



*Shaykh Arif Abdulhussain*

*289 Sayings*

*of*  
*Imam Ali*  
*(AS)*

**Part 1**  
**289 SAYINGS OF IMAM 'ALI (AS)**

Translated by HI Shaykh Arif Abdulhussain assisted by  
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**I.** He said to his son al-Hasan (peace be with them both) O son, learn about four things and so long as you act in accordance with what you learn harm from these will not come to you. The richest wealth is intellect. The greatest poverty is foolishness. The biggest damnation is due to vanity. The noblest descent is through the excellence of morals. O son, be wary of befriending a foolish man for although wanting to give you benefit he will cause you harm. Refrain from befriending a miser for he will distance himself from you at the time of your need. Do not befriend a libertine for he will sell you for a petty sum. Do not befriend a liar for he is like a mirage that causes that which is distant to appear close and that which is near distant.

**II.** The doer of good is better than it and the doer of evil is worse than it.

**III.** Be magnanimous but not a profligate; appraise but be not a miser.

**IV.** Proximity to Allah cannot be gained through voluntary devotion if they falter with obligations.

**V.** The words of a wise man are behind his heart while the heart of a fool is behind his words.

**VI.** The most illustrious wealth is the abandoning of [false] hope.

**VII.** He who is swift in doing to the people that which they dislike is talked about by them in accordance with their imagination.

**VIII.** An evil deed, which causes repentance, is better in the sight of Allah than a noble deed that brings about conceit.

**IX.** He who entertains lengthy hopes does so by sacrificing the performance of good.

**X.** The worth of a man is in accordance with his resolve, his veracity is in accordance with his sense of honour, his bravery is in accordance with his sense of pride and his chastity is in accordance with his self-respect.

**XI.** Be cautious of the tyranny of a generous man as he starves and of a depraved man as he satiates

**XII.** The one most worthy to pardon the transgressions of others is the one most capable of giving retribution

**XIII.** No wealth is greater than intellect, no poverty worse than ignorance, no inheritance better than good morals and no aide such as consultation

**XIV.** Perseverance is of two types, perseverance with that which is disliked and perseverance from that which is liked

**XV.** Wealth and needlessness in a land away from home makes it home while poverty in the homeland make it separation from home

**XVI.** Possession is the source of desires

**XVII.** He who cautions you is like the one who gives good tidings

**XVIII.** Lose of friends is separation from ones homeland

**XIX.** Do not shy away from giving little for deprivation is less than it

**XX.** Contenance is the adornment of poverty

**XXI.** You will not find an ignorant man save he is wasteful and excessive

**XXII.** As intellect becomes more complete words become fewer

**XXIII.** One who places himself as a leader for people should begin with educating his own self before others and his training of others should be through his conduct before his tongue. A teacher and an instructor of his self is more worthy of exaltation than one who is a teacher and an instructor of others

**XXIV.** The breaths of a man are steps towards his death

**XXV.** Everything reckoned is something decreased and everything anticipated is sure to come

**XXVI.** Wisdom is the possession of a believer, take it even from the non-believer

**XXVII.** The worth of every man is in what beautifies him

**XXVIII.** Retain a report through thorough comprehension of it not mere retention of transmitting it, for transmitters of knowledge are many while those who understand it are few

**XXIX.** Allah has placed obligations upon you do not cause them to go to waste. He has set boundaries for you do not exceed them. He has forbidden you from things do not violate them. He has remained silent concerning certain things but not through forgetfulness, do not burden yourselves with them

**XXX.** Whenever people disregard matters of faith for the betterment of their world Allah causes them involvement with that which is more damaging

**XXXI.** Many a scholar has been destroyed through ignorance not being benefited by his knowledge

**XXXII.** The affairs of Allah cannot be established save by him who does not allow himself to be bribed, nor allows himself to be equalled [by others through their wealth and influence, in

the establishment of the laws of Allah], nor does he pursue covetous desires

**XXXIII.** A wasted opportunity is a source of torment

**XXXIV.** The example of this world is like that of a snake soft is its touch deadly is the poison soaked within its mouth. An undiscerning fool advances to it while a wise man remains cautious of it

**XXXV.** He who is negligent in [the performance of good] deeds is afflicted with distress. Allah has no concern with a person in whose wealth or self there is no share for Him

