

(.Maxims of Imam Husain (A.S 150

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How can a thing the existence of which is dependent on you be taken as a proof for your - 1 existence? Is there anything more evident than your "self" disclose you? Are you hidden to need a guide to find you? Surely you are not. Are you far-away to need your footprints to find you? Surely you are not! Blind may the eyes be which do not see you watching and guarding your

"self" (Arafa prayer; Biharol Anwar, Vol. 98, P. 226)

2 - He who has you, has everything , and he who has deprived himself of you is the poorest in the world. Loser is the one who chooses and be content with anyone or anything other than you. (Biharol Anwar, Vol. 98, P. 228)

3 - Never will be salvaged the people who win the consent of the creature at the cost of the dissatisfaction of the creator. (Maqatal Khawarazmi , Vol. 1 , P. 239)

4 - No one will feel secured on the Resurrection Day except those who feared God in this world. (Biharol Anwar, Vol. 44, P. 192)

5 - The Almighty God said: "The believing men and the believing women, they are guardians of each other, enjoin good and forbid evil... "God attaches primary importance to enjoining good and forbidding evil" as a duty for men and women. For he knows that if it were fulfilled all the other duties, easy or hard, will be accomplished. That is because "enjoining good and forbidding evil" is a call for Islam, it regains the rights of the oppressed and opposes tyrants. (Tohaf-al- Uqoul , P. 237)

6 - O' people , the Messenger of God said: Whoever sees an aggressive tyrant legalizes the forbidden of God , breeches divine laws, opposes the tradition of the Prophet , oppresses the worshippers of God , but does not concede his opposition to God in word or in deed , surely Allah will place that tyrant (in the Hell) where he deserves. (Maqatal Khawarazmi , Vol. 1 , P. 234)

7 - People are slaves to the world, and as long as they live favorable and comfortable lives, they are loyal to religious principles. However, at hard times, the times of trials, true religious people are scarce. (Biharol Anwar, Vol. 78, P. 117)

8 - One who pursues a goal through sinful ways, will ironically distance himself from that goal, and will approach what he was afraid of. (Biharol Anwar, Vol. 78, P. 120)

9 - Don't you see that the right is not conveyed and the wrong is not prohibited. Let believers wish to die and righteously meet their God. (Biharol Anwar, Vol. 78 , P. 117)

10 - To me , death is nothing but happiness, and living under tyrants nothing but living in a hell.

(Tohaf-al- Uqoul , P. 245)

11 - Your difficulties are worse than others , because you were deprived of the rank of the scholars - considering your legitimacy and merit -(These difficulties are) because administering the affairs of the society and conveying the (religious) rules must be done by scholars who truly believe in God and know what is permitted and what is forbidden by God. But you were deprived from this position and rank for you withdrew from (supporting) the truth. You changed the tradition of the prophet, despite the clear and disclosed proofs. If you had withstood and were patient against the torture and annoyance (of the tyrants) for the sake of God , then the divine affairs would have stayed in your hands , and you were the ones to whom would be referred. But you made the tyrants dominant on you and left the divine affairs in their hands, while they shamelessly do the forbidden and notoriously live a licentious life. Your (fear) from death and attachment to this world have encouraged the tyrants to establish dominance

over you. (Tohaf-al- Uqoul, P. 238)

12 - O' God! Surely you know that whatever we did was not a competition to gain worldly positions and not for the worthless physical attractions of the world. But to show the signs of religious ways and to remove corruption from your lands , so that the oppressed feel secured

and act according to your traditions and rules. (Tohaf-al- Uqoul, P. 239)

13 - I never revolted in vain, as a rebel or as a tyrant, but I rose seeking reformation for the nation of my grandfather Muhammad (S.A.W.). I intend to enjoin good and forbid evil, to act according to the traditions of my grandfather, and my father Ali Ibn Abi-Talib. (Biharol Anwar,

Vol. 44, P. 329)

14 - If the world is counted valuable; surely the house of God's rewards is higher and more worthy. If bodies were created for death; surely being killed with swords in the way of God is a more honorable death. If the share of daily sustenance, of each creature is provided by the creator, surely it is not descent for man to be greedy for gaining and eating too much. If wealth is amassed for one day to be left. Then why a free man becomes so miser on something he

has to leave. (Biharol Anwar, Vol. 44, P. 374)

15 - If you don't believe in any religion and don't fear the Resurrection Day, at least be free in this world. (Biharol Anwar, Vol. 45, P. 51)

16 - Those who worship God for the hope of gaining , they're not real worshippers ,they're merchants. Those who worship God out of fear (of punishment) , they're slaves. And those who worship God to be grateful towards their creator , they are the free people, and their worship is a real one. (Biharol Anwar, Vol. 78 , P. 117)

17 - Beware that the need of people to you is among the blessings of God to you. So do not scare away the needy people when they come to you, as the God's blessings will return and go elsewhere. (Biharol Anwar, Vol. 78, P. 121)

18 - O' people take a lesson from the advice that God gave to His true believers, among which reproaching the Jewish scholars where he said:" Why do Jewish scholars not prohibit their people from saying sinful words? "And also (the Almighty) said:" Those who turned into atheists, from among the descendants of Israel, were cursed"... his Almighty added:" certainly evil was that which they did.

