذْلِ سَخَاءٍ مِنْ أَكْثَرِ النَّاسِ أَيْدِي فِي عَمَّا النَّفْسِ سَخَاءٌ -15

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

16- الصَّدَقَةِ مِنْ أَفْضَلِ لِلضَّعِيفِ عَوْنِكَ -16

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

17- الْعَرِضُ بِهِ وَفِي مَا الْمَالِ أَفْضَلُ -17

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

18- أُمُّهُ لَبَنٌ مِنْ خَيْرِ لَبَنٍ لِلصَّبِيِّ لَيْسَ -18

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

19- بِهِ الظَّنُّ أَسَاءَ مَنْ يُلُومَنَّ فَلَا لِلنُّهْمَةِ نَفْسَهُ عَرَضَ مَنْ -19

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

20- بِالْبَغْيِ أَدْرَعُ مِنَ الْعُقُوبَةِ يَعْدَمُ لَا -20

20- The oppressors will finally be punished.

21- عَزَّوَجَلَّ اللهُ عِنْدَ بِمَا وَاثِقًا فَلْيَكُنِ النَّاسُ؟ أَعْنُ يَكُونُ أَنْ أَرَادَ مَنْ -21

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

22- عَلَيْهِ صَبْرٌ مِمَّا خَيْرُ اللَّهِ عَوَضَهُ صَبْرٌ لِلْحَقِّ مَنْ .

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

23- رَحِمَهُ فَلْيَصِلْ رِزْقَهُ فِي وَيُزَادَ أَجَلُهُ فِي يُنْسَأُ أَنْ سَرَّهُ مَنْ .

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- الْقِيَامَةِ يَوْمَ قَلْبِهِ عَنِ اللَّهِ فَرَّجَ مُؤْمِنٍ عَنِ فَرَّجَ مَنْ .

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- إِلَيْهِمْ فَعَادَتْ قَوْمٍ عَنِ نَأَتْ أَمْ وَحَشِيَّةٌ فَإِنَّهَا النَّعْمَ جَوَارَ أَحْسِنُوا .

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

26- لِنَتَّظِفُ | ((السَّلَامُ عَلَيْهِمْ)) الْأَنْبِيَاءِ أَخْلَاقٍ مِنَ النَّطِيبُ ((السَّلَامُ عَلَيْهِمْ)) الْأَنْبِيَاءِ أَخْلَاقٍ مِنْ .

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

Cleanliness is characteristic of prophets.

27- الصَّفَقَةَ نَكَبَ مَعَ السَّوَاءِ دَائِرَةَ الْمَرْءِ يَعْذَمُ لَا .

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

28- أَهْلِهَا غَيْرٍ عِنْدَ وَضَعُوا لَمَّا الْحِكْمَةَ ضَيَّعُوا الْحُكَمَاءَ إِنَّ .

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

29- بِهِ صُدِعْتُمْ إِذَا الْحَقَّ مِنْ تَغَضَّبُوا لَا .

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

## Supplement 1

30- الباب؟ إِنْ حَرِيمِكَ مِنْ فَتْحِهِ مَعَهُ تَمَشِي أَنْ الصَّيْفِ حَقٌّ مِنْ

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

31- المَحَارِمِ وَاجْتِنَابِ الْفَرَائِضِ أَدَاءٌ: الْإِيمَانُ

31- True faith means the accomplishment of the 'religious obligations along with the avoidance of the forbidden acts.

32- عَزَّوَجَلَّ اللَّهُ دِينَ عَنِ خَرَجِ اللَّهِ يُسَخِّطُ بِمَا سُلْطَانًا؟ أَرْضَ مَنْ

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

33- الخُلُقِ حُسْنٍ مِنَ الْمِيزَانِ فِي أَثْقَلِ شَيْءٍ مَا مِنْ

33- Nothing is more worthy than good temper.

34- الْإِقَاءِ وَحُسْنِ الْوَجْهِ بِطَلَاقَةٍ فَسَعَوْهُمْ بِأَمْوَالِكُمْ النَّاسَ تَسْعُوا لَنْ إِنَّكُمْ

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- الْحِكْمَةِ أَبْوَابٍ مِنْ بَابِ الصَّمْتِ

35- Silence is one of the gates to wisdom.