**XXXVI.** This world is a passage to the eternal abode and the people in it are of two types; a man who has sold his soul to it and is rebuked by it and a man who has bought his soul from it and has been released by it

**XXXVII.** A friend is not a true friend until he is true to his friend on three occasions; at the time of misfortune, in his absence and at his death

**XXXVIII.** Prayer (salah) is a means of proximity for every pious person. Pilgrimage (haj) is a way of holy struggle (jihad) for the weak. Every thing has a form of purity (zakah), the purity of bodies is by fasting. The form of struggle for a woman is by maintaining a happy marriage

**XXXIX.** Increase the descent of sustenance through the giving of alms

**XL.** One who is confident of a [good] descendent is generous in giving [to him]

**XLI.** One who economises is not reduced to poverty

**XLII.** Patience descends in accordance with calamities. The one who strikes his hand onto his thigh [as a sign of non-perseverance] at a calamity reduces the worth of his deeds

**XLIII.** Anxiety leads greatly to senility and old age

**XLIV.** How many persons who by fasting gains no more than thirst from it. How many a person who stands long nights in worship but has no more than sleeplessness and toil from his wakefulness. How wonderful is the sleep, rest and the eating and drinking of the sagacious

**XLV.** O son of Adam fear your Lord when you find Him increasing you in blessings as you increase in disobedience.

**XLVI.** Regulate your faith with the giving of alms. Safe guard your property by the giving of the religious dues. Repel the waves of calamities through supplication

**XLVII.** A man is concealed underneath his tongue

**XLVIII.** Has annihilated the one who is unaware of his worth

**XLIX.** Every man has a final outcome whether sweet or bitter

**L.** For everyone there is a state of advance and retreat. As for that which retreats it is as if it did not exist

**LI.** He who perseveres eventually achieves success even if the waiting is lengthy

**LII.** One who is in agreement with the actions of others is equally involved with them. The one who is involved in falsehood commits two crimes: the crime of committing falsehood and the crime of being satisfied with it

**LIII.** Reprimand your brother [in faith] through showing him beneficence. Repel his evil by bestowing upon him

**LIV.** The one who places him self in a position of suspicion has only his self to blame for people's unfavourable opinion of him

**LV.** One who owns is the one who monopolises

**LVI.** The one who independently proceeds through his opinion parishes, as for the one who consults others shares in their wisdom

**LVII.** One who conceals his secrets has control of that which is good for him

**LVIII.** Poverty is the greatest death

**LIX.** He who attends to the right of one whose right cannot be attained has indeed enslaved him

**LX.** Obedience is not owed to the creatures in the disobedience of the creator

**LXI.** A man is not worthy of blame in delaying the taking of his right he is only to blame for taking that which is not his

**LXII.** [Self] infatuation prevents progress

**LXIII.** The matter is at hand and the provisions are few

**LXIV.** Abandoning of sin is easier then seeking repentance

**LXV.** How many a morsel has prevented morsels

**LXVI.** People are enemies of what they are ignorant of

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**LXVII.** One who considers the causes of differing views comprehends the points of faults

**LXVIII.** One who sharpens the spearheads of rage for Allah is strengthened for the slaying of the strongest of the wrongdoers

**LXIX.** If you are in awe of a situation then confront it for the intensity of its [self] protection is greater than your fear of it

**LXX.** Patience is the key to leadership

**LXXI.** Rebuke the wrongdoer through the reward of the good doer

**LXXII.** Remove evil from the heart of others by uprooting it from your own heart

**LXXIII.** Obstinacy undermines opinions

**LXXIV.** Greed is an unending bondage

**LXXV.** The fruit of negligence is regret and that of resolve is safety

**LXXVI.** There is no goodness in remaining silent of a sure judgement just as there is no goodness in is speaking through

ignorance

**LXXVII.** There is never a case in which two claims contradict each other save that one of them is false

**LXXVIII.** I have never lied neither have I been lied to nor have I been misguided nor has anyone been misguided by me

**LXXIX.** He who oppresses openly shall face a day of reckoning who severity shall cause him to bite the back of his hand

**LXXX.** He who manifests his leaf for the truth perishes

**LXXXI.** He who does not attain salvation through perseverance is destroyed through impatience

**LXXXII.** Son of Adam you are a treasurer of the wealth of others in whatever you have earned beyond your need

**LXXXIII.** Every vessel becomes restricted by what is placed within it save for the vessel of knowledge, which expands with knowledge