"Surely the God criticized them for they turned a blind eye to what they saw of evil and corruption from the tyrants of their time out of greed or fear. The Almighty God says: " Do not fear people, rather, fear me! "The Almighty said: "The believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil." (Tohaf-al- Uqoul , P. 237)

19 - Whoever seeks the satisfaction of people through disobedience of God; Then God subjects him to people. (Biharol Anwar, Vol. 78, P. 126)

20 - Avoid oppressing the one who does not have any supporter against you, other than the Almighty God. (Biharol Anwar, Vol. 78, P. 118)

21 - One who reveals your faults to you like a mirror is your true friend, and one who flatters you and covers up your faults is your enemy. (Biharol Anwar, Vol. 78 , P. 128)

22 - Wisdom will not be complete except by following the truth. (Biharol Anwar, Vol. 78, P. 127)

23 - Associating with corrupt people makes you subject to suspicion. (Biharol Anwar, Vol. 78, P. 122)

24 - Crying out of fear from God is salvation from the hellfire. (Mostadrakol Wasael, Vol. 11, P. 245)

25 - A man came to Imam Hussain (Master of the martyrs) and said: I am a sinful man and can't avoid doing sin, please advise me. Imam (as) said: If you can do these five things, then commit sin as much you like. First of all: don't eat the sustenance of God and commit sin as much you like. Second: go beyond the domain of God and commit sin as much you like. Third: seek a site where God can not observe you and commit sin as much you like. Fourth :if the Angel of death comes to you to take away your soul, expel him away from yourself and commit sin as much you like. Fifth: If the Angel of Hell was about to throw you into the hell-fire, stop him and commit sin as much you like. (Biharol Anwar, Vol. 78, P. 126)

26 - Avoid doing what makes you obliged to apologize for it. True believers never do anything for which they have to apologize. Fake believers , on the contrary , keep doing wrong and say

they are sorry in the aftermath. (Tohaf-al- Uqoul , P. 248)

27 - Hastiness is foolishness. (Biharol Anwar, Vol. 78, P. 122)

28 - Do not permit anybody (to come in) before saying Salam (greetings). (Biharol Anwar, Vol. 78 , P. 117)

29 - Among the signs of ignorance is arguing with irrational people. (Biharol Anwar, Vol. 78, P. 119)

30 - Among the signs of a learned man is criticising his own words and being informed of various viewpoints. (Biharol Anwar, Vol. 78, P. 119)

31 - Imam Hussain (as) was asked: O 'the son of the prophet how is life going on? Imam replied: Life is going on , in such a way that I have a God over me, the hell-fire in front of me , death is looking for me, there is no escape of the Day of Judgement, I am taken as a hostage by my own deeds, things do not turn out to be the way I like , I cannot repel what I hate, the affairs are in someone else's hands. He tortures me if he likes and he forgives if he wishes.

Therefore, is there anybody poorer than me? (Biharol Anwar, Vol. 78 , P. 116)

32 - Whoever becomes generous becomes a noble; and whoever becomes stingy becomes vicious and mean-spirited. (Biharol Anwar, Vol. 78 , P. 121)

33 - The most generous person is the one who offers help to those who do not expect him to help. (Biharol Anwar, Vol. 78 , P. 121)

34 - Whoever sorts out a problem of a believer, God sorts out his difficulties of this world and the hereafter. (Biharol Anwar, Vol. 78 , P. 122)

35 - If you heard a person discredits the dignity and the honour of people ,then try not to get introduced to him. (Balagatol Hussain (as) , P. 284)

36 - Never raise your need except to three (kinds of people): to a religious , to a brave man or to a nobleman. (Biharol Anwar, Vol. 78 , P. 118)

37 - Seventy rewards are for Salam (Islamic greeting) ; sixty nine for the starter and one for the one who replies. (Biharol Anwar, Vol. 78 , P. 120)

38 - Act like the one who believes in punishment for sin and reward for good deeds. (Biharol Anwar, Vol. 78 , P. 127)

39 - Should poverty , illness , and death not exist , man would not bow to anything. (Nuzhat al-Nadher wa Tanbeeh al-Khatir , P. 80)