36- جَهْلُهُ وَعَدُوُّهُ عَقْلُهُ؟ أَمْرٌ كُلُّ صَدِيقٍ

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

37- الْبُؤْسِ فِي مِفْتَاحٍ وَالْمَسْأَلَةُ الْمَهَابَةُ يُذْهِبُ الْأَنْسُ

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

38- قَصَمَهُ رِذَاءَهُ اللَّهُ تَارَعَ مِنَ اللَّهِ رِذَاءُ الْكَبِيرِ

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

39-سوءاً مؤمِنٍ؟ عَلِّ قَلْبِهِ فِي يُضْمِرُ هُوَ وَ عَبْدِ عَمَلِ اللهُ يَقْبَلُ لَا

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

40-السَّالِفَةُ الْأُمَّمَ أَهْلَكَمَا فَابْتَهُمَا وَالْحَسَدَ وَالْجِرْصَ إِيَّاكُمْ .

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

41-مَوْتَهُ يَتَمَنَّوْا لِنَلَا عِيَالِهِ؟ عَلِّ يُوسَعُ أَنْ لِلرَّجُلِ يَنْبَغِي

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

42-عَزَّوَجَلَّ اللهُ | يَشْكُرُ لَمْ الْمَخْلُوقِينَ مِنَ الْمُنْعَمِ يَشْكُرُ لَمْ مَنْ

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

43-طَعَامِهِ مِنْ يَأْكُلُوا لِنَلَا النَّاسِ طَعَامٍ مِنْ يَأْكُلُ لَا وَالْبَخِيلُ طَعَامِهِ مِنْ لِيَأْكُلُوا النَّاسِ طَعَامٍ مِنْ يَأْكُلُ السَّخِيَّ

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-مَعْتَبَتُهُ طَالَتْ الزَّمَانَ؟ عَلِّ عَتَبَ مَنْ

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

45-الْآتِقِيَاءُ الْآخِرَةِ فِي النَّاسِ سَادَةٌ وَالْأَسْحَابُ الدُّنْيَا فِي النَّاسِ سَادَةٌ

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

46-مُرّاً كَانَ وَإِنَّ الْحَقَّ؟ عَلِّ اصْبِرُوا

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

47-بِالسَّوَاكِ فَنظَّفُوهَا رَبُّكُمْ طُرُقٍ مِنْ طُرُقٍ أَفَوَاهُكُمْ

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- الْمُؤْمِنِ؟ أَدَّ عَنِ وَالْكَفِّ اللَّهُ مَحَارِمِ تَجَنُّبِ مِنْ أَنْفَعُ وَرَعٍ لَا .

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

49- خَسِيرَ عَنْهَا عَقْلٌ وَمَنْ رَبِحَ نَفْسَهُ حَاسِبٌ مِنْ .

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

## Supplement 2

50- الطَّرِيقَ عَنِ بُعْدًا إِلَى السَّيْرِ سُرْعَةً يَزِيدُهُ لَا الطَّرِيقَ غَيْرِ؟ عَالِ كَالسَّائِرِ بِصِيرَةٍ غَيْرِ؟ عَالِ الْعَالِمِ .

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- يُقَاتِلُ وَلَا بَيْتِهِ فِي عَلَيْهِ يُدْخَلُ رَجُلًا يُبْغِضُ عَزَّ وَجَلَّ اللَّهُ إِنَّ .

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

52- عَفْوًا أَعْظَمُهُمَا نُصِرَ إِلَّا قَطُّ فَنَتَانِ النَّقْتِ مَا .

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

53- وَعَلَانِيَتِهِ سِرِّهِ فِي لَهُ إِنْ فَلْيَتَّقِ النَّاسَ أَعَزَّ يَكُونُ أَنْ أَرَادَ مَنْ .

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

54- كُفْلَةٌ وَالْأَدَبُ اللَّهُ مِنْ جِبَاءِ الْعَقْلِ .

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

55-النَّدَمُ مِنْ يَوْمِئِذٍ قَبْلَ التَّدْبِيرِ .

55-Prudence keeps repentance away.

56-حَسَنَاتِكَ وَ سَيِّئَاتِكَ تُرِيكَ مِرَاثَكَ التَّفَكُّرُ .