**LXXXIV.** The first reward of a patient man through his forbearance is people's assistance of him against his ignorant opponent

**LXXXV.** He who takes account of his self, benefits, he who is negligent of his self is at a loss. One who fears finds safety. One who contemplates upon a situation gains foresight. One who has foresight gains comprehension and the one who comprehends gains knowledge

**LXXXVI.** Man's infatuation with his self is his own envy of his intellect

**LXXXVII.** One not possessing a trunk has dense branches

**LXXXVIII.** Through the changes of states becomes known the worth of men

**LXXXIX.** The greatest destruction of the intellect is under the lightening of covetousness

**XC.** It is not rational to pass a judgement against a trustworthy person on the bases of speculation

**XCI.** The worst provision for the Hereafter is hostility to the servants [of Allah]

**XCII.** Controversy destroys advice

**XCIII.** People do not observe the faults of the one who adopts the cloak of bashfulness as his garment

**XCIV.** A greedy person is in the shackles of disgrace

**XCV.** Faith is [an expression of] the recognition [of the truth] by the heart, and [its] testimony by the tongue and action [in accordance with it] through the limbs

**XCVI.** Sufficient is satisfaction as a reign and sound morals as a blessing

**XCVII.** One who is subservient to a negligent person wastes the rights of others and the one who is subservient to a traitor loses friend

**XCVIII.** The day of the oppressed against the oppressor is greater than the day of the oppressor against the oppressed

**XCIX.** As the answers [to an enquiry] increase the truth becomes obscure

**C.** For Allah there exists a right in every bounty that He bestows, as for the one who discharges this right, he shall have an increase of it and as for the one who fails to discharge it risks losing it

**CI.** The most noble of the deeds of a noble-minded man is his disregard of what he knows [of the faults of others]

**CII.** Kindness is more affectionate than kinship.

**CIII.** Be true to the expectations of one who thinks highly of you.

**CIV.** The best of deeds is one you have to compel yourself to do.

**CV.** The bitterness of this world is the sweetness of the Hereafter and the sweetness of this world is the bitterness of the Hereafter.

**CVI.** Solitariness is a form of madness since the one who is isolated is regretful and if he is not regretful at being detached then his madness is confirmed.

**CVII.** Loyalty to a traitor is betrayal in the sight of Allah while treachery to a traitor is loyalty in the sight of Allah.

**CVIII.** The words of the physicians if correct are a cure and if incorrect they become a disease.

**CIX.** Do not turn your knowledge into ignorance and your surety into doubt. When you acquire knowledge then act in accordance with it and when you achieve surety then proceed with it.

**CX.** A little [goodness] which is perpetual is worthier than ample that becomes loathsome and tedious.

**CXI.** Reject the supererogatory forms of devotion when they impede the obligatory.

**CXII.** Take caution against the fleeing of blessing for not every runaway is returned

**CXIII.** The one who is mindful of the length of the journey [of the Hereafter] adequately prepares for it

**CXIV.** Deliberation upon a matter is not the same as witnessing it with the eyes for the eyes may betray the one witnessing through them while the intellect never deceives the one consulting it

**CXV.** Between you and admonition lies the veil of heedlessness

**CXVI.** The ignorant among you are increased [in ignorance] while your learned procrastinate

**CXVII.** Knowledge has severed the pretext of those offering justifications

**CXVIII.** When Allah wishes to debase a person He prevents him from gaining knowledge

**CXIX.** How abundant are the warnings and the lessons and how few are the people who contemplate upon them

**CXX.** Allah has made the provision of the needy an obligation upon the wealth of the affluent. A poor man does not starve save by the delight of a wealthy man. Indeed Allah shall question them of this matter

**CXXI.** Needlessness of resorting to excuses is more dignified than justification through them

**CXXII.** The least owed to Allah is to not disobey Him through His blessings.

**CXXIII.** .Every man has two partners in his wealth: inheritors and misfortunes.

**CXXIV.** The one who invites others to righteousness without acting in accordance with it is like an archer without an arrow.