40 - You deserve the Paradise , don't sell yourself for anything less. Whoever is content to the worldly pleasures , has sufficed to something base and low. (Balagatol Hussain (A.S.) , P. 308)

41 - Being thankful for a grace of God makes God reward you with another grace. (Nuzhat al-Nadher wa Tanbeeh al-Khatir, P. 80)

- 42 - Never trust anybody but those who fear God. (Balagatol Hussain (A.S.), P. 292)
- 43 - Imam (as) was asked: What causes noble and eminent personality. He replied:
"Controlling your tongue and doing good deeds. (Balagatol Hussain (A.S.), P. 332)
- 44 - O' people do compete in good deeds and haste in grabbing the good chances. By delaying good deeds, you reduce their value. By gaining victory win the respect and praise of others, and do not let others blame you for being lazy. If one does a favour to another but he does not thank him for it , be sure that God will reward him instead , and surely the God's reward is greater and more generous. (Biharol Anwar, Vol. 78 , P. 121)
- 45 - Beware that the need of people for you is among the graces of God, so do not neglect the needy as the graces will turn into difficulties. Do know Good deeds bring you people's respect and praise and God's rewards. If you could personify and visualize good deeds as a human being you would see him as kind and good looking , whose sight is pleasant for everyone to see. And if you could picture evil acts , you would see him ugly and disgusting , hearts detesting him , and eyes closing to his sight. (Biharol Anwar, Vol. 78, P. 121)
- 46 - The most merciful person is the one who forgives when he is able to revenge. (Biharol Anwar, Vol. 78 , P. 121)
- 47 - Your best relation is the one who comes to you and helps you when you have severed relations with him. (Biharol Anwar, Vol. 78, P. 121)
- 48 - Whoever sorts out the difficulty of a believer God will sort out his difficulties in this world and in the hereafter. (Biharol Anwar, Vol. 78 , P. 122)
- 49 - Tolerance is man's ornament, keeping promises is a sign of nobility, and bonding with others is a grace. (Biharol Anwar, Vol. 78, P. 122)
- 50 - Arrogance is a sign of selfishness rashness is a sign of foolishness and foolishness is a sign of weakness and exaggeration causes destruction. (Biharol Anwar, Vol. 78 , P. 122)
- 51 - Thinking of war is spine-chilling and its taste is extremely unpleasant. A true warrior is one who steps into the scene of war, fully armed, with no fear of the enemy. Whoever starts fighting at an inappropriate time, or when he is not fully equipped and prepared, or without having made plans about it, he will not be helpful for his people and he will die in vain. (Biharol Anwar, Vol. 32, P. 405)
- 52 - I advise you to keep piety and chastity and warn you of the days of Resurrection and death , and hoist you his (threatening) flags : Imagine death with its terrible frightening looks , its unwanted arrival, and its bitter taste has clawn at your soul and has made an obstacle between you and your deeds. Still you care more about your body (rather than soul). I can see the calamity of death grabs you suddenly and drags you from the surface of the earth

to its depth and from the heights of the earth to its lower places and from the joy and familiarity of the earth to the horror of the grave, from the prosperity and illumination of earth to the darkness and pitch blackness of the grave and from the vastness of the earth to the tightness of the grave.

It takes you to that prison to which your nearest relative is not allowed to visit you, to a place where patients have no right to be visited, to a place where there is no response to any cry or scream. May the Almighty God save us from the difficulties and problems of this day and salvage both we and you from the punishment of that day, and makes us deserving his great rewards. (Biharol Anwar, Vol. 78, P.120)

53 - I advise you to keep the divine piety. Surely the God has ensured for the one who keeps his piety to transfer him from what he dislikes to what he likes; and provides him with sustenance from an unexpected way. (Biharol Anwar, Vol. 78, P. 121)

54 - Beware not to be among those who fear that people might face punishment for their sins but they feel secured from their own sins. Surely the glorious God can not be cheated and no reward can be achieved from him except by his obedience ; God willing. (Biharol Anwar, Vol. 78 , P. 121)

55 - O' the son of Adam ! Think for a while and ask yourself : Where are the kings and emperors of the world ? Where are those who re-built the ruins , dug ditches and wells , planted trees and set up habitable towns ? Where are those who gathered wealth ? They had to part with their wealth and properties and leave them to other reluctantly. We, too, will have the same fate. (Irshad al-Quloob , Vol. 1 , P. 29)

56 - O' the son of Adam! Imagine your death bed , your grave , imagine the Day of Judgement when all parts of your body will testify against you ; the day when knees will tremble , hearts will be squeezed inside tight chests ;the day secrets will be disclosed , people will be unmasked , some will come out victorious and dignified and some will be disgraced , and the divine justice will gauge people's deeds. (Irshad al-Quloob, Vol.1, P. 29)

57 - O' the son of Adam! Remember the death of your fathers and your children, where they were, and to where they went. I can foresee that you, too ,will join them very soon and provide a lesson for others. (Irshad al-Quloob, Vol. 1 , P. 29)

58 - We are the victorious party of God , we are the household of the Messenger of God and the relatives of him. We are the dignified and chaste family of the prophet , we are one of the two great weights of which the prophet of God has appointed us as the second to the book of God (which is the first of the two weights).The book in which there are explanations for everything. There is no wrong init.