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

57-أَوْطَانُ التَّوَكُّلِ بِمَوْضِعِ ظَفِرٍ إِذَا يَجُولَانِ وَالْعِزُّ؟ الْعِنُّ إِنَّ .

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

58-الضُّدُورُ مِنَ الضَّغَائِنِ تُذْهِبُ الْهَدْيَةَ .

58-Gifts cast out hatred. from the heart.

59-مِثْلُهُ يُعْطُوكَ أَنْ تُحِبُّ مَا نَفْسِكَ مِنَ النَّاسِ تُعْطِي أَنْ التَّوَاضُّعُ .

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

60- لِسَانِهِ؟ عَلِّ قَلْبِهِ مِنَ الْحِكْمَةِ ابْيَعُ يَنْدَ جَرَّتْ إِلَّا صَبَاحاً أَرْبَعِينَ عَزَّوَجَلَّ اللَّهُ عَبْدٌ أَخْلَصَ مَا .

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- صَاحِبِهِ عَنِ الْمُبْرَمِ الْقَضَاءِ تَدْفَعُ الصَّدَقَةَ إِنَّ .

61- Giving alms repels the Certain catastrophe.

62- اللَّهُ؟ عَلِّ فَلْيَتَوَكَّلِ النَّاسِ؟ أَقْوَى يَكُونُ أَنْ أَرَادَ مَنْ .

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

63- خُلُقاً أَحْسَنُهُمُ الْمُؤْمِنِينَ أَكْمَلُ .

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

64- فَاجِرٍ وَ بَرٍّ كُلُّ؟ إِلِ الْخَيْرِ وَاصْطِنَاعِ النَّاسِ؟ إِلِ التَّوَدُّدِ اللَّهِ بِإِ الْإِيمَانِ بَعْدَ الْعَقْلِ رَأْسُ .

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

65- النَّعْمُ كُفْرَانٌ عُقُوبَةُ الذُّنُوبِ أَسْرَعُ .

65- Penalty for ingratitude occurs instantly.

66- عِتَابٌ غَيْرٌ مِنَ الْعَفْوِ : الْجَمِيلُ الصَّفْحُ .

66- Remission is good when not accompanied by blame.

67- الْمَصَائِبُ وَكَيْتَمَانُ الرَّزَايَا عَلَيَّ وَالصَّبْرُ الْعَمَلُ إِخْفَاءُ : الْبِرُّ كُنُوزٌ مِنَ .

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

68- قَهْدٌ مِنْ أَكْثَرٍ يَأْخُذُ لَمْ قَدَرَ إِذَا الْمُؤْمِنُ .

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

69- حَقٌّ مِنْ غَضَبِهِ يُخْرِجُهُ لَمْ غَضِبَ إِذَا الْمُؤْمِنُ .

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

70- مِنْهُمْ فَلَيْسَ مُسْلِمِينَ إِلَّا بِأَمْرِ يَهْتَمُّ لَا أَصْبَحَ مَنْ .

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

### Supplement 3

71- وَيَدِهِ لِسَانِهِ مِنَ الْمُسْلِمُونَ يَسْلَمُ الَّذِي : الْمُسْلِمُ .

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

72- قَدْرَهُ عَرَفَ امْرُؤٌ هَلَكَ مَا .

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



73- لِأَهْلِهَا إِلَّا تَصْلُحُ لَا الرَّيَّاسَةَ فَإِنَّ هَلَكَ لِنَفْسِهِ الرَّيَّاسَةَ طَلَبَ مَنْ -73.

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

74- الْحِيلَةُ تَحْذُلُهُ لَمْ زَلَّ فَإِنَّ يَزِلَّ لَمْ وَجْهَهُ مِنَ الْأَمْرِ طَلَبَ مَنْ -74.

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

He will never, "confront a deadlock in case he falls.

75- النَّاسُ نَمِ قَرِيبُ الْجَنَّةِ مِنْ قَرِيبِ اللَّهِ مِنْ قَرِيبِ السَّخِيِّ -75.

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

76- النَّاسُ مُدَارَاةٌ وَ الضَّرَاءُ النَّاسَاءُ فِي وَ الصَّبْرُ السَّرُّ كِتْمَانُ: الْمُؤْمِنُ إِيْمَانٌ عَلَامَةٌ مِنْ -76.