**CXXV.** Knowledge is of two types: the recorded and the heard. That which is heard is of no use if it is not recorded.

**CXXVI.** Abstinence is an adornment of poverty and thanksgiving is an adornment of needlessness.

**CXXVII.** To praise anyone beyond their worth is to flatter them and to not give someone their worth is a form of envy.

**CXXVIII.** The greatest sin is that act of disobedience, which is belittled.

**CXXIX.** The biggest fault is to blame others for a defect that is also found in you.

**CXXX.** Contemplation is a clear mirror and reflection upon situations is befitting admonition. It is sufficient as a moral for you to abstain from that which you dislike for others.

**CXXXI.** Knowledge is accompanied by action. Thus he who knows acts in accordance with it. Knowledge is called through action. Thus if called it responds and if left uncalled it leaves.

**CXXXII.** Indeed Allah the glorified has placed a reward for His obedience and punishment for disobedience of Him in order to drive His servants from the fire of Hell and to encourage them to Paradise.

**CXXXIII.** Indeed truth is heavy and wholesome while falsehood is light and infectious.

**CXXXIV.** Greed encompasses every undesirable trait and is a bridle by which the possessor of it is lead to every evil.

**CXXXV.** He who seeks a thing attains it or a part of it.

**CXXXVI.** That good is not good after which lies the fire of Hell. That evil is not evil after which there is paradise. Every

bounty other than Paradise is inconsiderable and every misfortune other than the fire of Hell is a form of well-being.

**CXXXVII.** Abstain from the world and Allah shall grant you an insight of its defects. Do not become heedless for you are not forgotten.

**CXXXVIII.** Speak and you shall be known. For a man is hidden beneath his tongue.

**CXXXIX.** Take from this world what comes to you and refrain from that which turns away from you and if you cannot do this then seek it in the best of manner.

**CXL.** Many a statement is more penetrative than an assault.

**CXLI.** Proximity to people in their morals is safety from their calamities.

**CXLII.** How wonderful is the humility of the rich toward the poor in order to gain that which is with Allah and better still is the self-esteem of the poor in rejecting the aid of the rich and relying upon Allah.

**CXLIII.** The heart is the book of insight.

**CXLIV.** A pious man is the prince of sound morals.

**CXLV.** Do not restrict your words to a person who allows you to speak nor address eloquently one who restricts you from speaking.

**CXLVI.** Forbearance is comparable to ones clan [as regards the duty of aiding it against adversaries]

**CXLVII.** It is sufficient for you that your intellect discerns for you your good actions from your errors.

**CXLVIII.** .He who rectifies his personal affairs Allah puts right his public affairs. He who restores the matters of his faith

Allah will restore the matters of his world. He who makes better his relationship with Allah then Allah will make better his relationship with the creatures.

**CXLIX.** Patience is a concealing and the intellect is a cutting sword. Therefore cover your moral defects with patience and sever your desires through your intellect.

**CL.** It does not befit a servant of Allah to rely upon well-being and affluence.

**CLI.** He who complains of his needs to a believer it is as if he has referred them to Allah and he who complains of his needs to a disbeliever it is as if he has complained against Allah.

**CLII.** Regarding 'id he said, "it is 'id for one whose fasts have been accepted and whose prayers have been thanked by Allah. Every day in which Allah is not disobeyed is a day of 'id"

**CLIII.** The greatest regret on the day of Resurrection will be the regret of a man who has earned his wealth in the disobedience of Allah then he is inherited by a man who spends this wealth in the way of Allah and goes to Heaven by it while the first goes to Hell by it

**CLIV.** Sustenance is of two types: Seeker and the sought for. The one who seeks the world is sought by death until he is removed from this world. The one who seeks the Hereafter is sought by the world until his share of this world is given to him

**CLV.** Be mindful of the ending of pleasures and the continuity of the consequences [of the actions]

**CLVI.** Allah does not open the door of thanks giving for His servants then prevents from bestowing upon them greater blessings. He does not open the gates of supplication then refuse to grant them. Allah does not allow access to repentance then refuse to forgive



**CLVII.** No settlement has a greater right upon you than another. The best place of residence is one where you live

**CLVIII.** The one who engages in business without knowledge of its laws is inevitably dragged into usury

**CLIX.** One who magnifies minor afflictions Allah engulfs him in greater calamities

**CLX.** The burden of desires is lessened for one who gives dignity to his soul

**CLXI.** No person makes jest of another but that a portion of his reason leaves him at that moment

**CLXII.** Your abstention from the one who is desirous of you is a form of decrease in fortune while your desire for the one who abstains from you is a form of humiliation