The Holy Quran for which we have been trusted to interpret. We will never be helpless in its interpretation. In our interpretation , we follow the facts of the Holy Quran. O' people do obey us, because obeying us is compulsory for you, and is tantamount to obeying God and his Messenger. (Biharol Anwar, Vol. 44 , P. 205)

59 - A person asked Imam Hussain (as): "O' the son of the messenger of God, how can we know God Almighty?" Imam replied: "By knowing and obeying the Imam of your time." (Biharol Anwar, Vol. 5, P. 312)

60 - Divine laws and Islamic principles must be carried out only by us Imams, the divine scholars, who have thorough knowledge of the permitted and forbidden things by God. (Biharol Anwar, Vol. 97, P. 80)

61 - O' God! , you know my revolt against the rule of Bani Umayyah did not stem from any greed for power, or for taking revenge. I stood against the tyrant of my time to reveal the genuine image of your divine religion , and to make social reforms in order to save the oppressed and pave the way for them to act according to your rules. And you people! If you don't support us and treat us fairly , tyrants and oppressors will dominate you to blow out divine illumination. Surely God Almighty is our strong supporter, upon whom we rely , from whom we seek help , and towards whom is our return. (Biharol Anwar, Vol. 97 , P. 80)

62 - Thanks to God , whatever God wills will happen , there is no power except stemming from Allah (God). Death has been written on the son of Adam(human being) in such a suitable way like the elegance of a necklace around the neck of a young girl. I am so eager to meet my ancestors like the enthusiasm of Jacob to see Joseph. The divine fate has destined for me a place of killing to which I have to go. As if (I can see) my body parts and members are torn between Nawawis and Karbala to quench there thirst and hanger by killing me. There is no escape from such a divine fate. We, the household of the Prophet , are subservient to whatever God has destined us. We will be patient on this calamity which he has planned for us. Of course his Almighty will give us the reward of the patients. We are (A.S.) the body parts of the Prophet (S.A.W.) and his body parts will not separate from him. We will be surrounding the Prophet (S.A.W.) in the Paradise. By our departure from this world the Prophet (S.A.W.) will be delighted. The promises that have been given to us will be fulfilled. Now, whoever among us is ready for martyrdom and has prepared himself for death and is fond of meeting God, will move with us. We will set out tomorrow; God willing. (Biharol Anwar, Vol. 44 , P. 366)

63 - O' people do know that this world is a mortal/house. (Nasikh al- Tawarikh, Vol. 6 , Part. 2 ,

64 - I do not know companions more loyal and better than my companions ,neither do I know a household more honourable and passionate than my household. May the Almighty rewards you for the favors you have done me. (Biharol Anwar, Vol. 44, P. 392)

65 - The Almighty God elevates His worshippers for their patience in enduring difficulties. (Biharol Anwar, Vol. 45 , P. 90)

66 - Know that Surely the world's sweetness and bitterness are all (nothing but) dreams. Awareness is solely in the hereafter. The winner is the one who wins the other world and the wretched is the one who becomes wretched in it (the hereafter). (Biharol Anwar, Vol. 45 , P. 91)

67 - Praise to God who created the world and made it a mortal, unstable and uncertain house the residents of which keep changing and under going ups and downs , wretched and miserable are those who are deceived by the fleeting and transient pleasures and attractions of this world. (Biharol Anwar, Vol. 45 , P. 5)

68 - No way ! By God I will never surrender to them like a humiliated person and never pledge allegiance to them like slaves." I seek refuge to my God from you stoning me to death"."I seek refuge to my God and your God from any arrogant who does not believe in the day of Resurrection ". (Biharol Anwar, Vol. 45, P. 7)

69 - Be patient O ' the son of the nobles. Death is only a bridge which takes you from misery and loss to the vast Paradise and the eternal graces. Then , is there anyone among you who dislikes to be transferred from a prison to a palace? For your enemies death is the opposite , it is like being transferred from a palace to a prison to be tortured. As my father quoted the Prophet (S.A.W.) as saying: " Surely, this world is a prison for the believer and a Paradise for the infidel." Death is a bridge to take some to their Paradise and some to their hell. I have never told lies and never was told lies. (Biharol Anwar, Vol. 44 , P. 297)