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

77- وَالصَّمْتُ وَالْعِلْمُ وَالْحِلْمُ: الْفَقِيهُ عَلَامَاتٍ مِنْ -77.

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

78- الْعِبَادِ؟ عَلَ الْعُدْوَانِ الْمَعَادِ؟ إِلَى الرَّأْدِ بِنَسِ . -78.

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

79- مَاكَرَهُ أَوْ ضَرَّهُ أَوْ مُسْلِمًا عَشَّ مَنْ مِّنَّا لَيْسَ . -79.

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

80- يَوَائِقُهُ جَارُهُ يَأْمَنُ لَمْ مَنْ مِّنَّا لَيْسَ -80.

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

81-؟ تَرْضَى مَا لِلنَّاسِ وَارْضِ شَيْئاً النَّاسِ تَسْأَلِ وَلَا تَغْضَبِ لَا -81.

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

82- حَرَامٌ قَلِيلُهُ كَثِيرُهُ أَسْكَرَ فَمَا شَرَابٌ كُلُّ مَنِ وَالْمُسْكِرُ بِعَيْنِهِ حَرَامٌ الْخَمْرُ -

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- الْعَقْلُ نِصْفُ النَّاسِ؟ إِنْ أَلْتَوَدَّدَ -

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

84- عَيْالِهِ؟ عَلٌّ يُوسِّعُ أَنْ يَجِبُ النِّعْمَةَ صَاحِبٌ -

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

85- مُسْلِمًا يُرَوِّعُ أَنْ لِمُسْلِمٍ يَجِلُّ لَا -

85- A Muslim should not frighten his brethren.

86- عِنْدَهُمْ نَفْسَهُ فَضَحَّ النَّاسِ؟ إِنْ ضَرَّهُ؟ أَبَدٌ مَنْ -

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

87- بِالْأَخْيَارِ الظَّنُّ سَوْءٌ ثُورَتْ الْأَشْرَارِ مَجَالِسُهُ -

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

88- وَالْيَقِينِ وَالْبِرِّ النَّسْلِيمِ: ثَلَاثَةٌ مِنْ أَعَزُّ وَلَا أَجَلُ السَّمَاءِ مِنْ نَزَلَ مَا -

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

89- تَصِلُوا فِي غَيْرِهِ فِي؟ الْهُدَى تَطْلُبُوا وَلَا تَنْجَازُوا، لَا اللهُ كَلَامٌ فَقَالَ الْفُرَانَ؟ فِي مَا تَقُولُ: السَّلَامُ عَلَيْهِ لِلرِّضَا قُلْتُ -

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- صَبَرُوا ابْتَلُوا وَإِذَا شَكَرُوا، أُعْطُوا وَإِذَا اسْتَغْفَرُوا، أَسَاءُوا وَإِذَا اسْتَبَشَرُوا أَحْسَنُوا إِذَا الَّذِينَ: (ع) فَقَالَ إِدَى الْعَبْدِ خِيَارٌ عَنِ وَسَيْلٌ -

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- فَيَمُنُّ بِرَبِّهِ الْعَبْدُ يُؤْمِنُ أَنْ وَمِنْهَا .صُنْعًا يُحْسِنُ أَنَّهُ وَيَحْسِبُ فَيَعْبُدُهُ حَسَنًا فَيَرَاهُ عَلَيْهِ سُوءٌ لِلْعَبْدِ يُرَى أَنْ مِنْهَا :جَاءَتْ دَرَّ لِلْعَجَبِ -91  
فِيهِ عَلَيْهِ الْمِنَّةُ وَاللهُ اللهُ ؟عَلَّ .

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- بِاشْكُرِ أَمْرَ وَصَلَاتِهِ، مِنْهُ يَقْبَلُ لَمْ يُزَكَّ وَلَمْ ؟صَلَّ فَمَنْ :وَالرَّكَاةِ بِالصَّلَاةِ أَمْرَ :؟أَخْرَ ثَلَاثَةٌ بِهَا مَقْرُونٍ بِثَلَاثَةِ أَمْرَ عَزَّوَجَلَّ اللهُ إِنَّ -92  
عَزَّوَجَلَّ اللهُ يَنْقُ لَمْ رَحْمَهُ بِصِلَ لَمْ فَمَنْ الرَّحِمِ وَصِلَةَ اللهُ بِاتِّقَاءِ وَأَمْرَ ، اللهُ يَشْكُرُ لَمْ وَالذِّبِيهِ يَشْكُرُ لَمْ فَمَنْ :لِلْوَالِدِينَ وَ لَهُ .