**CLXIII.** Two types of people will never be satiated, the seeker of knowledge and the seeker of this world

**CLXIV.** Clemency and patience are inextricably connected and are a result of great resolve

**CLXV.** Slandering is the method of an incapable person

**CLXVI.** This world was created for other than itself not for itself

**CLXVII.** May Allah bless a man who hears the truth and comprehends it, who is called to righteousness and advances to it, who restrains himself to guidance and finds salvation

**CLXVIII.** Slaves of Allah weigh your deeds before they are weighed. Take account of yourselves before you are made accountable

**CLXIX.** Remember Allah abundantly for it is the best of remembrance

**CLXX.** I admonish you O slaves of Allah with piety for it is the best of provisions and by it shall earn the Hereafter

**CLXXI.** .O people no man, no matter how affluent, may see himself without need of his kinsfolk defending him with their hands and tongues. They are his greatest guardians. They are the best in aiding him to mend his affairs. They are most sympathetic to him at times of calamity.

**CLXXII.** .O people I fear for you most on account of two things: the pursuit of desires and prolonged expectations. The pursuit of desires becomes an impediment from the truth while lengthy expectation causes the Hereafter to be forgotten.

**CLXXIII.** Praise be to Allah at the darkening of the night and at the cleaving of the day. Praise be to Allah at the appearance of a star and at its shining. Praise be to Allah whose bestowal knows no end and is unequalled.

**CLXXIV.** Distance yourselves from lying for it is far from faith. A truthful man exists with distinction in his secret conversations and high mindedness. A liar exists on the verge of destruction and indignity.

**CLXXV.** Praise be to Allah, The First. There was nothing prior to Him. The Last. There is nothing after Him. The Apparent. There is nothing beyond Him. The Hidden. There is nothing other than Him.

**CLXXVI.** The one whose deeds have slackened him is not advanced through his ancestry.

**CLXXVII.** The best of abstention is that which is concealed.

**CLXXVIII.** Faith is built on four pillars: patience, certainty, justice and striving in the way of Allah.

**CLXXIX.** One who commands goodness strengthens the believers as one who reprimands evil debases the hypocrites.

**CLXXX.** Not everyone who aims a blow hits the target.

**CLXXXI.** If He has allowed respite to the oppressor than it not that He has forgotten about him, nay He observes his every step and is like an impediment in his throat.

**CLXXXII.** Be mindful of the destroyer of pleasures and that which shall make desires appear loathsome and the one that shall cut off lengthy hopes as you become surrounded by your evil deeds.

**CLXXXIII.** There is no responsibility upon the Imam save discharging the obligations vested with him by his Lord. The giving of admonition and striving to guide the people, reviving the Sunnah, establishing the penal code upon the criminal and giving religious alms to the deserving.

**CLXXXIV.** Everything is in awe of Him. Everything subsists by Him, the wealth of every pauper and the Dignity of every humble soul, the Strength of every weak man and the Retreat of every troubled soul.

**CLXXXV.** The best means to Allah is faith in Him and His Apostle and striving in His way for indeed this is the peak of Islam.

**CLXXXVI.** Whatever you hear is false and whatever you see is the truth.

**CLXXXVII.** Allah chastises His slaves for their evil deeds by reducing His bounties, removing His blessings and sealing the treasures of goodness.

**CLXXXVIII.** Praise to Allah, to whom shall journey every living creature. With Him rests the finality of all affairs

**CLXXXIX.** I admonish you servants to adhere to the fear of Allah who has adorned you and provided you with uncountable bounties.

**CXC.** Advance to Allah as oppressed not as oppressors. Fear the pathways of the Shaytan and the passageways of enmity. Do not consume that which is unlawful

**CXCI.** Know that every action is a plant and every plant has to be watered but every water is different. Thus the plant whose water is good produces sweet fruits and that whose water is not so good produces bitter fruits

**CXCII.** Praise be to Allah who has made His praise a key for His remembrance and a cause for an increase of His grace and an evidence upon His blessings and Might

**CXCIII.** Give obedience to Allah, do not disobey Him. Whenever you see good adhere to it and whenever you find evil turn away from it

**CXCIV.** By Allah O people! I have never directed you to an act of goodness but that I have preceded you to it nor have I ever prevented you from evil but that I have refrained from it before you

**CXCV.** Indeed my example among you is like a lamp in utter darkness illuminating the path. Therefore listen and comprehend and lend me the ears of your hearts and understand!