70 - Yazid , the natural son of an illegitimate has placed me in a dilemma , drawing my sword and fighting or being humiliated by allegiance to him. But it is impossible for us to be humiliated, God , his messenger , the believers, my respectable family would not prefer obedience to mean people. To dying with glory. (Biharol Anwar, Vol. 45 , P. 83)

71 - Those who seek to win God's favor and satisfaction, no matter if it evokes people's wrath, God will make them dispense with people. But those who win contentment of people at the cost of enraging God , the Almighty will make them dependent upon people. (Biharol Anwar, Vol. 78 , P. 126)

- 72 - Best of wealth is that with which one protects his fame and dignity. (Biharol Anwar, Vol. 44 , P. 195)
- 73 - Swear by God , I did not rise against the tyrannical rule of Bani Umayyah out of selfishness or with the aim of oppression or corruption. My revolt only aimed at reviving the religion of my grandfather , the holy Muhammad (S.A.W.) and the traditions of my father Ali ibn-Abi Talib (A.S.) , to enjoy good and forbid evil. So, whoever accepts me by accepting the truth , surely God rewards him for supporting the truth. And whoever rejects me , I will be patient until God judges between me and these people justly. Surely , His Almighty is the Best Judge of the judges. (Biharol Anwar Vol. 44 " , P 329)
- 74 - (Since the world is mortal,) imagine as if there has been no world from the beginning ; and (since the here after is eternal) as if it has ever been existing. (Biharol Anwar, Vol. 45 , P. 87)
- 75 - Swearing by my own soul: Imam can be nobody except the one who rules according to Quran , rises for justice, affiliates to the true religion and contains himself to all that for the sake of God. (Biharol Anwar, Vol. 44 , P. 334)
- 76 - Those who worship God sincerely will be rewarded far more than what they had wished and even more than what they deserve. (Biharol Anwar, Vol. 71 , P. 184)
- 77 - Association with the wicked people is evilness, and association with the corrupted people brings doubts to oneself. (Biharol Anwar, Vol. 78, P. 122)
- 78 - Imam Hussain (A.S.) said: " Whoever comes to us will find at least one of these four : he will hear sound reasoning , will see fair judgement , will face a helpful brother , and will enjoy the company of learned men." (Biharol Anwar, Vol. 44, P. 195)
- 79 - Imam Hussain (A.S.) said to a man who was backbiting someone in Imam's presence : " Stop this evil act , for your backbiting will be the food of dogs in the hell." (Biharol Anwar, Vol. 78 , P. 117)
- 80 - Sometimes God Almighty showers a man with grace and favor , instead depriving him of the blessing of being grateful , this is how God tests his mortals. (Biharol Anwar, Vol. 78 , P. 117)
- 81 - "Those stingy people who economize on even greeting are real misers." (Biharol Anwar, Vol. 78 , P. 120)
- 82 - Addressing his son Ali (A.S.), Imam Hussain (A.S.) said: " O ' my son be afraid of oppressing the one who has no defender except God. (Biharol Anwar, Vol. 78 , P. 118)
- 83 - A man from the Ansaar group came to Imam Husain (A.S.). He had a request. Imam (A.S.) told him to write his request if he was too shy to say it. The man wrote:" I owe someone

500 dinars and he is pressuring me for returning it. Please talk to him and ask him to give me more time. "When Imam (A.S.) read the request, he bestowed the man a purse. The purse contained 1000 dinars. He said, " 500 to pay your debts , and the rest for improving your living conditions.

"Then Imam (A.S.) said, " Avoid asking for help from anyone but three types of people: the religious , the generous , and the noble ;The religious for their fear of God , the generous for their generosity, and the noble for their dignity, will not let you down. (Biharol Anwar, Vol. 78, P. 118)

84 - Among the signs of having won the approval and acceptance of God Almighty is keeping the company of the learned. Among the signs of ignorance is fighting with true believers. And among the signs of a learned person is his thinking before saying, and his being well informed of the scientific facts of his day. (Biharol Anwar, Vol. 78 , P. 119)

85 - Avoid doing what you might later be asked to apologize for it! Because the believer does not harm and does not ask for apology, while the hypocrite always harms and apologizes. (Biharol Anwar, Vol. 78, P. 120)

86 - When a poor man begs for your help, his pride is hurt. Then you don't deal another blow to his pride by letting him down. (Biharol Anwar, Vol. 44 , P. 197)

87 – Imam Husain (A.S.) said: "Whoever likes us for the sake of God , we will join the Prophet (S.A.W.) together like these two (and stuck two of his fingers together). And whoever likes us for this world he will be rewarded only in this world which contains both good and evil people." (Biharol Anwar, Vol. 27, P. 84)