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- السُّؤَالِ وَكَثْرَةَ الْمَالِ وَإِضَاعَةَ وَالْقَالَ الْقَلِيلِ يَبْغِضُ اللهُ إِنَّ -93

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

94- مُرُوَّةٌ لِكُدُوبٍ وَلَا وِفَاءً، لِمُلُوكٍ وَلَا لُدَّةً، لِحَسُودٍ وَلَا رَاحَةً، لِبَخِيلٍ لَيْسَ -94

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

95- عَلَيْهِ تُسَلِّمُ وَلَا الْخَمْرِ شَارِبٍ تُجَالِسُ لَا -95

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

96- تَحَابُّوا تَزَاوَرُوا -96

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

97- لَهُ ذَنْبٌ لَا كَمَنْ الذَّنْبِ مِنَ التَّائِبِ .

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

98- خَيْرٌ كُلُّ؟ عَلَ دَلِيلٌ إِنَّهُ الْمَحَبَّةُ يُكْسِبُ الصَّمْتَ إِنَّ الْحِكْمَةَ، أَبْوَابٍ مِنْ بَابِ الصَّمْتِ .

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

99- عَنْهَا؟ الْأَذَّ كَفُّ الرَّجْمِ بِهِ تُوصَلُ مَا وَأَفْضَلُ مَاءٍ، مِنْ بَشْرِيَّةٍ وَلَوْ رَجَمَكَ صِلَ .

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- آدمُ بئو يُعْطَى وَلَمْ يَدْرَجِهِ، الإِيمَانُ مِنْ أَفْضَلُ وَالْيَقِينُ بِدَرَجَةٍ، الإِيمَانُ مِنْ أَفْضَلُ؟ وَالنَّقْوُ بِدَرَجَةٍ، الإسلامُ مِنْ أَفْضَلُ الإِيمَانِ إِنَّ-  
اليَقِينِ مِنْ أَفْضَلُ .

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.

الله آمين زيارة

أَنْتَ أَشْهَدُ أَمِيرَ الْمُؤْمِنِينَ يَا عَلِيَّكَ السَّلَامُ عِبَادِهِ؟ عَلَ وَحُجَّتَهُ أَرْضِيهِ فِي اللَّهِ آمِينَ يَا عَلِيَّكَ السَّلَامُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ؛  
بِاخْتِيَارِهِ إِلَيْهِ فَقَبْضَكَ جَوَارِهِ؟ إِنْ لِلَّهِ أَدْعَاكَ؟ حَتَّى وَاللَّهِ عَلَيْهِ اللَّهُ؟ صَلَّ نَبِيِّهِ سُنَّنَ وَأَتَّبَعْتَ بِكِتَابِهِ وَعَمَلْتَهُ جِهَادِهِ حَقَّ اللَّهُ فِي جَاهِدَتِ  
مَوْلَعَهُ بِقَضَائِكَ رَاضِيَةً بِقَدْرِكَ مُطْمَئِنَّةً نَفْسِي فَاجْعَلِ اللَّهُمَّ خَلْفَهُ جَمِيعَ؟ عَلَ الْبَالِغَةَ الْحُجَّجَ مِنْ لَكَ مَا مَعَ الْحُجَّةِ أَعْدَانِكَ وَالرَّجْمَ  
ذَاكِرَةً نَعْمَانِكَ لِقَوَاضِلِ شَاكِرَةٍ بِأَلَيْكَ نُزُولِ؟ عَلَ صَابِرَةً وَسَمَائِكَ أَرْضِيكَ فِي مَحَبُوبَةٍ أَوْلِيَايِكَ وَتَلِصَفَ مُجِبَةً وَدَعَائِكَ بِذِكْرِكَ  
عَنِ مَشْغُولَةٍ أَعْدَانِكَ لِأَخْلَاقِ مُفَارَقِ أَوْلِيَايِكَ بِسُنَنِ مُسْتَنَّةٍ جَزَائِكَ لِيَوْمِ؟ النَّقْوِ مَنَزُودَةً لِقَائِكَ فَرَحَةً؟ إِنْ مُشْتَاقَةً الْإِنِّكَ لِسَوَابِغِ  
وَافِنْدَةً وَأَضْحَةً إِلَيْكَ الْقَاصِدِينَ وَأَعْلَامَ شَارِعَةَ إِلَيْكَ الرَّاعِبِينَ وَسُبُلَ وَالْهَيْئَةِ إِلَيْكَ الْمُخْبِتِينَ قُلُوبِ إِنْ اللَّهُمَّ تَنَائِكَ وَبِحَمْدِكَ الدُّنْيَا  
أَنَابَ مِنْ تَوْبَةٍ وَ مُسْتَجَابَةً نَاجَاكَ مِنْ وَدَعْوَةٍ مُفْتَحَةً لَهُمُ الْإِجَابَةِ وَأَبْوَابَ صَاعِدَةً إِلَيْكَ دَاعِينَ الِ وَأَصْوَاتَ فَازَعَهُ مِنْكَ الْعَارِفِينَ  
وَ عِدَاتِكَ مَبْدُولَةً بِكَ اسْتَعَانَ لِمَنْ وَالْإِعَانََّةَ مَوْجُودَةً بِكَ اسْتَعَانَ لِمَنْ وَالْإِعَانََّةَ مَرْحُومَةً خَوْفِكَ مِنْ؟ بِكَ مِنْ وَ عِبْرَةً مَقْبُولَةً إِلَيْكَ