**CXCVI.** How swift are the hours in a day and days in a month and months in a year and years in a lifetime!

**CXCVII.** Indeed our affair (Imamate) is severe and intense. It cannot be withstood save by a faithful believer whose heart has been tried by Allah. None can comprehend our talk except trustworthy hearts and men with serious temperament

**CXCVIII.** I praise Him as thanks giving for His bounties and seek assistance from Him in discharging His rights. Mighty is His legion great is His grandeur

**CXCIX.** Know O slaves of Allah your souls are observers upon you and your limbs are eyes watching you. You have angels recording your deeds and every breath that you take. The darkest night cannot hide you from them nor can the strongest fort prevent them from you. Indeed tomorrow is near to today.

**CC.** His command is decisive and firm. His pleasure is amnesty and mercy. He decrees through knowledge and pardons through perseverance. O Allah for You is praise for Your giving and taking and upon Your granting well-being and trying by sickness.

**CCI.** Let your young ones follow in the steps of your elders. Let your elders show clemency to the youngsters not the harshness shown at the time of Jahiliyyah.

**CCII.** The destruction of this world after its existence is not more astonishing than its origin and invention from nothing.

**CCIII.** Know that this Qur'an is an admonisher that does not deceive. A guide that does not mislead: A narrator who does not lie. No one sits in the company of this Qur'an save that he stands with an increase or decrease. Increase in guidance or decrease in ignorance.

**CCIV.** Benefit from the eloquence of Allah. Take admonition from His advice. Advance to His guidance for indeed Allah has devastated His case through plain truth and completed His argument through clear proof. He has explained acts desired and disliked by Him in order for you to follow and refrain.

**CCV.** By Allah! No people have been removed from a blissful life except by their sins, for Allah does not oppress His servants.

**CCVI.** Praise be to Allah who is known without being seen, who creates without exertion. He has created all creatures through his omnipotence and has enslaved every master through His majesty. He is the sovereign over the mighty through his generosity.

**CCVII.** Medicine does to the body what soap does to the clothes. It cleans them but wears them out.

**CCVIII.** Words are like medicine, if given in proper measures they cure and if given in large quantities they destroy.

**CCIX.** There is no disease more incurable than ignorance.

**CCX.** The best of worship is to remain silent and waiting patiently for relief.

**CCXI.** Greed is more harmful than poverty, for if a poor man finds something it is enough for him, whereas a greedy person never has enough.

**CCXII.** Forgiveness is for the one who admits not for the one who persists.

**CCXIII.** Do not betray anyone who places his trust in you even if he betrays you.

**CCXIV.** The oppression of the weak is the most disgusting form of oppression.

**CCXV.** Whoever is aware of his own faults will have no time for the faults of the others.

**CCXVI.** Anger begins with madness and ends with regret.

**CCXVII.** May Allah show mercy to a man who sees the truth and aids it and sees tyranny and rejects it

**CCXVIII.** I dislike for you to be abusive

**CCXIX.** Indeed it is the right of the one who holds the majesty of Allah in the loftiest rank to consider as insignificant everything other than Him

**CCXX.** Refrain from extravagance by economising. Be mindful of tomorrow, today. Retain from your wealth in accordance with your needs and give the surplus for the Day of your need (the Hereafter)

**CCXXI.** The one who belittles trust and encroaches upon disloyalty not cleansing his self and faith from it, has indeed incurred disgrace in this world and shall be most humiliated and dishonoured in the Hereafter

**CCXXII.** Death is tied to your forelock while the world is folding up from behind you. Fear the fire whose pits are deep, whose heat is intense and whose chastisement is always renewed

**CCXXIII.** Minimise your increase of provision by realising the weakness of what you can bear. Thus do not load onto your back beyond what you can carry, for it will surely become an evil curse upon you

**CCXXIV.** There is no sham in a Muslim being ill-treated [at times through circumstances] so long as he does not doubt his faith or feels suspicious of his surety