88 - When you are frustrated and do not know a way out, only flexibility and moderation towards difficulties will save you. (Biharol Anwar, Vol. 78 , P. 128)

89 - Orphans are the orphans of Mohammad's household. Whoever takes an orphan of ours under his protection and guides him, the Almighty God will tell him , O My generous mortal , you deserve my grace. Then he will order his angels to give him one thousand palace, for each word he taught. (Biharol Anwar, Vol. 2 , P. 4)

90 - If it were not the realization of the Muslim brothers' rights, for whatever evil you did; you would have been punished. But the glorified God says:" Whatever affliction befalls you, it is on account, of what your hands have wrought, and (yet) He pardons most (of your faults)". (Biharol Anwar Vol. 75 , P. 415)

91 - A man told Imam Hussain (A.S.): O' the son of the Prophet! I am your Shi'a (follower)! Imam (A.S.) replied: "Fear God and don't claim this, otherwise God will tell you: You are a liar in what you claimed. Surely our Shi'as (followers) are those whose hearts are pure and free from

insincerity and treason , you had better say you are an admirer and friend". (Biharol Anwar Vol. 68 , P. 156)

92 - Brothers are of four kinds: A brother who cares both about you and about himself, a brother who is only concerned about you, a brother who is only after harming you , and a brother who benefits neither you nor himself. When asked to clarify this , Imam Husain (A.S.) said , " A brother , who cares about you and himself , is beneficial for both you and himself. such a brother maintains friendship with you , as in a perfect friendship , the two friends live together happily , but in a deficient one relations sour soon. The brother who is only concerned about you, he does not seek any material gains in his friendship with you. Rather , he will make every effort to help , and that is true friendship. The brother who constantly seeks to harm you : such a brother is in fact an enemy disguised and masked. He looks for an opportunity to harm you. He cleverly hides his real face from you. He lies about you in your absence, and he is jealous of you. May he suffer eternal damnation: And the brother who benefits neither you nor himself , he is a truly stupid person. Avoid making friends with his type. Such a friend seeks superiority to you and plots to possess whatever you have. (Biharol Anwar Vol. 78, P 119)

93 - Imam Hussain (A.S.) said to one of his followers: Which one is preferred to you? Saving the life of a weak man who is being killed by an oppressor , or saving a poor believer from among our Shias , who is being misled by an unbeliever and an enemy to the household of the prophet , through false reasoning and arguing ?Then Imam (A.S.) himself replied : Certainly saving the poor believer , as God Almighty says. "Reviving a misguided man by enlightening him, is tantamount to reviving all the world's people. "(Tafseer al-Askari or Biharol Anwar, Vol. 2 , P. 9)

94 - For a king, the worst characteristics are three: fearing enemies, oppressing the weak, and being ungenerous. (Biharol Anwar, Vol. 44 , P. 189)

95 - "Avoid embarking on a task that is beyond your tolerance." (Ayaan al-Shi'a, Vol. 1 , P. 621)

96 - " Do not try for what you cannot win. " (Ayaan al-Shi'a, Vol. 1 , P. 621)

97 - " Spend as much as you earn, not more." (Ayaan al-Shi'a, Vol. 1, P. 621)

98 - "Do not expect to be rewarded more than you deserve." (Ayaan al-Shi'a, Vol. 1 , P. 621)

99 - Do not be pleased save to what you have got of Allah's obedience. (Ayaan al-Shi'a, Vol. 1 , P. 621)

100 - Do not assume responsibility for a task, unless you are sure you can handle it competently. (Aaian Ashi'a , Vol. 1 , P. 621)

101 - Do not prescribe a medicine for a king , because if it cures him he will not thank you , and

if it worsens his condition, he will blame you. (Biharol Anwar, Vol. 78 , P. 127)

102 - Referring to a follower who had refrained from joining a war and then had apologized for it and sought to bring an excuse to justify it , Imam (A.S.) said :Apologizing for a sin committed consciously is worse than the sin itself. (Biharol Anwar, Vol. 78 , P. 128)

103 - If you gather wealth but do not use it , you are not the owner of your wealth , rather , you are owned by it. So benefit from your possessions and do not let them benefit from you. (Biharol Anwar, Vol. 78 , P. 127)

104 - Whoever accepts your grant, he has helped you with your generosity. (Biharol Anwar, Vol. 78 , P. 127)

105 - Telling the truth brings about honor. (Tarikh al-Yakoobi , Vol. 2 , Najaf press , P. 246 , line 9)

106 - Telling lies is a sign of weakness. (Tarikh al-Yakoobi , Vol. 2 , Najaf press , P. 246 , line 9)