المزِيدِ عَوَائِدَ وَ نَازِلَةً لَدُنكَ مِنَ الْخَلَائِقِ؟ إِنْ وَ أَرَزَاقَكَ مَحْفُوظَةً لَدَيْكَ الْعَامِلِينَ أَعْمَالَ وَ مُقَالَةً اسْتَقَالَكَ مِنْ وَرَأْلِ مُنْجَرَةٍ لِعِبَادِكَ  
مُتَوَاتِرَةً الْمَزِيدِ وَ عَوَائِدَ مُؤَفَّرَةً عِنْدَكَ السَّائِلِينَ وَ جَوَائِزَ مَقْصِيْبَةً عِنْدَكَ خَلْقِكَ وَ اِنْجَادَ مَغْفُورَةً الْمُسْتَغْفِرِينَ وَ ذُنُوبَ وَاصِلَةً إِلَيْهِمْ  
وَ عَلِيٍّ مُحَمَّدٍ بِحَقِّ ابْنِي أَوْلِيِّ بَيْنٍ وَ بَيْنِي وَ اِجْمَعَ تَنَائِي وَ اِقْبَلْ دُعَائِي فَاسْتَجِبْ أَللَّهُمَّ مُتَرَعَةً الظَّمَاءِ وَ مَنَاهِلَ مُعَدَّةِ الْمُسْتَطْعِمِينَ وَ مَوَائِدَ  
أَغْفِرْ مُوَلَائِي وَ؟ وَ سَيِّدِ الْهَيِّ أَنْتَ. مَثْوَايَ وَ مُنْقَلَبِي فِي رَجَائِي وَ غَايَةَ مُنَايَ؟ وَ مُنَنَّهُ نِعْمَائِي وَ لِيْ إِنْكَ وَ الْحُسَيْنِ وَ الْحَسَنِ وَ فَاطِمَةَ  
كُلِّ؟ عَلَ إِنْكَ؟ السُّفْلَ وَ اجْعَلْهَا الْبَاطِلَ كَلِمَةً وَ اَدْحِضِ الْعُلِيَا وَ الْجَعْلَنَا الْحَقَّ كَلِمَةً وَ أَظْهَرِ آدَانَا عَن وَ اشْغَلْهُمْ أَعْدَانَنَا عَنَّا وَ كَفِّ لْأَوْلِيَانَا  
قَدِيرٌ شَيْءٍ

ZIYAARAT AMEENALLAAH

In the Name of Allah, The All-compassionate, The All-merciful Peace be on you,

O 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 Requit, 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.