**CCXXV.** The worst morsel is the one prohibited and the most evil form of tyranny is oppressing the weak

**CCXXVI.** If friendliness is deemed stupidity then stupidity is friendliness

**CCXXVII.** A tradesman is venturesome for how many a times has a little resulted in greater growth than abundance

**CCXXVIII.** How ignominious is humility at the time of need and antipathy at the time of needlessness

**CCXXIX.** What you have from this world of yours is all that by which you prepare your eventual abode

**CCXXX.** Dispel from yourself the attacks of anxiety through steadfast perseverance and goodness of certainty

**CCXXXI.** The one who transgresses a right will taste its departure while the one who restricts himself to it will enjoy it perpetually

**CCXXXII.** Not every defect becomes apparent nor is every opportunity attained.

**CCXXXIII.** Many a time has a man endowed with sight been lead astray through his resolve while a blind man is lead aright by his reason.

**CCXXXIV.** The one who places his trust in time is betrayed by it and the one who glorify's it is belittled by it.

**CCXXXV.** Not everyone who shoots strikes the target

**CCXXXVI.** As the ruler changes so does the destiny.

**CCXXXVII.** Ask regarding a companion prior to the journey and of the neighbour before choosing a residence.

**CCXXXVIII.** Honour your kinfolk for they are your wings by which you fly and your origin to which you return.

**CCXXXIX.** Consign to Allah the affairs of your faith and of your world. Ask Him for the best of what He destines for the immediate and the eventual, the world and the Hereafter.

**CCXL.** Abandon not the enjoining of good and the prohibiting of evil otherwise the worst of you will gain control over you and your prayers [against them] will not be heard.

**CCXLI.** Paradise is for the soul that discharges its duties to its Lord and has fought against evil within itself and has abandoned its rest at nights [in devotion].



**CCXLII.** Be restrained from the rage of your pride, the severity of your blade, the assault of your hands, the impetuosity of your tongue. Refrain from all of that by cool abstention and delay of revenge until your anger subsides and you regain control.

**CCXLIII.** He ridicules himself; the one who is drawn to greed. He satisfies himself with ignominy; the one who reveals prejudice. He has made his soul contemptible the one who allows his tongue to reign over it.

**CCXLIV.** Avarice is a defect while cowardice is deficiency. Poverty mutes a sagacious argument. A destitute is a stranger in his homeland. Inability is a calamity. Patience is bravery, abstinence is wealth and piety is a shield.

**CCXLV.** The best companion is contentment while knowledge is a noble heritage. Good morals are renewable garments and contemplation is a clear mirror.

**CCXLVI.** The heart of a wise man is the treasury of secrets and a smile is the snare of love. Suspicion is the grave of faults and the one who is pleased with himself causes many to be displeased with him.

**CCXLVII.** Giving of alms is a curative medicine and the devotion of the slaves [of Allah] in their immediate lives will be the joy of their hearts in their afterlives.

**CCXLVIII.** Be in wonder of man! He sees by a lump of tissue, speaks through a piece of flesh, hears by a bone and breathes from a cavity.

**CCXLIX.** When the world advances to anyone it removes the goodness of others from his heart and when it retreats from him, it takes away his own goodness.

**CCL.** Live with people in a way that if you were to die they would cry for you and if you live, they crowd you for your company.

**CCLI.** When you overpower your enemy, pardon him as a means of thanksgiving for your control over him.

**CCLII.** The most incapable among men is the one who is unable to gain friends and worse than him is one who loses his friends.

**CCLIII.** When the ripples of the bounties [of Allah] come your way then do not repel these waves with a lack of gratitude.

**CCLIV.** The one who is not appreciated by his near ones is given favour by those who are distant.

**CCLV.** Not every infatuated individual is worthy of rebuke.

**CCLVI.** The one who is driven by the bridle of lengthy aspirations stumbles upon his death [before the achievement of his desires].

**CCLVII.** Assist dignified men to purge their mistakes for never has such a man fallen but that Allah's hand has lifted him.

**CCLVIII.** Fear is associated with failure, shame with deprivation. Opportunities pass by as the passing of the clouds, thus seize the opportunities of goodness.

**CCLIX.** The expiation of the grand sins is by helping a troubled soul and by comforting a sorrowful heart.

**CCLX.** Whatever is being concealed is made manifest through the tone of the speech and the expressions of the face.

**CCLXI.** I stand bewildered at the one who loses hope of the mercy of Allah while he still has the chance to seek forgiveness.