107 - " People's secrets are properties held in trust with you." (Tarikh al-Yakoobi, Vol. 2, Najaf press , P. 246 , line 9)

108 - "Your neighbours are like your relatives." (Tarikh al-Yakoobi, Vol. 2 , Najaf press , P. 246 , line 9)

109 - Aiding (others) is (a sign of) truthfulness. (Tarikh al-Yakoobi, Vol. 2 , Najaf press , P. 246 , line 9)

110 - " Working grants you experience."(Tarikh al-Yakoobi, Vol. 2 , Najaf press , P. 246)

111 - Good manner is (counted as) a worship. (Tarikh al-Yakoobi, Vol. 2, Najaf press , P. 246 , Line 9)

112 - Silence is an ornament (for man) (Tarikh al-Yakoobi, Vol. 2 , P. 246)

113 - Greediness is poverty. (Tarikh al-Yakoobi, Vol. 2, P. 246)

114 - Generosity is prosperity. (Tarikh al-Yakoobi, Vol. 2, P. 246)

115 - Moderation is wisdom. (Tarikh al-Yakoobi, Vol. 2 , Najaf press , P. 246 , Line 9)

116 - Once Imam (A.S.) advised Ibn- Abbas:" Do not talk about something which does not concern you , because I fear that you commit a sin , and do not talk in what concerns you unless there is an occasion for it. Very often a speaker is criticized for telling the truth (for it was not on the right occasion.) (Biharol Anwar, Vol. 78, P. 127)

117 - Do not argue with two types of people: the patient and the stupid; the former will beat you, and the latter will bother you. (Biharol Anwar, Vol. 78 , P. 127)

118 - In your friend's absence, speak of him the way that you like him to speak of you in your absence. (Biharol Anwar, Vol. 78 , P. 127)

119 - Death with dignity is better than life with humility. (Biharol Anwar, Vol. 44 , P. 192)

120 - Continuous experience increases intellect, honour and piety. (Biharol Anwar, Vol. 78 , P. 128)

121 - Contentment causes the comfort of body. (Biharol Anwar, Vol. 78, P. 128 , Line 9)

122 - Imam (A.S.) was asked why the Almighty God made it compulsory to fast. He replied. "To make the rich taste hunger and be merciful towards the needy." (Manaqib Aal Abi-Talib by Ibn Shahrashoob , Vol. 4 , P. 68)

123 - Imam Hussain (A.S.) was asked: How great your fear of God is? He said: "Nobody will be safe in the Day of Judgement except those who fear God in this world. (Biharol Anwar, Vol. 44 , P. 192)

124 - Imam Hussain (A.S.) was asked about Jihad, striving in the way of God, recommended or compulsory? He said, " Jihad in Islam is of four kinds: two of them on compulsory, one of them is recommended but cannot be performed except with a compulsory one , and one is solely recommended. One of the first two compulsory ones is striving of a man with himself to avoid committing sins which is greatest kind of Jihad. The second compulsory Jihad is fighting infidels.

The third kind of Jihad which is recommended but cannot be carried out unless with a compulsory Jihad, is Jihad of the Islamic nation against their enemy which is compulsory on all the Muslim nation. If they live it away ,God's punishment will come , and this is a sort of nation punishment. But this Jihad is recommended for the Imam, leader of the Muslims , alone.

He is to come to the nation , and they together. Go for striving against the enemy. The fourth Jihad which is recommended is when a good tradition is initiated or revived by a person who strives for safeguarding it or improving it. This is among the best deeds, as it is reviving a good tradition. Surely, the Prophet (S.A.W.) said , " Whoever establishes a good tradition , he will be rewarded for it , and in addition , he will be rewarded for every other individual who has followed his tradition. (Tohaf al-Uqoul , P 243)

125 - O' the son of Adam! Your life comprises of passing days, with each day passing, a part of you goes away for good. "(Irshad al-Quloob by Dailami , P. 40)

126 - The Holy book of the Almighty contains four items: words , implications, esoteric points, and realities. Words for common people , implications for special people , esoteric points for divine leaders, and realities for the prophets (A.S.) (Jame al-Akhbar by Shaykh Sadook , P. 47)

127 - Those who are reduced to tears after hearing sufferings of my family, their tears will protect them from hell and God will place them up in Paradise. (Biharol Anwar, Vol. 44, P. 279)