**CCLXII.** He who rectifies his affairs with Allah, Allah amends his affairs with the people. He who puts right the matters of his

Hereafter, Allah makes right the matters of his world. He who is admonished by his soul, is given protection by Allah.

**CCLXIII.** The absolute peak of understanding the religion of Allah is to never let people become hopeless of Allah's mercy or to discourage them from expecting the munificence of Allah nor to make them feel safe in their sinful ways from the wrath of Allah.

**CCLXIV.** The hearts grow weary like the bodies; give them life through the attainment of wisdom by reflecting upon the nature of things.

**CCLXV.** The lowest form of knowledge is the one which (only) appears upon the tongue while the loftiest is the one made manifest by the organs and the limbs.

**CCLXVI.** Let no one from you say "O Allah I seek refuge from trails!" for no one is spared from them, rather say, "I seek protection from the misguidance brought about from trials and tribulation".

**CCLXVII.** Action accompanied with piety no matter how insignificant is not considered little for how can that which is accepted be deemed unworthy?

**CCLXVIII.** The person closest to the Apostles is the one who is most aware of their message.

**CCLXIX.** There is no virtue in your possession of excessive wealth and offspring rather virtue and merit are (awarded) by greater knowledge and perseverance and by your devotion to your Lord.

**CCLXX.** Indeed the friend and one close to Muhammad is the one who, even if he is unrelated to him, obeys Allah, while the enemy of Muhammad is the one who, even if he is related to him, disobeys Allah.

**CCLXXI.** Justice is more excellent than bravery. For if people had practised justice commonly among themselves there would be no need for bravery.

**CCLXXII.** One who does whatever he wishes will meet what he does not wish for.

**CCLXXIII.** The slave to desire is lower than an actual slave.

**CCLXXIV.** People are of two types, the one who is not content and the one who seeks and does not find.

**CCLXXV.** In the Qur'an there is news of what has preceded, information of what shall come after you and judgement of what is among you.

**CCLXXVI.** Whoever has been given four things has not been prevented from four others: whoever has been given a way of supplication is not prevented from the response; whoever has been given the way of repentance is not denied; whoever has been given a way of seeking pardon is not denied forgiveness; whoever has been given thankfulness is not denied increase.

**CCLXXVII.** We wish that death does not overtake us until we repent and we repent until death overtakes us.

**CCLXXVIII.** The ignorant person is insignificant although advanced in years while the learned are great even when of youthful age.

**CCLXXIX.** Have mercy upon the poor for their inadequate patience. Have mercy upon the rich for their inadequate thanks. Forgive them all for the size of their negligence.

**CCLXXX.** O people anyone who knows his brother in faith to be righteous in the matters of religion and steadfast upon the right path then he should not pay heed to the wrong that people say of him

**CCLXXXI.** O slaves of Allah I admonish you to turn away from this world that will abandon you even though you wish not to leave it. The world that ages your bodies and removes your youth no matter how much you wish to retain it.

**CCLXXXII.** O people I have indeed admonished you in accordance with what the Prophets have admonished their nations with and I have discharged the duties of the successors after them.

**CCLXXXIII.** O people! If you do not aid the truth and do not abase falsehood then, no one who is not your equal shall become desirous of you.

**CCLXXXIV.** O people! Do not be dissuaded from the truth through the lack of its followers for indeed the people have gathered at a banquet whose morsels are few and its hunger is lengthy.

**CCLXXXV.** O Allah I seek refuge with You from poverty while You are my Wealth, from straying while You are my Guide, from being unjustly treated while You are the Authority or from being persecuted while the affairs are in Your hands.

**CCLXXXVI.** O Allah we seek protection with You from straying from Your counsel or be deviated from Your religion or from pursuing our desires instead of Your guidance.

**CCLXXXVII.** O Allah deal with me through Your Mercy not Your justice.

**CCLXXXVIII.** O people! The one who treads on the clear path reaches the water and the one who strays from it is lead to the wilderness.

**CCLXXXIX.** O people! Indeed this world is a passage while the Hereafter is a permanent abode, thus take from this passage for the eternal abode.

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IN THE AGE OF INFORMATION  
IGNORANCE IS A CHOICE

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

*Imam Ali (as)*