- 128 - Tears of the eyes and fear of the hearts are among graces of the Almighty God.
(Mustadrak al-Wasael vol. 11, P. 245)
- 129 - Do not try to find fault with others instead, when someone makes a small blunder, try to cover up for him and justify his mistake. (Nuzhat al - Nadhir wa Tanbih al-Khater, P. 80)
- 130 - Endure difficulties when you walk on a divine path, and resist the temptation of worldly pleasures. (Nuzhat al - Nadhir wa Tanbih al-Khater, P. 85)
- 131 - Aban Ibn Taglib said he once heard the martyred Imam (A.S.) as saying:" Whoever likes us (the household of the Prophet) he becomes from us the house hold "(of the prophet).He had asked Imam (A.S.): " From you the household ? " Imam (A.S.) answered," From us the household," and repeated it three times. Then Imam (A.S.) went on to say, "Did you not hear the saying of the prophet Ibrahim (in the Holy Quran) : " And whoever follows me , he is from me?"(Nuzhat al - Nadhir wa Tanbih al-Khater, P. 40)
- 132 - Nothing is more disgraceful for old people than being slaves to their worldly desires.
(Kifayah al-Athar fi An-Nass Ala Aimmah al- Ithna-Ashar, P. 233)
- 133 - Nothing is more disgraceful for rulers than treating their subordinates cruelly. (Kifayah al-Athar fi An-Nass Ala Aimmah al- Ithna-Ashar, P. 233)
- 134 - Nothing is more disgraceful for noble people than telling lies. (Kifayah al-Athar fi An-Nass Ala Aimmah al- Ithna-Ashar, p. 233)
- 135 - Nothing is more disgraceful for the learned than greed. (Kifayah al-Athar fi An-Nass Ala Aimmah al- Ithna-Ashar, P.233)
- 136 - Amir al-Mo'menin Ali (A.S.) asked his son Hussain (A.S.):" O' Son !what is being honorable "? He replied: "Benevolence to family members , and bearing their losses. "(Biharol Anwar, Vol. 78, P. 102)
- 137 - Imam Husain (A.S.) was once asked: what is affluence? He said : " Decreasing your wishes , and being satisfied with what is enough for you. "(Biharol Anwar, Vol. 78, P. 102)
- 138 - What is poverty?" Being covetous and hopeless. "(Biharol Anwar, Vol. 78 , P. 102)
- 139 - What is being low and base?" Saving yourself but leaving your spouse to grapple with difficulties at hard times. "(Biharol Anwar, Vol. 78 , P. 102)
- 140 - What is stupidity? "Hostility to one's powerful and efficient commander, or to someone who can harm you or benefit you." (Biharol Anwar, Vol. 78 , P.102)
- 141 - A man told Imam Hussain (A.S.): "I have built a new house. I like you to enter it and pray to God for me. Imam accepted. After entering the house, Imam (A.S.) had a look at it and said," You have demolished your house and have built a larger and more luxurious house. People on the earth admire you and respect you for that house, while those up in the Heavens despise

you. (Mustadrak al-Wasael , Vol. 3 , P. 467)

142 - The Holy Koran has an elegant outward and a profound inward (Jame al-Akhbar by Shaykh Sadook , P. 47)

143 - The intelligence of Muawiyah was being discussed when Imam said:" Man's intelligence would not be perfect unless truth is followed". (Biharol Anwar, Vol. 78, P. 127)

144 - Imam Hussain (A.S.) said: "Our enemy is the enemy of my grandfather Muhammad (S.A.W.) "(Ihqaq al-Haq , Vol, 11 , P. 592)

145 - Habeeb Ibn Madaher narrated that once he asked Imam Hussain (A.S.): "What were you before the creation of Adam? ". Imam replied: " We were spiritual lights orbiting the highest Heaven , and teaching the angels praising and glorification. "(Biharol Anwar, Vol. 60, P. 311)

146 - Twelve Mahdis are to be from us. First of them is Amir al-Mo'menin Ali Ibn Abi Talib (A.S.), and the last is the Imam who rises by justice. Through him, God will revive the earth after its death, and let the real belief overcome other beliefs, in spite of the polytheists' dislike. He has a long occultation during which some will abandon their faith, and some will firmly stay in their belief.

Then, they will be annoyed and asked: "When will this promise be fulfilled, if you are telling the truth? " Truly, whoever withstands annoyance and denial of others during the occultation of Mahdi is like the one who fights by sword alongside the Prophet (S.A.W.). (Biharol Anwar, Vol. 51, p. 133)

147 - Imam Husain (A.S.) was asked what virtue is. He said: "Holding your tongue, and good deed." Then he was asked what defect is. He said: "Involving yourself in a futile task." (Mustadrak al-Wasael , vol. 9 , P. 24)

148- There are seventy advantages for the greeting. Sixty-nine is given to the one who greets first and one is given to the one who responds to the greeting.

149- The true stingy is that who refrains from greeting.

150- He who tries to achieve something through acting disobediently to Allah will miss what he expects and fall in what he fears